

MODERN ISLAMIC BOARDING SCHOOL CURRICULUM AND ITS EXAMPLE IN SAMBAS (PONPES MUHAMMAD BASUNI IMRAN)

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Abstract

This article was prepared with the aim of discussing the curriculum of modern Islamic boarding schools and an example of this is in Sambas district, namely, Muhammad Basuni Imran Islamic boarding school. By using the research library research method, the research results show that Muhammad Basuni Imran Islamic Boarding School refers to the Minister of Religion Decree Number 183 of 2019 concerning Islamic Education and Arabic Curriculum in Madrasah that the PAI and Arabic language curriculum in madrasah is gradually directed towards preparing students who have competence in understanding the principles of the Islamic religion, both related to moral beliefs, sharia and the development of Islamic culture, thus enabling students to carry out their religious obligations properly regarding their relationship with Allah SWT as well as fellow humans and the universe.

Keywords: Curriculum, Modern Islamic Boarding School, Muhammad Basuni Imran.

INTRODUCTION

The presence of Islamic Boarding Schools carries Islamic da'wah messages with the aim of producing cadres of scholars who are religious experts (*mutafaqqih fiddin*), have intelligent knowledge (*mutakallimin*) and who are able to stand on their own (*mutaqawwimin*). The significance of Islamic Boarding Schools as the basis of Islamic education cannot be ignored in the life of the Indonesian people and nation. This is because the Islamic Boarding School is a subculture that is present in the midst of community life (Qomariyah & Soeprajitno, 2016, p. 5).

According to Jamal Ma'mur 'The curriculum is the heart of education, because from it emanates the ideals of education and a portrait of the future of the nation. From the curriculum, future generations are intensively processed and fostered. From the curriculum will be born the expected quality and competence. And it is from this curriculum that the future of the nation is at stake, because the future cadres of the nation are born from this curriculum process '. Jamal Ma'mur Asmani, (2010; 19)

The Muhammad Basuni Imran Islamic Boarding School is considered to have

successfully implemented the school system using the KMA 183 curriculum. This can be seen from the profile of Madrasah institutions that are accredited superior (ESIM, 2023).

RESEARCH METHODS

The method used in this research is the *library* research method . The results of *library* research emphasize meaning rather than generalisation (Sugiyono, 2014). The *library research* method includes qualitative research which prefers to use in-depth analysis techniques, namely examining problems on a case-by-case basis, because qualitative methods believe that the nature of a problem will be different from the nature of other problems. (Echdar, 2017).

RESULTS AND DISCUSSION

Definition of Curriculum and Islamic Boarding School

In the 1955 Webster dictionary 'Curriculum' is given the meaning '*a. Course esp. A specified fixed course of study, as in a school or college, as one leading to degree. b. The whole body of courses offered in an educational institution, or department there of the usual sense*' Here the curriculum is specifically used in education and teaching, namely a number of subjects in schools or courses in colleges, which must be taken to achieve a diploma or degree. The curriculum is also defined as all the lessons presented by an educational institution. Nasution, (1995: 2).

Nana Syaodih (2004: 4) reveals, that according to the old view, the curriculum is a collection of subjects that must be delivered by teachers or studied by students.

The definition of the curriculum has undergone many developments, it is no longer just a number of subjects that must be followed or learned by students, but the understanding of the curriculum develops along with the times and the demands of society. While the boarding school M. Yacub (1993) defines: Pondok pesantren is an Islamic educational institution that is generally in a classical manner, teaching a master of Islamic religious knowledge through classical Islamic religious books (yellow books with Arabic writing in Old Malay or in Arabic). The books are usually the work of Islamic scholars in the middle ages.

Marwan Saridjo (1982: 9) in his book History of Islamic Boarding Schools in Indonesia explains that, pesantren is an Islamic educational institution that has at least 3 (three) elements, namely: (1) Kiyai who educates and teaches, (2) Santri who learn, (3) Mosque where to study.

The above opinion means that basically the boarding school is an Islamic educational institution, where the kiaiKiyai acts as a figure, because he thinks that the kiaiKiyai has high knowledge and is the central figure.

Pesantren Education System

Unlike the education contained in the general education system, in the pesantren education system, all pesantren depart from the same source, namely the Qur'an and Hadith, which are also Islamic teachings. However, there are philosophical differences between them in understanding and applying Islamic teachings in the field of education in accordance with the socio-cultural conditions of the community that surrounds them. These differences are basically based on differences in the view of life of the kiyai who leads the pesantren regarding the concepts of: theology, humans, life, human duties and responsibilities towards life, and education. Mastuhu, (1994:19)

Background of the establishment of PONPES Muhammad Basuni Imran

Muhammad Basiuni Imran Sambas Islamic Boarding School is taken from one of the names of a great scholar who has been worldwide, namely Muhammad Basiuni Imran. Syech H. Muhammad Basiuni Imran lived in the span of 1885-1976. Pondok Pesantren M.Basiuni Imran Sambas under the Tsafiuddin Islamic Education Foundation whose headquarters are in Pontianak, and has a branch representative board in Sambas, was pioneered by Mr. H. Hamidi Morsal (Alm) and the Sambas community on 02 September 1979 with the hope that students who study at the Pondok can follow in his footsteps.

M.Basiuni Imran Sambas Islamic Boarding School consists of 3 educational institutions or levels, namely: Islamic Kindergarten M. Basiuni Imran Sambas, Madrasah Tsanawiyah M. Basiuni Imran Sambas (MTs / Junior High School Equivalent), Madrasah Aliyah M. Basiuni Imran Sambas (MA / High School Equivalent).

Creating the quality of education at the pontren must be oriented towards the aspects of optimal, effective and efficient educational services to the community. Based on competitive competence. Santri are not only given formal education but also need to channel their talents and interests to develop their potential.

Extracurricular

Pesantren M. Basiuni Imran Sambas has extracurricular activities that can be followed by students including; Tahfidzul Qur'an, Art of Tilawatil Qur'an, Yellow Book Study, Calligraphy, Tahlil, Training for Funeral / Caring for the Dead, Khitobah, Muhadlarah (Speech / Da'wah Practice), Drum Band, Computer Training, PMR, Scouting, Paskibra, Angklung music, Youth Scientific Group (KIR), Hadrah Al Banjari Art, Arabic Language Course, English Language Course, Sports: Football, Pencak Silat, Volleyball, Table Tennis, Badminton, Sepak Takraw, and Badminton (Laduni, 2023).

PONPES Muhammad Basiuni Imran Curriculum Refers to KMA 183 of 2019

The PAI and Arabic curriculum is directed to prepare madrasah learners to be able to adapt to changes so that graduates are compatible with the demands of the times in building the nation's civilisation. The PAI and Arabic curriculum in madrasas is gradually directed to prepare learners who have the competence to understand the principles of Islam, both related to moral beliefs, sharia and the development of Islamic culture, so as to enable learners to carry out religious obligations properly related to relationships with Allah SWT and fellow humans and the universe (KMA, 2019).

This religious understanding is internalised in learners, so that religious values become a consideration in how to think, behave and act to respond to the phenomena of this life. In addition, learners are expected to be able to express their religious understanding in living together with multicultural, multi-ethnic, multi-religious views and the complexity of life in a responsible, tolerant and moderate manner within the framework of the Indonesian nation and state based on Pancasila and the 1945 Constitution (KMA, 2019).

The development of madrasa education refers to the following pillars: 1) religious pillars, namely Islamic religious values must inspire and colour the practice of madrasa education; 2) nationality, namely the practice of madrasa education must not be separated from the context of the life of the nation and state in the framework of strengthening the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution and the Unity in Diversity of Eka; 3) independence, meaning that the pattern of management and development of madrasa education relies on its own strength and confidence, without relying on other parties as a manifestation of education from, by and for the people as the initial development of madrasa; 4) keumatan, namely madrasah education must be close to the people, can feel the pulse of people's lives and serve the needs of the people; and 5) modernity, meaning that madrasah management always follows the times, adapting advances in science, technology and communication, but still maintaining good traditions and continuously developing better traditions as the identity of the Indonesian nation. The five pillars are taken into consideration in the governance of madrasah development.

The PAI and Arabic curriculum is developed through strengthening madrasah governance by: 1) Strengthening the teachers' working system to be more collaborative; 2) Strengthening madrasah-based management through strengthening the management skills of the madrasah head as an educational leader; 3) Strengthening facilities and infrastructure for the benefit of management and the learning process; 4) Acculturation of Islamic values in the management and practice of education; and 5) Making students the main focus as recipients of the positive impact of policies and technology utilisation.

The objectives of PAI and Arabic Language Curriculum Development are as follows: 1) Islamic Religious Education The development of PAI curriculum aims to prepare Indonesian people to have a moderate, inclusive, cultured, religious mindset and attitude and have the ability to live as individuals and citizens who are faithful, pious, noble, productive, creative, innovative, and collaborative and able to be part of the solution to various problems in the life of society, nation, state and world civilisation. 2) Arabic Language The development of the Arabic Language curriculum aims to prepare students who have the ability to use Arabic as a global communication tool and a tool to explore religion from authentic sources which generally use Arabic and through the process of the scientific chain (isnad) which continues to connect to its original sources, namely the Qur'an and Hadith (KMA, 2019).

CONCLUSIONS

From the discussion above, it can be concluded that the boarding school curriculum, especially those implemented by PONPES Muhammad Basuni Imran, still exists today, this can be seen from the increasing number of santri and santriwati every year and is proven through superior accreditation through the implementation of KMA 183 of 2019.

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