

**INTEGRATION OF ISLAMIC BOARDING SCHOOL AND UNIVERSITY:  
TYPOLOGY STUDY AND CURRICULUM OF UNIVERSITY STUDENT  
ISLAMIC BOARDING SCHOOL**

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**ABSTRACT**

This research uses library research by title Integration of Islamic Boarding School and University: Typology Study and Curriculum of University Student Islamic Boarding School, there are three important questions in this theme namely, the first is, how about the model of Islamic Boarding School typology? Second, how about typology of university student Islamic Boarding School in university? The third, what is contribution of integration Islamic Boarding School and university in Indonesia? By using descriptive of analysis and content of analysis to explain model of Islamic Boarding School thyplogy and typology of university student Islamic Boarding School. The result of this research to, the first, know concept and model of Islamic Boarding School typology, second, typology of university student Islamic Boarding School in university, and the third to know contribution of Islamic Boarding School integration and university in Indonesia. Key word: Integration, Islamic Boarding School, University student, University.

## 1. INTRODUCTION

So many these university students Islamic Boarding School, the writer can conclude there are two points of university student Islamic Boarding School. The first, "Offer" to university student to be Religious student, or religious student in Islamic Boarding School is be university student. So that, university student Islamic Boarding School has function as learning and developing knowledge. Secondly, "press" all of university student is be religious student. So that, it is more focus to university student Islamic Boarding School as moral fortress. Whatever the reason, it is really so interesting new phenomena around academic recently, that is usually focus in change and innovation, but suddenly they "introduce" Islamic Boarding School which has been regarded orthodox and conservative, then appears in academic environment. By this prove about university student Islamic Boarding School, the writer can conclude there are two point in university student Islamic Boarding School.

The first, "Offer" to university student to be Religious student, or religious student in Islamic Boarding School is be university student. So that, university student Islamic Boarding School has function as learning and developing knowledge. Secondly, "press" all of university student is be religious student. So that, it is more focus to university student Islamic Boarding School as moral fortress. The first thing needs to discuss about, we must differentiate definition of Islamic Boarding School. Whether it is Islamic Boarding School with Majlis Ta'lim or mosque which is often held recitation of the Quran, or senior high school or higher junior high school Islam, and Islamic university which has Islamic subject more than school and university is not Islam. Include in UNISBA (universitas Islam Bandung), since 1987 it opens major named Islamic Boarding School program, exactly in early lecture, the last second semester and almost to graduation, while the difference Islamic Boarding School with some schools or state university for instance, less Islamic subject. From this, we will take comprehension that, is it every learning and education of Islam about Islamic Boarding School? By looking to the definition of Islamic Boarding School which we has discussed in early just now, for answering the question surely Not. The same with existing recitation of the Quran in some Majlis Ta'lim, mosque, or Islamic subject in some Islamic school, start from primary school until university. Cause for activity of religious education which is usually mentioned by "pesantren kilat", or "pesantren Kampus" that university. Taking that name as only formality to Islamic Boarding School. Because education of Islamic religious identifies by Islamic Boarding School condition. So, activities of religious education named "Islamic Boarding School", there is Islamic Boarding School kilat, also there is Islamic Boarding School campus, even until Islamic Boarding School eksekutif, it's like happen in Jakarta every Ramadhan month, by familiar tutor. Now, in global competitive, where there has not been different between diploma (state university or private) with diploma of private Islamic Boarding School, because that two diploma will not guarantee the success or the brightness future's one. But reality, so many parents are lazy about Islamic Boarding School, much less orders their child to learn in Islamic Boarding School, even parents feels shy if their child in Islamic Boarding School.

By developing this phenomena, we can divide to two point of university student Islamic Boarding School: the first point: university student Islamic Boarding School has prime function as media of scientific development. Like the institute which has aim to develop and preserve scientific quality. One of them is like Al-Hikam Malang, which is under instruction KH. Hasyim Muzadi. In elite complex "Nahdlatul Ulama" Cigancur, which is under instruction KH. Prof. DR. Said Aqiel Siradj (not beside of Cigancur mosque, but in front of his house). The two forms of Islamic Boarding School, since its inception, are not "pressuring" the students to become students. But the agency "offers" to students or scholars, to become santri. So that the presence of scholars candidates, or who have become a scholar into the order of the institution, is based on scientific conscience awareness. As well as the students at the boarding school, the majority of undergraduate candidates or graduates who have completed their studies both inside and outside the country, are those who have received the education of Islamic Boarding School, or those who have "spirit" of Islamic Boarding School education. So "them to become santri" quite seriously. Of course it will affect the quality of scientific motion that is applied and rolled out within the Islamic Boarding School. So, in this Islamic Boarding School students, will continue to spur for the development of scientific patterns, and of course it is very bridge against the prospective Muslim scholars campus, as well as candidates kiyai Islamic Boarding School. Especially the students who background education from salafiyah Islamic Boarding School, which has been generally still slow in "turn on scientific motion". And that, one side, the same position with Ma'had Ali which again rampant in various Islamic Boarding School today. Namely serves as a high education level for the santri. And this form

of student Islamic Boarding School. Similarly, creating a university within the Islamic Boarding School. Because, if you "offer" to the students to be students. While this one, "offer" to the students to be a student. That is without any element of emphasis. We take the example of Sukorejo Islamic Boarding School in Situbondo for example. As a KHR. heritage Islamic Boarding School. Asy'ad Syamsyul Arifin, in the Islamic Boarding School, on March 14, 1968 has been established university with the name Ibrahimy. Later in its development Ibrahimy university on July 25, 1988, transformed into the Ibrahimy Islamic Institute (IAII). Until now the Islamic institute Ibrahimy has had three faculties; Faculty of Shari'ah, Faculty of Tarbiyah, and Faculty of Da'wah. Then in the academic year 2001-2002 opened two academies namely the academy of Informatics Management And Computer Ibrahimy (AMIKI) and the academy of Fisheries and marine Ibrahimy (APERIKI). Coupled with opening a branch of high school science Tarbiyah (STIT) Ibrahimy in Genteng Banyuwangi and Islamic High School Ibrahimy (STAI) in Bagu Lombok Tengah NTB. Moreover, it has opened the Post Graduate Program of Islamic Religion Ibrahimy Institute of Islamic Studies (IAII) Sukorejo Situbondo has a Vision Being a leading study program that produces experts in the field of Islamic law and Islamic education are superior and able to compete in the global era So, in this case, obviously there are far differences. Between the Islamic Boarding School inside the campus, with the university in the Islamic Boarding School. Because the Islamic Boarding School in the campus is only as a formality only on the sidelines of campus scientific activities, in which the students are "pressured or forced" to become santri. While the university in the Islamic Boarding School, as in Situbondo, by "offering" to the students to be students, is a factor of the development of Scientific resources of the santri in pesantren. The second form: The second form of boarding school students, is a student boarding school that "presses" the students to be students. So its main function is more likely as a moral fortress. While scientific motion is indolent and static. And Islamic Boarding School second form, with this phenomenon, the effectiveness of Islamic Boarding School is very less. Because, in the struggle of campus thinking, with various characters and patterns of human thinking. Also not a few of the students who are "allergic" Islamic Boarding School. May be it is one factor that can be believed will continue to block the smooth speed of "Islamic Boarding School" it. "If Islamic Boarding School serve as educational institution". However, one side is quite good and very maslahat, because the status of the children of the nation not as ordinary students anymore, but as a "student", is not a guarantee, they will be free and able to anticipate various types of attacks "virus malignant" which continues to intensify attacks on the life of the nation's children. So with the program proclaimed by the campus, namely creating a boarding school in campus dormitory, is very appropriate. Because, although as an "Islamic university", many students who previously did not know much about Islam, or even have not come into contact with Islamic religious education, such as students born from less religious families living in the capital, before go to the university, they are studying in junior / senior high school less religious lesson. Moreover, sometimes the factor of their entry of Islamic high school, because it is not accepted in one of the state universities which is dreamt by them. So, for this activity, that is a "boarding school" in campus, from the side of effectiveness "Islamic Boarding School" is clearly minimal. And therefore also, less appropriate if called Islamic Boarding School, and also can be said to violate the existence of Islamic Boarding School. Because the students who live in the dormitory, following the programs that are called "Islamic Boarding School" are only "based on pressure", to fill in the blank time, outside of the lecture which is the main purpose of it. While obviously, the main purpose of Islamic Boarding School in terms of education, is the santri a large part of the time required to understand and review ulumu Ad-diniyah. Unlike the case, Islamic university campuses in Arab countries, such as Al-azhar Egypt, Al-Qurawiyien Morocco, Um Al-Quro Makkah. Which is really focused to examine ulumuddiniyah. and would not be able to earn a bachelor's degree at the university, in the absence of a scientific ability, achieved with earnest effort. The religious atmosphere created within campus at various Islamic colleges in Indodesia, as well as dormitory, is their "moral and scientific obligation" as "students", let alone Islamic college students. And presumably that is what distinguishes between the students of Islamic colleges, with college students who are not have background Islam. Also it is, to distinguish between "students" and "students" ordinary, (sorry) elementary school students, or junior high school students for example. That has not been able to do much scientific social and scientific Islamiah it. And the religious activity on campus, is not it more appropriate to say with the name of campus da'wah institution or the like, by applying various religious education. And or, how potentially an educational institution called Islamic Boarding School, so many emerging educational institutions calling themselves Islamic Boarding School? Presumably, for this, it is more suitable to be incorporated into extra-curricular. However, because

the education and religious atmosphere is synonymous with the Islamic Boarding School, then in the campuspun religious style is called: creating a boarding school inside the campus. We take the example of UIS (Islamic University of Sudan) located in Gajayana Street Malang, which was formerly called STAIN (State Islamic High School). Also UNISSULA (the great sultan university) of Semarang in 1998, and other Islamic high schools, who initiated the Islamic Boarding School inside the campus, with religious activities therein. Thus, initiating the Islamic Boarding School within the campus, as well as an Islamic educational institution, as it is widely found everywhere, from its earliest days, its founders called themselves "Islamic boarding schools", the managers of these institutions wanted to create Islamic mood, so that they imitate the rules run by every Islamic Boarding School, especially in the association between students in love distance as the santri in various Islamic Boarding School "really Islamic Boarding School". So the "atmosphere" within the school environment of Islam, almost similar to boarding. And presumably, from this second form of student Islamic Boarding School, later the alumni, less appropriate when writing personal biodata, as "alumni of Islamic Boarding School", in condition and for any purpose.

This paper attempts to conduct an in-depth study of the integration between Islamic Boarding School and universities. By conducting in-depth study related to Islamic Boarding School Typology and Student Islamic Boarding School Curriculum.

## 2. THEORITICAL REVIEW

### *Typology of Islamic Boarding School and curriculum Islamic Boarding School students*

The definition of Islamic Boarding School, simply put, by Zamahsyari Dhofier in his book entitled Tradition Islamic Boarding School. He defines Islamic Boarding School as a traditional Islamic educational institution to study, understand, live and practice the teachings of Islam by emphasizing the importance of religious morality as a guideline of everyday behavior. (Zamahsyari Dhofier,1994:3) Islamic Boarding School education system uses a holistic approach, meaning that Islamic Boarding School caregivers see that teaching and learning activities are unity or melting in the totality of everyday life. For Islamic Boarding School, studying in Islamic Boarding School does not recognize the time, when to start and when to finish, and what targets should be achieved. Ideally the development of the targeted personality is a kaffah Muslim personality, not just an ordinary Muslim. (Mastuhu,1994:57).

Broadly speaking, the main character of the Islamic Boarding School is, (1). Islamic Boarding School is established as part and the support of its own community, (2). Islamic Boarding School in the implementation of education to apply equality and simplicity santrinya, do not distinguish the status and level of wealth of parents, (3) .Islamic Boarding School develop mission 'eliminate ignorance', especially tafaqquh fi al-din and mensyiarkan Islam.

As for the Islamic Boarding School typology, according to Zamakhsary Dhofier, the outline is divided into two groups. First, Salafi Islamic Boarding School which retains the teaching of classical Islamic books as the core of education in traditional Islamic Boarding School. The madrasah system is applied to facilitate the "sorogan" system used in the institutions of the old form of study, without introducing the teaching of general knowledge. Secondly, modern Islamic Boarding School has incorporated general lessons in the madrasas they developed, or opened the types of public schools within the Islamic Boarding School environment. Pondok Islamic Boarding School Gontor does not teach anymore classical Islamic books. Major Islamic Boarding School such as Tebuireng and Rejoso in Jombang have opened junior and senior high schools and universities. While it retains the teaching of classical Islamic books. (Zamahsyari Dhofier,1994:42)

The above grouping seems to need to be parsed again. This is considering the development of Islamic Boarding School that has been very fast lately. Ridwan Nasir classified Islamic Boarding School into five, namely: 1) Salaf Islamic Boarding School, the Islamic Boarding School in which there is a system of education Salaf (weton and sorogan) and classical system, 2) Islamic Boarding School semi-developed, the Islamic Boarding School in which there is Salaf education system (weton and sorogan ) and private madrasah system with curriculum of 90% religion and 10% common, 3) Islamic Boarding School developing, that is pondok Islamic Boarding School like semi developed only more varied that is 70% religion and 30% public, 4) modern Islamic Boarding School, that is like Islamic Boarding School developing only it is more complete with educational institution that is in it until college and equipped with sucking of Arabic and English, and 5) ideal Islamic Boarding School, that is Islamic Boarding School as modern Islamic Boarding School, only the existing educational institution more complete, especially in skill area covering technique, fisheries, agriculture,

banking and others who really pay attention to quality by not menggeser characteristic of Islamic Boarding School. (Nasir,2005:88).

Some characteristics of Islamic Boarding School above is one indication of Islamic Boarding School make innovations to strengthen its existence. Innovation and renewal of Islamic Boarding School, in general, is always interesting to be studied because it contains four significance: First, the study of Islamic Boarding School and madrasah renewals is a relevant study in the Indonesian context that is in the process of development and modernization; second, Islamic Boarding School is a subculture of Indonesian Islamic education so that in the face of renewal will give a unique color; third, Islamic Boarding School education is suspected to be the ideal model of education prototype for the nation of Indonesia. Because in it balancing between the cognitive, affective, and psychomotor domains; fourth, to observe whether the Islamic Boarding School that is said to be a traditional educational institution to update or not. (Abudin Nata,2003:115) The extent to which Islamic Boarding School renewal is implemented in order to be able to communicate with modernization and the outside world.

In order to facilitate the study of Islamic Boarding School, the following points can provide an explanation of the structures and systems that support Islamic Boarding School. Firstly, Islamic Boarding School typology can be divided into two types: Islamic Boarding School Salafiah, and khalafiah Islamic Boarding School. The category of Islamic Boarding School Salafiah is categorized as Islamic Boarding School which only teaches religious knowledge and madrasah education institution, while khalafiah Islamic Boarding School is categorized as modern Islamic Boarding School which besides teaches religious knowledge, madrasah, and practical skill.

As educational institutions, da'wah, social, and cultural, Islamic Boarding School has given a distinctive style for the direction of education in the archipelago. His presence follows the development of the dynamics of society, he always appears to answer the challenges faced by the surrounding community, thus the life of Islamic Boarding School is always dynamic. (Hasan,1988:49) The criticisms addressed to the elderly, traditionalist, and unresponsive Islamic Boarding School are directly answered by the internal Islamic Boarding School by innovating in several fields, for example in terms of teaching methods, curriculum, and management of Islamic Boarding School. These innovations are run by the Islamic Boarding School in an evolutive way, thus making Islamic Boarding School survive as an integral part of the Indonesian Islamic tradition, and the heirs of Indonesian indogenous Islamic tradition. The success of Islamic Boarding School defends itself in the midst of the progress of the times, among others, by applying a rule of al-Muhafadhat 'ala al-Qadim al-Shalih wa al-Akhdz al-Jadid al-Ashlah which is freely interpreted as an attempt to "keep something old ( classical) positive, while adopting something new more actual and positive ". Application of the above rule is an implementation of the dynamic space of Islamic Boarding School. On the one hand, as an Islamic educational institution, Islamic Boarding School firmly guard and preserve the classical heritage (al-turats al-qadim) in the form of a golden age of Islamic scholarship commonly called "yellow book". On the other hand, Islamic Boarding School can not avoid the changes and progress of the times as a result of modernization. In other words, to borrow Abid al-Jabiri's term, Islamic Boarding School is in an attractive region between the classical period (al-turats) and modernity (al-hadatsah). In this area, caregivers of Islamic Boarding School will always be faced with the "ambiguous" option, in a tradition that preserves the old heritage as an ideological consequence of ahl al-sunnah wa al-jama'ah, with the challenge of modernity as a socio-historical demand.

Thus, Islamic Boarding School is often connoted as a traditional institution that seeks to position itself in the climate of modernity while maintaining its identity. Therefore, although later there is a dichotomy of general and religious education, Islamic Boarding School still able to survive while innovating in various fields. As it became known that after the introduction of ethical politics, the Dutch East Indies government enforced the Ordinantie Teachers and Public Schools which automatically limited the teacher's role in teaching and learning and gave a direct impact on the polarization and dichotomy of educational institutions.

The teacher's ordinance was known during the Dutch government by issuing regulations that could eradicate and close madrasahs and schools that did not have permission or to provide a less favorable lesson by the government called the Wilde School Ordonantie. The ordinance of this teacher according to Nurhayati Djamas in the Dynamics of Education in Indonesia Post-Independence is a form of Dutch government's concerns about the Islamic education programming and the footsteps of religious teachers who will expand the development of Islam through education. (Nurhayati,2009:178).

In addition to the Christian life environment in Indonesia that always faces the reaction of the people, and to maintain public schools that most of its students are Muslims, the government issued a law called neutral religion. As stated in the "Indische Staatsregeling" book that general education is neutral, meaning teaching is given with respect to each other's beliefs. However in public schools for the indigenous, "HIS" and "MULO" were given Islamic studies, voluntarily once a week for students interested in the consent of their parents. The Dutch government itself, which oversees the provision of education for indigenes, forms two institutions, namely the Department of Van Onderwijst en Eerendinst to oversee religious teaching in public schools and the van Binnenlandsche Zaken Department for Islamic education in Islamic education.

The policy of the colonial government that marginalized the aspirations and interests of the Muslims became the forerunner to the creation of the duality of state regulation on various issues related to the interests of the Muslims. (Nurhayati,2009:178) Step change through education in the end becomes an option for Indonesian Muslims to make various reforms in various areas of life in Islam. (Abudin Nata,2003:96)

Likewise with the Indonesian people who during the colonial period collapsed in all fields, but the nation of Indonesia rose again due to the educational process they received. The awakening includes the development of a sense of nationalism to the development of education in Indonesia, which includes the Islamic education. Islamic education also experienced an update. This can not be separated from the desire of Indonesian scholars to make an update in the world of Islamic education. Reforms that also affect the Islamic Boarding School in order to compensate for the polarization and the dichotomy of education, namely the division of education into a common and religious. This educational dichotomy is gradually reduced by: (a) Establishing educational places where religious knowledge and general science are taught together (b) Provide additional religious lessons to secular schools / campuses.

The first point can be met by the Islamic Boarding School by giving lessons in the form of general materials that are integrated in the curriculum, while the second point is implemented by some schools, although the truth is that the composition of Islamic subjects that are taught is not balanced with the actual needs of the students. From the various levels of consistency with the old system and the influence of modern systems, the outline of Islamic Boarding School cottage can be categorized into three forms: a) boarding school Salafiyah; b) Pondok Islamic Boarding School khalafiyah, and c) Pondok Islamic Boarding School mix/ combination, (DEPAG,2003:28) and a new type of innovation called as a student boarding school.

Secondly, As the name implies, salaf which means long, Salafiyah Islamic Boarding School is a boarding school that organizes learning with traditional approach, as it has been since the beginning of its growth. Salafiyah Islamic Boarding School is a boarding school that organizes education using yellow book and teaching system set by kiai or nanny. (Permenag,2012:5)

Islamic religious studies are conducted individually or in groups with concentration on Arabic classics. The gap is not based on time, but based on the completion of the book being studied. With the completion of a particular book, the santri may ascend the ladder by studying the higher difficulty books so on. This approach is in line with the principle of modern education known as the system of complete learning.

Khalaf means 'then' or 'back' or 'modern'. While Islamic Boarding School khalafiyah means boarding school that organizes educational activities with modern approach, through formal education unit, either madrasah (primary school, junior high school, senior high school or vocational high School), or school / campus. Islamic Boarding School khalaf receive new things that are considered good in addition to maintaining a good old tradition. This type of Islamic Boarding School teaches general lessons in madrasah with a classical system and opens a public school/ campus in Islamic Boarding School. For that reason, the people call it a modern Islamic Boarding School or khalafiyah. (Majid,2005:70)

Most of what is now is a boarding school located between the two span of understanding above. Some of the Islamic Boarding School who claimed or named themselves Salafiyah, generally also held a classical and tiered, although not with the name of madrasah or school / campus. Similarly Islamic Boarding School khalafiyah which in general also conducts education with pengajian approach to the book of the classic, because the system of Ngaji that's the book that has been recognized as one of the identity of boarding school.

Judging from the model of managing the Islamic Boarding School, Mastuhu said that the model of Islamic Boarding School management can be divided into two groups, namely: First, private Islamic Boarding School. In the management of private Islamic Boarding School, the owner has the freedom to determine his own way of life and is free to plan the pattern of its development. However, since the authority is in the hands

of one person, it is difficult to compromise with new ideas coming from outside unless the caretaker has an open attitude of accepting new things.

Second, Institutional. Unlike "private Islamic Boarding School", institutional Islamic Boarding School is independent of individuals, but is managed collectively-institutional, complete with its system mechanisms, so that it can be controlled and evaluated for its progress and setbacks by using objective benchmarks. However, because it is managed collectively, it is often this type of Islamic Boarding School shackled with bureaucratic rules so it is not nimble in making decisions that can hamper progress. Nevertheless, overall, both private and institutional Islamic Boarding School management, the kiai remain key figures, and their descendants have a great chance of becoming their successors to lead the Islamic Boarding School cottage.

Of the two models of boarding school management above, in order to run in accordance with the expected boarding schools should set the vision and mission, goals and programs are clear and directed. From the administrative point of view there are 4 (four) categories of Islamic Boarding School cottage: first, Islamic Boarding School with old education system which generally exist far outside the city, and only give pengajian to the students and the surrounding community. Second, modern Islamic Boarding School with classical education system based on well-structured curriculum, including skill and vocational education (skill). Third, Islamic Boarding School with a combination system that in addition to providing teaching in the form of recitation also provides madrassas equipped with general knowledge by level (klasikal). Fourth, Pondok Islamic Boarding School where students mostly study at school / campus outside the Islamic Boarding School in question, while in the hut itself is not required to follow pengajian-pengajian held by kiai.

Meanwhile, according to Jamal Ma'mur (Fanani,2003:49) the classification of Islamic Boarding School is divided into three forms: first, Islamic Boarding School Salaf, such as al-Anwar Sarang Rembang, Pacul Gowang Jombang, and Lirboyo-Ploso Kediri. Islamic Boarding School of this model have some characteristics among which study is limited to yellow book (Salaf), intensification of deliberation or "bahtsul masail" method, and the implementation of diniyah (classical) system. While the clothes, places and environment reflect the past, like everywhere always wearing sarongs, cap, and instill independence such as washing and cooking themselves. Secondly, there are some advantages of this boarding school, the spirit of wading life is extraordinary, high mental independence, awake morality and mentality of the virus of modernity, and able to create a dynamic, creative and progressive. In addition, the character of independence and character that is forged in this Islamic Boarding School will cause challenged santri face life without the formalities of the diploma and make them think creatively realize his ideals. Third, modern Islamic Boarding Schools, such as Modern Islamic Boarding School Darussalam Gontor Ponorogo, Darun Najah and Darur Rahman Jakarta. The characteristics of this Islamic Boarding School model are the emphasis on the mastery of foreign languages (Arabic and English), no study of the yellow books (Salaf), the curriculum adopts the modern curriculum, the flexibility of terms rooted from Sufism (humble, zuhud, qana'ah, , and the like), and an emphasis on rationality, future orientation, living competition and technological mastery. The weakness of this Islamic Boarding School model is weak in the mastery of classical treasures, even the majority of out put Islamic Boarding School is not able to read the yellow book with standard Salaf Islamic Boarding School such as mastery nahwu science, sharaf science, balaghah science, arudh science, mantiq science, and qawa'id science. Fourth, in Islamic Boarding School semi Salaf-semi modern, such as in Islamic Boarding School Tebuireng, in Sunan Drajat Lamongan, and in Mathaliul Falah Kajen Pati. The characteristics of this Islamic Boarding School model are the study of the Salaf (such as Taqrib science, Jurumiyah science, Ta'lim muta'alim science, etc.), there is a modern curriculum (like English, physics, mathematics, management etc.), has independence in determining direction and policy a wide-open space of creativity for santri (such as organizing, bulletin-making, magazines, holding seminars, discussions, book-reviews, etc.). The weakness of this boarding school is santri less deeply master of classical treasures, shifting beliefs on the concept of barakah, tawadhu attitude, doctrine of qualities and attitudes of zuhud, and ukhurawi orientation and struggle to the community becomes diminished.

One of the important phenomena of Islamic studies in Islamic Boarding School is the establishment of a model of higher education that specifically examines the classical Islamic treasures that are enriched with contemporary scientific materials. This higher education model is known as "Ma'had Aly", integrative Islamic Boarding School and Islamic Boarding School takmiliah. The explanation is: First, Ma'had Aly, is a higher education held more or less like boarding school with various cultures and traditions that surround it. It's just because of its specificity, in certain matters Ma'had Aly in various Islamic Boarding School given special

facilities, such as dormitories, classrooms, libraries, and means of actualization such as publications or lectures outside the boarding school.

Ma'had Aly is different from others, which differentiates with others is the method of learning, which involves students as subject of study, and the level of yellow book studied relatively high, and how to study it more critically. (2013: 156)

The establishment and management of Ma'had 'Aly as a Islamic Boarding School model's higher education program involves at least four factors, namely First, Quality of Mahebanri input quality, effective with a strong background of islamic boarding school and intellectuality and high morality; second, the factor of teaching and learning system, which dialogue between student great and lecturers and conditioned in the atmosphere of partnership, third, the quality factor of teachers who master the classical Islamic book and master the methodology, and fourth, the factors of equipment and facilities needed in teaching and learning process that supports, among others, adequate regulations and effectiveness and system programming and programming counseling.

While Ma'had 'Aly Curriculum is a curriculum consisting of national curriculum as the national standard compiled by each of Ma'had' Aly's organizing. The curriculum at one Ma'had 'Aly reflects academic programs and professional programs to achieve the competency standards that must be possessed by Ma'had' Aly graduates. The syllabus is prepared and defined by each Ma'had 'Aly. (Ma'had Aly,2004:11) The curriculum component of Ma'had 'Aly consists of (Ma'had Aly,2004:7):

- a) The component of the textual review which refers to the Qur'an, al-Hadith and al-Kutub al-Mu'tabarah.
- b) A substantial component of insight development which includes the relevant Islamic disciplines and public disciplines referring to various schools of thought and various literature, both classical and contemporary. Scientific discipline through the basis or a strong scientific basis (philosophy of science) in order to be able to provide explanations of religious teachings in a scientific (rational) and have basic religious knowledge in accordance with the challenges of the times.
- c) Components of tools that include language, "mantiq" and "ushul" science.

The design of Ma'had 'Aly curriculum is structured by combining the scientific tradition of Islamic Boarding School with public university system. In general, the structure of Ma'had 'Aly curriculum is structured as follows; Basic Courses, Concentration Courses, Skills Courses and Scientific Writing, Based on education level Ma'had 'Aly. (Syukur, 2007:161)

The curriculum Ma'had 'Aly is prepared in accordance with the educational objectives of studying the field of Islamic studies with the program of specificity of science which is divided into 5 (five) courses of study: (Tebuireng,2013:23)(a). Program Pengajian deepening Tafsir (b). Hadits Recitation Review Program (c). Program Pengajian deepening Fiqh and Ushul Fiqih (d). Program Pengajian deepening Science Tools (e). The study program of deepening Sufism.

Second, integrative Islamic Boarding School, Islamic Boarding School with this pattern is a boarding school that has a madrasah or a school like primary school, junior high school, senior high school or vocational high School or college. (Tafsir,2000:193) This Islamic Boarding School is a boarding school trying to balance between religious and public education. This is driven by their high awareness that religion is not an integrative Islamic Boarding School differentiating between religious and non-religious knowledge. Both are important and must be learned because the same science that comes from Allah SWT. Third, Islamic Boarding School Takmiliah, is a boarding school that runs the education of Madrasah Diniyah Takmiliah Jami'yah. Madrasah Diniyah Takmiliah Jami'yah is a form of nonformal religious education unit which is held in stages.

In the regulation of Minister of Religious Affairs N0.13 Year 2014 mentioned Madrasah Diniyah Takmiliah Jami'yah have primary school, junior high school, senior high school or vocational high School and university level. Institutionally "Islamic school" is a type of education that serves to perfect the education of Islam that mendaptkan learners in formal education units ranging from the basic level, to college.

Islamic School is a high level nonformal level of education organized by the community to deepen and complement the religious knowledge of Islamic learners in college or citizens of high education age. From the perspective to the study, the curriculum applied by Islamic school is grouped into 3 levels: primary (level A), middle, (level B), and senior (Level C). each level can be taken for one year. Each "student senior" is also freed to choose the level of placement test that followed. student senior is also given the option of continuing to the next level after completing a certain level, or self-sufficient in one level.

Curriculum Islamic school refers to government regulations. Number 55 in 2007, ministerial regulation No.13 of 2014 and Ministry of Religious policy with the flexibility of each institution to develop it, according to the needs, characteristics and advantages possessed. The curriculum structure of Islamic school for each level (Primary) is as follows, middle and senior) : Basic Material, Includes: Al-Quran, Hadith, Aqidah, Fiqh, ahlak, Islam, and Arabic science. Material of peculiarities, Minimum of 1 subject Study Program devotion to the community. (Kemenag,2014:19).

In addition to the above models There are two forms of Student Islamic Boarding School. First, "offer" to the students to become santri, or the students who are domiciled in the Islamic Boarding School to be students. So that student Islamic Boarding School serves as a vehicle for scientific studies and development. Second, "obliging" the students to become santri, so the student's Islamic Boarding School serves as a moral fortress. This first feature is indeed a media of scientific development, that is an institution that deliberately established with the aim of developing and preserving scientific quality. Among these Islamic Boarding Schools are Pesma Al-Hikam in Malang under the leadership of KH. Hasyim Muzadi, Pesma Al Husna Surabaya under the care of KH. Ali Maschan Moesa, Pesma An Nur Surabaya under the tutelage of KH. Imam Ghazali Said, also in the elite complex of NU Ciganjur, which is under the leadership of KH. Said Aqiel Siradj.

This type of Islamic Boarding School from the beginning did not "oblige" the students to become students. But the agency "offers" to students or scholars, to become santri. So that the presence of scholars candidates, or who have become scholars into the order of the institution, is based on scientific conscience awareness. (Virtual.com,2013:10) Thus, the existence of this type of student Islamic Boarding School will continue to spur the development of scientific thought patterns and academic reasoning. Of course this can bridge the typical characteristics of students and students' critical-scientific reasoning. While the next type is a student boarding school that is inside the campus. If the first pattern is part of the scientific-academic development of students and students, then this second feature is a student board established inside the campus. For example, student Islamic Boarding School founded by university Islam of state Malang, University of state Surabaya, and institute of Islamic religion Jember.

Islamic Boarding School on campus is part of the campus policy to provide religious education supplements for students. For those who have studied in Islamic Boarding School, the existence of Islamic Boarding School inside this campus becomes part of the intellectual wandering and development of student knowledge. As for the students who have never tasted Islamic Boarding School bench, the existence of this student boarding school can be part of the learning process of Islamic scholarship. Because, if traced there are many students who do not understand the essence of Islamic teachings even though they are students of Islamic campus. This is where the positive function of this Islamic Boarding School student. In addition, the existence of this type of student boarding school is more on the moral fortress that limits the association of students in the campus.

#### **4. RESEARCH RESULT**

##### *Contribution for Islamic Boarding School curriculum development in Indonesia*

The curriculum has become the most important part in the student Islamic Boarding School. The curriculum is a set of plans and arrangements regarding objectives, content, lesson materials and methods used as guidelines for the implementation of learning activities to achieve certain educational goals. All activities devoted to santri learning activities in Islamic Boarding School is a grand concept of a curriculum. The curriculum is structured to realize the goals of national education by taking into account the developmental stages of learners and their conformity with the environment, the needs of national development, the development of science and technology and art, in accordance with the type and level of each educational unit. (Nuansa Aulia,2005:122).

In formal education, the curriculum becomes the key to the implementation of targeted, effective and efficient learning. This is because the curriculum is used as a guide for a teacher to carry out the learning activities. So it is not surprising if the curriculum is always overhauled and reviewed to keep up with the progress of advanced science. So is the curriculum in the Islamic Boarding School.

The curriculum of student Islamic Boarding School is developed based on the principle that students have a central position to develop their competence to become human beings who believe and fear Allah, have noble character, healthy, knowledgeable, capable, creative, independent and become citizens of democratic and responsible. To support the achievement of these objectives, the development of santri

competence is adapted to the potential, development, needs, and interests of students and environmental demands. Therefore there are many types of curriculum available, but the curriculum is in accordance with the evolving context.

Types of the curriculum according to Hilba Taba classified by Abdullah Idi (Abdullah,tt:141) include: first, curriculum containing separate subjects (Separated Subject Curriculum); second, the curriculum containing the correlated subjects (Correlated Curriculum); third, curriculum consisting of fusion of similar subjects (Broad fields Curriculum); and fourth, integrated curriculum (Integrated Curriculum).

Islamic Boarding School students still use the classic book or commonly called by yellow book (yellow book). This indicates that the characteristic of Islamic Boarding School, use of salaf books, as teaching materials is something that is inseparable from Islamic Boarding School.

According to Dhofier, in the past, the teaching of classical Islamic books was the only formal teaching given in Islamic Boarding School. At present, most Islamic Boarding School have taken the teaching of general knowledge as an important part of Islamic Boarding School education, but the teaching of classical Islamic books is prioritized. There are eight different areas of knowledge taught in classical Islamic books, including: 1). Nahwu and Sharaf (morphology); 2). Fiqh; 3). Fiqh suggestion; 4). Hadith; 5). Tafseer; 6). Tauhid; 7). Sufism and Ethics; and 8). Other branches such as chronicle and balaghah. All types of books can be classified into groups according to their level of teaching, for example: basic, intermediate and advanced. Books taught in Islamic Boarding School in Java are generally the same. (Dhofier,1994:51).

Ministry of Religious Affairs of the Republic of Indonesia states that the method of presentation or delivery in Islamic Boarding School is in the form of sorogan and wetonan. (Arifin,1993:37). According to Mujamil Qomar, (Qomar,2005:151). so far the absorption of new methods in addition to traditional methods has never been uniform. The researchers found differences in the use of methods among Islamic Boarding School. Details Dhofier talk the methods of "sorogan", "bandongan", deliberation, question and answer then discussion methods. Sindu Galba called the methods as sorogan method, classical sorogan, bandongan, lecture and literacy practice method. The details of these different methods result from the kiai's tendency as an autonomous reflection. Observation of different Islamic Boarding Schools will find the application of different methods as well. Thus, applied in Islamic Boarding School there is a variety of methods, from "sorogan", "muhawarah", rote / "tahfidz", "musyawarah" / "munazharah" / "mudzakarah", "ta'lim" assemblies, "wetonans", "ribath"s and new / modern methods adopted by Islamic Boarding School.

The "sorogan" method is a method taken by the teacher to teach the students individually. (Dhofier,1994:28) The objective of this method is the low-level santri group who are new to the reading of the Qur'an. Through this method a kiai can monitor the intellectual development of student as a whole and comprehensive. Kiai can provide full guidance as well as put pressure on teaching to particular santri based on their level of ability and capacity respectively. But the implementation of this method takes a long time or can be said to be less effective and efficient.

While the method of wetonan or called by bandongan is the most popular method in Islamic Boarding School exactly. Dhofier explains that the wetonan method is a method of teaching by means of teachers reading, translating, explaining and reviewing Islamic books in Arabic and then santri have to listen it. They pay attention to their own books and make notes of meaning, translation, or other information about difficult words or phrases.

Both sorogan and wetonan methods have a very strong sense of textual understanding or literal understanding. (Suwendi,tt:281) So along with there of these two methods, the tradition of rote came. In fact, in Islamic Boarding School, scholarship is only considered legitimate and firm if done through the transmission of 'memorization' and a person's knowledge is judged by the person's ability in memorizing texts. (Suwendi,tt:271).

The advantages of sorogan and wetonan methods revealed by Ismail SM that sorogan method has a high effectiveness and significance in achieving learning outcomes. Because this method allows the kiai to supervise, assess, and guide the maximum ability of students in mastering the material. While the effectiveness of wetonan method lies in the achievement of quantity and acceleration of the study of the book, as well as for the purpose of proximity of santri-kiai or ustadz relation. (Ismail,tt:54) Sorogan method precisely maturity and attention of one's skill. As for the wetonans, the santri notes in their books help to study by means study the contents of the book after the lesson is over. (Husni Rahim,2001:151).

Based on explanation above, the findings of this study accept the concept and add it to the new concept of curriculum type developed by Hilba Taba in Abdullah Idi (Abdullah,tt:141). which classifies the type, Separated Subject Curriculum, Correlated Curriculum, Broad Curriculum Field, Integrated Curriculum.

According to Suharsimi Arikunto and Lia Yuliana, the separate curriculum is a curriculum which the subject matter is presented separately as, if there is a boundary between the field of study and between different subject areas in different classes. (Arikunto,2008:132) In general, many universities establish entry requirements based on the ability in the subjects. By this, the separated subject is more easily implemented in the Islamic Boarding School students with the level of student ability with an average standard.

This type of curriculum is a form of conventional curriculum that still survive until now. Where each subject is arranged separately from each other with time limited and held by ustadz, both by subject and by classroom teacher.

In the implementation, the separated subject curriculum has advantages and disadvantages, that are: the advantages of presentation of lesson materials can be presented/ arranged logically and systematically, the organization is simple, and not too difficult to implement, and easy to evaluate and test. It can also be used from elementary to college level. Teachers use it more easily, not difficult to organize changes and more organized and systematic.

While the weakness of the separated subject curriculum is a form of learning that is not separate from others, irrelevant to current dynamics, and less educating students/ students in dealing with their life situations. In addition, other weaknesses are not paying attention to social problems facing students in their daily lives, because only based on what is written in the book/ text. Moreover, this kind of curriculum is of little concern to the psychological factors of santri, because it only conveys what human beings experienced in the past in a systematic and logical form. The objectives of this curriculum are very limited and pay less attention to physical growth, emotional and social development of students, and only focus on the intellectual development of santri. This kind of curriculum is less developed the ability to think, because prioritizing mastery and knowledge by way of repetition and memorization, and less bring to think independently.

This curriculum tends to be static and not innovative, as it is only based on predetermined books, without significant changes and adjustments to the rapidly evolving and dynamic nature of the situation and society. The following is an example of a separate subject curriculum: learners want to take a subject with more disciplines, such as Arabic subjects. In the Arabic subject there are branches of knowledge, dictation, qir'aat, sharaf, nahwu, muhadatsah, and balaghah. The lesson is usually taught separately with a predetermined schedule.

From the exposure above the curriculum of the Islamic Boarding School students is not much different from the boarding school in general either from the beginning stand ("salaf"/ traditional) to the development ("khalaf" / modern) although there are also differences in terms.

However, when the Islamic Boarding School students development (modernization/ transformation), then the material is added with English, khitabah, and creativity education. In the implementation of its religious education system, Islamic Boarding School students organize Islamic Boarding School education units such as reciting of yellow books and other educational units such as education diniyah non-formal (majelis taklim and education Al-Qur'an) and education diniyah informal (family).

This same with the Islamic Boarding School in general, where the details of the subject matter are also under development in most Islamic Boarding School. In the 19th century, according to Karel A. Steenbrink, the Islamic Boarding School only knew fiqh, Arabic grammar, Ushul al-Din, Tasawuf and Tafsir, but in subsequent developments the subject matter could be concluded: the Qur'an with Tajwid and Interpretation, Aqaid and Knowledge Kalam, Fiqih with Ushul Fiqih and Qawaidal-Fiqh, Hadith with Mushthalah Hadith. Arabic with its tools such as Nahwu, Sharaf, Bayan, Ma'ani, Badi 'and' Arudh, Dates, Mantiq, Tasawuf, Akhlak and Falak. (Qomar,tt:110).

In the twentieth century until today, the curriculum of Islamic Boarding School has changed with the addition of several general subjects with close links to the science of religion, such as mathematics related to heirs, astronomy, and so forth. (Wahid Zaini,1999:83). One of the examples of cases of Islamic Boarding School that have renewed the Islamic Boarding School education institution Mambaul Ulum in Surakarta. This Islamic Boarding School takes the front spot in expanding the form of Islamic Boarding School response to the expansion of Dutch education and modern education of Islam. Islamic Boarding School Mambaul Ulum founded Susuhunan Pakubuwono this in 1906 was the pioneer of acceptance of some general subjects in

Islamic Boarding School education. According to the Dutch education inspection report that year, this Islamic Boarding School has included reading subjects (Latin script), algebra and counting into its curriculum. The same response but in a slightly different nuance is evident in the experience of Modern Pondok Gontor. Based on the base system and institutional Islamic Boarding School, in 1926 stands Modern Pondok Gontor. This cottage, in addition to incorporating a number of general subjects into its curriculum, also encourages its students to learn English (other than Arabic) and undertakes a number of extra-curricular activities such as sports, arts and so on. (Azra,2003:102)

In Indonesia, there are many advanced boarding schools, such as Al-Hikam student Islamic Boarding School Malang and UIN Maliki Malang. Al-Hikam student's boarding school curriculum includes muhadatsah, amtsilati, read al-Qur'an, read the book, Aswaja, fiqh ibadah, tasyri 'date, mustholah tafsir, hadholah hadits, fiqh rules, ushul fiqh, time-fiqh, Islamic economics, fiqh mu'amalah, fiqh munakahat, communication management, cultural history and Islamic thought, English, al-mursyidul amin, riyadhus shalihin, nashaihul ibad, and tafsir. (Al-Hikam,2006:10)

From narrative above, it can be understood that the kind of curriculum suitable for student boarding school is the type of curriculum, correlated curriculum and broad fields curriculum and the new type of thematic actual curriculum, because it can help students improvise with the circumstances and can encourage independence of thinking in finding solutions from the problems- life matter.

In addition to the type of curriculum or goal material occupies an important position in the curriculum. The objective component is related to the expected direction or result. On a macro scale, the curriculum objective formulation is closely related to the philosophy or value system adopted by society. In fact, the objective formula describes an idealized society to aspire to.

The purpose of education has a classification, ranging from very general objectives to specific objectives that are specific and measurable, then called competencies. The purpose of education is classified into 4, namely: National Education Objectives (TPN), Institutional Objectives (TI), Curricular Objectives (TK), Instructional Objectives or Learning Objectives (TP).

The purpose of general education is usually formulated in the form of ideal behavior in accordance with the views of life and philosophy of a nation formulated by the government in the form of law. Obviously the national education objectives sourced from the Pancasila value system are formulated in Law no. 20 Year 2003 Article 3, that the national education function to develop the capability and shape of the character and civilization of dignified nation in order to educate the nation kebudupan, aims to the development of student potential, in order to become a man who believes and piety to God, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. (UU Negara Indonesia,2010:5).

While the objectives of Islamic education curriculum when viewed from the scope is divided into three namely (1) dimensions of imanitas, (2) dimensions of life and Islamic life (3) dimensions of progress sensitive to the development of science and technology as well as changes that exist. Meanwhile, when viewed in terms of needs there are individual dimensions and social dimensions. (Muhaimin,tt:30).

The student's Islamic Boarding School has developed a curriculum designed to take into account the needs of students to face the times that require worldly and enduring democracy capital. It emphasized the purpose of curriculum based on religion and public. This is where the boarding school students not only an sich aims to form students santri on religious intelligence alone but not forget the social intelligence and other intelligence.

Furthermore, at the time of curriculum implementation, the curriculum structure in the three Islamic Boarding School students illustrates the conceptualization of curriculum content in the form of subjects, content / subject position in the curriculum, content distribution / subjects in semester or year, the study load for subjects and the learning load every week for each student. The curriculum structure is also an application of the concept of organizing content in the learning system and organizing the learning load in the learning system. Organizing content in the learning system which is used for the future curriculum is a semester system while organizing the learning load in the learning system based on the lesson of the school year.

In order to select the educational material, Hilda Taba proposes several criteria: (1) to be valid and significant, (2) must adhere to social reality, (3) depth and breadth must be balanced, (4) reach broad goals, (5) ) can be learned and adapted to the student experience, and (6) must fill the needs and attract students. (ghofir,tt:37).

first, the classical system. The pattern of application of this classical system is to conduct an educational process both groups that manage religious and scientific teaching are included in the general category in the sense of belonging to the disciplines of science kauni ("ijtihad" the results of acquisition / human thinking) which is different from the religion of the nature of tauqifi (in the sense of the word directly defined form and form of his teachings). Of the three Islamic Boarding School students, the classical system is only in the aspect of religion only, but also associated with the actual issues that many related to science/science and technology.

Second, the system of courses. The teaching pattern pursued through the course (takhasus) is emphasized on the development of hands-on skills that lead to the development of psychomotor skills such as courses and skills-oriented and entrepreneurial training. The teaching of this course system leads to the formation of independent santri in shoring up the religious sciences they receive from kiai through the teachings of sorogan and wetonan. Because in general santri expected not depend on the work in the future, but must be able to create job according to their ability.

Third, the training system. In Islamic Boarding School, there is a training system that emphasizes psychomotor ability. The training patterns developed include inclusive skills in various skill areas that can support their ability to open jobs after graduating from Islamic Boarding School. Though most of them are students, the provision of technical matters such as entrepreneurship training is still needed so that they do not stutter when dealing directly with the world of work after graduating as a bachelor. This is closely related to the ability of others who tend to give birth to santri intellect and potential scholars. (ghazali,2002:32)

Implementation of the system of education above has been aligned with the vision and mission of the Islamic Boarding School of students which are based on the values developed in the Islamic Boarding School of the students. The values developed in this Islamic Boarding School are the values that are usually developed in Islamic Boarding School in general. The sources of values developed in the Islamic Boarding School of students come from the Qur'an, Hadith and yellow book as mentioned above. From these sources.

Santri will get various noble values that will bring him into a people or santri who berakhlakul karimah, faithful and cautious, knowledgeable (science) knowledgeable and use or even master the information technology. Various curriculum in every educational institution different things this depends on the vision and mission of the institution and see the needs that exist. Similarly, the curriculum in the Islamic Boarding School students. Student Islamic Boarding School is of course slightly different from the Islamic Boarding School in general where the entire curriculum is provided by caregivers or foundations so students should accept all that has been provided by the Islamic Boarding School.

The curriculum is designed based on a pure curriculum and combined curriculum, curriculum relevant to the needs of each student in each faculty, so that the materials taught are more combinative and correlative. That is, the curriculum is designed on the basis of certain combinations such as the lectured curriculum and the creativity curriculum. Similarly, with a correlated curriculum, certainly more see the material taught with other materials. such as the Qur'anic commentary connected with science.

According to Ornstein AC and Hunkins, FP has a variety of curriculum patterns, but in general, curriculum design can be grouped into three types: subject-centered design curriculum, student-centered curriculum design (learner centered design), and curriculum design centered on problems faced by society (problem centered design). (Hunkins,1988:242).

This is usually the case in the early establishment of traditional Islamic Boarding School usually, but because there are factors that change very rapidly in society, so many Islamic Boarding School also experience renewal. According to Yasmadi, the main factor causing the lack of ability of Islamic Boarding School to follow and master the development of the era lies in the weak vision and goals that brought Islamic Boarding School education. Not many Islamic Boarding School are able to pour their vision and mission into the stages of the work plan or the program also included in the curriculum program. (Madjid, 1998:54).

This condition, according to Nurcholish Madjid, is more due to the tendency of vision and purpose of Islamic Boarding School submitted to improvisation chosen by the kiai or together with his aides. (yasmadi,tt:72).

However, the development of curriculum development design also involves the board and students. The curriculum and learning are two things that can not be separated. As a plan or program, the curriculum will not be meaningful if it is not implemented in the form of learning. And vice versa, without a clear curriculum as a reference, then learning will not take place effectively. The question of how to develop

the curriculum, it is not an easy thing, and not as simple as imagined. On a macro scale, the curriculum serves as a tool and guideline to deliver students according to the expectations and ideals of society. Therefore, the process of designing and designing a curriculum must take into account the prevailing value system and the changes that take place in that society. In addition, because the curriculum must also function to develop all the potential owned by students/ students according to their talents and interests, then the development process should pay attention to all aspects contained in the students. The curriculum should be continuously evaluated and developed so that its content and content are always relevant to the demands of an ever-changing society in accordance with the development of science and technology. Moreover, coupled with the development of curriculum in Indonesia, demanding a student-oriented curriculum design and technology.

In the curriculum development design, a clear design is required. According to Oemar Hamalik (Hamalik,tt:135). in his book, "Curriculum Development Management" there are three steps of curriculum development management, namely planning, implementation and controlling / evaluation. A good curriculum planning is a curriculum design that is designed by first conducting a survey to get an ideal reference on the curriculum model, then the results are formulated by the curriculum developers that are adapted to the needs of the santri as well as referring to the vision and mission of Islamic Boarding School, such activities are conducted at Ibnu Katsir Islamic Boarding School.

This decentralistic plan is a series of future actions. Planning aims to achieve a consistent and coordinated set of operations in order to obtain the desired results. Planning is the main task of management. (Hamalik,tt:135).

In the Islamic context, the concept of planning is clearly visible in the process of the creation of the heavens and the earth and its contents that God has planned everything clearly and maturely even the age of man has been determined in short length. In the Qur'an man is told to pay attention and prepare his provision for tomorrow in Surat al-Hashr verse 18 Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَارْتَقُوا لَهُ وَلَا تَمُوتُوا وَأَنْتُمْ كَمَا كُنْتُمْ تَعْمَلُونَ

It means: O ye who believe! Obey Allah, and let each one observe what he has done for the hereafter; and fear Allah: for Allah knoweth well all that ye do. (Al-Quran: Al-hasyr:18).

The visionary planning principles are evident in the verse. This concept explains that the planning made must take into account the past three times, the past, the present and the prediction of the future. In planning for the future, we need contemporary studies and make the past a valuable evaluation material. Once the importance of planning for the future, known science that discusses and predicts the future of so-called "futuristic" science. (Ishak,2002:19). That is the importance of planning because it is a major part of success.

If the Islamic Boarding School in general all activities centered on the authority of the caregiver, but the curriculum activities in the Islamic Boarding School students more involving the board and students/ students actively.

Implementation of curriculum development is an application or implementation of curriculum program that has been developed in the previous stage, then tested with the implementation and management, always made adjustments to the field situation and characteristics of students, both intellectual development, emotional, and physical. This implementation is also a field research for the validation of the curriculum system itself. (hamalik,tt:238)

The existence of curriculum development implementation can also be interpreted as the actual curriculum written (written curriculum) in the form of learning. Based on the above explanation, it is clear that the implementation of curriculum development is the application or implementation of the curriculum program that has been developed in the previous stage, then piloted with the implementation of the management, while temporarily adjusted to the field situation and characteristics of students, both intellectual, emotional, and physical development.

### **5. CONCLUSION**

First, the students Islamic Boarding School ma'had al-aly with curriculum characteristics that emphasize the increase of religious scholarship that is the subject of academic with the curriculum type separated subject curriculum (Yellow book). Second, Islamic Boarding School diniyah takmiliah Al-Jami'ah with the supplementary curriculum to complement, deepen and strengthen the scholarship of its choice according to the needs of students with curriculum curriculum type curriculum and thematic actual curriculum. Third, integrative Islamic Boarding School with a complementary curriculum between curriculum in universities with the strengthening and deepening of religious knowledge and diversity behavior. In addition, the curriculum of Islamic Boarding School students apply the life of Islamic Boarding School (Islamic Boarding School life), varied learning model, combining salaf learning and khalaf, learning time is conditional with the target of the mastery of religious knowledge and student personality.

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