

Curriculum Development in Islamic Boarding School

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Abstract

The development of the curriculum in Islamic boarding schools is currently experiencing significant developments. In the past, the curriculum at Islamic boarding schools only focused on religious issues, and considered learning there to be old-fashioned, but now the development has shifted from traditional revivalism to exploring it by combining several curricula, in this case Islamic boarding schools are responsive to changing times. Therefore, this discussion focuses on curriculum developments that occur in educational institutions around us with increasingly developing conditions, especially in Islamic boarding schools. The research method uses library research or literature study with a descriptive qualitative research approach. Meanwhile, the data collection technique here refers to literature study by analyzing books, research journals, literature notes, internet sites and so on related to the theme being studied. The findings show that the curriculum development process in Islamic boarding schools needs to implement curriculum integration such as that found in the Nurul Ummah Mojokerto modern Islamic boarding school which implements several curricula such as combining the international standard Madrasah Aliyah formal curriculum and the Egyptian Al-Azhar standard Madrasah Diniyah curriculum and the hidden curriculum. such as student extracurricular activities. Curriculum development here still adheres to the principles and goals to be achieved. This is done so that students can determine their interests and talents well. Seeing the very rapid development of the times, educational institutions such as Islamic boarding schools, which are considered ancient institutions, must develop and always improve their curriculum system to be better.

Keywords: *Development, Curriculum, Islamic Boarding School*

Introduction

Education is an effort to guide children from birth so that they can reach physical and spiritual maturity, in the interaction of nature and their environment. In education there are two important things, namely the cognitive aspect (thinking) and the affective aspect (feeling). Education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative and responsible (Nur kholis, 2013).

Islamic education in Indonesia is developing and changing rapidly and widely, giving rise to a variety of schools that teach everything from basics to cutting-edge and comprehensive thinking. Many domestic and foreign scientists are interested in how this academic institution will develop. Islamic boarding schools are a means of education and experience for Indonesian Muslims (Rahardjo, 1995). One of the oldest Islamic educational institutions in Indonesia, Pesantren teaches secular and religious subjects in a mutually beneficial manner. Islamic boarding schools play an important role in introducing and spreading Islamic principles to all Muslims in Indonesia (Usman, 2013). In this case, it is clear that Islamic boarding schools are

at the forefront in advancing Islamic values and cultural understanding in Indonesia. If managed well, this Islamic boarding school has the potential to become a major political and cultural force in the Muslim community in Indonesia. Islamic boarding schools also maintain close relations with the environment.

The existence of a relationship that connects the Islamic boarding school with the management of the ustadz is an institution that maintains high-level scientific traditions and understands the importance of disseminating scientific concepts in various contexts. reputation as (Sadali, 2020). When this social capital is built and completed, Islamic boarding schools will become centers of Islamic culture and learning. For this reason, developing educational concepts requires support from various elements in the educational chain, so that educational goals can be achieved well. One element that needs to be considered is the curriculum, because the curriculum is the basis for the learning process. If education is to develop, the curriculum must also be developed according to the needs of the times. Curriculum development cannot be separated from several aspects that can influence it, such as religious, political, ways of thinking, values, cultural, social aspects, student needs, etc. Because these aspects are things that will be taken into consideration in curriculum development. process (Rouf et al., 2020).

Curriculum development is one of the government's tasks in regulating and developing education. Apart from the government, curriculum development is also a task public, because it is the community who directly receives how the curriculum is implemented. So it is hoped that the community can contribute in thinking about developing the education curriculum in Indonesia (Bahri, 2017). Primarily a teacher, but with the rapid pace of technology, This does not mean that the role of teachers will be reduced. In fact, teachers' workload and responsibilities have increased due to this technology. Therefore, teachers must carry out their duties as central figures in education, as professional educators, and of course as curriculum developers.

From the various explanations above, this research focuses on discussing the concept of curriculum development in Islamic boarding schools. Even though there are several Islamic boarding schools that do not follow the government curriculum, curriculum development needs to be carried out, so that the quality and quality of education in Islamic boarding schools is guaranteed. This can also provide various information for readers, especially curriculum developers.

Method

The research method uses library research or literature study with a descriptive qualitative approach. While data collection techniques here refer to literature studies which are carried out by analysis of books, literature, records, and reports that are interrelated after solving problems (Moh. Nazir, 2013). So that in this approach the data processed is based on literature studies, by using literacy sources that can support a study put forward by the author (Zed M, 2008). This literature study or library research contains theories that are relevant to research problems and function to build concepts or theories that form the basis of studies in research (Wiratna Sujarweni, 2014). Literature study or literature study is an activity that is required in research by gathering materials related to research derived from books, scientific journals, literature, and other publications that are worthy and describe the data through several opinions of experts. And the main goal is to develop the theoretical aspects and aspects of practical benefits (Sukardi, 2013). And the reason for using library research is because library research is a separate stage for conducting preliminary studies in order to understand more deeply the new phenomena that are developing in society. Then the second reason, library data remains relevant and reliable for answering research. Researchers also need data from various literary sources in the form of

books, previous research journals as a source of research data to obtain a theoretical basis regarding the problem being studied. So, by using this research method, the author can easily solve the problem to be examined.

The focus of the problem here is to find out how curriculum developments are happening around us, especially in Islamic boarding schools. The steps taken by the author are to collect and analyze sources (books, journals or scientific literature, research reports, internet sites, etc.) related to the title or theme being researched. Then review or criticize the sources that have been obtained by looking at the contents of the book or abstract of the journal article to find out whether the contents of these sources are related or not to the theme being researched by the author. This research examines knowledge, ideas, or findings contained in the literature so as to provide theoretical and scientific information related to the curriculum in Islamic boarding schools. And look for arguments or facts and theories that can support the research. So, you can interpret the results in the research conducted by the author.

Results

Curriculum development in Islamic boarding schools is currently experiencing significant development. In the past, the curriculum at Islamic boarding schools only focused on religious matters, but currently the development has gone from traditional revivalist. From the various explanations available, it can be concluded that Islamic boarding schools always respond to changing times. This can be realized using two steps, such as: revising the curriculum by adding general subjects and creating educational institutions and facilities for general education needs.

As for examples of Islamic boarding school PAI curriculum development, the speaker will give an example of what happened at the Nurul Ummah Mojokerto Islamic Boarding School which is in Kembang Belor village, Pacet subdistrict, Mojokerto regency. The implementation of curriculum development in the Nurul Ummah Islamic boarding school uses an analysis pattern using an integrated curriculum model. Namely, there is an integration between the revised K13 in the application of formal education and the application of the early *mu'adalah* diniyah education curriculum. The integrated curriculum is basically problem solving, namely social problems that are considered important for students. So, in this case a resource unit is created which includes teaching materials, learning activities and other resources such that students have the freedom to choose a program that is suitable for their talents and interests in developing their creativity.

The teaching materials consist of several curricula, namely by combining the international standard Madrasah Aliyah formal curriculum and the Al-Azhar Egypt standard Madrasah Aliyah curriculum and hidden curriculum such as student extracurricular activities. Santri activities are carried out starting from Islamic boarding school activities to all activities that have been structured and systematically arranged. The learning system has several components that must work together so that educational goals can be achieved well, including these components, namely teachers, learning objectives, learning strategies, materials and learning evaluation. As for other resources, students are given the freedom to determine their desires according to the student's talents and interests, and the boarding school provides these facilities. In order for these things to be achieved, the importance of actualizing good character is emphasized in every learning activity or recitation of the book. The kaffah character can be achieved if there is integration between the spiritual and intelligence aspects or what is called the *dhikr* and thought aspects (*fikr*).

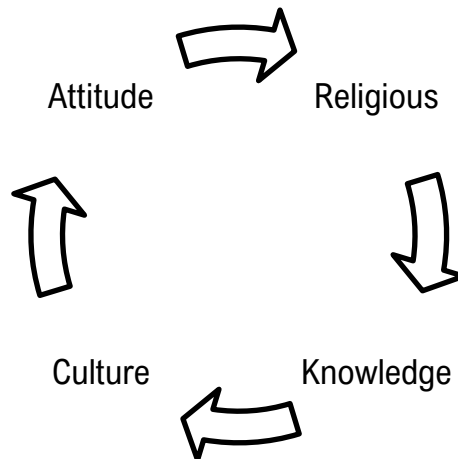


Figure 1. The Values Contained In Islamic Boarding School Education

The teaching materials taught in the formal curriculum have no differences or changes to the national Cultural Education curriculum, only the emphasis is on developing the character of students through a scientific approach. Meanwhile, the Mudalam curriculum contains subjects taught that are matched with material that supports students to be able to continue their education in Middle Eastern countries, especially Egypt and Morocco. The learning process in the integrative curriculum has character referring to the Islamic boarding school's vision and mission, namely implementing the system strictly and responsibly and all learning components complement each other so that they can produce a good impact. Meanwhile, resource units or other sources support the education and curriculum at the Nurul Ummah

Islamic boarding school, namely with all activities such as hidden curriculum, Islamic boarding school culture, for example the habit of praying at night, the habit of daily istighasah, a disciplined attitude in carrying out duties and obligations, the self-development of students which is supported by extracurricular activities.

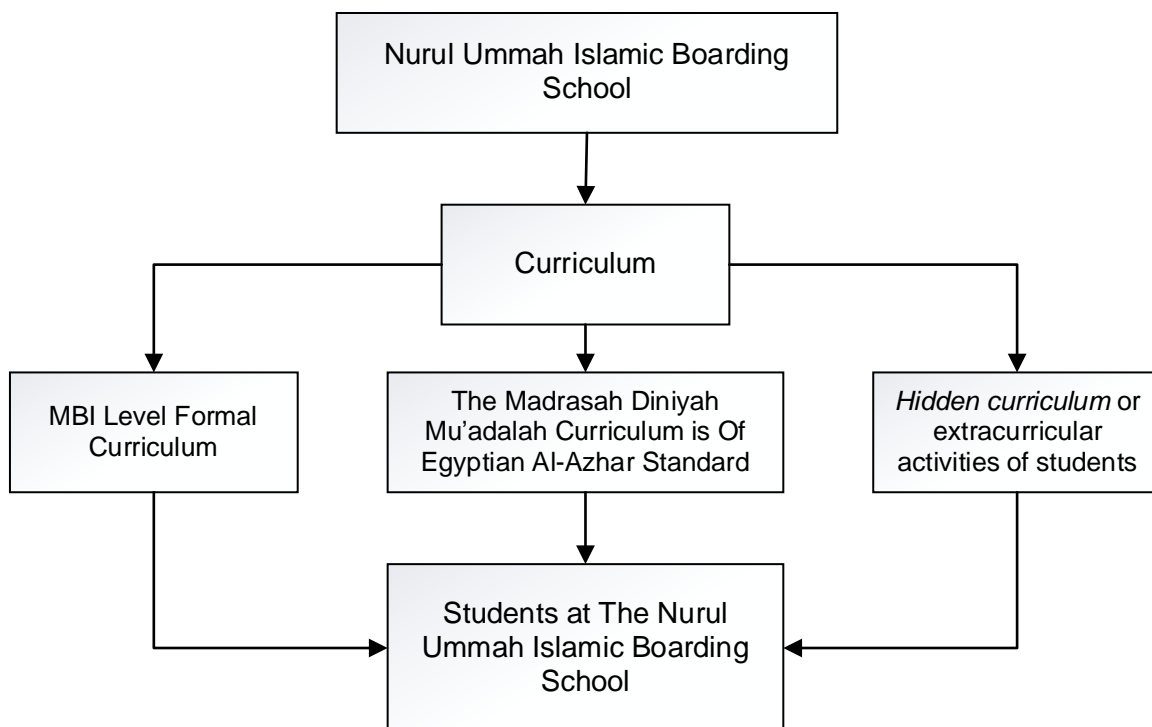


Figure 2. Nurul Ummah Islamic Boarding School Education Curriculum

Discussion

Islamic Boarding School

Islamic boarding schools are the oldest educational institutions in Indonesia, which have produced many ulama in Indonesia. Not a few Islamic boarding schools have produced many Islamic figures. The term pesantren is taken from the word "*santri*", which is said to mean the word "*santri*" as a student in Javanese. Meanwhile, the meaning of hut is taken from Arabic, namely "*funduq*" which means lodging. According to historians, the emergence of Islamic educational institutions was at the end of the 18th century AD and the beginning of the 19th AD. Islamic boarding schools were led by a Kyai who regulated all life in the boarding school from regulations to existing systems. Several elements are the differences between the boarding school and other educational institutions, namely:

1. Dormitory as a place for students to live
2. There are santri, namely student or pupils at the boarding school
3. The mosque is the center of activities at the dormitory, from worship activities to other things
4. A Kyai is a boarding school leader or someone who has more abilities in terms of religion and charisma
5. The yellow book (*Kitab kuning*) is the main reference source in Islamic studies (Syafe'i, 2017).

Since its inception, Islamic boarding schools have had various forms, not only in their names but also in their educational systems, which have several differences. According to M Sulthon and Moh Khusnuridlo, Islamic boarding schools can be classified into several types when viewed from the curriculum and material taught, such as:

1. Islamic boarding schools that provide formal education, using the national curriculum, which have religious schools or have public schools, such as the Tebuireng Islamic Boarding School in Jombang
2. Islamic boarding schools that provide religious education in the form of a madrasa and teach general sciences, which do not use the national curriculum in their application, such as the Darussalam Islamic Boarding School in Gontor.
3. Islamic boarding schools that only teach religious knowledge in the form of Madrasah Diniyah (MD), such as the Lirboyo Islamic Boarding School in Kediri.
4. Islamic boarding school which is only a place of study.

In the perspective of the level of progress and modernity, according to Sulaiman, Islamic boarding schools are divided into 2 types, namely:

1. Modern Islamic boarding school which has the following characteristics:
 - a. The leadership style in Islamic boarding schools tends to be more corporative;
 - b. The modern Islamic boarding school education program is based on religious education and general education;
 - c. Sources of religious education material are taken from classical and non-classical books;
 - d. The methods used in implementing education mostly use modern and innovative learning;
 - e. Kiai and santri have a relationship that tends to be personal and collegial;
 - f. Santri have an individualistic and competitive life.
2. Traditional Islamic boarding schools have the following characteristics:
 - a. Education management tends to be in the hands of kiai as central leaders, as well as owners of Islamic boarding schools;

- b. Traditional Islamic boarding schools teach only religious knowledge (Islam);
- c. The source of educational material is taken from classical Arabic books or what is usually called the yellow book;
- d. The education system uses traditional systems, such as the weton system, or bandongan and sorogan;
- e. Kiai, ustadz and santri have a relationship that tends to be hierarchical;
- f. Santri tend to have a communal and egalitarian life (Komariah, 2016).

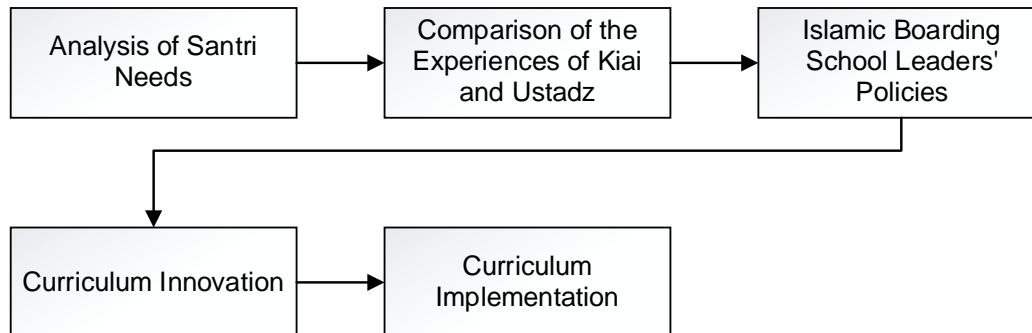


Figure 3. Stages Of Formulation Of Islamic Boarding School Curriculum Integration

Meanwhile, according to Zamarkhasyi Dhofier in Kompri, the division of Islamic boarding schools is divided into two, namely:

1. Salaf Islamic Boarding School, which is an Islamic boarding school institution that still maintains the teaching of classical books as the core center of education. Meanwhile, the madrasa system was established only to facilitate the system used in the old form of Islamic teaching institutions, because this did not introduce the teaching of general knowledge.
2. Islamic boarding school Khalaf, which is an Islamic boarding school institution where the madrasa curriculum also includes general lessons, or Islamic boarding school which also holds types of public schools such as middle school, high school and even college within its environment (Saimima & Dhuhani, 2021).

From the various descriptions above, it can be concluded that Islamic boarding schools are a place to study for students who live in boarding schools or not, which have their own education system, namely more about religious learning, Kyai as public figures, and mosques as centers of activity, as well as books. -Classical books are the main reference source in Islamic studies.

Reviewing the various types of Islamic boarding schools, the Nurul Ummah Islamic Boarding School is included in the Modern Islamic Boarding class or often also called the Khalaf Islamic Boarding School which provides religious education in the form of a madrasa and teaches general sciences as well as in Islamic boarding school education. By using learning like schools in general, this Pondok can always develop its curriculum to be better, because the curriculum section is given breadth in developing its curriculum. This boarding school can certainly be compared to other formal educational institutions because in using the curriculum it has combined several curricula in one container. So this boarding school can be an option for parents to send their children to school, because apart from being able to learn religion well, they can also learn other general subjects well. The development of this curriculum can certainly eliminate the prejudice that studying at Islamic boarding schools only teaches religious lessons, but in reality you can learn general lessons as well which can be proven by the curriculum used at this Islamic boarding school. The hope is that this Islamic boarding school can become a good educational place so that it can produce cadres of people in the future.

Foundations And Principles Of Curriculum Development

The foundation or basis for curriculum development is a thought, assumption or principle that is the central point in the curriculum development process while still considering philosophical, juridical, psychological, sociological, scientific and technological foundations. According to several experts such as Omar M. Al-Toumy, quoted by Muhammad Zein, there are four foundations for curriculum development, such as religious, psychological, philosophical and social. Then according to S Nasution, quoted by Ahmad Janan, the basis for curriculum development is divided into four principles, namely philosophical, sociological, psychological, juridical and conceptual principles. (Safaruddin, 2015).

In curriculum development, apart from having a strong foundation, it must also have clear principles. Because these basic principles serve as direct guidance in educational activities and in other fields. The principles that will be used later in curriculum development activities are basically the laws that will animate a curriculum. The principles used when developing curriculum activities are basically laws that can animate a curriculum. Principles that have developed or principles that have been created themselves can be used in curriculum development. Therefore, it is not surprising that the use of curriculum in an educational institution has different principles, so that in curriculum development it is found that many principles are used. (Setiyadi et al., 2020).

In curriculum development there are many principles used. The types are divided into two, namely general principles and special principles. In general principles in curriculum development everywhere are almost frequently used. Apart from that, this general principle must be taken into account when referring to curriculum development because the principle is a principle that refers to curriculum development which is a strong landscape for realizing a curriculum that suits the needs of students, teachers and society as a totality of the combined components that build it. Meanwhile, special principles are principles that only apply in certain places and situations. And separately it refers to the principles used in developing curriculum components (Suswaningsih, 2018).

In general principles, there are five principles, namely: the principle of relevance, the principle of flexibility, the principle of continuity, the principle of practicality, and the principle of effectiveness.

1. The principle of relevance, namely when creating a curriculum, you should always pay attention to the needs of the surrounding community and students, so that it can be useful for students for the future. And according to the principle, there are two types of relevance, namely external relevance and internal relevance. Outward relevance means that the objectives, content and processes contained in the curriculum must be relevant to the demands, needs and developments that exist in society. Meanwhile, internal relevance is the existence of conformity between curriculum components, such as objectives, content, delivery process and assessment. And this internal relevance shows an integration in the curriculum.
2. The principle of flexibility is a principle that a curriculum should be flexible, because a good curriculum is a curriculum that contains solid things, but in its implementation is capable of adjustments according to regional conditions, implementation time and abilities and background. owned by students.
3. The principle of continuity is the existence of continuity in the curriculum, that is, the development and learning process of students can take place in an uninterrupted manner, but can be continuous, so that students do not feel bored with lessons that are carried out repeatedly because of continuity and value. ties between curricula from various levels of education.

4. Practical principles or efficiency are principles that must be used as well as possible, so that everything planned in learning can run according to the goals to be achieved more optimally and effectively (Ikhsan & Hadi, 2018).
5. The principle of effectiveness is a principle that refers to the extent to which the planned learning program can be achieved and implemented. And in this principle there are two aspects that need to be considered, namely: the effectiveness of teacher teaching and the effectiveness of student learning. If in the teaching aspect the teacher is not effective in teaching, teaching materials and programs, then this can be used as material in developing the curriculum in the future so that the planned teaching and learning activities can run well. Meanwhile, the aspect of student learning effectiveness relates to the goals that have been planned being achieved and running well, so that they are able to produce results by achieving educational goals (Shofiyah, 2018).

Meanwhile, special principles are principles that only apply in certain places and situations. And separately it refers to the principles used in developing curriculum components such as objectives, content, methods, and evaluation. This principle is used because each type of education level has different characteristics in several aspects. So that its use can give rise to unique principles that are appropriate to the situation and conditions in place. And below there are several principles of curriculum development, including: (Setiyadi et al., 2020)

1. Principles relating to the goals of education, namely regarding the goals of education, and the educational goals in question are long-term, short-term and medium-term goals. And the formulation of educational objectives is based on government provisions and policies which contain objectives and strategies in educational development..
2. Principles relating to the selection of educational content, namely the principle of selecting educational content that is in accordance with educational needs that have been determined by curriculum planners, requiring consideration of several things such as:
 - a. Requires a translation of the goals of education and teaching into a specific and simple form of learning outcomes.
 - b. The content of learning materials must include attitudes, knowledge and skills.
 - c. A teacher's book manual is needed to arrange curriculum units in a logical and systematic sequence as an explanation of the organization of teaching materials and tools in detail by providing learning domains such as attitudes, knowledge and skills simultaneously in a sequence of learning situations (Setiyadi et al., 2020).
3. The principle relating to the selection of teaching and learning processes is that it is necessary to pay attention to things like this, namely:
 - a. Are the methods used in teaching and learning suitable for the learning process?
 - b. Does the method used provide varied activities so that it is able to cater to individual differences in students?
 - c. Can the method used provide a multi-level sequence of activities?
 - d. Is the method used capable of activating students, teachers or both?
 - e. Is the method used able to provide the development of new abilities for students?
 - f. In learning skills, learning activities are really needed that emphasize learning by doing as well as learning by seeing and knowing.
4. Principles relating to media and teaching aids are principles that use media and aids in learning, so that they are able to realize a teaching and learning process that can run effectively and efficiently. Because with the existence of learning media and learning tools, students will be able to understand better, because a student will be younger in understanding what the teacher explains when the teacher uses learning media. And there are several principles that can be used in using learning media, such as:

- a. If learning media is to be made, then you must pay attention to how it is made, and who makes it, as well as the costs and time required, so that you can achieve efficiency in making it.
 - b. In what form is the learning media organized, is it in the form of a module or another form?
 - c. How to apply learning media in learning so that it can be understood by students?
 - d. Good results are provided by providing learning methods that are appropriate and suitable for students so that students are able to understand them easily (Setiyadi et al., 2020).
5. Principles relating to evaluation. Because evaluation is an important part that cannot be separated from learning. And the evaluation principles that must be considered in curriculum development are comprehensive, objectivity, educational, cooperative (helpful), accountability (responsibility), and practical. In evaluation activities, there are five phases that curriculum developers must pay attention to, namely those related to evaluation planning, development of evaluation tools, data collection, processing evaluation results, reports, and utilization of evaluation results (Setiyadi et al., 2020).

With the principles in curriculum development, a curriculum developer has a guide in educational activities. So it is hoped that in the future the curriculum that has been developed can be made even better. In these principles, the Nurul Ummah Islamic Boarding School certainly uses these principles so that the curriculum development process can run well. Based on the principle of relevance, the Islamic Boarding School has answered the challenge that Islamic Boarding Schools can also implement a curriculum other than religious matters, which is proven by implementing general learning as well, so that parents do not need to be afraid that their children will only be taught religious lessons at the Islamic Boarding School. Based on the principle of flexibility, Pondok applies flexibility for its students by having the freedom to choose programs that suit their talents and interests in developing their creativity, so that students can have more freedom to channel what they are interested in without fear of restrictions in expressing themselves.

Apart from these principles, there are also other principles such as the principle of continuity, where in this principle, the Boarding School has created systematic time management so that one activity and another can run well, starting from when the students wake up until they go to sleep, the time has been determined in such a way. . By doing this, it is hoped that the students will not get bored with carrying out existing activities, because the students will not only study in class but carry out other activities outside the classroom which also provide education for the students. On the principle of practicality or efficiency, Pondok applies this principle by combining the curricula used in one container so that there is efficiency in energy and time to implement all of the curriculum to be applied to students at Pondok. By doing this, of course the Pondok can determine the time well by giving each person time to implement the curriculum so that it can be useful for the students. As for the principle of effectiveness, the Cottage has certainly thought about the reasons for combining several curricula to be implemented at this Cottage. From this, students are given the freedom to determine their interests and talents, so that this will make existing activities run optimally because the activities carried out are in accordance with the wishes of the students. With the various existing principles, it is hoped that the Nurul Ummah Islamic Boarding School can make a major contribution to the education of the students studying there.

Concept of Curriculum Development in Islamic Boarding School

In the curriculum development process, Islamic boarding schools have their own authority in the process of preparing and developing their curriculum. In general, the pattern or concept of Curriculum development in Islamic Boarding Schools is divided into four forms, namely:

1. Curriculum in the form of Islamic Religious Education
At this level, the curriculum is expected to be able to make students proficient in learning Islamic religious education, which is usually called reciting the Koran. The levels in this phase can be divided into 2 parts, namely the simple initial level such as learning to read Arabic texts, especially the Al-Qur'an. Then at the next level, the students can choose several books to study with the guidance of the Kyai.
2. Curriculum in the form of experience and moral education
At this level, the curriculum is expected to raise awareness among students in practicing the moral values taught in the Koran phase by emphasizing several values such as a sense of brotherhood, sincerity and simplicity.
3. The curriculum takes the form of school and general education
At this level, Islamic boarding schools implement a school curriculum based on national education issued by the Ministry of National Education.
4. The curriculum takes the form of skills and courses
In this curriculum, Islamic boarding schools implement a curriculum in the form of skills and courses that have been programmed through extracurricular activities. It is hoped that the students can channel their abilities and talents in this activity.

The curriculum in the Islamic boarding school environment is a material for achieving the goals of Islamic Religious Education. Its scope includes the Koran and Hadith, moral beliefs, Fiqh or worship and history. So it can be concluded that the scope of discussion in the curriculum in Islamic boarding schools is that there is harmony and balance between the relationship between humans and God, as well as human relationships with other humans in their environment (Ni'mah, 2020). Curriculum development at Islamic boarding schools is carried out so that existing education does not lose relevance to the real needs that Islamic education will face because the dynamics of life are always developing rapidly. So this is done so that Islamic boarding school education continues to exist even though changes in times will always occur in the future. Islamic boarding school education was created on the basis of Islamic thought which aims to achieve educational goals based on Islamic principles (Ni'mah, 2020).

The four main aspects that apply in curriculum development within the scope of Islamic boarding schools, include:

1. Aims of Islamic Boarding School Education
Islamic boarding schools have the main objective, namely simply to learn how to carry out their obligations and serve Allah. In broad terms, it can be explained that the aim of Islamic boarding schools is to uphold morals, train and raise spirits, respect values related to humanity and spirituality, have honest behavior and good morals, and to prepare students who are simple and have a clean heart, and holy. This goal is of course the outline of the goals of Islamic boarding school education, while the Nurul Ummah Islamic Boarding School has the goals, namely:
 - a. To become a scholar who can illuminate Indonesia and the world
 - b. To be educated to become a leader of the world and his nation who will strive for the realization of prosperity and the upholding of justice
 - c. To become a large conglomerate that will contribute maximally to the realization of the welfare of the Indonesian nation, and
 - d. Become a qualified and responsible professional.

From these goals, of course the Nurul Ummah Islamic Boarding School has high hopes for its students to be able to realize this, so that is the reason for the combination of several curricula to be implemented at the Nurul Ummah Islamic Boarding School.

2. Learning Materials

Islamic boarding school guidelines for learning materials are based on classical books, such as: Nahwu and Sharaf, Fiqh, Ushul Fiqh, Hadith, Tafsir, Tauhid, Sufism and Morals and other branches of knowledge, for example: History and Balaghah. The division of books taught in Islamic boarding schools is divided into three groups, namely: basic, intermediate and major books. Currently, many Islamic boarding schools have included teaching about general science and general science is very important in Islamic boarding schools. Currently, Islamic boarding schools are also developing Islamic boarding school specializations in their teaching which are combined with other practical scientific disciplines through technological media so that the curriculum is not too academic in nature. So that by having this in Islamic boarding schools, this can be made into a center of Islamic strength which is expected to be useful with the demands of the modern world, both now and in the future.

From some of the existing learning materials, this learning is also taught at the Nurul Ummah Islamic Boarding School, but there are several additions that have become the identity of the boarding school, in the Diniyah Al-Azhar curriculum including: Islamic Education, Al-Qur'an Hadith, Akhida Akhlaq, Fiqh, History Islamic Culture, Citizenship, Indonesian, Arabic, Qiro'ah, Kitabah, Istima, Kalam, Mathematics, History, English, Writing, Listening, Reading, Speaking, Cultural Arts, Physical Education, Crafts, Mulok, Art of Reading the Qur'an, Physics, Chemistry, Biology, Geography, Economics, Sociology and Mathematics. Meanwhile, the Mujadi curriculum includes: Al-Qur'an and Tajwid, Tafsir (*Tafsir Jalalain*), Hadith (*Bulughul Maram*), Mustlahul a Hadist (*Qowaid Asasiyah*), Fiqh (*Fatqul Qorib*) Ushul Fiqh (*Waraqat*), Tauhid (*Aqidatul Awwam*), Akhlaq (*Ta'limul Mutallim*), Mahfudhat, Tarikh (*Nurul Yaqin*), Balagah (*Durulus Balaghah*), Insya' (*writing*), Nahwu Nadhari Theory (*Jurumiyah / Imrithi*) Nahwu Tatbiqi Practice (*Jurumiyah / Imrithi*), Sharaf Tatbiqi Practice (*Maqsud*), Sharaf Nadhari Theory (*Amsilah Tasrifiyah*), Imla'. Meanwhile, the Hidden Curriculum consists of student extracurriculars such as: scouting, Islamic boarding school student council, havara (monthly student magazine), Arabic sermons and English speeches, al-Banjari art activities, marawis art, the art of reading and writing the Koran, Olympic cycles, read and understand the yellow book. By having various curricula that serve as references, this certainly enriches knowledge which can be useful for students at Pondok in particular, because they can equip them to take part in various existing activities.

3. Learning Process

The learning process at Islamic boarding schools is generally carried out traditionally, namely through the sorogan and bandongan models. Which of these two models illustrates that the Kyai are active and the santri are passive. The sorogan model is a model where a student will face the Kyai face to face carrying a yellow book. Meanwhile, in the bandongan model, this model is more classic, where the model depicts the santri sitting around the Kyai, and the Kyai will explain the learning of the yellow book on a scheduled basis. Even though sorogan and bandongan are considered static, this method can also be given innovation in its application. This can be done by using the lecture method, discussion method, or question and answer method. So this can give someone maturity, attention and skills. Some of these activities are different and some are the same as what is done at the Nurul Ummah Islamic Boarding School, although the names are different but have the same meaning, however at this boarding school the education system is more modern where

each activity has a predetermined time and implemented systematically. All student activities are always supervised and controlled by the Islamic boarding school division, homeroom teacher, formal class teacher and room teacher.

4. Evaluation

There is an assessment or evaluation, namely as an evaluation material for whether the student is worthy of changing the book he is studying to the next level or not. Because many Islamic boarding schools have not implemented what has been implemented in modern education. So in the assessment system, the students themselves will assess whether they are worthy of changing books or not. A student's study time at an Islamic boarding school has no limits on how long he or she can study, so students have leeway in studying. If he is satisfied then he can complete his studies, but if he is not satisfied then he can continue his studies or move to another Islamic boarding school to seek and deepen the knowledge that he did not gain while at the Islamic boarding school. (Khoiriyah et al., 2020). For the implementation of the evaluation carried out at the Nurul Ummah Islamic Boarding School, it is carried out in a more modern systematic manner by carrying out evaluations which are divided into:

- a. Weekly evaluations, namely evaluations of each program carried out within a week including, Islamic boarding school evaluations, Mujadi program evaluations, student discipline evaluations, educator discipline evaluations. and so forth. Mandatory participants in the evaluation are the Islamic boarding school division, Islamic boarding school supervisors, formal homeroom teachers.
- b. Monthly evaluation, namely evaluation of each activity that has been carried out in the previous month. Evaluation participants are every teacher, whether formal or pre-school teacher.
- c. Evaluation every mid-semester, and
- d. Semester evaluation.

What marks the development of the curriculum at Islamic boarding schools is that it is based on various reforms in certain fields, such as the concept of new learning theories and changes in the community's desires for Islamic boarding schools. So that by developing the curriculum, it can accommodate various demands from various existing elements, by carrying out certain developments to suit current developments, such as implementing science and technology and information technology in it.

The existence of curriculum development at Islamic boarding schools can be seen in the development process from traditional to revivalist. From the various explanations available, it can be concluded that Islamic boarding schools always respond to changing times. This can be realized using two steps, such as: revising the curriculum by adding general subjects and creating educational institutions and facilities for general education needs (Khoiriyah et al., 2020).

Conclusion

The concept of Curriculum Development in Islamic Boarding Schools is a way in the curriculum development process in Islamic boarding schools which aims to make the educational process in Islamic boarding schools more advanced. The Islamic boarding schools themselves have different styles, ranging from classic cottages to modern cottages. Each of these styles has many differences in the education system, especially in terms of the learning process. Meanwhile, in developing the curriculum at the Nurul Ummah Islamic Boarding School, integration is implemented between several curricula, namely the international standard

Madrasah Aliyah curriculum and the Egyptian Al-Azhar standard Madrasah Aliyah curriculum and the hidden curriculum such as student extracurricular activities. By implementing this curriculum combination, Pondok aims to enable students to determine their interests and talents well.

In developing the Nurul Ummah Islamic Boarding School curriculum, several principles are maintained so that the development process can run well without straying from the goals to be achieved. Nurul Ummah Islamic Boarding School is included in the Modern Boarding School group because its education system is carried out systematically, by combining learning and general education, unlike classical boarding schools where the educational process has not been carried out systematically and does not study general lessons. So, with the development of the curriculum in Islamic boarding schools, this can become a reference for each Islamic boarding school if they want to develop their curriculum system to be better. Even though the curriculum system cannot be followed, this can be a reference for other Islamic Boarding Schools in improving their curriculum systems to be better. From the development of a more comprehensive curriculum, Islamic boarding schools will not be underestimated by all parents who want to send their children to further education.

Even though there is curriculum development, of course Islamic boarding schools will not have their identity eroded by developments over time. Islamic boarding schools must have planned and thought about what a good educational process would be for their students even though there is a combination of several curricula. So from this, modern or classic Islamic boarding schools are always responsive to changing times so that education in Islamic boarding schools is not left behind even though times have changed.

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