



The Implementation of Quranic Sciences Curriculum at an Islamic Boarding School in Bondowoso, East Java

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Abstract:

This research examined the implementation of *Quranic* sciences Curriculum in Nurul Burhan Islamic Boarding School in Badean Bondowoso, East Java. This research employed qualitative research case study design which intended : (1) to describe the material or content standard of the implementation of *Quranic* Sciences curriculum (2) to describe the processing standard of the implementation of *Quranic* Sciences curriculum, and (3) to describe the evaluation standard of the implementation of *Quranic* Sciences curriculum. In presenting the data, this research explored specific phenomena (cases) in a given time and activity (program, event, process, institution or social group) and gather detailed and in-depth information using various data collection procedures over a certain period. The researchers used the third type of case study that was intrinsic case study. Intrinsic case study is focused on the case itself. The result and data analysis revealed that the implementation of the Quranic sciences curriculum included: *First*, the materials used in learning are connected with other materials, essentially all existing materials have been included in the Quranic sciences. *Second*, the learning process showed that Nurul Burhan has implemented the Islamic principle as stated in Islamic classic book (*kitab kuning*), especially in terms of students' interaction with teachers and the learning methods used. *Third*, Nurul Burhan Islamic Boarding School uses three types of evaluation to keep the sustainability of the learning process in accordance with Quranic science curriculum.

Key words: *Islamic Boarding School, Innovation, Curriculum.*

Introduction

This research focused on standardization of learning activity of the students (santri) at Nurul Burhan on behalf of discovering the characteristic of the implementation of the *Quranic* Sciences Curriculum at Nurul Burhan Islamic Boarding School in Badean the district of Bondowoso, East Java. This research tried to elucidate the standard process including the material or content, the evaluation standard, and the innovation of the *Quranic* Curriculum in the Islamic Boarding School.

The ideal education desired by our nation is the education that is able to form its citizens especially younger generation to be more intelligent and maintained high moral values. This certainly requires a long process that must be achieved by national education goal considering that the Indonesian were experiencing the impact of Dutch colonization that occurred for more than 3

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(three) centuries which so far brings some backward effects including information, culture, confidence, and education.

Certainly, it cannot be denied that the education whose existence lasts long enough in our country's independence journey is the Islamic boarding school. Legally the Islamic boarding school is recognized as an educational institution by the spirit of the Republic of Indonesian Law Number. 20 of 2003 concerning the education system which is implemented in PP. No. 55 of 2007 concerning religious education and education of religiousness chapter I article 4 which reads: *Islamic boarding school or Islamic boarding house are community-based Islamic religious education institutions that organize diniyah (religious) education or in an integrated manner with other types of education*¹.

Islamic boarding schools can survive not only because of their ability to make adjustments, but that is also due to the character of their existence which in Nurcholis Majid is referred to as an institution that is not only identical with Islamic meaning but also implies the authenticity of Indonesia (indigenous). As an indigenous institution, Islamic boarding school or we used to call it pesantren emerge and develop from the sociological experience of the environmental community.

The emphasis on Islamic education in Islamic boarding schools has its own characteristics in fostering and shaping the generation of the nation in accordance with the national education goals above. In this case what is meant by Islamic education in Islamic boarding schools is a study of the empowerment of the ummah². Based on the Qur'an and al-hadith in certain contexts. The definition above contains the meaning of the process which is explained through the word *halan fa halan* which have a slowly meaning.

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¹ Sekretariat Negara RI, Peraturan Pemerintah Nomor 55 Tahun 2007 Tentang Pendidikan Agama dan Pendidikan Keagamaan, (Jakarta : 5 oktober 2007).

² Abd. Halim Soebahar, *Matriks Pendidikan Islam*, (Yogyakarta : Galangpress, 2009), 12



of the empowerment of the *ummah*³. Based on the Qur'an and *al-hadith* in certain contexts. The definition above contains the meaning of the process which is explained through the word *balan fa balan* which have a slowly meaning.

Islamic boarding school education which is presented with a boarding school or dormitory system is the right step as a preventive measure against inappropriate environmental influences due to national morals which are increasingly distant from humanity and religious teachings.

In line with the definition of Islamic education above, the application of an educational program based on the Qur'an as the main curriculum in learning is an appropriate step as empowering the people, especially for the generation of the people themselves. This is in line with the word of Allah SWT in Al-Qamar's verse: 18.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۙ ١٧

“Meaning: And indeed we made the Quran easy to learn, is there anyone who would learn? (Al-Qamar: 17)”⁴.

Based on the verse, it is certainly interesting and a distinctive feature for an institution when the application of the curriculum used as the main focus of learning is the Quran. That is what researchers consider in the title of this article ”*The Implementation of Quranic Sciences Curriculum at Nurul Burhan Islamic Boarding School of Badean Bondowoso*”

Literature Review

1. The definition of implementation

In general, implementation is defined as implementation or application.⁵ The word implementation comes from English "to implement" which means to provide the means for carrying effect.⁶

The implementation of a program is complex, because of the many factors that influence each other in a system that cannot be separated from environmental factors that tend to always change. Warwick in the book of Syukur Abdullah, said that in the program implementation stage there are two factors that influence the driving factor (facilitating conditions) and inhibiting factors (impending conditions).

According to Oemar Hamalik, author of a book entitled *The Basics of Curriculum Development*, that "Implementation is an application of ideas, concepts, policies, or innovations

³ Abd. Halim Soebahar, *Matriks Pendidikan Islam*, (Yogyakarta : Galangpress, 2009), 12.

⁴ Talal Itani, *The Quran English Translation*, (Dallas Beirut : Clear Quran, 2012), 280.

⁵ Tim Penyusun Kamus Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2005) Ed. Ke-5, cet. Ke-3, 427.

⁶ Michael Agnes, *Websre's New World Callage Dictionary*, (Cleveland, Ohio: Wiley Publishing, Ed. Ke-4, 716.

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in the form of practical actions so as to have an impact, both changes in knowledge, skills, and values and attitudes".⁷

In this case, this research is more directed to the opinion of Oemar Hamalik, because researcher consider the definition expressed more comprehensive than the others. It is also because the definition conforms to the main objective of implementation, that is to try to increase or to make a change in knowledge, skills, and values and attitudes.

2. Islamic Boarding School Curriculum

Curriculum in islamic boarding school is not like in a formal institution. Nur Cholis Madjid said that term of curriculum is not fame in islamic boarding school, even if actually the educational material has been exist, especially on studying spiritual and training life skill. So that's why, most of Islamic boarding school was not formulated the base and the purpose of Islamic boarding school's education in explicit way or to apply it as curriculum.⁸ But this research tries to describe the innovation of curriculum in Nurul Burhan Islamic boarding school according to the theory.

The National Education System Law Chapter I article 1 paragraph 19 stipulates that:

The curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used to guide the implementation of learning activities to achieve specific educational goals.⁹

Reviewing the words of the curriculum itself is etymologically derived from Latin, whose basic word is *currere*, literally means the field of the race. The field has a start limit and finish limit. In the field of education the understanding is explained that learning materials have been determined with certainty, where they begin to teach and when they end, and how to master the material in order to achieve a degree. Whereas in the term Ragan interpret the curriculum as a collection of subjects taught at school or the direction of a learning process.¹⁰ There are also those who interpret it as a set of plans and arrangements regarding the content and learning material in teaching and learning activities.¹¹

⁷ Oemar Hamalik, *Dasar-dasar Pengembangan Kurikulum*, (Bandung : PT Remaja Rosdakarya, 2007), 237.

⁸ Ridwan Abawihda, *Kurikulum Pendidikan Pesantren dan Tantangan Perubahan Global* (Yogyakarta : Pustaka Pelajar, 2002), 85

⁹ Sekretariat Negara RI, Undang-Undang No. 20 Tahun 2003 Tentang system Pendidikan, 2.

¹⁰ Dakir, *Perencanaan dan Pengembangan Kurikulum* (Jakarta : PT. Rineka Cipta, 2010), 2.

¹¹ Abdul Rahman Saleh, *Pendidikan Agama dan Keagamaan, Visi, Misi, Aksi*, (Jakarta : PT. Gema Windu Pancaperkasa, 2000), Cet. 1, 39.



Although with a slightly different editorial, the definitions above have the same purpose and substance in interpreting the curriculum, that is, the curriculum is an educational program that is used as a way to achieve a predetermined educational goal.

In line with community development and technological advances, the curriculum concept further breaks through the dimensions of space and time, thus the curriculum concept becomes broader as a program that is planned, programmed, and designed "systemically"¹² which contains a variety of teaching materials and learning experiences both originating from past, present, and future.¹³

According to Chinh, "The curriculum is a master plan, the entire system of educational activities in university. It includes educational goals, objectives and outcomes, educational content (with the width and depth corresponding to the standard output), educational methods and forms of educational institutions (with the method and means, appropriate teaching tool), evaluation methods educational outcomes (in comparison, compare the outcomes of the program)."¹⁴

Meanwhile, Armstrong confirmed that curriculum is an educational program that contains a variety of teaching materials and learning experiences that are programmed, planned, and designed systemically on the basis of applicable norms that serve as guidelines in the learning process for education staff and students to achieve the goals of Education. Smith (2001) as cited in Armstrong define the curriculum as referring to *decision making process and product that focus on preparation and assessment of plans designed to influence students' development of insights related to specific knowledge and skill*.

This definition highlight three key curricular emphases :

- 1) Transmission of Knowledge
- 2) Processes that seek to facilitate student learning
- 3) Product of learning used to ascertain whether student have acquired new information.¹⁵

3. Types of Curriculum

The curriculum in its implementation is very diverse, but when viewed from the pattern of its application, the curriculum is divided into four types, namely:

- 1) Separate Subject Curriculum. Said separately because this type of curriculum presents lesson data separately from one another. This theory is taken from the ancient Greek era called "the

¹² Systemic in question is to pay attention to the involvement of various factors of education in harmony.

¹³ Dakir, *Perencanaan dan Pengembangan Kurikulum*, 3.

¹⁴ Nguyen Duc Chinh (Editor), Vu Lan Huong, *Curriculum Development*, (Ha Noi : The Vietnam Education Publishing House, 2015).

¹⁵ David G. Armstrong, *Curriculum Today*, (United State of America : Maple Vail Book Manufacturing Group, 2002), 4.

seven liberatast", consisting of grammar, rhetoric, logic, arithmetic, geometry, astronomy, and music. In essence, each subject matter does not have any connection.

- 2) Correlated Curriculum. This curriculum is more flexible, which is the view that each subject must be linked and arranged in such a way that one subject strengthens other subjects. A simple example is the subjects of biology, physics, and chemistry, all of which are connected in the unity of natural science.
- 3) Integrated Curriculum. This third type of curriculum tends to coordinate and integrate all subjects in one unit.
- 4) Developmental Activity Curriculum. The last type of curriculum is more complicated than the other types, because it depends on the various levels of the children.¹⁶

4. Curriculum Development

Development of Islamic Education in Islamic boarding schools requires the process of carrying out certain activities by mobilizing the energy of others, a process that helps formulate organizational policies and goals and requires a process that provides supervision on all matters involved in implementing policies and achieving goals.¹⁷

Curriculum development is an advanced stage of coaching that refers to producing a new curriculum in these activities including the preparation, implementation, assessment and improvement.¹⁸ Curriculum development is the planning of learning opportunities aimed at bringing students towards the desired change and assessing the extent of the change.¹⁹

Curriculum development is also defined as a process or cycle that never has a starting point and finally, there are three things that one and the other are interrelated namely planning, coaching and developing these three things influence each other. In curriculum development is a process that relies on curriculum elements which include objectives, methods, assessment materials and feedback.²⁰

Curriculum changes begin with fundamental conceptual changes and are followed by structural changes. In general, curriculum changes involve curriculum components, namely: a) Changes in curriculum objectives, b) Changes in curriculum content and structure, c) Changes in

¹⁶ Iskandar Wiryokusumo, et.al, *Dasar-Dasar Pengembangan Kurikulum* (Jakarta : Bina Aksara, 1998), cet. 1, 18-20.

¹⁷ Muntholib et. al., *Management of Pesantren*, 410.

¹⁸ Winarko surachmad, *Pembinaan dan Pengembangan kurikulum*, (Jakarta : Depdikbud 1997), 15.

¹⁹ Audrey Nicholl and Howard Nicholls dalam Omar Hamalik, *Admnistrasi dan supervisi Kurikulum*, (Jakarta : Mandar Maju, 1992), 8.

²⁰ Hamid Syarif, *Pengembangan Kurikulum*, (Surabaya, Bina Ilmu 1996), 34.



curriculum strategy, d) Changing curriculum facilities, e) Changes in the curriculum evaluation system.²¹

5. Innovation of Curriculum

So that when accommodated, the definition of curriculum innovation is an idea, item and method that is perceived or observed as new to someone or a group of people (society), whether in the form of an invention or discovery which is used to develop an educational program both in terms of teaching materials and learning experiences that are programmed, planned, and designed systemically on the basis of applicable norms which will later be used as guidelines in the learning process for education staff and students to achieve the goals of education.

1. Material/Content Standard

Curriculum material is the contents of the curriculum itself. Chapter 39 of the Education Law article 39 concerning the National Education System stipulates that:

"The contents of the curriculum are study material and lessons to achieve the objectives of organizing the relevant educational units in the context of efforts to achieve national education goals."²²

While Nuruddin in his book stated that the contents / material (instructional materials) outlined contained knowledge, skills, and attitudes that students must learn in order to achieve predetermined competency standards. In detail, the types of learning materials consist of knowledge (facts, concepts, principles, procedures), skills, and attitudes or values.²³

As stated by M. Dian Nafi 'et al, that the islamic boarding school curriculum basically teaches science with sources of study of the Quran, Hadith and classic books.

2. Process Standard of Learning

According to the big Indonesian dictionary the standard is a certain size that is used as a benchmark. While the process is a series of activities. So that it can be said that the standard process is a matter or measure used as a benchmark in order to carry out a series of activities, which in this case is a benchmark in implementing learning activities in educational units. Whereas in Permendiknas process standards are national education standards related to the implementation of learning in one educational unit to achieve graduate competency standards.²⁴

²¹ Muhammad Zaini, *Pengembangan Kurikulum*, (Yogyakarta : Teras, 2009), 174.

²² Oemar Hamalik, *Kurikulum dan Pembelajaran*. (Jakarta: Bumi Aksara, 2013), 31-32.

²³ Nuruddin, *Sketsa Kurikulum Bahasa Arab di Pesantren*(Jember : STAIN Jember Press, 2013), 47.

²⁴ Permendiknas Nomor 41 Tahun 2007 tentang Standar Proses untuk Satuan Pendidikan Dasar dan Menen-

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According to Gagne in Ahmad, the learning process includes (1) teacher and student interactions, (2) material listed in the curriculum (3) learning methods (4) learning media.²⁵

From the explanation above, there are several things that need to be underlined. *First*, SNP (National Standard of Education) which means this standard applies to every formal, nonformal and informal education institution at a particular level of education wherever that education is nationally. *Second*, the education process standard is related to the implementation of learning, which means that the educational process standard contains how the learning process should take place. *Third*, process standards are directed towards achieving graduate competency standards.²⁶

In the world of pesantren matters relating to the learning system are not so planned and formally conditioned as in formal educational institutions. Ahmad Maghfurin argues that this does not mean that islamic boarding school education takes place without the intended direction, only that the goals are not systematically formulated and explicitly stated. This relates to the nature of simplicity that is appropriate to encourage its establishment, where kiai teach and students learn solely for worship and have never been associated with a particular orientation in the field of livelihood or a certain level and position in the social hierarchy or staffing bureaucracy.

3. Evaluation Standard

Evaluation of this curriculum is meant to assess a curriculum as an educational program to find out the efficiency, effectiveness, relevance, and productivity of the program in achieving educational goals.²⁷ By referring to these definitions, evaluation of learning outcomes can be interpreted as an action or process to determine the value of a person's success after he experiences the learning process for a certain period. The term evaluation must be distinguished from the notion of measurement.

In terms of evaluation, as formulated by M. Sulthon Mashhud et al. that in order to collect data for the evaluation of learning outcomes in islamic boarding school, two methods can be used, namely the test method and the non-test method. This can be done formatively and summatively, related to the evaluation of the learning process and the assessment of

²⁵ Zulaichah Ahmad, *Perencanaan Pembelajaran PAI*, (Jember : Madania Center, 2008), 10.

²⁶ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2001), 4.

²⁷ Ali Mudlofir, *Aplikasi Pengembangan Kurikulum Tingkat Satuan Pendidikan (KTSP) dan Bahan Ajar dalam Pendidikan Agama Islam* (Jakarta :PT : Raja Grafindo Persada, 2011), cet. 1, 11.



learning outcomes by giving consideration, values, meanings, to their overall dimensions (ideas, documents, reality and results).²⁸

a. Test method

A method test is a way to conduct an assessment in the form of a task that must be done by a child or group of children so as to produce a value about the child's behavior or achievement, which can be compared with other children or with a predetermined standard value.

b. Non-test method

There are many kinds of non-test methods, but what is often used in evaluating learning outcomes is observation and portfolio methods. Observation method is an effort to measure student learning outcomes / students through observation, while students who are evaluated are asked to do or practice something. While the portfolio is an assessment that relies on documentary evidence of the work of students.²⁹

6. Quranic Sciences

Quranic science or we use to call it as *Ulumul Quran* comes from Arabic which consists of two words namely *Ulum* and *Al- Quran*. The word *Ulum* is a form of jama' / plural of the word Science. The science here intended is as defined by Abu Syahbah that is a number of discussion material that is limited by a unified theme or purpose.³⁰

Considering the large amount of knowledge that has to do with the discussion of the Quran, of course the scope of the discussion of *Ulum Al-Quran* is very large. Even according to Abu Bakar Al-Arabi, the sciences of the Quran reached 77,450. This calculation is obtained from the multiplication of the number of sentences of the Quran with four, because each sentence has the meaning *zhabir, bathin, badd, and mathla'*. That number will increase if you look at the order of sentences in the Quran and the relationship between the sequence. If that side is seen, the scope of the discussion of *Ulum Al-Quran* will not be counted anymore.³¹

Hasbie Ash-Shiddiqy said that *Ulum Al-Quran* learning material is divided into 17 branches of knowledge, including:

²⁸ Suryo Broto, *Manajemen Pendidikan di Sekolah*, (Jakarta : PT Renika Cipta, 2004), 48.

²⁹ Sulthon Masyhud dkk, *Manajemen Pondok Pesantren* (Jakarta : Diva Pustaka, 2003), 104-106.

³⁰ Muhammad bin Muhammad Abu Syahbah, *Al-Madkhal li Dirasat Al-Quran al-Karim*, (Kairo : Maktabah Al-Sunnah 1992), 18-20.

³¹ Rosihon Anwar, *Ulum Al-Quran*, (Bandung : CV PustakaSetia, 2012), 14.

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1. Knowledge of the *Tilawat Al-Quran*, the sciences that explain the rules in reading the Quran.
2. Knowledge of *Tajweed*, which is the knowledge that explains how to read the Quran, can start, or where to stop (*waqaf*).
3. *Mawathin An-Nuzul* Science, which is the knowledge that explains the places, seasons, beginning and end of verse.
4. The Science of *Tawarikh An-Nuzul*, which is the science that explains the period and the order in which the verses descend, one by one from the beginning to the end of the verse.
5. *Asbab An-Nuzul* Science, which is a science that explains the causes of the verse,
6. *Qiraat* science, is the science that explains the variety of qiraat (reading of the Quran) that has been received by the Prophet Muhammad. Qiraat when collected consists of 10 types, there are valid and those that are not valid.
7. The Science of *Gharib Al-Quran*, is the science that explains the meaning of odd words that are not found in conventional books, or are not found in everyday conversation. This science explains subtle, high and complicated words.
8. Science of *I'rab Al Qur'an*, the science that explains the society of the Quran and the position of a word in a sentence.
9. The knowledge of *Wujub wa An-Nazha'ir*, which is the knowledge that explains the words of the Quran which have more than one meaning.
10. Knowledge of *Ma'rifat Al-Muhkam wa Al-Mutsyabih*, namely lmu which explains verses that are considered *muhkam* and *mutsyabih*.
11. The Science of *Nasikh wa Al-Mansukh*, that is the knowledge that explains the verses that were *Nasakh* and *Mansukh* by some Mufassir.
12. Science of *Badai'u Al-Quran*, the science that explains the beauty of the composition of the language of the Quran.
13. *I'jaz Al-Quran*, the science that explains aspects of the strength of the Quran so that it is seen as a miracle and can weaken its challengers.
14. *Tanasub Al-Quran* Verses, the science that explains the compatibility of a verse with verses before and after it.
15. Science of *Aqşam Al-Quran*, the science that explains the meaning and purpose of God's oaths contained in the Al-Quran.



16. Knowledge of *Amtsal Al-Quran*, that is the knowledge that explains the parable verses that are proposed by the Quran.
17. The science of *Jadal Al-Quran*, which is the science that explains the kinds of debates that the Quran has confronted with all the polytheists and other groups.³²

Methods

1. Approach and type of the research

In terms of research methods, this research follows the theory proposed by Creswell (2007) namely "Choosing among five approaches in qualitative inquiry". This research employs qualitative approach since the researchers want to understand a particular phenomenon in a context existing in a setting through which participants of this study address a problem or an issue. We also use qualitative research because quantitative measures and the statistical analyses simply do not fit the problem. Besides, the researchers need a complex detailed understanding of the issues and the need to explore the problem that appeared.³³

This research employed a case study design. A case study is an exploration of "a bound system" or "a case (various) cases" which from time to time through in-depth data collection and involving various sources of "rich" information in a context. This bound system is obliged by time and place while the case can be assessed from a program, event, activity or an individual.³⁴ In other words, case studies are research in which researchers explore specific phenomena (cases) in a given time and activity (program, event, process, institution or social group) and gather detailed and in-depth information using various data collection procedures over a certain period.

The case itself is something that is seen as a whole unitary system, but is limited by a specific context framework (Creswell, 2007). A case is an issue or problem that must be studied, which will reveal a deep understanding of the case, as a unity of a restricted system, which involves understanding an event, activity, process, or one or more individuals.³⁵

Researcher use the third type of case study, that is intrinsic case study. Intrinsic case study is focus on the case itself (e.g., evaluating a program, or studying a student having difficulty--see Stake, 1995) because the case present an unusual or unique situation,³⁶ its also become the reason

³² TM Hasbie Ash-Shiddiqy, *Sejarah dan Pengantar Ilmu Al-Quran*, (Jakarta : Bulan Bintang, 1994), 102-107.

³³ John W. Creswell, *Qualitative Inquiry & Research Design : Choosing Among Five Approaches*, (United State of America : SAGE Publications, 2007), 39-40.

³⁴ John W. Creswell, *Research Design: Qualitative & Quantitative Approaches*, (London: SAGE Publication 1998).

³⁵ <https://makalahbolang.blogspot.com/2016/04/contoh-makalah-studi-kasus-metodelogi.html>, Accessed January 22, 2020 at 22:08.

³⁶ John W. Creswell, *Qualitative Inquiry & Research Design*, 74.

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why the researcher choose intrinsic case study. Case study analytic procedures of a detailed description of the case, set within its context or surroundings, still hold true.

2. Research Sites

Islamic boarding school which researcher made research is a boarding school located on Street Khairil Anwar Number 278, Badean Bondowoso, which has its own uniqueness compared to other Islamic boarding schools, including:

- a. In accordance with its name, Islamic Boarding School, this pesantren is only reserved for students who are still pursuing formal education such as SD / MI, MTs / SMP, SMA / MA or University. In other words, students who do not take an education level are not allowed to study in this pesantren.
- b. Islamic study or learning does not use classical books or what we know as classic books, but only focuses on studying the Quran as the main source of Islamic education for students.

3. The Presence of Researcher

On 05th of July, 2020, I delivered a research letter to the Nurul Burhan Islamic boarding school. At the same time, I observed the deepening process of tajwid through the yanbu'a method. On 24th of July, 2020 I conducted an interview with the pesantren caregiver with KH. Imam Barmawi Burhan. On that same day I made activity observations.

On 4th of August, 2020, I conducted an interview with the chief administrator, Muhammad Fadlan Hilmi, and observed activities. On 6th of August, 2020, I conducted another interview with one of the Musyrif, Awal Purnomo, and also observed activities. On 14th of August 2020, I conducted interviews with Musyriks including Nasrullah and Awal Purnomo while observing activities and participating in prayer activities in the Maghrib congregation.

4. Research Subject and Data Sources

Data sources that are very important in qualitative research are subjects who act as informants, in qualitative research is very closely related to contextual factors. So the purposeful of sampling in this case is to capture as much information as possible from various sources and buildings (*constructions*). In this case the researcher used a purposeful sampling (*Purposeful Sampling*).³⁷

The informants in this research are:

- a. Human Resources, Caregiver, Teachers and students of PPI Nurul Burhan.
- b. Non-Human Resources, Documentation and Literature.

³⁷ Juliansyah Noor, *Metodologi Penelitian*, 224.



5. Data Collection Technique

Data collection techniques are the most strategic step in research, because the main goal in research is to get data.³⁸ As mentioned above, in this case the researcher uses a triangulation / combination technique including :

a. Observation

In this case the researcher uses the second type of participatory observation that has been arranged in an upside down (from low to high) hierarchy by Sugiono based on the researcher's active participation, moderate observation. In this observation, there is a balance between researchers being insiders and outsiders. Researchers in collecting data participate in participatory observation in some activities, but not all of them.³⁹ Data that will be obtained from this observation technique are:

- 1) The pattern of learning activities in Nurul Burhan Islamic Boarding School of Badean Bondowoso.
- 2) Learning facilities and infrastructure in Islamic Nurul Burhan Student Boarding School of Badean Bondowoso.

b. Interview

Interview is a data collection technique if a researcher wants to know in depth about the problem under study with a relatively small number of respondents.⁴⁰ The interview method used was a semi structured interview. In this case the interviewer (interviewer) asks a number of questions that have been structured, then one by one deepened by exploring further information. Thus the answers obtained include all variables with complete and indepth information.⁴¹ Data obtained from this interview technique are :

- 1) How is the material / content standard of the innovation of *Quranic Sciences Curriculum* at Nurul Burhan Islamic Boarding School (PPI) of Badean Bondowoso.
- 2) How is the standard process of the innovation of *Quranic Sciences Curriculum* at Nurul Burhan Islamic Boarding School (PPI) of Badean Bondowoso.
- 3) How is the evaluation standard of the innovation of *Quranic Sciences Curriculum* at Nurul Burhan Islamic Boarding School (PPI) of Badean Bondowoso.

c. Documentation

³⁸ Sugiono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung :CV. Alfabeta, 2014), cet., 20, 224.

³⁹ Sugiono, *Metode Penelitian Kuantitatif, Kualitatif*, 227.

⁴⁰ Sugiono, *Metode Penelitian Kuantitatif*, 137

⁴¹ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Teoritik*, (Jakarta : Rineka Cipta, 2010), 227.

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Documentation is looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, minutes of meetings, and so on.⁴² Thus it is clear that the intended documentation method is the method used by researchers to look for data that has been documented. This is done so that researchers more easily refine the data. Data that will be obtained from this documentation technique are:

- 1) Profile of Nurul Burhan Islamic Students Boarding School of Badean Bondowoso.
- 2) Regulation of Nurul Burhan Islamic Students Boarding School of Badean Bondowoso.
- 3) Photos of learning activities of Nurul Burhan Islamic Boarding School of Badean Bondowoso.
6. Data Analysis

According to Nasution, the analysis of the data began when formulating and explaining the problem, before going into the field and continuing through the research report.⁴³ However, qualitative research focuses more on data analysis when in the field together with the data collection process.

According to Matthew B. Miles and A. Michel Huberman qualitative data analysis is carried out interactively and continuously until it is complete, so that the data is saturated.⁴⁴ So Matthew B. Miles, A. Michel Huberman and Johnny Saldana see the analysis as three concurrent flows of activity : (1) data condensation, (2) data display, and (3) conclusion drawing / verification, more details as follows :⁴⁵

a. Data Condensation

Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and/or transforming the data that appear in the full corpus (body) of written-up field notes, interview transcripts, documents, and other empirical materials. By condensing, we're making data *stronger*. (We stay away from *data reduction* as a term because that implies we're weakening or losing something in the process.)

Data condensation occurs continuously throughout the life of any qualitatively oriented project. Even before the data are actually collected, anticipatory data condensation is occurring as the researcher decides (often without full awareness) which conceptual framework, which cases,

⁴² Sugiono, *Metode Penelitian Kuantitatif*, 274.

⁴³ Sugiono, *Metode Penelitian Kuantitatif*, 245.

⁴⁴ Sugiono, *Metode Penelitian Kuantitatif*, 246.

⁴⁵ Matthew B. Miles, A. Michael Huberman, & Johnny Saldana, *Qualitative Data Analysis : a Methode Source Book*, (United State of America : SAGE Publications, 2014), 31.



which research questions, and which data collection approaches to choose. As data collection proceeds, further episodes of data condensation occur: writing summaries, coding, developing themes, generating categories, and writing analytic memos. The data condensing / transforming process continues after the fieldwork is over, until a final report is completed.⁴⁶

b. Data Display

Generically, a *display* is an organized, compressed assembly of information that allows conclusion drawing and action. Looking at displays helps us understand what is happening and to do something - either analyze further or take action - based on that understanding.

As with data condensation, the creation and use of displays is not separate from analysis - it is a part of analysis. Designing displays - deciding on the rows and columns of a matrix for qualitative data and deciding which data, in which form, should be entered in the cells - are analytic activities.⁴⁷

c. Drawing And Verifying Conclusion

The third stream of analysis activity is conclusion drawing and verification. From the start of data collection, the qualitative analyst interprets what things mean by noting patterns, explanations, causal flows, and propositions. The competent researcher holds these conclusions lightly, maintaining openness and skepticism, but the conclusions are still there, vague at first, then increasingly explicit and grounded. “Final” conclusions may not appear until data collection is over, depending on the size of the corpus of field notes; the coding, storage, and retrieval methods used; the sophistication of the researcher; and any necessary deadlines to be met.

Conclusion drawing, in Matthew B. Miles et al’s view, is only half of a Gemini configuration. Conclusions are also *verified* as the analyst proceeds. Verification may be as brief as a fleeting second thought crossing the analyst’s mind during writing, with a short excursion back to the field notes; or it may be thorough and elaborate, with lengthy argumentation and review among colleagues to develop “intersubjective consensus” or with extensive efforts to replicate a finding in another data set. The meanings emerging from the data have to be tested for their plausibility, their sturdiness, their confirmability that is, their validity. Otherwise, we are left with interesting stories about what happened but of unknown truth and utility.⁴⁸

⁴⁶ Matthew B. Miles, A. Michael Huberman, & Johnny Saldana, *Qualitative Data Analysis*, 31.

⁴⁷ Matthew B. Miles, A. Michael Huberman, & Johnny Saldana, *Qualitative Data Analysis*, 31-32.

⁴⁸ Matthew B. Miles, A. Michael Huberman, & Johnny Saldana, *Qualitative Data Analysis*, 32.

7. Data Validity

There are many ways to test the validity of the data according to Matthew B. Miles et al, but researchers only use a few of them by considering its efficiency, including :

- a. Checking for representativeness
- b. Checking for researcher effects on the case, and vice versa
- c. Triangulating across data sources and methods.⁴⁹

The triangulation method is used by researchers to test the validity of the data by comparing data obtained from the first source with new data from other sources or with the same source at different times, either through observations, interviews or documentation. From that, triangulation used by researchers in obtaining data can be expressed as a joint triangulation between two types of triangulation, *firstly* triangulation of sources is how to get data from different sources with the same technique. *Second*, triangulation of techniques is to use different data collection techniques to get data from the same source, these checks also may involve,

- d. Weighting the evidence, deciding which kinds of data are most trustable.⁵⁰

Results and Discussion

1. Material/Content Standard

The curriculum material/content in Nurul Burhan, when correlated with the objectives of national education and the pesantren itself, the materials are very suitable to support the achievement of the goals that have been set. For example, the objectives of Islamic boarding schools are well integrated such as 1) Creating a young Islamic generation (moslem cadres'), Hifdzul hal / being able to maintain good behavior and Qurani and Ilmul hal / having knowledge about morals or good behavior, supported by scientific studies- knowledge of the Quran as previously mentioned, 2) Being a leader who is sholih and mushlih, supported by the role of students in carrying out management and making a series of *muhadbarah* events.

From that, it is quite ideal that the researcher argues that the integration of material with the objectives set in PPI Nurul Burhan based on the findings of the data that the researchers have

⁴⁹ Matthew B. Miles, A. Michael Huberman, & Johnny Saldana, *Qualitative Data Analysis*, 258.

⁵⁰ Matthew B. Miles, A. Michael Huberman, & Johnny Saldana, *Qualitative Data Analysis*, 258.



obtained is quite appropriate and supports the achievement of the goals set by the pesantren, especially on the educational goals set by the National Education System.

2. Process Standard

a. Teacher and Student Interactions

In the world of pesantren, the interaction between teachers and students is quite limited, unlikely what happened in the world of education outside the *pesantren* context. The interaction of teachers and students is regulated in the book of *Adab Al-Alim Wa Al-Muta'alim* which said that the attitude of students may not the same as the attitude of the teacher, namely the attitude of the teacher as a person and the attitude of the student as it demanded for knowledge. As a person, a student must cleanse his/her heart from “dirt” and “sins”, and thus they would easily and correctly get the lesson, keep it in mind and then put it into practice.

The religious lesson requires a student respect the teacher and adore him/her and give him/her glory for Allah, and be empowered to please the teacher in a good way. A student should not bother the teacher with lots of questions and not to tire him out to answer. A student should not walk in front of him/her arrogantly and not to sit on his seat. And a student should not speak, unless after getting his/her permission to speak.⁵¹

From the description above, it seemed that a student must have clean heart in order to get the emanation of knowledge easily from Allah. He/she has to show a high moral attitude towards their teacher. They have to be aware of sharing time, in the sense that a students should understand how to behave in *majlis ta'lim* (religious lesson) and spend time with teachers. A good student knows how to please a teacher and not to show the attitude that provokes teacher displeasure. A good student is going to study hard and be patient in getting knowledge. Here we could see a quite high *Sufi* atmosphere. Such an attitude is a prerequisite for achieving success in pursuing knowledge in the world of pesantren. Hence, the interaction between students and teachers at Nurul Burhan Islamic Boarding School is practically reflected in the rules as mentioned above because in the world of pesantren, nothing is valued higher than *barokah* (blessing) of a teacher, only God knows.

b. Learning Methods

The method used in PPI Nurul Burhan is oriented towards mastering the competence of each learning material, whether it is cognitive, affective, or psychomotor aspects. They are emphasized in the learning material. From this point, there are a variety of learning strategies or methods used in this pesantren.

⁵¹ Muhammad Athiyah Al-Abrasyi, *Prinsip-Prinsip Dasar Pendidikan Islam* (Bandung : Pustaka Setia 2003), 155.
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The learning strategies or methods in PPI Nurul Burhan are in accordance with the theory that said in Islamic classic book (*kitab kuning*). The learning strategies used are adapted from and adjusted to meet the objectives or orientation of the learning material from *kitab kuning* to be achieved. The theory proposed by Tuanaya states that a strategy or method is something that is used to deliver subject matter in an effort to achieve curriculum goals.⁵² Thence, the practice of implementing learning strategies in this pesantren derived from what were stated in the *kitab kuning* and the planning, implementation, and evaluation practice were consistently portrayed the Islamic values stated in the “classic books”.

c. Learning Media

In Nurul Burhan Islamic boarding school, the use of learning media is quite diverse. In terms of learning media, this pesantren has sufficient equipment as mentioned previously. Thence, learning process in Nurul Burhan Islamic boarding school can be carried out optimally according to the required standard of learning method which in turn meet the students' needs.

3. Evaluation Standard

When we refer to curriculum principles, of course there are several things that must be fulfilled absolutely for an ideal evaluation, as the principles of curriculum evaluation mentioned by Oemar Hamalik, including:

- a. Specific objectives, meaning that each curriculum evaluation program is directed in achieving clearly and specifically defined goals.
- b. Objective, in the sense that it is based on actual conditions, sourced from accurate data obtained through reliable instruments.
- c. Comprehensive, covering all dimensions or aspects contained in the scope of the curriculum. All curriculum components must receive careful attention and consideration before making decisions.
- d. Cooperative and responsible in planning, implementing and the success of a curriculum evaluation program is the joint responsibility of the parties involved in the educational process.
- e. Efficient, especially in the use of time, cost, energy, and equipment which are the supporting elements.

⁵² Striving for the preparation of methods based on task analysis that refers to curriculum objectives and student initial behavior. A. Malik MTT, *Inovasi Kurikulum Berbasis Lokal di Pondok Pesantren*, (Jakarta Timur : Balai Penelitian dan Pengembangan Agama Jakarta, 2008), Cet. 1, 30.



f. Continuously, this is necessary given the provisions from within and outside the school system, which require curriculum improvement. For this reason, the role of teachers and school principals is very important, because they are the ones who know best about the implementation, problems, and success of the curriculum.⁵³

Referring to some of the principles above, of course in writing, the evaluation conducted at Nurul Burhan was not oriented to the principles above. However, applicatively, through the findings that the researcher obtained, Nurul Burhan has covered all elements that exist in the principles of evaluation. For further details :

- a. Specific objectives, each evaluation program carried out directed towards achieving clearly and specifically defined objectives, as presented in the presentation of the prior art.
- b. Objective, the pesantren environment is very thick with religious knowledge, of course it is something odd when implementing something that is not objective.
- c. Comprehensive, the Inter-Santri Religious Competition (KREASI) which is held annually, is an example of a comprehensive evaluation form in terms of all existing subjects. However, when viewed in terms of learning materials, evaluation is quite comprehensive, because the subject taught is a single science or a fraction of the science of Al-Quran Ulum which of course only requires a simple type of evaluation.
- d. Cooperative and responsible. Given that the evaluation carried out is always directly controlled by the educator, then indirectly the responsibilities should not be neglected.
- e. Efficient, especially in the use of time, cost, energy, and equipment which are supporting elements. This is clearly realized in the pesantren because the evaluation is quite simple.
- f. Sustainable, the principle of nurturing which always emphasizes the *istiqamah* (sustainable) side of a worship, is a clear answer to one of these principles. Most learning and worship activities in PPI Nurul Burhan have been designed to always be sustainable in the future.

Conclusion

This study concludes that the learning material used in learning at Nurul Burhan Islamic boarding school that different from other pesantren. The learning material used is largely correlated with other materials, because essentially all existing material is one unit of the knowledge (Ulum) of the Quran, including: Reciting, Writing and Translating the Al-Quran, Tilawatil Quran, Tafsirul Quran, Tajweed Study, and Tahfidzul Quran.

⁵³ Oemar Hamalik, *Dasar-dasar Pengembangan Kurikulum*, (Bandung: PT Remaja Rosda Karya, 2013), 256.

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The learning process in Nurul Burhan Islamic boarding school has implemented the principle of learning in pesantren, especially in terms of student interaction with teachers and the learning methods used. In terms of the use of instructional media, this pesantren has appropriate facilities to support teaching and learning process. The development of students during the learning process is always controlled by the caregivers through observation and evaluation in every activity that takes place.

Nurul Burhan Islamic boarding school used three types of evaluations which are carried out continuously either every day, month or year. Evaluations that are carried out every day are evaluations that exist in every learning activity that takes place as well as evaluations on reading, writing and translating the Quran. While evaluations carried out per week or per month or per year have been found effective. The other type of evaluation is through the Inter-Santri Religious Competition (so called, KREASI) which is held annually.

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