

ASSESSMENT OF CURRICULUM DEVELOPMENT NEEDS AT MADRASAH DINIYAH FORMAL

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Abstract:

This study aims to determine the assessment of the needs of the MDF curriculum development in Al-Hikmah Annahdliyah, Sorong, West Papua. This research uses a qualitative case study approach, in which the researcher seeks to understand the curriculum development carried out by madrasahs. Interviews, observations, and documentation were used to obtain valid and authentic data. At the same time, the data analysis was carried out by referring to the concept of Milles and Huberman, which started from data collection, data reduction, data presentation, and research conclusions. The results showed that the content of the general lesson curriculum at Al-Hikmah An-Nahdliyah had met the standards of the Ministry of Religion of the Republic of Indonesia. However, there were still five religious lessons that had not been substantiated, namely interpretation and interpretation science, ushul fiqh, Arabic, balaghah, and kalam science. This research has implications for the importance of curriculum evaluation which must be carried out in a planned and systematic manner, concerning the dynamics of the times and the demands of society.

Keywords : *Assesment, Curriculum, Madrasah Diniyah Formal*

Abstrak:

Penelitian ini bertujuan untuk mengetahui tentang asesmen kebutuhan pengembangan kurikulum MDF di Al-Hikmah Annahdliyah, Sorong, Papua Barat. Penelitian ini menggunakan pendekatan kualitatif jenis studi kasus, di mana peneliti berusaha untuk memahami tentang pengembangan kurikulum yang dilakukan oleh madrasah. Wawancara, observasi dan dokumentasi digunakan untuk mendapatkan data yang valid dan shahih. Sedangkan analisis datanya dilakukan dengan mengacu pada konsep Milles and Huberman, yang dimulai dari pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan penelitian. Hasil penelitian menunjukkan bahwa muatan kurikulum pelajaran umum di Al-Hikmah An-Nahdliyah telah memenuhi standar Kementerian Agama Republik Indonesia, namun dalam pelajaran keagamaan masih ada lima yang belum disubstansikan yakni tafsir dan ilmu tafsir, ushul fiqh, bahasa Arab, balaghah dan ilmu kalam. Penelitian ini memberikan implikasi tentang pentingnya evaluasi kurikulum yang harus dilakukan secara terencana dan sistematis, dengan mengacu pada dinamika perkembangan zaman dan tuntutan kebutuhan masyarakat.

Kata Kunci: *Penilaian, Kurikulum, Madrasah Diniyah Formal*

INTRODUCTION

Islamic education is essential for human life. Therefore, various Islamic educational institutions were established to carry out a process of religious teaching (Linh & Azar, 2019; Musaddad, 2021). These institutions include Islamic boarding schools, *madrasah*, *majlis al-taklim*, and *madrasah diniyah formal* (MDF). The MDF is an Islamic religious education institution under the auspices of a *pesantren* and is structurally and tiered equivalent to formal education (Badrudin et al., 2021). Thus, the MDF could only exist within the scope of the *pesantren*. Establishing the MDF is to prepare a cadre of intellectuals with modern thinking (Imania, 2019). The MDF is present as a mediator between the community's stigma that *pesantren* graduates are less competent in living in contemporary society because they do not have formal tiered diplomas and school graduates are less expert in the Islamic field.

MDF Al-Hikmah An-Nahdliyah is one institution that develops Islamic education in Eastern Indonesia, precisely in Sorong, West Papua. At a young age, founded in 2019, the MDF still has to do a lot of reforms in various fields; especially the MDF is an educational institution that is still relatively new and not familiar to the people of Eastern Indonesia. Therefore, Al-Hikmah An-Nahdliyah must always carry out assessments so that they can see what reform movements must be carried out. Islamic education is essential for human life. Therefore, various Islamic educational institutions were established to carry out a process of religious teaching. These institutions include Islamic boarding schools, *madrasa*, *majlis al- taklim*, and MDF (Hidayat, Sa'diyah, & Lisnawati, 2020). The MDF is an Islamic religious education institution under the auspices of a *pesantren* and is structurally and tiered equivalent to formal education (Wahid, 2016; Hakim, 2019). Thus, the MDF could only exist within the scope of the *pesantren*. Establishing the MDF is to prepare a cadre of intellectuals with modern thinking. The MDF is present as a mediator between the community's stigma that *pesantren* graduates are less competent in living in contemporary society because they do not have formal tiered diplomas and school graduates, in general, are less expert in the Islamic field (Ulum, 2019).

MDF Al-Hikmah An-Nahdliyah is one institution that develops Islamic education in Eastern Indonesia, precisely in Sorong, West Papua. At a young age founded in 2019, it still has to do a lot of reforms in various fields; especially it is an educational institution that is still relatively new and not familiar to the people of Eastern Indonesia. Therefore, Al-Hikmah An-Nahdliyah must always carry out assessments so that they can see what reform movements must be carried out.

As a new institution, the curriculum is the main thing that must be given special attention (Adhimiy, 2018; Cahapay, 2020). Because the curriculum is like a formula that will determine how the outputs and outcomes will be generated from an educational institution (Liu, 2020). This makes researchers interested in cross-checking the curriculum applied in the Al-Hikmah An-Nahdliyah, whether by the provisions of the *Madrasah Diniyah Formal* curriculum as issued by the Indonesian Ministry of Religion. With this research, it is expected

to contribute ideas for curriculum development at Al-Hikmah An-Nahdliyah to create quality Islamic formal education institutions and national standards.

According to Bahri (2021), the foundation in carrying out curriculum development must be guided by the philosophy of education, psychology, social culture, and science and technology. These four principles must be strictly adhered to produce a better curriculum. Aboagye & Yawson (2020) said it is also necessary to pay attention to institutional and instructional goals in developing the curriculum. The development carried out must reconstruct and innovate the previous curriculum (Wang, 2019). Curriculum development is intended to adapt education to social change and explore new knowledge (Cooper, 2017).

Research conducted by Saridudin (2020), who reviewed the model for developing an education curriculum at MDF Ulya Zainul Hasan, Genggong, East Java, stated that it seems that this madrasa has touched the realm of developing life skills such as self-defense, training in the management of corpses, computer techniques, and various artistic talents. In addition, the typical academic traditions of pesantren such as *bahsul masail*, *khitobah*, Hajj rituals training, and Arabic language guidance are very massive. However, there is a problem in this madrasa, namely the lack of a branding image in the community, so that this Madrasah Diniyah Formal education model is less well known. Abdurrahman et al., (2021) said that diniyah education and traditional schools should collaborate. Early education is somewhat sidelined, so that it must be triggered by formal education as an increase in motivation in learning lessons. This has been done by SMP Nurul Jadid, which requires students to master *furudhul ainiah* before taking standard exams.

Based on this background, the focus of this research is: how is the Al-Hikmah An-Nahdliyah curriculum in terms of the Regulation of the Minister of Religion of the Republic of Indonesia No. 13 of 2014 concerning Islamic Religious Education? Does the *madrasa* curriculum meet the standards set to get the status recognized by the Ministry of Religion of the Republic of Indonesia?

RESEARCH METHODS

This research is a descriptive qualitative type. The researcher uses a case study approach. Data collection techniques were carried out by interview, observation, and documentation. Case study research is an approach to examine problems that occur in individuals, groups, or specific institutions/institutions entirely and thoroughly and then provide an in-depth analysis of these problems (Nugraha and Hendrawan, 2019).

Sources of data in the form of in-depth interviews with related parties, namely the Leaders of Islamic Boarding Schools, the curriculum section, and teachers. The observation method is used to observe the implementation of the learning process and match the suitability with the curriculum. The documentation method is carried out by collecting written sources in the lesson schedule used in this madrasa. Data analysis was carried out through data reduction, presentation, and conclusion drawing.

RESULTS AND DISCUSSION

The Curriculum of Madrasah Al-Hikmah An-Nahdliyah Sorong Regency

Al-Hikmah An-Nahdliyah is the first Madrasah Diniyah Formal in Sorong Regency, West Papua. This madrasa was established in 2019. The madrasa is an institution under the auspices of the Al-Hikmah An-Nadliyah Islamic Boarding School Foundation, established in 2016. In 2021, the number of students will be 20 people.

This madrasa has just opened a formal *Wustha*-level diniyah. In the Regulation of the Minister of Religion of the Republic of Indonesia No. 13 of 2014 concerning Islamic Religious Education, Article 24 paragraph 2 states that Madrasah Diniyah Formal at the Wustha level has the same authority as *Madrasah Tsanawiyah*/junior high school education (Permenag RI, 2014). Santri, who entered in 2019/2020, joined the Wustha I class, students who entered the 2020/2021 school year entered the Wustha II class, and those who entered the 2021/2022 school year.

The curriculum applied by Al-Hikmah An-Nahdliyah is based on the technical instructions for implementing formal Diniyah Education lessons issued by the Ministry of Religion. Hartono said The Madrasah, as much as possible, adjusts the conditions of students to the curriculum from the Ministry of Religion. Because many of the students do not have basic religious knowledge, but their age has entered the wustha level. So as much as possible, madrasahs combine everything so that the curriculum applied is appropriate.

The general subjects taught at Al-Hikmah an- Nahdliyah Wustha I, II and III levels are eight subjects: Science, Indonesian, English, *Pancasila* and Civic Education (PPKN) Mathematics, Physical Education, *Aswaja* and ICT & Design with equal portions. For more details, see the following chart:

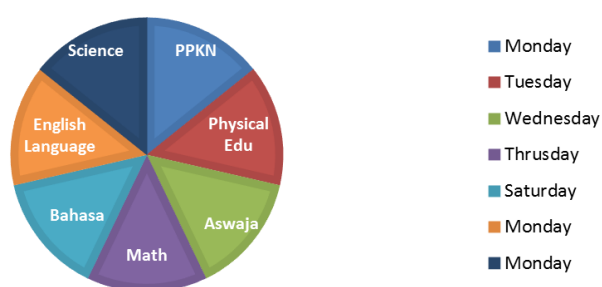


Figure 1: General Subjects at Wustha I, II and III

Source: Data Base of MDF Al-Hikmah An-Nahdliyah

As for Religion subjects, the scientific substance is the same, but the handbook is different depending on the level. For the higher level, use the more complex the type of book to study. There are seven subjects for religious subjects at the Wustha I level: *Tasrif and I'lal*, *Aqidatul Awam*, *Tuhfatul Athfal*, *Jurumiyah Mabadi Fiqh*, Tradition of the Prophet, and *Akhlaqul Banin*. The duration of each lesson is 45 minutes.

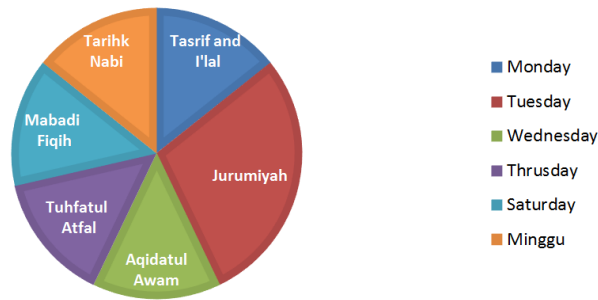


Figure 2: Lesson in Diniyah Wustho I
 Source: Data Base of MDF Al-Hikmah An-Nahdliyah

For Wustha II level, there are seven religious subjects; it is *Durrotul Yatimah*, *Jazariyah*, *Akhlaqul Banin*, *Lughawi*, *Maqsud Mabadi Fiqh*, and *Khulashoh Nurul Yaqin*. A complete set of Wustha II subjects can be seen in the following chart:

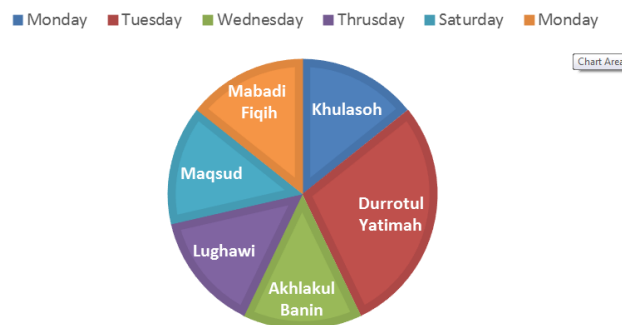


Figure 3: Lesson in Diniyah Wustho II
 Source: Data Base of MDF Al-Hikmah An-Nahdliyah

For Wustha III level, there are six subjects, it is *Imriti*, *Jawahirul Kalamiyah*, *Fathul Qarib*, *Jazariyah*, *Ta'limul Muta'allim* and *Arbain Nawawi*. A complete table of Wustha III subjects can be seen in chart 1.3 below:

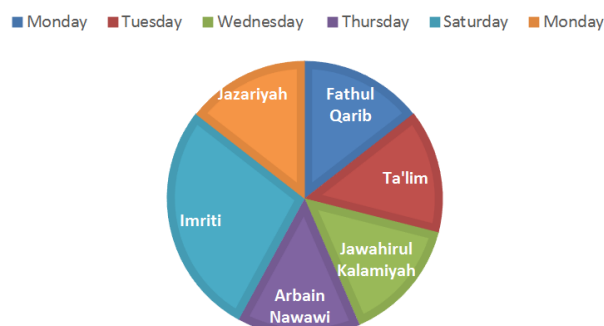


Figure 4: Lesson in Diniyah Wustho III
 Source: Data Base of MDF Al-Hikmah An-Nahdliyah

Saadah said that the learning process is carried out in the afternoon and evening. This was done considering that many teachers have other activities such as working, teaching, and working in different places. The results of interviews, documentation, and observations in the field show that education and learning activities are adapted to local policies and wisdom in the local area. This indicates that the curriculum is flexible, and its development must adapt to the conditions of the real madrasa and the needs of all school components.

Therefore, according to Fathorrazi (2017), Miroj et al., (2020), Kalangi et al., (2021), developing this curriculum requires the leadership of an independent and professional madrasa head with solid management and leadership abilities. The success of the curriculum requires a separate, democratic, adaptive, and experienced principal to support the core curriculum process, namely learning in schools.

Assesment of Al-Hikmah Annahdliyah MDF Curriculum Development Needs

Conformity between the curriculum designed by the Ministry of Religion and the curriculum in an institution is an absolute requirement for the institution to be recognized. In the Regulation of the Minister of Religion of the Republic of Indonesia No. 13 of 2014 concerning Islamic Religious Education Article 26, formal diniyah education must contain a religious and general education curriculum (Permenag RI, 2014). Therefore, the madrasa tries to meet these requirements by adjusting the scientific situation and conditions that exist in students.

The provisions of the general curriculum are stated clearly in Article 28, paragraph 2, and the religious curriculum is stated in Article 27, paragraph 2. The following is a comparison of the Ministry of Religion curriculum with that taught in MDF Al-Hikmah Annahdliyah in table 1 below:

Table 1: Comparison of Government and Madrasa Curriculum

Ministry of Religion's Curriculum	Al-Hikmah Annahdliyah's Curriculum	Result
Mathematic	Matemathic	Qualified
Indonesian Language	Indonesian Language	Qualified
Science	Science	Qualified
Civic education	Pancasila and civic Education	Qualified
	Aswaja	Local Content
	TIK dan Design graphic	Local Content
	Physical Education	Local Content

Source: Permenag RI 2014 and Data Base of MDF Al-Hikmah An-Nahdliyah

Based on the table 1, it can be understood that the lessons taught at MDF Al-Hikmah Annahdliyah have met the substance of the curriculum recommended by the Ministry of Religion; there are even additional lessons initiated by the madrasah, namely Aswaja, ICT & Design, and Physical Education. For a comparison of the religious curricula of the Ministry of Religion and madrasahs, see table 2 below:

Table 2: The Comparison between Ministry of Religion's Curriculum and Al-Hikmah An-Nahdliyah's Curriculum

Ministry of Religion's Curriculum	Al-Hikmah An- Nahdliyah's Curriculum	Result
Al-Qur'an	Reciting the Holy Qur'an together and <i>Kitab Jazariyah</i>	Qualified
Tafsir and ulum al- Tafsir	-	Unqualified
Hadith	<i>Arbain Nawawi</i>	Qualified
Tauhid	<i>Aqidatul Awawam, Jawahirul Kalamiyah</i>	Qualified
Fiqh	<i>Mabadi fiqh, Fathul Qarib</i>	Qualified
Usul Fiqh	-	Unqualified
Akhlak & Tasawuf	<i>Ta'limul mutaallim, Akhlaqul Banin, ta'limul muta'allim</i>	Qualified
Arabic Language	-	Unqualified
Tarikh	<i>Tarikhun Nabi, Khulasoh Nurul Yaqin</i>	Qualified
Ilm an- Nahwi	<i>Durotul Yatimah, Jurumiyah, Imriti</i>	Qualified
Sharaf	<i>Amtsilah Tasrifiyah, Qowa'idul I'lal Maqsud</i>	Qualified
Balaghah	-	Unqualified
Ilmu Kalam	-	Unqualified

Source: RI Ministry of Religion 2014 and MDF Al-Hikmah Annahdliyah

From the table 2, it can be understood that the religious lessons taught at Al-Hikmah Annahdliyah have not fully complied with the provisions of the Ministry of Religion. Some scientific terms have not been conducted; *Tafsir* and *ulum al-Tafsir*, *Usul Fiqh*, Arabic language, *Balaghah*, and *Ulum al-Kalam*. Mr. Budi Hartono, as Deputy Head of Madrasah, confirmed this by stating:

Hartono said, indeed, *Tafsir* and *ulum al-Tafsir*, *Balaghah*, *Usul Fiqh*, and *ulum al- Kalam* are high-level sciences when measured by students' ability in West Papua. Most of the subjects here refer to the Ministry of Religion curriculum. But we adjust to the child's ability. For example, we chose the *Mabadi al-Fiqhiyah* book for fiqh lesson, which contains fundamental knowledge. Maybe more suitable for elementary school students. But, the reality is that the students' learning is still on a bare stage, and we think we can only teach with that book. Regarding the disciplines that have not been

introduced earlier, we still have not found a simple book that is suitable for this branch of science

Regarding the incompleteness of the subjects taught by *Kiai Ahmad Misri*, he added that for the discipline of *Ushul Fiqh*, there is no explicit teaching in one book. However, in the process, we will still be taught a bit of *ushul fiqh*, which is combined in the *fiqh* lesson in the book of *Fathul Qarib*. It is also helpful in opening up students' insight so that later when the *Ulya* class is opened, students will have readiness in *Ushul Fiqh* lessons.

The field research found that the manager of the madrasah said that it was tough to adjust the curriculum in madrasas and those from the Ministry of Religion. This is because the backgrounds of students are very diverse. This can be seen in the difficulty of madrasa institutions in teaching the required scientific disciplines that are by students' abilities. This is still a problem that madrasa constantly studied about finding a formula that fits the situation of students in Sorong Regency in particular and in West Papua in general.

Responding to Arabic subjects that have not been included in the *Al-Hikmah Annahdliyah* curriculum, *Hartono* said that Arabic lessons had been studied at TPQ, so it is unnecessary to include them in diniyah lessons. The book taught at TPQ is a collection of *mufradat* (vocabulary), often called the *ra'sub sirah* book.

According to *Adriani* (2015), Arabic is used in various *turats* such as *Tafsir*, *Hadith*, *Sufism*, *Fiqh*, *falaq*, etc. So to understand it requires a comprehensive mastery of Arabic so as not to cause an inappropriate understanding. Arabic is also widely used in formal education, both Islamic and non-Islamic, such as several studies at Oxford University. Many international forums, such as the United Nations (UN), also use Arabic.

Once the importance of the Arabic language, an educational institution should learn only based on knowledge. The book of *Ra'sun Sirah* is fundamental and only knows about vocabularies such as body parts and daily *mufradat*. Therefore, madrasas should add the *Durusul Lughah* book, which has been proven to understand students who are still at the beginner level (*Aisa & Naba*, 2021).

In an interview with *Khuriyatus Sa'adah* as a teacher at *al-Hikmah an-Nahdliyah*, she said it was tough to teach students here according to the Annual Program and Semester Program. Furthermore, *Khuriyatus* noted that she led the material very slowly in her subjects. Very dilemmatic, the teacher wants to teach according to the lesson plan while the students cannot catch the lesson according to the target. In the last semester, *Khuriyatus* said that she was only able to complete one chapter in mathematics. The reality contradicts the theory that teachers should teach based on their annual program to increase professionalism and reach their goals (*Wahyudin et al.*, 2021).

From these findings, two central factors must be evaluated. First, the subject teacher, second, the students. Teachers must be good at concocting the right formula for their students. What learning methods are appropriate and easy for students to grasp. Teachers must also have the competence to compile learning tools and detail them so that learning materials can be more controlled

(Susetya, 2017). Students should also always receive counseling about the spirit of learning because low motivation can cause a decrease in learning outcomes (Mambela, 2018).

A very complex problem is also being faced by Al-Hikmah An-Nahdliyah, such as the competition between public schools, madrasas, and formal madrasah. The citizens are still very layman about this new education system. So that this will impact the public's interest in enrolling their children in Formal Early Education; on the other hand, the government paid less attention to socializing the MDF. At the same time, formal diniyah education is a priority program launched by the Ministry of Religion in 2019.

CONCLUSION

The formal Diniyah Education curriculum must contain two elements, namely general lessons and religious lessons. For available studies, Al-Hikmah Annahdliyah has met the curriculum requirements required by the Ministry of Religion; in fact, three subjects are the strengths of this Madrasa, namely Aswaja, ICT & design, and physical education lessons. There are still five disciplines that have not been substantiated for religious studies: the lessons of interpretation and the science of performance, ushul fiqh, Arabic, Balaghah, and the science of kalam. This is because the condition of the students in this formal madrasah is not sufficient to receive this material learning.

Al-Hikmah Annahdliyah must always make updates in its curriculum. In the future, the institution must add Arabic subjects that emphasize vocabulary. For the government, in this case, the local Ministry of Religion must pay more attention to institutions that have supported the program that was launched in 2019, namely the establishment of Formal Diniyah Education, especially Al-Hikmah Annahdliyah, so that there is no gap between the Ministry of Religion and related institutions.

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