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**Curriculum Management in Improving the Quality of Education at Al
Kamal Blitar Integrated Islamic Boarding School**

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ABSTRACT :

This research is motivated by the low quality of graduates produced by educational institutions in Indonesia, especially Islamic boarding schools. Apart from that, Islamic boarding school must be able to maintain their existence as education providers by producing quality graduates who meet competency standards and community needs. The research purpose are to determine curriculum planning, curriculum implementations, and curriculum evaluation in improving the quality of graduates at the Al Kamal Islamic boarding school.. The author uses qualitative research methods with a single case study type of research. Data collection uses interviews, observation and documentation. Data analysis techniques consist of data reduction, data presentation, as well as drawing conclusions and verification. The results of this research include 1) The curriculum at this Islamic boarding school combines traditional and modern curriculum, the curriculum is implemented dynamically following the times and conditions that are relevant for application. 2) Application of traditional curriculum such as diniyah learning, reciting the quran, *shawir* etc, and implementation of modern curriculum such as intensive Arabic and English, extracurriculars, etc. 3) Several evaluations of the curriculum have been carried out including: class mapping evaluations, daily, monthly and annual evaluations, and student graduation evaluations.

Keywords: *Management Curriculum, Quality of Graduates*

INTRODUCTION

Education in Indonesia existed long before the country became independent, even before the colonialists set foot on the archipelago. Islamic education is present as the main pioneer of education in Indonesia. Since the beginning of the arrival of Islam, especially during the Walisongo period, let's say Raden Fattah, who was the first king of the Demak kingdom, was a student at the Islamic boarding school founded by Sunan Ampel. Likewise, Sunan Giri, Sunan Kalijaga, Sunan Muria, Sunan Kudus were the first generation of Islamic boarding school students. So we know that Islamic boarding schools are the first and oldest education in Indonesia. Its existence continues to exist in demand today and provides real practice in the traditional learning system that exists in Indonesia.

Islamic boarding schools have provided many benefits to the Indonesian people. Apart from gaining religious knowledge, the students are also equipped with general knowledge that is ready

to welcome changing times.¹ The significance of Islamic boarding schools as a basis for Islamic education cannot be ignored in the life of Indonesian society and nation. Because, Islamic boarding schools are a subculture that is present in the midst of people's lives. Islamic boarding schools as traditional Islamic educational institutions do not only pay attention to cognitive intelligence alone, but also build Islamic character and personality through teaching, training, habituation and coaching in accordance with the Koran and Hadith.

Talking about educational institutions, it cannot be separated from the curriculum applied in their daily activities. The curriculum is the key to good teaching and learning activities, as is the education carried out in Islamic boarding schools. The curriculum in Islamic boarding schools is preserved through the teaching of classical books or what is known as the yellow book.² The only educational institutions that still preserve traditional learning are Islamic boarding schools. Until now, Islamic boarding schools still maintain the traditions of Salaf Islamic boarding schools, namely still following the teachings of previous scholars such as reciting the Yellow Book, praying in congregation, reading the Koran, khidmah, seeking the teacher's approval, and the method used is deliberation.³ Even though they still apply the curriculum of previous ulama, there is no need to doubt the quality of graduates from Islamic boarding schools, the public stigma towards Islamic boarding school students must have Islamic character and noble morals.

As time goes by, people are becoming more aware of the importance of education. This can be seen through the number of educational institutions which are increasing in number, varying and competing to provide the best education in each institution's version. According to the East Java Province Central Statistics Agency, the number of Madrasah Aliyah (MA) in East Java, both public and private, in 2021/2022 will be 2,021 institutions. This number increased the following year to 2,125 institutions.⁴ Looking at this data, it can be concluded that in one year there are 104 educational institutions (MA) being established, and it is estimated that this will continue to increase. Likewise, the existence of Islamic boarding schools in East Java is the third largest in Indonesia with 5,121 Islamic boarding schools.⁵ Seeing the increasing quantity of educational institutions, this should also be accompanied by an increasingly better quality of education.

¹ Agus Susilo and Ratna Wulansari, "The History of Islamic Boarding Schools as Islamic Education Institutions in Indonesia," *Tamaddun: Journal of Islamic Culture and Literature* 20, no. 2 (2020): 83–96.

² Zamakhsyari Dhofier, *Islamic boarding school traditions* (Jakarta: LP3S, 1998). Pg 36

³ Risalatul Hasanah and Mohammad Kosim, "Analysis of Charismatic Leadership Style in Maintaining Traditional Islamic Boarding School Values at the Nurul Huda Islamic Boarding School Kamundung Sampang," *Re-JIEM (Research Journal of Islamic Education Management)* 4, no. 1 (2021): 72–85, <https://doi.org/10.19105/re-jiem.v4i1.4820>. hal 72

⁴ "Number of Madrasah Aliyah (MA) Schools Under the Ministry of Religion According to Regency/City in East Java Province, 2021/2022 and 2022/2023," East Java Province Central Statistics Agency, 2023, <https://jatim.bps.go.id/statictable/2023/07/20/2929>.

⁵ "Number of Islamic Boarding Schools, Teachers and Santri by Province," Satu Data Ministry of Religion of the Republic of Indonesia, 2021, <https://satudata.kemenag.go.id/>.

However, if we look at the current news, we will find that there are still many cases occurring in Indonesia. In 2022, East Java even became the province with the highest drug cases in Indonesia, namely 7,060 cases.⁶ This data shows that the number of educational institutions in an area does not determine the quality of education in that area.

Based on the background explained above, the researcher is interested in studying more deeply about curriculum management in improving the quality of education in one of the Islamic boarding schools, namely the Al Kamal Blitar Integrated Islamic Boarding School. The aim of carrying out this research is to determine the planning, implementation and evaluation of curriculum management in improving the quality of Islamic boarding school education. Similar research was conducted by Yuhasnil and Anggreni who studied curriculum management in improving the quality of education. The results of his research state that the implementation of decentralization of education in the era of regional autonomy is in accordance with curriculum demands, where regional governments and even those at lower levels (schools) are given the freedom to outline quality improvement programs so that in the future each region competes with each other for the advancement of education in the region. each.⁷

Methods

The researcher used a qualitative approach to be used in this field study research with a descriptive method, with the aim of describing and interpreting the data obtained in order to explain the phenomena that occur in the field. Researchers came directly to the research location to observe, interview, and review related documents sourced from Islamic boarding school administrators, curriculum managers, and student representatives, as well as documents and archives related to Islamic boarding school curriculum management. Data collection techniques use participant observation, in-depth interviews, and documentation. As for data analysis techniques consist of data reduction, data presentation, as well as drawing conclusions and verification.

Result

Al Kamal Integrated Islamic Boarding School Curriculum Planning

Curriculum planning at the Al-Kamal Integrated Islamic Boarding School has been established since the caretakers founded this Islamic boarding school as a language-based Islamic

⁶ Adel Andila Putri, "East Java Becomes the Province with the Most Drug Cases in 2022," Good Stats, 2022, <https://goodstats.id/article/jawa-timur-jadi-provinsi-dengan-most-narkoba-cases-most-in-2022-vqQ0S>.

⁷ Yuhasnil Yuhasnil and Silvia Anggreni, "Curriculum Management in Efforts to Improve the Quality of Education," *Journal Of Administration and Educational Management (ALIGNMENT)* 3, no. 2 (2020): 214–21, <https://doi.org/10.31539/alignment.v3i2.1580>. hal 214

boarding school. The curriculum applied is a combination of *salafi* (traditional) and *khalafi* (modern), however, the activity agenda experiences innovation every year. This is illustrated in most of the learning activities which are centered on kyai and ustadz who convey or transfer religious knowledge by exploring this knowledge from various classical/traditional books (the yellow book or the bald book), both in how to read and understand them.

Curriculum *khalafi* (modern) What is implemented at this boarding school is learning Arabic and English. This program is supported by books from the teachers who teach, an environment that already speaks the language, their habits which are scientifically imposed by the well-organized boarding school community, initially the habits of the students must be forced and then they can then get used to it. In this case, Islamic boarding schools facilitate learning related to the curriculum *khalafi* such as there being language courses twice a day, namely in the morning after morning prayers and in the evening after evening prayers, boarding school regulations related to language as well as sanctions. This program has produced results, so far they have been able to communicate using Arabic and English every day in the Islamic boarding school environment, besides being able to read yellow books with meaning. *goon/Java*.

Planning is the first step in anything, including curriculum management. Curriculum planning in improving the quality of madrasas is divided into several points, including preparing the annual program (prota), preparing the semester program (promes), preparing the syllabus and explaining it in the RPP, where all these points are summarized in an understanding of learning tools. As explained by the head of Madrasah Diniyah who said that it is important for teachers to create learning tools, because it is a requirement as an orderly and orderly educator, making it easier to monitor and evaluate by the head and supervisor of the madrasah. The devices that have been created must be reported to the head of the curriculum who will then be approved by the head of the madrasah.⁸

After the curriculum is prepared, the next stage in curriculum planning is to realize the curriculum that has been prepared based on the results of consensus deliberation with all administrators of the Al-Kamal Blitar Integrated Islamic Boarding School. The real form of the curriculum is in the form of a calendar of activities from the beginning of the new school year to the end of the school year as explained by the head of the central management (*markaziy*) that after the curriculum is formed, a calendar of santri activities is formulated, in this case a deliberation is carried out by all administrators of the institution under the supervision of the Islamic boarding school, apart from that it also prepares things that are *update* from the community environment, the condition of the students, surrounding services as well as the formal school environment.

⁸ Interview with the head of Madrasah Diniyah Al Kamal, Ust. Minanurokhim, October 9, 2023

Islamic boarding schools are very flexible in arranging activity calendars so that all lines can run together and the students' activities in the coming year really run optimally.⁹

Based on the explanation obtained by the researchers above, it can be understood that one of the concrete forms of curriculum planning results is the creation of an activity calendar, with this calendar the implementation and expectations of the curriculum can be carried out according to targets. All systems will run according to their respective main tasks, will not go outside or exceed the boundaries of the curriculum that has been jointly envisioned based on the results of consensus.

Implementation of the Al Kamal Islamic Boarding School Curriculum

Diniyah Madrasah

Al Kamal Islamic Boarding School formed several institutions to facilitate management in managing every field of education, one of which is Madrasah Diniyah. Learning at the Diniyah Madrasah is divided into several levels to make it easier to determine the curriculum that will be implemented, including the *ula*, *wustho*, *ulya* and special *diniyah* madrasa levels. Primary level Madrasah Diniyah is intended for students who are still receiving education at SD/MI equivalent, therefore the curriculum provided is also appropriate to their abilities such as reading and writing the Koran, practical jurisprudence, morals, *nahwu* and basic *sharaf* as the basis of religious life.

The *wustho* level is intended for students who have received education at the SMP/MTs level or equivalent. Therefore, they are given an intermediate level curriculum with a division of books for class 1, namely *public aqidatul, syifaul jinan, akhlak lilbanin I, mabadi fiqh I, and jurumiyah*; for class 2 ie *aqidah al-islamiyah, imrithy, qawaid al-i'lal, akhlak lil banin II, mabadi fiqh II, and amsilah tasrifiyah*; while for class 3, namely *Taisrul Khalaq, Jawahir Kalamiyah, Imrithy Advanced, Al Kaelani, and Jurisprudence Wadi*. The *Ulya* level is intended for students who are studying at SMA/MA level or equivalent. The learning material provided at this level is for class 1, namely *al sanusiyah, alfiyah ibn malik, fathul qorib, attibyan, and mustholah hadith*; for class 2 ie *qomi'u tughyan, alfiyah ibnu malik, qowaid al-i'rob, at tibyan, and mustholahul hadist*; for class 3 ie *tafsir al-jalalain, tafsir alfatibah,, riyadus sholihin, qowa'id al-lughob and as-sulam*.

The Madrasah Diniyah is specifically intended for students who have completed the *Wustho* level, then are still continuing their *Diniyah* education at the Al Kamal Islamic boarding school. The curriculum provided is almost the same as the *Ulya* level, but the books studied are different, namely *almu'in almubin, kifayatul abkyar, fiqih al-sunnah, nailu al-author, tafsir al-maraghi, usbul fiqih, and mabahis fi ulumil qur'an*. This specialty is intended as a deepening of religious education material, so

⁹ Interview with the head of the central management (markazy) of the Al Kamal Islamic Boarding School, 9 October 2023

that the learning method emphasizes independence and language mastery. The teachers who teach this class are also selected from several ustadz who are experts in the books they teach.

Ma'had Aly (Higher Islamic Boarding School)

Ma'had Aly was founded in 2013 with the name Ma'had Aly Ashabul Ma'arif, as an Islamic madrasah that accommodates several Al Kamal Islamic Boarding School graduates so they can continue their higher education at the Islamic boarding school accompanied by *a year* (scientific chain) which does not break with the Al Kamal Islamic Boarding School. This madrasah is intended for students who are continuing their formal education to university level. The concentration of this madrasah is more on providing the study of Islamic materials in the fields of fiqh and ushul fiqh. The books taught are as follows: *At-Tabdhib, waroqot, qowaid fiqhiyah, asybab wa nadhair, fatul mu'in, mizān al-kubro, lubul usbul, jam'ul jawami', mauidhotul mu'minin*, research methods, Islamic law studies, da'wah methods, *jaubar almaknun, ihya' ulumudin, muqoronatul madhabib fil fiqh, kifayatul akhyar*, sociology, *rowai' al-bayan, subul as-salam, 'idatul farid, faraidhul bahiyah, ghayat al-wusul, tarikh tasyri'*, and method of serving.

Murattil Quran Assembly

This assembly was started in 2016, to facilitate the concerns of santri administrators and guardians regarding the science of reading the Koran, which is very important to learn. Finally, the administrators held a joint deliberation and a council was formed which was called the Murattil Al-Quran Council. As time went by, many developments and innovations were made, resulting in the formation of management and a defined curriculum. This assembly must be attended by all new students to learn and strengthen the basics of the science of reading the Koran, with the hope that the students can read the Koran correctly, smoothly and fluently. They are also trained to memorize juz 'amma. The chairman of the assembly said that the students were not targeted to memorize all the surahs in juz 'amma, but rather according to their respective abilities in memorizing.¹⁰ Studying the Koran has become a necessity for Salaf scholars who always uphold the teachings of Islam, based on its authenticity and is also the main guideline for Muslims in religion and nation. Therefore, the Al Kamal Integrated Islamic Boarding School curriculum seeks to complement and imitate previous scholars.

Foreign Language Development Institute

One of the characteristics of the modern boarding school at Al Kamal Islamic Boarding School is the implementation of intensive Arabic and English language programs. It could even be said that this intensive language program has become the main characteristic of the Al-Kamal Integrated Islamic Boarding School. This program requires all students to be able to speak actively

¹⁰ Interview with the chairman of the Murattil Koran assembly on October 8, 2023

using Arabic and English in all daily activities at the Islamic boarding school. This program starts when new students enter Islamic boarding school. This program takes the form of a language course with a theory and practice ratio of 40:60. Apart from being mandatory for class I students, this program is also mandatory for class II and III students at both ula, wustho and ulya levels.

The material used comes from books compiled by teachers in both Arabic and English. This program is held twice a day, namely at 05.00-06.00 AM and 6.00-7.00 PM. This learning uses a system *halaqoh* (circular assembly) in each class. Course tutors come from administrators of foreign language development institutions. The use of foreign languages at the Al Kamal Islamic Boarding School is two weeks in Arabic and two weeks in English, each language change will be announced by the language administrator. As a consequence of implementing foreign languages, sanctions are imposed on students who violate them in the form of fines which are announced every Friday night. Based on an interview with the head of the foreign language development institute, the development of foreign languages in Islamic boarding schools can help students to read and understand the books they study which are all in Arabic, and can produce various creative products for students such as language debates, foreign language speeches, story telling, performances, drama etc.

Extracurricular

Islamic boarding schools accommodate the talents and interests of students through extracurricular activities. Some extracurriculars are foreign language debates, foreign language speeches, poetry reading, calligraphy, pencak silat, prayer, journalism, volleyball and football. This activity is carried out once a week, namely on Sunday afternoons, guided by teachers who are experts in their respective fields. Apart from that, Islamic boarding schools also collaborate with the Ministry of Manpower to provide student skills training, including electronics, business management, accounting, computers and Islamic boarding school media.

Alumni Education

Al Kamal Islamic Boarding School has graduated approximately 10 thousand students from various levels, including ula, wustho, ulya, and mahad aly. The alumni are coordinated in the Al Kamal Integrated Islamic Boarding School (IKMAL) alumni association. The activities carried out by alumni are routine Sunday wage recitations guided directly by caregivers and reunions to build friendship with fellow alumni. This activity aims to ensure that alumni can regularly stay in touch with the Islamic boarding school. The material studied is usually books on Sufism and morals such as *syrab al hikam, kifayatul atqiya'*. Studies *syrab al hikam* held on Friday evenings, while book study *kifayatul atqiya* wage is carried out every week in Islamic boarding schools. This aims to equip alumni, both physically and spiritually, to face life in society.

Based on the programs that have been arranged above, Al Kamal Islamic Boarding School students can have a daily schedule as follows:

Table 1. Student Activity Schedule

No	Time	Activity Program	Place
1	04.00-04.15	Wake up early and prepare for morning prayers	Dormitory
2	04.15-04.30	Performing morning prayers	Mosque
3	04.30-06.00	Class I Language Course and class II, III book study	Class/Syurfah
4	06.00-07.00	Breakfast and formal school preparations	Dormitory/kitchen
5	07.00-14.00	Formal learning process	Formal school
6	14.30-15.00	Rest and have lunch	Dormitory/kitchen
7	15.00-15.30	Preparing for Asr prayer	Dormitory
8	15.30-16.00	Asr prayer	Mosque
9	16.00-17.00	Class 1: MMQ (Quran assembly) Grades 2 and 3: afternoon study	Classroom and mosque foyer
10	17.00-17.15	Afternoon meal	Kitchen
11	17.15-18.00	Preparation and implementation of Maghrib prayers	Mosque
12	18.00-18.45	Addition of official language vocabulary	Class
13	18.45-19.00	Entered Madrasah Diniyah class for syawir	each class
14	19.00-19.30	Diniyah Madrasah	each class
15	19.30-21.00	Preparation and implementation of Isha prayers	Mosque
16	21.00-22.00	Learning formal school material	Dormitory
17	22.00-04.00	Rest (must sleep)	Dormitory

Evaluation of the Al Kamal Islamic Boarding School Curriculum

Curriculum implementation requires an evaluation to find out whether the implementation of the curriculum is in accordance with the agreed plans or not. Evaluation is an effort to make decisions about the level of student learning outcomes in accordance with learning objectives. Evaluation of learning outcomes has a diagnostic function, for selection, for class promotion, and for placement.¹¹ The purpose of the evaluation held by the Al Kamal Islamic Boarding School is to determine mastery of programmed learning targets, foster motivation in students to achieve better achievements, and to determine students' readiness to continue at a higher level of education.

¹¹ Ina Magdalena, Hadana Nur Fauzi, and Rafiza Putri, "The Importance of Evaluation in the Learning Process and the Consequences of Manipulating It," *Bintang: Journal of Education and Science* 2, no. 2 (2020). Hal 256

Implementation of oral and written learning evaluations, namely exams on reading books in Arabic. Assessment carried out by a teacher on learning outcomes has become an integral part of the learning process, so that a teacher does not only carry out assessments at the end of the semester, but does so at every meeting to determine student understanding. Based on this test, it can be seen what the results of the teaching and learning activities that have been carried out during that time are. Several evaluations that have been carried out include 1) evaluation of class mapping to group students according to their abilities; 2) daily evaluations are carried out by each teacher who teaches in class according to the material taught that day; 3) semester evaluations are carried out jointly every semester; 4) annual evaluations are carried out by administrators and caregivers regarding curriculum programs that are already running; 5) and graduation evaluation is carried out specifically for class 3 who have completed three years of study at the Islamic boarding school. Based on the results of the interview, it can be seen that evaluations at the Al Kamal Islamic Boarding School vary, almost every institution in the Islamic boarding school conducts its own evaluation.

Discussion

Curriculum Planning in Improving the Quality of Education

The curriculum planning process is carried out by all institutions or units in the Al-Kamal Integrated Islamic Boarding School, especially by Islamic boarding school caregivers who always adhere to religious principles and follow current developments that are relevant and full of innovation. This is also done by all heads of units (institutions) who must be innovative in finding new things. Before joint deliberations are held to prepare the curriculum, each institutional administrator must already have one *planning* to be discussed together in deliberation. Good curriculum management will produce Islamic boarding school curriculum programs and other factors as promotional materials for Islamic boarding schools that are able to attract the interest of students in terms of external factors which will stimulate internal factors in prospective students.¹²

This curriculum planning is carried out at the beginning of each new school year. Planning is very important, even the main thing to realize the implementation of education. Curriculum planning involves setting goals and estimating how to achieve these goals, so that in planning the Islamic boarding school curriculum, you really pay attention to several aspects such as the condition of the students, synergy with formal educational institutions, etc. This is in accordance

¹² Rosa Famila, Sulistyorini, and Agus Zainul Fitri, "Strategy for Implementing Islamic Boarding School Curriculum Management to Attract the Interest of Prospective New Santri," *Koulutus Journal: Kaburipan Education Journal* 6, no. 1 (2023). Hal 73

with Rusman who said that aspects of curriculum planning include technical instructions, required resources, learning media used, actions that need to be taken, monitoring and evaluation systems.¹³

Educational institutions in planning the curriculum must refer to the principles of realistic curriculum planning, as expressed by Oemar Hamalik, including 1) curriculum planning regarding students' experiences; 2) curriculum planning is made based on various decisions about content and process; 3) curriculum planning contains decisions about various issues and topics; 4) curriculum planning involves many groups; 5) curriculum planning is carried out at various levels; 6) curriculum planning is a continuous process.¹⁴

Based on the explanation above, curriculum planning at the Al Kamal Integrated Islamic Boarding School is generally in accordance with the principles of curriculum development with the following explanation: *First*, curriculum planning regarding the experiences of students. Santri are an important object in teaching and learning activities, the results of the Santri evaluation determine the follow-up to the learning system in the following year. Every teacher in curriculum planning always relies on the students' past learning experiences as a reference for the learning tools that will be taught later, the same as at the Al-Kamal Islamic Boarding School, every teacher/cleric is given full responsibility for organizing and managing the course of learning that he or she is capable of based on The results of the evaluation or experience of the students determine the follow-up to the learning system in the following year.

Second, curriculum planning is made based on various decisions about content and processes, content or curriculum content is an arrangement of study materials and lessons to achieve educational goals which include studies and subjects. *Third*, curriculum planning contains decisions about various issues and topics. Curriculum planning at Al-Kamal is in accordance with the latest topics and issues, as is the decision resulting from mutual deliberation with the caregivers and boarding school administrators. *Fourth*, curriculum planning involves many groups. To create a multi-competent Islamic boarding school, the Al-Kamal Integrated Islamic Boarding School maintains good relations with various groups to work closely with the military sub-district military, police, health centers, sub-district and district governments and community organizations as long as this does not violate the ideals of the Islamic boarding school's founders.

Fifth, curriculum planning is carried out at various levels. Curriculum planning is adjusted to the level or level of education that students are taking, including ula, wustho, ulya, mahad aly, etc., so that the material given to students is acceptable because it is in accordance with their abilities. *Sixth*, curriculum planning is a continuous process. As previously explained, curriculum

¹³ Rusman, *Curriculum Management* (Jakarta: PT. Grafindo Persada, 2009). Pg 3

¹⁴ Oemar Hamalik, *Basics of Curriculum Development* (Bandung: PT. Teen Rosdakarya, 2009). Pg 172

planning is concerned with students' experiences, curriculum planning is made based on various decisions about content and processes, curriculum planning contains decisions about various issues and topics, curriculum planning involves many groups, and curriculum planning is carried out in various level (level). Demonstrates clearly that curriculum planning is a continuous process. This means that curriculum planning cannot be done just once, but continues based on existing implementation and evaluation results.

Curriculum Implementation in Improving the Quality of Education

Curriculum implementation is the application of a curriculum program that has been planned in the previous stage, then tested with implementation and management adapted to field conditions and the characteristics of students, including their intellectual, emotional and physical development. Harold B. Albery in Rusman views the curriculum as all activities provided to students under the responsibility of the school (*all of the activities that are provided for the students by the school*).¹⁵ Thus, all programs implemented at the Al-Kamal Integrated Islamic Boarding School are part of a curriculum.

The implementation of the curriculum has several factors that influence it, namely: 1) Curriculum characteristics, which include teaching materials, objectives, functions, properties, and so on; 2) Implementation strategy, namely the strategy used in implementing the curriculum; 3) Characteristics of curriculum use which include knowledge, skills as well as teacher values and attitudes towards the curriculum in learning.¹⁶

First, curriculum characteristics are found in the Al-Kamal Islamic Boarding School curriculum, namely the implementation of the curriculum is guided by the learning tools and curriculum programs that have been created. *Second*, the curriculum implementation strategy implemented at the Al Kamal Islamic Boarding School is to preserve the traditions of previous ulama which are still relevant and adopt better modern traditions, as long as they are in accordance with the activity program that has been prepared and the policies that have been mutually agreed upon. *Third*, characteristics of curriculum use, that all educators at the Al-Kamal Islamic Boarding School are required to create learning tools as a guide in carrying out teaching and learning activities both in class and outside the classroom, so that learning objectives are achieved. Apart from that, it is also to make it easier for caregivers to evaluate the quality of educators' performance.

Good curriculum management will influence the quality of Islamic boarding schools. Madrasah quality is the degree of excellence in managing the madrasah effectively and efficiently to produce graduates who are superior, qualified and have competence in all fields. Education

¹⁵ Rusman, *Curriculum Management*. Pg 3

¹⁶ Din Wahyudin, *Curriculum Management* (Bandung: PT. Teen Rosdakarya, 2014). Pg 26

always requires improvement efforts in line with the high needs and demands of life in society. A madrasah is said to be quality if the five aspects within it are also quality, including students, learning environment, teaching materials, learning process and learning outcomes. Following are three perspectives on the criteria for a madrasa to be considered good or quality, namely external and internal factors, the learning process which leads to educational goals, and learning outcomes.¹⁷

First, The organization of madrasas is influenced by external and internal factors. Internal factors include the leadership of a leader, teacher professionalism, good staff support, sufficient funding, good infrastructure and a conducive educational climate. External factors include support from industry, government, society and the surrounding environment. This can be seen from Islamic boarding school graduates who are superior and competent in all fields. This can be seen from Islamic boarding school graduates who can express their abilities in various areas of the surrounding community, such as being active in community organizations, becoming community leaders in their respective villages, leading organizations in the community, some graduates also set up Islamic boarding schools in their respective areas. As for external factors, madrasahs collaborate with other institutions to help run madrasah programs more optimally and deliver graduates to the world of work and study.

Second, The learning process boils down to the goals of the madrasah and the goals of national education. This involves creative and skilled teachers, a good curriculum, and students' readiness to participate in the learning process. Regarding this matter, the Al-Kamal Integrated Islamic Boarding School has carried out learning as fully as possible in accordance with existing regulations by prioritizing the vision, mission and goals of the madrasa as achieving learning outcomes.

Third, Learning outcomes, namely student achievements that can be measured. These learning outcomes will influence the quality of the madrasah. Learning outcomes are not only in the academic field, but also in the form of student behavior and personality. This can be proven by the superior programs that madrasas have to produce graduates who are superior, qualified and competent in all fields.

Curriculum Evaluation in Improving the Quality of Education

Chelimsky in Hamid defines evaluation as a systematic research method to assess the design, implementation and effectiveness of a program.¹⁸ Evaluation is an examination of the suitability between educational objectives and learning outcomes that have been achieved, to see the extent of educational changes or successes that have occurred. This evaluation aims to ensure

¹⁷ Abdul Manab, *Learning Curriculum Management in Madrasas* (Yogyakarta: Kalimedia, 2015). Pg 122

¹⁸ Hamdani Hamid, *Educational Curriculum Development* (Bandung: CV. Pustaka Setia, 2012). Pg 199

that the performance achieved is in accordance with the plans or objectives set. According to Hamid Hasan in Toto Ruhimat, evaluation is a process of giving consideration regarding the value and meaning of something being considered. Something that is considered can be a person, object, activity, situation, or a particular entity, based on certain criteria so that it is not done haphazardly.¹⁹

Based on field data, curriculum evaluation at Al-Kamal Blitar Integrated Islamic Boarding School does not only evaluate student learning outcomes, but also teacher abilities and performance, infrastructure, curriculum implementation, and so on. The evaluation is carried out periodically and is scheduled on the Islamic boarding school's agenda for the next year. The caregivers and administrators often check the activities of the students every 24 hours a day, under the supervision of the caregivers and administrators.

According to Stufflebeam in Rusman's book, the main purpose of curriculum evaluation is to provide information to decision makers to be used in the process of describing results, and to provide useful information to consider various decision alternatives.²⁰ Evaluation results are needed in order to improve programs, provide educational guidance, and provide information to parties outside of education. Regarding this matter, the Al-Kamal Islamic Boarding School uses the results of previous evaluations to make improvements to the program that will be designed for the next academic year. That way, the evaluation results can be used as consideration in making further decisions.

Conclusion

Based on the research data findings described above, researchers can draw the following conclusions:

1. Curriculum planning at the Al-Kamal Islamic Boarding School is made and updated every year, this activity is carried out at the beginning of each year, the curriculum at this Islamic boarding school is dynamic, meaning it follows developments over time and also conditions that are relevant to be implemented, just like curriculum activities *salafi* there are continuous innovations to improve the quality of students in Islamic boarding schools, such as activities *shawir* which was released in the last 3 years and also the Murattil Al-Qur'an assembly.
2. The planned curriculum will be implemented in the Islamic boarding school program starting at 16.00 after they return home from their respective formal schools. Activities begin with the curriculum *salafi* namely recitation with all the students by interpreting their books. Curriculum *kehalafi* held starting in the evening, namely foreign language courses

¹⁹ Toto Ruhimat, *Curriculum And Learning* (Jakarta: Rajawali Press, 2015). Pg 109

²⁰ Rusman, *Curriculum Management*. Pg 97

which are directly guided by administrators from their senior classes. Activity *kehalafi* The second is a foreign language intensive which is carried out after dawn. This learning prioritizes adding vocabulary for the students and also grammar as a means of correct communication.

3. Evaluation at the Islamic boarding school is carried out in five stages starting from the new students entering the Islamic boarding school until the students graduate, including a) class mapping evaluation, this evaluation is carried out in the new school year to get clarified classes to facilitate the students' learning activities; b) daily evaluation, this evaluation is casuistic in accordance with the implementation in the field; c) semester evaluations are carried out every semester to determine the learning targets that have been achieved; d) annual evaluation used to determine the quality of the students and the progress of the planned curriculum and activities; e) graduation evaluation, to find out the output resulting from the curriculum planning that has been prepared together.

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