CURRICULUM DESIGN OF MU'ADALAH IN ISLAMIC BOARDING SCHOOLS (CASE STUDY AT ANNUR DARUNNAJAH ISLAMIC BOARDING SCHOOL 8)

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Abstract
Islamic boarding School are Islamic educational institutions that play a strategic role in shaping the character, morality, and intellect of the Muslim generation. The development of the times and the demands of integration with the national education system have encouraged pesantren to develop a curriculum that is not only oriented towards mastery of religious knowledge, but also responsive to modern needs. This study analyzes the mu'adalah curriculum design at Islamic boarding School Annur Darunnajah 8, focusing on the aspects of planning, implementation, evaluation, and the impact of its application on improving the quality of pesantren education. The study uses a qualitative case study approach, with data obtained through observation, in-depth interviews, and documentation. The results show that the mu'adalah curriculum is designed independently through the integration of the national curriculum, the salafiyah Islamic boarding School tradition, and the Tarbiyatul Mu'allimin al Islamiyah (TMI) system. The implementation of intracurricular, co-curricular, and extracurricular activities is carried out in an integrated manner to achieve a balance between religious competence and general knowledge. Education based on classical Islamic texts is combined with the concepts of mu'adalah salafiyah and mu'allimin. Learning evaluation is carried out in stages by caregivers and teachers through an academic examination system and character assessment. The impact of implementing this curriculum includes flexibility in learning, strengthening Arabic and English language skills, shaping character and discipline, improving leadership and cooperation, developing skills through supporting activities, opportunities for further study abroad, and expanding national and international partnership networks. In addition, the character building of santri is strengthened through the internalization of the concept of "The 7 Habits of Highly Effective People." The study concludes that the mu'adalah curriculum design in this Islamic boarding school is effective in improving the quality of education and producing graduates who are adaptive to the times.

Keywords: Mu'adalah Curriculum, Educational Design, Islamic Boarding School, Annur Darunnajah 8

Abstrak
Pesantren merupakan lembaga pendidikan Islam yang memiliki peran strategis dalam membentuk karakter, moralitas, dan intelektual generasi Muslim. Perkembangan zaman serta tuntutan integrasi dengan sistem pendidikan nasional mendorong pesantren untuk mengembangkan kurikulum yang tidak hanya berorientasi pada penguasaan ilmu agama, tetapi juga responsif terhadap kebutuhan modern. Penelitian ini menganalisis desain

kurikulum mu'adalah di Pondok Pesantren Annur Darunnajah 8 dengan fokus pada aspek perencanaan, pelaksanaan, evaluasi, dan dampak penerapannya bagi peningkatan kualitas pendidikan pesantren. Penelitian menggunakan pendekatan kualitatif jenis studi kasus, dengan data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa kurikulum mu'adalah dirancang secara mandiri melalui integrasi kurikulum nasional, tradisi pesantren salafiyah, dan sistem Tarbiyatul Mu'allimin al Islamiyah (TMI). Pelaksanaan kegiatan intrakurikuler, ko-kurikuler, dan ekstrakurikuler dilakukan secara terpadu untuk mewujudkan keseimbangan antara kompetensi keagamaan dan pengetahuan umum. Pendidikan berbasis kitab kuning dipadukan dengan konsep mu'adalah salafiyah dan mu'allimin. Evaluasi pembelajaran dilakukan secara berjenjang oleh pengasuh dan guru melalui sistem ujian akademik serta penilaian karakter. Dampak penerapan kurikulum ini meliputi fleksibilitas pembelajaran, penguatan kemampuan bahasa Arab dan Inggris, pembentukan akhlak dan disiplin, peningkatan kepemimpinan dan kerja sama, pengembangan keterampilan melalui kegiatan penunjang, peluang studi lanjut luar negeri, serta perluasan jejaring kemitraan nasional dan internasional. Selain itu, pembentukan karakter santri diperkuat melalui internalisasi konsep "The 7 Habits of Highly Effective People". Penelitian menyimpulkan bahwa desain kurikulum mu'adalah di pesantren ini efektif dalam meningkatkan kualitas pendidikan dan menghasilkan lulusan yang adaptif terhadap perkembangan zaman.
Kata kunci: Kurikulum Mu'adalah, Desain Pendidikan, Pesantren, Annur Darunnajah 8

INTRODUCTION

The important role of Islamic boarding schools in various aspects of the life of the nation and state cannot be denied. Both the role in the field of education, da'wah, to the figure of kiai and students who took part in fighting for Indonesian independence. His contribution is also an aspiration in the formulation of the national education system to be able to produce educational intellectuals, cadres, and religious teachers who are urgently needed by the community in order to produce a quality Indonesian generation (Nur Jannah, 2019).

Unfortunately, the important role and contribution of Islamic boarding schools in various aspects of state life has not received the proper rewards. During the New Order period, the formal legal system that ran did not provide support to Madrasah and Islamic boarding schools, then had an impact on graduates who did not have their diplomas recognized (Zarkasyi et al., 2020). Therefore, the law continues to be updated to detail the regulations of Islamic Education starting from the birth of the Joint Decree (SKB) of 3 Ministers No. 6 of 1975 and No. 037/U/1975, the issuance of the Decree of the Minister of Religion No. 99 of 1984 which gave birth to the "1984 curriculum", then re-detailed in Law No. 2 of 1989 until it was entered in early 2000 (Directorate General of Islamic Education of the Ministry of Religion of the Republic of Indonesia).

However, as time goes by and the times progress, pesantren face problems in their implementation. The curriculum of Islamic boarding schools and their institutional management is considered less relevant to the development of the times (Iing, 2021). In addition, the development of science and technology is also a big challenge for Islamic boarding schools, to the point that there are demands on students to be able to master

various kinds of skills in the world of work by studying general and natural sciences and not only focusing on religious materials. (Mujibur Rohman, 2015). The incompetent teacher structure and resources in dormitories/pre-kindergartens greatly hinder the development of balanced compulsory education (Liu Yi, 2017).

Therefore, the birth of the Mu'is Education Unit in Islamic boarding schools which is implemented in a curriculum, is expected to answer the problems and challenges of Islamic boarding schools. Mu'lis as a newer concept offers innovative solutions for integrating Islamic education with general education. The characteristic of each mu's pesantren is that it makes various kinds of innovations ranging from technology, various extracurriculars, committees, organizations, to social activities carried out by students are its advantages. So that students can gain complete knowledge and experience to face the challenges of modern times by providing relevant religious and general knowledge according to the needs of the times. The importance of the system and design of the mu's curriculum is in an Islamic boarding school to determine the level of feasibility in providing educational services that are equivalent to MTS/SMP and MA/SMA so that they are able to balance the development of the times. Even so, some people do not know and understand the Mu'adalah Education Unit in Islamic boarding schools which is implemented in a curriculum. Until the issuance of the Regulation of the Minister of Religion No. 18 of 2014 concerning the Mu'lis Education unit in Islamic Boarding Schools. As well as the ratification of Law No. 18 of 2019 which was written specifically to discuss all policies and escorts of Islamic Boarding Schools in Indonesia (Zarkasyi et al., 2020).

The literature review that supports this research starts from the definition of curriculum design, Ralp W. Tyler's curriculum model, the main components of curriculum design, the definition of the mu'adalah, the purpose of the mu'adalah, the types and principles of the mu'adalah. In terms, the curriculum was first used in the world of sports in ancient Greece which comes from the words curir and *curere*. At that time, the curriculum was interpreted as the distance that a runner had to travel or the place to run from start to finish. This definition is then adapted to the world of education and interpreted as an effort to develop students in accordance with the goals to be achieved (Bahrissalim & Fauzan, 2018).

In a broader view, according to Murray Print, the curriculum is not only limited to subjects/learning in the classroom, but also includes the planning of learning experiences, the program of an educational institution embodied in a document and the results of the implementation of the plan that has been prepared (Murray Print, 1993). Hilda Taba also emphasized that the curriculum is a plan for learning, not just a list of topics, but a set of learning outcomes and learning experiences that are systematically designed (Hilda Taba, 1962). According to Galen Saylor, William Mervin Alexander, and Arthur Lewis, the curriculum in the world of Education is implemented in a population or institution that creates/provides a general purpose and special purpose in the center of Education (Galen Saylor et al., 1981). From some of the definitions above, it can be concluded that the

curriculum is a comprehensive and systematic plan that includes a learning experience that is designed, both inside and outside the classroom, which is carried out in the context of educational institutions to achieve general and special educational goals, so that it is expected to form quality graduate competencies. The curriculum is also a tool to provide structured and planned learning opportunities for a specific population within an educational institution.

Then according to George A Beauchamp quoted by Zaky Mubarak in his book, curriculum design is defined as the content and organization of goals, as well as the culture that is arranged to achieve potential progress through the school level (Zaky Mubarak, 2022). According to Uum Murfiah, curriculum design is a design in determining what kind of learning experiences students will go through so that they get the results as planned (Uum Murfi'ah, 2017). Design plays a role in determining goals and procedures for achieving goals, clarifying the stages of activities to be carried out in the learning process based on the flow of learning objectives and achievements, and measuring learning success and evaluating it (Abdul Rahmat et al., 2023). Therefore, it can be concluded that curriculum design is a design in the form of planning, implementation, evaluation, subjects, culture, and others made by each educational institution in order to achieve the goals, vision, and mission that have been planned.

One of the curriculum models that is often used is the Ralp W. Tyler Model. Tyler compiled four questions that became the parameters of the course of a curriculum. namely: (1) What educational goals should schools achieve? (2) What educational experience must be provided to achieve this goal? (3) How can this educational experience be managed effectively? (4) How can we decide that this educational goal has been achieved? From these questions, he determined four steps in a curriculum model, namely: (1) formulating goals, (2) formulating learning experiences, (3) managing learning experiences, and (4) evaluating (Tyler, 2013). There are three main components of curriculum design, namely: (a) Objectives/planning, (b) Subjects, teaching materials, learning activities and experiences, and (c) Evaluation. The three parts are continuous with each other, so that if one part changes, the other part also changes (Hidayat, 2020). As for its implementation, the curriculum must refer to the development process, starting from (1) Integrated curriculum planning, (2) Implementation of an integrated curriculum, and (3) Evaluation of an integrated curriculum (Rahman, 2014).

Mu'is is linguistically derived from Arabic which means equality or equality. The use of the word in the academic bureaucracy means the recognition of similarity or equality in terms of quality and virtue of two certificates/diplomas from different institutions. In the draft of the 2015 Directorate of Diniyah Education and Islamic Boarding Schools, Mu'là Education is an educational system in Islamic boarding schools that organizes a teaching and learning process with a typical Islamic boarding school curriculum, based on the yellow book or Dirasah Islamiyah, and uses a structured and tiered mu'allimin education pattern. This educational unit is under the full management of Islamic boarding schools,

does not use the DIKNAS curriculum in its entirety, but is still equated with formal education levels such as Madrasah Tsanawiyah and Madrasah Aliyah.

He admitted that this Islamic boarding school certainly has a clear and important purpose. Among them are: (a) To provide recognition of the existing education system in Islamic boarding schools as required by law, (b) To obtain an overview of the performance of Islamic boarding schools that will be equalized and used in coaching, developing and improving the quality of Islamic boarding school education governance, (c) To determine the provision of facilities for an Islamic boarding school in providing educational services equivalent to other formal education, (d) To determine the level of feasibility of an Islamic boarding school in providing educational services equivalent to junior high school/high school, (e) Protecting the community from the consequences of irresponsible or illegal education implementation (Zarkasyi et al., 2020).

The education of the Islamic boarding school is that there are two types of education units. That is, mu's education is salafiyah and mu's education is mu'allimin. Mu'wah education is salafiyah based on the yellow book which is taught in the form of sorogan, wetonan, and bandongan. The form of learning motto is called the *ma'hady* system curriculum which starts from the type of book, the allocation of learning time, and the academic calendar is completely left to the kiai. As for mu'lis mu'allimin's education, it is based on the Islamic system, but also the study of general science and language. So that the basic competencies in the subjects are grouped into 3 fields, namely Islamic science (*al-ulum al-islamiyah*), linguistics (*al-ulum al-lughowiyah*), and general science (*al-ulum al-ammah*). The three disciplines go hand in hand in a comprehensive unity. Islamic boarding schools that will implement mu'adalah, must have several guidelines/principles, including: (1) Autonomous and running the education program independently, (2) There is an institution that recognizes (an institution that has authority & authority) in charge of Education, (3) There are recognition provisions/requirements that must be met, (4) There is an object that will be recognized for its equality, such as diplomas/certificates, (5) The diploma/certificate has been running and issued by the institution independently with the applicable provisions (Zarkasyi et al., 2020).

Mu'is which means equalization, it cannot change into uniformity. Therefore, all Islamic boarding schools that have been given a policy in determining the curriculum cannot be standardized. Because in each Islamic boarding school there are different models, systems, cultures, and outputs from each other. An example of a mu'allimin Islamic boarding school is one that has a mu'allimin education unit, namely the Annur Darunnajah 8 Islamic Boarding School. Based on the above background, this study aims to analyze related to the design of the mu'adalah curriculum which includes aspects of planning, implementation, and evaluation in intracurricular, co-curricular, and extracurricular activities. As well as analyzing the impact of the mu'adalah curriculum on improving the quality of the Annur Darunnajah 8 Islamic Boarding School.

METHOD

Qualitative research in general can be used for research on people's lives, history, behavior, functional, organizational, social activities and others. This research seeks to solve the current problems based on data, analyzing and interpreting data (Sujarweni, 2015). The definition of the case study method is a series of scientific activities that are carried out intensively, in detail, and depth about a program, event, and activity, either at the level of an individual, a group of people, institutions, or organizations to gain in-depth knowledge about the event (Ubaid Ridlo, 2023). Therefore, this type of research uses a qualitative approach with a case study method and conducts argumentative analysis. Because this research seeks to explain certain traditions fundamentally that depend on human observation both in their area and in their discussions and terms (Moleong, 2021). This research was carried out at the Annur Darunnajah 8 Islamic Boarding School located on Jalan Intan 1, Kelurahan. Cidokom, District. Mt. Sindur, Bogor Regency, West Java. As for the implementation time, this research was carried out in the 2024-2025 school year.

The researcher divides the collection of sources and data of this research into two types, namely primary data sources and secondary data sources. The primary data source was obtained from direct interviews with informants consisting of the Leaders of the Annur Darunnajah 8 Islamic Boarding School, the Mudir of the Annur Darunnajah 8 Islamic Boarding School. Education & curriculum section, as well as ustadz and ustadzah who teach students. The data taken from this informant is in the form of the history of the establishment of the Islamic boarding school, the vision, mission, and purpose of the Islamic boarding school, the organizational structure of the Islamic boarding school, the subjects and teaching materials, the design of learning and education planning inside and outside the classroom, as well as its implementation, to its evaluation. Meanwhile, secondary data sources are obtained from various documentation, manuscripts, and ARSıp, related to the design of the mu'is curriculum in the relevant Islamic boarding schools as a reinforcement of primary data sources.

Then in collecting data, the researcher used several methods taken from the field, namely: observation, interviews, and documentation (Sugiyono, 2018). The observation method is a data collection technique by systematically observing and recording the phenomenon to be investigated. Researchers take three main ways, namely: direct observation, indirect observation, and participatory observation. Then the interview method is a data collection technique by way of one-sided question and answer that is carried out systematically based on research objectives and instruments. The interviews conducted were open and unstructured to encourage the research subjects to give clear and in-depth answers in accordance with the objectives and research instruments (Mulyana, 2001). The respondents interviewed by the researcher ranged from the Leaders of the Annur Darunnajah 8 Islamic Boarding School, the Mudir of the Annur Darunnajah 8 Islamic Boarding School, the education & curriculum section of the Islamic boarding school, the ustadz and ustadzah who teach students, to the students who took part in the

implementation of the curriculum design of the Islamic boarding school. The documentation method is used to express the meaning of, and examine the content of data through written documents in the form of journals/reports, diaries, book transcripts, newspapers, magazines, and photos of activities (Masyhuri & Zainuddin, 2011). Therefore, the researcher tried to collect data through documents/archives, photos of activities, magazines, and newspapers owned by the boarding school, and other documentation related to the design of the mu'adalah curriculum. The researcher used the data analysis techniques owned by Miles and Huberman through four stages, namely: (1) Data collection, (2) data consensus/reduction, (3) data presentation, and (4) conclusion drawn. Then to check the validity of the data, the researcher uses data triangulation techniques which are carried out in several aspects, namely source triangulation, method triangulation, and time triangulation.

RESULTS AND DISCUSSION

1. Mu'lis Curriculum Planning at the Annur Darunnajah 8 Islamic Boarding School

The Mu'adalah curriculum applied at the Annur Darunnajah 8 Islamic Boarding School has a foundation that includes psychological, cultural, and scientific and technological development (IPTEK) aspects. Psychologically, this curriculum considers the mental, spiritual, and intellectual development of students at every level of education. By focusing on the formation of noble character and morals, this approach pays attention to the developmental needs of adolescents, ranging from cognitive, affective to psychomotor aspects.

Based on cultural aspects, this curriculum responds to the complexity of the local community where the pesantren is located. As revealed in an interview with the Director of TMI, the existence of Islamic boarding schools in West Java Province with a strong pesantren background influences the curriculum design so that it remains relevant and applicable according to local culture, but still adopts the values of the main boarding school from Gontor and Central Darunnajah. In terms of science and technology, the Mu's curriculum is open to students to remain able to master 21st-century skills, such as the use of information technology in learning biology, physics, chemistry to the science lab, extracurriculars in the field of technology such as *engineering* in the lab, multimedia extracurriculars, and art activities in music studios, and several other fields. This proves that the integration of science and technology is still ongoing (Results of an interview with Ustadz Tedi Sumaelan, S.Pd. as the director of TMI Annur Darunnajah 8).

Overall, the objectives of planning and determining activities are in line with a mature vision and mission. This Islamic boarding school has a big vision that reads: "The creation *of mutafaqquh fiddin leaders*, with achievements, knowledge, and technology based on faith, piety and noble morals". This vision is detailed in the mission which includes (1) Producing people who have faith and piety, noble character, knowledgeable, healthy and strong, skilled and tenacious, independent, competitive, critical, problem solver, honest,

communicative and with a fighting spirit, (2) Educate the cadres of the people and the nation; who are tafaqquh fiddin, the ulama, zuama', and aghniya', Muslim scholars who are pious, noble in character, knowledgeable, physically healthy, skilled and tenacious, (3) Pioneering and pioneering the establishment of Islamic boarding schools throughout Indonesia as socio-religious institutions engaged in education and da'wah (Alimin et al., 2022). In order to realize this vision and mission, Darunnajah formulated an Education Basic Pattern that is centered on two main pillars: Five Souls and Five Binas. Both became the philosophical foundation and direction of the Darunnajah education movement. The Five Souls consist of the Spirit of Sincerity, the Spirit of Simplicity, the Spirit of Independence, the Spirit of Ukhuwah Islamiyah, and the Spirit of Freedom. The Panca Bina consists of Fear of Allah SWT, Noble Character, Healthy Body, Knowledgeable, and Creative and Skilled.

Before the Teaching and Learning Activities (KBM) start, there are several activity processes that are always carried out. Namely: the annual calendar session, the preparation of a process that races with the syllabus, and the preparation of the daily RPP (I'dad Tadris). The academic calendar session, which is an annual deliberation forum that functions as a forum for evaluation and planning of all educational activities and lodges in one school year. This session decides various crucial aspects ranging from the beginning of the school year, exam schedules, holidays, to annual activities. This activity involved various elements of the Pondok ranging from the Central Darunnajah Leader, the Annur Darunnajah 8 Leader, the Director of TMI, the Head of the Curriculum Division, and the Director of Student Care. After the academic calendar is determined, each teacher is required to prepare a Semester Program that races to the syllabus of each lesson and level. The prosem has several elements, namely (1) Distribution of subject matter, (2) Number of meetings/time allocation, (3) Daily, mid-semester, and end-of-semester assessment drafts.

Furthermore, at every KBM activity meeting, teachers must make a daily Learning Implementation Plan (RPP) which in the TMI system is known as *I'dad Tadris*. This I'dad contains the main elements containing: (1) Learning objectives (general and special), (2) Methods and approaches used, (3) Media and teaching aids (wasailul idhoh), (4) Evaluation and Assignment (Results of an interview with Ustadz Khoirul Anam, S.Pd. as the head of the curriculum division).

Figure 1. Example of RPP/*I'dad Tadris*

Sumber: Dokumentasi *I'dad Tadris* Guru

The main objectives of extracurricular include: (1) Instilling discipline and responsibility, (2) Developing the potential, interests, and talents of students optimally, (3) Training cooperation, leadership, and communication skills, (4) Building character and independence through structured activities. As a supporter of intracurricular activities, co-curricular activities also play an important role in strengthening the character formation of students. These activities can be in the form of tasks related to character values, social community projects, educational visits, and simple research. Co-curricular activities also provide opportunities for students to apply the values they learn in a context that is more practical and relevant to daily life (Results of an interview with Ustadzah Shofie Maziyyah, as the director of daughter's care for Annur Darunnajah 8).

Based on the findings of the researcher, the subjects of the Annur Darunnajah 8 Islamic boarding school with the TMI curriculum are based on several subjects of the Modern Darussalam Gontor Boarding School. In this case, the subjects are classified into various fields ranging from Islamic studies, Arabic, English, local content, general science, science, and social studies. The following are the subjects of the Annur Darunnajah 8 Islamic boarding school:

Table 1. TMI Subjects

NO	FIELD OF STUDY	SUBJECTS
1	Islamic Studies	The Quran
2		Tajweed

3		Interpretation
4		Tarjamah
5		Hadith
6		Fiqh
7		Ushul Fiqh
8		Tauhid
9		Islamic Dates
10		Mustholahul Hadith
11		Dinul Islam
12		Al-Adyan
13	Arabic	Tamrin Lughah
15		Imla
16		Muthala'ah
17		Insya'
18		Nahwu
19		Sharf
20		Balaghoh
14		Date of Lughoh Manners
24		Logic
21	Mulok	Tarbiyah
22		Faraidh/Ilmu Waris
23		Mahfuzhat
25		Khat
26	English	Reading
27		Dictati-on
28		Grammar
29		Composition
30	General Sciences	Mathematics
31		Counting
32		Indonesian Language
33		PKn
34		Educational Psychology
35	IPA	Physics
36		Biology
37		Chemistry
38	IPS	General History
39		History of Indonesia
40		Sosiologi
41		Economics
42		Geography
43		Entrepreneurship

Teaching materials used in intracurricular activities consist of three main sources. namely: (a) Classical Books (Kutubu Turats) such as Qaidul Akbar, Al-Hikam, Nasaihul Ibad, Bulughul Marom, which are used for Dirasah Islamiyah lessons, (b) Gontor

Reference Books such as Durusu Lughoh, Nahwu Al-Wadhih, Grammar, which are used for Arabic and English lessons, and (c) General Books from the Government and Internal Modules for exact subjects such as Mathematics, Biology, and Social Studies (The result of an interview with Ustadz Khoirul Anam, S.Pd. as the head of the curriculum division).

2.   Implementation of the Mu'adalah Curriculum at the Annur Darunnajah 8 Islamic Boarding School

The implementation of the Mu'là curriculum at the Annur Darunnajah 8 Islamic Boarding School generally includes three main forms of activities, namely intracurricular, cocurricular, and extracurricular.

a.   Intracurricular is the core of the implementation of Mu'adalah education which is carried out through teaching and learning activities in the classroom systematically and continuously. According to Ustadz Tedi Sumaelan, S.Pd. as the Director of TMI Annur Darunnajah 8, this intracurricular curriculum is designed in such a way that it covers all scientific aspects needed by students, both in aspects of Islam, language, and general science, while still being based on the values of pesantren education.

Figure 2. In-class learning

Learning activities at the Annur Darunnajah 8 Islamic Boarding School last for 6 days, namely Saturday to Thursday, while the holidays are on Friday. Intracurricular activities last for 7 hours of lessons. The first to fourth hours are held for 40 minutes, while the fifth to seventh hours of lessons last for 35 minutes.

The learning methods used are diverse and always adjust to the material taught. Some of the lessons are Islamiyah centered on teachers/*teacher centers*. But some teachers also combine with general methods, such as Fiqh Lessons using the demonstration method, Islamic Tarikh Lessons using the sociodrama method, and Durusu Lughoh Lessons using the play method. Meanwhile, some general and language lessons are student-centered, such as group methods, experimental methods, discussion methods and inquiry methods.

The weekly yellow book recitation still uses the sorogan method. Because this activity is more complementary and has not been structured in the syllabus or assessment system. Learning media is varied and adjusted to the characteristics of the subject, class level, and learning objectives of each one. Ustadz Khoirul Anam as the Head of the Curriculum Division said that the media used is divided into three main types, namely print media, visual media, and technology-based media. Print media includes textbooks, visual and contextual media such as whiteboards, diagrams, pictures, maps, and teaching aids used in exact and language lessons. Some practical learning activities also utilize existing laboratories.

Figure 3. ICT Learning

The learning obstacle that Ustadz Khoirul Anam also felt as a language teacher, is that lower-class students (grades 1 and 2) are generally still not used to the use of Arabic and English instruction, so it is quite time-consuming to explain the material. To overcome this, teachers use evening study time as an additional moment to help students who have difficulty understanding the subject matter. In addition to language barriers, there are also challenges in the use of digital media due to limited time and facilities. The obstacles in students' attitudes and motivation to learn are also noteworthy. Some students who still show a tendency to underestimate their lessons, especially before the exam, will be given serious punishment so that the students do self-introspection.

b.   Extracurricular activities in Darunnajah are divided into two main categories, namely weekly compulsory extracurricular and optional extracurricular according to the interests and talents of each student. Extracurricular activities must be carried out on a scheduled and periodic basis every week, consisting of: Arabic and English Muhadatsah, 3-Language Speech, Scouting, Sacred Sites, Sports, and Yellow Book Studies.

Table 2. Mandatory Extracurricular Schedule

DAY	TIME	ACTIVITIES	INFORMATION
FRIDAY MORNING	05.30-06.30 WIB	Reading the yellow book	It is carried out on the sidelines of time so that students can read the yellow book and understand its contents in order to prepare for the experience *of polar fathul* in grades 5 and 6 of TMI
SATURDAY AFTERNOON	15.30-17.00 WIB	Sacred Sites	Martial arts & mental, spiritual and physical strengthening
SUNDAY MORNING	05.15-05.45 WIB	Muhadatsah English	Train and provide new knowledge of vocabulary
SUNDAY NIGHT	20.00-21.30 WIB	Speech Practice (*Muhadharah*) in English	Train *public speaking* & foreign language skills
TUESDAY MORNING	05.15-05.45 WIB	Sport	Increase immunity so that it is not susceptible to diseases
WEDNESDAY MORNING	05.15-05.45 WIB	Arabic Muhadatsah	Train and provide new knowledge of vocabulary
THURSDAY MORNING	10.30-12.00 WIB	Arabic Speech Training (*Muhadharah*)	Practice confidence and fluency in Arabic
THURSDAY AFTERNOON	14.00-15.30 WIB	Scout	Instilling the values of leadership, independence, teamwork
THURSDAY NIGHT	20.00-21.30 WIB	Indonesian Speech Practice	Practice rhetoric and the ability to convey ideas

Based on the table above, speech activities are carried out in 3 languages: Arabic, English, and Indonesian, with a rotation and evaluation system for each semester. The Scout activities are equipped with SKU (General Proficiency Requirements) and SKK (Special Proficiency Requirements) training. As well as Tapak Suci, including extracurriculars that have physical exams, skill exams, and theoretical exams periodically for level increase.

The optional extracurricular according to the interests and talents of the students covers various fields. Starting from the field of sports, the field of arts, the field of skills, and the field of technology. All extracurricular activities are carried out under the coordination of the Annur Darunnajah Santri Organization (OSANDN), which is an official institution under the auspices of student care. OSANDN is managed by 5th grade students as active administrators who are fully responsible for non-academic activities, including extracurriculars. The structure of OSANDN includes several divisions, each of which has a management structure consisting of the head of the field, secretary, treasurer, and coordinator of activity units. Before the school year starts, OSANDN prepares an Annual Working Meeting (RAKER) which aims to determine various extracurricular activities.

c.   All co-curricular activities are not only complementary activities, but also an important means in the formation of students' character, skills, and competencies that are balanced between intellectual, emotional, and spiritual aspects. Starting from Khutbatul 'Arsy, Amaliyah Tadris, Santri Art Show, PORSENI & Semarak Hijrah, Santri Jamboree, Fathul Kutub al Turats al-Islamy, Language Festival, Language Week, Friday Sermon Practice, Rihlah Tarbawiyah, and KMI Final Coaching.

Table 3. Schedule of Co-Curricular Activities

NO	ACTIVITY NAME	SEMESTER	BRIEF DESCRIPTION
1	Khuthbatul 'Arsy	1	Student orientation week
2	Amaliyah Tadris	1 & 2	Teaching practice of final students
3	Art Show Santri	1	Art performances by students
4	PORSENI & Semarak Hijrah	1	Sports & arts week
5	Santri Jamboree	1	Outdoor camps and training
6	*Fathul Kutub al-Turats al-Islamy*	1&2	In order to be able to understand the content of the yellow book and increase students' interest in reading and their Arabic language skills
6	Language Festival	2	Arabic and English language festivals
7	Language Week	2	Speech, debate, language drama competitions

8	Friday Sermon Practice	2	Da'wah practice by final students
9	Rihlah Tarbawiyah	2	Educational tourism activities outside the city
10	KMI Final Construction	2	Final debriefing period for final class students

3. Evaluation of the Mu'adalah Curriculum at the Annur Darunnajah 8 Islamic Boarding School

In the mu'là curriculum evaluation system, there are three main types of academic evaluation that are routinely carried out, namely:
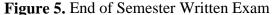
a. Daily Tests (UH) are carried out by the teacher every time the discussion of one unit/chapter in the teaching material is completed.

b. Mid-Semester Exam (UTS) which is held in the middle of the semester with a duration of one week.

c. The Final Semester Exam (UAS) which is the peak of evaluation in one semester. UAS consists of two forms, namely the Oral Exam (including Arabic, English, as well as Amaliyah Worship and memorization of the Qur'an), and the Written Exam to evaluate all subjects in Islamiyah, language, and general subjects.

Figure 4. Oral Exam

The weight of the assessment that will be stated in the academic report card is: Daily Exam 20%, Mid-Semester Exam 20%, Final Semester Exam 60%. The forms of questions in the exam also vary, such as short essay filling, analysis essay, translation (specifically for language and sharia), and practice (for oral exams and worship practices). Before use, all questions are collected in maple, then *tanqih* or corrected by the curriculum team to ensure that there are no technical errors, do not come out of the syllabus, and measure competence according to TMI curriculum standards. The assessment system in correcting

is applied to make it easier for teachers to give grades using a scale of 1 to 10 decimal numbers. Uniquely, the implementation of the evaluation in Darunnajah 8 uses mixed class groups. For example, students in grades 3, 4, and 5 are in the same exam room. This is done so that there is no possibility of cheating in the form of cheating during the exam. **Figure 5.** End of Semester Written Exam

The evaluation system in the mu'lis curriculum includes not only academic grades, but also character and personality assessments. There are 2 forms of report cards, namely: Academic Report Card which is prepared in two languages (Arabic and Indonesian), containing the scores of all subjects, and also Mental and Discipline Report Cards. This section assesses non-academic aspects such as morals and behavior, personal hygiene and neatness, unauthorised attendance, time discipline, and adherence to discipline. The mental report card also states all the experiences and achievements of the students during one semester.

As part of technology-based education management innovation, TMI Annur Darunnajah 8 has used a digital dashboard system to integrate and evaluate various aspects of pesantren activities. This dashboard provides accurate and real-time data visualization as evaluation material for the implementation of the mu'adalah curriculum, both from the academic, non-academic sides, teacher discipline, and student development. In this digital dashboard, there are several important elements, namely: the number/data of students of each batch and their comparison, the number of TMI teachers according to gender and their comparison, the percentage of teacher report cards, and the category of student scores.

4.   The Impact of *the Mu'is Curriculum* **on Improving the Quality of the Annur Darunnajah 8 Islamic Boarding School**
In the researcher's interview with KH. Hasyim Sya'ban S.Pd as the leader of the Islamic Boarding School, he stated several positive impacts that were felt and occurred after implementing the mu'là curriculum. Some of these impacts include:

a.   Flexibility in Learning and Education Realization
b.   Arabic and English Language Strengthening
c.   Inculcation of Moral Values and Discipline
d.   Strong Leadership and Teamwork Values
e.   Maturity of Santri Skills Through Extracurricular
f.   Ease of Further Study Abroad with a Mu'là Diploma
g.   National-International Partnerships and Cooperation Networks

Discussion

Based on the findings of the research that has been presented previously, the implementation of the Mu'adalah curriculum at the Annur Darunnajah 8 Islamic Boarding School shows good compatibility with the four stages of the Tyler model. In the planning of the mu'adalah curriculum at this Islamic Boarding School, it reflects the first two components of the Ralph Tyler curriculum model, namely: Goal setting and selection of learning experience. At the Annur Darunnajah 8 Islamic Boarding School, the purpose of education is explicitly reflected in the grand vision of the institution: "The creation of leaders who are mutafaqqih fid-din, accomplished, knowledgeable, and technological based on faith, piety and noble morals". The cultural foundation which is also based on the needs/interests of the local community, the content of the curriculum is divided according to the psychological readiness of the students, to learning that is equipped with various facilities and technologies, this is in line with Tyler's principle which underlines that the curriculum must be developed based on value analysis, community studies, and student psychology. These educational goals are also combined in the structure of Panca Jiwa and Panca Bina, two fundamental foundations at the Annur Darunnajah 8 Boarding School. The selection of learning experiences does not only take place in the classroom, but also in co-curricular and extracurricular activities that are integrally integrated. In the TMI structure, students are provided with gradual, systematic, and tiered learning experiences from grade 1 to grade 6. Grades 1–2 that focus on basic character building and obedience. Grade 3 which introduces leadership and systematic thinking. Grades 4–6 as a reinforcement of analysis, evaluation, and creation as the implementation of *higher order thinking skills*.

Based on the findings in the field, the learning planning at the Annur Darunnajah 8 Islamic Boarding School shows a fairly high quality and accuracy, both in the aspect of preparing the Semester Program (Prosem) and the Daily Learning Implementation Plan (RPP or I'dad Tadris). From the results of document analysis, the structure of I'dad Tadris at the Islamic Boarding School meets good learning pedagogical standards. With the main elements: (general and special learning objectives, methods/approaches used, media and teaching aids, as well as evaluation and assignment). However, some teachers have not written down learning methods and media in their lesson plans. Although in its implementation, they carry out learning according to the method and use learning media that already exist and are prepared. Description The learning steps are also not written in detail, but are more concentrated and focused on writing the teaching materials in them.

Another advantage of this system is the tanqih (review and revision) process by senior teachers before I'dad is used in the classroom, which functions as a learning quality control mechanism. Some RPP documents also still show learning approaches that tend to the basic cognitive realm (C1-C3) only. In fact, for students in grades 5 and 6 who have been included in the high order thinking category, the learning method should also be directed to the achievement of analysis (C4), evaluation (C5), and creation (C6).

Operationally, the education implementation system at the Annur Darunnajah 8 Islamic Boarding School consists of three main components: a. Intracurricular formal learning in the classroom, b. Extracurricular – self-development activities outside the classroom, c. Co-curricular – activities that support learning and character development such as Amaliyah Tadris, PORSENI, Fathul Kutub, and others. The three components have administratively separate structures, methods, and objectives. However, this separation does not make each activity isolated. On the contrary, through a value approach and the internalization of goals, the three form a unity that strengthens each other. This is the third step of the Tyler model, which is the Organizing of Learning Experiences, which emphasizes the importance of organizing learning experiences effectively.

Panca Jiwa and Panca Bina, These values are not only instilled in the classroom (intracurricular), but also internalized through direct experience in extracurricular activities such as Scouts, Tapak Suci, Muhadharah, as well as co-curricular activities such as Amaliyah Tadris, Khutbatul Arsy, and Rihlah Tarbawiyah activities. Through various activities, this study shows that the education system in Annur Darunnajah 8 is able to internalize the four modern education skills of the 21st century: 1) Critical Thinking, 2) Communication, 3) Collaboration, and 4) Creativity & Innovation. According to the researcher, the learning system in Darunnajah shows two poles of pedagogical approaches, namely *Teacher-Centered* (still dominant in Dirasah Islamiyah lessons), and *Student-Centered* which is applied in general and language lessons. The curriculum approach used by Islamic boarding schools is classified as a Separated Curriculum model, which is a curriculum system that separates between subjects, but is still integrated in the grades and Approach. With the study of the yellow book, it shows the characteristics of mu'adalah in the Annur Darunnajah 8 Islamic Boarding School with the integration between mu'adalah muallimin and salafiyah education.

The evaluation system that runs is not only academic-formal, but also touches the spiritual, social, affective, and skill realms as part of the character of the mu'llah mu'allimin Islamic boarding school. Thus, the evaluation is able to reflect the success in the internalization of the Five Souls, the Five Souls, as well as the embodiment of the vision and mission of the cottage. The entire use of methods is highly dependent on the teacher's competence in teaching so as to make learning more effective. However, not all teachers use interesting general methods and are still motivated by the lecture method. This approach does not encourage independent learning and critical thinking. In the context of 21st century learning, this approach needs to be reformulated so that students also play an active role as learning subjects, not just objects. Although evaluation in

intracurricular activities starting from UH, UTS, and UAS is implemented with a good process, in extracurricular assessments, character development and other soft skills, have not been explicitly transformed into a measurable quantitative assessment format and have not been displayed in the form of a portfolio system or authentic assessment.

The impact of the mu' curriculum is in improving the quality of the Islamic Boarding School, which is real, and has shown a useful output for good Islamic boarding schools and alumni. Here's the explanation:

1. Flexibility in the Realization of Learning and Education. This is felt by the independence of Islamic boarding schools in compiling a calendar of academic and non-academic activities through annual calendar sessions involving important parts. Learning and evaluation activities also continue to take place even though the time is different from the national calendar, because DN8 regulates study periods and holidays based on internal characteristics. And with the status of mu'adalah, DN8 has the authority to compile its own teaching materials and choose the references that are most in line with the vision of the institution. Independent examinations and assessments, based on the values of the Islamic boarding school, are also one of the independent characteristics of the mu'là system. The exam is held independently by the boarding school, does not have to take the UN (National Exam) or national assessment from the government. This allows pesantren to assess students not only academically, but also from aspects of personality, discipline, and spirituality.

2. Strengthening Arabic and English. The curriculum places great emphasis on mastery of Arabic and English, which is actively practiced both in and out of the classroom. Students are required to use these two languages in their daily activities, both formal and informal. As a result, TMI DN8 students are not only linguistically skilled but also excel at the national level in the field of linguistics, even science. Such as the DN8 championship in the language festival (a competition for all Darunnajah throughout Indonesia), the Smart Cermat championship (a competition for all Darunnajah throughout Indonesia), and the "National Arabic Speech Competition" organized by the 2023 National Islamic Boarding School Forum.

3. Inculcation of Moral Values and Discipline. TMI Annur Darunnajah 8, moral values are an important consideration in the assessment of students, and even a requirement for class promotion. This ensures that every student not only excels academically, but also becomes a civilized and virtuous person.

4. Strong Leadership and Teamwork Values. The students are trained to be leaders through various organizational activities such as OSDN (Santri Darunnajah Organization), Scouts, and committees of major Islamic boarding school events. They are directly involved in decision-making, activity management, and implementation. This fosters leadership, management, teamwork, and social responsibility skills.

5. Maturity of students' skills through extracurriculars. One of the advantages of the mu'lis curriculum is the emphasis on skill development through mandatory extracurricular activities. The existence of mandatory extracurriculars starting from muhadatsah,

speeches, scouts, sacred sites, sports and even the study of the yellow book, fostering the skills of students ranging from public speaking skills, foreign language skills, social and survival skills, martial arts skills, even in terms of science in reading the yellow book. Students are also given a variety of extracurricular options according to their interests and talents in various fields.

6.   Ease of Further Study Abroad with a Mu'là Diploma. The diplomas issued by TMI Annur Darunnajah 8 are Arabic and have met international study standards, making them accepted into various universities such as Al-Azhar (Egypt), Istanbul University (Turkey), to the Islamic Universities of Mecca and Medina (Saudi Arabia).

7.   National-International Partnerships and Cooperation Networks. With the ability to speak a foreign language and the value of the mu's curriculum, Islamic boarding schools such as TMI Annur Darunnajah 8 have established many collaborations (MoU) with national and international institutions. For example, cooperation with educational institutions in Malaysia, the Middle East, as well as government agencies and civil society organizations in Indonesia. Activities such as student exchanges, international comparative studies, and joint competitions with foreign educational institutions strengthen the existence of Islamic boarding schools as modern educational institutions with a global face.

In the process of fostering students, the Annur Darunnajah 8 Islamic Boarding School also uses one of the strategic approaches, namely the application of the principle of "The 7 Habits of Highly Effective People" by Stephen R. Covey. With this coaching, it has succeeded in producing students who have various characters even though some students have not fully reflected all good characters. The integration of values from the theory of character education also strengthens the education system in this Islamic boarding school. The principles of "The 7 Habits of Highly Effective People" consist of:

a.   Be Proactive (You're in Charge)
b.   Begin with the End in Mind (Have a Plan)
c.   Put First Things First (Work First, then Play)
d.   Think Win-Win (Everyone Can Win)
e.   Seek First to Understand, Then to Be Understood (Listen before You Talk)
f.   Synergize (Together is Better)
g.   Sharpen the Saw (Balance Feels Best)

CONCLUSION

The planning of the Mu'adalah Curriculum at the Annur Darunnajah 8 Islamic Boarding School is carried out in a mature and structured manner, based on the great vision and mission of the pesantren integrating Islamic, scientific, and technological values. The curriculum is designed based on the psychological needs of students, local culture, and the development of science and technology. The planning process includes the preparation of an academic calendar, a semester program (prosem) that races to the syllabus, and a daily lesson plan (I'dad Tadris), with supervision through *the tanqih* mechanism by senior teachers.

The implementation of the Curriculum is carried out in three main forms: intracurricular (learning activities in the classroom), co-curricular (learning support such as Amaliyah Tadris and Khutbatul Arsy), and extracurricular (skill and character development such as trilingual speech, scouting, sacred sites, and so on). The classroom learning model used combines *teacher-centered* and *student-centered* approaches, and is adjusted to the characteristics of the subject. The implementation of education emphasizes the integration of pesantren values with 21st century skills. The evaluation of the Mu'adalah Curriculum is carried out systematically and comprehensively through daily tests, UTS, and UAS, both oral and written. The evaluation also includes aspects of character, discipline, and morals through the personality report cards of students. The evaluation is complemented by the use of a digital dashboard that contains real-time data on academic, non-academic, and disciplinary developments as science and technology innovations in educational evaluation.

The impact of Mu'ai Curriculum Design is considered significant on improving the quality of Islamic boarding schools, ranging from (1) Providing flexibility in the implementation of learning and evaluation of education, (2) Improving Arabic and English language skills actively and contextually, (3) Instilling moral values, discipline, and spirituality in the lives of students, (4) Developing leadership and cooperation skills through student organizations and committee activities, (5) Honing students' skills comprehensively through extracurricular and co-curricular activities, (6) Facilitating alumni to continue their studies abroad through the recognition of mu'là diplomas, (7) Expanding national and international partnerships through educational cooperation and student exchanges.

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