

## THE DYNAMICS OF THE BOARDING SCHOOL CURRICULUM: A STUDY OF ISLAMIC BOARDING SCHOOLS IN LANGKAT DISTRICT

Research Article

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**Abstract.** *This research aims to analyze the dynamics of the Islamic Boarding School curriculum in Langkat Regency, as well as the supporting and inhibiting factors for the curriculum, and evaluate it. The research is qualitative field research with a natural approach. The research employed data collection procedures through observation, interviews, and documentation studies. The findings indicate that: The Babussalam and Nuur Ar-Radhiyyah Modern Islamic Boarding Schools use a combination of the national curriculum (diknas) and the Islamic boarding school/Kuliyatul Mu'allimin Al-Islamiyah (KMI) curriculum. The curriculum development process at these schools is influenced by several supporting and inhibiting factors. One of the inhibiting factors is: There is a natural selection process related to students' enthusiasm and desire to learn. However, the media is still limited, and not all teachers follow independent curriculum guidance. The evaluation of curriculum development policies at the Babussalam and Nuur Ar-Radhiyyah Modern Islamic Boarding Schools has not yet been fully implemented. The incomplete availability of resources in each educational unit and the lack of a fully student-centered curriculum hinder optimal operation. Additionally, the facilities and infrastructure that can support implementation are not yet complete.*

### Keywords:

Dynamics, Curriculum, Islamic Boarding School, Rare.

## INTRODUCTION

Pesantren is the oldest educational system in Indonesia and is considered an indigenous Indonesian cultural product. Originally, it provided Islamic religious education since the emergence of Islamic society in the archipelago in the 13th century. Centuries later, the organization of this education became more structured with the emergence of places of recitation. The pesantren, which were established as places for students (*santri/santriwati*) to stay, developed from this form. Pesantren education was considered prestigious at the time as it was the only structured educational institution. Indonesian Muslims explore the basic doctrines of Islam particularly regarding the practice of religious life, in the institution (Sulton Masyhud dan Khusnurdilo, 2003). In addition, Pesantren is one of the main educational pillars in the development of Islam in the archipelago, historically, pesantren is an inseparable part of the life of the Indonesian people, because in reality the growth of pesantren is in line with the development of Islam in Indonesia (Ningsih et al., 2023). Even, since the Dutch colony, pesantrens have acted as cultural foundations (Roqib, 2021).

In Indonesia, pesantren are categorized into two forms: salaf pesantren and non-salaf (modern) pesantren. Salaf pesantren are synonymous with traditional pesantren, so pesantren that are not classified as salaf are considered modern. However, this categorization is too simplistic because the current pesantren typology

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shows various variants of salaf and non-salaf forms. [Silfiana \(2020\)](#) also states that traditional pesantren organizes non-classical Islamic education with *bandongan* and *sorogan* methods in learning classical books (yellow books) by ulama in middle ages. Islamic boarding schools have a crucial role in shaping the character of the nation beyond their traditional role as educational institutions. To achieve this, a clear vision and mission are necessary to strengthen the transformation of learning. Therefore, Islamic boarding schools must prioritize instilling *tauhidiyah* in their students. The primary objective of these schools should be to educate morals and values. Morals are an essential aspect of teaching religious knowledge and religion in boarding schools.

According to the theory mentioned above, this is particularly relevant to Babussalam Islamic Boarding School. Babussalam Islamic Boarding School is an Islamic educational institution located in Teluk Bakung Village, Tanjung Pura Subdistrict, Langkat Regency, North Sumatra Province. The school is oriented towards Gontor-style religious education, which includes the study of yellow books as well as the application of modern education, such as learning foreign languages like Arabic and English.

Babussalam Islamic Boarding School is a well-established *pesantren* in Langkat Regency, North Sumatra Province. It has been in operation for 37 years since its establishment on March 27, 1986, and has maintained its integrity throughout its history. *Pesantren* education, which used to focus solely on studying the yellow books, was once known as *Santri Sarungan* (students who always wear gloves everywhere). However, such terms have become outdated with the changing times and the evolving mindset of students, as well as the well-structured management patterns of *pesantren* education. Learning that follows the general curriculum remains a top priority when preparing for the National Examination. However, after the exam period, independent learning becomes less attractive. In an interview conducted on March 12, 2023, from 10:00 to 11:30 WIB, Nur Taufiq, the director of *Babussalam* boarding school, emphasized the importance of following the general curriculum.

In Langkat, besides *Babussalam* Islamic Boarding School, there is also Nur ar-Rodhia Modern Boarding School. The latter was established on April 4, 2019, on a 12-hectare land. The founder, Mr. H. Muhammad Nur Abu Bakar, aimed to turn Langkat into a city of *santri* through the establishment of Modern *Pesantren* Nuur Ar Radhiyyah. The mission is to establish an Islamic educational institution that provides adequate education and knowledge to the younger generation. The institution aims to produce competent individuals who can contribute to the independence and progress of the Indonesian nation. The *pesantren* is open to all Muslims in Indonesia and abroad, not just limited to residents of the Langkat region.

Modern *Pesantren* Nuur Ar Radhiyyah integrates General Education and Religious Education to prepare students for the challenges of the modern world. The institution also emphasizes the cultivation of moral values among its students. This education model is integrated into the boarding school system, with religious lessons taught in classes, as is common in many *pesantren*. However, the students reside in dormitories while upholding the atmosphere and spirit of *pesantren* life. The educational process is continuous, with everything that students see, hear, notice, and do in this *pesantren* being for educational purposes. Religious and general lessons are provided in a balanced manner, and skills education, arts, sports, organizations, and other activities are integral parts of the *santri*'s life in the *pesantren*.

Pesantren cannot be evaluated solely based on classical books, including the yellow classical books, or the teaching system. The educational aspect is the most important part of *pesantren*, while books are only a part of the education. Therefore, it is necessary to organize activities outside the classroom and in the daily life of the *santri* that contain educational elements. The lessons taught at the Aliyah level are a continuation of the education curriculum at the MTs level. The curriculum is evidence of a parallel curriculum to the existing education curriculum, as seen in the curriculum of Modern *Gontor Ponorogo Indonesia Surabaya*.

The boarding schools *Pondok Pesantren Babussalam* and *Pondok Modern Nur ar-Rodhia* are oriented towards *Pondok Modern Gontor Ponorogo Indonesia Surabaya*. The thesis entitled 'The Dynamics of the Islamic Boarding School Curriculum (A Study of Islamic Boarding Schools in Langkat Regency)' analyzes the curriculum's dynamics, differences and similarities, inhibiting and supporting factors, and evaluation in Islamic boarding schools.

Dynamics refers to the movement or change of a system, and is not stagnant or redundant. Dynamics refers to the movement or change of a system, and is not stagnant or redundant. It is characterized by rapid movement and can be influenced by various conditions or situations (Fahrurroji, 2012). Dynamics refers to the movement or change of a system, and is not stagnant or redundant. The goal of this movement is to progress towards better conditions. The term *المُتَحَارِكَةُ* refers to this movement, while *الْخَيْرَ إِلَى تَغْيِيرَ* refers to the change towards better conditions.

Dynamics is derived from the word dynamic, which means a mover (Jhon M. Echols and M. Hasan Shadily, 2010). It refers to the interpretation of events related to movement or change (Sulistiyo Riwayudi and Suci Nur Anisah, 2002), and is also associated with progress (Peter Salim, 1986: 573). Looking back to the origin of the word in Greek, 'dynamics' refers to power, ability, and strength to enforce or do something (Bagus, 2005).

This research examines the changes in the education curriculum system in Salafi Islamic boarding schools and modern Islamic boarding schools, specifically *Pondok Pesantren Babussalam* and *Pondok Modern Nur ar-Rodhia Tanjungpura*. The boarding school underwent a transformation from solely accommodating the study of religion to becoming an educational institution that also includes general knowledge. This change is revolutionary in nature and fulfills the need for educational competitiveness in the era of globalization.

## THEORITICAL FOUNDATION

### A. Curriculum Definition

A curriculum is an essential tool for implementing education in any educational institution, whether it is conservative or revolutionary, government-organized, private, or socially-organized. The curriculum is conceptually structured, not empty. It is developed in accordance with the development of educational theory and practice and varies according to the educational school or theory being referred to (Widodo, 2023). The curriculum outlines the values that should be instilled in the learning community. The curriculum often aims to intensify learning through ideology and understanding, which is implemented in the learning community (*العِلْمُ طَالِبٌ*) via a designed program.

The term 'curriculum' originated in ancient Greece and Rome in the context of sports, referring to the distance that runners had to travel from the starting line to the finish line. In modern times, the term is commonly used in the field of education. The word 'curriculum' is derived from the Greek words 'curir', meaning runner, and 'curere', meaning a racing ground or distance that must be traveled by the runner

(Ramayulis, 1998). For this reason, the curriculum is ideally a tool or guide, a “map and compass” in education, containing systematic and flexible components that are carried out by both teachers and students in order to achieve educational goals, both short term and long term, which are constantly evolving based on the dynamics in a society (Umar, 2016).

The educational curriculum encompasses the entire educational program, including teaching methods, objectives, subject matter, and activities for each subject. The curriculum includes program groups, long-term and short-term goals, subject matter essence, and test questions to assess and control reasoning, experiential behavior, and student activity.

## **B. The Curriculum Structure Dynamics of *Salaf* and Modern *Pesantren***

Before discussing the curriculum structure of *Salaf* and Modern *pesantren*, we will first discuss the typology of *pesantren*. Khozin identifies the following typology:

### **a. Curriculum Structure of *Salaf Pesantren***

The curriculum of this *pesantren*, which is a non-formal Islamic educational institution, focuses on studying and teaching classical books (*kutubu thurats* atau كُتُبُ التُّرَاثِ). The curriculum of this *pesantren* includes the study of various subjects such as the Book of *Tawhid*, *Tafsir*, *Hadith*, *Fiqh*, *Ushul Fiqh*, *Tasawwuf*, Arabic language (*Nahwu*, *Sharaf*, *Balaghah*, and *Tajweed*), *Mantiq*, and *Morals*. The implementation of the education curriculum is based on the level of difficulty of the knowledge or studies discussed in the classical books, which are categorized into initial, intermediate, and advanced levels. According to Zamakhsyari Dhofier, the religious texts that must be read and studied by *santri* include groups of *nahwu* and *sharaf*, *ushul fiqh*, *hadith*, *tafsir*, *Tauhid*, *Tasawwuf*, and other branches such as *Tarikh* and *Balaghah* (Zamakhsyari Dhofier, 1983). The curriculum content is *salafi*, and Islamic knowledge is generally extracted from classical or traditional books. This also demonstrates the existence of pragmatic skills and simplicity.

### **b. Modern *Pesantren* Structure**

The structure of modern *pesantren* education is a combination of traditional *pesantren* teachings and college education. The structure of modern *pesantren* education is a combination of traditional *pesantren* teachings and college education. The structure of modern *pesantren* education is a combination of traditional *pesantren* teachings and college education. The goal is to produce high-quality graduates with an aspirational, progressive, and unorthodox attitude. It is important to note that *pesantren* education is not exclusive and has ready-to-use credibility. This will enable the *santri* to quickly adapt to cultural changes and be well-received by the community. The modern *pesantren* curriculum has adopted school curriculum and institutions. The connection between the two is an ideal form that continues to be explored. Muslims have become aware of this prioritization with the establishment of formal education institutions, ranging from primary to tertiary education.

Based on the description of the dynamics of the Salafi and modern *pesantren* curricula above, the curriculum is a set of plans that regulate the destination, content, and teaching materials. It includes a set of programs, products, distributed materials, and expectations for *santri* and *santriwati* that are transformed by educators into the learning community with the hope of achieving *kaffah* goals. For this reason, the aspects contained in it include; goals, content and materials taught, a set of programs, products, materials

taught, student expectations and ways and methods and evaluation in order to achieve the final results of education.

## **RESEARCH METHOD**

### **A. Research Type**

This type of research is a qualitative field research which is natural. The qualitative method used tries to describe the data obtained from the field and is natural, so this method is effectively used in this study to find out how the process and application of an event takes place. Qualitative research produces descriptions in the form of written or spoken words of the behavior of actors who can be observed in a social situation (Moleong, 2009).

### **B. Data Collection Technique**

Qualitative research methods rely heavily on the researcher as the primary instrument for data collection. Therefore, it is essential for the researcher to directly engage with the field and gather as much information as possible. This study utilized observation, interviews, and documentation studies as the primary data collection procedures. According to (Suharsimi Arikunto 2006), qualitative data collection involves interviews, observations, and archival records, which is consistent with the views of Lincoln and Egon G. Guba.

## **DISCUSSION**

### **A. Curriculum Dynamics of Islamic Boarding Schools in Langkat Regency**

The Constitution of the Republic of Indonesia mandates the education of its citizens. Education is crucial in enhancing the quality of life for Indonesian children. The development of curriculum policies serves as an instrument to improve the quality of education. The curriculum provides a planned direction for policy.

The effectiveness of an education policy can be measured by the successful implementation of its curriculum, which serves as the foundation of education. It is often said that changing the minister leads to a change in the curriculum. However, considering the rapid development of the times and the evolving characteristics and needs of students, updating the curriculum is a necessity. Since Indonesia's independence in 1945, the government has implemented several changes to the curriculum, including in 1947, 1952, 1964, 1968, 1975, 1984, 1994, 2004, 2006, and the 2013 curriculum. Currently, the independent curriculum is being implemented in driving schools for grades 1, 2, 4, and 5. Non-driving schools have the option to implement either Curriculum 13, the emergency curriculum, or the independent curriculum (Nasution, 1988).

The primary aim of the current curriculum change is to address the learning crisis experienced by students during the pandemic starting in March 2019. Originally called the prototype curriculum, it has since developed into an independent curriculum. The government's evaluation results for each curriculum policy also influences these changes. The purpose of evaluating curriculum development policies is to assess their implementation and impact in relation to the intended objectives. (Nasution, 2022).

Sukardi confirms the purpose of the evaluation in accordance with the mandate of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System. The evaluation is carried out to control the quality of education nationally and to hold education providers accountable to interested parties, including students, institutions, and educational programs (Sukardi, 2009).



Curriculum planning in pesantren in Langkat Regency also follows the K13 national level curriculum for MTs/SMP IT and MA/SMA IT levels, as they are under the auspices of the Ministry of Religion. In addition to the formal national level curriculum, a special curriculum concept called the pesantren curriculum is also used, which is planned in accordance with pesantren policies and is supported by the law *MENAG RI Regulation No.13*. In 2014, a regulation was issued regarding the Pesantren Curriculum Content. The curriculum was prepared through deliberation with the pesantren and other stakeholders to maximize the resources available in the pesantren environment.

It is important to consider various aspects when planning the pesantren curriculum. Curriculum planning in pesantren must consider various factors, including the form of guidance, learning strategies, and the appropriate learning model. The pesantren system employs a cottage or boarding system, so the curriculum planning must be tailored to the pesantren environment. The goal of curriculum planning is to identify the potential and abilities of students, in order to determine the most suitable learning style for them.

Curriculum guidelines are developed to determine a) what will be taught, b) to whom it will be taught, and c) what is the reason it is taught with what purpose, and d) in what order some of these things are carried out and seen carefully in curriculum planning at Pondok *Pesantren Babussalam* and *Nuur Ar-Radhiyyah* Langkat Regency. The planning process at *Babussalam* and *Nuur Ar-Radhiyyah* Islamic Boarding Schools in Langkat Regency includes short-term, medium-term, and long-term curriculum planning

The authors' study reveals similarities and differences in curriculum dynamics between *Babussalam* and *Nuur Ar-Radhiyyah* Islamic Boarding Schools. Both schools use two curricula in their teaching: the national curriculum and the *Gontor* curriculum. Although both *Babussalam* Islamic Boarding School and *Nuur Ar-Radhiyyah* have experienced curriculum changes, it is important to note that *Babussalam* has been established for 30 years, while *Nuur Ar-Radhiyyah* has only been established for 4 years. *Babussalam* Islamic Boarding School has undergone several changes in the national curriculum, including the 1994, 2004, *KTSP* 2006, 2013 curriculum, and 2022 independent curriculum (*kurikulum merdeka*). Meanwhile, *Nuur Ar-Radhiyyah* has been using the 2013 curriculum since its inception and is currently undergoing socialization for the implementation of the independent curriculum. The study revealed that teachers at *Pesantren Babussalam* had suboptimal perceptions and understanding of the independent curriculum implementation in grade 7 (junior high school). This was due to the curriculum's novelty, which required adjustments for optimal implementation. Additionally, teachers faced challenges in obtaining relevant information sources.

## **B. Supporting and Inhibiting Factors in the Implementation of the Boarding School Curriculum in Langkat Regency**

The curriculum used in *Babussalam* Modern Islamic Boarding School and *Nuur Ar-Radhiyyah* Islamic Boarding School, both in formal and non-formal education, does not show any signs of education that leads to radicalism, but rather leads to *Salafus Saleh*; that is, following religious behavior based on the Qur'an, the Sunnah of the Apostle, and the practice of life of the previous pious people (generation of friends). From the materials taught at *Babussalam* Modern Islamic Boarding School and *Nuur Ar-Radhiyyah*, it has an impact on the *Aqidah* and *Akhlaq* of students, where students or people who diligently follow the education at *Babussalam*

Modern Islamic Boarding School and *Nuur Ar-Radhiyyah* have a strong Aqidah, behave politely, *tawad'u*, have a high social spirit and are sincere.

In the process of developing the national curriculum at Modern *Babussalam* and *Nuur Ar-Radhiyyah* Islamic Boarding Schools, there are several supporting and inhibiting factors. The factors are:

1. Supporting factors
  - a) The existence of an integrated system by the boarding school.
  - b) Good cooperation and coordination among all parties.
  - c) The creation of a climate and environment that is religious and conducive to the pesantren tradition.
  - d) The availability of educators with high loyalty and dedication.
2. The inhibiting factors
  - a) The existence of a natural selection process related to the santri's enthusiasm and desire to learn.
  - b) Facilities/media that are still limited, and
  - c) For the implementation of the independent curriculum, not all teachers have participated in guidance/training.

While the supporting and inhibiting factors in the implementation of the *KMI (Gontor)* curriculum in *Babussalam* and *Nur Ar-Radhiyyah* pesantren are:

1. Supportinf Factors
  - a) The competence of teachers and student (*santri*).
  - b) The existence of OPPP, namely *Pondok Pesantren* Student Organization as a forum for *santri* and *santriwati* to develop their competence in the field of leadership.
  - c) The role of the parents or guardians of the students.
  - d) The visitation program to the central boarding school to provide insight to the students.
2. Inhibiting Factors
  - a) Unrealized programs
  - b) Ineffective use of the language laboratory
  - c) Lack of funds

### **C. Evaluation of Islamic Boarding School Curriculum in Langkat Regency**

Law No. 20 of 2003 on the National Education System, article 1 number 19, explains the definition of curriculum as a set of plans and arrangements regarding the objectives, content and learning materials, as well as the methods used as guidelines for organizing learning activities to achieve certain goals. The independent curriculum is a curriculum developed and implemented from an emergency curriculum that was specifically launched to respond to the impact of the COVID 19 pandemic. The emergency curriculum became a prototype curriculum that was implemented in the driving school, and after seeing the development of digitalization and the needs of students, the independent curriculum was refined to become a curriculum that could later be applied in all schools/madrasahs in Indonesia. Two main things that must be prepared by the madrasah, namely material readiness (school natural resources) and non-material (school human resources). The material readiness of schools can be seen from the dimensions of curriculum tools, school facilities and infrastructure, finance, and school environment, which includes the physical environment (buildings) and the social environment. Meanwhile, the non-material readiness of schools can be seen from the dimensions of leadership of school principals, teachers, students and parents (Sosilo, 2007).

Dwijowijoto emphasized that the function of public policy evaluation has four functions: explanation, compliance, audit, and accounting (Dwijowijoto, 2011). By conducting an evaluation, the reality of program implementation and generalizations about the patterns of relationships between different dimensions of reality observed can be known. (1) Explanation, the evaluator can identify the problems, conditions, and actors that underpin the success or failure of the policy; (2) Compliance, through the evaluation it can be seen whether the actions of the actors, both bureaucratic and other actors, are in accordance with the procedural standards set by the policy; (3) Audit, through the evaluation it can be seen whether the output really reaches the policy proposal group or there are leaks or irregularities; (4) Accounting, through the evaluation it can be seen what the economic consequences of the policy are.

Policy performance evaluation is used to assess the results achieved by a policy after it has been implemented. The results achieved can be measured in short-term or output, long-term or outcome measures. Evaluate policy performance by conducting a comprehensive assessment of

- a. Achievement of objectives (*output*);
- b. Achievement of policy goals (*outcome*);
- c. Gaps between goals and outcomes; and
- d. Comparison (benchmarking) with similar successful policies elsewhere (Putra, 2003: 93).

Identifying the underlying factors for success and failure that cause gaps and providing recommendations for overcoming gaps. The functions of policy evaluation are: (1) to provide valid information on policy performance; (2) to assess the appropriateness of goals or targets to the problems faced; and (3) to contribute to other policies, especially in terms of methodology. These three functions indicate the importance of policy evaluation for the proper functioning of the entire policy process. Evaluation functions are divided into normative functions and summative functions (Hasan, 2009).

The formative function is the function of evaluation to provide information and considerations related to curriculum improvement efforts. The formative function of a curriculum evaluation can only be carried out if the evaluation is process rather than outcome focused. While the summative function is the function of the curriculum to provide consideration of the results of curriculum development. The results of curriculum development may be in the form of curriculum documents, learning outcomes, or the impact of the curriculum on schools and communities. Based on this summative function, the evaluator can provide consideration whether a curriculum needs to continue its success and is still considered relevant to the development and demands of society or a curriculum needs to be replaced because of failure and incompatibility with the demands of society (Nasution, 1988).

Policy evaluation activities are divided into two dimensions, internal and external.

1. The dimensions are internal, including the dimensions are internal, including: (Nasution, 1988).
  - a. To determine the success of a policy. With the policy evaluation, information can be found whether a policy is successful or vice versa.
  - b. To determine the effectiveness of a policy. Policy evaluation activities can suggest an assessment of whether a policy is achieving its objectives or not.
  - c. To ensure that mistakes are not repeated (guarantee of non-recurrence). Adequate information about the value of a policy outcome will in itself



provide an indication that the same mistakes will not be repeated in the implementation of similar or different policies in the future.

2. Dimensions are external:

- a. Fulfilling the principle of public accountability. The activity of evaluating the performance of policies adopted is a form of accountability of policy makers to the public, both those directly and indirectly involved in the implementation of policies.
- b. Socializing the benefits of a policy. Through policy evaluation activities, the wider community, especially target groups and recipients, can learn about the benefits of policies in a more measurable way. The focus of the problem is related to the evaluation of the curriculum policy at the level of educational units, which is less than optimal, although there is a basis for the implementation of the public curriculum at the level of educational units.

William N. Dunn suggests several criteria for policy recommendations, which are the same as the criteria for policy evaluation, the criteria for policy recommendations consist of

a. Effectiveness

Concerned with whether an alternative produces the expected results (consequences) or achieves the goals of the action. Effectiveness, which is closely related to technical rationality, is always measured in terms of product or service units or monetary value.

b. Efficiency

Efficiency, which is synonymous with economic rationality, is the relationship between effectiveness and effort, the latter usually measured in terms of monetary cost.

c. Adequacy

Concerned with the extent to which a level of effectiveness satisfies needs, values, or opportunities that promote problems. The adequacy criterion emphasizes the strength of the relationship between policy alternatives and expected outcomes.

d. Equity

Closely related to legal and social rationality, refers to the distribution of consequences and efforts among different groups in society. Equity-oriented policies are those in which consequences (e.g., units of service or monetary benefits) or efforts (e.g., monetary costs) are distributed fairly. Policies designed to distribute income, educational opportunities, or educational services are sometimes distributed on the basis of equity criteria. The criterion of equity is closely related to competing conceptions of fairness or reasonableness and to the ethical conflict over the appropriate basis for distributing society's rents.

e. Responsiveness

The criterion of responsiveness is important because an analysis that meets all the other criteria - effectiveness, efficiency, adequacy, equity - will still fail if it does not respond to the actual needs of the groups that are supposed to benefit from the policy.

f. Appropriateness

The criterion of appropriateness is closely related to rationality, substantively, because the question of the appropriateness of a policy does not concern individual criteria, but two or more criteria together. Appropriateness refers to the value or price of program goals and the strength of the assumptions underlying those goals.

In this study, it is to find out the importance of evaluating curriculum development policies to improve program content, implementation and evaluation itself in order to innovate the future curriculum. Longstreet and Shane provided the definition of evaluation “*evaluating is judging the success and merit of an undertaking*” which means that evaluation is judging the success and merit of an undertaking. The implementation of evaluation must be carried out continuously and consistently to make it easier for teachers and students to carry out the learning process in order to achieve the set goals (Longstreet, W.S and H.G, 1993).

The policy that is a factor of this study is to assess how the curriculum development of Pesantren Babussalam and Nuur Ar-Radhiyyah, curriculum development is carried out by the curriculum development team so that the resulting curriculum can become teaching materials and references used to achieve national education goals. Curriculum development is carried out because the dynamic nature of the curriculum adapts to the students. Evaluation of curriculum development policy is carried out so that the curriculum structure and learning model encourage students to be more active.

The criteria for policy evaluation according to William N. Dunn are described in the following table: (William N. Dunn, 2003)

William Dunn's curriculum evaluation criteria

Criteria	Question
Effectiveness	Was the desired result achieved?
Efficiency	How much effort was required to achieve the desired result?
Adequacy	Are the costs and benefits distributed fairly among different groups?
Equity	To what extent did the achievement of the desired result solve different problems?
Responsiveness	Is the desired outcome (goal) really useful or valuable?
Appropriateness	Do the policy outcomes meet the needs, preferences, or values of particular groups?

At the beginning of their development, *Pesantren Babussalam* and *Nuur Ar-Radhiyyah* focused on using the 2013 curriculum. With the implementation of the 2013 curriculum, santri understand the importance of religious and general education at the same time. Favoring both and without neglecting one of them. *Pesantren Hujjaturrahmah Tanjung Pura* emphasizes that religious knowledge and general knowledge are two things that must be given to students, because to live in the world must have knowledge, as well as to live in the afterlife also requires knowledge, therefore two religious and general sciences must be given to students.

Evaluation of curriculum development policy at *Babussalam* and *Nuur Ar-Radhiyyah Islamic Boarding Schools* has not fully run optimally, this is indicated by the readiness of resources in each educational unit, which is not evenly distributed and the curriculum is not fully student-centered in the learning process, incomplete facilities and infrastructure that can support the implementation of an independent

curriculum. It is necessary to hold socialization, workshops to find out the new curriculum, which will be implemented to the maximum so that all school residents understand comprehensively to teachers both concepts, curriculum preparation and implementation in the field and support from various parties is needed to complete facilities and infrastructure.

## CONCLUSIONS

Based on the above description of the research results, the following conclusions can be drawn:

1. The curriculum used in *Pondok Pesantren Modern Babussalam* and *Nuur Ar-Radhiyyah* is a combination of centralized and decentralized curriculum, a combination of national curriculum (*diknas*) and hut curriculum / Kuliyyatul Mu'allimin Al-Islamiyah (*KMI*).
2. In the process of curriculum development in *Modern Babussalam* and *Nuur Ar-Radhiyyah* Islamic Boarding Schools, there are several supporting and inhibiting factors. The factors are:
  - a) Supporting factors, including:
    - 1) The existence of an integrated system through the boarding school.
    - 2) There is good cooperation and coordination among all parties. Terciptanya iklim serta lingkungan yang agamis, religius, dan kondusif dengan tradisi pesantren.
    - 3) The creation of a climate and environment that is religious and conducive to the pesantren tradition.
    - 4) The availability of teachers with high loyalty and commitment.
  - b) Inhibiting factors, including:
    - 1) The existence of a natural selection process related to the enthusiasm and desire of santri to learn.
    - 2) Facilities/media are still limited for the implementation of the independent curriculum, not all teachers have participated in guidance/training.
3. The evaluation of the curriculum development policy in *Babussalam* and *Nuur Ar-Radhiyyah* Modern Islamic Boarding Schools has not fully run optimally, this is indicated by the uneven readiness of resources in each educational unit and the curriculum is not fully student-centered in the learning process, incomplete facilities and infrastructure that can support the implementation of curriculum 2013 and the independent curriculum. It is necessary to hold socialization, workshops to find out the new curriculum, so that all members of the school community understand comprehensively to teachers both concepts, curriculum preparation and implementation in the field and support from various parties is needed to complete facilities and infrastructure.

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