

MODERATION OF PESANTREN-BASED RELIGIOUS EDUCATION CURRICULUM (STUDY AT AL-ISHLAH ASSUYUTHI PESANTREN DLOPO KARANGREJO NGASEM KEDIRI)

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Abstract: In terms of renewal of Al-Ishlah Assuyuthi Pesantren, educational moderation has been carried out, both in terms of institutional organization, learning methods and curriculum. This is done with the intention of meeting the needs of the community for religious education and developing Islamic teachings that are more universal and accommodating. The aim is to find out the implications of moderation of the boarding school-based religious education curriculum at Al Ishlah As Suyuthi Pesantren. The research method uses a qualitative approach with descriptive research type and case study. The research was conducted at Al Ishlah As Suyuthi Pesantren. Data sources are people, place, and paper. Data collection techniques used were observation, interviews, and documentation. The analysis uses data reduction, data presentation and conclusion drawing. The results of this study reveal that: 1). Al Ishlah As Suyuthi Pesantren tries to transform its curriculum, by accommodating the 9-year Wajar Dikdas and accepting the curriculum of the Ministry of Religion, as a step towards moderating the curriculum there are several educational systems, including; Madrasah Diniyah Salafiyah; Tahfidzul Qur'an Program; Wajar Dikdas Wustha; Orphan Education and Routine Recitation of the Yellow Book by promoting inclusive values that teach wasathiyah Islam based on ahlu sunnah wal jamaah 2). The implications of moderation of the education curriculum are more emphasized on the moral-spiritual aspect. This means that the spiritual values of santri as indicated in diligent worship behavior; congregational prayer, qiyamullail, sunnah fasting and so on are more emphasized, the morality aspect as the basic capital of santri in salaf pesantren in preserving the teachings of salafusholih scholars who prioritize religious tolerance values.

Keywords: Moderation, Curriculum, Pesantren.

A. Introduction

Substantially, Pesantrens are religious institutions that cannot possibly be separated from society. This institution grows and develops from and for society by positioning itself as part of society in a transformative sense. In the context of improving the quality of education, Pesantrens are basically education that is full of nuances of social transformation. According to Abdul A'la, "Pesantrens strive to place their vision and work within the framework of social service which emphasizes the formation of religious morals and then developing systematic and integrated development initiatives" [A'la, 2006]. In other words, Pesantrens are required to find appropriate and systematic solutions that are straight forward, so that they can hopefully solve the problem.

In terms of the renewal of the Al-Ishlah Assuyuthi Pesantren , it has implemented educational moderation, both in terms of institutional organization, methods learning and curriculum. This is done with the aim of meeting the community's need for religious education and developing Islamic teachings that are more universal and accommodating.

So what the boarding school caretaker of Al-Ishlah Assuyuthi Pesantren has done to provide perfect facilities for Pesantren students, if in the future they have to go into society is a continuation of the Pesantren's challenges to the community around it. Therefore, strategic management in Pesantrens has decisions and actions that are directed according to systematic, planned and directed character and behavior. The quality and quality factors in question are the human resources in the Pesantren, which include Pesantren administrators (kiai), teachers (ustadz) and educators (santri). Taking note of the factors above, the development of Pesantrens should prioritize improving the quality of education, namely: Increasing the quality of Pesantren teachers through academic and

professional education, developing the curriculum in a sustainable manner in accordance with the vision and mission of Pesantrens, and improving the quality of program implementation in Pesantrens.

Improving the quality of education is then used as a guideline in developing educational institutions, so that many curriculum developments and empowerment of students can be seen. From the observations and documentation of researchers in the field, it is known that the Al-Ishlah Assuyuthi Pesantren has experienced a lot of progress and development in an effort to improve the scientific quality of its students with the Pesantren Education System and Program; Madrasah Diniyah Salafiyah; Tahfidzul Qur'an Program; Wajar Dikdas Wustha (This program is under the auspices of the Agarna Department, equivalent to SMP/MTs education. This program started running in 2006). Orphan Education; and Annual Routine Yellow Book Study.

Departing from the strategic management application implemented at the Al-Ishlah Assuyuthi Pesantren, the author sees that success in managing and developing the institution by implementing moderation in the Pesantren curriculum is an interesting thing to research. Researchers are interested in uncovering other supporting factors that support the success of Al-Ishlah Assuyuthi Pesantren in developing its educational curriculum through moderation of Pesantren education.

B. Research Methods

This research uses descriptive qualitative methods based on empirical phenomena (Creswell, 2014). Descriptive research is the steps to carry out representative research objects regarding the symptoms contained in the research problem. Data collection through interviews,

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observation, documentation and literature review. Data includes the history of the institution (Al Ishlah As Suyuthi Pesantren), institutions, ustaz and ustadzah, students, learning infrastructure, institutional achievements and curriculum moderation, learning models, and teaching materials used.

Qualitative data analysis, this technique is used after the researcher's data has been collected, this analysis aims to systematically determine the data, note the results of observations, interviews and other functions to increase understanding of the case being researched and present it as a finding for others. The data analysis technique used is a descriptive technique by creating a systematic and factual picture, the analysis is carried out in three ways, namely: Data reduction or simplification (data reduction), Presentation of data (data display) and Drawing conclusions (verification), in this case the researcher tries to draw detailed conclusions about the main findings. The method for drawing conclusions is inductive, namely by making observations and drawing conclusions.

C. Results and Discussion

Results

1. Moderation of the Pesantren-Based Religious Education Curriculum

The curriculum is always dynamic in accordance with developments in science and technology, social values, community needs and demands based on applicable curriculum principles. To realize an established curriculum, efforts are being made to renew the curriculum, both in terms of initial conception and structurally.

So, the curriculum always experiences changes and developments as the influence of the social renewal (innovation) process. Curriculum

renewal is carried out with an effort to create a more appropriate curriculum model to meet the needs and demands of society which are constantly changing due to developments in science and technology and information. The Pesantren education system and program.

1. Diniyah Salafiyah Madrasah

Madrasah Diniyah is held from 18.30 to 21.30 with lesson material adapted to each level, including: Adidah/Tauhid, Fiqh. Ushul Fiqh, Sufism/Akhlaq, Hadith/Hadith Science, Shorof Science, Nahwu Science and Tajwid. And there are 2 levels of education, namely: Madrasah Diniyah Ula with 6 grade levels and Madrasah Diniyah Wustha with 3 grade levels.

2. Tahfidzul Qur'an Program

The Tahfidzul Qur'an program begins with learning to read the Qur'an through the Yanbu'a method, followed by learning the Qur'an Bin Nadzor and Bil Ghoib.

3. Fair Dikdas Wustha

This program is under the auspices of the Agarna Department, equivalent to SMP/MTs education. This program started running in 2006. The number of students who took part in this program was 85 students who had an elementary school diploma but had not had time to study at SMP/MTs. Learning is held from 13.00 to 16.00 WIB.

4. Education of Orphans

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There are 173 orphaned students at the Pesantren and they live in separate dormitories with special management. The educational programs implemented are: Qur'an Education Park (TPQ), Early Education. and Fonnal Educational Guidance.

5. Regular Study of the Yellow Book

This activity has been carried out regularly from year to year plus flash recitations every month of Ramadlon. The annual yellow book study process is carried out on in the afternoon from 16.00 to 17.30 WIB and in the evening from 21.30 to 23.00 WIB.

Al Ishlah As Suyuthi Pesantren is trying to transform its curriculum, by accommodates 9 years of Basic Education and accepts the Ministry of Religion curriculum , from the curriculum religiously oriented to an integrative curriculum between religious sciences and general sciences; from a curriculum that is only limited to religious subjects to a broader curriculum, not limited to subject aspects alone, but all activities designed by educational institutions to be presented to students in order to achieve educational goals (institutional, curricular and instructional). Good served in the classroom, school yard and outside the school.

The application of the religious and general education curriculum through educational institutions in Pesantrens is based on two reasons: first , to avoid the scientific dichotomy (between religious knowledge and general science) that occurs in Islamic education; secondly , to meet the requirements for development and progress in science and technology or in other words to meet the challenges of the times. These two types of education (religious and general), become a bridge for Pesantrens that connect them with the national education system, and conversely, these two types of formal education also receive improvements from non-formal

types of education, namely Pesantrens, especially regarding morals which cannot be taught in depth in madrasas and public schools.

There is a positive response to the implementation of Islamic religious education among students as an illustration of preventing radicalism by instilling peaceful cultural values contained in democratic values, multicultural values and human values. So that the realization of a student personality that can maintain and increase the experience of the religious teachings adhered to by developing an attitude of tolerance between religious communities.

2. Implications of moderating the Pesantren-based religious education curriculum at the Al-Ishlah Assuyuthi Pesantren

Empowering students in the Pesantren environment is directed at producing ideal students, namely those who are intelligent, creative and independent as well as qualified graduates so that they are able to compete in the era of the 40th Industrial Revolution in various sectors of life. Many Pesantren alumni only prepare themselves for mastering the yellow book (not entering/continuing formal school), unable to compete to enter college with students from public/formal schools. Finally, they make do with becoming ustadz (teaching the Koran) in their village or continuing their parents' business/work, especially farming and entrepreneurship. These irresponsible Pesantren graduates cause them to be looked down upon by some in society. In this context, empowering students at the Ma'hadut Tholabah Pesantren and the Al Ishlah As Suyuthi Pesantren is carried out in two ways, namely: (1) equalizing education through providing scholarships and (2) appreciating and fostering the potential of students.

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The emphasis on appreciation and potential of students at the Al Ishlah As Suyuthi Pesantren is more emphasized on the moral-spiritual aspect. This means that the spiritual values of the students are indicated in their diligent prayer behavior; congregational prayers, qiyamullail , sunnah fasting and so on are more emphasized. Likewise, the aspect of morality as the basic capital of the students in this Salaf Pesantren, is a separate assessment for the students in the eyes of their kyai. Academic achievements (mastery of the yellow book), sports achievements, etc. (non-academic) are meaningless if the students are not diligent in praying, are not obedient and obedient to their clerics.

As an institution that wants its students to have good skills in spiritual, moral, intellectual and professional aspects, during its development this Pesantren attempted to prepare and implement an integrated curriculum as previously stated by combining the Ministry of Religion curriculum and the curriculum prepared by the Pesantren itself. The implementation of these two curricula is very possible and can be effective considering that the institution is supported by a dormitory and all its students are required to be in the boarding school.

Meanwhile, the leadership pattern at the Al Ishlah As Suyuthi Pesantren is not a serious problem. Apart from implementing collective leadership from the start. The residence of the kyai and ustadz which is deliberately made into one complex makes it easier for educational interactions, anytime and anywhere. Pesantren caregivers do not always have to be at the forefront. In the congregational prayer that the author participates in, for example, the prayer does not have to be led by the cleric. However, ustadz or senior students are given the freedom to lead congregational prayers.

In this case, religious moderation at the Al Ishlah As Suyuthi Pesantren places Islam as a solution to social and humanitarian problems according to space and time. Islam must be able to answer the increasingly complex challenges of modernity, but still adhere to past traditions and be able to accept new, better values.

Discussion

1. Curriculum Moderation

Often the word renewal is identified with modernization. The word modernization etymologically comes from the word modern where the word modern in the general Indonesian dictionary means: new, newest, new or up-to-date way, attitude and way of thinking and acting in accordance with the demands of the times, can also be interpreted as advanced, good. Modernization is the process of shifting attitudes and mentality as citizens to be able to live in accordance with the demands of today's life. As for modernization, in terms of terminology, there are many meanings from various different points of view from many experts [Umiarso, 2011].

Moderation means reducing violence. In terms of moderation, it is a view of life that prioritizes a tolerant attitude, being in the middle between two opposing understandings so as not to dominate the attitudes and characteristics that will be taken [Amin, 2014]. In line with the opinion in above, the Ministry of Religion provides four indicators of religious moderation, namely (a) national commitment realized by prioritizing the Republic of Indonesia, (b) tolerance towards others or between religions, (c) non-violence towards anyone, and (d) accommodating towards local culture in order to preserve it. Indonesian culture. These four indicators

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are used as benchmarks for the success of religious moderation in Indonesia (Balitbang, 2019).

Meanwhile, moderation in the Islamic education system is a change from the traditional mono-leader system with a halaqah learning system to a classical learning system managed by the congregation or organization collectively and based on deliberation. Islamic education moderation or religious moderation is an effort to maintain and develop human nature and human resources by implementing the teachings of the Islamic religion absolutely and by recognizing the existence of other parties, having a tolerant attitude, respecting differences of opinion, and not imposing one's will through violence. , and respect for diversity and the willingness to interact as well as wise and polite expressions of religion (Karim, 2019) [5, pp. 1-20]. So, renewal is an effort to make changes in various fields including education with the aim of improving system performance as a whole comprehensively in order to obtain better results in accordance with the challenges and dynamics of community needs.

The term curriculum, as stated by Soedjirto, quoted by Khoiron Rosyadi, means that education has five levels; (1) curriculum as a series of objectives that describe various abilities (knowledge and skills), values and attitudes that must be mastered and possessed by students from an educational unit; (2) curriculum as a material framework that provides an overview of the fields of study that students need to study to master a series of abilities, values and attitudes that institutionally students must master after completing their education; (3) curriculum is defined as an outline of material from a field of study that has been chosen to be used as a learning object; (4) curriculum is defined as a guide and textbook prepared to support the teaching and learning process, and; (5) curriculum

is defined as the form and type of teaching and learning activities experienced by participants [Rosyadi, 2004].

Modernization of the Islamic education curriculum is an effort to carry out a process of changing the Islamic education curriculum from a traditional (orthodox) one to a more rational, professional, modern one so that it is in line with current demands which are characterized by the increasingly rapid development of science and technology [Imam, 2011].

2. Pesantren

Etymologically, the word hut comes from the Arabic word fundūq which means hotel, sleeping area or simple guest house [Masjkur, 2007]. Meanwhile, according to some experts, the definition of Pesantren comes from the word santri, namely Pesantren with the prefix pe and suffix an which means the place where students live [Putra, 2014]. There are several definitions of Pesantrens put forward by experts. According to M. Arifin, Pesantren, as quoted by Moedjamil Qomar, is an Islamic religious educational institution that is growing and recognized by the surrounding community, with a dormitory system (complex) where the students receive religious education through a recitation system or madrasah which is completely under the sovereignty of a person's leadership. or several kiai with distinctive characteristics who are charismatic and independent in all matters [Moedjamil, 2002].

3. Grouping of Pesantrens

Pesantrens are grouped into the categories of salaf and modern Pesantrens. Salaf Pesantrens are often identified as traditional Pesantrens. According to Akhmad Mansur, from various levels of consistency with the

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system and influence of the modern system, in general the Ministry of Religion classifies Pesantrens institutionally into three forms, namely:

- a. Salafiyah Pesantrens are Pesantrens that provide learning with a traditional approach while maintaining the teaching of Islamic classical books.
- b. Khalafiyah Pesantren is an Pesantren that organizes educational activities with a modern approach, through formal units, both madrasas and schools.
- c. Combination Pesantrens are Pesantrens that combine the Salafiyah and Khalafiyah Pesantren education systems [Akhmad, 2022].

4. A Brief History of the Al Ishlah As Suyuthi Pesantren

The Al Ishlah As Suyuthi Pesantren which is located in Dlopo Hamlet, Karangrejo Village, Ngasem District, Kediii Regency is currently being looked after by Father Kiai H. Abdul Syukur. This Pesantren was gifted by Narna As Suyuthi for the services and struggles of her grandfather, Father Kiai Suyuti, who was the founder and first caretaker. So a beautiful name emerged, full of peace and believed to always provide blessings.

In 1979, when he returned home from studying at several Pesantrens, many people around his house joined him in reciting the Koran. Initially there were only 16 people staying and occupying the terrace of his house and some were housed in the mosque's veranda. Gradually the number of students studying increased and the capacity of the place increased not enough. In 1987, due to these conditions, a 2 (two) story building made of wood (gladak) with dimensions of 6m x 8m containing 6 karnars and 2 classrooms for learning the Koran was built. Considering that the increasing number of Islamic boarding students were

boarding so that the old building was insufficient, on June 11 1992 to coincide with the Eid al-Adha holiday, the building was completely renovated and a new building with 3 (three) floors was built.

In the beginning, teaching was only done using the bandongan system. After the number of students increased quite rapidly, Madrasah Diniyah was established in 1989. And starting in 1996, the Pesantren program was added to the field of orphan education which specifically managed orphaned children. In 2000, the field of Tahfidzul Qur'an was officially opened which sends students who study the Koran either binnadzor or bil - ghoib. In late 2006, this Pondok also implemented the 9-year WAJAR DIKDAS program whose supervision was under under the Ministry of Religion of Kediri Regency. Finally, in 2010, Pondok began establishing formal school programs, namely Madrasah Tsanawiyah and Madrasah Aliyah as a forum for students who are still at the age of compulsory education.

D. Conclusion

The Al Ishlah As Suyuthi Pesantren is trying to transform its curriculum, by accommodating the 9 year Basic Education Standards and accepting the Ministry of Religion's curriculum, as a curriculum moderation step, there are several education systems, including; Madrasah Diniyah Salafiyah; Tahfidzul Qur'an Program; Wajar Dikdas Wustha; Education for Orphans and Regular Recitation of the Yellow Book by prioritizing inclusive values that teach wasathiyah Islam based on ahlu sunnah wal jamaah .

The implications of educational curriculum moderation are more emphasis on moral-spiritual aspects. This means that the spiritual values

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of the students are indicated in their diligent prayer behavior; congregational prayers, qiyamullail , sunnah fasting and so on are more emphasized, aspects of morality as the basic capital of students in Salaf Pesantrens in preserving the teachings of Salafusholih ulama who prioritize the values of religious tolerance

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