

Management Of National Curriculum Integration And Islamic Boarding Schools To Improve The Quality Of Graduates At Islamic Boarding Schools In South Tangerang

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Abstract

This research is motivated by the problem of the low quality of education graduates in Indonesia, not yet optimal in the management of education programs, human resources, finance, institutions, and school accountability, learning in Islamic boarding schools is carried out outside school hours allowing for deepening and improvement. an education system that is not a boarding school, because with this system student learning becomes more focused, qualified and adequate, the supervision of educational staff programs has not been carried out optimally, the application of modern management in boarding schools is not optimal so that it has implications for the quality of graduates. The purpose of this study was to determine the activities carried out in planning, organizing, evaluating, the obstacles encountered and solutions to overcome the obstacles. This study uses a qualitative method based on the results of observations, interviews and documentation. This study uses the main theory, namely the management theory of GR Terry. The results of the study show: 1) In planning the integration of the National curriculum and the Islamic Boarding School curriculum to improve the quality of graduates in Islamic boarding schools. through a series of analysis processes, drafting program plans, socialization, financing, and documentation with a bottom-up-top-down or top-down-bottom-up approach, which implies a change in the management paradigm 2) In the implementation of the integration of the National curriculum and Islamic boarding school curriculum to improve the quality of graduates in Islamic boarding school. through the steps of socializing plans, program plans, technical plans, implementation, monitoring, and supervision with a bottom up - top down approach which has implications for the achievement of educational goals and improving the quality of educational outcomes; 3) In the evaluation of learning carried out through self-evaluation, quality internal audits education programs, teacher competency evaluations, management review meetings, and external audits of the quality of education programs; 4) Constraints in the form of differences between the academic year and the budget year, unpreparedness to accept changes in the management paradigm, and lack of knowledge and experience in the management of Islamic Boarding Schools have an impact on the low quality of education and the weak competitiveness of institutions. 5) Solutions, in the form of integrating all school components, compiling all school guidelines, upgrading human resources and all supporting facilities, and building organizational culture and partnerships with implications for the obligation to improve institutional competitiveness, institutional performance, outputs, and outcomes. The conclusion in this study, management of the integration of the National curriculum and Islamic boarding schools to improve the quality of graduates at Islamic boarding schools in South Tangerang City, Banten Province, through the stages of planning, implementation and evaluation is not optimal because there are still weaknesses in management and Human Resources and support from Islamic Boarding Schools.

Keywords: Management, Curriculum and Quality

I. INTRODUCTION

Pondok or dormitory is a place where students live during the education process at a boarding school in accordance with the Law of the “[pesantren mempunyai kemampuan merekayasa perkembangan budaya](#)” (Tafsir, A., 2015: 196).. The figures above certainly have played an important role in developing culture and civilization (cultural transformation) in the lives of the people of the archipelago until now. The historical nicks of these great ulama figures have motivated kyai, ulama, and ustadz to date, to maintain the existence

of salafiyah Islamic boarding schools from generation to generation, so that they are known as Indonesian Islamic Educational Institutions. An effective Islamic boarding school has strategic and multi-role planning and orientation solutions, providing hope as: 1) agents of change, both in scientific, social, cultural, and economic empowerment aspects; 2) cultural inheritance agent (agent of conservative). Tafsir (2015: 196) admitted that "Islamic boarding schools have the ability to engineer cultural development". Improving the quality of pesantren education in the future, it is necessary to change the orientation of the quality benchmarks of graduates through the implementation of religious education policies in the form of quality standardization in pesantren as a form of realizing the achievement of national education goals. One of them is the growth of great flexibility in individual student education programs, namely by establishing mutually supportive components between formal education in madrasas or schools and non-formal education. This issue is important, because so far, Islamic boarding schools do not have quality standards, because the quality standards of education are new and easy to measure in formal educational institutions. In line with the spirit of developing pesantren to be more future-oriented, the government issued a Regulation of the Minister of Religion of the Republic of Indonesia in 2020 regarding pesantren education.

Indeed, the government's policy regarding the development of the pesantren curriculum is an elaboration of Ministerial Regulation Number 31 of 2020 as well as a golden opportunity for the development of higher quality pesantren. The reason is that this policy has eliminated discrimination against the existence of religious education (pesantren) and it is believed that the fate of pesantren will be better and of higher quality. Consequently, the religious education policy encourages all religious institutions to continuously carry out assessments and accreditation through the UURI regarding pesantren (article 19 of Law 18 of 2019), so that it will create a quality assurance and control system according to the National Education Standards (NES), after receiving consideration from Minister of Religion. The requirements for accreditation of religious education institutions include the following: a). content of education/curriculum; b) the number and qualifications of educators and education personnel; c). facilities and infrastructure that enable the implementation of learning activities; d). source of financing for the continuity of the education program for at least the next 1 (one) year of education/academic, (e). evaluation system; and f). management and educational process (Article 13 paragraph (4) UU RI 18/2019). The reluctance of some Islamic boarding schools to accredit through the Ministry of Religion of the Republic of Indonesia is based on the fact that for a long time the existence of pesantren has always been free from government power. Hidayat, N. (2020: 2) said that "government regulations on religious education are a "wind of heaven" and need to be wary of hegemonization-hegemonic efforts and bureaucratization of pesantren and early education through evaluation and accreditation instruments. Previous studies (Anih, 2015) in the basic principles of understanding this study, it shows that the implementation of the curriculum is a new development of curriculum development in the world of education.

This affects the value of the part where global developments and changes in various aspects of life that come so fast have become a national challenge and demand immediate and serious attention. Based on the background and problems above, the writer is interested in conducted a study entitled: "*Management of National Curriculum Integration and Islamic Boarding Schools to Improve the Quality of Graduates at Islamic Boarding Schools in South Tangerang City (Case Study on Al Amanah Al Qontory and Al Adzkar Islamic Boarding Schools, South Tangerang, Banten Province)*". The main purpose of improving the quality of pesantren education is to instill faith and piety to Allah SWT, noble character, and pesantren traditions to develop the abilities, knowledge, and skills of students to become experts in Islamic religion (mutafaqqih fiddin) and/or become Muslims who have the skills/ expertise to build an Islamic life in society. In general, this research is intended to give birth to the concept of implementing policies for the development of the National curriculum and Islamic boarding schools in an effort to improve the quality of pesantren education. The general objective of this study was to determine the implementation of the Integrated Management of National Curriculum and Islamic Boarding Schools to improve the quality of graduates at Islamic boarding schools in South Tangerang City. The specific purpose of this research is to describe and analyze the process of planning, organizing, implementing, evaluating, the problems faced, and efforts to overcome the problems of National Curriculum Integration Management and Islamic Boarding Schools to improve the quality of

graduates at Islamic boarding schools in South Tangerang City. It is hoped that the results of this study will be able to give birth to the concept of implementing an integrated National and Islamic Boarding School curriculum development policy in an effort to improve the quality of Islamic boarding school education. Schematically the formulation of the problem of the management process of integration of the pesantren and national curricula can be described as shown in figure 1.1 below:

II. METHODS

The research method used is qualitative research. This approach was chosen according to the problems and objectives of the research carried out in the field of social science. Furthermore, to answer problems that require in-depth understanding and touch on the object under study in order to produce research conclusions (Sugiono, 2008). The source of data in this study is a purposive sample that focuses on selected informants who are rich in case information for in-depth studies, the selected informants include the leaders of the two pesantren, the teacher council, and several students. Collecting data in this study through in-depth interviews with 2 Islamic boarding school leaders in South Tangerang City, the student council, several students in both Islamic boarding schools, the Head of the Madrasah Aliyah Education Section and the Islamic Boarding School Teacher in South Tangerang City. After that, observations and document data collection were also carried out. Observations are intended to directly observe the implementation of the policy of developing pesantren curriculum in improving the quality of education in 2 Islamic boarding schools in South Tangerang City.

III. RESULT AND DISCUSSION

1. Integrating the Islamic Boarding School Curriculum in improving the quality of graduates at the Al Amanah Al Qontory and Al Adzkar Islamic Boarding Schools South Tangerang

The implementation of the Islamic Boarding School Curriculum Development Policy in improving the quality of Modern Islamic Boarding School education at the AAAQ and AAIBS. South Tangerang, is difficult to implement in full due to the psychological constraints of the kyai who feel that the pesantren curriculum has existed since the pesantren was founded decades ago, while the modern pesantren curriculum is presented by the new government came later, which in fact has not proven the level of success. The level of compliance of the leaders of the two pesantren can be categorized as non-compliant actions as stated by Ripley that through this compliance approach and factual approach, a policy can be categorized as successful if the implementation stage and the success of the implementation process are determined by the ability of the implementor, namely: 1) the compliance of the implementor follows what is required. ordered by superiors, and 2) the ability of the implementor to do what is considered appropriate as a personal decision in the face of external influences and non-organizational factors, or a factual approach. During the research, the Kyai in the two pesantren can be categorized as quite mature in planning and learning programs. Kyai is very concerned about the flexibility of the curriculum program that will be applied, so that the focus of attention is on the intelligence, abilities and knowledge mastered by students, teaching methods, and maturity of students. In addition, the teaching materials that will be applied are adjusted to the abilities of the students according to the level. The planning of learning and education levels in the two pesantren have similarities in names and objectives, namely:

Idad level, which is the level of preparation for more learning programs that are basic introduction to the basic yellow books. At this level, the books being studied are more oriented so that students are able to practice them in everyday life. The Ibtida (awaliyah) level is more focused so that students master basic religious sciences after the introduction stage is taken for 1 year. This level is more to the stage of mastery of the religious sciences that are explanative and descriptive. The Tsanawi level, the introduction and study of the yellow books are kept in a descriptive-analytical manner. At this level, it is hoped that students will not only have the ability to read and give meaning to each letter in the yellow book, but are able to analyze what, why, and how, and how to solve it. Aly's level. Or ma'had aliy, Kyai focuses on making students more critical and able to analyze more deeply and recite the Koran with various reference sources, from salaf scholars or khof scholars, to current scholars. Planning the curriculum program is more discursive in the

sense of being able to argue with the existing arguments/theories. Especially for the aliy/ma'had aliy level, Kyai provides applied sciences that are skills that can be practiced in daily life such as: animal husbandry, inland fisheries, shops, printing, and internship programs at companies around the pesantren. This program is implemented so that later, after they graduate, they will not only have the insight and ability to recite and study religious sciences but they have the skills as the basis for getting a job. The principle applied by Kyai is that pesantren graduates are able to create jobs.

The Kyai and the Kyai Council, at the Al Amanah Al Qontory and Al Adzkar Islamic boarding schools carry out fairly strict supervision of the competence of pesantren graduates. They have an argument that the alumni of the pesantren must be able to carry and maintain the good name of the pesantren. In the sense that the quality of religious sciences, morals and skills must be an example and role model in the midst of society. The competence of graduates is carried out through measurable stages. At every level of education, both pesantren have Graduate Competency and Competency Standards which they maintain and implement until now, even though the founders of the two pesantren no longer exist. The Kyai of the two Islamic boarding schools carried out the planning stages not only at the educational level but starting from the goals and ideas of the curriculum, teaching models, teaching principles, steps for curriculum development, methods of developing and evaluating learning. These steps are carefully planned by involving the Kyai council, ustadz, and the santri council, including receiving suggestions and input from the parents of students and other parties, both individuals and the government. In general, the kyai of the two Islamic boarding schools planned the implementation of curriculum development policies that were more oriented to the needs of the community, with the aim that when the students graduated from the pesantren, the knowledge gained would be beneficial for their personal lives and the surrounding community.

2. The Stage of Organizing the Integration of the Islamic Boarding School Curriculum

Planning the implementation of curriculum development that has been arranged cannot be carried out without cooperation and cooperation with all parties, so that it can actually be realized. The level of integration of various parties in implementing the curriculum requires a system that supports the creation of a conducive atmosphere so that the vision, mission, and goals of the pesantren can be achieved. Kyai, ustad as the main factor in learning in Islamic boarding schools who participate in determining the quality of learning, so that a joint commitment is needed to bind themselves to achieve the goal. The author found facts in the field that the planning stages of Kyai in both pesantren are quite mature, the implementation steps are quite clear, the organizational structure is equipped with duties and principals, the flexibility of authority and responsibility, the people in the organization have clear competencies. The concept of Nawawi (2012, 50) seems to have been implemented mostly by kyai in both pesantren, starting from the arrangement of professional organizations, the division of labor regulating the delegation of authority and responsibility, reflecting the span of control, there is unity of command, and is flexible and balanced. The author's understanding during the research, that the stages of organizing and coordinating the Kyai, Kyai Council, Ustadz, santri council can be categorized as according to what Naawai and Terry said. The organization carried out by Kyai starts from organizational arrangement, the completeness of the structure is adjusted to his competence. The assignment of Ustadz/Ustadzah as teaching in accordance with their abilities, setting the schedule for the teaching and learning process and the evaluation system.

All components involved in the teaching and learning process in both pesantren are well organized and organized, and they are committed to making the learning process as successful as possible. All kinds that are done by the Kyai in carrying out the arrangement in the pesantren can be categorized as organizing and coordinating efforts. If this step is not taken, it is impossible for the two pesantren to be able to stand up and produce quality alumni who can take part in the community until now. The Kyai of the two Islamic boarding schools organize and coordinate all sectors starting from the objectives and curriculum ideas, teaching models, teaching principles used, curriculum development steps, learning development and evaluation methods. The organizing and coordinating steps were carried out properly and maturely by involving the Kyai council, ustadz, and the santri council, including receiving suggestions and input from the parents of students and other parties, both individuals and from the government. Curriculum planning cannot be implemented without the cooperation of all parties. The collaboration of potentials possessed by pesantren

requires a system that organizes all potentials to achieve goals. Organizing can be interpreted as the whole process of selecting human resources and allocating facilities and infrastructure to support tasks in order to achieve goals.

3. Implementation of Islamic Boarding School Curriculum Integration

The implementation stage (actuating) is the most important management function after the planning and organizing stages are carried out. At the planning and organizing stage, the focus is more on relationships with aspects that are still abstract, while the actuating stage focuses on activities or activities that are directly related to people in the organization. In line with Terry's opinion, the actuating stages of the implementation of the pesantren curriculum development carried out by the kyai in the two pesantren focused on efforts to mobilize group members within the pesantren such as: ustadz, kyai council, santri council were given stress, direction, instructions and motivation so that they they are able to generate creative power and support the various efforts made by a pesantren in implementing the curriculum. A person will be motivated to support and develop the organization if the belief is: 1) able to work; 2) provide benefits for himself; 3) not burdened by anything 4) gaining trust and 5) establishing a harmonious relationship. The process of implementing the curriculum is a core stage, namely the stage where the plans that have been prepared are implemented. At this stage the Kyai, the Kyai council, the ustadz, and the santri council have a strategic role. No matter how good a pesantren organization is, if in its implementation it violates the plans made or deviates from the plan, the plans that have been made will be in vain. This means that the success of the curriculum will essentially be determined by the quality of the Kyai, the Kyai council, the ustadz, and the santri council. The curriculum as a written document requires implementation in the form of a teaching and learning process, because the document will mean nothing if it is implemented by the teacher. In line with this thought, Oliva (2017:12) stated that "the curriculum itself is a construct or concept, a verbalization of an extremely complex idea or set of ideas". It means that the curriculum is a verbalization of complex ideas to be achieved in the world of education.

The development of the modern pesantren curriculum which has been developed so far, is more oriented towards mastering the yellow books, has been modified and developed in accordance with the vision and mission of the AAAQ and AAI boarding schools with a more moderate understanding of science and technology, while maintaining the values of the Islamic boarding school. determined by the founder. Apart from these differences, the authors conclude that the government's policy on developing the pesantren curriculum can only be implemented in a small part. In the analysis of public policy science as Keynes theory (Nugroho, 2014:101) that what must be considered in public policy is 'policies that lead to actions that can indeed be intervened in order to maintain the balance of life together'. The author understands that the pesantren curriculum development policy should be used as an entry point for the government so that Islamic boarding schools are willing to implement government policies, even though it takes a long time. Referring to Keynes and Nugroho's theory, it can be said that the policy of developing a modern pesantren curriculum is made as a part of government intervention as a strategy so that the position of modern pesantren in the national education system and state administration gets the same place as other formal educational institutions. However, considering that the existence of pesantren existed earlier than the publication of the development of the pesantren curriculum, it seems that the government is reluctant to carry out "coercion". Today, modern boarding schools are faced with challenges in the form of modernizing modern boarding schools. Not a few of the Kyai of modern pesantren are tempted to move to modern (kholafiyah). This appeal has trapped the Kyai so that the pesantren system and institutions have been modernized and adapted to the demands of development, especially in the institutional aspects so that it will automatically affect curriculum decisions. Slowly but surely the characteristics of modern pesantren will fade by itself.

Development of a traditional Islamic boarding school curriculum that emphasizes the study of classical books, such as: Nahwu, Sorraf, Belaghoh, Tawhid, Tafsir, Hadith Mantik, Tasawwuf, Arabic, Fiqh, Ushul Fiqh and Morals. Thus, the implementation of the pesantren education curriculum is based on the ease and complexity of the knowledge or problems discussed in the book. So there are early, intermediate and advanced levels, or in the second term, pesantren by calling the Idad, ibtida, tsanawi, and Ma'had Aly

levels. The level of education in Islamic boarding schools is different from other modern Islamic boarding schools, which are not limited as in formal educational institutions with the classical system. However, both Islamic boarding schools, especially the Al Amanah Al Qontory Islamic Boarding School use the same levels as formal educational institutions such as the Idad level consisting of grades 1, 2 and 3, as well as the tsanawi and mahad aly levels. The benchmark for a student's grade increase is not only measured by the content of certain subjects which are marked by graduating and changing the books they study, but the time factor is also a measure, each level must be passed for 3 years. In general, the curriculum of Al Amanah Al Qontory and Al Adzkar Islamic Boarding Schools has several components, including: the purpose of knowledge content and strategic learning experiences and evaluations. This is in line with Hasan's opinion (2016: 6), that the curriculum has a goal component that is divided into several levels, namely national education goals, institutional goals, curricular goals and instructional goals. However, these various levels of goals are mutually exclusive. The content component includes the achievement of clear targets, standard material for student learning outcomes and learning implementation procedures. The strategic component can be seen from the strategies carried out in the teaching process and the way of assessment, guidance and counseling, and regulating the activities of the pesantren as a whole.

The emergence of the Minister of Religion of the Republic of Indonesia No. 31 of 2020 concerning Islamic Boarding School Education is actually very supportive of pesantren. This was stated by Haedari, Director of Diniyah Education and Islamic Boarding Schools at the Ministry of Religion of the Republic of Indonesia in his remarks at the opening of the meeting of the leaders of the mu'adah pesantren and the Ministry of Religion of the Republic of Indonesia at the Millennium Hotel (30/7/20). The author analyzes the advantageous points of the issuance of the Minister of Religion of the Republic of Indonesia No. 31 of 2020. One of them is regulating ustadz or clerics from modern Islamic boarding schools who have expertise in certain fields beyond the ability of the religious field, these expertise can also be recognized in formal institutions or other institutions. The consequence of the regulation of the Minister of Religion of the Republic of Indonesia No. 31 of 2020 is that pesantren must follow the rules that have been promulgated. Pesantren must be ready with the existing formal rules. If later the pesantren wants to turn into a formal diniyah, then the existing ustadz or ustadz must be prepared. For example, Ustadz must have a bachelor's degree. So formal diniyah education is just an alternative. If the pesantren wants their diniyah education to become formal diniyah, the government will assist the process of change, by going through certain processes and procedures. Based on the author's observations during the research period, the ustadz management system in the two pesantren is very effective and efficient. To manage as many as 4.00 students, it is enough with 5 members of the Ustadz council, and 15-20 Ustadz only. Of course this can be done, because the needs of the other 80 ustadz are used by senior students who do not have to be paid.

Senior students will be very happy if they are given the authority to teach (assistant ustadz or kyai assistant), because they can practice teaching directly, applying the knowledge they have received. Good learning, according to the students interviewed by the author, is by teaching. Through this method, it can provide a double advantage, namely it can save the budget and can be a medium for senior students to directly practice teaching or educating junior students. This experience will be very useful when they are involved in the community. The competence of Kyai, Ustadz requires seriousness from the government, especially PP 19 of 2005 concerning national education standards, article 28 paragraph (3) states that competence as a learning agent at the primary and secondary education levels as well as early childhood education includes: 1) pedagogic competence; 2) professional competitions; 3) personality competence; and 4) social competence. The professional competence of the kyai is not easy to make improvements because a special institution is needed to foster and assess the professionalism of a kyai. Do not let institutions that issue professional certificates for general teachers apply to Kyai, this is very impossible to implement considering that the competence of teachers and kyai have very different indicators. Analyzing the curriculum development of modern pesantren, the author argues that in the future, it is very necessary for pesantren to innovate curriculum to prepare human resources who can live competitively in the midst of global competition. Although the government has issued a 9-year compulsory education policy in modern Islamic boarding schools in the hope that students will receive administrative recognition from the government for

pesantren graduates. However, the program has not been able to touch the essence so that there are still many Kyai who are reluctant to join the program.

4. Evaluation and control stage of Curriculum Integration

According to the view of constructivism philosophy that the evaluation or assessment of the learning process (read: curriculum) does not only measure the level of cognitive ability, but must include aspects of personality such as, moral (moral), emotional, social, and others. The stage of evaluating and controlling the Islamic boarding school curriculum is a stage that tries to see the achievement of curriculum implementation in achieving its goals. If the implementation of the curriculum has not achieved the set goals, then the next step is to control through improvements or enhancements. This process if carried out accurately and consistently (continuously) will result in quality assurance for quality graduates. Problems that often arise and must be solved by Kyai, Kyai councils, and ustadz in curriculum management are: 1) how far do Kyai, Kyai councils, ustadz understand their duties in curriculum management?. 2) to what extent does the Kyai, the Kyai council, provide direction and guidance to ustadz-ustadz to create, compile, implement and develop a curriculum that is oriented towards achieving the goals of the pesantren/Islamic boarding school?. 3) the extent to which the implemented curriculum can produce graduates who have advantages and competitiveness. If these questions can be solved, then the goal of realizing a quality pesantren is not a dream. Stufflebeam (2017:99) quoted by Syaodih, NS. stated that evaluation is the process of delinating, obtaining and providing useful information for judging decision alternatives. The last few definitions highlight evaluation as a means of obtaining information obtained from the process of collecting and processing data. Thus, curriculum evaluation is more focused on checking the level of achievement of educational goals to be realized through the curriculum in question.

The results of the research in the two modern pesantren, that the development of the pesantren curriculum is carried out on three elements: program management, pesantren curriculum, and student learning outcomes. The three elements are evaluated on an ongoing basis to obtain information about the implementation of the pesantren curriculum development. Is the curriculum development program implemented in its entirety or only in parts? How is curriculum development management implemented? Meanwhile, external evaluation is carried out by the Ministry of Religion starting at the Central, Provincial and Regency/City levels. Based on the results of the study that internal evaluations are carried out periodically to determine the level of participation of all components involved in the pesantren environment by the Kyai Council, ustadz, and santri council. The results of the evaluation are reported to the Kyai as the person in charge of the pesantren to take necessary actions in an effort to improve. Internal evaluation was also carried out to determine the students' mastery of the subject matter provided either through sorogan, bandungan, muhafazhah (memorization) and deliberation (discussion). The Sorogan model, is one of the learning models that is able to evaluate students' personalities not only in terms of mastery of the yellow books studied but furthermore this model is able to see directly the students' personalities, for example: emotional maturity, speaking ability, boredom and excitement in learning. The results of the evaluation, indirectly Kyai, Kyai Council, Ustadz have been able to temporarily see the results of the learning process, whether the students passed or not when the actual exam process was carried out. Through the learning models carried out in the two pesantren, the pesantren has been able to predict what percentage of students will pass or vice versa how many percent of students will not pass.

The ustadz in both pesantren always evaluate the teaching and learning process of the clerics, while following the study of various book materials that will be given to students on a regular basis directly under the guidance of the Kyai or Kyai council in accordance with the specialization of books from the Kyai council. This evaluation is very useful for Ustadz to evaluate themselves on daily learning activities, so that the shortcomings and weaknesses for one week can be corrected for the next week's learning. If the evaluation or assessment in the two pesantren uses Regulation of The Ministry of National Education Regulations Number 23 of 2016 concerning assessment standards, then the implementation of the evaluation carried out by the two pesantren has fulfilled the elements of the Minister of National Education. The principles of assessment as stated in the Permendiknas have been running before this Permendiknas was issued, such as: 1) Valid (Sahih), means that the Kyai conducts an assessment of the students based on the

data collected daily through the ustadz about the ability of the students to read, study and analyze the study book; 2) Objectively, Kyai assessing students is not influenced by the subjectivity of the Kyai (examiner) but is really determined by the ability of the students when tested in front of the Kyai. Whether or not students are able to read, translate, groan, etc., can be seen immediately when the exam is carried out; 3) Fair, Kyai conducts a fair assessment, no one is harmed or benefited, everything is done really prioritizing justice by not discriminating whether the test material is easy or difficult; 4) Integrated, Kyai conducts an assessment of students, is an inseparable learning process, and this is a learning process that must be taken by all students; 5) Open, Kyai is very open in conducting assessments, and is determined by the ability of students to answer the assessment material, either orally or in writing.

6) Thoroughly and continuously, students take the assessment not partially but covering all aspects, cognitive, affective or psychomotor; 7) Systematically, Kyai conducts an assessment of all students in a planned, gradual manner according to their level; 8) Based on criteria. The cleric before making the assessment makes the graduation standard as a reference, so that when the cleric or cleric directly conducts the assessment, he will hold fast to the graduation criteria that have been made; 9) Accountable, the assessment carried out by the two Islamic boarding schools can be accounted for academically in the pesantren environment, both in terms of technique, process or results. If we speak honestly that the principles of assessment as a medium for evaluating pesantren learning have fulfilled the mandate of Regulation of the Ministry of National Education Number 23 of 2016, but unfortunately these principles are only applied to formal educational institutions, in the future a Regulation of the Minister of Religion is needed which regulates the standards of boarding school assessment. modern, because Permediknas is not suitable if applied in non-formal institutions such as Islamic boarding schools. Analyzing from planning, organizing, implementing, and evaluating the implementation of the curriculum development policy, the implementation of the pesantren curriculum development policy in the two pesantren has not been carried out optimally. In fact, if analyzed from the aspect of learning objectives, content/books of study, competency standards and basic competencies, strategic and evaluation of learning, there are differences and the development of each pesantren in accordance with the policies of each kyai.

Learning at the Al Amanah Al Qontory Islamic Boarding School uses a more practical curriculum and learning process by dividing the level of education through classes, and each level is divided into 3 classes for an average of 1 year for each class (3 years for each level of education). The teaching and learning process (TLP) is carried out in the classroom with an average of 30 to 30 classes for each class. 40 students. The learning process is carried out in the morning until noon, not much different from the teaching and learning process in formal educational institutions such as Madrasah Ibtidaiyah/ES, Tsanawiyah/YHS and Aliyah/SHS. While at Al Adzkar Islamic Boarding School it is done traditionally as modern pesantren in general, but the curriculum used is the development of a modern curriculum recommended by the government. Another problem arises when the policy of developing a modern Islamic boarding school curriculum can be implemented either in whole or in part, will the graduates automatically get recognition in the State Administration System? Can I continue to a higher level and get the same opportunities in the world of work/business? The facts in the field are not the case, it seems that political will is still needed from the Ministry of Religion of the Republic of Indonesia to issue a policy that recognizes the existence of Islamic boarding schools graduates and obtains certificate recognition in the State Administration System as mandated in the Minister of Religion of the Republic of Indonesia Number 31 of 2020 concerning Islamic Boarding School Education.

According to the researcher, if the pesantren only implements the policy of developing the pesantren curriculum without combining it with general subjects such as: Science, Social Sciences, Mathematics, Civics, Indonesian and English, it is very possible that its graduates have not received the same recognition as other formal educational institutions. One option that must receive the attention of the leaders of the two modern pesantren leaders is to use an integrative curriculum, which is a combination of a standardized general curriculum and implemented in modern Islamic boarding schools in the form of science, social studies, mathematics, Civics, Indonesian, and language subjects. English, which is combined with classical book learning typical of modern Islamic boarding schools (approximately 47 books). Especially regarding

general subjects, the two Islamic boarding schools that are the object of this research must also carry out the National Examination. However, the subject of the book has not been tested nationally. In 2011 it is planned to hold a National Examination of Islamic Religious Education according to the policy of the Minister of National Education and the Minister of Religion. This policy is expected to be able to improve the quality of pesantren education in the future, namely to produce graduates who have the ability to *mutafaqqih fiddîn* (religious experts), *mutakallimin* (thought experts), and *mutaqawwimin* (independent).

5. Pushing and Inhibiting Factors of Islamic Boarding School Curriculum Integration

The inhibiting and driving factors for the implementation of government policies regarding the modern Islamic boarding school curriculum can be analyzed both internally and externally. Internal factors are often called "Strengths and Weaknesses" while external (external) factors are often called "Opportunities and Threats". These four factors in strategic planning terms are often called SWOT (Strength, Weakness, Opportunity and Treat) analysis. The driving factor for the implementation of the Islamic Boarding School Curriculum Development Policy in strategic management Akdon (2016) uses the Internal Environmental Study (IES). This study examines the strengths and barriers within the organization itself. In principle, IES in both Islamic boarding schools is almost the same, namely: (1) Educational model and 24-hour learning in Islamic boarding schools. This model is used by Kyai to supervise and foster the movements and behavior of students for 24 hours.

Under the supervision and guidance of the Kyai, santri are encouraged to become 1) Faithful Santri; 2) pious students; 3) Students with noble character; 4) Students who are physically and mentally healthy; 5) Knowledgeable students; 6) Students are capable, creative and independent; 7) Democratic students; and 8) Responsible students. (2) Has a Kyai council, a Ustadz/Ustadzah council. The Kyai Council and the Ustadz/Ustadzah councils, which are descendants of the founders (sons/in-laws), grandchildren, and great-grandchildren, all have various abilities in the study of the yellow book, assisted by members of the Ustadz council who came from pesantren alumni who passed the test to become a cleric at the pesantren. Al Amanah Al Qontory. (3) Have a pesantren education manual. A guidebook as a guide for managers in managing pesantren. It contains: basic ideas, teaching methods, principles, levels of education, graduate competencies, learning strategies, learning evaluation (forming the character of students). (4) Has complete facilities, such as a mosque, separate male and female student dormitories, Madrasah Building, Guest waiting room as well as the office of the student council, Education board room, sports facilities, wall magazines, has a place for economic facilities.

5. Solutions in integrating the Islamic Boarding School Curriculum with the National Curriculum

The strategic steps are: 1) Strategic Institutional Strengthening; 2) Strategic quality improvement and HR management of Kyai/student council; and 3) Strategic Accessibility and networking.

a. Institutional Capacity Strengthening Strategy

The strengthening of institutional capacity carried out by the leaders of the two pesantren is in line with Panji's opinion (2015: 15) in the form of building pesantren institutions, systems, partnerships, people and processes correctly to carry out certain agendas or plans. Institutional capacity strengthening carried out by pesantren is related to individual capability development, organizational capacity building, and institutional capacity building. Based on research in the two pesantren, Kyai has carried out institutional capacity strengthening aimed at: 1) Develop individual skills and competencies of ustadz, or student councils so that they become people who are able to carry out their duties and responsibilities; 2) Developing students who are given the task of being in charge of economic institutions, board of students, administrators of skill centers in the pesantren environment so that they are committed to carrying out their duties and responsibilities and upholding morals in order to achieve the vision and mission of the pesantren; 3) Islamic boarding schools develop and strengthen development and strengthening of external links in order to develop intensive, extensive, and solid partnerships with third parties in order to support student learning, for example with skills education institutions, economic institutions, alumni family organizations, or collaborate and participate in various programs implemented by the Ministry of Religion. Thus, the dimensions of institutional capacity development include the development of individuals, organizations/work units and

institutions/institutions. In this regard, the gaps in institutional capacity in efforts to develop the pesantren curriculum (current gaps) must be observed. The gaps outlined involve strategic steps that will have a significant potential impact on the performance of the pesantren itself.

In the context of daily life, the results of the author's research show that in the two pesantren the understanding of the concept of quality modern boarding schools becomes the philosophy, method, technical and strategic management of the Kyai, ustadz/usadzah, the santri council as the manager of modern pesantren, because the performance of the pesantren institution will always be judged by the community, surroundings and the parents of the students. Strengthening the institutional capacity of pesantren, the development of the pesantren curriculum will be easily carried out with full support from the pesantren community, community, parents and alumni. The essence of strengthening pesantren institutions is to motivate the community to support and encourage the creation of quality pesantren institutions. Institutional capacity strengthening created by the founders of pesantren to date is 1) community-based, in the sense that institutional strengthening is planned and implemented by the community in a participatory manner for the benefit of the community; 2) Utilization of Social Capital. The strengthening of the capacity of the AAAQ Islamic boarding school is explained as follows: 1) The founder of the AAQI built a boarding school with courage and belief and piety to Allah SWT. Community development is always created either through the santri or members of the taklim assembly. Besides that, community development is created from the nobility of character/morals, charismatic, and qualified scientific competence and social life that upholds the values of friendship created by the Founder of the pesantren. 2) The creation of social capital that is instilled by the founder of the pesantren to his successors is how to create communication with anyone without any discrimination with all levels of society which in the end gives birth to public trust in the figure of Kyai and the Miftahul Islamic Boarding School institution.

3) Develop various organizations to support the implementation of the curriculum and improve the quality of learning in the pesantren. These organizations are: Islamic Boarding School organizations, pesantren management organizations, teaching ustadz council organizations, printing organizations, AAAQ pesantren alumni organizations, and santri organizations according to the origin of the santri area. 4) Establishing obligations for the organization, namely contributing in terms of: improving the learning process, improving the quality of organization and household services within the pesantren, supporting the household organization of branch boarding schools, printing quality and affordable books for students, building pesantren financial resources and improving pesantren financial administration system, managing all supplies and teaching materials needed by pesantren and pesantren branches, managing labor and teachers, promoting the welfare of mosques and places belonging to pesantren. All of these obligations are shared equally with all the organizations mentioned above. Making various efforts to overcome the various difficulties that exist in implementing the curriculum and improving the quality of education at the AAQ Islamic Boarding School, such as: 1) twice a week, the ustadz council recites the Koran to one of the Kyai councils while at the same time practicing the subject matter that will be given to students in class. 2) Maximizing the use of the existing study space between male and female students is different. e) the learning process is carried out in the classroom with a very strict attendance system; f) Senior students are empowered as a direct learning process practiced to junior students, as well as a model like this as an effort to overcome the shortage of Ustadz by using Ustadz assistants from higher classes.

Students at the Ma'had Aly level also help at a more tsanawi level. 3) Ustadz who are still studying or students at the pesantren) are asked to support themselves; Develop various pesantren business units to increase the pesantren's budgetary resources and make a place for work internships for students. Public trust is born from the nobility of morals and community role models, so that the community voluntarily helps develop the existence of the pesantren without expecting anything in return from the Kyai. Such attitudes have been developed to date by the successors of the Al Adzkar pesantren. Strengthening the institutional capacity created by the two Pesantrens is an attitude of prioritizing: 1) Deliberation in every decision making concerning the interests of students and pesantren, 2) Participation of the surrounding community, parents of students and alumni in the development of the pesantren. Each step of the development of the pesantren, the community is involved in the hope that it will create an attitude of togetherness through the decision-making

process by the citizens, starting from the level of ideas, planning, organizing, fertilizing resources , implementation to evaluation and maintenance. 3) Institutional management by instilling the principles of transparency and accountability. A simple life and more concerned with pesantren is always shown by Kyai so that both material and financial assistance is always proven by real facts in the community. 4) In addition to the values of points 1 to d. 3, Islamic boarding schools always instill the values of nobility, noble character, sincerity, honesty, fairness, and togetherness. b. Strategic for Quality Improvement and HR Management .

Human resources, including all experience, knowledge, judgment, risk-taking tendencies and policies, are used as a competitive advantage for every organization that allows HR to learn faster and apply knowledge more effectively and efficiently. Creating superior human resources requires selection, training, workshops, and other training that leads to improving the quality of human resources, as said by Sedarmayanti (2019:45) that the concern of strategic HR management is ensuring that "the organization has what people need such as training, motivation, , rewards, flexibility, teamwork and stable employee relations". Efforts to improve the quality of Islamic boarding schools through quality improvement and human resource management are non-negotiable needs. Improving the quality of human resources, education plays a very important role in the process of improving the quality of human resources. Improving the quality of education is a process that is integrated with the process of improving the quality of human resources itself. Meanwhile, HR management is the management of activities starting from the acquisition, training, development, maintenance and integration of human resources within the institution. The Kyai's role as the manager of the pesantren is required to ensure that the institution he leads will carry out training to develop, motivate and maintain the right number of quality human resources. Based on the research in the two pesantren, the steps taken by Kyai are part of the management strategy in an effort to improve quality and human resources. These strategic steps include: 1) Strengthening Institutional Leadership; and 2) Improving the competence of educators and education personnel.

The success of the educational process is largely determined by the quality of the professionalism of the human resources of a teacher. Teachers who have professional titles are not only able to teach well but must have the ability to educate well and have morals. According to Nata (2018: 25), teachers must also improve quality through: education, workshops, seminars, training, and others, so that they not only work as a source of information but also become an inspiration, motivator, dynamist, facilitator, evaluator. The improvement of the competence of educators and education personnel carried out by the two pesantren is carried out routinely and takes turns to several Kyai councils depending on the study book, discussions about the themes studied in the book also talk about strategies and evaluation of learning provided, evaluation of the performance of ustadz in teaching, evaluation materials are accepted. either directly from the students or based on reports from the student council. The ustadz also attend various seminars, work shop workshops or other scientific activities either organized by the Regency/Provincial/Central Religious Affairs Ministry, or hold visits to several Islamic boarding schools in terms of methods and management of Islamic boarding schools.

IV. CONCLUSION

Based on the results of research findings, interpretations and discussions, it is concluded that the management of the integration of the National curriculum and Islamic boarding schools to improve the quality of graduates at Islamic boarding schools in South Tangerang City, Banten Province, through the stages of planning, implementation and evaluation is not optimal because there are still weaknesses in management and resources. Planning in the quality management of education at the Al Amanah Al Qontory Islamic Boarding School uses a bottom up-top down approach, and the Al Adzkar Islamic Boarding School uses a top down – bottom up approach through analysis, program drafting, program socialization, financing arrangement, and documentation of academic programs, student affairs, intimacy, Islamic boarding schools, facilities and infrastructure, and networking. The Kyai of the two Islamic boarding schools organize and coordinate all sectors starting from the goals and ideas of the curriculum, teaching models, teaching principles used, steps for curriculum development, methods of developing and evaluating learning. The organizing and coordinating steps were carried out well and maturely by involving the Kyai council, ustadz,

and the santri council, including receiving suggestions and input from the parents of students and other parties, both individuals and from the government. Curriculum planning cannot be implemented without the cooperation of all parties. The collaboration of potentials possessed by pesantren requires a system that organizes all potentials to achieve goals.

Organizing can be interpreted as the whole process of selecting human resources and allocating facilities and infrastructure to support tasks in order to achieve goals. The implementation of the integration of the National curriculum and the Islamic Boarding School curriculum to improve the quality of graduates at Islamic Boarding Schools in South Tangerang is an application of education quality management, development of life values, strategic steps to support curriculum programs, Quality Assurance Program results and learning achievement. Evaluation of learning in improving the quality of education graduates in Islamic boarding schools has been carried out, externally by the Ministry of Religion starting at the Central, Provincial and Regency/City levels, and internally evaluations are carried out periodically. The results of the evaluation are reported to the Kyai as the person in charge of the pesantren to take necessary actions in an effort to improve. Internal evaluation was also carried out to determine the students' mastery of the subject matter provided either through sorogan, bandungan, muhafazah (memorization) and deliberation (discussion). The competitive advantage of pesantren graduates is inseparable from the Competency Standards of graduates. In general, the competence of Islamic boarding school graduates is more focused on increasing insight and being able to apply it in the daily life of students with several indicators, namely: 1) Students who have faith; 2) pious students; 3) Students with noble character; 4) Students who are physically and mentally healthy; 5) Knowledgeable students; 6) Students are capable, creative and independent; 7) Democratic students; and 8) Responsible students. Problems in learning management in improving the quality of education graduates at Islamic Boarding Schools in South Tangerang City.

The management solution for integrating the National curriculum and Islamic boarding school curriculum to improve the quality of graduates at Islamic boarding schools in South Tangerang City is carried out through integrating all school/madrasah components, compiling all school/madrasah guidelines, upgrading human resources and all supporting facilities, and building organizational culture/environment and partnership.

The following is a presentation of research products as listed in figure 5.1:

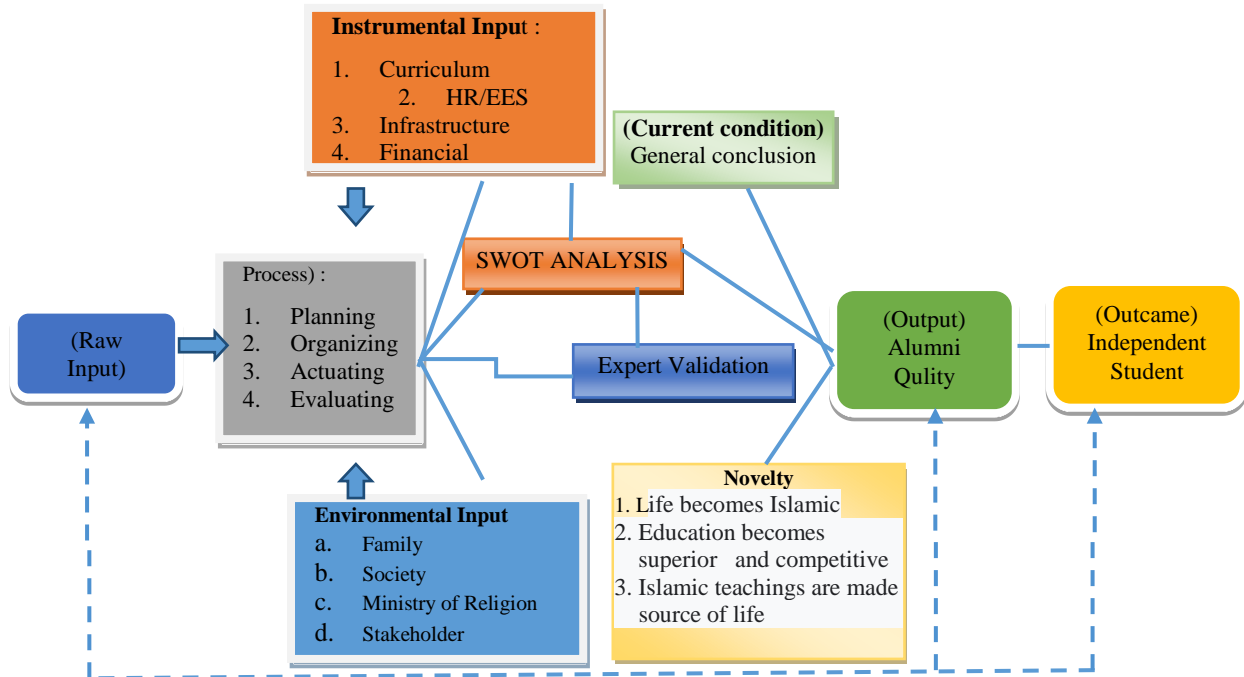


Fig 5.1. Analysis of the Hypothetical Model Research Management Integration of the National curriculum and the Islamic Boarding School Curriculum to Improve the Quality of Graduates at Islamic Boarding Schools.

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