

**ISLAMIC BOARDING SCHOOL CURRICULUM IN INDONESIA:
A Case Study in Islamic Boarding School in South Kalimantan**

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Abstrak

Islamic boarding school as traditional Islamic education institution is an invaluable part of Indonesian national education system. This education institute has been able to show itself freely according to society needs and epoch demand without losing its essential identity as *tafaqquh fiddin* institution. The important factor that sustains this condition can be seen from the curriculum aspect. Therefore, this article is intended to investigate Islamic boarding school curriculum in Indonesia, especially at Islamic boarding school case in South Kalimantan. This Islamic boarding school curriculum is focused on written curriculum both scientific study and the specific books. This study also shows how Islamic boarding school curriculum model as responding to national education curriculum development in Indonesia.

Key words: Curriculum, Education, Islamic Boarding School

A. Introduction

The Islamic boarding school institution cannot be separated from Moslem life in Indonesia. This Islamic education institution has been known since Islam was introduced in Indonesia in the seventh century, but the existence and development became popular in the sixtieth century. Since then, many Islamic boarding schools have taught various classic Islamic books in fiqh, aqidah, tasawuf, and become Islamic broadcasting center.¹

There is a significant rate of Islamic boarding school development in Indonesia, whose links with one another strengthen their existence.² It happens in south Kalimantan as one of the provinces in Indonesia.³ The Islamic boarding school in South Kalimantan develops rapidly. It was noted in 1977, that there were 16 Islamic boarding schools. It increased to 39⁴ in 1986. The amount increased to 206⁵ in 2004/2005. There were 234⁶ Islamic boarding schools in 2006/2007. This is one reason why Islamic boarding schools in south Kalimantan is so important for study, particularly from a curriculum aspect.

The other reason that Islamic boarding schools in South Kalimantan are interesting to study is because the different character with Islamic boarding school in Java island as the biggest Islamic boarding school base in Indonesia. The difference

is, as identified by Humaidy⁷, most Islamic boarding schools in South Kalimantan are not *kiai*'s like Islamic boarding school on Java. In South Kalimantan, Islamic boarding schools belong to society, and *kiai* (Islamic teacher) is only to teach and manage it. Therefore, most Islamic boarding schools in this region are not bequeathed hereditarily. Relationship between *kiai* and society happens commonly. *Kiai* is seen as the one who has deep religion knowledge and good personality so he becomes good sample for society around. Hence, respect to and for *kiai* is always referred to, although they don't lead the Islamic boarding school.

The choice of South Kalimantan as research location is because development of Islam in this region has not yet been adequately studied. Islamic study in South Kalimantan only focuses on when, how, and from where Islam entered this region; and very little discussion about Islamic institution growth and scientific tradition in Moslem society.⁸ Also, based on an Indonesian Islamic boarding school mapping report, South Kalimantan is the region that has very strong culture and Islamic boarding school tradition. The strength of Islamic boarding schools is measured by the age and size of the school, as well as by the number of students.⁹

The study in this article is focused on three Islamic Boarding Schools that the writer believes have very strong culture and Islamic Boarding School tradition with many students. The school are *Ibnul Amin* Islamic Boarding School Pamangkih Hulu Sungai Tengah Regency (since 1985) with 2063 students, *Darul Hijrah* Islamic Boarding School Banjar Regency (since 1985) with 1463 students, and *Al Falah* Islamic Boarding School Banjarbaru (since 1975) with 2.675 students.

B. The Nature of Curriculum

Before discussing the Islamic Boarding School curriculum in South Kalimantan, curriculum itself must first be defined. Curriculum term is known in sport world at epoch of ancient Greek. In Greece, curriculum comes from *Curir* that has meaning the runner, and *Curere* that means the race. *Curriculum* is meant as the distance that must be finished. By taking the above meaning, curriculum in education is meant as lessons to be taken or finished by the students in one given period.¹⁰

According to S. Nasution, word curriculum became a term in the educational world about one century ago. In Webster's dictionary 1856, this term means (1) a race course; a place for running; a chariot. (2) a course in general; applied particularly to the course of study in a university.¹¹ This means that curriculum is a distance for race that must be finished by the runners. Also, it is meant as a chariot, namely, it is like a race cart that brings someone from start to finish. While in the education field, curriculum means a certain set of courses in a university. From the statement, it is known that curriculum in education is some courses or lessons that must be passed by students in one given period. In conclusion, there are two essential points: (1) curriculum content is subject matter that is given to the student, and (2) reached goal, namely, student mastery of lessons that is symbolized in examination result scores, certificate, *syahadah*.¹²

In the next development, curriculum content is not limited only in lessons but also in the overall learning experience. In this case, curriculum is viewed as an overall activity and a learning experience that is given to the students under school responsibility. In this context, curriculum content is broadened, because of involving all lessons, learning activities, and students' experience in school. Curriculum involves intracurricular and extracurricular activities.¹³ Dede Rosyada quoted Glatthorn (1987), and stated that various experiences offered by the school to the student out of the class learning activity as hidden curriculum. This curriculum has a significant contribution to various changing, values, perceptions, and student's habits.¹⁴ Written curriculum and hidden curriculum are one division that cannot be separated in the education process. Generally, written curriculum explains various fields of academic competence and skills started by knowledge and mastering scientific fields, and giving direction to master the knowledge. While hidden curriculum is intended to support environment culture in forming student's attitude and habit, they spend much time in that particular environment.¹⁵

Starting from the statement above, Islamic boarding school curriculum involves a certain amount of lessons given to the students using books, extracurricular activity, and student's experience out of formal learning in the classroom (hidden curriculum) deliberately or not influencing student's personality, habit, and social skills. In this article Islamic boarding school curriculum is limited by curriculum model, lessons and guide book.

C. Curriculum model, lessons, and guide book

The existence of Islamic schools,¹⁶ general school, and government program such as 9 years compulsory learning and packet C as in Islamic senior high school/general Islamic senior high school influence the model of curriculum that is used in Islamic boarding school in South Kalimantan.

There are two models. Firstly, curriculum Islamic Boarding School is separated from government curriculum like that used at Ibnul Amin Islamic Boarding School Pamangkih and Al Falah Islamic Boarding School Banjarbaru. Secondly, the curriculum Islamic Boarding School is integrated with the government curriculum both Religion Department and National Education Department like that used at Darul Hijrah Islamic Boarding School Cindai Alus.

Implementation of curriculum in these Islamic Boarding Schools varies. Generally, Islamic Boarding School stresses teaching on 'yellow book' though a more dominant application of the Islamic Boarding School curriculum is used at Ibnul Amin Islamic Boarding School Pamangkih. Here, the government curriculum is just a supplement and the application is out of Islamic Boarding School learning process with a special time allocation. For this case, government curriculum is applied through 9 years learning in a compulsory program¹⁷ started in 2001, and packet C program such as in Islamic senior high school/ general Islamic senior high school¹⁸ started in 2005. While at al Falah Islamic Boarding School Banjarbaru, Islamic

Boarding School curriculum is applied in the morning at *Tajhizi, Wustha and Ulya* level, while the government curriculum is applied in *Madrasah Tsanawiyah (MTs)* level started in 1984, and *Madrasah Aliyah (MA)* started in 1985. In the government curriculum, Islamic education lesson is no longer taught because it already exists in Islamic Boarding School curriculum. Islamic education lesson involves *Al-Qur'an-Hadits, Akidah-akhlak, fiqh, Tamadun Islam, and Arabic language*.¹⁹

Different from the model above, integrated Islamic Boarding School curriculum apply the curriculum together in time and place, as in Islamic junior high school/ general junior high school and Islamic senior high school/ general senior high school Darul Hijrah Islamic Boarding School Cindai Alus. Here, the application of curriculum is 50 % for Islamic Boarding School curriculum and 50 % for government curriculum. In other words, both curriculums are applied in a balanced way. Related to the Islamic Boarding School curriculum, it is necessary to mention further that Islamic junior high school and general junior high school and Islamic senior high school and general senior high school Darul Hijrah Islamic Boarding School Cindai Alus, are not entirely different. Students who study in Islamic junior high school and general junior high school will receive the same Islamic Boarding School curriculum. It also happens for students who study in Islamic senior high school and general senior high school.

According to Darul Hijrah Islamic Boarding School Director, it is easier to apply Islamic Boarding School curriculum than MTs or MA in implementing education at general junior high school and general senior high school level. There is no overlapping lessons between Islamic Boarding School curriculum and government curriculum in general junior high school and general senior high school. Islamic education lesson is one of many lessons offered by the government. On the contrary, there is overlapping lesson in MTs and MA between Islamic Boarding School curriculum and religion department curriculum, especially in group of Islamic religion education lesson.²⁰

The implementation of second model curriculum does not differ significantly between Islamic Boarding School curriculum and government curriculum. All students have to follow both curriculums. Even the case like at Darul Hijrah Islamic Boarding School Cindai alus, Islamic Boarding School curriculum and government curriculum is assumed as one unity. It is 'an Islamic Boarding School curriculum' that must be given to the students without discriminating both curriculums, by assuming that one is better than the other.²¹ This image must be created in order to the students concerning the curriculums. Both curriculum must be learned and mastered by the students for their future.

Graduate competence by using Islamic Boarding School curriculum is that the student is able to master media knowledge in Arabic and religious classical books. This competence is developed at Ibnul Amin Islamic Boarding School Pamangkih and Al Falah Islamic Boarding School Banjarbaru. While at Darul Hijrah Islamic Boarding School Cindai Alus, graduate competence by using Islamic Boarding

School curriculum is that the student is able to master Arabic/ English actively and passively, and to master religious books. Religious books in this context are not oriented to religious classic books. Islamic Boarding School curriculum is applied in order for the student to understand religious knowledge through *mu'tabar* books and profitable for society. While government curriculum is applied in order to help Islamic Boarding School output provide wider knowledge, education can be continued to a higher level and obtain jobs in all live fields. Islamic Boarding School output is expected not only become an Islamic Boarding School religion teacher with certificate they got from Islamic Boarding School. ²²

Related to curriculum that made by Islamic Boarding School itself in South Kalimantan, there are similarities and differences among one Islamic Boarding School and another. These similarities and differences can be seen in the given lesson and book used. Then the lessons in Islamic Boarding School curriculum can be grouped into four groups, namely al Qur'an reading, writing skills, Arabic language, and religious science. A significant portion of the material is written in Arabic and the other is written in Malay, and only a small part is written in Indonesian. Al-Qur'an involves reading al-Qur'an and *Tajwid*. This lesson is taught in Islamic Boarding School because the position is very important, namely as the first source in Islam. The main goal in teaching Al-Qur'an in an Islamic Boarding School is that students will be able to read al-Qur'an well and correctly, stressed by three aspects: first, the ability to recognize and differentiate al-Qur'an letters well. Second, the student's ability to pronounce words in al-Qur'an correctly, and finally, to understand reading al-Qur'an regulation. ²³ *Tajwid* lesson is taught to the students in order to master *tajwid* regulation. ²⁴ Therefore, *tajwid* lesson uses *tajwid* lesson book (Arabic Malay), *tajwid* lesson (Indonesian), '*Ilm al-Tajwid, hidayatul mustafid, and Fathul aqfal*.

Besides al-Qur'an, reading and writing skills are also taught in Islamic Boarding Schools. Ability in reading and writing Arabic letters is important for students to that they are able to teach them to other people. Moreover for beginning students, both skills must be taught. The general goal of reading and writing lessons is to train students to read and write Arabic letters. At Ibnul Amin Islamic Boarding School Pamangkih, reading and writing are not taught separately, but integrate with *sharaf* lesson that uses *Tashrifan* book. Therefore, this book may not be copied, but it must be written by the student himself and read together. Writing lessons to improve the hand-writing is taught through *Khat* lesson, or Arabic letter writing skills without looking at the text. This is taught through *Imla* lesson like applied at Darul hijrah and al-Falah Islamic Boarding School. ²⁵ For *Khat* lesson *Qawa'id al-Khat al-Araby* is used. While for *Imla* is used *al-Mu'jam al-Mufashshal Fi al-Imla*, and *Muzakkirat Durus Qawa'id al-Imla*.

The other content lesson is Arabic language. This lesson has an important position and role in Islamic Boarding School because besides al-Qur'an and al-Hadist are written in Arabic, Islamic knowledge sources are mainly written in Arabic. According to Muhammad Abd al-Qadir Ahmad, the relation between Arabic

language and Islamic studies is not a new thing but it has been existing since the arrival and spreading of Islam.²⁶ By studying Arabic language intensively, students are expected to use it as a medium to read, understand and appreciate al-Qur'an and Hadits texts, and Arabic language books.

Arabic language lessons taught in Islamic Boarding School in south Kalimantan have many branches of science. It involves: (1) *Sharaf*²⁷ with *Tashrifan* book, *al-Tashrif* book, *al-Amsilat al-Tashrifiyah*, *al-Qawa'id al-Sharfiyyah*, *Khulashat al-Qawa'id al-Sharfiyyah* *Matan al-Bina wa al-Asas*, *'Unwan al-Dharf*, *Kailani*, *Hallul Ma'qud*, dan *Lamiatul Af'al*; (2) *Nahwu*²⁸ with books like *Matan al-Ajrumiyyah*, *Mukhtashar Jiddan*, *al-Nahw al-Wadhih*, *al-Kawakib al-Durriyyah*, *Syarh Qathr al-Nada Wa Ball al-Shada*, dan *Hasyiat al-Khudhary 'Ala Syarh Ibn 'Aqil 'Ala Alfiah Ibn Malik*; (3) *Balaghah* with books like *Husn al-Shiyaghah*, *Qawaid al-Lughat al-'Arabiyyah*, *al-Balaghat al-Wadhihah*, *Kitab al-Balaghah*, and *Jauhar al-Maknun*; (4) *Manthiq* with books *al-Manthiq al-Mufid* and *Idhah al-Mubham Min Ma'ani al-Silm*; (5) *Arudh* with book *Mukhtashar Syafi*; (6) *Al-Lughatul Arabiyyah/Tamrinul Lughah* with books *al-Taisir Fi Durus al-Lughat al-Arabiyyah*, *Durus al-Lughat al-Arabiyyah*, dan *al-Mu'jam al-Mufid*; (7) *Muthala'ah* with books like *al-Muthala'ah al-Haditsah*, *al-Qiraat al-Rasyidah*, dan *al-Qiraat al-Wafiah*; (8) *Insyah* with books like *Muzakkirat al-Insyah* dan *al-Nahw al-Wadhih*; (9) *Mahfudzat* with books like *Muzakkirat al-Mahfudzat*, and *Majmu'at al-Mahfudzat Min Ayat al-Ahkam*; and (10) Beginner program to read 'yellow book' and *Amsilati* book.

The religion lesson in Islamic Boarding School is always studied by students. This lesson involves:

1. *Tauhid/aqidah*. *Aqidah* is something principle and fundamental in Islam. *Aqidah* lesson must be studied first, so it will help to structure other lessons.²⁹ Therefore, *aqidah* lesson is a priority lesson in almost all Islamic Boarding Schools. The main purpose of teaching *aqidah* or *tauhid* is to plant a belief about Oneness of Allah and other pillars of faith to students.³⁰ At the higher level, besides planting of *aqidah*, it is intended to give knowledge argumentation of belief in *aqli* and *naqli* argumentation. From this goal, it is expected to have *mukmin* personality believes and understands ar fundamental belief, so students will have strong beliefs.as well The books for teaching are *20 Attributes of Allah*, *Khamsah Mutun*, *Ushuluddin*, *Fath al-Majid*, *Kifayat al-awam*, *al-Syarqawi 'ala al-Hudhudi*, *Hasyiat al-Dasuqi 'Ala Umm al-Barahin*, *al-Sa'adah* book, *al-Jawahir al-Kalamiyyah*, and *al-'Aqidat al-Washithiyyah*.
2. *Fiqh*. Like tauhid/aqidah lesson, *fiqh* is also a priority in Islamic Boarding Schools, because to be a good Moslem, someone must know and do Islam regulation correctly. Through *fiqh* lesson, the student is expected to be able to study Islam regulation, both relations between human beings and Allah³¹ and relations among human beings,³² and relation between human beings and other creatures. Material of *Fiqh* for the beginner is about worship, *muamalah* for medium level, *munakahat* and *jinayat* for the highest level. In addition, for high

level or *takhassus* level is also given wider knowledge by studying *fiqh* books from various *mazhab*. The *fiqh* books used in Islamic Boarding School are composition of worship lesson, *Fiqih*, *Syarh Sittin Masalah*, *Fath al-Qarib*, *Fath al-Mu'in*, *Tuhfat al-Thullab Bi Syarh Tahrir Taftih al-Lubab*, *Iqna*, *Fathl al-Wahhab*, *al-Mahalli*, *al-Fiqh al-Wadhih*, *Bulugh al-Maram*, *Matan al-Ghayah Wa al-Taqrib*, and *Bidayat al-Mujtahid Wa Nihayat al-Muqtashid*

3. *Ushul Fiqh*. This lesson is given for medium and high level students. It is about fundamental and method to draw law or *istinbath*. So *fiqh* is as product, while the process is in *ushul fiqh*. By studying *Ushul fiqh*, student is expected to be able to know the process of how an Islamic law is produced, starting from problem determining, looking for the principle, determining the reasons, up to law decision. The books used are *al-Mabadi al-Awwaliyyah*, *al-Waraqat*, *al-Bayan*, *al-Luma'*, *Lathaif al-Isyarat*, *Idhah al-Qawa'id al-Fiqhiyyah*, and *al-Asybah Wa al-Nadzair Fi al-Furu'*.
4. *Akhlak/ Tasawuf*. Generally, in the Islamic Boarding School education system, *akhlak* and simple life is necessary, not only theoretical but also practical. *Akhlak* is taught in order to help the students have a good personality and attitude, both relations with Allah and relations with other people and other creatures,³³ not only *akhlak* but also *tasawuf* are given to high level students. The books used are *al-Akhlaq Li al-Banin*, *al-Akhlaq Li al-Banat*, *Washaya al-Aba Li al-Abna*, *Ta'lim al-Muta'allim*, *Risalat al-Mu'awanah*, *Maraqih al-'Ubudiyyah*, *Kifayat al-Atqiya*, *Siraj al-Thalibin*, *Irsyad al-'Ibad*, and *Ihya 'Ulum al-Din*.
5. *Faraidh*. This lesson is intended to know bequest law in Islam and apply it in society. Students are able to solve the bequest problems around them. The books used are *al-Nafhat al-Hasaniyyah 'Ala Tuhfat al-Saniyyah*, *Syarh Matan al-Rahbiyyah*, *al-Syansuriyyah*, *al-Mawarits Fi al-Syari'at al-Islamiyyah*, *Is'af al-Khaidh*, and *Taudhih al-Faraidh*.
6. *Hadits*.³⁴ in the first level, teaching *hadits* is intended to introduce simple *hadits*, it means only content of *hadits*. The material given is at a basic level with simple discussion about belief, Islam, Ihsan, and good attitude. For next level, *hadits* is taught more complete. The *hadits* books used are *al-Arba'in al-Nawawiyyah*, *al-Azkar al-Nawawiyyah*, *Riadh al-Shalihin*, *Bulugh al-Maram*, *Ibanat al-Ahkam*, *Muzakkirat al-Hadits*, *Taudhih al-Ahkam Fi Syarh Bulgh al-Maram*, *Shahih al-Bukhari*, *Shahih Muslim*, *Sunan Abi Daud*, *Sunan Turmuzi*, and *Muwaththa'*.
7. *Ilmu Hadits*. Teaching of *Ilmu Hadits* is intended to know the details of *hadits*, from the position as Islam law, the writing history of *hadits*, the quality and types, the books, ingredients, etc.³⁵ the books used are *Musthalah al-Hadits*, *Taisir Musthalah al-Hadits*, *Minhat al-Mughits*, *Raf'u al-Astar*, *Syarh Baiquniyyah*, and *Taqrirat al-Saniyyah*.
8. *Tafsir*. Al-Quran is Allah verses in Arabic and as guidance for human. In order to function the content of al-Quran, it is needed deep understanding for all verses. *Tafsir* is needed to disclosure the verses' meaning explicitly and implicitly.³⁶

In Islamic Boarding School education, teaching of *tafsir* is intended to give an understanding of Islam overall, based on al-Quran to the students. The books used are *Muzakkirat al-Tafsir*, *Durus al-Tafsir*, *al-Tafsir al-Madrasiy*, *Shafwat al-Tafasir*, *al-Jalalain*, *Marah Labid (Tafsir Munir)*, *Tafsir Khazin*, and *Ibn Katsir*.

9. *Ilmu Tafsir/ Ulumul Quran*. The purpose of teaching this lesson is as supplement for *tafsir* material. In *tafsir*, it is studied about interpretation product by other people, but in *ilmu tafsir*, the main focus is needed science to interpret verses in al-Quran. The topics are requisite to be a *mufasssir*, interpreting al-Quran norms, interpreting al-Quran method and useful sciences to know, understand and interpret al-Quran verses in Arabic. Students are expected to be able to interpret al-Quran verses, at least able to understand the method used by *mufasssir* in interpreting al-Quran. The books used are *'Ilm al-Tafsir*, *Faidh al-Khabir*, *Zubdat al-Itqan*, dan *al-Itqan Fi 'Ulum al-Qur'an*.
10. *Tarikh*.³⁷ It is teaching of Islam history. Students are expected to know the chronology of Moslem growth and development, from Prophet Muhammad up to now. The used books are *History of Islam*, *History of Islam Conclusion*, *Nur al-Yaqin*, *Khulashah Nur al-Yaqin*, *al-Tarikh al-Islami*, *Itmam al-Wafa*, *Muhammad Rasul Allah*, *Tarikh al-Khulafa*, *Abu Bakr al-Shiddiq*, *al-Faruq 'Umar ibn al-Khaththab*, *Zi al-Nurain 'Ustman ibn 'Affan*, dan *al-Imam 'Ali ibn Abi Thalib*, and *Qishshat al-Mi'raj*.
11. *Tarikh Tasyri*. The students are expected to be able to understand Islamic law in a historical perspective, the book used is *al-Tarikh al-Tasyri'*.

The lessons above are taught through *al-Kutub al-Qadimah*, because the books were created more than one hundred years, and the others call it as *al-Kutub al-shafra* or 'yellow book',³⁸ because the books are printed on yellow papers. Another character of used books in Islamic Boarding School is Arabic without vowel signs. It is a part of learning, so one parameter of learning success is student success in finding the vowel sign correctly.³⁹ Wider implication is that students are not only able to read yellow books with classical Islam science content but also contemporary books.

While, Azyumardi Azra in his book *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru* states that yellow books is as religious books in Arabic, Malay or Javaness or local languages in Indonesia by using Arabic letters written by Middle East and Indonesian Islamic teacher (*Ulama*).⁴⁰ This statement is reasonable because the books taught to Moslem society and in Islamic Boarding Schools are written by Indonesian/ local Islamic teachers in Arabic/Malay. In South Kalimantan, *Sabilal Muhtadin* was written by syekh Muhammad arsyad al-Banjari, *Tangga Ibadah* by H. M. Zuhdi Pamangkih, *Is'af al-Khaid* by K.H. Syukri Unus, and *Pelajaran Tajwid* by K.H. Kasyful Anwar Martapura.

The teaching method used is memorization. Azyumadi Azra states that science transmission in Islamic Boarding School environment is much more by planting the science than developing science. This fact is related to two functions of Islamic

Boarding School, namely, for transmitting and transferring sciences, and for maintaining Islamic tradition.⁴¹

By studying classical Islamic books and books written by Middle Eastern and Indonesian Islamic teachers, it is expected that there is inheriting Islamic science in Islamic Boarding School and the maintenance. Islamic Boarding School can produce *tafaqquh fi al-din* students and Islamic teachers in society.

Government curriculum, both religion department and national education department, is adapted with an education level in an Islamic Boarding School. For example, in MTs is taught al-Quran-Hadits, Aqidah-Akhlak, Fiqh, history of Islam, Arabic language, Indonesian language, civil education, nature science, social science, art, physical education, information technology and communication.⁴² In Junior high school these lessons are also taught, but al-Quran-Hadits, Aqidah-Akhlak, Fiqh, history of Islam, Arabic language are gather in one lesson, it is religion education.⁴³ Therefore, the fundamental differences between MTs and SMP is only in religious education, but the others are similar. Therefore, developed competence both institutions is not differed as written in content standard and graduate competence standard Regulation of Minister of National Education Number 22 Year 2006.⁴⁴

To see several samples of competences, for example MTs/SMP graduates apply their religion adjusting with teenager development level. This competence can be developed through religion lessons. Obeying social norms in wider environment, this competence can be developed through social science lessons. Respecting various religions, cultures, tribes, races and socio-economic groups in national scale, and applying togetherness values in society life for unity in unitary state of Republic Indonesia can be developed through civil education. Appreciating Indonesian art and culture can be developed through art lessons. Applying clean, health, and save life, using free time can be developed through physical education. Another graduate competence MTs/ SMP is students mastering needed knowledge to follow medium education.⁴⁵ This means the graduates are expected to continue to higher education.

For MA/ SMA, the lessons given are principally similar with MTs/ SMP. However, in MA/ SMA, social science is divided into History, Geography, Economics, and Sociology, while natural science is divided into Physics, Biology, and Chemistry. Several sample of competences, for example MA/ SMA, graduate apply their religion adjusting with teenager development level. This competence can be developed through religion lesson.⁴⁶ showing the ability in logical, critical, creative and innovative thinking in taking decision. This competence can be developed through math lesson. Participating in society life and nation democratically in unitary state of Republic Indonesia can be developed through civil education. Showing the ability in speaking, listening, writing and reading in English and Indonesian can be developed through language education (English/Indonesian). Graduate can master needed knowledge to continue to university.⁴⁷ So, MA/ SMA graduate is not prepared for work world as like vocational high school (SMK).⁴⁸

For Islamic Boarding School that includes 9 years of a basic education program, the program competence principally is similar with graduate competence of MTs/ SMP because teaching and learning materials used basically is similar.⁴⁹ The lessons given are Indonesian, Math, Nature Science, Civil Education, Social Science, and English or Foreign Language.⁵⁰

Related to Packet C Program similar with MA/ SMA, graduate competence involves academic-based competence and skill based competence suitable with regency potency. and necessity.

Curriculum that includes academic based competence is established by Directorate of Religious Education and Islamic Boarding School, and the Directorate of Society Education. This curriculum involves several lessons such as Islamic Religion Education, Indonesian Language, Math, Physics, Biology, Economics, Geography, History, English, Civil Education, Accountancy, and Physical Education. While curriculum that includes skill based-competence as a local content curriculum, is established by Regency/ City Religion Department Office and National Education Services. The lessons given in this curriculum are named Practical Functional Skill.⁵¹ At Ibnul Amin Islamic Boarding School Pamangkih, the local content developed are computer skills. This content is given as a skill for students in fulfilling work demands.

Various curriculum models are applied in Islamic Boarding School in south Kalimantan. This means that Islamic Boarding Schools in this region are flexible in their curriculum policy. One side is consistent with essential characteristic as religious education institution that used Islamic Boarding School curriculum, and the other side is trying to fulfill the demand by taking the government curriculum. It shows how Islamic Boarding School blends the curriculums.

By entering the government curriculum, both the Religion Department and National Education Department, in Islamic Boarding School education system, without losing the essential characteristics as a religious education institute, this means that proven sciences have a special position in the Islamic boarding school world. The sciences are nature science, social science, math, economics, geography, history, information technology and communication, English, etc. according to Abdurrahman Mas'ud, both sciences, they are religion and non-religion is completing each other. Religious science develops first and gives sign that human and civilization must be based on strong religion and belief before another sciences influence him.⁵² It is admitted that a lack of general science development in Islamic Boarding School is based on understanding that studying religion science is compulsory for everyone, while general science is studied by only a select few.⁵³

The understanding above is changing now; students in Islamic Boarding Schools are educated not only *tafaqquh fi al-din* as a core, but also prepared to face global challenges. Besides, by entering the government curriculum in Islamic Boarding School education, students can receive the same certificate with a formal institution outside of an Islamic Boarding School. As civil effect that rises from this condition,

an Islamic Boarding School graduate has the same rights and opportunities with graduate from general schools. They can continue their study to high level and have right to get a job.⁵⁴ It is expected that an Islamic Boarding School graduate can master religious science and general science, and has wider knowledge and ready to compete in the work world, and in facing global challenges. It is like Azyumardi Azra's statement that an Islamic Boarding School curriculum is ideal because of the use of the Religion Department and the National Education Department curriculums.⁵⁵

Related to the existence of formal education like *madrasah* and schools in Islamic Boarding School education world, Mastuhu states:

*... lahirnya jenis pendidikan formal: madrasah dan sekolah umum tersebut adalah untuk memenuhi ketentuan pembangunan dan kemajuan ilmu dan teknologi atau dengan kata lain untuk memenuhi tantangan zamannya. Kedua jenis pendidikan ini ternyata menjadi jembatan bagi pesantren yang menghubungkannya dengan sistem pendidikan nasional, dan sebaliknya kedua jenis pendidikan tersebut juga mendapat penyempurnaan dari jenis pendidikan non formal, yaitu "pesantren", terutama mengenai moral yang tidak dapat dididikkan secara formal di madrasah dan sekolah umum tersebut. Dengan demikian terjadi simbiosis mutualis kurikulum antara ketiga jenis pendidikan tersebut: "pesantren", madrasah, dan sekolah umum.*⁵⁶

It is clear that the importance of an Islamic Boarding School education curriculum exists on one side and government curriculum on the other side. Both are competing with each other to produce an Islamic boarding school education with worldly results. In this case, Akhmad Farji states that Islam teaches moslems to notice worldly life and the hereafter. Worldly life is seen from the *aqidah* dimension on one side of *syariah*, beside the hereafter life. Both can not be separated, unity and connecting each other.⁵⁷

If connected with philosophy that influences the educational world such as establishing and determining curriculum,⁵⁸ so science inherits the model in the Islamic Boarding School dictating the same view with fundamentals of essentialism curriculum pioneered by Plato. As Muhammad Noor Syam wrote, for this ideology, Education is cultural conservation.⁵⁹ This means that education functions as a culture maintainer. Therefore, this ideology wants to return to old culture, cultural heritage that proves its kindness for human life. Old culture is former civilization, but the most they believe is civilization since renaissance epoch about 11, 12, 13 and 14 century.⁶⁰ In Islamic Boarding School context, as book that taught in this institution as history of Islam product then as like *Ihya Ulumiddin* book by al-Gazali (505 H/ 1111 C), *Taqrib* book by Abu Syuja' (d.593H/ 1196 C), *al-Arba'in al-Nawawiyyah* book dan *al-Azkar al-Nawawiyyah* by Abu Zakaria al-Nawawi (d.676H/ 1277 C), *Fath al-Wahhab* book by Zakaryya al-Anshari (d.926H/ 1520 C), *al-Iqna'* book by Muhammad al-Syarbaini (d.977H/ 1569 C). An attitude that hopes to return to the past, and maintain the

existing culture is perennialism and essentialism, according to Muhaimin terms, and it is a regressive and conservative attitude of Islamic Boarding School curriculum.⁶¹

Then, essentialism based the curriculum on a rich, and systematic curriculum guided by a given target that cannot be decreased as one unity of knowledge, skills, and attitude. The curriculum also stresses on correct mastering in curriculum content or material. The function of the teacher is the medium between the given material and the students as recipients,⁶² while the main function of school is building a place for students to study science.⁶³ In this context, an Islamic Boarding School can function as a science reference for students and at the same time, students are asked to be able to master correctly curriculum content or material that is established and taught step by step, starting from the lowest to the highest level, from the simplest problem to the most complex.

Muhaimin in his book *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi*, sees another model emerge from an Islamic education curriculum (Islamic Boarding School).⁶⁴ According to him, that model tries to understand the tenet and fundamental values in al-Quran and al-Sunnah through the help of classical Islam, but dose not try to notice socio-historical situation in which they live. The result of Islamic teacher thought is assumed absolute without considering historical aspects. Ideal Moslem society is a Moslem society classical epoch where all religious problems are studied by Islamic teachers. The mindset is always based on *ijtihad* results of former Islamic teachers in solving various matters. Yellow book is a main reference, and must use *mazhab*⁶⁵ or Islamic thought that was formed centuries ago. Because of that situation, this model can be mentioned as a traditional *Mazhab*. This is one disadvantage that is affected by the yellow book. When that book is not read and studied critically, the teaching tends to stress mastering aspects by students on other people's conclusion, not on the thinking process to find their conclusion or to prove it themselves. In this context, it is needed to increase the learning of Islamic Boarding School with *muzzakarah* or the *bahtsul-masail* method.

If we noticed the lessons that are taught in an Islamic Boarding School, it is clear that there is separation between one lesson and another, for example between *nahwu* and *sharaf*, although in the same cluster namely an Arabic lesson. There is also separation between tauhid and fiqh, in the same cluster Islam religion lesson, it happens to other lessons. In curriculum organization, it is called subject matter curriculum⁶⁶ or isolated subject.⁶⁷ Nana Sudjana states that subject matter curriculum is content education in given lessons to students separately one another, although there is correlation content between one lesson and others. In unextreme form, the presentation may correlate among the lessons. Therefore, one lesson can contribute to another lesson in order to receive a better understanding, even though the main purpose of this curriculum organization is to develop student capacity to master facts, concepts, principles, that exist in the lesson. The important thing in this curriculum is the receiving process and memorizing presented lessons.⁶⁸

Nana Sudjana states further that the characteristics of a subject matter curriculum are:

1. Lesson is classified and organized as suitable with scientific field/scientific knowledge.
2. Stressing in subject matter in presenting lesson content and technique in explaining, for example starting from the simplest to the most complex.

The application of subject matter curriculum in education world raises some critics. At least there are several critics as weakness as like stated by Nana Sudjana. First, separated teaching program will lose unity of knowledge that effect there is no positive response on students and cause disintegration in students personality. Second, carelessness students' will and talent, because of curriculum establishing directed to master the lessons. Third, the curriculum is not efficient, so teaching and learning process does not stimulate the students. Fourth, failure in developing habit for practical thinking, because this curriculum gives stressing on mastering the conclusion of other people thought, not process mastering that let students to conclude and prove it themselves.⁶⁹ Even though this curriculum model is still defended in Islamic Boarding Schools in south Kalimantan, while decreasing the existing weaknesses. Because of several excess that they have, as mentioned by B. Suryo Subroto⁷⁰ i.e: (1) lesson material is presented systematically and logically; (2) this curriculum organization is simple and easy to establish, easy to add or lessened quantity of needed lessons; (3) assessing is easier because materials are determined by given books; and (4) this curriculum facilitates the teacher in teaching. Experienced teacher and mastering all lesson materials is only doing what has been done before.

D. Closure

The developed curriculum model shows an open view from an Islamic boarding school education system in South Kalimantan, Indonesia. In this context, the Islamic Boarding Schools not only apply their own curriculum, but also apply the government curriculum through formal education institutes like *madrrasah* or school, or through equivalent education programs. This condition causes Islamic Boarding Schools implement two curriculums. Firstly, the curriculum in the Islamic Boarding School is separated from government curriculum like used at Ibnul Amin Islamic Boarding School Pamangkih and Al falah Islamic Boarding School Banjarbaru. Secondly, curriculum in the Islamic Boarding School is integrated with the government curriculum both religion department and national education department like used at Darul Hijrah Islamic Boarding School Cindai Alus. There is an advantage and interaction among Islamic Boarding School, *madrrasah*, school, and equivalent education programs. The existance of *madrrasah* and school, and equivalent education program in Islamic Boarding School education system acts as a bridge for the Islamic Boarding School to connect with the national education system. Therefore, orientation of Islamic Boarding School education curriculum presently is not only to master religious science, like *tauhid/ akidah, fiqh, and akhlak/ tasawuf*, but also proven

science. At the same time, the curriculum created by the Islamic Boarding School shows some changes from time to time according to the needs demand. The change is to perfect the Islamic Boarding School curriculum itself.

Endnotes:

¹For further information, see Zamakhsyari Dhofier, *Tradisi Pesantren Studi tentang Pandangan Hidup Kiyai*, (Jakarta: LP3ES, 1982), p. 34; Direktorat Pembinaan Perguruan Agama Islam Ditjen Pembinaan Kelembagaan Agama Islam, *Pola Pengembangan Pondok Pesantren*, (Jakarta: MORA RI, 2001), p 11

²Study about linkage of Islamic boarding school, see for example Suwito and Mahbub, *Jaringan Intelektual Kyai Pesantren di Jawa-Madura Abad XX (Laporan Hasil Penelitian Kompetitif)*, (Jakarta: MORA RI, 2000), p. 4. In this report it is stated that Zamakhsyari Dhofier mapped the Islamic boarding schools in Java from the 19th century and the 20th century and showed 40 its centering where East Java becomes the biggest holder, followed by Sentral Java and West Java.

³This province administratify located at the South of Kalimantan archipelago. For further information, see Bidang Integrasi Pengolahan dan Diseminasi Statistik, *Peta Wilayah Administrasi Provinsi Kalimantan Selatan*, (Banjarmasin: Badan Pusat Statistik Provinsi Kalimantan Selatan, 2007), p. 3.

⁴Muhrin Badri, *Profil Pesantren di Kalimantan Selatan*, (Banjarmasin: the Committee of Seminar on Islamic Education Profile in South Kalimantan, 1986), p. 3

⁵Bidang Pekapontren, *Rekapitulasi Data Pesantren se-Kalimantan Selatan Tahun 2004-2005*, (Banjarmasin: Regional Office of Religious Affairs Departement, South Kalimantan, 2005).

⁶Bidang Pekapontren, *Pemetaan Pendidikan Keagamaan dan Pondok Pesantren Provinsi Kalimantan Selatan, tahun 2006/ 2007*, (Banjarmasin: Office of Religious Affairs Departement, South Kalimantan 2007).

⁷Humaidy, *Punduk Darussalam dalam Lintasan Sejarah*, *Jurnal Kebudayaan Kandil*, (Banjarmasin, LK-3, 2003), p. 68

⁸Azumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, (Jakarta: Mizan, 1995), 3 rd publication, p. 251

⁹Other regions were also stated such as North Sumatera, West Sumatera, Banten, Jakarta, West Java, Sentral Java, Yogyakarta, East Java, West Nusa Tenggara, South Sulawesi and Sentral Sulawesi. See *Laporan Pemetaan Pondok Pesantren*, (Jakarta: Direktorat Pendidikan Keagamaan dan Pondok Pesantren Direktorat Jenderal Kelembagaan Agama Islam MORA RI, 2003) p. iv

¹⁰Syafuruddin Nurdin, *Guru Profesional dan Implementasi Kurikulum*, (Jakarta, Quantum Teaching, 2005), p. 31. See also Oemar Hamalik, *Kurikulum dan Pembelajaran*, (Jakarta, Bumi Aksara, 2001), p. 16. and Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum di Sekolah*, (Bandung, Sinar Baru: 1991), p. 4.

¹¹S. Nasution, *Asas-asas Kurikulum*, (Bandung, Jemmars: 1986), p. 7

¹²*Syahadah* is a term often used at Islamic boarding school as a proof that santri (student) has completed his study. The status of the syahadah is the same with the certificate at the formal education out side of Islamic boarding school .

¹³Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum di Sekolah*, p. 4.

¹⁴Dede Rosyada, *Paradigma Pendidikan Demokratis Sebuah Model Pelibatan Masyarakat dalam Penyelenggaraan Pendidikan*, (Jakarta: Kencana, 2007),p. 28.

¹⁵Dede Rosyada, *Paradigma Pendidikan Demokratis Sebuah Model Pelibatan Masyarakat dalam Penyelenggaraan Pendidikan*, p. 31.

¹⁶In the law of National Education System No. 2 / 1989, Islamic school such as MI (Elementary School), MTs (Junior High School), and MA (Senior High School) is regarded as secular school based on Islam and the curriculum of Islamic school (madrasah) is the same with the curriculum of the secular school, plus 7 Islamic religious subjects. However, In the law of National Education System No. 20 / 2003, Islamic school (madrasah) such as MI, MTs, MA, and MA vocational is regarded as secular education and vocational education. See *Undang Undang Nomor 20 Tahun 2003*, (Jakarta: Departemen Pendidikan Nasional Republik Indonesia, 2003), p. 14-15; and Husni Rahim, *Madrasah dalam Politik Pendidikan di Indonesia*, (Jakarta: Logos, 2005), p. 20-24.

¹⁷To look for further see the MOU between the Ministry of National Education and the Ministry of the Religious Affairs the Republic of Indonesia No. I/U/KB/2000 and No. MA/86/2000 about the Salafiyah Pesantren as the model of Nine Year Basic Education.

¹⁸To look for further see the MOU between the Ministry of National Education and the Ministry of the Religious Affairs the Republic of Indonesia No.: 19/E/MS/2007 and No.: 2 / 2007 about the conducting the programme of Outside School Education at the Religious institution.

¹⁹See Direktorat Jenderal Kelembagaan Agama Islam, *Kurikulum 2004 Standar Kompetensi*, (Jakarta: MORA RI, 2004). p. v - vi

²⁰Interview with Drs. H. Syahrudi Ramli, the Director of Pondok Pesantren Darul Hijrah Cindai Alus on Saturday, July 5, 2008 at 10.00 am Cindai Alus Martapura.

²¹Interview with Drs. Asnawari, the Head of Education/ Instruction Division at Pondok Pesantren Darul Hijrah Cindai Alus on June 30, 2007.

²²Interview with Drs. K.H. Hasbullah Bakry, the Director of Pondok Pesantren Al Falah for Girls on Tuesday, 1 July 2008 at 17.30 pm in Banjarbaru.

²³Besides, the aim of al-Qur'an instruction is to gain the *khusyu'* of heart and the quiet of soul. See 'Âbid Taufiq al-Hâsyimiy, *Thuruq Tadris al-Tarbiyah al-Islâmiyyah*, (Beirut: Mu'assasah al-Risâlah, 1993), p. 48. Also see Abdurrahmân al-Nahlâwiy, *Ushûl al-Tarbiyah al-Islâmiyyah wa Asâlîbuha: Fî al-Bait wa al-Madrasah wa al-Mujtama'*, (Damsyik: Dâr al-Fikr, 1999) p. 127

²⁴The Division of Education/ Instruction Pondok Pesantren Darul Hijrah, *Silabus Materi Pondok*, (Cindai Alus: Pondok Pesantren Darul Hijrah, 2005/2006), p. 54

²⁵The skill of reading and writing at the very basic level taught through the subject matter *al-Hijâiyyah wa al-Kitâbah* usually transformed at the degree of Diniyah Awaliyah such as at Pondok Pesantren Darussalam Martapura Banjar Regency using Kutub al-Hijâiyyah and Kutub al-Kitâbah written by M. Zaini Umar. See *Daftar Pelajaran Pondok Pesantren Darussalam Martapura*.

²⁶Muhammad Abd al-Qâdir Ahmad, *Thuruq Ta'lim al-Tarbiyah al-Islâmiyyah*, (Mesir: al-Nahdhah al-Mishriyyah, 1981), p. 11

²⁷Sharaf (Morfology) is defined as the science comprehending the structural change of word through the change of vocal (*harakah*), the adding of letter, and the exchange of letter to become another word. See Abdurrahman ibn Abî Bakr Jalâl al-Dîn al-Suyûthiy, *al-Iqtirah*, Book 1, (Mesir: Dar al-Ma'arif, 1988), p. 85

²⁸For al-Suyûthiy, *Nahw* is the collection of scientific theory that raise the structure of the sentence element and the meaning formed from such structure which is able to be applied and analoged to all of sentences in Arabic so that it could be used communicatively. See further al-Suyûthiy, *al-Iqtirah*, Book 1, p. 28

²⁹Abdurrahmân al-Nahlâwiy, *Ushûl al-Tarbiyah al-Islâmiyyah wa Asâlîbuha: Fî al-Bait wa al-Madrasah wa al-Mujtama'*, (Damsyik: Dâr al-Fikr, 1999), p. 128. See also Muhammad Abdussalam

al-‘Ajamy, *al-Tarbiyah al-Islâmiyyah al-Ushûl wa al-Tathbîqât*, (Riadh: Dâr al-Nâsyir al-Duwaliy, 2006), p. 71.

³⁰Also see Direktorat Pendidikan Diniyah dan Pondok Pesantren, Ditjen Pendidikan Islam, *Kurikulum Diniyah Takmiliyah Aqidah Akhlaq Tingkat Awwaliyah, Wustha & Ulya*, (Jakarta: MORA RI, 2007)., dan Anonim, *Buku Pegangan Guru*, (Martapura: Pondok Pesantren Darussalam Martapura.), p. 36.

³¹See Muhammad Abdussalam, *al-Tarbiyah al-Islâmiyyah al-Ushûl wa al-Tathbîqât*, p. 91-92;

³²Abdurrahmân al-Nahlâwiy, *Ushûl al-Tarbiyah al-Islâmiyyah wa Asâlîbuhâ: F^al-Bait wa al-Madrasah wa al-Mujtama’*, p. 55-56

³³*Akhlaq* in Islam takes special place. Allah him self praise the Prophet Muhammad p.u.h in the holy Qur’an because of *al- akhlaq al-karimah* that he had (Q.S. al-Qalam / 68 verse 4, so it is not surprise that the *ulama* such Ibnul Qayyim declares: “Religion is akhlaq. Whose akhlaq becomes better, the comprehension of his religion must be better”. See Sâ’id Ismâ’il ‘Aliy, *Nasy’ah al-Tarbiyah al-Islâmiyyah*, (Mesir: Âlim al-Kutub, 1978), p. 173. In the kontekxt of akhlaq education, such kind of education considered as the soul as well as the main goal of Islamic education. See Muhammad ‘Athiyah al-Abrâsyi *al-Tarbiyah al-Islâmiyah Wa Falâsafatuhâ*, (Bairut: Darul Fikri, t.t.), p. 22. Also see Âbid Taufiq al-Hâsyimiy, *Thuruq Tadrîs al-Tarbiyah al-Islâmiyyah*, (Beirut: Mu’assasah al-Risâlah, 1993), p. 224, and Muhammad Munîr Mursy, *al-Tarbiyah al-Islâmiyyah Ushûlûhâ Wa Tathawwurûhâ Fî al-Bilâd al-‘Arabiyyah*, (Mesir: ‘Âlim al-Kutub, 1977), p. 18

³⁴Hadits means the speech, action, and the decision referred to the Prophet Muhammd p.u.h. To look for further see Mahmûd al-Thahhân, *Taisîr Mushthalah al-Hadîts*, (Alexandria: Markaz al-Hudâ li al-Dirâsât, 1415 H), p. 16.

³⁵Some of experts in hadits argue that hadits is science that comprehends principles that help us acknowledge the condition of sanad and matan of the hadits. See Amr ‘Abd al-Mun’im Sulaim, *Taisîr Ulûm al-Hadîts li al-Mubtadiîn*, (Tanta: Dar al-Dhiyâ, 2000), p. 10

³⁶See further Hasan Yûnus Abîdû, *Dirâsât wa Mabâhits Fî Târikh al-Tafsîr wa Manâhij al-Mufasssirîn*, (Mesir: Markaz al-Kitâb Li al-Nasyr, 1991), p. 2

³⁷Tarikh (Islamic History) is science discussing about events happening in the community since the first coming of Islam, or even the history about the time around the birthday of the Prophet Muhammad p.u.h. up to the present. See also Abuddin Nata, Suwito, Masykuri Abdillah, dan Armai Arief, *Integrasi Ilmu Agama dan Ilmu Umum*, (Jakarta: Grafindo Persada, 2005), p. 44.

³⁸According to Azyumardi Azra, Yellow Book somehow has occurred in Indonesia since the 17 AD century when the Jawi students learned in Haramain and returned back to Indonesia, and the strongest momentum of creating the yellow book tradition happened in the 19 century, when the Islamic boarding school and surau developed and considered as traditional Islamic education in many archipelago in Indonesia. See Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos, 2000), p. 112 & 114.

³⁹Luqman Hakim (Editor), *Pola Pembelajaran di Pesantren*, (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam Departemen Agama RI, 2001), p. 31.

⁴⁰Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos, 2000), p. 111

⁴¹Azyumardi Azra, *Esei-esei Intelektual Muslim dan Pendidikan Islam*, p. 89. On this page Azyumardi Azra states three functions of Islamic boarding school; firts, transmission of Islamic knowledge; second, maintenance of Islamic tradition; and third, reproduction of ulama..

⁴²See Direktorat Jenderal Kelembagaan Agama Islam, *Kurikulum 2004 Madrasah Tsanawiyah*, (Jakarta: MORA RI, 2004).

⁴³See Direktorat Jenderal Pendidikan Dasar dan Menengah, *Kurikulum 2004 Sekolah Menengah Pertama*, (Jakarta: Department of National Education, 2004).

⁴⁴See the Regulation of the Ministry of National Education of the Republic of Indonesia No. 22 Year 2006 about Content Standard of Education at the Elementary and Secondary Units. Decided on 23 May 2006.

⁴⁵To look for further the competence of the graduates of MTs./ SMP ini, see Departemen Pendidikan Nasional, *Standar Isi dan Standar Kompetensi Lulusan*, (Jakarta, PT. Binatama Raya, 2006), p. 56-57. Compare with the competence of the outputs of MTs. Stated in Direktorat Jenderal Kelembagaan Agama Islam Direktorat Mapenda, *Pedoman Umum Pendidikan Agama Islam*, (Jakarta: Departemen Agama, 2003), p. 11. Here it is not mentioned that the students master the knowledge needed untuk join the secondary education. Therefore the last competence developed by the government has more progress in the context of motivating the students to gain a better or higher education.

⁴⁶Religion lesson or Islamic Education subjects for Madrasah Aliyah consists of: al-Qur'an-Hadits, Aqidah-Akhlak Faith-Ethics), Fiqih (Law), Sejarah Kebudayaan Islam (Islamic Culture History), and Bahasa Arab (Arabic).

⁴⁷To know further about the competence of the graduates of MA/ SMA, see Departemen Pendidikan Nasional, *Standar Isi dan Standar Kompetensi Lulusan*, p. 57-58.

⁴⁸One of the competence of the SMK output is mastering the competence of skill programme and entrepreneurship either for fulfilling the need of certain work/ job or for joining tertiary education in accordance with his vocation. See Departemen Pendidikan Nasional, *Standar Isi dan Standar Kompetensi Lulusan*, p. 59.

⁴⁹Direktorat Jenderal Kelembagaan Agama Islam Direktorat Pendidikan Keagamaan dan Pondok Pesantren, *Petunjuk Teknis Penyelenggaraan Program Wajib Belajar Pendidikan Dasar 9 Tahun Pada Pondok Pesantren Salafiyah Tingkat Ula dan Wustha*, 2005, p. 11

⁵⁰Direktorat Jenderal Kelembagaan Agama Islam Direktorat Pendidikan Keagamaan dan Pondok Pesantren, *Petunjuk Teknis Penyelenggaraan Program Wajib Belajar Pendidikan Dasar 9 Tahun Pada Pondok Pesantren Salafiyah Tingkat Ula dan Wustha*, 2005, p. 10-11

⁵¹See Direktorat Jenderal Kelembagaan Agama Islam Direktorat Pendidikan Keagamaan dan Pondok Pesantren, *Pedoman Penyelenggaraan Program Paket C Pada Pondok Pesantren*, (Jakarta: Departemen Agama RI, 2006), p. 5 - 6

⁵²Abdurrahman Mas'ud, *Menggagas Format Pendidikan Nondikotomik*, (Yogyakarta: Gama Media, 2002), p. 81.

⁵³Direktorat Pendidikan Diniyah dan Pondok Pesantren Ditjen Pendidikan Islam, *Pedoman Program Beasiswa Santri Berprestasi*, (Jakarta: MORA RI, 2007), h. 2

⁵⁴Direktorat Jenderal Pembinaan Kelembagaan Agama Islam, *Petunjuk Teknis Pondok Pesantren Salafiyah Sebagai Pola Wajib belajar Pendidikan Dasar 9 tahun*, (Jakarta: Departemen Agama RI, 2001), p. 6. See also Direktorat Jenderal Pembinaan Kelembagaan Agama Islam, *Pedoman Penyelenggaraan Program Paket C pada Pondok Pesantren*, p. 14.

⁵⁵Wap. Detik.com. reported by Muhammad Atqa, on Tuesday, 13/12/2005

⁵⁶Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, (Jakarta: INIS, 1994), p. 143

⁵⁷Ahmad Farji, *Musykilat Fî Tharîq al-Tarbiyah al-Islâmiyyah*, (Talkus: Dâr al-Wafâ, 1992), p. 126. Also see Q.S. al-Qashash (28) : 77; Muhammad 'Athiyyah al-Abrasyiy, *al-Tarbiyah al-Islâmiyah Wa Falâsafatuhâ*, (Bairut: Darul Fikri, t.t.), p. 23; M. Arifin, *Hubungan Timbal Balik Pendidikan Agama di Lingkungan Sekolah dan Keluarga*, (Jakarta: Bulan Bintang, 1978), p. 17; and 'Aliy al-Jumbulathiy & Abû al-Futûh al-Tawânisiy, *Dirâsât Muqâranah Fî al-Tarbiyah al-Islâmiyyah*, (Cairo: Maktabah al-Anjalû al-Mishriyyah, t.t.), p. 28-29

⁵⁸Dede Rosyada in his book *Paradigma Pendidikan Demokratis Sebuah Model Pelibatan Masyarakat dalam Penyelenggaraan Pendidikan*, mentions that at least there are five philosophy schools influencing education in this world: perennialism, idealism, realism, experimentalism, and existensialism. Then he quotes Glenys G. Unruh and Adolph Unruh who emphasize four philosophy schools, namely: perennialism, essentialism, progressivism, and reconstructionism, see p. 36 and 37

⁵⁹Mohammad Noor Syam, *Filsafat Pendidikan dan Dasar Filsafat Pendidikan Pancasila*, (Surabaya: Usaha Nasional, 1984), p. 260.

⁶⁰H.B. Hamdani, *Filsafat Pendidikan*, (Yogyakarta: Kota Kembang, 1987), p. 116.

⁶¹Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi*, (Jakarta: PT RajaGrafindo Persada, 2005), p. 92

⁶²Mohammad Noor Syam, *Filsafat Pendidikan dan Dasar Filsafat Pendidikan Pancasila*, p. 286 - 287

⁶³H.B. Hamdani, *Filsafat Pendidikan*, p. 120.

⁶⁴See further Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi*, p. 90 - 92

⁶⁵In fiqh tends to Syafi'i, in tauhid tends to Asy'ariyah and Maturidiyah. See M. Agus Syamsudin, *Membela Sistem Pendidikan Pesantren Salaf dalam Majalah Pesantren*, Edisi XIII/Th.2/2003, p. 51. In tasawuf or sufism tends to the Sufism of al-Ghazali.. See Suwendi, *Sejarah dan Pemikiran Pendidikan Islam*, (Jakarta: PT RajaGrafindo Persada, 2004), p. 172

⁶⁶Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum di Sekolah*, p. 52

⁶⁷Oemar Hamalik, *Kurikulum dan Pembelajaran*, p. 27.

⁶⁸Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum di Sekolah*, p. 52 – 54. Nana Sudjana divides curriculum organization into three, namely yakni subject matter curriculum, (activity curriculum, and core curriculum. See further p. 51-75. Whereas Oemar Hamalik divides curriculum organization into six, namely isolated subjects, correlated, broadfield, childcentered program, core program, and eclectic program. See further Oemar Hamalik, *Kurikulum dan Pembelajaran*, p. 27 - 29.

⁶⁹Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum di Sekolah*, p. 56- 57.

⁷⁰See B. Suryosubroto, *Tata Laksana Kurikulum*, (Jakarta: Rineka Cipta, 1990), p. 2.

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