



IMPACT OF SUBJECT CHANGES AT DINIYAH ISLAMIC BOARDING SCHOOL

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Abstract:

The purpose of this writing is to find out: (1) The impact of changing subjects on learning planning at Madrasah Diniyah Pondok Pesantren Miftahul Midad Lumajang. (2) The impact of changing subjects on the learning process at Madrasah Diniyah Pondok Pesantren Miftahul Midad Lumajang. (3) The impact of changes in subject matter on learning outcomes at Madrasah Diniyah Pondok Pesantren Miftahul Midad Lumajang. This study uses a type of field research with a qualitative research design. The results showed that changes in subjects from the 2014-2015 school year to the 2022-2023 school year led to improvements in the subject structure in the form of adding subjects at the Ibtidaiyah and Tsanawiyah levels. Increasing the quantity and quality of subjects at both levels has an impact on problems: (1) equating teaching material in one subject with different teachers at each level, (2) study time and, (3) assessment of learning outcomes. Alternatives taken by madrasah diniyah to overcome this problem while improving the quality of learning are pursued through new policies by forming: (1) subject teacher meetings, (2) scheduling rote submissions once every two weeks and (3) forming Takhossus Kitab Kuning and Reading Al-Quran classes Koran. The process of changing subjects is carried out based on the evaluation results which are routinely carried out at the end of each school year

Keywords: *School-Based Management, quality of learning implementation, Mandarin*

INTRODUCTION

The change marks an improvement. Improvements in the context of this paper are intended to improve the quality of learning through changing subjects. In the learning process, the choice of subjects used as curriculum content is also an important matter to study and evaluate as a form of internal madrasah creativity and innovation while still referring to applicable regulations and curriculum development principles.

In this regard, it is important to refer to some research on the curriculum in madrasah diniyah or pesantren. In this case, the results of Khudrin's research show that the implementation of curriculum management at Madrasah Diniyah Al-Aziz goes according to the principles of curriculum management which were internalized by the madrasah curriculum development team internally including the head of the madrasah, the head of the madrasah curriculum area and several teachers. Umam also pointed out

that the construction of the four madrasah curricula in Jombang refers learner-centred learning designs by focusing on subjects.

This research complements curriculum studies in Islamic education institutions both in madrasahs and pesantren. Based on several studies and the fact that there is an impact of changing subjects at Madrasah Diniyah Miftahul Midad Islamic Boarding School, this paper wants to add to and expand the scope of previous studies by focusing on the impact of changing subjects on Madrasah Diniyah Pondok Pesantren Miftahul Midad Lumajang which is influenced by several factors. The focus is on the processes and reasons that led to the changes in subjects that have occurred over the last nine years.

RESEARCH METHODS

This research uses a descriptive qualitative research type. The researcher obtained the data through interviews with the vice principal of the madrasah diniyah and the Madrasah Principal's Advisory Council and teaching teachers. Besides that, the researchers also obtained document data in the form of books resulting from the Special Team deliberations from 2014-2015 to 2022-2023. The two data sources are references used to find out the processes and factors of changes in subjects that occur at Madrasah Diniyah Pondok Pesantren Miftahul Midad.

RESULTS AND DISCUSSION

Early Madrasah Curriculum Development

Experts define the curriculum in various ways. Muhaimin summarizes it in three categories. First, the curriculum emphasizes the content of lessons. Second, the curriculum emphasizes the learning process or experience. Third, the synthesis of both. The difference in the focus of emphasis in the definition of curriculum shows the development of curriculum studies.

Toto explained that the curriculum paradigm includes educational programs and products as the expected outcomes and student learning experiences. The implementation of the subject change program requires good cooperation between madrasah diniyah and teachers. Without good cooperation, whatever form the program takes will not run effectively and efficiently because in practice the implementation of the program is the teacher. In other words, responsibility and good cooperation between all components of the madrasah are the most important things in implementing the planned and agreed program.

Curriculum development applies at all levels of education, including in madrasah diniyah. Because madrasah diniyah is also a part of the national education subsystem. The Law on the National Education System has provided clear acknowledgement of religious education whether it is organized by the government or the community. The form can be in the form of diniyah, pesantren and the like and can be held through various channels (formal, non-formal and informal) (Rasyida, 2022).

As part of national education, madrasahs have developed for a long time and experienced different dynamics than those in other countries. Abuddin Nata outlines the general classification of madrasahs in two forms. First, madrasahs as public schools with religious characteristics consisting of elementary schools, tsanawiyah madrasahs, and aliyah madrasahs. The majority of these Madrasahs have state status, and the rest are private. Second, madrasah diniyah whose curriculum consists of religious subjects, namely the Koran, al-Hadith, Fiqh/Usul Fiqh, Aqidah Akhlak, Islamic Cultural History

and Arabic.

The explanation regarding the madrasa curriculum is in line with the Regulation of the Minister of Religion (PMA) of the Republic of Indonesia Number 13 of 2014 concerning Islamic Religious Education. The PMA explained that madrasah diniyah has a minimum curriculum that includes several religious subjects, including the Koran, al-Hadith, Fiqh, Morals, Islamic Cultural History, and Arabic.

This explanation provides an understanding that curriculum development in madrasah diniyah is very possible because madrasah diniyah is part of the national education system and the curriculum development carried out can be adapted to the local conditions of madrasah diniyah. Because every madrasah diniyah has its character and characteristics, especially madrasah diniyah which are based on Islamic boarding schools.

The Impact of Changing Subjects in the Miftahul Midad Lumajang Madrasah Diniyah Islamic Boarding School

Madrasah Diniyah Pondok Pesantren miftahul midad lumajang is under the auspices of the miftahul midad foundation. This foundation is one of the units of the Miftahul Midad Lumajang Islamic Boarding School. At its inception, the teaching system at this madrasa still followed the traditional pesantren teaching model of reciting bandongan books. In addition, this madrasa also does not yet have class levels, selection of entrance exams, semester exams, report cards and certificates. Even the graduation of students who complete their studies is marked by the awarding of a graduation certificate. In its development, madrasah diniyah arranged class levels for students into three classes, namely class 1, class 2, and class 3 which were based on the ability of students according to the results of the entrance exam selection.

A more systematic stratification only started in 1998, namely the formation of Tsanawiyah and Aliyah education levels. Each level consists of three grade levels. This development continued in the following year. In 1999, there was an additional level called the Special Program (PK) level. This level is specifically for beginner students who are new to the science of religion. In other words, this program is specifically designed for female students who have never previously received religious education at madrasah diniyah or Islamic boarding schools.

In the 2014-2015 school year, subjects at each level from PK to Aliyah contain different knowledge according to the level and depth of the material being taught. The fans of knowledge taught in the PK program include fiqh, nahwu, morals, monotheism, and khat-impla. At the Tsanawiyah level, the knowledge taught includes fiqh, nahwu and sharaf. Meanwhile, monotheism and morals are taught to grade 3 Tsanawiyah students as an addition as well as deepening. At the Aliyah level, the knowledge taught is interpretation, al-hadith, fiqh, nahwu and sharaf. While balaghah lessons are taught specifically for grade 3 aliyah students. This subject continues until the 2015-2016 academic year without any changes. Changes to the curriculum for the diniyah subject began in the 2016-2017 school year by adding moral lessons to grades 1 and 2 of Tsanawiyah. The difference is for class 1 using the Washaya book and class 2 using the Tasirul Khalaq book.

The changes to the subject curriculum refer to the results of the Special Committee Session (HSPK) which was carried out by the representative for the madrasah together with the Madrasah Assistant Principal Council (PKM). Then the results of the trial will be submitted to the caregiver for approval. This is in line with the narrative

conveyed by Fatirul Aqli as deputy head of the madrasa that "changes in subjects that occurred were the result of a PKM board meeting with the Waka Madrasah. Even so, the dalem also contributed to this problem. He wants to maintain the salafi Islamic boarding school teaching system which is a legacy handed down by the abah kiai which must be maintained." Currently, the level of education at Madrasah Diniyah Miftahul Midad still consists of the Special Program (PK), Tsanawiyah level, and 'Aliyah level. In these three levels, the emphasis on religious material covers the fields of jurisprudence, morality, hadith, interpretation, nahwu-sharaf, mantiq and the science of the Koran. The subjects at each level of education and their class sequence can be seen in the following table

MADIN CURRICULUM CONTENT REVISION PLAN

NO.	KELAS	MAPEL	KITAB
1.	SIFIR	TAJWID	شفاء الجنان
		TAUHID	عقيدة العوام
		AKHLAQ	سيمة القلوب
		FIKIH	مبادي فقه 2&1
		BACA TULIS	يا ولدي
		PRAKTEK SHOLAT	فصلتان
2.	1 MI	TAJWID	تحفة الاطفال
		TAUHID	الخريدة البهية
		AKHLAQ	تنبيه المتعلم
		FIKIH	مبادي فقه 3
		NAHWU &	تسهيل الفهماء
		TARIKH	خلاصة نور اليقين 1
3.	2 MI	TAUHID	الجواهر الكلامية
		AKHLAK	وصايا الأباء للأبناء
		FIKIH	الدُرُّ الباهية
		NAHWU	متن الأجروميّة taqrirot
		SHOROF	الأمثلة التصريفية
		HADIS	الأربعين النووى
4	3 MI	TAUHID	فتح المجيد
		AKHLAK	تعليم المتعلم
		FIKIH	فتح القريب 1
		NAHWU	منظومة الدرّة البيّمة
		SHOROF	شرح كيلاني
		HADIS	الترغيب والترهيب
5	1 MTs	TAUHID	كفاية العوام
		FIKIH	فتح القريب 2
		NAHWU	العمريطى
		SHOROF	نظم المقصود
		TARIKH	دروس التاريخ 1
		MUSHTOLAH HADIS	منظومة البيقونية

6	2 MTs	NAHWU SHOROF	الفية ابن مالك
		USHUL FIQH	تسهيل الطرقات
		FAROIDH	عدّة الفارض
		AL F'ROB	قواعد الاعراب
		USHULUT TAFSIR	مظرف البشير
7	3 MTs	NAHWU SHOROF	الفية ابن مالك
		BALAGHOH	الجوهر المكنون
		QOWA'IDUL FIQH	فرائد البهية
		MANTIQ	السلم المنورق

By looking at the facts above, it can be said that curriculum changes at Madrasah Diniyah Pondok Pesantren Miftahul Midad since 2002 until now have not been carried out thoroughly. However, it only occurs at certain educational levels and subjects or in the form of adding and subtracting subjects at each level. This indicates that the changes made contain improvements to improve the quality of learning and graduates.

Factors for Change in Madrasah Diniyah Subjects at the Miftahul Midad Lumajang Islamic Boarding School

Curriculum changes are taking place slowly to improve the quality of learning. Systematization of the Miftahul Midad Islamic Boarding School's Madrasah Diniyah curriculum began to be directed in 2002. In the restructuring process, several factors could be identified as factors driving curriculum changes. First, the dual status as a santri. In this case, madrasah diniyah students also have the status of santri in a formal education institution belonging to the foundation which is under the auspices of the Miftahul Midad Islamic Boarding School. This fact also marks the form of Islamic boarding school-based knowledge integration organized by the Miftahul Midad Islamic Boarding School unit. Thus it is very difficult to implement a curriculum that is the same as the Miftahul Midad Madrasah curriculum. So the curriculum in Madrasah Diniyah places more emphasis on mastering basic knowledge that is adapted to each level.

Second, the background of the students who come from various regions. The study of the yellow book at the madrasah diniyah uses Pegon Javanese. Pegon Javanese is also part of the pesantren tradition. non-Javanese students often experience difficulties in understanding the meaning of books in Pegon language. This difficulty is one of the problems experienced by almost all non-Javanese students. This means that the diversity of origin of the santri is also directly related to the language problems they experience when studying the yellow book at Islamic boarding schools. However, this problem is not a significant problem because almost all non-Javanese students experience this problem in their early years studying Islamic sciences at Javanese pesantren. Over time, they will be able to adapt to Pegon Javanese because it is supported by a family-friendly, intensive learning climate and environmental support that emphasizes the use of Javanese in daily activities.

Third, the short study time with the dense activities in it is also an obstacle experienced by students in maximizing the learning process. In addition, study time can also be seen from the addition of subjects at the Tsanawiyah and Aliyah levels. Increasing the number of subjects from 5 to 6 also has a direct impact on learning time which is

becoming shorter. However, this addition also had a positive impact on female students in the enrichment and deepening of the religious knowledge they acquired while studying at madrasas. Even so, the madrasas also made another alternative by establishing the Madrasah Diniyah Deliberation Council (forum muraja'ah) and also the Lajnah Bahtsul Masa'il (LBM) which has a function as training for shoring books as well as discussion of polar bahtsul (discussing the book) in order to improve the reading quality of female students. Early Madrasah. The two alternatives are carried out without reducing the study time of students in madrasah diniyah because the implementation is scheduled with additional study time.

The three factors above are in line with the statement expressed by M. Khoirul Anam (advisory council of Madrasah Principals) that madrasas want to be like an advanced pondok and still maintain their salafism, but on the other hand they also want a formal school. So what is taken is the gist of it. The obstacle is also the short study time, 1 hour lesson 1 hour and a half including reasoning, muraja'ah, and meaning of the book. Meanwhile, female students also have different abilities in understanding the language of the book (Javanese meaning). Based on existing experience, most students have difficulty understanding lessons not only because of the short study time, but there are also many students who are not native Javanese, so they have difficulty understanding the meaning of books that use Pegon language. For this reason, a deliberation forum for madrasah diniyah and Lajnah Bahtsul Masa'il (LBM) was held to help increase understanding.

The description above provides an understanding of the internal problems experienced by madrasas. This problem was then followed up as one of the considerations in formulating the madrasah curriculum and policies. At the curriculum level, the changes made are adjusted to the ability of students. This reason shows that the approach used in curriculum change refers to a humanistic approach that gives the main place to students. This is also a manifestation of creativity and innovation in developing the quality of madrasas which are oriented towards improving the quality of learning.

Not only that, the process of changing the curriculum carried out was in accordance with the principle of flexibility in the concept of curriculum development. Flexibility here means that a flexible curriculum is easily adjusted, changed, supplemented or reduced based on the demands and conditions of the ecosystem and environment

local capabilities, so not static or rigid. These efforts are carried out with the aim of achieving the vision of the madrasa, namely having good morals, discipline and achievement, and the mission is: a). To produce a generation of Islamic Salaf who are intellectual, faithful, have good morals and are pious, b). Creating products that are able to transform knowledge in various conditions of society, c). Growing appreciation and experience of Islamic teachings and national culture as wisdom in action.

CONCLUSION

Curriculum changes at Madrasah Diniyah Pondok Pesantren Miftahul Midad are pursued through two paths. First, the level of education and class level. Second, changes to several subjects at the Tsanawiyah and Aliyah levels. Madrasas also make other policies to maximize the learning process, namely by forming madrasah diniyah forums and Lajnah Bahtsul Masa'il (LBM) outside of madrasah diniyah class hours. Meanwhile,

the reason for changing the curriculum stems more from the condition of the students, including differences in the backgrounds of students from various regions, dual status (santri-students), and the problem of short study time with fairly dense activities. This reason indicates that the decisions taken by the madrasah in formulating curriculum changes are based on a humanistic approach, namely a student-oriented curriculum development approach.

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