

Management Of Madrasah Diniyah Takmiliyah Curriculum Integration In Formal Institutional Units In Improving The Quality Of Graduates

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Abstract

This study aims to analyze and understand about the Management of Integration of the Madrasah Diniyah Curriculum with Formal Institutions in Improving the Quality of Graduates at Nurul Jadid Islamic Boarding School, Paiton, Probolinggo. This research uses a qualitative approach type of case study. Data collection techniques are carried out through observation, interviews and documentation. Data analysis starts from presenting data, reducing data and ending with drawing conclusions. The results showed that the management of the integration of non-formal madrasah diniyah curriculum in formal education units was carried out by developing the previous integration model. The author calls it the "*Curriculum Integration Development Model*". In this model explained, first, planning is carried out combining administrative, arena and inverted models. Second, the implementation is carried out by developing two models, namely fragmented models in scientific disciplines and learning sub-units and shared models between scientific and learning disciplines. Third, the evaluation is carried out by developing a *stufflebeam's evaluation model*, without including curriculum context assessment.

Keywords

keyword 1; Management, Curriculum Integration, Graduate Quality



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INTRODUCTION

In general, the majority of students or even the community argue that formal pesantren schools are adopted to study with the legality of formal diplomas (Arista & Marhaeni, 2018). Meanwhile, Madrasah Diniyah Takmiliyah is understood as a mandatory process to pesantrenan in understanding religious science (Fadli et al., 2022). In other words, people also distinguish the orientation of the formal madrasah process and the different Madrasah Diniyah Takmiliyah (Thoha, 2013). This is because the modernization of education is considered to have divided the pesantren education system into two parts (Yasmansyah & Iswantir, 2021). Namely, the traditional non-formal education system and the formal education system that has been adopted. Although on the one hand, the existence of religious education such as the non-formal Madrasah Diniyah Takmiliyah has been included or recognized in PMA 31 Th 2020 in article 7 point b as a continuation of the previous Pesantren Law (Nuraeni, 2021). But that does not mean that educational dualism has been guaranteed to be well integrated. In this position, further study of

the management model of religious education integration in pesantren is managed. Despite the government's attention to pesantren education above, some pesantren vary in strengthening their educational services (Nurtawab & Wahyudi, 2022). Of course, pesantren have a certain way so that the management of Madrasah Diniyah Takmiliah in an integrated manner provides excellent service to its students. In this context, the author positions pesantren as a "*holding company*" as a "*holding organization*" of educational institutions in it. In other words, all educational institutions, both formal and non-formal, are an inseparable part of the pesantren organization (Azra, 1999). As the parent organization, of course, pesantren are responsible for the integration of the work system so that all units under its auspices work integrated. In other words, the solution to the problem of duality of educational units related to Diniyah madrasah and formal education is the responsibility of pesantren as the parent organization, in this background this research takes the big issue of efforts to integrate non-formal madrasah and formal pesantren education.

Non-formal education, in this case Madrasah Diniyah Takmiliah and formal pesantren education, is the result of the development of the reality of education in Indonesia (Abas et al., 2022). The formation of this type of educational institution was born from the climate of civilization of this country, which of course is also the impact of the current historical dynamics faced (Nizah, 2016). Sociologically, its development is related to public social matters such as political policies and the needs of the wider community (Istiyani, 2017). So its birth, actually an effort to develop education sociologically must be included in the public and political domains (Naim et al., 2022). Based on the explanation above, there are two types of educational institutions that have a major influence on society. Both are institutions held by the Netherlands and institutions that already exist, namely pesantren (Aisy & Hudaidah, 2021). These two institutions are certainly very different in both process and orientation (Nasution, 2019). Colonial institutions that are selective in choosing their students. Pesantren are not. Regarding its teaching orientation, the colonial establishment institution aimed to teach the value of Christianity and general science. While pesantren teach the teachings and morality of Islam (Fuady, 2020).

Traditional pesantren education eventually transformed into several parts. As for the parts (Astuti, 2019). First, the pattern of education initiated by reformist Muslims. The reformists tried to create a pattern of education that integrated public science or Dutch-made formal schools (Athoillah & Wulan, 2019). without omitting the basic lessons of religion. This pattern became known as pesantren formal education. Second, transformation with an inclusive-accommodative

pattern. That is, maintaining the essence of pesantren education as an Islamic religious educational institution, even maintaining the religious beliefs it adheres to, not influenced by the religious beliefs of reformists. Third, pesantren that still maintain the educational orientation of *tafaqqohu fi al din*. There are pesantren that remain in salaf education whose systems and subjects remain focused on the religious development of students.

The birth of the policy does not seem to affect the condition of Madrasah Diniyah Takmiliah, many education managers are still resistant to the presence of this regulation (Istiyani, 2017). Because it is so difficult and not accepted by the majority of managers. Both the requirements for school recognition from abroad to the minimum requirements for students make Madrasah Diniyah Takmiliah object. Moreover, the rules still require the inclusion of the general curriculum, (As'ad et al., 2018). Of course, as before, this continues to be feared as before. Due to religious education that is feared to disappear, many pesantren continue to maintain this independent education system (Fadli et al., 2022). This certainly makes pesantren have two institutional systems at once. That is, pesantren with this model adopt formal education and continue to run Madrasah Diniyah Takmiliah education (Saepudin, 2018). So it is not surprising, nowadays, it is commonly known in pesantren that there are two school institutions that are almost similar, both namely formal education adopted by pesantren (formal madrasah) and Madrasah Diniyah Takmiliah education which is trying to be maintained (Muchlis et al., 2022). The process of developing educational integration is of course also accompanied by the process of integrating educational elements, including the curriculum (Saepudin, 2018). The curriculum is the most core thing in the educational development process. Its position as a standard for planning the implementation of education is carried out. So in his view, the process of institutional integration of education coupled with curriculum integration means learning planning that breaks through the boundaries of certain special eye disciplines (Masitoh et al., 2023).

So the process of integration of educational institutions in this study is essentially a curriculum integrarian domestic process. This is the main focus of this study. Throughout the author's search, there are several pesantren that have begun to initiate a combination of the duality of different education systems. Some of the pesantren found have successfully integrated the curriculum of non-formal madrasahs which juridically form madrasah diniyah taklimiyah (Law No. 18 of 2019 concerning pesantren article 23 and PMA No. 13 of 2014 concerning Islamic religious education article 45). Namely Pesantren Nurul Jadid Probolinggo. Pesantren Nurul Jadid strives for the integration of formal madrasah and madrasah

systems into one integrated pesantren education system. KH. Moh, Zuhri Zaini, BA said that the effort to integrate the madrasah system was based on historical aspects of pesantren education. Madrasah Diniyah Takmiliah is inseparable from the pesantren education process. While formal madrasah is a reincarnation of pesantren madrasah education in order to meet the applicable formal legal. So everything is a unified pesantren education system. So, so far, the pesantren education process is misguided if it distinguishes these two.

In addition, another fact of the integration process is the early structural documentation found by the author. In the structural documentation of its management, it was found that there was a classification of coordinators of Madrasah Diniyah Takmiliah in each formal pesantren education. That is, in every formal educational institution in the pesantren has the field of coordinator and administration of educational learning Madrasah Diniyah Takmiliah. This indicates the implementation of integrated noformal madrasah learning in each formal educational institution.

The relevant previous research aims to survey seriously what is known in the field to be researched. As for some studies that researchers found and have relevance to the problems developed by the research are as follows: His dissertation was Rofik. His research is entitled "Implementation of the Integrated Curriculum of Madrasah Mu'alimin Muhammadiyah Yogyakarta." *This study aims to determine the results of combining the use of the Ministry of Education and National Curriculum, the Ministry of Education Curriculum, and the Pesantren Curriculum.* Research conducted by Agus Sriwanto. This research is entitled *Implementation of Integrated Curriculum in MTs Islamic Boarding School Bantul Yogyakarta.*

Based on these initial findings, the impetus for this research was carried out. This educational institution that wants to combine the curriculum of Madrasah Diniyah Takmiliah and formal madrasah is an interesting research site and will comprehensively provide an overview of how pesantren develop their educational development strategies. In education, of course, the most important thing is related to the curriculum. To elaborate on these important points, the author until now realizes that the integration process of Madrasah Diniyah Takmiliah and formal education in pesantren is an effort to integrate education. Based on this, the author tries to focus this research study on the management of curriculum integration that occurs.

METHODS

This research uses qualitative which is described descriptively with a case study approach, this research is expected to be described as a whole and comprehensively related to the Management of Integration of the Madrasah Diniyah Takmiliah Curriculum with Formal Institutions in improving the quality of graduates. Data collection techniques used in this study are observation, interview, and documentation study. Where observation is used to determine the steps taken related to the Management of Integration of the Madrasah Diniyah Takmiliah Curriculum with Formal Institutions in improving the quality of graduates. Interviews are used to obtain data directly. Documentation is used to obtain data related to the focus of the study. This research in its data analysis uses qualitative data analysis techniques. While technical data analysis uses qualitative descriptive analysis techniques and uses achievement criteria as explained in the following table:

Figure 1: Research Informant Sources

No	Element	Sum	Initials
1	Boarding School Caregivers	1	ZZ
2	Head of Pesantren	1	HW
3	Education Bureau	3	IM,TH,PM
4	Head of Madrasah Takmiliah	1	AS
5	Bag. Non-Formal Curriculum	1	AH
6	Head of Junior High School and Senior High School	5	MF,JP,MS,RH,ST
7	Bag. Formal Curriculum	5	HR,JF,KR,WT,TY

From the table it can be explained that there are eighteen research informants consisting of Pesantren Caregivers, Head of Pesantren, Education Bureau, Head of Madrasah Diniyah, Madrasah Diniyah Takmiliah Curriculum Section, Principal of Formal Institution and Curriculum Section of Formal Institutions, all data obtained are classified and taxonomically made and reduced according to needs, at the initial stage of data collection, Further data reduction is sorted in the form of records, and then carried out by describing the conclusions from the data studied.



Figure 2: Data Collection Process

Where in the view of Miles and Hubberman qualitative analysis consists of reducing data, presenting data, and drawing conclusions. Data analysis is performed together during data collection (Sugiyono, 2016).

FINDINGS AND DISCUSSION

Planning for Curriculum Integration of Madrasah Diniyah Taklimiyah in the Formal Education Unit of Pesantren

Planning is a fundamental concept in the development of management in general (Aisyah, 2018). This includes curriculum integration management. (Khotimah & Dodi, 2022) Curriculum integration management is essentially curriculum management itself (Aslamiah, 2020). It's just that the goal is not just to compile the curriculum as in general. But in order to combine several existing curricula (Putra & Joko, 2021).

In the context of curriculum management planning, many have described. From several existing ideas, the author is interested in the explanation of Nichols, et al (Flandoli & Lentner, 2022). The reason is of course because they so clearly discuss and integrate some of the previous experts on curriculum management. They combine the concepts proposed by Beauchamp, Tyler to Hilda Taba. He stated that the concept of curriculum management planning as illustrated below:

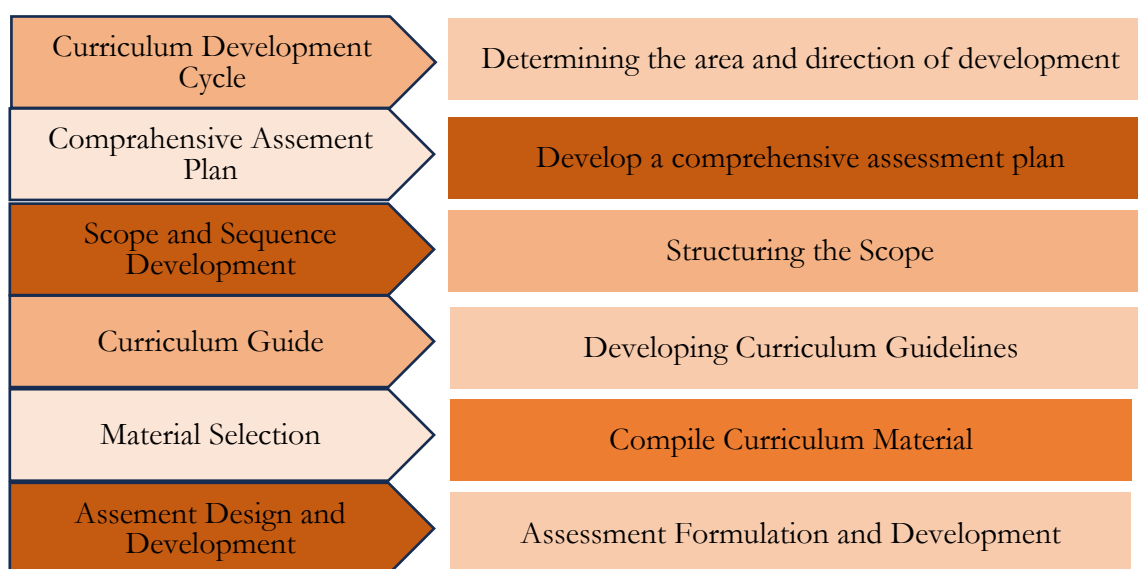


Figure 3: Management of Curriculum Planning Across Perspectives Nochools, et al.

The above conception, of course, will have to be different from what is in this study. This has been ascertained, because theoretically the main object is different. Some curriculum management figures whose conceptions were quoted by Nichols, concern the preparation of management only. Of course, the focus is to develop a concept about management (Morando et al., 2022). While this study focuses on developing curricula into one integrated curriculum. For example, the conception of curriculum development cycle and scope and sequence. To elaborate, of course, the author chooses to explain the explanation of the planning pattern carried out through several important sub-sections carried out.

1. Establishment of Taklimiyah Madrasah Curriculum Integration Organization in Pesantren Formal Education Unit

There are several things that are done at this stage, substantially the author groups them into two, namely the preparation of joint orientations, the process of preparing organizational human resources and strengthening the structural system of work.

First, the preparation of a joint orientation of pesantren education as a basis for the integration of the madrasah curriculum. This point shows the existence of important management movements related to the common awareness of the development of pesantren education universally (Lucia Maduningtias, 2022). Based on the explanation above, it can be concluded that efforts to develop common goals in curriculum integration are carried out based on strengthening the cultural values of pesantren.

Second, Analysis and Structural Recruitment of Madrasah Curriculum Integration. This process is at the planning stage of madrasah curriculum integration in the formal pesantren education unit. Structural work is an important preparation in compiling managerial steps for the development of pesantren curriculum integration (Handoko et al., 2020). The initiating party is certainly the top structural of the pesantren education foundation. Those consisting of senior students and pesantren families try to form a special field that will later run the madrasah curriculum in formal institutional units.

Third, next, the preparation of an administrative system for integration and coordination of the work of the curriculum organization. Almost all Islamic boarding schools that have succeeded in integrating the curriculum of Madrasah Diniyah Taklimiyah have an integrated system of organizational structural work administration (Ritonga, 2022). Although the forms are different, the integrative patterns have all been systematically organized.

Meanwhile, in Nurul Jadid Islamic boarding school, administrative work at the sub-unit level does not seem to be integrated. This means that

work administration planning is carried out separately. Some only focus on the development of madrasah learning and some remain focused on the development of formal education. The work integration process is entirely integrated at the peak structural or work system for the development of Islamic boarding school foundations holistically.



Figure 4: Planning Pattern of Structural Work Administration Integration of Pesantren Curriculum.

2. Lesson Plan Preparation

The preparation of this lesson plan, of course, many things were discussed. Starting from the plan for the preparation of administrative systems, learning materials, standards for educators and students' potential, methods, to learning time will be implemented (Suyatno, 2020). The lesson plan is one of the most important elements in the integration of the madrasah curriculum. As explained by some experts (Bima, 2022).

Based on some of the findings that have been compiled, it appears that the learning planning process is carried out by analyzing the development arena that has been mandated in the vision and mission of the pesantren foundation. That is, if it is said that the substance of the content in the vision of pesantren that has integrated the Taklimiyah madrasah curriculum in formal education units has two important things, namely the maintenance of a noble traditional orientation and strengthening education in order to respond to challenges in the developing era, then in these two things also the development arena is analyzed (Daflaini et al., 2023).

Learning planning is carried out without mixing learning materials, standards and even learning materials. That is why each educator, both madrasah and formal education unit, has been recruited with different standards (Rhojachin & Wahyuni, 2019). For madrasah learning, the competency standards determined are madrasah competency standards, as well as for formal education, as well as for formal education, as well. Even for students, the minimum completeness criteria are determined differently. Adjusted to the output or orientation of each learning (Ibrohim et al., 2022).

Implementation of Curriculum Integration of Madrasah Diniyah Taklimiyah in the Formal Education Unit of Pesantren

Implementation is the execution stage of the planning that has been made. This process is certainly very important. Even in Galton's view, it is part of the conception of the curriculum itself. He said the curriculum is essentially the planning and execution activity (Kailani, 2022). One of them can analyze from the concept of the management model initiated by Beauchamp (Sukatin et al., 2023). The implementation stage is described into several things, namely curriculum system, instrument system, and appraisal system (Solehudin et al., 2022). For him, the curriculum system in its process elements, also includes an instrumental system. Because the curriculum system is also related to the implementation of learning itself (Mahrus, 2021). Unlike the appraisal system. This is an element of the evaluation system of the entire curriculum implementation.

His explanation of the curriculum process above, of course, can be an initial view to position the findings of this research theoretically. Although there are actually many figures who describe the implementation model. However, as far as the author who fundamentally examines curriculum implementation is Beauchamp. Some of the things developed in the implementation in detail according to him are as below;

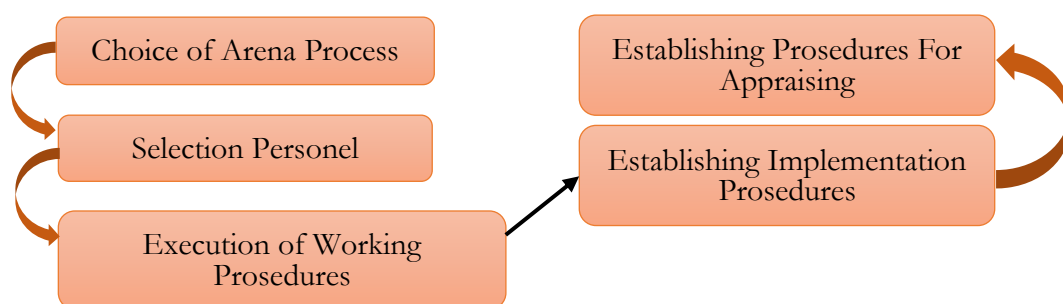


Figure 5: Beauchamp Implementation Elements

The picture above, this certainly cannot be separated from the model it introduced, namely the arena model (Masbur, 2016). Of course, the process of implementing curriculum integration is different. The difference, for example, lies in choice of arena and personal selection. Which of course has been done earlier, namely at the planning stage (Bahri, 2019).

So as an effort to ground, the author in this subchapter will explain some elements of findings with cross-theory. However, to discuss in detail this complexity, the author will describe several implementation studies on two

important elements, namely the organizational work system, the development of madrasah integration, and the implementation of learning.

1. Implementation of Work System Integration of Madrasah Diniyah Taklimiyah Curriculum

The implementation process that will be discussed in this study is the work that each structural plays out. As explained earlier that the management scheme consists of the core structural foundation, as corporate management.

First, corporate management consisting of core structural acts as monitoring during the implementation of integration. In carrying out their duties, they conduct an inventory of weaknesses, and obstacles that exist. The entire monitoring agenda is carried out observationally, mainly during the learning process or in the daily lives of students and also on the effectiveness of curriculum structural work.

Likewise in the implementation of monitoring carried out by the superstructural pesantren. The paradigm used in its implementation is carried out by looking at all things with integrative reference standards, namely the Taklimiyah Madrasah KKM standards and KKM that have been compiled in formal education learning. So the reference is to the mastery of competency standards for religious education pesantren and general knowledge standards in accordance with the level of formal education prepared (Aslamiah, 2020).

Second, the structural work of the education development division. This structural is initially referred to as the middle structural. This sturkural is in charge of monitoring the learning sub-units carried out.

Third, implementation by the sub-unit team. This structural is the most instrumental party in the success of the curriculum implemented. As explained at the beginning, in planning the integration of the curriculum it is explained that it is arranged differently. Some are run by one structural sub-unit that is still coordinated. Some are run by two different sub units.

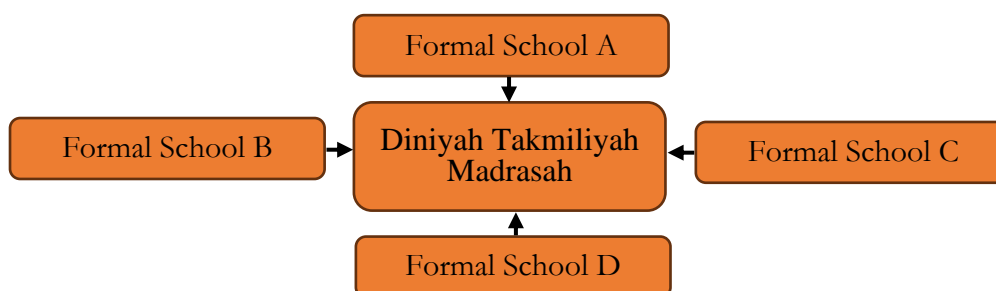


Figure 6: Beauchamp Implementation Elements

The image above certainly develops the explanation of McShane and Glinov. Explain about integrating multivalue organizational culture. He described the pattern of definite integration in one system perfectly. The image above, of course, develops the simple integration pattern it depicts. In the findings of this study, in an effort to integrate the development of the madrasah curriculum, namely implementing the madrasah curriculum separately in each formal education. This is as done in the Nurul Jadid pesantren.

2. Implementation of Integration of Madrasah Diniyah Taklimiyah Learning in Formal Education Pesantren

Some important things to be discussed in this sub-discussion will examine the learning process carried out. Of course, it is expected to provide a detailed picture of the form of integration carried out in the implementation of this learning.

The integration of the implementation of Taklimiyah madrasah learning in the learning of formal pesantren education units, is substantially a meeting of two different. Starting from the goals to the methods applied are not only different but several sides face to face. Not surprisingly, if there are researchers of pesantren education consider the two cannot be met. Karel A Steenbrink in rofiq research. He revealed that pesantren learning would not be integrated if it continued to maintain its traditional learning culture (Rofiq, 2022).

In its development, it seems that the opinion of similar findings such as Steenbrink's, is not proven. Some traditional pesantren seem to be able to continue to strive to integrate the traditional education model of pesantren in modern developments (Khoiruddin, 2019). The early Islamic boarding schools developed rapidly with very modern without losing their traditional learning identity.

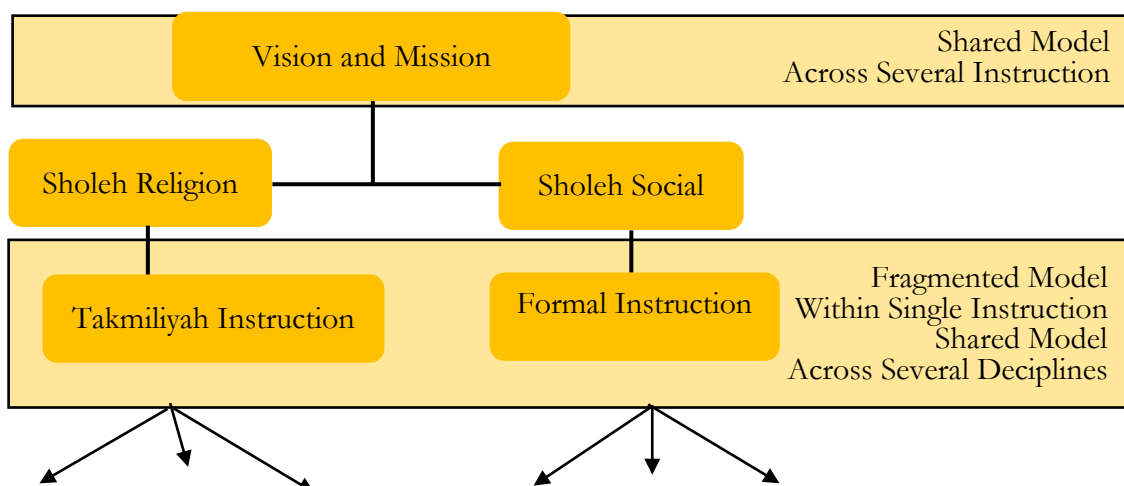




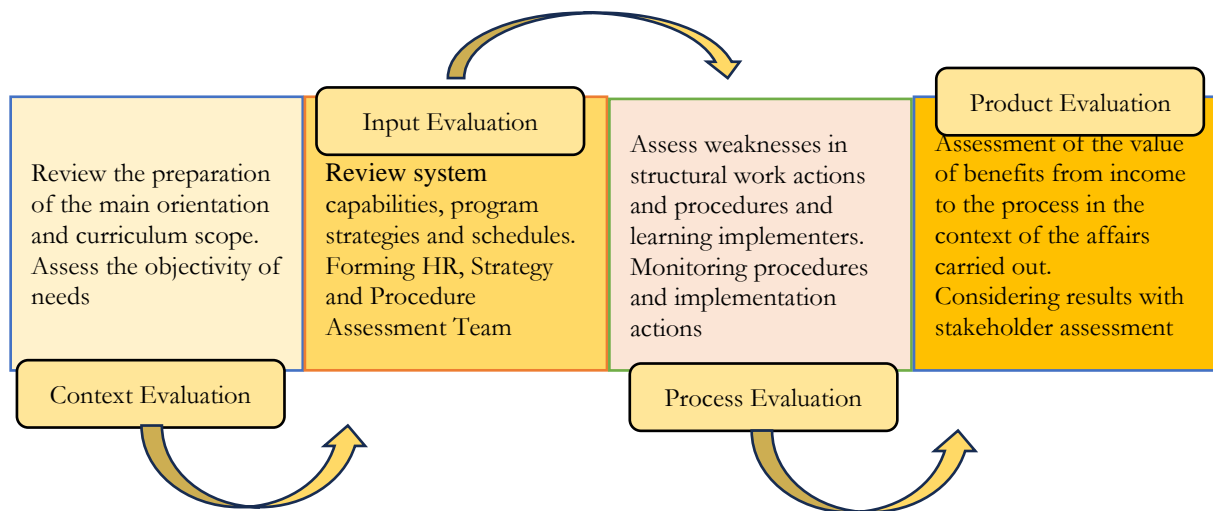
Figure 7: Learning Implementation Integration Pattern

Based on this explanation, the conceptual implementation that occurs in the integration of Taklimiyah madrasah in the formal pesantren education unit is seen as the development of Fogarty's description of the shared model discussed by Kurniawan as a model across several disciplines. Based on the picture above, it can be seen that the implementation of learning integration is carried out with two processes, namely the unification of learning in the vision and mission with the organization of the pesantren curriculum.

This pattern is carried out as an effort to unite the implementation of learning that runs within single instruction with a fragmented model. However, each learning implementation strives across several disciplines with a shared model. The disciplines of fiqh, tawhid, etc., are integrated as the creation of students who are shaleh agamnya. While all disciplines of formal education units focus on developing social shalehan output. This is certainly a form of necessity in efforts to develop madrasah integration in formal pesantren education units.

Evaluation of Madrasah Diniyah Taklimiyah Curriculum Integration in the Pesantren Formal Education Unit

As a construction of curriculum management theory in general, this discussion aims to describe the last stage of the management or development journey pursued. That's how the evaluation stage functions in general. Basically, conceptual evaluation has been discussed by several curriculum management experts. Some experts who focus on studying the conception of evaluation in Education are Stufflebeam and Shlnkfeld. Both initiated systematic evaluations. Both ideas can be derived from Tyler's explanation of the educational curriculum. In both views, evaluation needs to be carried out in four scopes, namely context, input, process and product.



Gambar 8: Stufflebeam's Evaluation Elements

The four elements above certainly come from Tyler's explanation which says that the curriculum as an educational process includes disciplinary contexts, inputs, processes and outputs of education itself. So that the classification of the four elements is so important to be used as a planning specification until curriculum management evaluation is carried out. Of course, the elements mentioned above will also be detailed in the review of the findings of this study.

1. Structural Performance Evaluation of Madrasah Diniyah Taklimiyah Curriculum Integration in Pesantren Formal Education Unit

Evaluation of structural work in pesantren seems to be carried out on the superstructure of the foundation and also on sub-units between the implementation teams. So there are two types of evaluations that are in order to read the process that has been done. Both are certainly done in different ways and content. In the sub-unit evaluation process, the parties who play a role are of course each sub-unit management itself. They are delegatively participatory assigned to assess educators and the process of implementing the curriculum within their respective scopes. This process is guided by the respective structural idle.

This is certainly not surprising because both the Taklimiyah madrasah curriculum and formal education have different standards or procedures in their implementation. The development of the madrasah curriculum has traditional standards that are more directed towards the development of religious knowledge competence for moral development. While the formal education curriculum is more adapted to the procedures that have been arranged following what has been explained in the rules of the national education system. Overall, in the sub-unit expansion process, it seems to be

trying to assess the capacity of human resources, system instruments carried out and the results of the implementation of the organization's own work system. This finding certainly indicates the existence of a process of evaluating inputs, processes and structural work outputs.

2. Evaluation of Learning Integration of Madrasah Diniyah Taklimiyah in Formal Education Unit of Pesantren

The evaluation process is not only carried out structural performance, it is also carried out in an integrated learning process carried out. In this aspect, of course, what is evaluated is also not only on learning outs. Inputs to the process are evaluated in an integrated manner. Unified into an integrative discussion with structural evaluation of educational work and curriculum structure.

The process of assessing learning output is certainly the same as evaluation in general. The scope remains on the important things that are the form of intelligence of the learners. As explained by several evaluation experts. Some of them are as explained by Tucker and Stronge who also explain about integrated evaluation. According to the two, the evaluation initially only highlighted aspects of cognition. In subsequent developments, it is only felt necessary to develop affection intelligence, Out put students from learning including aspects of student intelligence in considering problems.

Based on this, the pattern of evaluation, both in terms of structural work evaluation and learning that occurs can be described on three important aspects of evaluation elements. As explained above, it shows that the results of the evaluation process are used as the basis for determining the re-integration of the Taklimiyah madrasah curriculum in formal education.

CONCLUSION

Planning for the integration of the madrasah diniyah taklimiyah curriculum in the pesantren education unit is carried out in two scopes. First, planning the integration of structural work. Second, learning integration planning. The implementation process carried out shows the development of fragmented and shared model integration patterns. The use of these two models distinguishes pesantren from education in general. These two processes are integrated and carefully implemented. At this point, in the integration of the madrasah curriculum in its formal education unit, it is still able to maintain the traditional style and at the same time be able to adjust to modern developments. Integration evaluation is carried out on the structural work of the curriculum and its learning. Unlike

findings in general, there are only three important scopes in line, namely product, input and process.

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