



Management of Religious Learning Curriculum at Al-Ma'soem Boarding School Bandung

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Abstrak

Penelitian ini bertujuan untuk menjelaskan manajemen kurikulum pembelajaran keagamaan di Al-Ma'soem boarding school. Penelitian ini menggunakan metode deskriptif dengan pendekatan kualitatif. Hasil penelitian ini menunjukkan bahwa Boarding school atau sekolah berasrama yang memadukan antara sistem pendidikan pesantren dan sistem pendidikan nasional. Integrasi kedua sistem pendidikan ini melahirkan bentuk pendidikan yang lebih sinergi dan independent. Adanya model integrasi pendidikan pesantren dengan pendidikan sekolah yang menjadi cikal bakal sekolah berasrama atau boarding school. boarding school lebih menekankan kepada moralitas dan menjunjung tinggi nilai-nilai tentang kemandirian, kesederhanaan dan sejenisnya. Al-Ma'soem boarding school bertujuan mewujudkan manusia paripurna (Insan Kamil) yang kemudian menjadi motto dalam bahasa Sunda "Cageur, Bageur, Pinter", tujuan ini diwujudkan melalui kurikulum pembelajaran keagamaan yang diimplementasikan melalui materi dan pembiasaan peserta didik.

Kata Kunci: Kurikulum, Keagamaan, Boarding School

Abstract

This study aims to explain the management of the religious learning curriculum at Al-Ma'soem boarding school. This study uses a descriptive method with a qualitative approach. The results of this study indicate that boarding schools or boarding schools combine the Islamic boarding school education system and the national education system. The integration of these two education systems gave birth to a more synergistic and independent form of education. There is a model of integration of Islamic boarding school education with school education which is the forerunner of boarding schools or boarding schools. boarding school places more emphasis on morality and upholds the values of independence, simplicity and the like. Al-Ma'soem boarding school aims to create a perfect human being (Insan Kamil) which later becomes the motto in Sundanese "Cageur, Bageur, Pinter", this goal is realized through a religious learning curriculum that is implemented through material and student habituation.

Keywords: Curriculum, Religious, Boarding School

Introduction

The term Boarding School is well known in the context of educational institutions in Indonesia. for a long time educational institutions have used a boarding school or boarding school system for their students, the concept that carries the boarding school system in Indonesia is Islamic boarding schools. The

oldest educational institution which is the cornerstone of Islamic education in Indonesia.

Islamic boarding schools have had a long and winding history, in the mid-1990s the Indonesian people experienced anxiety with the condition of the quality of the nation's generation which tended to experience extreme dichotomies, these dichotomies included

general education which only taught general knowledge and education in Islamic boarding schools which only taught religious education. The background of these conditions led to the emergence of boarding schools which attempted to implement boarding schools between the concept of general education and the concept of Islamic education known as the Islamization of knowledge.

Boarding school or boarding school is a learning system where students live in a dormitory by participating in all the activities that have been programmed in the learning curriculum (Supriani, 2022). According to (Hasbi, 2021) that the system at the boarding school also always gets supervision from the school so that the activities of students are monitored and planned for 24 hours. At boarding schools, students can study optimally, focus, can interact socially with teachers and other students and always control their activities while in the dormitory.

Boarding School is a combination of two words consisting of boarding and school. Etymologically, boarding means boarding and school means school (Shazily, 2010). The Oxford Dictionary dictionary states that "boarding school is a school where pupils are during the term" (Bull, 2002). Boarding schools are institutions where students study and live in dormitories. The hostel in question is a building occupied by students. In language boarding school means a school that has a dormitory. According to (Tanjung, 2022) suggests that boarding schools are where students, teachers and institutional managers live in dormitories for a certain period of time and students study comprehensively in that environment by complying with all existing regulations.

Some experts provide definitions related to boarding schools, Maskudin states: Boarding schools are schools that have dormitories, where students live and study totally in that environment and the hostel provides all the needs of students in it (Maskudin, 2006). According to Murthado (2006), boarding schools or boarding schools attend regular education from morning to noon at school then continue with religious education or special values education at night, for 24 hours students are under the education and supervision of supervising teachers. .

It can be concluded that based on etymology and the views of experts, a boarding school is an institution that has dormitories

inhabited by students, teachers and caregivers by providing all the basic needs needed by students. In its learning system, boarding school has a learning curriculum that combines general education and religious education in it.

The presence of boarding schools in Indonesia provides a new alternative for parents in choosing educational institutions for their children, along with the dynamics of the times which facilitate the flow of modernization, globalization and information which is so rapid that it causes concern for some parents about the growth and development of their children (Ulfah, 2022). According to (A'la, 2006) that boarding school is considered the best place to entrust their children because boarding schools provide the basic facilities needed by students such as food, health, security as well as social religion.

The education system in boarding schools combines the pesantren education system and the national education system. According to (Na'im, 2021) that the integration of these two education systems gave birth to a more synergistic and independent form of education. There is a model of integration of Islamic boarding school education with school education which is the forerunner of boarding schools or boarding schools. The pioneers of boarding schools include Madania Parung Bogor High School, Serpong Insan Scholar High School, Bogor Dwiwarna High School, Al-Kautsar Sukabumi High School, Salman Al-Farisi High School Bandung and IIBS Lippo Cikarang High School.

Based on the Law on the National Education System, boarding schools in the education system have the same goal as national education, namely to create people who are devoted to God Almighty, have noble character, have personality, are independent, firm, intelligent, creative, disciplined, responsible, productive, physically and mentally healthy, has national spirit, loves the motherland, has a chivalrous attitude, has an attitude of social solidarity, awareness of the nation's history and is able to appreciate the services of heroes and has an orientation towards the future.

The integration of general and religious education in the boarding school education system has almost the same goal as the education system in Islamic boarding schools, namely guiding and fostering students to become human beings with Islamic

personalities so that they are able to carry out their duties on earth as leaders (Khalifah Fil 'Aradh) and as servant of Allah (Abdullah).

The initial establishment of the boarding school emphasized morality and upheld the values of independence, simplicity and the like. According to (Ala, 2006) the characteristics contained in the boarding school education system include: 1) Social Aspects (The education system in boarding schools limits children and even distances them from a heterogeneous social environment into a homogeneous environment), 2) Economic Aspects (Education system in boarding schools providing plenary services so that very high costs are required, therefore students will get quality service through various facilities and services), and 3) Religiosity Aspect (boarding school education system aims to balance physical and spiritual needs, intellectual and spirituality. By integrating general knowledge and religion, students will be tough and worldly qualified through knowledge and mature in faith and piously through religious learning and habituation) (Ningsih, 2022).

The pattern of education in boarding schools is comprehensive-holistic which makes it more possible to create an ideal educational environment and will give birth to generations who are capable in social, political, economic and religious life (Khamdiyah, 2013). Boarding Schools have strengths and weaknesses in their education system.

The advantages of boarding school as an educational institution include a plenary educational program, a conducive environment, heterogeneous students, and a guaranteed security system.

While the weaknesses of boarding school as an educational institution include the existence of a dichotomy between school teachers and formal teachers, non-standard parenting curriculum, and schools and dormitories that are in one location.

One of the institutions that provides alternative boarding school options for students is the Al-Ma'soem School, an educational institution located in Bandung, West Java, which has education units ranging from kindergarten, elementary, junior high, high school to tertiary institutions. Al-Ma'soem Boarding School implements a religious learning curriculum in it as an effort to equip its students so that they will produce a generation

that is Cageur, Bageur, Smart in accordance with its motto.

Methodology

This study seeks to analyze and describe the management of the religious learning curriculum at Al-Ma'soem Boarding School Bandung. The author uses a qualitative approach to analyze the study of the Management of Religious Learning Curriculum at Al-Ma'soem Boarding School Bandung.

The method used in this study uses a descriptive method or approach, according to Zed in (Rahayu, 2020) that qualitative descriptive research can be interpreted as a series of activities related to socially analyzing events, phenomena or conditions.

This type of research is qualitative research. According to Ibnu in (Arifudin, 2018) qualitative research is a study in which data is expressed in verbal form and analyzed without using statistical techniques. Based on some of the definitions of qualitative research above, it can be concluded that qualitative research is a study in which the data is expressed in verbal form, does not use numbers and its analysis does not use statistical techniques.

1. Research Object

In this study the research object consisted of 2 (two), namely formal objects and material objects (Arifudin, 2019). The formal object in this study is data, namely data related to a critical review of the study of the management of the religious learning curriculum at Al-Ma'soem Boarding School Bandung.

2. Data Collection Techniques

Data collection was carried out using documentation, observation and interview techniques. The data collection technique according to (Bahri, 2021) suggests that it is the most strategic step in research because the main objective of research is to obtain data. There are several ways or techniques in collecting data, including observation, documentation and interviews. Sources of data used in this study include primary and secondary data. According to (Hanafiah, 2021) that primary data is data collected directly from the individuals being investigated or first-hand data. While secondary data is data in the libraries. The primary data in this study are books related to critical review studies of the management of religious learning curriculum at Al-Ma'soem Boarding School

Bandung, and secondary data obtained from both national and international journals.

3. Data Collection Tools

In this study, the authors will use observation, documentation and interviews as tools for data collection because this research is library research. In other words, according to (Arifudin, 2021) this technique is used to collect data from primary and secondary sources.

4. Data Analysis Techniques

Analysis is not only carried out after the data is collected, but since the data collection stage the analysis process has been carried out. According to (Arifudin, 2022) that the use of a "qualitative" analysis strategy is meant that the analysis starts from data and leads to general conclusions. Based on this data analysis strategy, in order to form general conclusions the analysis can be carried out using an "inductive" framework.

5. Research Procedures

The data in this study were recorded, selected and then classified according to the existing categories. The approach used is an analytical descriptive approach. According to (Hanafiah, 2022) that descriptive analysis (descriptive of analyze research), namely searching in the form of facts, the results of one's thought ideas through searching, analyzing, making interpretations and generalizing the results of the research conducted. According to (Mayasari, 2021) the research procedure is to produce descriptive data in the form of written data after conducting a content of a text. After the writer collects materials related to the problems to be discussed in this study, then the writer analyzes and interprets to draw conclusions.

Findings and Discussions

Boarding school is a development of the world of Islamic boarding schools in the form of a new concept, which is a very strategic place to implement Islamic values-based education with a pattern of integrating the education system in Islamic boarding schools with general education so as to produce integration to achieve the goal of educational success.

Purpose and Characteristics of Al-Ma'soem Boarding School

One of the educational institutions that provides alternative boarding schools to their

students is the Al-Ma'soem Foundation which is located in the Cileunyi area of Bandung, West Java. The Al-Ma'soem Foundation was founded by H. Ma'soem who seeks to create better education for the people of Bandung and its surroundings, this effort not only creates better education but also wants to make a real positive contribution to society in the social field that can felt by the wider community. This desire to contribute became the forerunner to the establishment of the Al-Ma'soem educational foundation.

The Al-Ma'soem educational foundation was established on May 26, 1986, starting with building a Senior High School (SMA) in 1987, then establishing a Junior High School (SMP) in 1988 and was followed by the Kindergarten and Elementary School units in in 2002. In 2000 the Al-Ma'soem Education Foundation established the Al-Ma'soem Islamic boarding school specifically for students living from outside the city of Bandung (Rakanita, 2021). This student boarding school adopts the Boarding School concept.

The Al-Ma'soem educational foundation is under the auspices of the Ministry of Education and Culture (Depdikbud) but has the characteristics of a school discipline element consisting of foundation managers and administrators, teachers, staff, all students referring to Islamic procedures. The Al-ma'soem educational foundation is a school that prioritizes Islamic values.

The student boarding school or Al-Ma'soem boarding school was originally named the formal education Islamic boarding school, built starting in 2000. This boarding school is located on Jalan Raya Cipacing Number 22 RT 01 RW 05 Cipacing Village, Jatinangor Sumedang District, this area is directly adjacent to Bandung regency. The Al-Ma'soem education foundation complex stands on four hectares of land which is a waqf of a successful businessman originally from West Java, the late H. Ma'soem. The Al-Ma'soem educational foundation in its founding and journey was supported by the extended family of H.Ma'soem including the eldest son of the late H. Nanang Iskandar Ma'soem, the funds issued to build this educational foundation came from the company PT. Al-Ma'soem which has been running since 1971, the company is engaged in the business of Gas Stations, Mineral Water, People's Credit Banks and so on.

The Al-Ma'soem educational foundation has a goal in education, that goal is to create a complete human being (Insan Kamil) which later became the motto in Sundanese "Cageur, Bageur, Pinter". This motto means that Cageur is physically healthy by having a healthy lifestyle and adequate nutritional intake, Bageur has a good personality with strong moral and religious values and has high discipline so that he is able to develop himself, Pinter has a high level of intellect and is knowledgeable (Sodikin, 2015). With this motto, students are directed to become individuals who are physically and spiritually healthy and have high knowledge and intellect.

This boarding school first accepted students in July 2001 with a total of 49 high school level participants equipped with 14 bedrooms equipped with bathrooms in them. At that time students carried out self service in providing food and washing clothes. Along with the development of the Jatiningor area which was confirmed as a city of education and Rancaekek as an industrial city, information that continues to grow has made al-Ma'soem boarding school increasingly attractive to the public. This is proven by the increasing number of students living in the hostel each year. Students who live in the boarding school come from various areas including Karawang, Bekasi, Jakarta and even outside the island of Java. In 2007 Al-Ma'soem boarding school made a policy of only accepting students at the junior and senior high school levels.

Facilities and infrastructure owned by Al-Ma'soem boarding school support students to learn, these facilities include Each room filled with 4-6 students, equipped with bathrooms and beds, representative canteen, mini market, laundry, computer laboratory, Calm, comfortable and beautiful environment, Animation laboratory, Horse riding, Archery, Separate swimming pool, Singing room, and Sport venue.

Al-Ma'soem boarding school is an educational institution that integrates general education with religion in its learning system. The characteristics of Al-Ma'soem are: forming the personality of students who are disciplined and religious by applying the concept of daily learning by combining the National Education curriculum and Al-Ma'soem's own curriculum.

The Al-Ma'soem educational foundation is one of the leading educational institutions in

West Java with a strong commitment, being able to implement education with school-based management measures. This commitment is manifested in various aspects of the superiority of the school when compared to other superior schools which include, the vision and mission according to Islamic values, the ongoing education system and process and the incessant activities organized by the educational institution.

The education system built at the Al-Ma'soem Foundation is based on the policy of the Foundation's management, the system is an education system based on an industrial system (Bahri, 2019). The system is carried out by building competition between educational actors within the Foundation. This internal includes teachers, dorm caretakers, school principals, and other management elements who are motivated to always compete so that they will get rewards through achievements in accordance with their duties and obligations. Homeroom teachers are given the right to autonomy to work with totality, professionalism, and are given space to develop various creativities so as to produce achievements and efforts to develop character based on Islamic values for their students. This is in line with (Sulaeman, 2022) who argues that learning achievement must be supported by various supporting elements in schools.

In forming the character of students, Al-Ma'soem boarding school has nine characters of shame culture which are implemented to students. The nine cultures are 1) Shame for arriving late and leaving early, 2) Shame to see colleagues busy doing activities, 3) Shame about demanding rights without knowing obligations, 4) Shame because work is always wrong and does not achieve, 5) Shame when work is not in accordance rules, 6) Shame if assignments are not carried out and not on time, 7) Shame for being rude and impolite, 8) Shame for not greeting fellow friends, and 9) Shame for not playing an active role in realizing the cleanliness and beauty of the office and school environment.

Nine cultures of shame or also known as "The Nine Cultures of Shame" aims to train high discipline of students.

Various innovations to improve the quality of education are always carried out at Al-Ma'soem boarding school, these innovations cover various aspects including: student

acceptance systems, improving the quality of educators, managers, structuring curriculum, creating cultural creativity based on Islamic values, completeness of facilities and infrastructure that supports the educational process, IT-based financial management, improving the quality of service to students and their guardians is prioritized and conducting comparative studies to various other educational institutions to obtain information and share quality institutional management.

Al-Ma'soem boarding school has advantages regarding its educational management. These advantages include: 1) Institutions that have a reputation as excellent schools and are in demand by the community, 2) Output of graduates who are accepted at various favorite tertiary institutions both in Indonesia and abroad, 3) Achievements in various fields both academic and non-academic, 4) No extreme deviant student behavior was found such as brawls, drugs, free sex and so on, 5) Students maximize all their time for positive, competitive and creative activities by implementing rewards and punishments, 6) The environment is always clean, beautiful and comfortable for learning, 7) Having a complete and conducive dormitory for developing student personality, intensive, consistent and consistent moral development, guidance that supports academic and non-academic achievements with various complete facilities, 8) Continuous professional guidance to improve the quality of teachers, and 9) Implementing strict competition to all school management by applying reward and punishment.

Al-Ma'soem boarding school has established its identity as an institution that is not identified with institutions that are tough, slum, tacky, and technologically illiterate. Implementing the Al-Ma'soem boarding school tagline "Disciplined and Islamic", this tagline is implemented through its educational management.

In order to make students become human beings who are highly intellectual and have good morals, the Vision, Mission and Strategy of Al-Ma'soem boarding school are determined.

The vision is "Creating a highly intellectual human being and good morals". While its missions are: 1) Fortify youth from the influence of drugs and promiscuity, 2) Carry out coaching and guidance optimally and effectively, 3) Create harmonious relationships

in motivating students' enthusiasm for learning, 4) Maintain and improve a conducive atmosphere for the smooth learning process, 5) Encouraging and developing the interests, talents, potential of students through the Santri Council (DESA), 6) Providing role models in understanding akhlakul karimah which focuses on real religious practices, and 7) Implementing open and participatory management.

Then to realize the vision and mission. Al-Ma'soem boarding school has strategies namely: 1) Be selective in accepting students, 2) Growing confidence in aspects of order, security, cleanliness, comfort, and other public facilities, 3) Relations between participants according to Islamic ethics, 4) Aspirational and communicative in various ways, 5) Various additional activities, 6) Regard students as part of the family, 7) Thoyyiban Halalan food quality, 8) A balanced pattern of education for the afterlife, and 9) Forming Muslim scholars who have good morals and have excellence

To realizing the vision, mission and strategy that has been set, Al-Ma'soem boarding school prepares facilities and infrastructure to support students to study, these facilities include: Each room is filled with 4-6 students, equipped with a bathroom and a bed, canteen representative office, Mini market, Laundry, Computer laboratory, Quiet, comfortable and beautiful environment, Animation laboratory, Horse riding, Where h, separate swimming pool, singing room, as well as a sports venue.

Al-Ma'soem boarding school is led by the head of the hostel Asep Dedi Suhendri assisted by 27 teachers and 41 hostel managers. Currently it has 1080 students living in dormitories.

Al-Ma'soem Boarding School Religious Learning Curriculum Management

Curriculum is an urgent and strategic field in terms of education (Sudaryansyah, 2014). According to (Arifudin, 2020) that the curriculum has a very large role in the education and development of students, so on a macro and micro basis it must be developed optimally. On a macro level, it means that the ideal curriculum should be written by the authors, on a micro level, it means the implementation of the written curriculum and realized in learning. According to (Tanjung, 2021) that the curriculum itself is a tool for achieving educational goals and as a guideline

for organizing activities to achieve an educational goal.

In the context of Islamic education, religious learning is a process of naming, fostering, directing, organizing, implementing and controlling/evaluating which can lead to achievement of the expected goals (Apiyani, 2022). Conformity between the goals to be achieved and the Islamic education program is something that must be implemented. According to (Nadeak, 2020) that a goal described in a program listed in a curriculum reflects the expected direction and goals in the Islamic education process.

The planning of the learning curriculum at Al-Ma'soem boarding school is carried out through a team formed by the Foundation and named the "Dynamic Team", which includes school principals, teachers and Foundation management. The planning is carried out at the beginning, middle and end of the school year.

Organizing tasks for all educational actors is carried out by distributing tasks to educational actors in their respective fields. The implementation of education management goes according to the assigned tasks. In the evaluation process the school principal communicates, controls, and oversees the progress of the educational process according to the planning carried out by the "Dynamic Team".

The religious learning curriculum program at Al-Ma'soem boarding school includes teaching in class with teaching and learning activities in the form of providing Islamic material which is designed independently by the boarding school institution. The material includes Aqidah akhlaq, read and write the Qur'an, Fiqh, Nahwu, Sharaf, and Tahfidzul Qur'an. This class is classified into two groups, namely the Regular class and the Takhassus class.

The Takhassus class consists of the Basic Takhassus class, the Takhassus Tahfidz Qur'an and the Takhassus Kitab kuning. The special class is included in extracurricular activities which do not require students to take the special class, the special class is taken based on the interests and talents of the students themselves.

The basic takhassus class is intended for students who are not yet fluent in reading the Qur'an, guided and taught by a supervisor so that students can read the Al-Qur'an fluently with readings that are in accordance with the

tajwid rules. The Takhassus Tahfidz class is intended for students who want to memorize the Al-Qur'an, and the Takhassus Kitab kuning class aims to facilitate students to deepen their study of the yellow book so that students are expected to be able to read and understand the yellow book as a provision for the lives of future students.

Evaluation of learning outcomes at Al-Ma'soem boarding school is carried out by holding mid-term and end-of-semester Imtihan. Exam results are reported through a special boarding school report card. Intensive Al-Qur'an reading and writing coaching is carried out for students whose BTQ quality is below the average for one semester at the beginning of learning. In the Tahfidzul Qur'an program, it is carried out with a memorization deposit program for guardians of students and professional examiners from outside, if students pass the Tahfidzul Qur'an exam, they will be given a reward in the form of a monthly award in the form of a Tahfidz scholarship in the current month and will be announced during the ceremony at Monday.

The religious learning curriculum program at Al-Ma'soem boarding school is carried out through habituation to its non-formal and informal education. The program includes: the five daily prayers which are held in congregation, tahajud, dhuha, sunnah fasting, general recitation, guidance and counseling conducted by counselors, success story activities, interest and talent appreciation performances which are carried out every two weeks with an open stage concept with the title "Al-Ma'soem looks for talent" morning exercise, scientific rihlah, moral guidance for students every Sunday after the Maghrib prayer until Isha prayer time with the guardians of the students. This is in line with (Sofyan, 2020) that it is very important to have counseling assistance in order to optimize everyone's potential.

Supporting activity material (extracurricular) has 26 types of activities that students can choose to improve the skills of students. These extracurricular activities include sports activities such as futsal, basketball, volleyball, football, swimming, athletics, taekwondo, white dove, degree fighting, karate, wall climbing, and others (Solahudin majid, 2018). Art sports such as theatre, gamelan, choir, qasidah, nasyid,

calligraphy, animation, film-making courses and others. Thinking skills such as Islamic study groups (KSI), da'wah training, student council organization, and others. Recreation and other activities such as pilgrimages and pilgrimages, musabaqah in the context of holidays and others.

Extracurricular activities as part of the boarding school are Al-Ma'soem boarding school policies as a whole having various objectives, these objectives include: Deepening and broadening the knowledge of students, recognizing the relationship between various main and additional subjects, as a forum for channeling talents and interests, as an effort to complete human development as a whole.

Al-Ma'soem boarding school is an educational institution that has implemented religious learning curriculum management in running the wheels of education in its institution. Al-Ma'soem boarding school formulates and implements a religious learning curriculum through material planning contained in the curriculum, implementation of a religious learning curriculum through material implementation and habituation and learning evaluation by applying the concept of reward and punishment.

Conclusion

From the explanation of the research results above, it can be concluded that the management of the religious learning curriculum at Al-Ma'soem boarding school has been carried out properly, the learning curriculum planning is prepared by the "Dynamic Team", carried out by all elements of education consisting of teachers, students, coaches dormitories and involve parents of students in the implementation of learning. Religious learning is obtained from diniyah education in asama and formal education is obtained from formal education which is attended at the junior-high school level. Evaluation of religious learning is carried out in the middle and at the end of the semester by involving various parties in the process. The learning curriculum system at Al-Ma'soem boarding school implements the concept of industrialization of education by implementing rewards and punishments in all activities.

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