IMPLEMENTATION OF COMPETENCY BASED CURRICULUM (KBK) IN MORAL AND HUMANITARIAN PRINCIPLES: CASE STUDY OF MIFTAHUL HUDA ISLAMIC BOARDING SCHOOL GADING MALANG

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Abstract:

This research aims to explore implementation Competency Based Curriculum (KBK) at Miftahul Huda Islamic Boarding School Gading Malang as a model of integration between traditional Islamic boarding school education and the CBC principles in forming students who have a balance between academic, spiritual, moral and social competencies. This research was conducted using a qualitative approach that focused on exploring the meaning and understanding of the application of CBC in the context of Islamic boarding school education. Data was collected through documentation methods, interviews, and data analysis was carried out using the Miles and Huberman model, with stages of reduction, presentation, and drawing conclusions.The research results show that the Miftahul Huda Gading Islamic Boarding School has succeeded in integrating traditional education with KBK to create inclusive and holistic education. KBK is implemented through three levels of education, namely Ula (basic), Wustho (intermediate), and Ulya (advanced), with each level having a different competency focus. The KBK implementation strategy includes a clear understanding of objectives, various learning methods such as bandongan, sorogan, and deliberative discussions, as well as a student-centred approach. The assessment is carried out using authentic methods that focus on real practice, such as memorization, congregational prayers, and involvement in spiritual activities.The findings also show that the role of teachers as facilitators, parental support, and alumni involvement have an important role in the successful implementation of this KBK. Through implementing this strategy, the Miftahul Huda Gading Islamic Boarding School is able to create an educational environment that supports the development of students' overall competency while maintaining local characteristics and spiritual values in their education. This research recommends that the application of KBK can be an effective model for combining formal education with traditional Islamic boarding school approaches in facing educational challenges in the future.

Keywords: *Competency Based Curriculum (KBK), Islamic Boarding School, Holistic Education, Implementation Strategy, Character Education.*

INTRODUCTION

Education exists as an effort to shape students into humane individuals and as a method for exploring their potential in this modern era. Education includes everything that influences the growth of a student throughout his life. Education is a learning experience that takes place in various environments and throughout life (Sanusi, 2018). Apart from that, education also functions as an organized system with the aim of improving the quality of life of students in various aspects of life (Rohman & Hairudin,

2018).

Innovation and renewal of educational curricula, including Islamic boarding school-based curricula, continues to be carried out to improve the quality of national education. This development aims to follow the flow of the industrial revolution 4.0, which has an impact on various sectors, including education. Therefore, Indonesia needs students who are able to demonstrate quality, professional skills and high competitiveness. Improving the quality of students is one of the main missions of national education (Indra Fitriani & Dwi Anggraeni Putri, 2021).

The generation of students who are still studying must be optimized both in terms of competence and skills so that they are ready to face the world of work. The curriculum is the main guideline in implementing the learning process. Based on Government Regulation of the Republic of Indonesia Number 17 of 2010 concerning Management and Implementation of Education, the curriculum includes planning and management of objectives, content, learning materials, as well as methods used as references in teaching and learning activities to achieve educational goals. However, in terms of quantity and quality, the level Islamic boarding school education in Indonesia on average is still far from expectations.

The Miftahul Huda Gading Malang Islamic Boarding School has a unique education system that combines formal and non-formal education based on a competency-based curriculum. Formal education at this cottage uses Diniyah Madrasah which is divided into three levels, namely Ula (basic education), Wustho (secondary education), and Ulya (upper level education), with a curriculum adjusted based on the abilities of each student. The unique thing about implementing this system is that the level classification is based on initial test results, which take into account the students' ability to understand educational material. Therefore, this provides flexibility for students to start education from the level that best suits their abilities, which is in line with Adurrahman An-Nahlawi's theory about the importance of maintaining student development in designing the curriculum.

Apart from formal education, the Miftahul Huda Gading Islamic Boarding School also has non-formal education in the form of recitation of Salaf books which include fiqh, Sufism, monotheism and the science of essence. This activity is carried out using the bandongan and sorogan methods which are carried out at certain times such as after dawn, asr and maghrib. With this combination of formal and non-formal education, students at this boarding school have a holistic educational experience, including understanding classical texts and practical application of knowledge. This shows that the Miftahul Huda Gading Islamic Boarding School has a curriculum that integrates mastery of unique local concepts and characteristics in the student education process.

Research on competency-based curriculum at the Miftahul Huda Gading Islamic Boarding School is important because the diversity of educational methods and systems offers new insights in developing character and competency education for students. By implementing a competency-based approach, it is hoped that the learning process can be optimized by focusing on practical skills and in-depth understanding of the material being taught. In addition, by looking at routine activities such as non-formal recitations and compulsory education which are carried out based on flexible levels, this research can explore the extent to which the curriculum used can support a balance between teaching religious knowledge, character and competitive skills needed by santri in the future. front.

The research aims to answer three main questions:
1. What are the objectives of the competency-based curriculum in Islamic boarding schools regarding Moral and Humanitarian Principles?
2. What are the strategies applied in implementing the competency-based curriculum at the Miftahul Huda Gading Malang Islamic boarding school?
3. What are the assessment instruments used in the competency-based curriculum at the Miftahul Huda Gading Malang Islamic boarding school?

RESEARCH METHODS

This research uses a qualitative approach to explore and understand the meaning given by individuals or groups regarding educational issues, especially the implementation of competency-based curricula in Islamic boarding schools. This qualitative approach involves important steps, such as formulating relevant research questions, collecting specific data from participants, analyzing data inductively by identifying specific themes to general themes, and interpreting the meaning of the data obtained. This research report is prepared with a flexible structure, allowing researchers to use an inductive view that focuses on subjective meaning and complexity of the problem (John W. Creswell, 2021).

The data collection technique used in this research is the documentation method. Documentation includes collecting various notes related to events that have occurred, such as educational policies, regulations, diaries, biographies, or other documents relevant to the implementation of competency-based curricula in Islamic boarding schools (Sugiyono, 2021).

Data analysis was carried out using the Miles and Huberman model, which involves an analysis process during and after data collection within a certain period. During the interview, the researcher analyzed the participant's responses directly. If the answers given are deemed inadequate, the researcher will ask additional questions to obtain more credible data. Data analysis was carried out interactively and repeatedly until the data reached saturation. The stages in data analysis include data reduction, data presentation, and drawing conclusions or verification (Sugiyono, 2021).

RESULTS AND DISCUSSION

A. Goals of Competency-Based Curriculum on Moral and Humanitarian Principles

Competency-based curriculum (KBK) is an educational approach that aims to equip students with the knowledge, skills and attitudes needed to achieve the expected learning outcomes. In a narrow sense, the curriculum is often understood as a collection of subjects or subjects given to students through the learning process. However, this definition has developed following changing times, especially in the socio-technological field, into a broader concept that includes all learning processes designed and directed in schools and the external environment (Kuartolo, 2002).

According to Tyler, the curriculum as a whole must answer four main questions: the goals to be achieved, the learning experiences needed to achieve behavior change, the arrangement of learning elements, and the evaluation of learning outcomes. This concept is the basis for curriculum design, although it still considers new aspects to support relevant and meaningful learning (Kuartolo, 2002).

The Department of National Education defines competency as a combination of knowledge, skills, attitudes and values used to think and act, which can be measured through student performance or skills. The birth of KBK was influenced by several factors, such as the concept of multiple intelligences, the demands of the world of work, and the UNESCO concept of the four pillars of learning (Widuri, 2016).

KBK focuses on exploring students' potential optimally through a constructivist approach. This curriculum not only focuses on learning content, but also integrates knowledge, skills and attitudes into real life contexts. This approach aims to help students develop critical thinking habits and act contextually according to their abilities, environment and needs.

One of the important things prescribed in Islamic teachings which is also the aim of the Competency Based Curriculum is the teaching of akhlaq, manners, or what is usually called moral teachings. This is considered important because it is in accordance with the mission of sending the Prophet Muhammad SAW to this world, namely perfecting morals according to the hadith of the prophet narrated by Imam Ahmad in his musnad number 8952 which reads:

I was sent to perfect good morals.

"Indeed, I was sent only to perfect moral piety."

It is not stated in the Hadith of Sunan Abu Dawud number 4682 that

The most complete of believers in faith are those with the best character. Narrated by Abu Dawud.

"Muslims whose faith is most perfect are those who have the best morals". HR. Imam Abu Dawud

Morality is the bond of a belief system that is believed to be true, which is embedded in the heart, verbal speech and practiced with praiseworthy actions in accordance with the teachings of the Qur'an and Hadith (Fatimatuzahroh et al., 2019).

The best of you are the ones who have the best morals.

"Indeed the best among you is the one with the best morals"

The hadith states that in fact the best person among you is the one with the best morals (Maulida, 2013). Among the noble morals of the Prophet was generosity and this noble character increased in quality in the month of Ramadan (Maulida, 2013). In line with the hadith above, there is a hadith of the Prophet which reveals that the deeds that weigh the most on the day of Qiyamat are good morals:

There will be nothing heavier in the scales of the believers on the Day of Resurrection than good morals.

There is nothing heavier on the scales (mizan) of a believer on the Day of Judgment than good morals (Maulida, 2013).

Besides this curriculum aims to perfect morals, it also provides motivation to get along with others in accordance with the principles of humanity taught by the Prophet in the hadith of the History of Imam Muslim in the book of Sahīh hadith number: 6706:

On the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God's prayers and peace be upon him, said: "A Muslim is the brother of another Muslim. He does not oppress him, nor let him down, nor does he He despises him, piety is here. He points to his chest three times: "It is enough of an evil for a person to despise his Muslim brother. Everything that a Muslim has is sacred to another Muslim, his blood and property And his width." Narrated by Muslim.

Translation: Abu Hurairah Ra. said that the Messenger of Allah. said, "Fellow Muslims are brothers, we must not oppress each other, ridicule or demean each other. True piety is here," he pointed to his chest and said three times. (The Apostle continued): "A person is bad enough when he insults his fellow Muslim brothers. It is haram for every Muslim to have his soul, his property and his honor tarnished." (Saheeh Muslim).

B. Curriculum at Miftahul Huda Islamic Boarding School Gading Malang

Formal and Non-Formal Learning Curriculum at Miftahul Huda Gading Malang Islamic Boarding School

Formal education at the Miftahul Huda Gading Islamic boarding school is called Madrasah Diniyah. In this Diniyah madrasa there are 3 levels. Namely the Ula level (Primary Level Education), wustho level (Middle Level Education), Ulya level (Higher Level Education). Ula is taken for 4 years consisting of Ula I, II, III, and IV, Wustho is taken for 3 years consisting of wustho I, II, and III, and Ulya is taken for 3 years consisting of Ulya I, II, and III.

The classification of students sitting in Ula, Wustho and Ulya classes is determined during the initial boarding entrance test. Whether the students have to start from Ula or can go straight to wustho or Ulya depends on the students' mastery of the material. This is due to the different backgrounds of the students. This classification is in line with Adurrahman An-Nahlawi's opinion that curriculum stages must take into account student development (Candra Hermawan et al., 2020). So, the subjects at this Islamic boarding school are very tailored to the students' abilities. The following is a table of subjects at Diniyah Madrasah at each level.

Table 1. Primary Level Subjects (Primary Level Education)

Red I	Red II	Red III	Ula IV
Reading the Quran and Prayers.	Imla' writes Arabic, Tajwid (Tuhfatul Athfal), Fiqh	Tajwid (Jazariyah), Fiqh (Safinatun Najah), Tauhid (Aqidatul	Fiqh (Sullamutaufiq), Tauhid (Bad'ul Amali), Sharaf (Al-

(Safinatun Najah Java), History (Khulasoh Nurul Yaqin).	Awam), Sharaf (Al-Amtsilatu at-Tashrifiyyah), Practice of reading the Koran (Juz amma).	Amtsilatu at-Tashrifiyyah), Nahwu (Jurumiyah).

Table 2. Wustho Level Subjects (Middle Level Education)

You die I	Wustho II	Wustho 3
Nahwu (Imriti I), Sharaf (Kailani), Fiqh (Fathul Qarib I), Tafsir (al-Jalalain), Hadith (Abi Jamroh), Arabic (Al- Arabiyah I).	Nahwu (Imriti II), I'rab (Qawaidul I'rob), Fiqh (Fathul Qarib II), Tafsir (al-Jalalain II), Hadith (Bulughul Maram I), Arabic (Al-Arabiyyah II).	Nahwu (Fathu Robbil Bariyyah), Balaghoh (Qowaidul Lughoh al-Arabiyyah), Fiqh (Syawir Fathul Qorib), Tasir (Al-Jalalain III), Hadith (Bulughul Maram II), Faraidh (Syarah Nadhom Ar Rohbiyyah).

Table 3. Ulya Level Subjects (Higher Level Education)

Ulya I	Ulya II	That III
Fiqh (Fathul Muin I), Ushulul Fiqih (Al-Mabadiul Awwaliyah), Nahwu (Alfiyyah Ibnu Aqil), Tauhid (Ummul Barahin).	Fiqh (Fathul Muin II), Ushul Fiqih (Faraidhul Bahiyyah), Nahwu (Alfiyyah Ibnu Aqil), Hadith Science (Manhaj Dzawin Nadhzor), Tauhid (Ummul Barahin).	Fiqh (Fathul Muin III), Nahwu (Alfiyyah Ibnu Aqil), Hisab Science (Sullamun Nayyiroin), Arudh (Mukhtar as-syafi), Balaghoh (Jauharul Makmun)

The non-formal education at the Miftahul Huda Gading Islamic boarding school contains the study of Salaf books including the science of fiqh, Sufism, monotheism and the science of essence which is taught directly by the Asatidz council. This recitation is carried out using the bandongan and sorogan systems. This recitation is held after dawn, asr and maghrib (M. Kautsar Zamzami, interview, 8 March 2023). The following is the schedule for sunnah or non-formal recitations at the Miftahul Huda Islamic boarding school in Gading Malang.

المعهد الدين السلفي الأسلامي مفتاح الهدي مالانج

JADWAL PENGAJIAN DAN KEGIATAN DI MASJID BAITURROHMAN PONDOK PESANTREN MIFTAHUL HUDA GADING KASRI, KOTA MALANG

SENIN		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
Nasho'ihud Diniyyah (Gus Muhammad Abdurrohman Yahya)	*At-Tibyan fi Adabi Hamalati Al-Qur'an* (Gus Umarul Faruq)	*Lubabu An-Nuqul fi Asbabi An-Nuzul* (KH. Ahmad Muhammad Arif Yahya)
SELASA		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
Nasho'ihud Diniyyah (Gus Muhammad Abdurrohman Yahya)	*Riyadhus Solihin* (KH. M. Baidhowi Muslich)	*Istighosah* Bersama ; (Gus Fuad Abdurrohim Yahya)
RABU		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
Durrotun Nasihin (KH. M. Baidhowi Muslich)	*Durrotun Nasihin* (KH. M. Baidhowi Muslich)	*Al-Asybah wa An-Nadhoir Imam Suyuthi* (KH. Ahmad Muhammad Arif Yahya)
KAMIS		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
1. *Fathul Qorib* 2. *Mau'idhotul Mukminin* (KH. Ahmad Muhammad Arif Yahya)	*Tajridu As-Sorih* (Gus Umarul Faruq)	*Tahlilan di Pesarean* Bersama ; (Gus Fuad Abdurrohim Yahya)
JUM'AT		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
1. *Ziarah Pesarean Kyai Yahya* 2. *Pengajian Kampung :* *Tafsir Al-Ibriz & Mauidhotul Usfuriyyah* Bersama ; (KH. Ahmad Muhammad Arif Yahya)	*(Khususiyyah)* Bersama ; (Gus Muhammad Abdurrohman Yahya)	*Al-Isti'dad Li Yaumil Ma'aad* (Gus Muhammad Abdurrohman Yahya)
SABTU		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
1. *Fathul Qorib* 2. *Mau'idhotul Mukminin* (KH. Ahmad Muhammad Arif Yahya)	*Ta'lim Muta'allim* (Gus Fuad Abdurrohim Yahya)	-
AHAD		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
1. *Mukhafadzoh Lalaran / Setoran di MMH & Serambi Masjid* 2. *Khataman & Sholawatan (Insidentil)* bersama; (KH. Ahmad Muhammad Arif Yahya)	-	*Al-Asybah wa An-Nadhoir Imam Suyuthi* (KH. Ahmad Muhammad Arif Yahya)

Nb : Jadwal bisa berubah dan update sewaktu-waktu

Figure 2. Sunnah/non-formal study schedule for the Miftahul Huda Islamic Boarding School in Gading Malang (This schedule was taken on April 9 2023)

M. Kautsar also explained the daily routine of the students' activities. Santri wake up before dawn, then perform morning prayers in congregation. After that, the reading of Yasin Fadhilah continues with the morning recitation until 06.00 WIB. Then from 06.00 WIB until Asr time there are no activities, usually students go to school outside such as high school or college. After Asr, there is sunnah recitation, namely hadith recitation. After that, students carry out mandatory activities, namely learning according to level. After compulsory learning, activities depending on each complex usually include deliberations about the science of fiqh. Especially on Thursday nights, there are reading of the prayers in each complex, namely the prayers of burdah, simtudurror, and barkerja.

Below, the author summarizes the routine activities of the students.

Table 4. Student activities

Time	Activity	Information
04.14-06.00	Morning prayer in congregation followed by morning study.	Must
06.00-14.50	Santri carry out activities outside the boarding school, such as high school or college. Especially for female students, there are no activities because female students are not allowed to attend school outside the boarding school, whether in middle school, high school or college.	Sunnah
14.50-17.00	Asr prayer followed by hadith study.	Sunnah
17.30-18.40	Maghrib prayer and study.	Must
18.40-finish	Isha prayers, formal learning according to level, and continued with fiqh discussions in each complex.	Must

Below, the author explains the competencies that Miftahul Gading Islamic Boarding School students must have at every level.

First, at the Ula Level (Primary Level Education)
1. Learning materials:
   - Ula I: Reading the Quran and Fasolatan.
   - Ula II: Imla' (Arabic writing), Tajwid (Tuhfatul Athfal), Fiqh (Safinatun Najah Javanese), History (Khulasoh Nurul Yaqin).
   - Ula III: Tajwid (Jazariyah), Fiqh (Safinatun Najah), Tauhid (Aqidatul Awam), Sharaf (Al-Amtsilatu at-Tashrifiyyah), Praktek membaca Al-Qur'an (Juz Amma).
   - Ula IV: Fiqh (Sullamutaufiq), Tauhid (Bad'ul Amali), Sharaf (Al-Amtsilatu at-Tashrifiyyah), Nahwu (Jurumiyah).
2. Expected Competencies:
   - The ability to read the Al-Quran correctly according to the rules of tajwid.
   - Basic understanding of simple jurisprudence laws (Safinatun Najah and Sullamutaufiq).
   - Understanding the principles of monotheism, including Aqidatul Awam and Bad'ul Amali.
   - Ability to write Arabic letters with the correct rules (imla').
   - Basic introduction to Arabic grammar (nahwu and sharaf).
   - Initial understanding of Islamic history (Khulasoh Nurul Yaqin).

Second, **at the Wustho level (Middle Level Education)**
1. Learning materials:
   - Wustho I: Nahwu (Imriti I), Sharaf (Kailani), Fiqh (Fathul Qarib I), Tafsir (Al-Jalalain), Hadits (Abi Jamroh), Bahasa Arab (Al-Arabiyyah I).
   - Wustho II: Nahwu (Imriti II), I'rab (Qawaidul I'rob), Fiqh (Fathul Qarib II), Tafsir (Al-Jalalain II), Hadits (Bulughul Maram I), Bahasa Arab (Al-Arabiyyah II).
   - Wustho III: Nahwu (Fathu Robbil Bariyyah), Balaghoh (Qowaidul Lughoh al-Arabiyyah), Fiqh (Syawir Fathul Qarib), Tafsir (Al-Jalalain III), Hadits (Bulughul Maram II), Faraidh (Syarah Nadhom Ar Rohbiyyah).
2. Expected Competencies:
   - The ability to read and understand the basic interpretation of the

Qur'an (Al-Jalalain).

- Deep understanding of basic jurisprudence (Fathul Qarib).
- Understanding of the basics of intermediate level Arabic grammar (nahwu: Imriti and sharaf: Kailani).
- Ability to understand selected hadiths (Abi Jamroh and Bulughul Maram).
- Early mastery of faraidh knowledge (heritage knowledge).
- Understanding of balaghoh (the beauty of the Arabic language).

Third, at the Ulya level (Higher Level Education)

1. Learning materials:
   - Ulya I: Fiqh (Fathul Muin I), Ushulul Fiqh (Al-Mabadiul Awwaliyah), Nahwu (Alfiyyah Ibnu Aqil), Tawhid (Ummul Barahin).
   - Ulya II: Fiqh (Fathul Muin II), Ushul Fiqh (Faraidhul Bahiyyah), Nahwu (Alfiyyah Ibnu Aqil), Hadith Science (Manhaj Dzawin Nadhor), Tauhid (Ummul Barahin).
   - Ulya III: Fiqh (Fathul Muin III), Nahwu (Alfiyyah Ibnu Aqil), Hisab Science (Sullamun Nayyiroin), Arudh (Mukhtar as-syafi), Balaghoh (Jauharul Makmun).

2. Expected Competencies:
   - In-depth ability in jurisprudence (Fathul Muin) and basic jurisprudence.
   - Advanced understanding of Arabic grammar (nahwu: Alfiyyah Ibnu Aqil).
   - Mastery of the basic concepts of hadith science (Manhaj Dzawin Nadhor).
   - Mastery of high-level balaghoh knowledge (Jauharul Makmun).
   - Understanding the basics of hisab (calculation) and arudh (Arabic prose and poetry).
   - Deep understanding of monotheism (Ummul Barahin).

Overall Competency Analysis:

1. Ula Level: Focuses on developing basic abilities to read, write, understand the Koran, the basics of fiqh, monotheism, and Arabic grammar. Competencies at this level build the foundation for advanced learning.
2. Wustho Level: Emphasis on the ability to understand religious texts, such as tafsir, hadith, and intermediate level fiqh. Students are expected to become proficient in using Arabic grammar to understand these texts.
3. Ulya Level: Advanced mastery in fiqh law, tafsir, balaghoh, arithmetic, and arudh science. Students at this level are prepared to become teachers, religious experts, or leaders who are able to apply knowledge in real life.

With this curriculum structure, the Miftahul Huda Gading Islamic Boarding School ensures that students have relevant competencies for the development of Islamic religious knowledge and its application in daily life and wider society.

C. This curriculum successfully combines Islamic boarding school traditions with the modern CBC approach, creating students who are academically and spiritually competent, and relevant to the needs of society Competency-Based Curriculum Implementation Strategy at the Miftahul Huda Gading Islamic Boarding School, Malang

The Miftahul Huda Gading Malang Islamic Boarding School combines traditional Islamic boarding school educational approaches with principles Competency Based Curriculum (KBK). The strategy for implementing KBK in Islamic boarding schools is carried out with a systematic approach, including understanding the objectives of the curriculum, grouping students based on initial evaluations, as well as implementing various student-centred learning methods. This strategy ensures education that focuses on developing the intellectual, spiritual, moral and social aspects of students to prepare

them to face the challenges of modern life and religion with adequate abilities.

One of the main strategies implemented is a clear understanding of the curriculum objectives to be achieved. Educators and caregivers understand that education at Islamic boarding schools is not only aimed at building academic skills, but also at forming strong character, morals and life skills in students. With this approach, learning the yellow book and daily activities are directed at preparing students to be able to apply Islamic teachings in everyday life. Competency evaluation is carried out by classifying students into Ula, Wustho, and Ulya levels, based on the results of an initial evaluation that measures their understanding of reading the Al-Qur'an, understanding Arabic texts, and memorization. This system is designed so that students get learning experiences that suit their individual abilities, so that they can avoid frustration and have a flexible learning path.

The methods used in implementing KBK also vary in order to support the needs and characteristics of students. Various methods like bandongan, sorogance, deliberative discussions, and spiritual practices are applied to create an inclusive and active learning environment. Method bandongan allows students to understand the teacher's explanation of the book being studied, meanwhile sorogance provide opportunities for students to study material individually with direct guidance from the ustadz. Through this method, students can develop a sense of responsibility in learning independently. Apart from that, the group discussion method is also used to discuss fiqh issues and understand the material with a collaborative approach. Assessment is carried out using an authentic, practice-based approach, such as congregational prayers, memorization, and active involvement in manaqiban activities, to evaluate students' real understanding and skills.

Apart from various methods and approaches, teachers also have a significant role in the success of this CBC. At the Miftahul Huda Gading Islamic Boarding School, teachers act as facilitators and role models. They accompany students with discipline, patience and example in academic, ethical and religious aspects. Monitoring and evaluation is also carried out regularly through student progress records to monitor their progress. This evaluation is carried out not only based on the final results but also on their learning process, to provide appropriate guidance for students who face difficulties. Apart from that, support from parents and alumni also helps strengthen the Islamic boarding school education ecosystem. Through meetings with parents and active contributions from alumni, this support creates an inclusive educational environment and supports the development of students.

With this strategy, the Miftahul Huda Gading Malang Islamic Boarding School succeeded in implementing a competency-based curriculum well. Strategies that include a clear understanding of goals, flexible methods, a student-centred approach, and the active role of parents and alumni have helped create a holistic education. This success not only creates students who are academically intelligent, but also spiritually, socially and morally tough. This Islamic boarding school is a successful example of integrating Islamic boarding school traditions with KBK as an educational model that is modern and relevant to the needs of society.

The Miftahul Huda Gading Malang Islamic Boarding School is an educational institution that combines the traditional Islamic boarding school educational approach with the principles of a competency-based curriculum (KBK). In this analysis, the strategy for implementing CBC in Islamic boarding schools will be explained descriptively in accordance with reality-based education theories, transparency and collective responsibility.

1. Understanding Curriculum Objectives
   Description:
   The main aim of implementing the curriculum at the Miftahul Huda Islamic Boarding School is to form students who not only have intellectual competence, but also spiritual, moral and social competence. This goal reflects the harmony between in-depth religious education and the ability to live in the modern world.

- Realization: Islamic boarding school teachers and caregivers understand that this goal can only be achieved if all teaching and learning activities are directed at developing students' strong character and noble character. For example, studying the yellow book does not only aim to understand the text, but also apply it in everyday life.

2. Classification of Santri Based on Initial Competencies
Description:
The grouping of students into Ula (basic), Wustho (intermediate) and Ulya (advanced) levels is carried out based on an initial evaluation. This evaluation is designed to measure the students' initial competency, both in their ability to read the Koran, understand Arabic texts, and memorize them.
- Realization:
This classification system facilitates learning that is appropriate to the ability level of each student. This prevents them from feeling frustrated or learning gaps. For example, students who have high competency can immediately enter the Wustho level without needing to repeat basic material.

3. Student-Centered Learning Approach
Description:
The competency-based curriculum places students as learning subjects, while teachers act as facilitators who guide students to develop competencies independently.
- Realization:
At the Miftahul Huda Islamic Boarding School, method sorogance allows students to study individually with intensive guidance from the ustadz. Students are given the freedom to study the book at a pace that suits their abilities. This approach fosters learning independence and personal responsibility in mastering the material.

4. Variations in Learning Methods
Description:
Diverse learning methods are very important in supporting the successful implementation of CBC, especially in the Islamic boarding school environment.
- Realization:
This Islamic boarding school applies various methods, such as:
  - Bandongan Method: The teacher reads a book with in-depth explanations, while the students listen and take notes.
  - Sorogan Method: Students read the book independently in the presence of the ustadz, who then provides corrections and explanations.
  - Deliberative Discussion: Study groups are formed to discuss fiqh issues or other material, train students to think critically and collaborate.
  - Spiritual Practices: Tariqah practices such as congregational dhikr and shalawat strengthen the spiritual and emotional aspects of the students.

5. Practice-Based Authentic Assessment
Description:
Assessment in the competency-based curriculum in Islamic boarding schools is not only in the form of written exams, but also real practice-based evaluations that reflect the achievement of spiritual and academic competencies.
- Realization:
This authentic assessment is carried out through:
  - Daily worship practices such as congregational prayers, dhikr, and

memorizing prayers.

- The ability to read and understand the yellow book, which is tested through sorogance.
- Active involvement in major activities such as manaqiban, where students practice their ability to read Sufism literature directly.

6. Teacher's Role as Facilitator and Role Model
Description:
Teachers at Islamic boarding schools not only function as teachers, but also as role models in everyday life. The success of KBK really depends on the teacher's ability to facilitate and direct students to achieve competency.

- Realization:
Teachers at Miftahul Huda are known to be disciplined, friendly and dedicated. They not only teach theory, but also guide students in aspects of worship, ethics and social relations. For example, teachers accompany students in group dhikr activities every evening, showing a commitment to holistic education.

7. Continuous Monitoring and Evaluation
Description:
Continuous monitoring and evaluation helps identify progress and challenges in implementing a competency-based curriculum.

- Realization:
This Islamic boarding school implements a monitoring system through records of student progress which are evaluated every month. Teachers evaluate students' memorization, book reading and worship practices regularly. This evaluation does not only focus on results, but also on the process, so that students who experience difficulties receive additional guidance.

8. External Support: Parents and Alumni
Description:
Successful implementation of the curriculum also involves the active role of parents and the alumni community.

- Realization:
Parents are involved through regular meetings to provide feedback regarding the students' development. Meanwhile, Islamic boarding school alumni often contribute through guidance, training, or organizing activities such as manaqiban. This support creates an inclusive educational ecosystem and supports student learning.

Conclusion
The Miftahul Huda Gading Malang Islamic Boarding School has successfully implemented a competency-based curriculum through a mature strategy, including:

1. Clear understanding of goals.
2. Flexible student grouping system.
3. Student-centered learning approach.
4. Use of varied and relevant learning methods.
5. Authentic assessment based on real practice.
6. The role of the teacher as a facilitator and role model.
7. Continuous monitoring to evaluate progress.
8. Active involvement of parents and alumni.

This Islamic boarding school not only produces students who are intellectually intelligent, but also spiritually and socially tough, making it an integrated and holistic competency-based education model.

CONCLUSION
The conclusion of this journal is that the Miftahul Huda Gading Malang Islamic

Boarding School has succeeded in integrating the traditional Islamic boarding school educational approach with the principles of the Competency Based Curriculum (KBK) to create students who have balanced academic, spiritual, moral and social competencies. The curriculum implemented is divided into three levels, namely Ula (basic), Wustho (intermediate), and Ulya (advanced), with each level having a different competency focus. The Ula level emphasizes the basic ability to read the Koran, understand monotheism, and understand the basics of Arabic grammar. Meanwhile, the Wustho level places more emphasis on understanding tafsir, hadith, and basic jurisprudence laws, and the Ulya level focuses on mastering advanced jurisprudence, hadith, and balaghoh.

The strategy for implementing CBC in this Islamic boarding school includes a clear understanding of objectives, various methods such as bandongan, sorogan, and deliberative discussions, as well as a student-centred approach. Assessment is carried out through authentic methods that focus on real practice, such as memorization, congregational prayers, and involvement in spiritual activities. Apart from flexible learning methods, teachers act as facilitators who accompany and motivate students to have a high enthusiasm for learning and spirituality. Support from parents and alumni is also an important factor in the successful implementation of this KBK.

Through implementing this strategy, the Miftahul Huda Gading Malang Islamic Boarding School has succeeded in creating an educational environment that is inclusive, holistic, and focuses on developing students' competencies. Periodic evaluations are carried out to monitor the development of students, both in terms of academics and their religious practices. Support from various parties, such as family and alumni, helps strengthen the educational process, which makes this Islamic boarding school a successful example of combining traditional education with KBK as an educational model that is relevant to the needs of society and the challenges of modern life.

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