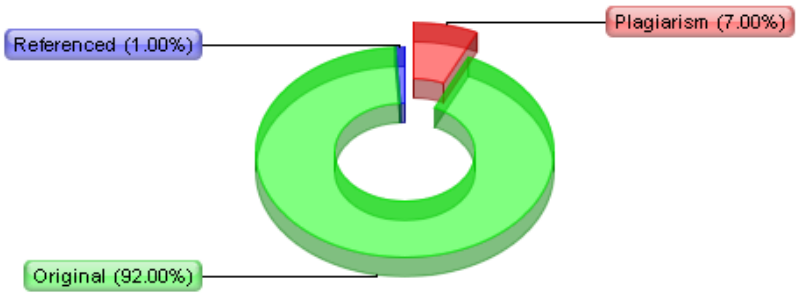
Plagiarism Detector v. 1092 - Originality Report:

Analyzed document: 09/07/2020 21:59:34

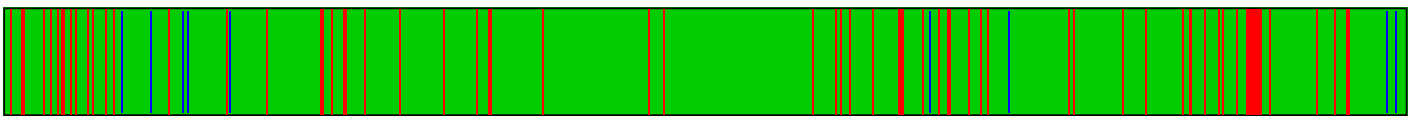
"Erma Fatmawati The Management of Islamic School Curriculum Development in Indonesian Muslim's.pdf"

Licensed to:

Relation chart:



Distribution graph:



Comparison Preset: Rewrite. Detected language: English

Top sources of plagiarism:

% 3	wrds: 276	https://www.scribd.com/document/348002918/The-Implementation-of-Curriculum-Development-at-...
% 2	wrds: 161	http://fiqirachman.blogs.uny.ac.id/2015/11/17/desain-kurikulum/
% 2	wrds: 161	http://fiqirachman.blogs.uny.ac.id/author/fiqirachman/

[Show other Sources:]

Processed resources details:

143 - Ok / 33 - Failed

[Show other Sources:]

Important notes:

Wikipedia:	Google Books:	Ghostwriting services:	Anti-cheating:
[not detected]	GoogleBooks Detected!	[not detected]	[not detected]

Excluded Urls:

Included Urls:

Detailed document analysis:

Theoretical/Conceptual THE MANAGEMENT OF ISLAMIC SCHOOL CURRICULUM DEVELOPMENT IN INDONESIAN MUSLIM'S Erma Fatmawati Lecturer of IAI Ibrahimy Indonesian Journal of Teacher Education 1-15 c 2018 American Association of Colleges for Teacher Education Article reuse guidelines: Journal-jte.com Abstract . Pesantren is

Plagiarism detected: **0,06%** https://www.neliti.com/staim-nganju... id: **1**

the phenomenon in responding to the

students' needs to deepen religious knowledge. It is the model of the development of salafiyah and kholafiyah pesantren in helping the science enrichment of religious and behavioral diversity of student guidance.For that reason, the model of pesantren requires a specific management in its curriculum development. This study attempted to analyze and to find: (1) the characteristics of curriculum at Pesantren Nuris II, Pesantren Putri Al-Husna and Pesantren Ibn Kathir Jember; (2)

Plagiarism detected: **0,27%** https://www.scribd.com/document/348... + 2 more resources! id: **2**

the design of curriculum development at Pesantren Nuris II, Pesantren Putri Al-Husna and Pesantren Ibn Kathir Jember; (3) the role of leadership in management of curriculum development at

Pesantren Nuris II, Pesantren Putri Al-Husna and Pesantren Ibn Kathir Jember. This study used the qualitative approach, in the type of multicases study designs. The techniques of collecting data were interviews, observation participation, and documentation. The data analysis was carried out in two stages: data analysis of individual case and data analysis of the cross-case. Moreover, the checking of the data used credibility and confirmability. The results showed that: (1) There were three typologies of characteristics of the boarding schools, they were: First, the type of ma'had al-aly; with the characteristics of curriculum that emphasizes on improving religious science on academic subjects in separated subject curriculum (Yellow book); Second, the type of Takmiliyah Al-Jami'ah; with the curriculum as the scientific option to supplement or to complement, to deepen and

Plagiarism detected: **0,06%** https://www.edutopia.org/blog/meeti... id: **3**

to strengthen the students' needs of

the scientific on broads fields curriculum and thematic actual curriculum; Third, the type of integrated pesantrens; with the curriculum as the complements of the scientific development in the university through the strengthening and deepening the behavioral science of religion. Furthermore, the curriculum was also practiced by

Plagiarism detected: **0,05%** https://boxesandarrows.com/elements... id: **4**

applying the experience learning of

pesantren life, varied learning model, integrating learning system between salaf and khalaf, it had the time to learn the conditional with the successful targets of religious knowledge and the mastery of the student's personality, (2) the design of curriculum development by using Learner

Plagiarism detected: **0,08%** http://fiqirachman.blogs.uny.ac.id/... + 2 more resources! id: **5**

Centered Design and Subject Centered Design through cur

riculum planning, that refers to the vision and mission and particularities

Plagiarism detected: **0,05%** https://www.scribd.com/document/348... id: **6**

pesantren. The implementation of curriculum

consists of tiered and non-tiered. The evaluation of success of the students are used direct and indirect system. (

Plagiarism detected: **0,08%** https://www.slideshare.net/gj27/cur... id: **7**

3) the role of leadership in curriculum d

evelopment include: (a) the leadership as the role model of student diversity personified; (b) the designer's vision and mission as the reference uniquely value of curriculum development; (c) the building collaborative leadership by forming the team of caregivers managing curriculum; (d)

Plagiarism detected: **0,07%** https://www.nap.edu/read/11138/chap... id: **8**

the meet the needs of the faci

lity and student learning resources; (e) the evaluating of students' learning progress; (d) the monitor of the success of student learning Keywords Management, Curriculum Development, Pesantren 2 Journal of Teacher Education 00(

Plagiarism detected: **0,06%** https://www.nap.edu/read/11138/chap... + 2 more resources! id: **9**

0) INTRODUCTION The development of science

and technology and the flow of information in the era of globalization requires all areas of life to adapt in order to remain relevant to the times. (Majid, 1985:65) The adaptation directly changes the order in micro, meso (Martin, 1994:12) and macro systems, not least the education system including the pesantren education system. To that end, the education system should be developed in accordance with the needs and developments that occur both at the local, national, and global levels.

Plagiarism detected: **0,05%** https://www.powerthesaurus.org/one_... id: **10**

One of the important c

omponents of the education system is the curriculum, because it is a component that is used as a reference to the educational unit. (Azra,1997:XII) The curriculum in education occupies a strategic position, and is the foundation that is used as a

Plagiarism detected: **0,16%** https://shodhganga.inflibnet.ac.in/... + 2 more resources! id: **11**

guideline for the development of students /santri ability optimally in accordance with the development of soci

ety. For that purpose, the curriculum should be designed in an integrated manner in accordance with the curriculum aspects in order to achieve the expected educational objectives. In addition, it is structured and developed by involving various components that require not only technical skills, but must pay attention to the various factors that influence it. However, curricula are often unable to keep pace with the pace of development. Therefore, the improvement

Plagiarism detected: **0,05%** https://www.neliti.com/publications... id: **12**

and development of the curriculum

should always be done continuously

Plagiarism detected: **0,07%** https://www.nap.edu/read/11138/chap... + 2 more resources! id: **13**

to meet the needs of society and

the demands of the times. According to Nurcholish Madjid, the term curriculum is not actually known in the pesantren world, especially the pre-independence era, although actual educational and skill materials already exist and are taught in pesantren. Most pesantren do not formulate the basis and purpose of pesantren

Plagiarism detected: **0,05%** https://www.ncbi.nlm.nih.gov/pmc/ar... id: **14**

explicitly in the form of

curriculum, even the purpose of pesantren education is and complexity of science or issues discussed in the book. Thus, there are initial, intermediate and advanced levels. (Nasution,tt:57) The description of the curriculum that should be read and studied by santri, according to Zamakhsary Dhofier includes the

Quotes detected: **0,16%** in quotes: id: **15**

"Nahwu and Sharaf, Ushul Fiqh, Hadith, Tafsir, Tawheed, Tasawwuf, other branches such as Tarikh and Balaghah"

. That is a glimpse of the contents of the salaf pesantren curriculum in general derived from the classical books, along with the provision of skills that are pragmatic and simple for the santri. The curriculum characteristic that existed in modern pesantren began to be adapted with Islamic education curriculum sponsored by Ministry of Religious Affairs through formal school (madrasah). The pesantren's special curriculum is allocated in local content or implemented through its own discretion. Other curriculum description is on the division of learning time, that is they learn the science in accordance with the curriculum in the college (school) at the time of college. The rest of the time with a solid lesson from morning to night to study the typical Islamic scholars of pesantren (pengajian book of classics). The current phenomenon of pesantren which adopts common knowledge for its santrinya, but still retains the teaching of the classics is an effort to continue the ultimate goal of the educational institution, namely the education of aspiring scholars who are faithful to traditional Islamic understandings. The curriculum of modern pesantren education including student pesantren is a combination of salaf boarding school and school (college), is expected to be able to create a quality out-put of pesantren which is reflected in aspirative, progressive and not

Quotes detected: **0,01%** in quotes: id: **16**

"orthodox"

attitude so students can quickly adapt determined by the kiai policy, in accordance with the History of nuris boarding development of the pesantren. (Baso,2012:23) In its development, every pesantren has its own characteristic accompanied by its various educational style. Great pesantren, such as Pesantren Modern Darussalam Gontor Ponorogo, Darun Najah and Darur Rahman Jakarta, Pesantren Tebuireng Jombang, Pesantren Nurul Jadid Paiton, Pesantren Zainul Hasan Probolinggo and Salafiyah Syafi'iyah Sekorejo Situbondo, Pesantren Al-Qodiri Jember and other boarding schools of other pesantren Has grown madrassas, public schools, up to college. Similarly, boarding students of Al-Hikam and ma'had in UIN Malang who in the process of achieving the institutional goals have been using the curriculum

Plagiarism detected: **0,09%** https://psychweb.chbs.jmu.edu/Grays... id: **17**

well. In the implementation there are similarities and dif

ferences in curriculum development conducted by the model of salaf pesantren, khalaf and pesantren combination, even student pesantren. It's just that some pesantren follow the pattern of salafiyyah (traditional), the curriculum has not been formulated properly. As a non-formal educational institution, the curriculum of salaf pesantren has scientific specification by studying the classical books including: Tawheed, Tafsir, Hadith, Fiqh, Ushul Fiqh, Tasawwuf, Arabic (Nahwu, Sharaf, Balaghah and Tajwid), Mantiq and Akhlak. Implementation of the salaf boarding school curriculum based on the ease From the document Nuris II pesantren mentioned that the word

Quotes detected: **0,01%** in quotes: id: **18**

"Nuris"

is an abbreviation of Nurul Islam. This is the name of a pesantren founded in 1981 by KH. Muhyiddin Abdussmad in Antirogo Sub-District, Sumbersari Sub-district, Jember District. Meanwhile, Pesantren Nuris II was established in 1993 which is a

Quotes detected: **0,01%** in quotes: id: **19**

"branch"

of Pesantren Nuris 1. Pesantren Nuris II is located in Kelurahan Mangli Kaliwates Sub-district, Jember District. Originally, KH. Muhyiddin Abdussmad did not intend to establish Pesantren Nuris II. He only made a place to stop or rest his wife, Hj. Fatimah, who was actively studying at IAIN Sunan Ampel Jember, who since 1997 switched status to STAIN Jember. Then, after seeing the progress of STAIN Students, KH. Muhyiddin Abdussmad expands the land he owns, which was originally only enough for one house to become several buildings to be a boarding school students and musholla. That is the beginning of the Pesantren Nuris II. The establishment of pesantren Nuris II is intended as a vehicle for religious learning guided by an ustadz. Establishment of pesantren Nuris II was received positive response from surrounding communities and students. The existence of boarding schools near the campus is needed by the community and students so that before all the boarding school students completed, pesantren Nuris II has received new santri. Erma FatMawati et As a nanny, KH. Muhyiddin Abdussmad did not stay at Pesantren Nuris II and not at all times there. He entrusted the management of pesantren to the person in charge chosen by the kiai specifically. This can not be separated from the kiai's busyness, both in Nuris 1 pesantren and the social-religious activities, especially in Nahdlatul Ulama organization. Until now recorded six ustadz who had been and was a nanny Nuris II Pesantren as shown in the table below. Tabel 4.1 Pengasuh Pesantren Nuris II Pengasuh Nama Pengasuh Masa Bakti I Ust. Hollan Umar 1993-1994 II Ust. Mansur Fatah 1994-1997 formulated by the board of the division of science. Nuris II pesantren curriculum is not limited to that alone, in the curriculum at pesantren Nuris II there is a soft skill curriculum such as the development of journalistic language, khitobah

Plagiarism detected: **0,16%** https://quizlet.com/36902929/admini... id: **20**

and so forth. Journalism is prepared to fill the study, the coverage and so forth in

the bulletin of the creation of the santri's bulletin

Quotes detected: **0,01%** in quotes: id: **21**

"Lentera"

. Furthermore khitobah practice, this activity is a ruinitas activity held every Saturday night, while the implementation as said by Meida Rokayana that: khitobah practice is carried out in accordance with the schedule that has been made by the board. There are three khitobah performed routinely every Saturday night, among them are Arabic speech, English speech and Indonesian speech. So each week each room in turn has the responsibility of delegating its members to speak English, Arabic and Indonesian. There is also a duty to become the III Drs. Ust. Tauhid Zain 1999 1997-MC (master of ceremony) and Qori '. From the above statement there khitobah with three languages namely IV Ust. Musthofa 1999-2001 Arabic, English speech and speech in Indonesian. So to add student skill in pesantren Nuris II then in programkan V Ust. H. Abd. Karim, Lc. VI Ust. M.Eksan, S.Ag, 2003 2001-2003-khitobah with three languages. Besides journalism, language development and khitobah. Pesantren Nuris II often held a training program that aims to develop student insight, it is as M.Si. sekarang said by the board below: in pesantren Nuris II is often held a training, yes various for diklatnya, yesterday there are Ng can not. We alone make it. But in that language there is a long program. There is intensive during the full semester. Usually implemented during Semester holidays. If the board of Scientific section yes there are sich discussion conducted by students themselves, and sometimes the solution sometimes not clear so. So it is still floating discussion result. But, besides that also often held responsive discussion and also usually invite lecturers. In addition, there are also studies of thematic actual issues. If viewed

Plagiarism detected: **0,14%** http://repository.uinsu.ac.id/4385/... id: **22**

from the aspect of the interest level of students is the implementation of the

discussion forum of the scientific division. Based on informant's information, it is caused in the discussion forum of santri motivated to berbat in maintaining their respective opinions so that the process of dialectics is quite dynamic. This is as the statement below: If the most popular is usually the board of Scientific section is a discussion. Because in the discussion it's sometimes the children were debating. That's training-cooking mamasak, beauty And other trainings, the time is usually done on the day's holiday, yes between Saturday and Sunday. To add and support the existing curriculum, both from the board of science, language and division ubudiyah at Nuris II pesantren also held training and training -diklat is diverse, there are training-cooking mamasak, beauty and other health-training that supports student skills or in other words as a complement or support the existing curriculum. From the presentation of data above can be seen that the curriculum material that is in pesantren Nuris II is the material of yellow book (yellow book) and skill material. The learning method used varies as wetonan-sling, sema'an, sorogan and question and answer, discussion and questioning of lectures, and demonstrations with the target mastery of religious knowledge and student personality with conditional learning time. what keeps them digging up their abilities from what did not Curriculum and the character in student boarding know to know. It is usually the children are interested in the discussion. If the other is still minimal yes, for example from the language division it's sometimes children lazy because it is rather difficult. The debate becomes a point of interest for students to continue to carry out study and discussion. Then also the santri feel the discussion process is a form or their efforts to explore their potential or their respective abilities because those who initially did not know to know. Meanwhile, when compared with the interest of students to other materials can still be said to be minimal. One example is most males students to follow the materials or lessons that have been formulated by the board of the language department. Based on the above reasons can be said that the students are more interested to follow the discussion forums held by the board of the scientific division so that it can be concluded that the curriculum or subject matter most actual if viewed from the aspect of interest level of students is a discussion forum with the themes Actual 4 Journal of Teacher Education 00(0) The curriculum has become the most important part in the student's pesantren. The

Plagiarism detected: **0,27%** http://repository.uinsu.ac.id/4385/... id: **23**

curriculum is a set of plans and arrangements regarding objectives, content, lesson materials and methods used as guidelines for the implementation of learning activities to achieve specific edu cational goals. All activities devoted to santri learning activities in pesantren is a grand concept of a curriculum. The curriculum is structured to realize the goals of national education by taking into account the developmental stages of learners and their conformity with the environment, the needs of national

Plagiarism detected: **0,05%** https://www.nap.edu/read/11138/chap... + 2 more resources! id: **24**

development, the development of science

and technology and art, in accordance with the types and levels of each educational unit. In formal education, the curriculum becomes the key to the implementation of targeted, effective and efficient learning. This is because the curriculum is used as a guide for a teacher to carry out the learning activities. (Qomar,2005:151) So it is not surprising if the curriculum is Erma FatMawati et always overhauled and reviewed to keep up with the progress of advanced science. So also with the curriculum in the pesantren. The curriculum of the pesantren

Plagiarism detected: **0,34%** http://repository.uinsu.ac.id/4385/... + 2 more resources! id: **25**

is developed based on the principle that students have a central position to develop their competence to become human beings who believe and fear Allah SWT, have noble character, healthy, knowledgeable, capable, creative, independent an

d become citizens of democratic and responsible. To support the achievement of these objectives, santri competence development is adapted to the potential, development, needs, and interests of students and environmental demands. Therefore there are many types of curriculum available, but the curriculum is in accordance with the evolving context. Types of curriculum according to Hilba Taba classified by Abdullah Idi include: first, curriculum containing separate subjects (Separated Subject Curriculum); Second, the curriculum containing the correlated subjects (Correlated Curriculum); Third, curriculum consisting of fusion of similar subjects (Broad fields Curriculum); And fourth, integrated curriculum (Integrated Curriculum). As for the type of curriculum used by students of

Plagiarism detected: **0,13%** http://etheses.uin-malang.ac.id/vie... id: **26**

pesantren both pesantren Nuris II, pesantren daughter Al Husna and pesantren Ibnu Kat

sir are different, both in terms of material and method. The three still use classical teaching methods such as in other traditional pesantren, but with some innovations that are tailored to the students' thinking patterns. In addition, the students' pesantren still use the classic book or commonly called yellow book (yellow book). This indicates that the hallmark of pesantren, that is, the use of the books of salaf, as a teaching material is something that is inseparable from this pesantren. According to Dhofier, in the past, the teaching of classical Islamic books was the only formal teaching given in pesantren. At present, most pesantren have taken the teaching of general knowledge as an important part of pesantren education, but the teaching of classical Islamic books is prioritized. There are eight different areas of knowledge taught in classical Islamic books, including: 1). Nahwu and Sharaf (morphology); 2). Fiqh; 3). Fiqh suggestion; 4). Hadith; 5). Tafseer; 6). Tawhid; 7). Sufism and Ethics; And 8). Other branches such as chronicle and balaghah. All types of books can be classified into groups according to their level of teaching, for example: basic, intermediate and advanced. Books taught in pesantren in Java are generally the same. Meanwhile, on the aspect of the method, pesantren Nuris II, Al Husna daughter boarding school and pesantren Ibnu Katsir also apply varied learning method as used by pesantren usually. Ministry of Religious Affairs of the Republic of Indonesia stated that the method of presentation or delivery in pesantren

Plagiarism detected: **0,05%** https://www.ncbi.nlm.nih.gov/pmc/ar... id: **27**

is in the form of

sorogan and wetonan. According to Mujamil Qomar, so far the absorption of new methods in addition to traditional methods has never been uniform. The researchers found differences in the use of methods among the pesantren. Dhofier details the methods of sorogan, bandongan, deliberation, question and answer and discussion methods. Sindu Galba mentions the sorogan method, classical sorogan, bandongan, lecture and literacy practice method. The details of these different methods result from the kiai's tendency as an autonomous reflection. Observation of different pesantrens will find the application of different methods as well. Thus, applied in pesantren there are variations of method, from sorogan, muhawarah, rote /tahfidz, musyawarah /munazharah /mudzakarah, ta'lim assemblies, wetonan, ribath and new /modern methods adopted by pesantren. Is highlighted or approached from various disciplines of a particular subject. Thus their knowledge can not be separated with other science, but complementary, integrative and correlative. Thus the interest of students increases when he saw the relationship between subjects /material (corelated). Students' knowledge of something more deeply. Correlation provides a broader understanding because it gained views from various angles and not just from one subject only. Correlation allows students to use their knowledge more functional. They get the opportunity to use knowledge from various subjects to solve a problem. The correlation between subjects prioritizes understanding and principles rather than knowledge and facts (Ismail.tt:54). While the weakness of this approach is not to use systematic and profound knowledge about the various subjects /courses that exist in Nuris II pesantren, due to the wide scope of Field of study. Also in practice many ustadz still have orientation on certain subjects or disciplines. Given their educational background is generally still fragmented in the discipline, so find it difficult to use this approach. Another disadvantage is, because there are still subjects /courses although

Plagiarism detected: **0,06%** https://www.ncbi.nlm.nih.gov/pmc/ar... id: **28**

given in the form of cor relation or fusion, this tends to cause a lack of interest. Because the subjects are not adapted to the needs and issues of life faced daily. Thus the type of broad fields curriculum is suitable applied to the students. In addition to the type of broad fields curriculum, in pesantren Nuris II there is another curriculum development. This kind of curriculum is a curriculum commonly done by students although theoretically this curriculum has not been formulated explicitly in curriculum theories. (Rahim,2001:151) In pesantren Nuris II there is material that is designed from actual issue or phenomenon which is being discussed, then this phenomenon is formulated into discussion material. Researchers refer to this pattern as the actual thematic curriculum. Then the next thematic actual curriculum in learning using the learning model that develops in the students that is thematic learning. In its application the actual thematic material is integrated with the subject in an actual theme /topic of discussion. The thematic learning of such models is an attempt to integrate knowledge, skills, values, or learning attitudes, as well as creative thinking using actual themes. The thematic learning conducted at Nuris II pesantren is done with the intention to improve and improve the quality of student education, especially to offset the density of existing curriculum material. In addition, thematic materials will provide integrated learning opportunities that emphasize more on student participation /involvement in learning. The integration of this learning can be seen from the aspects of the process or time, curriculum aspects, and aspects

Plagiarism detected: **0,05%** http://repository.uinsu.ac.id/4385/... id: **29**

of teaching and learning. The

actual thematic learning in pesantren Nuris II is done, packed in a format of relevance, meaning that discussion of a topic is related to the conditions faced by the students or when students find 6 Journal of Teacher Education 00(0) Problems and solving problems faced by students in everyday life is related to the topic discussed. The way or method used by Nuris II boarding school uses problem based approach. Teaching based on this issue has been known since the time of John Dewey. According to him, learning based on the problem is

Plagiarism detected: **0,12%** http://www.knowledgemobilization.ne... id: **30**

the interaction between stimulus and response, is the relationship between the two

directions

Plagiarism detected: **0,2%** https://www.ncbi.nlm.nih.gov/pmc/ar... + 2 more resources! id: **31**

of learning and the environment. The environment provides input to the students (in this case santri) in the form of help

and problems, while the brain's nervous system functions to interpret the aid effectively so that problems encountered can be investigated, assessed, analyzed, and sought the solution well. This form of learning in pesantren Nuris II is designed by the directors given directly to the students so that they work in earnest to find the real learning theme as well as apply it. In conducting thematic learning students are encouraged to be able to find themes that really fit with the condition of students, even experienced students, as well as discussed on how to solve problems encountered. (trianto,2009,:91) Thematic learning has efficiency value, among others, in terms of time, material load, method, use of authentic learning resources so as to achieve the right competence mastery (Subadiyah,tt:56). Based on the findings (Abdullah,tt141) of existing research in pesantren Nuris II, the actual curriculum provisions of the curriculum are as follows: First, student-centered. The learning process that placed the students as the center of activity and should be able to enrich the learning experience. Learning experience is poured in learning activities that explore and develop natural phenomena around the students. Second, provide direct experience to students. Azra,2002:48 For more meaningful learning, students learn directly and experience their own. On this basis the curriculum implementers create conducive conditions and facilitate the growth of meaningful experiences. Third, the separation of subjects is not very clear, given the actual themes studied from various subjects /lectures and mutual blessing, the subject limit becomes less clear. Fourth, presents the concept of various subjects /subjects in a learning process. Fifth, is flexible. The implementation of thematic learning is not strictly scheduled between subjects. Sixth, learning outcomes can develop in accordance with the interests, and needs of students. Arikunto,2008:132. Based on the above explanation, the findings of this study accept the concept and add it to the new concept of curriculum type developed by Hilba Taba in Abdullah Idi that classifies the type, Separated Subject Curriculum, Correlated Curriculum, Broad Curriculum Field, Integrated Curriculum. However, in Pesantren Nuris II only developed the curriculum of Broad Fields Curriculum and found new kind of curriculum termed by Thematic Actual Curriculum. Based on the above explanation it

Plagiarism detected: **0,16%** https://shodhganga.inflibnet.ac.in/... id: **32**

is known that the type of curriculum used in pesantren Nuris II is the type of

Broad Fields Curriculum and Thematic Actual Curriculum including the model of pesantren diniyah takmiliyah Al-Jami'ah. While in Case II in Al Husna's pesantren, the curriculum is determined solely by the caregiver by focusing solely on the study of the yellow book by the bandongan or wetonan method, but in its development it turns out that this pesantren applies modern management. In the implementation of its religious education system, Al Husna Islamic boarding school organizes pesantren education units such as studying yellow books and other education units such as non-formal education (majelis taklim and education of Al-Qur'an) and education diniyah informal (family). After the dawn prayer, reciting together the book Bulughul Maram and after maghrib, santri recite the yellow book according to majlis taklimnya group. Implementation of curriculum at Al Husna Islamic boarding school based on study group. The study group of female students of Al Husna pesantren consisted of Group A who studied at Ustadz Dr. H. Hamam, M.HI. Namely Tafsir Al-Maraghi. While Group B studies on his wife that is Fiqhul Wadih, Ta'lim Muta'allim and Tartil, and group C is studying at senior santri who can read yellow book and Al-Qur'an that is Mabadi 'Juz 3. In determining anyone in group A , B and C, Ustadz Hamam made the selection from the beginning, so that students can learn according to the basic skills they have. In addition to these learning groups, there are also nahwu recitation on Saturday and Tuesday, Quran learning /education and student creativity exercises such as journalism and other training. For the education of the Qur'an, tutors from outside, because santri themselves who hold their education. Disciplines studied at Al

Husna's pesantren include: Tafsir, Hadith, Fiqh, Ushul Fiqih, and Akhlaq. In Al Husna's daughter's pesantren there is also a thematic study, ie studies viewed from an Islamic point of view, for example: material /scientific, health, legal, economic, and cultural issues /issues. This thematic assessment is intended to enrich the santri's insight into contemporary issues and simultaneously explain Islamic views or positions on the issue. This thematic study is expected to give its own color to the discipline studied by santri on campus. This shows that santri not only master the general discipline that much studied in campus, but also can master the religious discipline which many learned in boarding, even also santri can associate alias combine both. Thus, pesantren not only creates more intense and integrated interaction and interpretation of science with the science of science and technology, but also the mastery of science-technology for the needs in the industrial and post-industrial era. In the aspect of learning activities, learning methods are applied here Implementation Separated subject curriculum in Ibnu Katsir Pesantren is subject to be separated in such a way as to develop into various other disciplines. Until finally the students are not able to master everything. For curriculum development, various forms of subject groups are included into sections or majors. Then santri are free to choose which of the majors they are interested in. Thus, in Pesantren Ibnu Katsir does not recognize curriculum integration because it is considered not optimal in learning and achieving the desired out put. This attitude follows the opinion of Abdul Munir Mulkhan who said that the efforts of the integration of both systems of science (religious science and general sciences) will only add to the more complicated matters. This is due to the unpredictability of the scientific integral concept that is able to overcome the dichotomy of Erma FatMawati et general science and religion itself. The integration of the pesantren curriculum is no more than merging two systems of science without concepts. As a result, the practical purpose of increasing the competitiveness of graduates with public schools has become difficult to meet. Mulkhan,2005:12 Among the application of separated subject curriculum at Pesantren Ibnu Katsir is the curriculum separated based on the complexity of each material. Basic materials, basic materials and complementary materials are classified as this is because before students officially become santri at Ibnu Katsir pesantren they first pass the entrance test with minimal criteria can Arabic and read the book. So after officially become a santri, they are directly entitled to follow the dirasah program based on the level of semester with the provision of curriculum weight that has been determined by the pesantren namely principal, basic and complementary. In the implementation, the separated subject curriculum has advantages and disadvantages that is, the advantages of the presentation of lesson materials can be presented /arranged logically and systematically, the organization is simple, and not too difficult to implement, and easy to evaluate

Plagiarism detected: **0,07%** https://simplyeducate.me/2014/12/13... id: **33**

and test. It can also be used

from elementary to college level. Teachers make use of it more easily, not difficult to make changes and more organized and systematic. While the weakness of separated subject curriculum is a form of lessons that are not separate from others, irrelevant to current dynamics, and less educating students /students in dealing with their life situations. Besides other weakness is not pay attention to social problems faced by students in their daily lives, because only based on what is written in the book /text. Moreover, this kind of curriculum is of little concern to the psychiatric factors of the santri, because this curriculum only conveys what human beings experienced in the past in a systematic and logical form. The objectives of this curriculum are very limited and pay little attention to physical

Plagiarism detected: **0,05%** https://www.teachervision.com/class... id: **34**

growth, emotional and social development

of santri, and only focus on the intellectual development of santri. This kind of curriculum lacks the ability to think, because prioritizing mastery and knowledge by way of repetition and memorization, and less leads to thinking independently. This curriculum tends to be static and not innovative, as it is only based on predetermined books, without significant changes and adjustments to the rapidly evolving and dynamic nature of the situation and society. Here is an example of a separated subject curriculum: learners want to take a subject with more discipline, such as Arabic subjects. In Arabic subjects there are branches of khat, imlak, qir'aat, sharaf, nahwu, muhadatsah, and balaghah. The lessons are usually taught separately on a predetermined schedule. From the exposure above the curriculum of the pesantren students is not much different from the boarding school in general either from the beginning stand (salaf /traditional) to the development (khalaf /modern) although there are also differences in terms. At the beginning of the establishment of Nuris II Student Pesantren, Pesantren Putri Al Husna and Pesantren Ibnu Katsir, the curriculum used is still very simple ie more on pengajian yellow book with the aim that students explore religious education well. The curriculum at Nuris II pesantren for example consists of Tafseer Jalalain, Kifayatul Atqiya ', Mabadi Awaliyah, Fathul Qarib, and Faroidatul Bahiyyah, the actual thematic material. In Pesantren Putri Al Husna Fiqih: Bulughul Maram, Nahwu, Imrithi, Group A: Tafsir Al-Maraghi Group B: Fiqhul Wadih, Ta'lim Muta'allim and Tartil, Group C: Mabadi 'Juz 3 and Al-Qur'an Tarjim. Ibnu Katsir pesantren is the basic material: Tafseer, Tafsir, Hadith, Hadith, Ushul Fiqh, main subject: Tauhid, Fiqih Islami, Ahlak Karimah, Tahfizhul complement, Sirah Nabawiyah, Da'wah Tsaqofah Islamiyah, Memorizing Al-Quran. While for all three have similar curriculum in antaranta skill, leadership entrepreuner, skill of Khitabah, arabic and english language. Qomar,tt:109. However, when the pesantren students experience development (modernization /transformation), then the material is added with English, khitabah, and creativity education. In the implementation of its religious education system, pesantren students organize pesantren education units such as recitation of yellow books and other educational units such as education diniyah non-formal (majelis taklim and education Al-Qur'an) and education diniyah informal (family). This is in line with the pesantren in general, where details of the subject matter are also evolving in most pesantren. In the 19th century, according to Karel A. Steenbrink, pesantren only knew the material of fiqh, Arabic grammar, Ushul al-Din, Tasawuf, and Tafsir, but in the next development the subject matter could be concluded: the Qur'an with Tajwid and Tafsirnya, Aqaid and Kalam Science, Fiqh with Ushul Fiqh and Qawaidal-Fiqh, Hadith with Mushthalah Hadith. Arabic with the science of tools such as Nahwu, Sharaf, Bayan, Ma'ani, Badi 'and' Arudh, Tarikh, Mantiq, Sufism, Morals and Falak. Wahid,1999:83 In the twentieth century to the present day, the curriculum of pesantren has changed with the addition of several general subjects with close links to religious knowledge, such as mathematics related to heirs, astronomy, and so forth. One of the examples of cases of pesantren who experienced renewal of the boarding schools boarding schools Mambaul Ulum in Surakarta. This pesantren takes the front spot in reaching the form of pesantren response to the expansion of Dutch education and modern education of Islam. Pesantren Mambaul Ulum founded Susuhunan Pakubuwono this in 1906 was the pioneer of the acceptance of some general subjects in pesantren education. According to the Dutch education inspection report that year, this pesantren has included reading subjects (Latin script), algebra and counting into its curriculum. The same response but in a slightly different nuance is evident in the experience of Modern Pondok Gontor. Based on the base system and institutional pesantren, in 1926 stands Modern Pondok Gontor. This cottage, Azra,2003,:103 in addition to incorporating a number of general subjects into its curriculum, also encourages its students to learn English (other than Arabic) and undertakes a number of extra-curricular activities such as sports, arts and so on. Alhikam,Malang, When compared with the already advanced student pesantren, then the three pesantren students who became the object of this research is still in the process of becoming 8 Journal of Teacher Education 00(0) an advanced student pesantren. In Indonesia, there are many pesantren of advanced students, such as students of Al-Hikam Malang and UIN Maliki Malang. The curriculum of Al-Hikam Malang student pesantren includes muhadatsah, amtsilati, read Al-Qur'an, read books, Aswaja, fiqih ibadah, tasyri ', mustholah tafsir, mustholah hadith, fiqh principles, ushul fiqih, il-il fiqih, Islamic economics, fiqih mu'amalah, munakahat fiqih, communication management, cultural history and Islamic thought, English, al-mursyidul amin, riyadhus shalihin, nashaihul ibad, and tafsir. From the curriculum and its application in the field both in pesantren Nuris II, Al Husna pesantren and Ibnu Katsir pesantren, curriculum type used is curriculum type broads curriculum field, thematic actual curriculum, correlated curriculum, and separated subject curriculum. From the above narrative it can be understood that the kind of curriculum suitable for boarding school students is the type of curriculum correlaed curriculum and broads fields curriculum and the new type of thematic actual curriculum, because it can help students improvise with the circumstances and can encourage self-reliance in thinking in finding solutions from problems-Life matter. In addition to the type of curriculum or goal meteri occupies an important position in the curriculum. The purpose component is related to the expected direction or result. On a macro scale, the curriculum objective formulation is closely related to the philosophy or value system adopted by society. In fact, the objective formula describes an idealized idealized society. The religious sciences they received from the kiai through the teachings of sorogan and wetonan. Because in general santri expected not depend on the work in the future, but must be able to create job according to their ability. Third, training system. In pesantren, a training system that emphasizes psychomotor skills. The training patterns developed include inclusive skills in various skill areas that can support their ability to open jobs after graduating from pesantren. Although most of them are students, Muhaimin,tt:37 there is a need for technical training such as entrepreneurship training so that they do not stutter when dealing directly with the world of work after graduating. This is closely related to the ability of others who tend to bear santri intellect and scholars of potential. (Maunah,2009: 32) Implementation of education system as above has been aligned with the vision and mission of the pesantren of students that comes from

Plagiarism detected: **0,1%** http://repository.uinsu.ac.id/4385/... + 2 more resources! id: **35**

the values developed in the pesantren of the students. The

values developed in this pesantren are the values that are usually developed in pesantren in general. The sources of value developed in the pesantren of students come from the Qur'an, Hadith and yellow book as mentioned above. From these sources, the santri will get various noble values that will bring him into a people or santri who berakhlakul karimah, faithful and cautious, knowledgeable (science) knowledge and use or even master the information technology. Various curriculum on each Different educational institutions this depends on the vision and mission of the institution and see the needs that exist. Similarly, the curriculum in the pesantren students. Student pesantren is of course slightly different from the pesantren in general where the entire curriculum is provided by caregivers or foundations so students should accept all that has been provided by the pesantren. However, pesantren students such as pesantren Nuris II, Al Husna pesantren and Ibnu Katsir pesantren in designing curriculum more

Plagiarism detected: **0,05%** https://www.nap.edu/read/11138/chap... id: **36**

adapted to the needs of

students with active involvement of students both in designing curriculum, implement and evaluate it. The curriculum is designed based on a pure curriculum and combined curriculum curriculum

Plagiarism detected: **0,05%** https://www.nap.edu/read/11138/chap... id: **37**

relevant to the needs of

each student in each faculty, so that the materials taught are more combinative and correlative. That is, the curriculum is designed on the basis of certain combinations such as curriculum and creativity curriculum. Similarly, with a correlated curriculum, certainly more see the material taught with other materials. For example the Qur'anic commentary is related to science. Besides the characteristics of curriculum

Plagiarism detected: **0,12%** http://etheses.uin-malang.ac.id/vie... id: **38**

in pesantren Nuris II, pesantren daughter Al Husna and pesantren Ibnu Kat sir using curriculum type curriculum type Broads Fields Curriculum, Thematic Actual Curriculum, Correlated Curriculum, and Separated Subject Curriculum. So that the implementation of this curriculum runs effectively because it supports the development of courses that can be reviewed from all aspects. The type of curriculum developed in the three pesantren students can be used as a model model in other pesantren because with the curriculum development type above, the curriculum of student pesantren is quite effective so that the learning climate conducted by the students is constructive enough, even the students who are in the pesantren have velue add compared with Other students. Thus, curriculum type of broads fields curriculum, actual curriculum curriculum, Correlated Curriculum, and Separated Subject Curriculum are very suitable when used in student pesantren. According to Ornstein AC and Hunkins, FP has a variety of curriculum patterns, but in general, curriculum design can be grouped into three

Plagiarism detected: **0,15%** http://fiqirachman.blogs.uny.ac.id/... + 3 more resources! id: **39**

kinds: subject-centered design curriculum, student-centered curriculum design (hunkins,1988:242) (learner Centered design), and curriculum d

esign centered on problems faced by society (problem centered design). These designs are identified in curriculum development designs at Nuris II student pesantren, Al Husna and Ibnu Katsir women's pesantren. At the beginning of the establishment of boarding students both students pesantren Nuris II, Al Husna boarding school and boarding Ibnu Katsir, curriculum development design is determined by many caregivers. This is usually the case in the early establishment of traditional pesantren usually, but because there are factors that change very rapidly in society, so many pesantren also experienced renewal. According to Yasmadi, Yasmadi,1998:54) the main factor causing the lack of ability of pesantren to follow and master the development of the era lies in the weak vision and goals that brought pesantren education. Not many pesantren are able to pour their vision and mission into the stages of the work plan or the therapeutic program also in the curriculum program. This condition, according to Nurcholish Madjid, is more due to the tendency of vision and purpose of pesantren submitted to improvisation chosen by the kiai or together with his aides.

Plagiarism detected: **0,05%** https://www.neliti.com/publications... id: **40**

However, the development of curriculum

development design also involves the board and Erma FatMawati et students /

Plagiarism detected: **0,36%** https://www.ncbi.nlm.nih.gov/pmc/ar... + 2 more resources! id: **41**

students. The curriculum and learning are two things that can not be separated. As a plan or program, the curriculum will not be meaningful if it is not implemented in the form of learning. And vice versa

, without a clear curriculum as a reference, then learning will not take place effectively. The question of how to develop the curriculum, it is not an easy thing, and not as simple as imagined. On a macro scale, the curriculum serves as a tool and guideline to deliver students according to the expectations and ideals of society Therefore, the process of designing and designing a curriculum must take into account the prevailing value system along with the changes taking place in that society. In addition, because the curriculum must also function to develop all the potential possessed by students /students according to their talents and interests, then the development process should pay attention to all aspects contained in the students. The curriculum should be continuously evaluated and developed for the content and content is always relevant With the demands of an ever-changing society in accordance

Plagiarism detected: **0,05%** https://www.nap.edu/read/11138/chap... + 2 more resources! id: **42**

with the development of science

and technology. Moreover, coupled with curriculum development in Indonesia, demands a curriculum design that is oriented to students and technology. In the curriculum development design, it needs a clear design. According to (Oemar Hamalik,tt,153)in his book,

Quotes detected: **0,03%** in quotes: id: **43**

"Curriculum Development Management"

there are three steps of curriculum development management, namely planning, implementation and controlling /evaluation. Curriculum planning (curriculum improvement, curriculum building) conducted at Pesantren Nuris II, Putri Al Husna and Ibnu Katsir is an activity that refers to the effort to implement and refine the existing curriculum, in order to obtain maximum

Plagiarism detected: **0,06%** https://simplyeducate.me/2014/12/13... id: **44**

results. Curriculum development (curriculum development, curriculu

m planning or curriculum design) at Nuris II pesantren, Al Husna pesantren and Ibnu Katsir pesantren as the advanced stage of coaching, ie activities that refers to produce a new curriculum. In such activities include preparation, implementation, assessment and refinement. Through these stages the curriculum will be generated and with the formation of the new

Plagiarism detected: **0,24%** https://www.scribd.com/document/348... + 2 more resources! id: **45**

curriculum, the task of development is completed, then the next task shifts to the curriculum development activities. In the implementation stage of curriculum development pla nning at pesantren Nuris II, Al Husna Islamic boarding school and pesantren Ibnu Katsir not only involve caregivers but also students /students by considering the uniqueness and specificity, da'wah, spirit and needs. This is because the students' pesantren have implemented modern management. (Sondang,2003:31) With a modern management pattern, then the pattern of leadership is democratic. Almost all decisions through joint deliberations, especially in determining the direction of the process of education. This pattern is suitable for pesantren which contains students from among students. Students are able to determine their own system and pattern of education is better and as he wants. If seen further, that applies in the students' pesantren is a style of democratic leadership. According to Sondang P. Siagian, democratic leadership is a leadership model in which leaders seek to synchronize between

Plagiarism detected: **0,14%** https://www.scribd.com/document/348... + 2 more resources! id: **46**

the interests and goals of the organization with the interests and goals of the

people it leads. The leader of this model usually prefers cooperation. He is more open, willing to be criticized and accept opinions from others. In making decisions and wisdom he prefers deliberation. He is not worried about being rivaled by the one he leads, and even tries to help him get together more forward The involvement of santri gives reinforcement that students as students are of course very different from the students. This involvement also strengthens

Plagiarism detected: **0,06%** https://www.neliti.com/publications... id: **47**

the principles of curriculum development, so

that the planning will be more mature and comprehensive. Therefore, their involvement in the curriculum planning process is quite important because the curriculum designed from, by and for itself largely determines the learning model and the quality that it will

Plagiarism detected: **0,19%** https://shodhganga.inflibnet.ac.in/... + 3 more resources! id: **48**

produce. In the context of Islam, the concept of planning is clearly visible in the process of the creatio

n of the heavens and the earth and its contents that God has planned everything clearly and maturely even the age of man has been determined in short length. In the Qur'an man is told to pay attention and prepare his provision for tomorrow in the letter of Al-Hashr verse 18 Allah mentions:: Artinya : Hai orang-orang yang beriman, bertakwalah kepada Allah dan hendaklah Setiap diri memperhatikan apa yang telah diperbuatnya untuk hari esok (akhirat); dan bertakwalah kepada Allah, Sesungguhnya Allah Maha mengetahui apa yang kamu kerjakan. The visionary planning principles are evident in the verse. This concept explains that the planning made must take into account the past three times, the past, the present and the prediction of the future. In planning for the future, we need contemporary studies and make the past a valuable evaluation material. Once the importance of planning for the future, known science that discusses and predicts the future of so-called

Quotes detected: **0,01%** in quotes: id: **49**

"futuristic"

science. That is the importance of planning because it is a major part of success. If the pesantren Nuris II and Al Husna's daughter boarding school use a decentralistic approach in the curriculum planning, it is different from the Nuris II pesantren which uses a more centralistic approach. Centralization is all centralized authority of the central government. The regions are just waiting for instructions from the center to implement the policies outlined by the law. When the economic perceptions of centralized management are seen are centralizing all authority to a small number of managers or who are at the top of an organizational structure. Centralization is widely used by governments prior to regional autonomy. In pesantren Ibnu Kasir curriculum planning approach is done sentalistik, meaning that all curriculum activities formulated by caregivers and administrators as subject or curriculum designer. Student students only become curriculum objects, so santri must accept all the packages that have been planned by the curriculum developers. From the above explanation, the curriculum development approach, especially in the planning of curriculum in the pesantren students, uses two 10 Journal of Teacher Education 00(0) approaches, namely centralistic and decentralistic approach. Evaluation is part of the management system that is planning, organization, implementation, monitoring and evaluation. Similarly, the curriculum is designed from the planning stage, the organization then the implementation and finally monitoring and evaluation. Evaluation is needed to keep the desired quality of results to the maximum. Curriculum evaluation is a systematic study of the benefits, suitability of effectiveness and efficiency of the applied curriculum. Or a curriculum evaluation is the process of applying scientific procedures to collect valid and reliable data to make decisions about the current or run curriculum. In addition, curriculum evaluation is a systematic process of collecting, analyzing and interpreting information /data to determine the extent to which students have achieved learning objectives. (Rusman,tt:91) Therefore, the evaluation of this curriculum may include the entire curriculum or each curriculum component such as the objectives, content, or learning methods present in the curriculum. Simply evaluating the curriculum can be likened to research because the curriculum evaluation uses systematic research, applying scientific procedures and research methods. The difference between evaluation and research lies in its purpose. Evaluation aims to collect, analyze and present data for decision-making materials about the curriculum whether to be revised or replaced. While research has a broader purpose of evaluation that is collecting, analyzing and presenting data to test theory or create new

Plagiarism detected: **0,05%** https://www.scribd.com/document/348... id: **50**

theory. Implementation of curriculum development

management in education should be monitored to improve its effectiveness. This monitoring is done so that the curriculum does not get off track. Therefore an expert in developing the curriculum should

Plagiarism detected: **0,06%** https://www.scribd.com/document/348... id: **51**

monitor the implementation of the curriculum from planning to evaluating it. (Hamalik,tt:19) The reality is, pesantren Nuris II, Al Husna's daughter boarding school and Pesantren Ibnu Katsir conducts its evaluation when the education process is in progress (direct) or after the education process is over (indirect). Evaluation of curriculum development management is effective, because the evaluation is done at the time of the program either daily, weekly, monthly or mid year, and done after the program ends. The impact of the design is felt in the santri because the lesson material that is studied sometimes as a complement of the lecture material on campus, further increase the faith, taqwa and morals students, sharpen and develop student creativity such as in writing and reading yellow book, Actual because the material presented also put forward the actuality. While at the time of implementation of learning activities, assessment of growth and progress of students is done either by using tests or non-test and there is no term midterms and final exam semester. Assessment of such tests by having students read the yellow book while non-test assessment through observation or direct observation of the development of students, especially on aspects of moral students or from both spiritual and social affective aspects. Therefore, the evaluation steps are not like in formal educational institutions that are too stressed on the cognitive aspect. The success of studying santri is seen from the improvement of reading ability of Qur'an, yellow book, and most important attitude and behavior. Although there is a difference with formal educational institutions, the three pesantren students have in fact applied the evaluation of curriculum commonly used by formal educational institutions. As in formal educational institutions, curriculum evaluation can be done on the various key components that exist in the curriculum, among the components that can be evaluated are as follows Evaluation of educational goals; Is an evaluation of the objectives of each subject to know the level of achievement, both on the level of student development and achievement with the vision-mission of educational institutions. The evaluation of the content /curriculum material is an evaluation conducted on all subjects given in each subject to know its adaptability to experience, environmental characteristics,

Plagiarism detected: **0,05%** https://www.nap.edu/read/11138/chap... id: **52**

and the development of science

and technology. Evaluation of learning strategies; Is an evaluation of the implementation of learning conducted by teachers, especially in the classroom to determine whether the learning strategy implemented can work well. Evaluation of the assessment program, is an evaluation of the assessment program conducted by educators during the implementation of learning both daily, weekly, semester, and end of year assessment of learning. (Wina,tt:342) Therefore, in general, the objectives and functions of evaluation in Islamic perspective are directed to the above two dimensions, namely the extent to which the attainment of Islamic education has been achieved in relation to the formation of al-insān al-kamīl. Islamic teachings that pay great attention to evaluation. Allah SWT. In his various words in the holy book the Qur'an informs that, the work of evaluation is an important task in the series of educational processes that must be performed by educators. Therefore, the educator beside him is an expert in developing and implementing the curriculum, he must also

Plagiarism detected: **0,06%** https://www.scribd.com/document/348... id: **53**

monitor the implementation of the curriculum

from planning to evaluating it. Hamalik,tt:19 Abuddin Nata quoted Q.S. Al-Baqarah /2: 31-32 mentions four things that can be known. First, Allah SWT acts as a teacher who gives lessons to the Prophet Adam AS. Secondly, the angels did not get the teaching as Prophet Adam received, they could not name objects. Third, Allah asks the Prophet Adam to demonstrate the doctrine he received. Fourth, the material of evaluation, must be the material he once taught. (Nata,2001,:134) Furthermore, Prophet Sulayman once evaluated the honesty of a hud-hud bird that tells of the kingdom in command by a beautiful woman, narrated in the sound Berkata Sulaiman: Akan kami lihat (evaluasi) apakah kamu benar ataukah kamu termasuk orang-orang yang berdusta. Hearing the information hud-hud bird, Prophet Sulayman US does not directly take the decision to justify or blame him. Therefore, in order to test the truth of Erma FatMawati et hud-hud, Solomon says: we shall see, that is to investigate and think carefully, whether you, hud-hud, have spoken true of the Saba 'or whether you belong to one of the liar. Clearly, all description of the above curriculum development design is run by three student boarding schools both in pesantren Nuris II, Al Husna female pesantren and Ibnu Katsir pesantren. The prudent attitude of caregivers and board members is a top priority in the curriculum development design, both in the planning, implementation and evaluation of curriculum development in Nuris II pesantren, Al Husna and Ibnu Katsir pesantren. Nevertheless, these three pesantrens have different designs. For pesantren Nuris II and pesantren Al Husna using Learner Centered Design model with Experience-Centered Design form whereas in Ibnu Katsir's pesantren

Plagiarism detected: **0,07%** https://ainuly90.blogspot.com/2012/... + 2 more resources! id: **54**

using subject centered Design. Learned centered Design

conducted by Nuris II pesantren and Al Husna pesantren give main place to students. The organization of the curriculum is based on students' interests, needs, and goals. Here the board including ustadz /teacher plays a role to create teaching-learning situation, encourage, and provide guidance

Plagiarism detected: **0,08%** http://repository.uinsu.ac.id/4385/... + 3 more resources! id: **55**

according to the needs of students. The variat

ions of the model used

Plagiarism detected: **0,16%** http://fiqirachman.blogs.uny.ac.id/... + 3 more resources! id: **56**

The Activity or Experience Design. Some of the main characteristics of The Activity or Experience Desi gn at the pesantren Nuris II, and the daughter of Al Husna: first, the structure of the curriculum is determined by the needs and interests of students. In this case the students themselves are asking what they will learn. What is done is 1) Determining the interests and needs of students 2) Helping students choose which one is most urgent and important. This is quite difficult, because it must be distinguished where the interests and needs master the true developments and characteristics of students. Secondly, since the curriculum structure is based on

Plagiarism detected: **0,09%** http://repository.uinsu.ac.id/4385/... + 2 more resources! id: **57**

the interests and needs of the students, the cu

rriculum of Nuris II pesantren and Al Husna's Islamic boarding school has been completed before, exactly drawn together between ustadz and the santri. Third, the curriculum design emphasizes the problem-solving procedure in the process of finding students' interest in facing certain obstacles or difficulties that must be overcome. These difficulties show the real problems facing the students. Pesantren Nuris II appears to use subject centered design in which curriculum designs are centered on teaching materials, and usually learning activities are dictated by the characteristics, procedures, and conceptual structure of the subject, as well as their relevance to

Plagiarism detected: **0,08%** http://fiqirachman.blogs.uny.ac.id/... + 2 more resources! id: **58**

the discipline. The subject design curriculum is t

he purest form of design from subject centered design. Lesson material is presented

Plagiarism detected: **0,06%** https://www.ncbi.nlm.nih.gov/pmc/ar... id: **59**

separately in the form of sub

jects or courses. This design model has been around for a long time. The content of the lesson is derived from the knowledge, and the values that have been discovered by previous experts. The santri at Ibnu Katsir pesantren are required to know all the knowledge given, whether they are happy or not, need it or not. Because the lessons are given separately, the santri in their knowledge are also separated Quraish,2009,:433 Not infrequently santri mastered the material only at the memorization stage, the material mastered verbalistis. More detailed weaknesses of this curriculum form are: 1) The curriculum provides separate knowledge, one regardless of the other.

Plagiarism detected: **0,1%** https://www.ncbi.nlm.nih.gov/pmc/ar... id: **60**

2) The contents of the curriculum are drawn from the

past, regardless of the warm, current events. 3) The curriculum is less attention to the interests, needs and experiences of the students. 4) The contents of the curriculum are structured on the basis of systematic science often leads to difficulties in studying and using them. 5) The curriculum prioritizes the contents and less attention to how penyampain. The main mode of delivery is the expository that leads to the role of passive

Plagiarism detected: **1,04%** http://fiqirachman.blogs.uny.ac.id/... + 7 more resources! id: **61**

students. Meskipun ada kelemahan-kelemahan di atas, bentuk desain kurikulum ini mempunyai beberapa kelebihan. Karena kelebihan-kelebihan tersebut bentuk kurikulum ini lebih banyak dipakai. 1) Karena materi pelajaran diambil dari ilmu yang sudah tersusun secara sitematis logis, maka penyusunannya cukup mudah. 2) Bentuk ini sudah dikenal lama, baik oleh guru-guru/ustad, sehingga lebih mudah untuk dilaksanakan. 3) Bentuk ini memudahkan para santri untuk mengikuti pendidikan di perguruan tinggi, sebab pada perguruan tinggi umumnya digunakan bentuk ini. 4) Bentuk ini dapat dilaksanakan secara efisien, karena metode utamanya adalah metode ekspositori yang dikenal tingkat efisiennya cukup tinggi. 5) Bentuk ini sangat ampuh sebagai alat untuk melestarikan dan mewariskan warisan budaya masa lalu.

Berdasarlan lima alasan inilah pesantren Ibnu Katsir lebih menggunakan the subject design curriculum dari pada desain yang lainnya karena Pesantren Ibnu Katsir mendasarkan desain kurikulum pada target yang sudah disusun menguasai Ulumuddin, mampu berbahasa Arab dan baca kitab kuning, menjadi mudir dan pengelolaan ma'

Plagiarism detected: **0,03%** http://etheses.uin-malang.ac.id/vie... id: **62**

had, hafal Al-Qur'an

30 juz, menjadi mujahid dakwah dengan skill manajerial dan leadership profesional. Bersarkan paparan data di atas maka penelitian ini menerima teori desain kurikulum yang dikembangkan oleh Ornstein A.C dan Hunkins F.P Hanya saja yang cocok untuk pesantren mahasiswa adalah Learner Centered Design dalam bentuk Experience-Centered Design. Although there are weaknesses above, this curriculum design has several advantages. Because of the advantages of this form of curriculum is more widely used. 1) Because the subject matter is taken from the science that has been arranged in a logical system, then the preparation is quite easy. 2) This form has been known for a long time, both by teachers /ustad, making it easier to implement. 3) This form makes it easier for students to attend college education, because at universities generally used this form. 4) This form can be carried out efficiently, since the main method is the expository method known as the efficient level is high enough. 5) This form is very powerful as a tool to preserve and pass on the cultural heritage of the past. Based on these five reasons, Ibnu Katsir's 1 Journal of Teacher Education 00(0) pesantren is more using the subject design curriculum Oemar Hamalik, Manajemen Pengembangan Kurikulum, (Bandung; than other designs because Ibnu Katsir's Pesantren bases ROSDA dan UPI, 2008) the curriculum design on the target that has been Martin van Bruinessen, Kitab Kuning, Pesantren dan Terekat composed of mastering Ulumuddin, able to speak Arabic (Bandung: Mizan, 1994). and read yellow book, become mudir and ma'had Anwar.. Pendidikan Kecakapan Hidup. (Bandung: Alfabeta, 2006). management, memorized Al-Qur'an 30 juz, become Ahmad Baso, dalam Pesantren Studies, jilid 2a (Jakarta: Pustaka mujahid da'wah with managerial skill and professional Afid, 2012 leadership. , Abubakar Atjeh, Sedjarah Hidup KH. A. Wahid Hasyim dan Broadcast the above data exposure then this Karangan Tersiar (Jakarta: Jakarta, Panitia Buku Peringatan research accepted the curriculum design theory Alm. K.H. A. Wahid Hasyim, 1957). developed by Ornstein A.C and Hunkins F.P Only Babun Suharto, Dari Pesantren Untuk Umat: Reinventing Eksistensi suitable for student pesantren is Learner Centered Pesantren di Era Globalisasi (Surabaya:Imtiyaz, 2011)..

Plagiarism detected: **0,05%** https://www.ncbi.nlm.nih.gov/pmc/ar... id: **63**

Design in the form of

Experience-Centered Design. Bibliografi 1 Tim Redaksi Nuansa Aulia, Undang-Undang Sistem Pendidikan Nasional No. 20 Tahun 2003, (Bandung: Fokus Media), 2005, Characteristics of curriculum Nuris II pesantren, Zamakhsari Dhofier, Tradisi Pesantren :Studi tentang Pandangan pesantren Al-Husna and pesantren Ibnu Katsir Jember using the model of student pesantren with three typologies are: First, the pesantren of ma'had al-aly students with curriculum characteristics that emphasize on the increase of religious scholarship which is academic subject with curriculum type of separated subject of curriculum (Yellow book). Second, pesantren diniyah takmiliyah Al-Jami'ah with the supplementary curriculum to complement, deepen and strengthen the scholarship of its choice

Plagiarism detected: **0,05%** https://www.nap.edu/read/11138/chap... id: **64**

according to the needs of

students with curriculum curriculum type curriculum and thematic actual curriculum. Third, integrative pesantren with a complementary curriculum between curriculum in universities with the strengthening and deepening of religious knowledge and diversity behavior. Hidup Kyai. (LP3ES, Jakarta,1994) Imron Arifin, Kepemimpinan Kiai Kasus Pondok Pesantren Tebuireng (Malang: Kalimasahada Press, 1993). Mujamil Qomar, Pesantren: Dari Transformasi Metodolodgi Menuju Demokratisasi Institusi (Jakarta: Erlangga, 2005). Husni Rahim. Pembaharuan Sitem Pendidikan Nasional: Mempertimbangkan Kultur Pondok Pesantren,(Jakarta: Logos Wacana Ilmu,

Plagiarism detected: **0,19%** https://makalahlaporanterbaru1.blog... + 5 more resources! id: **65**

2001). Trianto, Mendesain Pembelajaran Inovatif-Progresif: Konsep, Landasan, dan Implementasinya pada Kurikulum Tingkat Satuan Pendidikan (KTSP), (Jakarta: Kencana Prenada Media Gro

up, 2009). Azyurmadi Azra, Pendidikan Islam: Tradisi dan Transformasi Menuju Milenium Baru, cet. ke IV, (Jakarta: Logos Wacana Ilmu, 2002) Suharsimi Arikunto dan Lia Yuliana, Manajemen Pendidikan, (Yogyakarta: Adtya Media Bekerjasama dengan Ilmu Pendidikan (FIP) Universitas Negeri Yogyakarta (UNY), 2008). Abdul Munir Mulkhan, Dilema Madrasah di antara Dua Dunia, In addition, the curriculum of pesantren students dalam http://www.iias/Dilema madrasah/annex5 hatml (diakses to apply the life of pesantren (pesantren life), varied learning model, combining salaf learning and khalaf, the pada tgl 15 Nopember 2005) A. Wahid Zaini, Orientasi Pondok Pesantren Tradisional dalam learning time is conditional with the target of the mastery Masyarakat Indonesia, dalam Tarekat, Pesantren, dan Budaya Lokal, of religious knowledge and student personality. Blibliografi ed. M. Nadim Zuhdi et. al. (Surabaya : Sunan Ampel Press, 1999). Azyumardi Azra, Surau, Pendidikan Islam Tradisional dalam Transisi Nana Saodih Sukmodinoto, Pengembangan Kurikulum dan Transformasi (Jakarta : Logos Wacana Ilmu, 2003), Teori dan Praktek (Bandung: Remaja Rosdakarya) Ornstein A.C dan Hunkins, F.P, Curriculum: Foundation, Principles, John dan Joseph Bondi, Curuculum Development, A Guide to and theory,(Boston: Allyn and Bacon, 1988) Practice, (Ohio: Merryl Publihing Company, 1989) Yasmadi, Modernisasi Pesantren, Kritik Nurcholish Madjid Terhadap Nurcholish Madjid, Bilik-Bilik Pesantren Sebuah Potret Perjalanan Pendidikan Islam Tradisional(Jakarta: Ciputat Press, 1998). (Jakarta: Paramadina, 1997) Zamakhsyari Dhofier, Tradisi Pesantren (Jakarta: LP3ES, 1982) Sondang P. Siagian, Teori dan Praktek Kepemimpinan, cet 5 (Jakarta: PT. Rineka Cipta, 2003) Ainurrafiq,

Quotes detected: **0,06%** in quotes: id: **66**

"Pesantren dan Pembaharuan: Arah dan Implikasi"

, M. Quraish Shihab, Tafsir Al-Misbah Pesan, Kesan, dan Keserasian al-dalam Abuddin Nata, Sejarah Pertumbuhan dan Perkembangan Qur'an, Vol. 9, cet. I, (Jakarta: Lentera Hati, 2009). Lembaga-Lembaga Islam di Indonesia (Jakarta: Gramedia Widiasarana Indonesia, 2001) Imam Bawani, Tradisionalisme dalam Pendidikan Islam (Surabaya: al-Ikhlas, 1998). Nurcholish Madjid,

Quotes detected: **0,19%** in quotes: id: **67**

"Merumuskan Kembali Tujuan Pendidikan Pesantren, dalam Dawam Rahardjo, Pergulatan Dunia Pesanten: Membangun dari Bawah (Jakarta: P3M, 1985). Azyumardi Azra, "

Pesantren Kontinuitas dan Perubahan", dalam Erma FatMawati et Nurcholish Madjid, Bilik-Bilik Pesantren Sebuah Potret Perjalanan (Jakarta: Paramadina, 1997). Hendyat Soetopo, dan Wasty Soemanto, Pembinan dan Pengembangn Kurikulum; Sebagai SubstansiProblem Administrasi Pendidikan (Jakarta; Bina Aksara, 1986).

Plagiarism Detector
Your right to know the authenticity!