

Muhammadiyah Boarding School Curriculum in Indonesia: Insights into Building Nation Generation Building Agenda

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ABSTRACT

This research aims to find out how the curriculum of Islamic boarding school-based educational institutions in organizational cadre formation. This research focuses on curriculum planning, implementation and evaluation. This research uses a qualitative approach and is designed as a case study type. Data collection techniques use observation, interviews and documentation. The analysis technique uses reduction, data presentation, and conclusions, while checking the validity of triangulation of data sources, methods and theories. This research shows that educational institution curriculum planning for organizational regeneration is carried out carefully, including basic planning or curriculum foundation, educator preparation, subject and program preparation. Implementation is carried out by providing knowledge about Muhammadiyah to form students' ideology and insight into the organization. Apart from that, in relation to cadre formation, students are required to take part in the Muhammadiyah Student Association (IPM), Tapak Suci (TS), and Hizbul Wathan (HW) programs. To see learning outcomes, Islamic educational institutions carry out evaluations in 3 stages, namely monthly, semester and annual evaluations.

Keywords: *Education Curriculum, Muhammadiyah Boarding School, Organizational Cadreization*

INTRODUCTION

The conceptual underpinnings of each educational paradigm are intricately intertwined. Education, in its practical application, can be regarded as a discipline within the realm of philosophy. Numerous philosophical schools, particularly in the field of education, exist, each of which seeks to reconfigure a distinct educational paradigm (Qomar, 2005). The act of departing from established schools of thinking leads to the emergence of a novel paradigm (Tomozii & Topală, 2014). The objective of the paradigm within the context of this study is to provide a philosophical framework for understanding educational issues. Contemporary philosophy encompasses several intellectual streams, including as progressivism, essentialism, perennials, existentialism, and reconstructionism (Žygaitienė, Barkauskaitė, & Miškinienė, 2013).

Education in Indonesia is based on a sociological framework that is derived from the cultural norms and practises of its population. The implementation of education in this country should prioritise the cultivation of individual attributes and the consideration of societal structures, with a focus on their use for the broader population (Tobroni, 2018).

In accordance with the laws stipulated in the Republic of Indonesia Law no. 20 of 2003, specifically in article 1, education is defined as a purposeful and systematic endeavour aimed at fostering an engaging and dynamic learning environment conducive to personal growth and development. The foundation of education is rooted in the principles of Pancasila and is governed by rules that encompass all aspects necessary for the attainment of educational objectives. Education is a purposeful and systematic endeavour, wherein an individual actively pursues knowledge and skills without external coercion or influence (Newton, 2023). In the event that such a circumstance arises, it may be posited that the individual in question is now disengaged from formal educational pursuits, notwithstanding their physical involvement in the educational sphere (Daulay & Tobroni, 2017).

According to Darmaningtyas (year), education is the collective endeavour undertaken by educators. The individuals mentioned are presently engaged in educational pursuits aimed at equipping them with the necessary skills and knowledge to navigate their future lives as ethically developed human beings. This process involves direction, instruction, training, and the cultivation of habits. Therefore, Samba demonstrates that education serves as a genuine reflection of existence, wherein the comprehensive educational journey equips individuals with the objective of generating high-caliber descendants who possess the capacity to function autonomously, acquire knowledge, and address the challenges of life. These individuals are characterised by their creativity, moral excellence, exceptional abilities, and resolute determination. In order to facilitate progress and enhance the agency of the community. Education encompasses a comprehensive range of educational encounters that transpire in diverse contexts and span over the entirety of an individual's lifespan, exerting a profound influence on personal growth and maturation. According to Mudiaharjo, education serves as a mechanism by which individuals attain cognitive and emotional maturation. Education serves as a mechanism for enhancing the overall standard of living for individuals.

The primary objective of the educational process is to fulfil its goals within the national context. These goals, as stated in the Preamble of the 1945 Constitution, include the development of competence, the cultivation of noble character and civilization, and the overall education of the nation. Additionally, the educational process aims to optimise students' religious inclination, fostering individuals who are devout, civilised, knowledgeable, skilled, innovative, and morally upright. The attainment of these objectives will entail a multifaceted process. The National Education System Law emphasises the need of meticulous design and methodology in educational institutions to achieve optimal outcomes in the learning process.

Education necessitates a planned and purposeful approach, involving a range of tools and strategies for both planning and execution, in order to facilitate the process of learning throughout all educational levels, including elementary, secondary, and tertiary education. The assemblage of tools, commonly referred to as the curriculum,

serves the purpose of attaining national educational objectives. The curriculum may be defined as a comprehensive framework comprising specific goals, subject matter, instructional materials, and instructional strategies that serve as a guiding force in the execution of educational endeavours. Hence, the primary objective of this study is to investigate the organisational framework of curriculum development in Islamic boarding school educational institutions, specifically focusing on the processes of curriculum planning, implementation, and evaluation.

LITERATURE REVIEW

Islamic Education Curriculum in the Indonesian Context

The school curriculum in Indonesia undergoes continuous development and adaptation in response to evolving circumstances. The amendments that have been widely acknowledged encompass the transition from the 1994 curriculum to the 2004 KBK curriculum, further revisions made to the 2006 KTSP curriculum, and the latest alterations introduced to the 2013 curriculum. The modifications made to the curriculum mostly stem from the fast progression of society. Consequently, the conventional curriculum, which persists within the confines of historical paradigms, is deemed inadequate in addressing present challenges and resolving modern concerns. The current curriculum change places greater emphasis on targeted learning processes in order to provide effective answers to a range of societal issues prevalent in our day.

Similarly, during the transition from the 2006 KTSP curriculum to the 2013 curriculum, extensive discussions ensued, ultimately leading to a collective agreement that the development of a new curriculum was necessary. The emergence of the notion of change may be attributed to the perceived lack of emphasis on student morals within the KTSP framework, which has therefore led to a fall in the morale of young individuals. According to Mulyasa, the alteration of curriculum is mostly driven by the deterioration of ethical values and the character development of the younger generation inside the nation. According to Mulyasa, instances of violent conduct, criminal activities, infidelity, substance abuse, and pervasive corruption are frequently seen in films and television on a near-daily basis. This occurrence serves as an illustration of the inadequate standard of education and the underlying moral and spiritual framework that underpins human existence (Annala, 2023).

Numerous scholars and professionals within the field of education have initiated an exploration into the extensive trajectory of the educational endeavour. The underlying premise is that, within the educational framework, it becomes imperative to incorporate adab education alongside intellectual or scientific education. This integration is crucial in order to ensure that education not only fosters intellectual prowess, but also cultivates individuals who embody civility and refinement. The global education landscape necessitates the implementation of an educational framework that fosters the development of intellectually astute, optimistic, and perceptive individuals, while concurrently cultivating a robust ethical and spiritual grounding. This imperative is particularly pertinent to the Indonesian school system. Consequently, subsequent to a protracted process, the 2013 curriculum was implemented, placing significant emphasis on the development of moral competence as a primary objective for pupils.

The education system in Indonesia is characterised by the presence of moral and spiritual aspects. The educational system known as Islamic boarding schools, which is built on a boarding model, has gained significant recognition as a prominent feature of the Indonesian education landscape. The government frequently overlooks the Islamic boarding school education system, regardless of whether these institutions are deliberately disregarded or not. Nevertheless, it is evident that the educational standards inside pesantren institutions are seeing a decline. In contrast, pesantren consistently demonstrate a greater ability to cultivate exceptional generations of individuals when compared to other educational systems.

According to Ikhwan (2017), those who attend Islamic boarding schools possess a considerable depth of knowledge and have a capacity to uphold moral principles in accordance with religious teachings. Islamic boarding schools operate under the idea that knowledge devoid of acts of charity have no inherent value. This suggests that those who possess academic brilliance but lack moral integrity might be considered as failing to fully leverage the outcomes of their education, or alternatively, it can be argued that they have not acquired beneficial information. The correlation between good conduct and intellect is incongruous as the individual in question is unable to effectively utilise their knowledge for personal gain. Rather than offering advantages, its existence has evolved into a cause of astonishment within the broader society. The pesantren education system has once again garnered the attention of the government due to its ongoing expansion. Islamic boarding schools are considered to be effective in producing trustworthy heirs throughout generations. The educational curriculum at Islamic boarding schools has become more diverse, encompassing not just religion and character education but also general education, using advanced pedagogical approaches (Qomar, 2005).

Muhaimin characterizes Islamic boarding school education as a comprehensive and integrated educational system. Muhaimin classifies it into two distinct categories: Integrated Schools, which include the combination of schools with Islamic boarding schools, and Islamic Boarding Schools, which entail the integration of Islamic boarding schools with schools. The initial category denotes the establishment of the school, which subsequently led to the development of a residential facility with an educational system like that of a pesantren. Simultaneously, the second classification applies to pesantren, an educational institution that upholds the pesantren culture and incorporates a schooling system within its pedagogy (Ikhwan, 2017).

Muhammadiyah Boarding School for Education Transformation

The Muhammadiyah Boarding School represents a contemporary Islamic educational institution, exemplifying the second educational paradigm. This educational institution, known as pesantren, operates under the patronage of the Muhammadiyah organisation, as indicated by its name. The initial implementation and introduction of the Islamic boarding school concept took place in the Bokoharjo Village, Prambanan community, under the leadership of young members of the Muhammadiyah organisation. The educational institution in question was first established as a Junior High School (SMP), but subsequently underwent development and transformation into a boarding school known as Muhammadiyah Boarding School (MBS) Yogyakarta.

Over the course of time, the emergence of MBS in Yogyakarta has led to the development and establishment of similar modern pesantren models in other regions. An illustrative instance of this phenomenon is MBS Trenggalek. Preliminary field research conducted by scholars indicates that this Islamic boarding school institution adopts a contemporary approach to Islamic boarding school education. Specifically, the institution integrates the conventional school curriculum with : The Islamic boarding school offers Islamic instruction during the afternoon and nighttime hours, while conventional education is provided in the morning until midday. Equipped with the scientific traditions prevalent in Islamic boarding schools and the dissemination of knowledge through public scholarship, educational institutions have been regarded capable of adequately addressing the challenges posed by the progressively sophisticated industrial period.

The study of Islamic boarding school education is a captivating subject. Given the contextual information provided earlier, scholars have developed a keen interest in investigating and examining the educational system framework at MBS Trenggalek. This interest stems from the understanding that Islamic boarding schools and non-Islamic boarding schools likely exhibit distinct learning stressors. Pesantren institutions will persist in prioritising the incorporation of moral components and religious principles that have always been central to the educational framework. The study considers the existence of curriculum discourse and regeneration concerns as a crucial determinant. The feasibility of the educational process in Islamic boarding schools is supported by specialists, who highlight the pupils' existing competence in religious knowledge and the expansion of comprehensive scientific studies.

METHOD

The present study employs a field design methodology, using a qualitative approach. This paper presents a case analysis that outlines the strategic process of designing, executing, and assessing the curriculum of Islamic boarding school educational establishments within the context of organisational revitalization. The study was conducted at MBS Trenggalek, situated in East Java, Indonesia. The collection of research data was conducted using two distinct sources, specifically primary data and secondary data. The data gathering procedures employed in this study involve the utilisation of observation, interviews, and documentation. The present study employs the data analysis approach proposed by Miles, Huberman, and Saldana (2014), which consists of three main steps: reduction, presentation, and deriving conclusions. The researcher employed the triangulation approach to establish the credibility of the data in this study.

FINDINGS AND DISCUSSION

Islamic Boarding School Curriculum Planning

The process of curriculum design is an integral component of educational endeavours, since it plays a crucial role in the attainment of educational objectives. The curriculum planning activities at Islamic boarding schools focus on the development of cadres, aiming to prepare individuals for core tasks. These activities entail a curriculum that

encompasses intricate processes within the context of organisational renewal. Pondok Pesantren, an Islamic educational institution, is characterised by its residential nature and draws upon several curriculum systems employed by other Islamic boarding schools. These curricula encompass both traditional salaf and contemporary approaches to Islamic education. Drawing from the many curriculum of Islamic boarding schools, it is crucial to consider key elements that are tailored to the specific context and circumstances, while aligning with the institution's vision and goal.

The establishment of a solid foundation is a crucial aspect in the development of an educational programme that will be subsequently applied. This implies that the foundation serves as the primary basis in the field of education. According to Sasongko, the Muhammadiyah Boarding School in Trenggalek shares a common basis in curriculum design, specifically the Islamic boarding school curriculum. The prevalence of Islamic boarding school education in contemporary Islamic culture may be attributed to its integration of two fundamental domains of knowledge: general knowledge and religious knowledge. The curriculum planning of the Muhammadiyah Boarding School Trenggalek places a significant emphasis on cadre building, as it recognises the necessity of providing defined objectives for numerous school graduates.

The curriculum of the Muhammadiyah Boarding School in the context of regeneration necessitates meticulous preparation in order to optimise its execution and outcomes. The duty for curriculum design in this scenario extends beyond the purview of a curriculum deputy, since it is a collaborative endeavour that involves the active participation and accountability of several stakeholders, particularly those in leadership positions. The significance of the leader's involvement in the creation, implementation, and evaluation of the curriculum cannot be overstated. The Muhammadiyah Boarding School operates as an organisation affiliated with Muhammadiyah, and as such, all its constituents contribute to the development and advancement of the school. The development of the MBS Trenggalek curriculum was undertaken in a collaborative meeting with the internal MBS team, the DIKDASMEN board, and other regional leadership representatives. During the planning meeting, a comprehensive discussion was conducted and thorough preparations were made. The input from several stakeholders in attendance was taken into account and deliberated upon collectively, resulting in the attainment of a consensus.

According to Nursalim, the preparedness of educators and other human resources is an integral factor that cannot be detached from the process of curriculum development. Educators are those who engage in direct interaction with students, who serve as the recipients of education and are seen as members of the educational community. The consideration of human resource preparation is an essential issue that warrants attention. In addition to instructors, the involvement of local citizens is crucial in establishing an optimal atmosphere that fosters the teaching and learning process for cadre development. The process of preparing educators through cadre building include both intracurricular and extracurricular educational components. Educators are chosen from a pool of individuals who has expertise in their respective disciplines. In the realm of science, particularly within the context of Muhammadiyah, it is widely acknowledged that those who hold prominent positions and possess academic expertise fall inside the purview of Muhammadiyah. This includes members from many disciplines and areas, as stated in the Kemuh XII report of 2018.

As stated before, the significance of a leader's job cannot be overstated. According to Moerdjiono, it is imperative for an organisation, institution, or any other entity to have a leader who possesses a strong sense of leadership. The individual holding the position of director at the Muhammadiyah Boarding School assumes the role of an educational leader, wielding significant influence in the realm of curriculum planning within the context of organisational regeneration. The cultivation of a cohesive and collaborative attitude, a dedication to academic growth, and the establishment of a positive working environment are integral to the MBS director's role in fostering the implementation of the Islamic boarding school curriculum within the context of organisational revitalization.

Islamic Boarding School Curriculum Implementation

The curriculum of Muhammadiyah Boarding School places significant emphasis on three key educational abilities, namely cognitive, emotional, and psychomotor. Students' cognitive capacity encompasses their knowledge and mental aptitude, which encompasses their brain intelligence, thinking skills, intellectual talents such as memory retention, and problem-solving capabilities. The emotional domain pertains to the realm of attitudes and values. The affective domain encompasses several behavioural characteristics, including but not limited to feelings, attitudes, emotions, and values. Psychomotor, in the context being discussed, pertains to the acquisition and execution of skills or the capacity to engage in purposeful action. The psychomotor learning outcomes discussed here build upon the cognitive learning outcomes, which pertain to understanding, and the affective learning outcomes, which manifest as behavioural tendencies. These psychomotor learning outcomes, characterised by the acquisition of competent skills, contribute to the development of knowledgeable, civilised, and skilled individuals.

The implementation of the Muhammadiyah Boarding School curriculum for organisational cadres pertains to the underlying objective of creating the Muhammadiyah Boarding School, which is to cultivate and equip individuals with extensive knowledge, virtuous conduct, and exemplary moral values. The MBS education system is known for its ability to cultivate individuals who make substantial contributions to both society and the nation. Muhammadiyah possesses many educational establishments that are geographically dispersed over Indonesia. Nevertheless, this has made a little contribution to the development of subsequent cadres. The optimisation of cadre formation may be achieved by the establishment of a Muhammadiyah Islamic residential School. It is worth noting that thus far, no effective cadre education system has been observed in the absence of a residential school.

The educational approach at MBS Trenggalek has a curriculum that is categorised into two topic areas: general courses and Islamic boarding schools. The learning opportunities provided adhere to the framework of the national education system, encompassing subjects such as science, social studies, mathematics, Indonesian language, citizenship education, and others. On the other hand, Islamic boarding school education encompasses religious instruction, including subjects like as Arabic language, fiqh (Islamic jurisprudence), SKI (Islamic studies), and the Qur'an. In addition, the inclusion of diverse scholarly investigations on literary works such as

Bulughul Maram, as well as numerous commentaries such as Al-Manar and other relevant sources. During the implementation of the regeneration curriculum at MBS Trenggalek, incorporates Muhammadiyah topics as well as extracurricular activities like as IPM, TS, and HW.

The Muhammadiyah Boarding School Trenggalek has implemented a cadre development programme whereby its students are sent to local mosques for a certain duration. The activities conducted in Islamic educational institutions, with a focus on cadre development, encompass the mandatory participation of students in various organisations such as the Muhammadiyah Student Association (IPM), Tapak Suci (TS), and Hizbul Wathan (HW) (Kemuh XII, 2018). The curriculum adopted at the Muhammadiyah Boarding School Trenggalek aims to develop the cadre formation. Through this educational approach, MBS students are provided with training and guidance to cultivate qualities of helpfulness, knowledge, and morality.

Islamic Boarding School Curriculum Evaluation

The assessment of the educational curriculum in cadre formation is an obligatory undertaking at Muhammadiyah Boarding School Trenggalek. In addition to this, appraisal is of utmost importance. Within the realm of education, curriculum evaluation is conducted to assess the degree to which the outcomes of the instruction have been achieved. The objective of curriculum evaluation is to uncover the intricacies involved in the implementation of the curriculum. The assessment of the curriculum at the Muhammadiyah Islamic Boarding School encompasses the cognitive, emotional, and psychomotor domains. The evaluation of the curriculum used at Islamic Boarding Schools for organisational cadres is to cultivate graduates who possess the necessary skills to effectively propagate the principles of amar ma'ruf nahi munkar, in accordance with the goals of Muhammadiyah. The school aspires for its students to cultivate a profound understanding, unwavering faith, and virtuous demeanour, so fostering their intellectual, spiritual, and moral development. In addition to this, individuals are also anticipated to possess scholarly acumen, with a significant emotional connection with Muhammadiyah.

Curriculum assessment is conducted with the purpose of identifying inadequacies and impediments, which can subsequently serve as valuable insights to address the challenges encountered before. This process aims to inform the development of future curricula, ensuring their enhanced quality and effectiveness. The curriculum of Muhammadiyah Boarding School underwent evaluation, with significant feedback obtained from the community, particularly parents and guardians, who directly observed the impact of the implemented modifications on their students. Evaluation is a crucial undertaking that necessitates attention due to the ongoing enhancement and progression of educational quality. Curriculum review assumes a crucial role in the realm of education, particularly in the context of corporate cadre development at the Muhammadiyah Boarding School. The findings of the assessment are thereafter utilised as a point of reference for the implementation of the subsequent curriculum. The outcomes of the curriculum review serve as the principal basis for formulating subsequent curriculum plans. It is anticipated that the next curriculum will cultivate more proficient pupils who will assume leadership roles, particularly within the Muhammadiyah organisation, which advocates for the Islamic faith and the promotion of virtuous deeds while discouraging vices.

CONCLUSION

Based on the review of the discussion, several conclusions were obtained referring to the problem formulation regarding the curriculum of Islamic educational institutions in organizational cadre formation. Islamic boarding school curriculum planning in organizational cadre formation is carried out carefully. Curriculum planning includes planning the main or basic curriculum, preparing teaching staff or human resources, as well as preparing subjects and programs to form organizational cadres. Curriculum implementation is carried out by providing knowledge about Muhammadiyah and students are required to take part in organizational activities. Apart from that, the students are also provided with training for the students to mingle with society by providing missionary tasks or integrating with the area, especially in the Muhammadiyah mosque environment. Evaluation is carried out in 3 stages, namely monthly, semester and annual evaluation. The assessment includes three competencies, namely cognitive, affective and psychomotor.

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