Madrasah Curriculum Development Based on Pondok Pesantren Through Collaborative Model

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Abstract

The purpose of this research is to reveal the process of madrasah curriculum development based on pondok pesantren at MA Al-Ishlah Sendangagung Paciran Lamongan Jawa Timur that 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 summarized 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”.

Keywords: Curriculum development, madrasah, pondok pesantren

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Abstrak

Penelitian ini bertujuan untuk mengungkap proses pengembangan kurikulum madrasah berbasis pondok pesantren di MA Al-Ishlah Sendangagung Paciran Lamongan Jawa Timur yang terdiri dari perencanaan kurikulum, implementasi kurikulum, dan evaluasi kurikulum. Jenis penelitian ini adalah penelitian lapangan dengan menggunakan analisis isi. Hasil penelitian ini disimpulkan bahwa pengembangan kurikulum madrasah berbasis pondok pesantren dilakukan melalui berbagai tahapan: (1) Perencanaan kurikulum dilakukan dengan merumuskan isi kurikulum secara seimbang antara pengetahuan umum dan mata pelajaran agama (2) Implementasi kurikulum dikombinasikan antara kurikulum Kemenag, Kemdikbud, dan KMI, cakupan materi dikembangkan lebih rinci pada mata pelajaran agama dan keterampilan hidup (3) Evaluasi kurikulum...
dilaksanakan berdasarkan pada pencapaian hasil belajar dan tingkah laku peserta didik.

(4) Pengembangan kurikulum madrasah berbasis pondok pesantren di MA Al-Ishlah Sendangagung Paciran Lamongan Jawa Timur disebut dengan “Model Kurikulum Kolaborasi”.

Kata Kunci: Pengembangan kurikulum, madrasah, pondok pesantren

A. INTRODUCTION

Throughout the Islamic world, there are traditional educational institutions which at a minimum, teach religious subjects including Qur’anic memorization, Qur’anic interpretation, the traditions of the Prophet (hadith) and Islamic jurisprudence (fiqh). In many parts of the world, these schools are called madrasah, although the term in Modern Arabic can refer to any kind of school (Lukens-Bull, 2000, p. 1-21). This role, task and responsibility fundamentally contributes to the realization of national education objectives, which is to enrich the life of the nation, improve the quality of Indonesia people; quality of their faith, noble character, and the mastery of science, technology, and art in order to realize the prosperity, justice and morale of Indonesian people (Zaenal, 2016, p. 131).

Madrasah is a relatively new institution in Indonesia. The introduction of madrasah in the early decades of the 20th century was in fact a response among Indonesian Muslims to the introduction and spread of Dutch Schooling. Madrasah is different from traditional pondok pesantren in a number of ways. First, traditional pondok pesantren were non-graded institutions of learning; in contrast, the madrasah are graded and classical schooling; second, traditional pondok pesantren did not have established curricula; content of education depended almost entirely on kyai. Madrasah on the other hand have their curricula; in the early period they had their own ‘madrasah curriculum’, and after national independence they followed curriculum issued by Ministry of Religious Affairs (MORA), and finally they adopted national curriculum issued by Ministry of Education and Culture (MEC), following the enactment of the Indonesian Law of Education 1989. Third, the educational content of traditional pondok pesantren was wholly religious, while madrasah progressively adopted a greater general ‘non-religious’ or ‘secular’ or rather ‘general’ subjects in their education (A Azra & Afrianty, 2005, p. 102). On the other hand a lot of madrasah located in pondok pesantren.

Similar to the Dutch government and Christian missionary schools, the madrasah offers their students different levels of grade instruction, modern classroom with blackboards, textbook and structured assessments. All madrasah today adopt a government-approved madrasah curriculum consisting of 70 percent general subject and 30 percent religious subjects (Tan, 2014, p. 47-62). After published the educational act number 2/1989 and 20/2003, madrasah recognized as on part with public school (Concerning Sistem Pendidikan Indonesia, 2003). The differences of madrasah and public school lay on instructional. Public schools offer only two hours of Islamic Education (Pendidikan Agama Islam) per week, the madrasah offers about five or six hours per week. Furthermore, the madrasah offers additional Islamic subjects such as Qur’an-Hadits, Fiqih (jurisprudence), Aqidah-Akhlak (theology-virtue), Sejarah Kebudayaan Islam (Islamic history), and Bahasa Arab (Arabic language) (Tan, 2014, p. 47-62).
Recently, “madrasah” has been used as a catchall by many western observers to denote any school-primary, secondary, or advanced-that promotes an Islamic based curriculum. In many countries, including Egypt and Lebanon, madrasa refers to any educational institution (state-sponsored, private, secular, or religious). In Pakistan and Bangladesh, madrasah commonly refers to Islamic religious school. This can be a significant semantic marker because an analysis of “madrasah reform” could have different implications within various cultural, political, and geographic contexts (Blanchard, 2007, p.7).

Azra in his book, Paradigma Baru Pendidikan Nasional: Rekonstruksi dan Demokratisasi said, the improvisation of some madrasah that quickly became popular, on a wider scale is also one of the additional indications of the intense intensity of what some observers refer to as the process of "santrinisasi" of Indonesian Muslims. Furthermore, the emergence of leading and favorite madrasah may be a further indication of the longing of Muslim parents to obtain a good Islamic education and at the same time excellent in the general sciences as a competitive madrasah for their children (Azyumardi Azra, 2002). Unlike pondok pesantren that aim to nurture religious scholars, madrasah are also set up to create “learning Muslims” who are ready for secular professional jobs (Burhanudin, 2006, 399-433).

The tremendous trend in educational reform in Europe consists of several levels including: education for all, curriculum relevance to individuals and society. The current educational changes required are improved behavior and values, skills enhancement, critical thinking, intense training on individual needs, maximizing the potential of each learner, a centralized curriculum on community demand, holistic assessment, and students able to compete in the world of work (Bostan & Carmen, 2014). To response the effect of globalization, madrasah should reform his institution by developing curriculum. Curriculum development takes a big role in educational systems in Indonesia. Curriculum is the soul of an educational institution. Some madrasah in Indonesia develops its curriculum based on pondok pesantren. Asrori S. Karni said that the existence of a pondok pesantren is one of the factors that trigger the superiority of madrasah. With a pondok pesantren learning activity is more focused, quality, and adequate (Karni, 2009, p. 21).

Researchers about madrasah curriculum development based on pondok pesantren, as long as the researchers know, are still rarely done. Among the research intended are: first, the research of Herry Widyastono by the title Pengembangan Kurikulum Sekolah Bertaraf Internasional, revealed to enrich the curriculum can be done in two ways. First is adaption. It means to adapt certain part of National Education Standard with reference to the OECD (Organization for Economic Cooperation and Development) member countries. Second is adoption. It means to add some certain parts of curriculum of the OECD member countries or others which is not included in the national content standard. Therefore, the graduates have qualification from both the national education system as well as from the OECD member countries (Widyastono, 2010).

Second, the research of Nawa Husna and Zainal Arifin by the title Curriculum Development of Madrasah Tahfidz-Based Pesantren, the result showed (1) the concept of madrasah tafhidz based pesantren at MITQ TB Kudus, Central Java emphasized on the time allocation of tafhidz al-Qur’an with more portion such as 48 hours per week to reach tafhidz al-Qur’an 30 chapters; and (2) curriculum development of madrasah tafhidz based pesantren at MITQ TB Kudus, Central Java included: diagnosis of needs, development of education purposes, curriculum KTSP, curriculum of Religion Ministry.
and local curriculum, learning experiences, and the development of curriculum evaluation (Husna, 2016, p. 125-136).

Third, the research of Siswanto by the title Madrasah Unggulan Berbasis Pesantren, revealed that pesantren has become a center of excellence for human resources development that emphasizes morality for society development. Thus, the idea to realize a high-ranking madrasah in the boarding school is directed toward the integration of excellent intellectualism and skill with the excellent religious knowledge, including the excellence of personality, faith, and piety. Madrasah based pesantren is one of alternative education that create of excellent and competitive Islamic school and produce qualified human resources who mastering not only religion but also science and technology inspired by Islamic value (Siswanto, 2014, p. 159-180).

This research endeavored to reveal a new curriculum development model at MA Al-Ishlah Sendangagung Paciran Lamongan Jawa Timur (MA Al-Ishlah Sendangagung) that can be applied in madrasah, both public madrasah, private madrasah, or madrasah based on pondok pesantren. Every madrasah has its own strategies to be able to compete with other madrasahs by creating new brands. The brand can be created through developing curriculum in accordance with their contexts of madrasah.

B. DISCUSSIONS

1. Curriculum Development

Murray Print in his book Curriculum and Design explained about curriculum development, curriculum development is defined as the process of planning, constructing, implementing and evaluating learning opportunities intended to produce desired changes in learners Allen, 1993, p. 23). Whereas Van den Akker and Kuiper said, curriculum development is focused on the improvement and innovation of education. During the process, which may take many years–especially where generic curriculum development is concerned, which extends beyond a specific local context–desires and ideals are incorporated in a cyclic process of design, implementation and evaluation to achieve concrete results in practice (Akker, 2013, p. 53-70). From the description of curriculum development process above can be described as the figure 1.

![Figure 1. Curriculum Development Process](image)

The chart above can be explained that curriculum development is a process (cycle) that starts from analysis, planning, development, implementation, and evaluation which is a unified entity that has an attachment between one another. The end of curriculum process is the product of learning outcomes.
2. The Process of Curriculum Development
   a. Planning

At this stage, curriculum developers concept–initial planning of the curriculum. Based on the formulation of capabilities that will be developed in the first stage, then the curriculum objectives are formulated which underlie the expected content formulation and curriculum structure. Furthermore, curriculum developers design learning strategies that include approaches, strategies, methods, media, learning resources, and assessment systems based on predetermined success criteria (Arifin, 2014, p. 43).

The core of a curriculum generally concerns the aims and content of learning. Changes to this core usually presuppose changes to many other aspects of (the plan for) learning. A clarifying way to visualize the relationship between the various aspects is the so-called curricular spider web (Netherlands Institute for Curriculum Development, 2009, p. 11), as the figure 2.

![Curricular Spider Web](image)

Figure 2. The Curricular Spider Web
Source: Netherlands Institute for Curriculum Development, 2009

The rationale serves as a central link, connecting all other curriculum components. Ideally, these are also connected to each other, providing consistency and coherence. The metaphor of the spider web emphasizes the vulnerable nature of a curriculum. Although a spider web is relatively flexible, it will most certainly rip if certain threads are pulled at more strongly or more frequently than others. The spider web thus illustrates a familiar expression: every chain is as strong as its weakest link. It may not be surprising, therefore, that sustainable curriculum innovation is often extremely difficult to realize (Netherlands Institute for Curriculum Development, 2009, p. 12).

The rationale according to Ralph W. Tyler at Basic Principles of Curriculum and Instruction with Foreword by Peter S. Hlebowitsh explained that the rationale developed here begins with identifying four fundamental questions which must be answered in developing any curriculum plan and instruction. These are: (a) What educational purposes should the school seek to attain?; (b) What educational experiences can be provided that are likely to attain these purposes?; (c) How can these educational experiences be effectively organized?; (d) How can we determine whether these purposes are being attained? (Tyler, 2013, p. 1).

The planning stage is the most important stage in curriculum development. In this stage, madrasah needs a Steering Comitte (SC) which serves to provide input to the team.
formulating curriculum development both on the objectives, contents, and material of the lessons to be delivered to musyawarah guru mata pelajaran (MGMP) in madrasah. Curriculum planning based on provisions in accordance with the Republic of Indonesia act number 20 year 2003 concerning the National Education Systems. Regulation of Republic of Indonesia number 13 year 2015 concerning amendments to government regulation number 19 year 2005 concerning National Education Standards. Regulation of MEC number 20 year 2016 concerning Standard of Competency for Graduates of Primary and Secondary Education. Regulation of MEC number 21 year 2016 concerning Standard of Content for Primary and Secondary Education. Regulation of MEC number 24 year 2016 concerning Core Competencies for Primary and Secondary Education. Regulation of MORA number 2 year 2008 concerning Competency Standards for Graduates and Content Standards for Islamic and Arabic Language Education in Madrasah. Regulation of MORA number 13 year 2014 concerning Islamic Religious Education. Regulation of MORA number 165 year 2014 concerning Curriculum 2013 Guidelines in Madrasah Subjects in Islamic Education and Arabic Language.

The subject structures that contain the objectives of subject and the contents of subject developed according to the needs of madrasah. Some subjects are developed more detail using Arabic and English. As in Akidah Akhlak subject using the book ‘Aqoid and Kitab Tauhid, the History of Islamic Culture uses the book Tarikh al-Islam, Fiqh uses the book Fiqh and Usul al-Fiqh, the Qur'an Hadith uses the book Mustolah al-Hadits, Tafsir, Tarjamah, and Fath al-Qarib Whereas the Arabic language itself was developed into Insyā, Nahwu, Shorof, Mahfudhot, and Mutāla’ah. English is developed through English Structure and Expression, and Grammar. Beside that, the curriculum structures consist of local content and life skills such as ketakwaan, kecakapan pribadi, keilmuan, olahraga, kesenian, keterampilan, and bimbingan konseling.

b. Implementation

The most important thing in implementing of curriculum is the selection of the type of curriculum organization. According to Sudja’i, curriculum organization is very influential in the implementation of curriculum development. Curriculum organization is also called the curriculum program structure in the form of teaching program frameworks delivered to students. Curriculum organization can be divided into two types, namely horizontal structure and vertical structure.

Horizontal structure relates to the problem of organizing the curriculum in the form of the preparation of teaching materials to be delivered. The forms of preparation of subjects can be separated, groups of subjects (corelated subject), unification of all subjects (integrated subject) (Sudja’i, 2013, p. 57), fusion of subjects (broad field), child-centered (child centered), the core of the problem (core program), a program that seeks a balance between subjects and students (eclectic programs) (Arifin, 2014, p. 103), and activity curriculum often also called experience curriculum (curriculum as experience) (Arifin, 2014, p. 103).

The vertical structure relates to the problem of implementing the school curriculum, for example whether the curriculum implemented in a classroom system, without class, or a combination of the two, with a semester time system unit. Included in this case is the problem of time division for each field of learning (Sudja’i, 2013, p. 57). Learning is a systemic activity, as revealed by Engeström in Miller that activity is all human activity on one’s own will in a constant movement in interaction. Meanwhile, according to
Leont'ev, human activity is a system of relationships and interactions of social life. Miller further explained, activity is an action achieved by teachers and students together in the implementation of learning programs (Miller, 2011, p. 43). Engeström offers activity system (Engeström, 2009, p.12) related to learning as figure 3.

Figure 3. The Activity System of Engeström
Source: Engeström at Gloria Isabel Miller, 2011

Thus, the implementation of learning is all the systemic activities and activities of students, both classroom learning, intracurricular, co-curricular programs, and self-development activities consisting of extracurricular activities, guidance, and counseling. The implementation of the program, activities are scheduled in detail in the daily, weekly, monthly and annual activities programs that are still related to education programs in madrasah. With the existence of various programs, students are expected to get various learning experiences.

Curriculum implementation is the stage where the curriculum concepts should be applied to the real world in the classroom, outside the classroom or in the boarding school. Precisely, application of the curriculum concept to the real curriculum (area of curriculum implementation). This stage is the implementation of the previous stage, namely the planning stage. There are several stages of implementation including: the realization of curriculum planning, the formation of curriculum, program implementation and curriculum implementation.

The curriculum implementation at MA Al-Ishlah Sendangagung based on Regulation of Republic of Indonesia number 13 year 2015 concerning National Education Standards in article 1 version 20 states Kurikulum Tingkat Satuan Pendidikan (KTSP) is operational curriculum that consisting of subjects could be developed in accordance with the education unit of madrasah that are relevant to the context of the local milieu. The subjects presented need to be balanced so that the students are not burdened with the learning activities that are accepted and determined in accordance with the academic calendar. Beside that, the Regulation of MEC number 22 year 2016 concerning Standard of Process for Primary and Secondary Education.

Core Subjects of MORA curriculum combined with local curriculum namely “Kulliyatu al-Mu’allimīn al-Islamiyyah” (KMI) Gontor (Steenbrink, 1998, p. xiv) in accordance with standard of curriculum that developed by the National Education Standards Agency (BSNP). Religious education subjects are explained more detail through the subjects of Islamic boarding schools that use Arabic Language. Likewise, Arabic subjects are explained in more detail and taught in accordance with KMI Gontor curriculum references which have been modified by SC of MA Al-Ishlah Sendangagung.
While general subjects are still adapted from the national curriculum of MEC. The local contents developed as the characteristic of madrasah based on pondok pesantren. Self development made more detail in creating of life skills.

MA Al-Ishlah Sendangagung curriculum just not a class arrangement in the classroom, but all planned and unplanned education programs by SC of MA Al-Ishlah Sendangagung. This shows that the learning objectives at MA Al-Ishlah Sendangagung are an integral part of the educational objectives at Al-Ishlah Islamic Boarding School Sendangagung. Both MA Al-Ishlah Sendangagung and Al-Ishlah Islamic Boarding School Sendangagung are under the auspices of the Al-Ishlah foundation.

As described above, the implementation of curriculum at MA Al-Ishlah Sendangagung is the systematic learning activity all of the activities at MA Al-Ishlah Sendangagung and Al-Ishlah Islamic Boarding School Sendangagung. Borrowing the term of Engeströms, "Activity is all human activity on one's own will in a constant movement in interaction". Thus the learning activities at MA Al-Ishlah Sendangagung are actions that will be achieved by teachers and students in the implementation of learning to achieve educational goals. See the following figure 4 is the learning activity system at MA Al-Ishlah Sendangagung.

![Activity Systems of MA Al-Ishlah Sendangagung](source)

From the chart above could be explained that activity system in learning implementation at MA Al-Ishlah Sendangagung is a unit that is accommodated by determining the learning experience, the learning experience determined by MA Al-Ishlah Sendangagung and Al-Ishlah Islamic Boarding School Sendangagung which is the foundation. Furthermore, the learning experience is given to students through various learning activities both in class (through general and diniyah lessons) and outside the classroom (learning life skills through self-development).

All activities are scheduled through various regulations, both on educators, education, students, class schedules, self-development schedule, from this system is expected to help the growth and development of students to achieve the expected educational goals.
c. Evaluation

Curriculum evaluation is clearly the process by which we attempt to gauge the value and effectiveness of any particular piece of educational activity – whether a national project or a piece of work undertaken with our own pupils. On such a definition, it might seem prima facie to be a relatively simple matter. However, as we saw in our earlier discussion of pupil assessment, the first complexity we must note is that which arises from an awareness of the variety of purposes that one can have in making an evaluation of anything, and the range of different conceptions one can have of such an activity, each of which may be perfectly suitable for some area of curriculum development (Kelly, 2004, p. 137).

According to Michael Scriven as quoted by Nurgiantoro argue, that the assessment process consists of three components, namely: Information gathering, consideration making, and decision making. He interpreted evaluation as the process of obtaining information, using it as consideration material, then as a basis for making decisions (Nurgiantoro, 1988, p. 188). The evaluation highlighted cyclical issues relating to students experiences, facilitators abilities and highlights the challenges of learning in practices which was highly praised by students (Anderson, 2016, p. 385-394). Thus, curriculum evaluation could be interpreted as an assessment material for the implementation of the curriculum development itself and evaluation of the learning process of students both in the classroom and outside the classroom.

The evaluation phase is the most complex stage because this stage assesses what has been planned, implemented and developed. The assessment carried out by the curriculum development team (MGMP) is not only focused on the assessment in learning but also evaluates it thoroughly. The evaluation conducted by the curriculum development team includes: evaluating of planning, evaluating the implementation of the curriculum, and evaluating the evaluation systems.

There are three evaluation systems used in MA Al-Ishlah Sendangagung, including written test (imtihān al-tahrīrī), oral examination (imtihān al-syafahi), practice exams (imtihān al-aliamaliy) in every semester and held national exams in XII grades and qirāṭul kutub. All assessment using Regulation of MEC number 23 year 2016 concerning Educational Assessment Standards and SC of MA Al-Ishlah Sendangagung regulation.

d. Product

According to Kelly, the meaning curricula are curriculum as content and education as transmission, curriculum as product and education as instrumental and curriculum as process and education as development (Kelly, 2004, p. 56). As we know that curriculum development is the process of planning, implementing, and evaluating. After that process of course will produce the product of curriculum development.

Currently there are several curriculum development models such as The administrative (line staff) model, the grassroots model, the demonstration model, Ralph Tyler models, Taba models (Taba’s Inverted model), Oliva models, Wheeler models, Beauchamp’s system, etc (Sukmadinata, 2004, p. 162.).

If we see curriculum development around Europe we will find the product of curriculum such as in Estonia named curricular freedom; in Finland name curricular balance; in France named the french science curriculum; in Netherlands named a puzzling paradox; in Portugal named curricular autonomy; in Hungary named the pendulum swings etc (Kuiper, 2013, p. 3-4). Hence, the institution that develops their curriculum will produce the product of curriculum development.
According to Erja Vitikka et al in their research by the title *The Finnish National Core Curriculum: Structure and Development*, a good curriculum development is curriculum development that is done through a collaboration process between the national curriculum and local curriculum, the focus of its development is focused on the curriculum structure and function, prioritized curriculum design on subjects (Vitikka, 2012, p.7).

The process of curriculum development at MA Al-Ishlah Sendangagung beginning from curriculum planning, curriculum implementation, and curriculum evaluation produces collaborative curriculum models. Collaborative curriculum models at MA Al-Ishlah Sendangagung was analyzed as the figure 5.

![Collaborative Curriculum Models](image)

*Figure 5. Collaborative Curriculum Models*

From the figure 5 above concluded that collaborative curriculum models at MA Al-Ishlah Sendangagung was obtained from the deepest analyzed from the administrative (line staff) model, the grass roots model, the demonstration model, and Ralph Tyler Models that produced collaborative curriculum models.

Collaborative curriculum models at MA Al-Ishlah Sendangagung done with process: Core subjects refers to MORA and MEC curriculum and local content is organized by madrasah, while diniyah subjects (religious education, Arabic and English) refer to the KMI Gontor curriculum that has been modified by SC of MA Al-Ishlah Sendangagung, local content developed as the characteristic of *madrasah*, while self development is tailored to the interest and talent of students. See figure 6.

![Collaborative Curriculum models of MA Al-Ishlah Sendangagung](image)

*Figure 6. Collaborative Curriculum models of MA Al-Ishlah Sendangagung*
The figure 6 above could be explained that the core of this model is denoted by the letter "V" which means values. The core of this model is centered on the cultivation of Islamic values and culture that stem from the refusal of Islamic boarding school environment that instills religious culture in daily activities. These values are based on the Islamic teaching.

KTSP (MORA and MEC) and KMI Gontor curriculum are collaborated in subject matter. Learning activities related to academic subjects is carried out as in general other madrasahs under the auspices of MORA, but coupled with diniyah subjects of KMI Gontor curriculum. By this all, students are expected to get a balanced portion of education between religious knowledge and general knowledge. Whereas learning related to self-development that leads to life skills is a program of choice in accordance with the interests and talents of students, this is because each student does not allow to participating in all self-development program at the same time.

From this curriculum development expected to produce the graduates who devoted to Allah SWT, have good character, are broad-minded, skilled, independent, and dedicated to religion, society, and state. Gaining excellences in religious science, general science, Arabic, and English Language. Have life skills that enable the students to develop themselves and live in the community.

C. CONCLUSION

Collaborative Curriculum Models at MA Al-Ishlah Sendangagung has been analyzed from the administrative (line staff) model, the grass roots model, the demonstration model, and Ralph Tyler model. This curriculum model can add to the scientific treasures in curriculum development that have been several models such as the administrative (line staff) model, the grass roots model, the demonstration model, Ralph Tyler model, Taba's inverted model, Oliva model, Wheeler model, Beauchamp's system, etc.

While in the type of curriculum organization could be said in the form of collaborative subject that previously existed such as separated curriculum (forms of preparation of subjects separately), corelated subject (groups of subjects), integrated curriculum/subject (unification all subjects), broad fields (subject fusion), child centered, core programs, eclectic programs (programs that seek balance between subjects and students), and curriculum activities are also often referred to as experience curriculum (curriculum that emphasizes experience).

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