

FITRAH Jurnal Kajian Ilmu-ilmu Keislaman
Vol. 05 No. 2 Desember 2019
e-ISSN : 2460-2345, p-ISSN: 2442-6997
Web: jurnal.iain-padangsidempuan.ac.id/index.php/F

IMPLEMENTING CURRICULUM OF MADRASAH TSANAWIYAH IN INCREASING THE QUALITY OF PESANTREN AL-KAUTSAR AL-AKBAR MEDAN

SYAFARUDDIN¹ & MESIONO²

UIN Sumatera Utara

e-mail: syafaruddinsiahaan@uinsu.ac.id, mesiono@uinsu.ac.id,

DOI: <http://dx.doi.org/10.24952/fitrah.v5i2.1887>

Abstrak

Implementasi Kurikulum Pesantren Madrasah Tsanawiyah dalam peningkatan mutu di Pesantren *Al-Kautsar Al-Akbar* Medan bertujuan untuk mengetahui struktur kurikulum pesantren dan pelaksanaannya di madrasah tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif, yaitu menggali data yang terkait dengan pelaksanaan kurikulum pesantren dalam proses pembelajaran di Madrasah Tsanawiyah dan mendeskripsikan data yang ada sesuai dengan fokus penelitian untuk memperjelas tujuan diadakannya penelitian tersebut. Adapun permasalahan yang dibahas dalam tulisan ini adalah bagaimana kurikulum pesantren dan pelaksanaannya di Madrasah Tsanawiyah Pesantren *Al-Kautsar Al-Akbar* Medan. Hasil yang didapatkan bahwa secara struktural Madrasah Tsanawiyah *Al-Kautsar Al-Akbar* Medan menerapkan dua kurikulum yaitu kurikulum pendidikan pesantren dan kurikulum kementerian agama. Kurikulum pendidikan pesantren dibagi menjadi dua kurikulum. Yang pertama adalah yang tidak berkaitan dengan tata bahasa Arab seperti Al-Qur'an, Hadis, dan Akhlak, ini disebut dengan kurikulum pesantren. Sedangkan mata pelajaran seperti nahwu dan sharaf dimasukkan dalam kurikulum bahasa Arab. Dalam pelaksanaan kurikulum pendidikan pesantren tidak jauh berbeda dengan kurikulum Kementerian agama. Yang mengajar kurikulum pendidikan pesantren adalah guru yang berkompeten yang mempunyai kualifikasi khusus di bidang agama dan semua gurunya adalah alumni pesantren. Metode yang digunakan dalam pembelajaran materi pendidikan pesantren adalah menggunakan metode bandongan dan sorogan yang dilaksanakan secara klasikal. Metode evaluasi yang digunakan adalah evaluasi dengan ujian tulis dan praktik.

Kata Kunci: Implementasi Kurikulum, Mutu Pendidikan, Pesantren

Abstract

The implementation of the Tsanawiyah Islamic Boarding School Curriculum in improving quality at the *Al-Kautsar Al-Akbar* Islamic Boarding School in Medan aims to find out the structure of the Islamic boarding school curriculum and its implementation in the madrasa. This study uses a qualitative approach with a descriptive method, which is to explore data related to the implementation of the *pesantren* curriculum in the learning process at Madrasah Tsanawiyah and describe the data

according to the focus of the study to clarify the purpose of the research. The problem discussed in this paper is how the *pesantren* curriculum and its implementation in Madrasah Tsanawiyah *Al-Kautsar Al-Akbar* Medan Islamic School. The results found that structurally the Madrasah Tsanawiyah *Al-Kautsar Al-Akbar* Medan implemented two curricula, the *pesantren* education curriculum and the ministry of religion curriculum. The *pesantren* education curriculum is divided into two curricula. The first is not related to Arabic grammar such as the Qur'an, Hadith, and Morals, this is called the *pesantren* curriculum. Whereas subjects such as nahwu and sharaf are included in the Arabic curriculum. In implementing the *pesantren* education curriculum it is not much different from the curriculum of the Ministry of religion. Those who teach the *pesantren* education curriculum are competent teachers who have special qualifications in the field of religion and all the teachers are *pesantren* alumni. The method used in learning boarding school education material is to use *bandongan* and *sorogan* methods which are carried out classically. The evaluation method used is evaluation with written and practical examinations.

Keywords: Implementasi Kurikulum, Mutu Pendidikan, Pesantren.

INTRODUCTION

Education is the important subjects in every human being. Its existence considered as fundamental and principal thing in every human life, and often it is used as the measurement of a successfulness of a nation. Boarding (*Pesantren*) as one of institution that able to contribute important and crucial in the process of transmission the sciences Islamic, reproduction clergy (*ulama*), maintenance the science and Islamic tradition Islamic, even the formation and expansion the muslim community santri. That fact had make the agency or institution having big influence among the community. Boarding have the big potential or odds as an agent of development without have to rely to theory of capitalistic developmentalism. It makes the existence of *pesantren* as an alternative education institutions and systems, if formulated wisely, will have big influence to the earth Indonesia.

Pesantren with the theology is challenged to discover the globalization critically and wisely. This institution should be able to find the great solution in order to build up the *santri* to have large understanding to overcome the modernity and not lost the identity, and on the other hand can bring the communities reliaze about the problems and can solve with independent and polite ways.

Nowadays, Islamic institution, especially madrasah or even *pesantren* has many challenges to face the globalization and modernism era. In order to solve it, madrasah or *pesantren* must manage the curriculum that is automatically affect the institution, and they must apply two curriculum (Kementerian Agama Curriculum and Pesantren Curriculum) directly in the process of learning. It is to support and to prepare the students to handle their problems in learning, and to master the curriculum given. The high level quality of human resources (SDM) is needed in the next era.

The existence of *pesantren* as the community education institution can accommodate many changes in structural or systematic of learning. After being observed, the transformation of *pesantren* has brought this institution has two rules; as the education institution and as the institution of community development.¹ It cannot be denied that the learning programs in *pesantren*, especially for guiding the Islamic thoughts (*iman dan taqwa*) will build the communities and all aspects of education of Indonesia have the characters and moral. Meanwhile, it needs to be remembered that the characters building must be developed integratedly with all lessons in *pesantren*, if it the intragation is good, it will influence the people characters.

Actually, curriculum is not only a part of printed document, but also all the activities that happens in the institution. Its' purpose is to make the students or pupils have agent of change appropriate to the curriculum applied. So, the curriculum determines as guide of learning process or a set of activities in the schools apply better.

METHODOLOGY

The place of this research was at boarding school (*Pesantren*) *Al-Kautsar Al-Akbar* Medan, it is known as the good quality *pesantren*. More than 50% the alumnus received as the new students in some big Universities. As happened at 2017, this *pesantren* supports 80% of the alumnus, it was 49 students or *santri* were accepted in the State Universities, as invited students.² This school is also

¹ Abu Chamid, "*Transformasi Kurikulum pesantren (Studi Kasus Pesantren Futuhiyyah Mranggen Demak)*", *Skripsi*, (Semarang: Fakultas Tarbiyah IAIN Walisongo, 2008), hlm. 3

²Berita dekho, 80 Persen Lulusan Pesantren Al Kautsar Al Akbar Medan Diterima di PTN Jalur Undangan link akses <http://www.beritadekho.com/2017/06/80-persen-lulusan-pesantren-al-kautsar.html>

known in the foreign country, as one of Dean in one University in Malaysia wanted to collaborate with.³

In the Ministry of Religion Curriculum there is a name PAI, in the PAI Diknas if the Ministry of Religion has been separated, namely the Al-Quran hadith, Aqeedah morals, SKI, Fiqh and Arabic. Whereas in this Tsanawiyah Madrasah the Arabic subjects were divided into several subjects, as well as Islamic Religious Education.

With the existence of several phenomena that the writer found can be seen as an interesting uniqueness for further research, given that the boarding school curriculum or Islamic boarding school applied, both with the Islamic boarding school curriculum and Islamic boarding school curriculum can fortify students from the increasingly globalized currents progressively longer.

DISCUSSION

1. Profile of Madrasah Tsanawiyah Al-Kautsar Al-Akbar Medan

Al-Kautsar Al-Akbar Islamic Boarding School Medan has been established since 1985. The Islamic boarding school is managed by Syech Ali Akbar Marbun. Syech Ali Akbar Marbun was born in Siniang, Pakkat, Humbang Hasundutan. Buya Ali Akbar, as well as his students, knew him in education in Mecca, having previously been at the Musthofawiyah Islamic Boarding School in Purba Baru Mandailing Natal. This pesantren has 700 active students and has graduated 23 students from the time they were founded. Like pesantren in general, the Al-Kautsar Al-Akbar boarding school uses the Ministry of Education and Culture curriculum, for the Madrasah Tsanawiyah and Madrasah Aliyah levels.

In addition, this institution still prioritizes the pesantren curriculum by studying various classical books such as, Tafsir, Hadith, Fiqh, Sufism, Akhlaq, Tauhid, Nahwu, Sharf, and Balaghah.

Al-Kautsar Al-Akbar Islamic Boarding School Jl. Student No.264, Binjai, Medan Denai, Medan City, North Sumatra Tel: +62617344382. The Islamic Boarding School facilities include: mosque, santri hostel, office, caregiver hostel, kitchen, school (Madrasah Tsanawiyah and Madrasah Aliyah), field, santri cooperative, library, computer laboratory, language laboratory,

³TobaBos, Ingin Daftar Pesantren Al Kautsar Al Akbar? Ini Info Pendaftarannya untuk Tingkat Mts/Aliyah link akses <http://www.tobapos.com/2016/05/ingin-daftar-pesantren-al-kautsar-al.html>

warehouse, bathroom / toilet, clinic health. In the field of extracurricular there are some that are taught namely the art of reading the Qur'an, marawis, reading yellow books, speeches, scouts, computers, foreign languages, calligraphy, karate, basketball, volleyball, football, marchingband.

The vision and mission of this pesantren is very interesting. The vision is that Islamic Education Institutions are able to play a role in the development of the next generation of nation with knowledge and noble character. And as for the mission, namely: Preparing professional, intellectually resilient and superior-quality men to become cadres of people and nation leaders who understand the teachings of Religion and are able to carry it out in life. In addition, the orientation is to Develop Reliable, Creative and Dynamic Human Resources to face the challenges of Globalization and Modernization.

2. Islamic boarding school curriculum in Madrasah Tsanawiyah Al-Kautsar Al-Akbar Medan

a. Islamic Boarding School Curriculum Structure in MTsS Al-Kautsar Al-Akbar Medan

The curriculum structure includes the substance of learning undertaken in one level of education for 3 (three) years. The curriculum structure in the *Al-Kautsar Al-Akbar* Medan private Madrasah Tsanawiyah is as follows.

- 1) *Tajweed* Science is a subject that aims to provide basic knowledge about how to read the Qur'an properly.
- 2) Morals are subjects that are intended to shape students into human beings who believe and fear Allah SWT and have good character. Noble character includes ethics, character or morals as an embodiment of *pesantren* education.
- 3) Hadith is a subject that aims to give basic knowledge about the content of the Hadith related to the issue of intention, faith, Islam and Ihsan.
- 4) *Tajweed* is studied to equip students to be able to read the Qur'an well and correctly.
- 5) *Date*, discusses the history of the Prophet Muhammad to the friends
- 6) *Mufradat*, this subject aims to increase students' vocabulary about Arabic.
- 7) *Imla* 'material taught is about how to write Arabic vocabulary according to the truth.

- 8) Mahfuzat, this gives memorization to students related to the words of wisdom, so that students are expected to have some vocabulary about wisdom words in Arabic.
- 9) Tahsin Khat, this lesson teaches students to be able to write Arabic sentences beautifully.
- 10) Nahwu, the material is about how to read or line up the last letters in Arabic words.
- 11) Sharaf, in this lesson discussed about how to read Arabic words, but not the same as nahwu. Nahwu about the last letter, while the first and middle line sharaf lines, then in this sharaf lesson there are so-called wazan-wazan (scales).
- 12) Muhadatsah, trains students to speak Arabic.

With a clear curriculum structure, the madrasa or teaching parties can carry out learning as it should. In a curriculum let alone curriculum sourced from a boarding school shelter it, the curriculum and structure need to be clarified because in the curriculum structure clarifies the purpose of education, moreover the curriculum is various things used by educators in educating students so that the goals of education are achieved.

The existing curriculum structure in a curriculum should indeed exist in learning activities, to clarify the material being taught or the allocation that has been detailed so that the teaching can also place the position of a teacher teaching knowledge related to that material.

Placement of a clear allocation of time and effectiveness of learning is the most important thing in a learning because between the subject matter and the right placement of time when teaching and learning activities take place it will have an impact on the catch and good attention of students when the right placement can be carried out well as said by Ustadz Ade Mustahdi⁴ as Assistant Principal for Curriculum Field: Learning The pesantren education curriculum in this pesantren is studied around 50% of the total class hours.

The structure of the Islamic Boarding School curriculum used by the Private Madrasah Tsanawiyah Al-Kautsar Al-Akbar Medan is the Curriculum Structure to carry out a one-year learning program, so that both the learning

⁴Hasil Wawancara dengan ustadz Ade Mustahdi di lokasi madrasah Tsanawiyah Al Kautsar Al Akbar Medan

and the objectives of education are achieved. Moreover, the structure of the pesantren education curriculum is a set of activities and activities that include various plans programmed for the learning process.

There are several research findings obtained, namely:

- a. Pesantren Education Curriculum Structure there are materials related to Islamic boarding school material, namely Al-Qur'an / Tajwid, Tafsir, Hadith, Tawhid, Jurisprudence, Islamic Date, Nahwu, Sharaf, Moral, Muhadatsah, Mufrodat, Tahsin Khat, Imla ', and Mahfizhat . All of that there are set face-to-face hours for learning in the classroom.
- b. The material in the pesantren education curriculum that is applied or taught in the Private Madrasah Tsanawiyah Al-Kautsar Al-Akbar Medan has their respective objectives in each subject.
- c. Islamic boarding school curriculum material used by teachers uses the material in the yellow book that has been determined by Madrasahs.
- d. The pesantren education curriculum is implemented with the general objective so that students or students in the madrasahs understand more deeply about the religious sciences even though in the Victory curriculum there are lessons on religion and Arabic Language Studies, but with the Islamic Education Curriculum related to the eye religious studies and those related to Arabic, the discussion is deeper so that it has more value in answering the challenges of the times and can show the basis of holding to the Qur'an and the hadith.
- e. The curriculum in Madrasah Tsanawiyah Al-Kautsar Al-Akbar Medan there are 2 (two), the first is the Ministry of Religion curriculum which is termed SKB subjects and the second is Islamic boarding school curriculum which is determined by the leaders of Islamic boarding schools.
- f. The pesantren education curriculum is divided into two namely the pesantren curriculum and the Arabic language curriculum.

What makes Madrasah Tsanawiyah Al-Kautsar Al-Akbar Medan interesting to study is the use of two curricula applied to achieve goals in education, the first curriculum is the Ministry of Religion curriculum and the second is the pesantren education curriculum. Face-to-face hours for all subjects are equal in both the Ministry of Religion / SKB and the pesantren education curriculum. However, in matters relating to the efficiency or effectiveness of learning there needs to be a schedule that will not make

students burdened and stay focused with the Ministry of Religion and pesantren education subjects so that in placing the time allocation it is very important that learning activities can also be carried out properly and the objectives from learning subjects can be accepted both by the teacher / teacher and students / students in the Madrasah.

With the pesantren education curriculum, students are expected to have general knowledge and deeper religious knowledge so that students are able to respond to the challenges of modernity and globalization that cannot be avoided. then the negative effects of modernization and globalization can be finalized by implementing education in which students are housed.

The time allocation for each subject is very small. This can be seen from the many material of the Ministry of Religion Curriculum and the number of pesantren education materials, so the expertise of the madrasas is needed to manage and implement the two curricula, so that the objectives of the two curricula can be conveyed properly. With the Pesantren Education Curriculum lessons it is hoped that students will be able to explore religious knowledge well because the discussion of the material is deeper and the language is also broader. The pesantren education curriculum subjects studied are Al-Qur'an / Tajweed, Tafsir, Hadith, Tawhid, Jurisprudence, Islamic Date, Nahwu, Sharaf, Moral, Muhadatsah, Mufrodat, Tahsin Khat, Imla ', and Mahfizhat. all of them have face-to-face hours and are not the same in allocating their time, there are one class hour, there are two class hours, there are even three class hours. Some are learned at each level, some are only up to second grade, some are only studied at the highest grade, third grade Madrasah Tsanawiyah. With a clear pesantren education curriculum structure, it will be easier for teachers and students to prepare themselves to learn the material being taught. Although there is no specific distinction, but there is a need for careful preparation to study the two subjects matter relate to the two curricula, especially with the pesantren education curriculum, the mastery of the material is very much to be considered, because the language and discussion are so profound with the use of the yellow books.

3. Implementation of Islamic Boarding School Education Curriculum in Madrasah Tsanawiyah Private Al-Kautsar Al-Akbar Medan.

In implementing Islamic boarding school education in Madrasah Tsanawiyah, of course there are teachers who teach for these subjects and are competent so that they can meet the qualifications as instructors who will guide students to the realm that initially did not understand to understand about a science. At Madrasah Tsanawiyah Al-Kautsar Al-Akbar Medan the pesantren education curriculum is taught by teachers who are competent in their fields. The learning activity is a starting point used by a teacher to apply the curriculum especially the material he needs and the inculcation of values that need to be upheld in subjects in the pesantren education curriculum, providing good motivation and advice will make students more enthusiastic to deepen religious knowledge, as the result of observations from the study conducted by Ustadzah Rabiah as a teacher of Tawheed subjects. In the study of Monotheism the observers in the classroom taught by her used a lined book, but in the next hour a yellow book which was not lined up (Gundul) was taught in the Hadith subjects with the book Fararah al-Bukhari. So, in learning activities that take place in subjects in the pesantren education curriculum use a special handbook that is the yellow book that is used as a reference in teaching.

In the application of the pesantren education curriculum there is indeed a guidebook that is used to facilitate the study of these subjects and there are innovations carried out by the subject teacher by using computer technology in a visual form.

The implementation of the pesantren curriculum is taught using methods and there are opening activities, core activities and closing activities. So that learning can be effective and efficient. The success of a learning or madrasa also lies in the vision and mission of a madrasa that is clear and reflects the culture and results to be achieved in the madrasa.

Strategies in teaching and learning activities are very important to note because with the effective delivery of learning strategies will have an impact on learning outcomes and focused on students who will receive learning. In implementing the pesantren education curriculum it cannot be separated from the sorogan or wetonan method and bandongan because in its implementation it is still as in the past but was given innovation by giving space to students to

be active in these learning activities. If in the past there were only clerics or clerics who were active, but now they were not fully like that, so the students were also given space to be creative or to convey matters relating to the material discussed. Although in learning the book it still retains the old method but also uses the method developed by each teacher.

In implementing learning activities for pesantren education curriculum, teachers usually use the bandongan or sorogan method, although the method feels old-fashioned, but in learning activities the pesantren education curriculum is very effective, especially if the teacher uses innovation by means of students who read and his friends who listened later at the end of the lesson the teacher just reviewed what his friend said or what his friend read. So with such a method students will better know their own mistakes and find out their shortcomings in the material. From the explanation of the above data it can be concluded that the tradition of pesantrenan, religious tradition is still maintained and continues to innovate its learning methods.

Evaluation is the most important thing in learning activities, in order to be able to measure the level of success of learning activities so that the effectiveness of learning evaluation needs to be considered if learning is to be known to the level of success in the delivery and absorption of children in understanding in the learning activities that take place. Here for the evaluation of pesantren education curriculum materials there are several ways, namely oral, written and practical.

So, it can be concluded that the subjects of the pesantren education curriculum are evaluated using oral, written and practical examinations. With the existence of the practical test, it is expected that students will not only be able to speak but will also be able to understand what is read and what is heard. While the written test aims to determine the cognitive abilities of students.

While the obstacles faced by these madrasa teachers are related to the background of students who are not all proficient in reading sentences in Arabic so that this is a challenge for teachers to educate them so that they can later become students who can be in the field of religion. So that the target of this madrasa children who come out of here are able to master the knowledge of religious knowledge as well as master general knowledge.

There are several points that can be concluded, namely:

- a. In the implementation of the pesantren education curriculum that teaches its subjects are teachers or religious teachers who have the ability to teach the yellow book. Of these teachers all were alumni from Islamic boarding schools, both in Sumatra and on Java, and there were even Strata alumni from abroad such as from Yemen.
 - b. Teachers or ustadz who teach about the pesantren education curriculum not only teach one subject but there are teachers who teach other subjects, both subjects related to the pesantren education curriculum and existing subjects from the Ministry of Religion because these teachers also have the ability to teach these subjects.
 - c. In Madrasah Tsanawiyah Al-Kautsar Al-Akbar Medan, applying learning only from morning to afternoon, not full day school.
 - d. In the pesantren education curriculum subjects the learning strategies used by teachers are not much different from the scholars' or clerics in ancient times.
 - e. To achieve success in the learning process, the Al-Kautsar Al-Akbar Medan Private Madrasah Tsanawiyah uses two methods of evaluation, namely by conducting a written evaluation and practice.
 - f. In the pesantren education curriculum the teachers who teach are competent in their fields, all teachers who teach subjects related to the pesantren education curriculum are alumni of the pesantren so that in the learning process the subject teachers have mastered the material to be taught. This will be able to guide the students to a deeper understanding of interpreting the yellow book and to be able to explain the religious problems in the yellow book.
 - g. The instructors of pesantren education not only teach one subject, but there are some subjects that are taught, even though the instructors are indeed competent in other subjects, and basically between one subject and another are interrelated especially religious subjects.
- 4. Learning methods in private Tsanawiyah madrasah Al-Kautsar Al-Akbar Medan**

Learning patterns in Islamic boarding schools are closely related to the typology of Islamic boarding schools as outlined in the characteristics of Islamic boarding schools. Judging from the thoughts and conditions of

existing boarding schools, there are several methods of learning boarding schools that can be used here.

a. Traditional learning methods

Learning methods that take place at the Private Madrasah Tsanawiyah Al-Kautsar Al-Akbar Medan are inseparable from the use of the methods used by ancient kyai such as:

1) Sorogan

The learning method with the sorogan pattern is carried out by reading santri in front of the clerics. And if there is a mistake, the kiai is immediately confronted.⁵ This method is carried out by the cleric or cleric to evaluate the delivery of material, and the ability to read students' books carried out by the cleric or cleric. Usually this activity is carried out when the reading of the book done by the cleric or cleric has been completed then the student's turn to read the book.

The study of the yellow book is very close to the habit of reading the book and listening to the meaning read by the cleric or cleric. So that this learning method cannot be abandoned, especially for students who have not been able to read the book, what needs to be done by the cleric or cleric is to first introduce the Arabic alphabet then teach him to write and realize in the form of a complete meaning in the book being studied.

Judging from the background of students who are not all the same, some are from elementary school and have never learned Arabic, a teacher must be able to use appropriate methods in studying the book so that students enjoy learning the book and so students can understand the meaning that has been written or the contents of the book.

With these obstacles, the madrasa has the initiative to make evaluations in writing and practice so that students are motivated and have the desire to study the yellow book diligently in order to be able to write, interpret, read, and understand the material contained in the yellow book they have.

In addition to the sorogan method, the cleric or cleric in the Madrasah Tsanawiyah Private Al-Kautsar Al-Akbar Medan uses the Bandongan method.

⁵Azyumardi Azra, *Surau di tengah Krisis, dalam Rahardjo, Pergulatan Dunia Pesantren*, h.

2) *Bandongan*

The learning methods that are in series with the sorogan and wetonan methods are bandongan which are interrelated with the previous one. In this method, a student does not have to show that he understands the lesson being faced.⁶ This method is no less important than the sorogan method because in this method, an ustadz or ustadzah tries to review the material learned before, after that, prioritize past learning with the material to be studied now so that students' memories remain strong because they are repeated.

In the bandongan method the student does not have to show that he understands the subject being faced but he should be able to absorb the material associated with the clerics at that time because there is no test to measure learning by the bandongan method.

Bandongan method is a method that focuses on the teachers who teach so that this method also has weaknesses because the role of students is not very active so the teacher does not know whether all students understand the explanation or not. And basically the teacher does not demand that students must be able to the material that has been taught.

b. Modern Learning Methods

In its development, Islamic boarding schools do not merely grow on traditional old patterns using the learning methods above, but rather an innovation in the development of a system. In addition to the traditional methods which include the characteristics of the Salafiyah huts, the Khalafiyah movement has entered the pace of the development of Islamic boarding schools. There are several modern learning methods applied here, including:

1) Classical

The method of learning in the classical way is the establishment of schools, both groups managing the teachings of religion and science intended in the general category. In this madrasah applying the Ministry of Religion Curriculum and pesantren education curriculum which in the curriculum studies religious and general subjects to equip

⁶Marwan saridjo, *Sejarah Pondok Pesantren di Indonesia*, (Jakarta: Dharma Bhakti, 1982), h. 32.

students with religious and general knowledge so that students can develop.

2) Courses

The learning methods pursued through this course are emphasized in the development of English language skills, besides that skills are held which lead to the development of psychomotor abilities such as sewing, computer, screen printing, and other skills.⁷ In this madrasa there is no term "course" but there are subjects related to computers, with the existence of these subjects it is hoped that students can have more value in using modern technology such as playing computer or working with computers. With the backing of students with the ability to use computers so that students can compete with other madrassas or if there is in the community so as not to be out of date because they cannot use computers properly.

But seen from the pesantren education curriculum, this course method is not used. This is due to the presence of ICT subjects so that knowledge about computers is sufficient because practice is often carried out in computer laboratories.

3) Field Trip

The method of field trip is a method of learning that is carried out by way of a megajak students out of class to be able to show things or events that have something to do with the lesson.⁸ Activities that take place at the Al-Kautsar Al-Akbar Medan Private Madrasah Tsanawiyah are usually carried out by students who are introduced to nature and are told how to care for plants and cultivate them. However, this method is not implemented in the pesantren education curriculum.

From the discussion above it can be concluded that in the use of the methods used in the learning activities of Islamic boarding school curriculum learning in Madrasah Tsanawiyah Al-Kautsar Al-Akbar Medan is a bandongan and sorogan method which is carried out classically. In the traditional learning method, learning is focused on the cleric or cleric who teaches the lesson because the reading of the yellow book is interpreted by

⁷Marwan saridjo, *Sejarah Pondok Pesantren.....*, hlm. 58

⁸Zuhairini dkk., *Metode Pendidikan Agama*, (Surabaya: Usaha Nasional, 1993), h. 83.

the cleric or cleric, the activity that takes place is the student listening and the teacher reading the book. Even though this is an effective method in studying the yellow book, a teacher should use a method that can foster student interest in learning so students can be active in learning. Moreover, the lessons taught are the pesantren education curriculum. The purpose of holding subjects related to the pesantren curriculum is to equip students with more religious knowledge, so a teacher (ustadz / ustadzah) can direct the learning activities so that learning can take place well. By activating students and increasing students' understanding of pesantren Education subjects.

In the case of evaluations used by madrasahs is to measure the level of learning success by holding written and practical examinations so that madrasahs or teachers know how well students can learn the material and in the form of practice. So it is not only the cognitive aspects that are tested but the cognitive, affective and psychomotor aspects.

For the evaluation process how to teach ustadz or ustadzah usually sharing with fellow teachers, namely by comparing learning methods in order to know how successful the Islamic Boarding School material being taught and sharing with the students being taught by asking students to provide constructive criticism and suggestions so that the learning process there is innovation so that effective and efficient learning can take place.

Then from that there are subjects of the Qur'an / Tajweed are subjects aimed at, Tafsir subjects are subjects aimed at, Hadith subjects are subjects aimed at, Tawheed subjects are subjects aimed at, Jurisprudence subjects are subjects aimed at, Islamic Date subjects are subjects aimed at, Nahwu subjects are subjects aimed at, Sharaf subjects are subjects aimed at, moral subjects are subjects aimed at for, Muhadatsah subjects, Mufrodat subjects, Tahsin Khat subjects, Imla 'subjects are subjects aimed at, and Mahfuzhat subjects are subjects aimed at.

CLOSING

Conclusion

The conclusions of the results of this study are:

1. Structurally MTsS Al-Kautsar Al-Akbar Medan applies two curricula, namely the Pesantren education curriculum and the Ministry of religion

curriculum or what is referred to as the SKB curriculum. In the pesantren education curriculum it is divided into two parts, the first termed pesantren lessons and the second is called Arabic lessons. The pesantren curriculum is divided into two curricula. The first is not related to Arabic grammar such as the Qur'an, Hadith and Morals called the pesantren curriculum. Whereas Arabic lessons are grouped into pesantren education subjects that are directly related to Arabic words, such as Nahwu and Sharf. The pesantren education curriculum materials studied are Al-Qur'an / Tajweed, Tafsir, Hadith, Tawhid, Jurisprudence, Islamic Date, Nahwu, Sharaf, Moral, Muhadatsah, Mufrodat, Tahsin Khat, Imla', and Mahfizhat.

2. In implementing the *pesantren* education curriculum it is not much different from the Kemenang curriculum. In the opening activity, learning is opened with prayer and closed with prayer. Those who teach the *pesantren* education curriculum are competent teachers who have special qualifications in the field of religion and all the teachers are *pesantren* alumni. There are graduates from traditional *pesantren* such as *pesantren* musthafawiyah and some who are graduates of modern *pesantren* such as Raudhatul Hasanah boarding school, and even the only strata graduates from abroad such as Yemen, therefore learning the material of *pesantren* education is more pronounced. The method used in learning boarding school education materials is to use bandongan and sorogan methods which are carried out classically. The evaluation method used is evaluation with written and practical examinations. The time allocation used by madrasahs in the *pesantren* education curriculum is the same as that of the Ministry of religion curriculum.

Suggestion

Paying attention to the conclusion points above, also pay attention to the practical use of research results. then the researcher can submit suggestions as below.

1. Head of madrasa

Increasing the effectiveness of using the pesantren education curriculum by finding the latest methods in learning the yellow book, such as buying applications related to the quick way in learning the yellow book. so that teaching and learning activities can be carried out better (effectively and efficiently).

2. To the pesantren curriculum teachers

Improve pedagogical competence, personality, professional well and apply appropriate methods and evaluations in pesantren education subjects in preparing students who can understand religion well.

3. To students

Become a generation of Muslims who have strong intellectual, emotional, and spiritual intelligence to face future life. In a diligent and earnest way in studying the pesantren education in Madrasah Tsanawiyah Private Al-Kautsar Al-Akbar as a place to gain knowledge

4. To the parents of students

The enthusiasm to send their children to Al-Kautsar Al-Akbar pesantren educational institutions which have formal education in the form of madrasas so that religious knowledge and science not directly related to religion can be guaranteed its acquisition.

5. To future researchers

Given that the results of this study are not perfect and still have certain shortcomings, the results of this study can be used as a reference that helps future researchers in an effort to provide a new perspective on the Implementation of the Islamic Boarding School Curriculum in Madrasas.

DAFTAR PUSTAKA

- Azra, Azyumardi, *Surau di tengah Krisis, dalam Rahardjo, Pergulatan Dunia Pesantren*.
- Berita dekho, 80 Persen Lulusan Pesantren Al Kautsar Al Akbar Medan Diterima di PTN Jalur Undangan [link akses http://www.beritadekho.com/2017/06/80-persen-lulusan-pesantren-al-kautsar.html](http://www.beritadekho.com/2017/06/80-persen-lulusan-pesantren-al-kautsar.html)
- Chamid, Abu, *"Transformasi Kurikulum pesantren (Studi Kasus Pesantren Futuhiyyah Mranggen Demak)"*, Skripsi, (Semarang: Fakultas Tarbiyah IAIN Walisongo, 2008)
- Ismet Basuki dan Hariyanto. 2014. *Asesmen Pembelajaran*. Bandung: PT Remaja Rosdakarya.
- Kementerian Agama RI. 2015. *Penilaian Proses dan Hasil Belajar Modul VI PLPG*.
- Keputusan Menteri Agama Nomor 165 Tahun 2014 Tentang Kurikulum 2013 Mata Pelajaran Pendidikan Agama Islam dan Bahasa Arab di Madrasah.
- Kokom Komalasari. 2013. *Pembelajaran Kontekstual: Konsep dan Aplikasi*. Bandung: PT Refika Aditama.
- Kunandar. 2014. *Penilaian Autentik (Penilaian Hasil Belajar Peserta Didik Berdasarkan Kurikulum 2013): Suatu Pendekatan Praktis disertai dengan Contoh*, Ed. Rev. Jakarta: Rajawali Pers.
- Mulyasa, E. 2013. *Pengembangan dan Implementasi Kurikulum 2013*. bandung : Pt Remaja Rosdakarya.
- Saridjo, Marwan, 1982. *Sejarah Pondok Pesantren di Indonesia*, (Jakarta: Dharma Bhakti
- Sugiono. 2012. *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- TobaBos, Ingin Daftar Pesantren Al Kautsar Al Akbar? Ini Info Pendaftarannya untuk Tingkat Mts/Aliyah [link akses http://www.tobapos.com/2016/05/ingin-daftar-pesantren-al-kautsar-al.html](http://www.tobapos.com/2016/05/ingin-daftar-pesantren-al-kautsar-al.html)
- Zakiah Darajat. 2009. *Ilmu Pendidikan Islam*. Jakarta : Bumi Aksara.
- Zuhairini dkk., 1993. *Metode Pendidikan Agama*, Surabaya: Usaha Na