

The Curriculum and Learning Systems at Muhammadiyah Boarding School Syamsul Ulum Bandung

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Abstract

This article aims to analyze the curriculum and learning system in Muhammadiyah Boarding School Syamsul Ulum Bandung City. The research method used in writing this article is qualitative methods. The research results show that Muhammadiyah Boarding School Syamsul Ulum adopted the 2013 curriculum and the curriculum developed by Dikdasmen Muhammadiyah. Meanwhile, the learning system. Meanwhile, the learning system in Muhammadiyah Boarding School Syamsul Ulum implements an Active Active Learning and Creative Learning learning system which focuses on the activeness of students in the teaching and learning process. In the teaching and learning process, the material delivered by the teacher is interactive, interesting, creative, innovative and fun. As motivation to improve student achievement, various efforts are made. These include: improvement and enrichment, moral development, integrated counseling involving musyrif, parents and the community

Keywords: Learning Systems, Curriculum, Active Learning

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INTRODUCTION

The curriculum has a fairly central position in all educational activities, because the curriculum not only formulates the goals that must be achieved so that it clarifies the direction, but also provides an understanding of the learning experiences that each student must have. An Islamic society is a society in which Islamic teachings apply and animate all areas of life which are characterized by godliness and religion, brotherhood, morals and civility, sharia law, prosperity, deliberation, sincerity, progress, leadership and order. In this way, Islamic society displays a middle style, which gives birth to a balanced culture and civilization format.

The education system implemented in modern Islamic boarding schools is impossible without involving curriculum participation. Because it contains everything that must be used as a guide for the implementation of education, many people even consider the curriculum as a "rail" that determines where education is directed. The curriculum determines the type and quality of education and experience, enabling graduates to have global insight, and curriculum development is a continuous process. If not, the curriculum will become obsolete and left behind by the very rapid developments of the times and life. Therefore, the faster changes in society, the more curriculum adjustments will be needed.

In the era of educational decentralization, there are various variations and types of curriculum in each educational unit, because each one develops a curriculum, so that each one may be different. However, these differences are still guided by the National Education Standards (SNP/PP. NO. 19 of 2005) so that these different curriculum packages will ultimately lead to the same vision, mission and goals desired by SNP.

That Muhammadiyah Islamic boarding schools are developing rapidly in the world of education. The number of Muhammadiyah Islamic boarding schools in Indonesia is 326 Islamic boarding schools. This is based on data from the DIDASMEN PP Muhammadiyah assembly. Among them is the modern Islamic boarding school Muhammadiyah boarding school Syamsul Ulum in Bandung City.

Muhammadiyah Boarding School (MBS) Yogyakarta is a pioneer Muhammadiyah school that carries out educational innovations based on "boarding schools". Since its founding in 2008, MBS has grown rapidly with students and branches in other cities. Therefore, it is considered very important to discuss the curriculum that is developing at the modern Islamic boarding school MBS (Muhammadiyah Bording School). Thus, based on the introduction above, the author will focus on the Syamsul Ulum Bandung City SBM (Muhammadiyah Bording School) Curriculum as a Muhammadiyah Business Charity, where this Islamic boarding school educational institution has the vision and mission of the school as a Muhammadiyah educational institution that uses the Boarding School system to produce cadres. -Muhammadiyah cadres who excel intellectually and morally, and are relevant to community needs and government policies regarding KTSP. Where this system develops a curriculum that combines the national curriculum with the Islamic Boarding School curriculum. It is hoped that with the existence of the Syamsul Ulum Muhammadiyah Boarding School (MBS) community cadres will be born who can make a big contribution to the world of education in the future.

METHOD

This writing methodology uses qualitative methods. This research is qualitative, descriptive, and employs an inductive analytical approach. The focus of the research is on Pondok Pesantren Muhammadiyah Syamsul Ulum Muhammadiyah. As a case study, the researcher aims to reveal comprehensively, completely, and analytically in a descriptive manner to address several research questions, thereby explaining the management of learning at the pesantren. The type of research used is a case study aimed at intensively understanding the learning processes carried out by Pondok Pesantren Syamsul Ulum in integrating the pesantren education model into formal education. The main data sources for this study are the mudir (head of the pesantren), the principal, the vice principal of curriculum, and the educators of the pesantren. Other informants include the students of MBS Syamsul Ulum Bandung. Data collection methods include observation, interviews, and documentation. Data analysis involves data display, data reduction, and drawing conclusions.

RESULTS AND DISCUSSION

A. History of the Muhammadiyah Syamsul Ulum Bording School

1. Muhammadiyah Organization

Muhammadiyah is a socio-religious organization that has a strong commitment and success story in developing and advancing education (schooling), preaching (preaching), health (healing) and welfare of the people (welfare). Since its founding until now, Muhammadiyah has succeeded in developing educational institutions from kindergarten, primary, secondary to tertiary levels. Muhammadiyah's charitable efforts in the field of education are growing rapidly. To date, the number of Muhammadiyah and Aisyiyah Universities (PTM/PTA) has reached 177. A number that far exceeds the PTNs

owned by the State, namely 175 (120 PTNs under the Ministry of Education and 55PTNs: UIN, IAIN, and STAIN, under the Ministry of Religion).

However, so far Muhammadiyah has not been seen as "successful" in developing and advancing Islamic boarding schools, compared to Nahdlatul Ulama. In fact, recently, Muhammadiyah has experienced a crisis in its ulama cadres. One of the causes of the ulama crisis among Muhammadiyah is the delay in cadre cadre of ulama through authoritative and effective educational institutions, namely Islamic boarding schools. Apart from that, there is a shift in values among the extended Muhammadiyah family, namely that parents tend to "send" their sons and daughters to state or private educational institutions, not to Muhammadiyah Islamic boarding schools.

2. Muhammadiyah Modern Islamic Boarding School

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia. Initially, Islamic boarding schools were founded to socialize and accelerate Islamic da'wah. Because of this, Islamic boarding schools are at the forefront of teaching Islamic teachings, starting from the Koran, al-hadith, monotheism, fiqh, morals and Arabic. Learning methods in Islamic boarding schools in general are also very simple, not using a class system, but using a sorogan and/or bandongan system. As time goes by, the curriculum and subjects are added to suit the demands of the times. Nowadays, Islamic boarding schools have experienced many changes. Apart from using a class system like schools in general, Islamic boarding schools also teach general subjects, such as Science, Mathematics, Physics, Chemistry, Biology, Geography, Economics and English.

Apart from that, Islamic boarding schools have played a role in the development of the Indonesian nation. Many national movement figures were born from Islamic boarding school circles. Azyumardi Azra, noted three main roles that Islamic boarding schools have played. First, the transmission of religious knowledge. Second, maintenance of Islamic traditions; and third, producing ulama. Apart from these three traditional roles, Azra also noted that now many Islamic boarding schools have gone beyond these traditional roles by developing themselves as community development centers through various programs such as cooperatives and agricultural development. Nowadays, according to our observations, Islamic boarding schools are also experiencing transformation, both institutionally and culturally. Apart from developing MBS (Muhammadiyah Boarding School), Muhammadiyah Islamic boarding schools are also starting to be oriented towards a new substance, namely Trensains (science Islamic boarding school).

Along with the development of boarding schools (boarding schools) and smart schools (smart schools) due to the increasingly high public interest and expectations for quality education and can guarantee the formation of noble character and morals in students, Muhammadiyah feels called to contribute positively to the development and advancement of MBS and other Islamic boarding schools. In fact, the establishment of Mu'allimin and Mu'allimat Muhammadiyah in Yogyakarta by KH. Ahmad Dahlan in 1918 (under the name Qism al-Arqa) in order to prepare a Muhammadiyah cadre school which was designed to produce cadres of ulama, leaders and educators as carriers of the mission of the Muhammadiyah movement. In addition to cadre cadre of ulama, Muhammadiyah Islamic boarding schools are also expected to become model Islamic boarding schools (MBS) that are progressive by integrating Islamic values, science, Indonesianism, leadership and skills (language and entrepreneurship). The spirit to develop your Islamic boarding school, whether in the form of MBS,

science trends, and so on, cannot be separated from the actualization of the message of good and evil in the field of education.

3. Syamsul Ulum Muhammadiyah Islamic Boarding School

The plan to establish the Syamsul Ulum Islamic boarding school was launched in 1986 by the Ujungberung PCM management at that time, during the leadership period of Drs. H. Mamun. This is stated in the decree number 02/PMC/II/1986, stipulated on November 22 1986, concerning the composition of the committee for the development of the Ujungberung branch of the Muhammadiyah college and Islamic boarding school. Where in the contents of the decision letter there was a proposal to refresh the composition of the committee which in the end was decided on 34 people as the development committee.

There are several reasons underlying this establishment, especially Islamic boarding schools, but the most highlighted is the concern from PCM Ujungberung regarding the lack of Muhammadiyah cadre formation in the Ujungberung environment in particular and of course also the role of Ulama in the global scope in general. However, for one reason or another, the establishment of Islamic boarding schools was only really discussed again in 2009. Bringing back the spirit of 1986, the PCM Ujungberung plenary leadership at that time made an effort to re-form the boarding school development committee.

So, through decision letter no. 42/A.O/PCM/XII/09 which was stipulated on September 19 2009, it was decided that 28 people would again serve as the committee for the formation of the Islamic boarding school building with the Chairperson, Drs. H. Mamun and Secretary Drs. Tatang Zakaria. Since then, the construction of the Islamic boarding school has taken place in several stages.

Under the leadership of Dr. A. Zamzam, in 2012, it could also be said that the first stage, construction began with the construction of a mosque and 4 buildings intended for classrooms. Three years later, in 2015, in the second phase, construction continued again by establishing several dormitories and other buildings to support the future existence of the students. A year later, in 2016, the Syamsul Ulum Islamic Boarding School began to open registration for the first generation of students.

Syamsul 'Ulum's name first appeared in a decree in 2009. Drs. H. Mamun together with other committee members initiated this naming because of 2 things. Firstly as a tribute to Muwakif, Mrs. Hj. Euis Cucu Suryati, who has devoted all his efforts both materially and physically to the success of establishing the Islamic boarding school. That's why there is the word Syamsu which has the same meaning as Suryati, namely enlightening. Second, as a prayer so that in the future the graduates of this Islamic boarding school will always be able to become pearls that shine and enlighten the community and be able to realize the values upheld at the Syamsul 'Ulum Islamic Boarding School with Mumtaz's motto, namely Enlightening, Ulama, Independent, Taqwa, Akhlaqul Karimah, Zu 'ama.

B. Muhammadiyah Bording School Syamsul Ulum Curriculum

The Islamic boarding school education curriculum is Islamic religious education materials in Islamic boarding schools in the form of knowledge and experience activities that are deliberately and systematically given to students for the purpose of Islamic religious education. The Islamic boarding school education curriculum is a tool to achieve PAI goals. Meanwhile, the scope of Islamic boarding school educational material is the Koran and hadith, morals, fiqh or worship and history. In other words, the scope of Islamic boarding school education is harmony and balance in the human relationship with Allah SWT. oneself, fellow human beings, other creatures and the environment.

MBS Syamsul Ulum has innovated with the boarding school system. This system develops a curriculum that combines the national curriculum with the Islamic boarding school curriculum, which has an impact on the sciences studied, namely general science and religious knowledge to form students who are knowledgeable and have noble character. Syamsul Ulum MBS curriculum development refers to eight (8) National Education Standards [SNP] to ensure the achievement of national education goals.

The MBS Syamsul Ulum curriculum is designed to provide opportunities for students to learn: (1) believe and be devoted to Allah SWT, (2) understand and appreciate, (3) carry out and act effectively, (4) live together and be useful for people. others, and (5) building and discovering self-identity through an active, creative, innovative, effective and enjoyable learning process. The development and preparation of the curriculum at MBS Syamsul Ulum involves several parties, namely the mudir, madrasa head, deputy mudir, deputy head of curriculum/curriculum team, and teachers.

The curriculum of Madrasah Tsanawiyah Syamsul Ulum Muhammadiyah Bandung City was prepared and developed by the school team to be used as a guideline for implementing education and determining various policies for the teaching and learning activity process, so that it is planned, directed, programmed and precisely the goals that will be achieved, especially in developing our beloved country, Indonesia. The preparation of the Syamsul Ulum Muhammadiyah Madrasah Tsanawiyah (MTs) Educational Unit Level Curriculum (KTSP) is expected to optimally explore and develop all the potential of students, educators and educational staff and educational institutions to achieve the expected educational goals in accordance with the vision and mission which is the motivation in its operations.

Preparation of curriculum by educational units as a reference in the implementation of education carried out in schools. The success of educational implementation is measured in learning activities that are able to shape student behavior patterns in accordance with educational goals and are evaluated through measurements through thorough and planned preparation, so that they can prepare students to face developments in the global world. Apart from being packaged with active, creative, effective and fun learning, learning must also be enriched by integrating environmental material and character education which includes 20 character values which are integrated into the curriculum and implementation of learning.

Muhammadiyah education has a curriculum developed by the central leadership of Muhammadiyah, namely ISMUBA (Al-Islam, Kemuhamma-diyahan, Arabic). The objectives of developing the ISMUBA curriculum are:

- a. Become a quality standard for educational management in Muhammadiyah schools;
- b. Become an operational reference for school principals and teachers in compiling and managing the curriculum optimally at the educational unit level;
- c. Become an operational reference for the Primary and Secondary Education Council or provincial and district/city education offices in coordinating and supervising the preparation and management of the curriculum in each educational unit (Muhammadiyah Central Leadership Education and Basic Education Council, 2017).

ISMUBA Curriculum Coverage Competency Standards and Basic Competencies are a development of Competency Standards and Basic Competencies for Islamic Religious Education for SMP/MTs based on Minister of National Education Regulation Number 22 of 2005 concerning Content Standards. Content Standards also refer to the results of the national semi-loknas of the Muhammadiyah Central Leadership

Education and Basic Education Council. This development is carried out through Muhammadiyah education, both in the form of expanding and deepening Content Standards, because Al-Islam, Muhammadiyah and Arabic are special characteristics and advantages of Muhammadiyah education.

Al-Islam, Muhammadiyah and Arabic language education is a conscious, planned and systematic effort to prepare students to know, understand and appreciate the Islamic religion so that they have faith, piety, noble character, practice Islamic teachings and the way of life according to Muhammadiyah and are able to speak the language. Arabic through guidance, teaching and training activities as well as practice. The scope includes: Al-Qur'an/Al-Hadith, Aqidah, Morals, Worship/Muamalah, Tarikh, Muhammadiyah, and Arabic.

Meanwhile, the principles for developing the ISMUBA Curriculum refer to the Content Standards and Graduate Competency Standards as well as curriculum preparation guidelines from BNSP and the Muhammadiyah Central Leadership Basic Education Council Guidelines. These principles are as follows:

- a. Centered on the potential, development, needs and interests of students and their environment.
- b. The ISMUBA curriculum was developed based on the principle that students have a central position to develop their potential to become human beings who have faith and devotion to Allah SWT, have moral character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. To support the achievement of these goals, the development of student competencies is adjusted to the potential, development, needs and interests of students as well as environmental demands.
- c. Diverse and integrated.
Develop curriculum by taking into account the diversity of student characteristics, regional conditions, levels and types of education. The curriculum includes the main substances in ISMUBA subjects which are developed in an integrated manner and arranged in a meaningful and appropriate connection and continuity between substances.
- d. Responsive to developments in science, technology and art.
The curriculum was developed based on the awareness that science, technology and art are developing dynamically. Therefore, the spirit and content of the ISMUBA curriculum provides learning experiences for students to follow and utilize developments in science, technology and art.
- e. Relevant to life's needs.
Curriculum development is carried out by involving stakeholders to ensure the relevance of education to the needs of life, including social life in general.
- f. Comprehensive and continuous.
The substance of the curriculum covers all dimensions of competence, areas of scientific study and subjects which are planned and presented continuously at all levels of education.
- g. Lifelong learning.
The curriculum is directed towards the process of development, acculturation and empowerment of students in the field of ISMUBA which lasts throughout life. The curriculum reflects the relationship between elements of formal (school/madrasah), non-formal (community) and informal (family) education in a synergistic manner by taking into account the conditions and demands of the ever-evolving environment as well as the direction of holistic human development.
- h. Balance between National Interests and Regional Interests.
The ISMUBA curriculum was developed by taking into account regional interests and regional interests to build different social lives in one unified area. Regional

interests and regional interests must complement and empower each other (Muhammadiyah Bendo Elementary School Curriculum Development Team, 2021).

Meanwhile, the implementation of the ISMUBA curriculum aims to:

- a. Developing Islamic beliefs through giving, fostering, and developing knowledge, appreciation, practice, habituation, and experience of students about Al-Islam so that they become Muslim people who continue to develop their faith and piety to Allah SWT according to the Al-Qur'an and As-Sunnah;
- b. Realizing Indonesian people who are religiously devout and have good morals, namely people who are knowledgeable, diligent in worship, intelligent, productive, creative, innovative, honest, fair, ethical, disciplined, tolerant (tasamuh), maintain personal and social harmony and develop Islamic culture in school/madrasah community according to the Koran and As-Sunnah.
- c. Instill, grow and increase students' awareness to practice Islamic teachings and preach them in an organizational manner in accordance with the instructions of the Al-Qur'an and As-Sunnah and instill a sense of responsibility in students through understanding the Muhammadiyah movement, organization and its charities, to become Muhammadiyah cadres who is the pioneer, maintainer, successor and perfecter of Muhammadiyah's charitable efforts;
- d. Developing students' love and basic skills in Arabic, including the ability to listen, listen, read and write to understand the sources of Islamic teachings and practice them, as well as continue at a higher level of education.

The structure of the ISMUBA Curriculum MBS Syamsul Ulum refers to the ISMUBA Curriculum from the 2017 Muhammadiyah Central Leadership Education and Basic Education Council, as in the following table:

Table 1. ISMUBA Curriculum

No	Mata Pelajaran	Kelas, semester, dan alokasi waktu					
		VII		VIII		IX	
		1	2	1	2	1	2
1	Al-Qur'an Hadits	4	4	4	4	4	4
2	Akidah Akhlak	3	3	3	3	3	3
3	Fikih	3	3	3	3	3	3
4	Sejarah Kebudayaan Islam	2	2	2	2	2	2
5	Pendidikan Kemuhammadiyah	1	1	1	1	1	1
6	Bahasa Arab	3	3	3	3	3	3
	Jumlah Jam Pelajaran per minggu	16	16	16	16	16	16

Learning activities at Muhammadiyah Bording School Syamsul Ulum are carried out full day, from morning to evening. Usually students will start studying by memorizing the Koran after the morning prayer. Then continued with teaching and learning activities in general lessons from morning to afternoon, and continued with Islamic boarding school lessons until the afternoon. Then resume after evening prayer until bedtime.

Learning system Meanwhile, the learning system at Muhammadiyah Boarding School Syamsul Ulum implements the Active Learning and Creative Learning learning

system which focuses on the activeness of students in the teaching and learning process. In the teaching and learning process, the material delivered by the teacher is interactive, interesting, creative, innovative and fun.

The knot

The curriculum pattern at the Syamsul Ulum Islamic Boarding School in Bandung City integrates the Kemenag and Muhammadiyah boarding school curricula where the subjects are a combination of the Ministry of Religion and the Muhammadiyah dikdasmen. The curriculum is known as ISMUBA which has the aim of producing teachers/clerics who are able to put into practice what they have learned at the Islamic boarding school. Santri live in disciplined huts 24 hours a day, with the guidance of ustadz and Kyai through Intra-curricular, Co-Curricular and Extra-Curricular programs.

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