



# Implementation of the *Kulliyat al-Mu'allimīn Al-Islāmīyah* Curriculum in Improving the Quality of Graduates in Islamic Boarding School

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## Abstract

This article reveals a situation, *Kulliyat al-Mu'allimīn Al-Islāmīyah* Gontor Curriculum Planning in Improving the Quality of Graduates which is carried out using the *I'dad Tadris*, *I'dad Madhi* (material) and *I'dab Maknawi* (meaning) methods which are not just knowledge but wisdom. Implementation of the curriculum is in accordance with the use of an integral curriculum and evaluation is carried out carefully and in detail. The feasibility study was implemented in the context of increasing the number of ustadz and subjects taught. This is important to do so that you can find out the condition of the number of teachers, teacher abilities, and even obstacles. Evaluations are carried out by the person in charge of *Kulliyat al-Mu'allimīn Al-Islāmīyah* in various ways, either daily, weekly, monthly, semi-annually or annually. All of this is done to ensure that the quality of graduates meets expectations.

## Abstrak

Artikel ini mengungkap suatu keadaan, Perencanaan Kurikulum *Kulliyat al-Mu'allimīn Al-Islāmīyah* Gontor Dalam Meningkatkan Mutu lulusan yang dilakukan dengan metode *I'dad tadris*, *I'dad madhi* (materi) dan *I'dab maknawi* (makna) yang tidak hanya sekedar pengetahuan melainkan hikmah. Pelaksanaan kurikulum sesuai dengan penggunaan kurikulum yang integral serta evaluasi yang dilakukan dengan teliti dan detail. Studi kelayakan diterapkan dalam konteks penambahan jumlah ustadz dan mata pelajaran yang diampu. Ini penting dilakukan agar dapat mengetahui keadaan jumlah guru, kemampuan guru, bahkan kendalanya. Evaluasi dilakukan oleh Penanggung jawab *Kulliyat al-Mu'allimīn Al-Islāmīyah* secara bervariasi, baik harian, mingguan, bulanan, semesteran, maupun tahunan. Semua ini dilakukan untuk memastikan tercapainya mutu lulusan yang sesuai dengan harapan.

## A. Introduction

Improving the quality of education must always be carried out by all educational institutions. Quality education will be able to produce quality *output* (graduates) so as to increase the progress of national development. In general, efforts to improve the quality of national education are strongly influenced by the quality of existing educational institutions, ranging from basic education

to higher education. The quality of these educational institutions is also influenced by the quality of their management.

Management is a derivation of the word *dabbara* (organize) which is found in the Qur'an as Allah SWT says

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

*Meaning: He orders the affairs from the heavens to the earth, then they ascend to him in one day, the length of which is a thousand years according to your reckoning.*<sup>1</sup>

Increasing and mastering knowledge in the world of education is something that must be carried out, therefore educational managerial skills also need to be improved, so the basic components of management must be optimized. The basic components according to Mujamil Qomar consist of student management, infrastructure management, personnel management, financial management, and curriculum management.<sup>2</sup> Each management component has a different function. Curriculum management prepares teachers/educators and materials used in learning. Student management is related to student management, and so on. The five managements are the main management that must be in place for an educational institution to run. The basic components of management are interrelated with each other. If there is one that is not running, then the educational institution will experience difficulties.

The main executor of curriculum management is the teacher. This shows that the success of learning in the classroom is influenced by the performance or professionalism of teachers in carrying out their duties. The task of teachers in *transfers of knowledge* greatly affects the success of education. In the field of education, teachers play a strategic role because improving the quality of education is very difficult to obtain if it is not matched by the quality of the teachers themselves. However, qualified teachers who are not supported by good curriculum management will result in less than optimal performance. In other words, teachers are the spearhead in efforts to improve the quality of education services and outcomes. In many cases, the quality of the education system as a whole is related to the quality of teachers.<sup>3</sup> So improving the quality of education starts with making efforts to improve the quality of teacher performance, then implementing good curriculum management.

This shows that various forms of programs carried out by the government to improve the quality and quality of teachers will affect the improvement of the quality of education. The quality of education can simply be seen in two ways, namely in terms of the educational process and in terms of educational outcomes. The educational process is said to be of quality if all components of education are able to be involved in every educational process itself. In this case, the educational components involved such as students, teachers, teaching materials, infrastructure, school administration, are able to play a role and run conductively and based on existing standards, namely the National Education Standards (SNP).

The quality of education when seen in the context of educational outcomes refers to what is achieved by the school within a certain time. One of them is the acquisition of accreditation and the acquisition of school categories. The acquisition of school categories in management such as schools that have ISO standards. This form of achievement is divided into academic achievement

<sup>1</sup> Q.S. As-Sajdah/ 32: 5.

<sup>2</sup> Mujamil Qomar, *Managemen Pendidikan Islam* (Jakarta: Erlangga, 2017), 128-129.

<sup>3</sup> Muchlas Samani, *Mengenal Sertifikasi Guru di Indonesia*, (Surabaya: SIC. 2006), 9.

(National Exam/UN scores) and non-academic achievement. Madrasah quality improvement management is essentially a strategy to improve the quality of education by giving authority and responsibility for decision-making to school/madrasah principals by involving individual participation, both madrasah personnel and community members.<sup>4</sup>

Researchers chose research at Pondok Modern Darussalam Gontor Campus 10 Jambi, the location selection was also based on the uniqueness of the education system at the boarding school. Among them, Pondok has a modern education system and has a curriculum called KMI ( *Kulliyatul Muallimin Al- Islamiyyah* ), namely researchers want to know the implementation of the curriculum in improving the quality of graduates. Pondok Modern Darussalam Gontor is an educational institution using a dormitory system, and its educational methods and infrastructure facilities that have used technologically sophisticated and modern tools such as computers and so on, applying an integrative, selective, innovative, and comprehensive curriculum, from the psychomotor, affective, and communicative domains, which emphasizes the efficiency and effectiveness of education.

The educational materials and curriculum applied by the founders of the Modern Darussalam Gontor cottage are a combination of the traditional pesantren curriculum and the madrasah curriculum. The curriculum in traditional pesantren focuses more on religious material contained in classical books or yellow books. In addition to teaching these materials, Pondok Modern Darussalam Gontor also adds general knowledge materials to its educational curriculum. The curriculum is a system that has components that support each other and form an inseparable unity. At Pondok Modern Darussalam Gontor, and in the world of pesantren in general, because of its *integrated* system, it seems quite difficult to separate the intra and extra curriculum at all, sometimes both can be the nature of the same activity.<sup>5</sup>

Throughout its life that passed through 5 periods of time (colonial period, early independence period, old order period, new order period, and reformation period), Pondok Modern Gontor continued to survive with the KMI system consequently and consistently, in the midst of various changes that occurred in the world of Indonesian education. Even the founders of Pondok Modern Gontor "testified" that the KMI system should be maintained until whenever, and hoped that in Indonesia there would be a thousand Gontor (KMI) or more. One proof of this excellence is that the KMI system has received "recognition" (muadalah) from various institutions or universities abroad, such as Al-Azhar University, Cairo; Islamic University, Madinah Munawarah; Ummul Quro University of Mecca, Saudi Arabia. University of The Punjab, Lahore, Pakistan; Al-Zaitun University, Tunisia; Aligarh Muslim University, India. International Islamic University Islamabad, Pakistan; International Islamic University, Malaysia; University Kebangsaan Malaysia. International Islamic University Kuala Lumpur.

This proves that throughout its history KMI has been able to produce qualified alumni who are recognized for their excellence, which is widely spread in various fields or professions, both as experts, figures or practitioners, both in government (executive, legislative, judicial) and in the nation and world community. Based on the background of the problem, which has been described above, it illustrates that curriculum implementation plays a role in improving the quality of pesantren graduates. Furthermore, the main problems in this study are: How the implementation of the *Kulliyatul Mu'allimin Al-Islamiyyah* curriculum has a role in improving the quality of

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<sup>4</sup> Prim Masrokan Mutohar, *Manajemen Mutu Sekolah, Strategi Meningkatkan Mutu dan Daya Saing Lembaga Pendidikan Islam*, (Yogyakarta: Ar-Ruzz Media, 2013), 124.

<sup>5</sup> Abdullah Syukri Zarkasyi, *Managemen Pesantren; Pengalaman Pondok Moderen Darussalam Gontor*, (Gontor: Trimurti Press, 2005) 105

graduates of Pondok Modern Darussalam Gontor 8 Jambi To answer the main problem, it is further detailed into several research questions as follows: 1) How is the nature of the preparation of the *Kulliyatul Mu'allimin Al-Islamiyyah* curriculum at Pondok Modern Darussalam Gontor 10 Jambi? 2) How is the paradigm underlying the preparation of the *Kulliyatul Mu'allimin Al-Islamiyyah Curriculum* at Pondok Modern Darussalam Gontor 10 Jambi? 3) How is the implementation of the *Kulliyatul Mu'allimin Al-Islamiyyah curriculum* in improving the quality of graduates at Pondok Modern Darussalam Gontor 10 Jambi?

## B. Theoretical Framework

### 1. Implementation Curriculum

Implementation comes from English *to implement* which means implementing, implementation and application, where these two things intend to find a form about things that are agreed upon first.<sup>6</sup> The word implementation boils down to activity, action, action, or the mechanism of a system.<sup>7</sup> Implementation is then defined as providing the means to implement something that has an impact or effect on something, which is carried out to have an impact or effect in the form of laws, government regulations, judicial decisions and policies made by government institutions in state life.<sup>8</sup> Majone and Wildansky as cited by Nurdin and Usman, suggest that implementation is an evaluation which is an extension of mutually adjusting activities.<sup>9</sup> According to Schubert as well as Nurdin and Usman, implementation is engineering.<sup>10</sup> The curriculum comes from the Greek language which was originally used in the field of sports, namely *currere* which means running distance, which must be covered in running activities from start to finish.<sup>11</sup> The term curriculum first appeared in Webster's dictionary in 1856. The curriculum comes from Latin, namely the word *curre*. *Curre* is a verb that means: Running fast, Hurrying, Running.

In Islam, this is in accordance with the concept of education in Islam as stated in Surah Al - Alaq verses 1-5:

إِذَا بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. الْإِنْسَانَ مِنْ عَلَقٍ. وَإِذَا وَرَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ<sup>12</sup>

*Meaning: "Recite in the name of your Lord who created, He created man from a clot of blood. Read, and your Lord is the Glorious One, Who teaches (man) with a pen. He taught man what he did not know."*<sup>12</sup>

This definition is then applied in the field of education, where in the context of education, the curriculum means a bright path traveled by educators with students to develop knowledge, skills and attitudes and values. According to Beuchamp, curriculum implementation is defined as "*a process of putting the curriculum to work*."<sup>13</sup> According to Miler and Seller, curriculum implementation is defined as "*the putting into practice of an idea, program or set of activities which is new to the individual or organization using it*."<sup>14</sup> According to Hamid Hasan, curriculum

<sup>6</sup> WJS. Poerwadarminto, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2010), .1129.

<sup>7</sup> Binti Maunah, *Pengembangan Kurikulum Berbasis Kompetensi*, (Yogyakarta: Sukses Offset, 2013), 81.

<sup>8</sup> AG. Subarsono, *Analisis Kebijakan Publik : Teori dan Aplikasi*, (Yogyakarta: StudentLibrary, 2012), 99.

<sup>9</sup> Syafruddin Nurdin and Basyiruddin Usman, *Guru Profesional dan Implementasi*, (Jakarta: Ciputat Press, 2014), 70.

<sup>10</sup> Nurdin and Usman, *Guru Profesional dan Implementasi Kurikulum*, 71.

<sup>11</sup> Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah dan Perguruan Tinggi*, (Jakarta: Rinneka Cipta, 2014), 1.

<sup>12</sup> QS. Al - Alaq ayat 1-5

<sup>13</sup> G.A. Beuchamp, *Curriculum Theory*, (Wilmette Illionis: The Kagg Press, 2010), 164.

<sup>14</sup> Jhon P. Miller and Wayne Seller, *Curriculum Perspectives and Practice* (LongmanNewYork: John D. Mc. Neil, 2010), 246.

implementation is an effort to realize the ideas, concepts, and values contained in the written curriculum into reality, and the real form of curriculum implementation is teaching and learning activities in the classroom, in other words teaching and learning activities in the classroom are the operationalization of the written curriculum.<sup>15</sup> According to Oemar Hamalik, implementation is the operationalization of curriculum concepts that are still written into actual learning activities.<sup>16</sup>

Theory models related to curriculum implementation include the Concern-Based Adoption Model developed by Hall and Loucks in 1978. This curriculum implementation model identifies different levels of teacher attention to a reform and how teachers make reforms in the classroom. Although descriptive, this model can help curriculum developers and teachers develop implementation strategies. This model is also called the transaction model. The Innovations Profile Model, developed by Leithwood in 1982, also focuses on teachers. This model of curriculum implementation allows teachers and curriculum developers to develop a profile, the barriers to change, and work to overcome these barriers. Leithwood's model is not only descriptive, but also provides strategies for teachers to overcome barriers to implementation. Both of the above models can be used in the implementation of programs that have a variety of orientations, and both models are most often used in a transactional curriculum orientation.<sup>17</sup>

The Trust Opening Realization Independence (TORI) Model was developed by Jack Gibb in 1978, which is based on a transformational curriculum orientation. This curriculum implementation model focuses on personal and social change. The TORI model provides a scale that helps teachers identify how much the school environment can accept and implement an innovation (including curriculum implementation); and provides guidelines to facilitate the implementation of change.<sup>18</sup>

## 2. Kulliyatul Mu'aliimin Al-Islamiyah

Kulliyatul Mu'allimin al-Islamiyyah (KMI) is an Islamic Teacher Education School modeled after the Islamic Normal School in Padang Panjang, where Kiai Zarkasyi pursued his secondary education. This model was later combined with the boarding school education model. Religious studies, as taught in some pesantren in general, are taught in classes. But at the same time the students live in dormitories, maintaining the atmosphere and spirit of pesantren life. The education process lasts for 24 hours. Religious and general studies are given in a balanced manner over a period of 6 years. Education of skills, arts, sports, organizations, and others are part of the activities of santri life in Pondok.<sup>19</sup>

The specificity of the mu'allimin education pattern at Pondok Modern Darussalam Gontor can be explained as follows:

- a. Integrative Integrating intra-curricular, co-curricular, and extra-curricular, in a unified pesantren education system that is able to combine the three centers of education; family, school, and community education. This pattern allows for the integration of faith, knowledge, and charity, between theory and practice in one unit. This is supported by the presence of students in the pesantren for 24 hours.
- b. Comprehensive, comprehensive education is thorough and complete, which develops students' potential towards perfection. The core of the KMI Gontor curriculum is the

<sup>15</sup> Hamid Hasan, *Pendidikan Ilmu - Ilmu Sosial*, (Bandung: PT. Remaja Rosda Karya, 2012), 11.

<sup>16</sup> Oemar Hamalik, *Managemen Pengembangan Kurikulum*, (Bandung: UPI Press, 2012), 123.

<sup>17</sup> Miller and Seller, *Curriculum Perspectives and Practice*, 249.

<sup>18</sup> Miller and Seller, *Curriculum Perspectives and Practice*, 249.

<sup>19</sup> Syaodih, Sukmadinata, Nana, *Pengembangan Kurikulum :Teori dan Praktek*, (Bandung: PT Remaja Rosdakarya, 2000)

development of *dirasat islamiyah* where students not only learn religious sciences such as Fiqh, Tafsir, and Hadith, but students are also introduced to various other fields of science that are useful in their lives. Education is carried out not only in the classroom, but also outside the classroom with various solid and educational activities. Education with this pattern makes it possible not to recognize the dichotomy between general science and religious science.

- c. Independent, The educational curriculum at KMI Pondok Modern Darussalam Gontor is independent, as stated in *Paca Jiwa Pondok*. The independence of the KMI Gontor curriculum is reflected in the independence of determining teaching materials, learning processes, and assessment systems since its inception until now. The embodiment of an integrative, comprehensive, and independent pesantren education system in a positive interaction between students (*santri*), teachers and *kyai* in a pesantren life pattern where the *kyai* is the central figure who animates and the mosque is the center of activity, resulting in a typical pesantren education pattern that develops student potential in various aspects of life. Thus, in the future students can pursue various professions, although the main target is to become a teacher.

Education with the KMI Curriculum is carried out for 24 hours, where the teaching and learning process that prioritizes academic aspects is carried out from 07.00 to 12.15, apart from that time students experience the educational process with many activities that support intra-curricular and extra-curricular. In principle, the method of education in Gontor is carried out by example, direction, assignment, habituation, and environmental creation.<sup>20</sup>

- a. Exemplary

Exemplary behavior is modeled by *kyai*, teachers, and students (*santri*). This method is very effective in educating character, because the best education is by deeds, not just speeches.

- b. Briefing

Every work always begins with direction. This is what is applied in the educational process at Gontor, allowing students to understand the philosophical values of what they are doing, and not just doing their duties and obligations.

- c. Assignment

Among the correct methods of educating is by assignment. Students can appreciate the values of education after doing the assignments given. At KMI Gontor, students are given the responsibility to do a large number of assignments, which trains students to be able to solve the problems they face.

- d. Habituation

The habituation method applied in Gontor is quite effective in training students to do positive things, because students are accustomed to discipline even with little force.

- e. Environment Creation

A conducive environment is essential in a dormitory education system because it supports the creation of a healthy learning environment where everything students hear, see and feel are educational elements.

### 3. Graduate Quality

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<sup>20</sup> Syamsul Hadi Abdan, *Panduan Manajemen KMI* (Ponorogo: Pondok Modern Darussalam Gontor. 2006), 22

Barrett, et.al. as cited by Mukhopadhyay identified five characteristics of educational quality, namely effectiveness, efficiency, equity, relevance and sustainability. Effectiveness refers to the extent to which educational objectives have been achieved. Efficiency measures cost benefits, efficient use of inputs to achieve educational goals. Equality as a component of quality implies quality education for all as a basic right. Relevance and sustainability are indicated by the product of education being able to meet the demands of the times, both now and in the future.<sup>21</sup>

Meanwhile, in a general sense, quality means the degree (level) of excellence of a product (work / effort) in the form of goods and services, both *tangible* and *intangible*. In the context of education, the notion of quality, in this case, refers to the educational process and educational outcomes. In the "educational process", quality is involved in various inputs, such as teaching materials (cognitive, affective, or psychomotor), methodology (varies according to the ability of the teacher), school facilities, administrative support and infrastructure and other resources and the creation of a conducive atmosphere. School management and classroom management function to synchronize the various inputs or synergize all components in the teaching and learning interaction (process) between teachers, students, and supporting facilities in the classroom and outside the classroom, both curricular and extra-curricular contexts, both within the scope of academic and non-academic substances in an atmosphere that supports the learning process.

Etymologically, the quality of graduates consists of two words, namely "quality" and "graduate". Quality in the large Indonesian dictionary is a measure of the good and bad of an object; level; level or degree (intelligence, intelligence, etc.); quality. Meanwhile, graduate in the big Indonesian dictionary is a word derived from the word pass and added the affix "an" which means that it has passed the exam; graduates from school.<sup>22</sup> In terminology, the quality of graduates is a major component that is the target of an educational institution in realizing educational goals.<sup>23</sup> Diana A-basi Ibagu in her journal explains that quality can also be interpreted as the quality of a product, service or something in accordance with predetermined standards, so that it makes it relatively superior to others.<sup>24</sup>

Quality in the Industrial field means the level of good and bad of a product, so from here comes the term that we often hear with "quality products" meaning that the product has good or good quality. According to Gaspersz, quoted in NurZazin's book, explaining that quality is defined as everything that is able to meet the wants or needs of customers, he also explained that quality is everything that can be improved because basically there is no perfect process.<sup>25</sup> From the above understanding, it can be concluded that what is meant by the quality of graduates is the quality standard or level of good and bad graduates of an educational institution.

### C. Method

This research was conducted at Pondok Modern Darussalam Gontor 10 Jambi. The research approach used is a descriptive qualitative approach. Descriptive research conducted seeks to describe a situation, individual symptoms and certain groups in an analytical manner in processing and analyzing the data. Qualitative data, namely data presented in the form of verbal words not in

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<sup>21</sup> Marmar Mukhopadhyay, *Total Quality Management in Education* (New Delhi: SAGE Publications Pvt. Limited, 2020), 7.

<sup>22</sup> Language Center, *Kamus Besar Bahasa Indonesia Pusat Bahasa* (Jakarta: PT Gramedia Pustaka Utama, 2008), 945

<sup>23</sup> Nur Zazin, *Gerakan Manata Mutu Pendidikan* (Jogjakarta: Ar-Ruzz Media, 2011), 135. 16

<sup>24</sup> Diana-Abasi Ibagu, Solving The Problem Of Poor Quality Of University Graduates In Nigeria A Proposed Holistic Approach, (Eruopean Center for research training and Development : British Journal). 2015. [www.eajournals.org](http://www.eajournals.org). (accessed on September 30, 2020), 55.

<sup>25</sup> Edward Sallis, *Total Quality Management in Education* (Yogyakarta: IRCiSoD, 2015), 23-24.

the form of numbers.<sup>26</sup> which includes qualitative data in this study, namely an overview of the object of research, including; A brief history of its establishment, geographical location of the object, Vision and Mission, organizational structure, state of teachers, state of students, state of facilities and infrastructure, assessment standards and Implementation of the Kulliyatul Mu'allimin Al-Islamiyah Curriculum in improving the quality of graduates at Pondok Modern Darussalam Gontor 10 Jambi. Data sources in this study are subjects from which data can be obtained<sup>27</sup>; among others;

1. Primary data sources, namely data directly collected by researchers (or their officers) from the first source.<sup>28</sup> The primary data sources in this study are caregivers, KMI Directors, teachers and students at Pondok Modern Darussalam Gontor 10 Jambi.
2. Secondary data sources, namely data directly collected by researchers as support from the first source. It can also be said that the data is arranged in the form of documents.<sup>31,29</sup> In this study, documentation and questionnaires are secondary data sources. Data collection is carried out using observation, interview and documentation techniques. Observation is done by going down to the field and observing the Implementation of the Kulliyatul Mu'allimin Al-Islamiyah Curriculum in improving the quality of graduates at Pondok Modern Darussalam Gontor 10 Jambi.

Meanwhile, interviews are conducted by asking questions verbally to the caregiver, Director of KMI, teachers and students. The documentation is a collection of facts and data stored in the form of text, photos, and videos.<sup>30</sup> Collecting teachers' daily absences, photos of Madrasahs, and Madrasah data. Descriptive analysis model is an attempt to collect data and then analyze the data.<sup>31</sup> Given that this research is descriptive research, the data used is descriptive qualitative techniques, namely data described in words or sentences classified by category to obtain conclusions.

#### **D. Research Results and Discussion**

1. The Nature of Curriculum Preparation of Kulliyatul Mu'allimin Al-Islamiyah at Pondok Modern Darussalam Gontor 10 Jambi

Based on the analysis and description of the research results and discussion, it can be concluded: The preparation of the Kulliyat al-Mu'allimīn Al-Islāmīyah Curriculum at Pondok Modern Darussalam Gontor 10 Jambi is carried out by the Director of Kulliyat al-Mu'allimīn Al-Islāmīyah (KMI) at the central gontor, and Deputy Director of Kulliyat al-Mu'allimīn Al-Islāmīyah (KMI) on each campus in coordination with Pengasuhan and senior ustadz of each campus in this case Campus 10 Jambi, by making *tafisuk l'dad al mufajik* (daily evaluation), *kamisan* (weekly evaluation), monthly evaluation and semester evaluation as a reference in determining the improvement of *l'dad tadris* or lesson plans and teaching guides, namely *tarbiyatul amaliyah*, because in Gontor the method is more important than the material, the teacher is more important than the method, and the teacher's soul is more important than the teacher himself.

The teaching method in Gontor is not only able to make santri understand, but furthermore the santri are able to understand the teaching to others, Kulliyat al-Mu'allimīn Al-Islāmīyah (KMI), the awareness of prospective Islamic teachers, all done to produce santri as prospective teachers who are able to teach others. The teaching method in Gontor is not only able to make santri understand,

<sup>26</sup> Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rakesarasin, 1996), 2.

<sup>27</sup> Muhadjir, *Metodologi Penelitian Kualitatif*, 17

<sup>28</sup> Suryabrata, *Metode Penelitian* (Jakarta: Rajawali, 1987), 93

<sup>29</sup> Suryabrata, *Metode Penelitian* 94.

<sup>30</sup> Musfiqon, *Panduan Lengkap Metodologi Penelitian* (Jakarta: Prestasi Pustaka, 2012), 131

<sup>31</sup> Winarto Surahman, *Pengantar Penelitian Ilmiah, Dasar Model Teknik* (Bandung: Tarsita. 1990), 39

but furthermore the santri are able to understand the teaching to others, Kulliyat al-Mu'allimīn Al-Islāmīyah (KMI), the awareness of prospective Islamic teachers, all done to produce santri as prospective teachers who are able to teach others. In Gontor, teachers are not only tasked with transferring knowledge but also with instilling values.

## 2. Curriculum Development Paradigm of Kulliyat al-Mu'allimīn Al-Islāmīyah at Pondok Modern Darussalam Gontor 10 Jambi

Based on the analysis and description of the research results and discussion, it can be concluded: The dissatisfaction of the Gontor leadership with the results of formal education in Indonesia at that time culminated when Indonesia was invited to attend the World Islamic Congress to be held in Makkah in 1926, not a single Islamic figure in this country mastered two foreign languages at once equally well. In fact, the requirements for participation in the big agenda are at least good at Arabic and English. Finally, K.H. Mas Mansur, who was good at Arabic, and H.O.S. Cokroaminoto, who mastered English, were chosen to represent Indonesian Muslims. From here, Trimurti was determined to create an educational institution capable of producing figures with both criteria. Arabic as the key to mastering Islamic sciences and English as a means to understand general sciences or science. With the mastery of these two languages, Trimurti hopes that Gontor alumni will not only become scholars who know religious knowledge, but also master science and other sciences. In other terms, Gontor is able to produce intellectual scholars, not intellectuals who know religion.

Since its establishment, Gontor has taught both foreign languages. Gradually, Arabic and English have developed. To support its development, classroom teaching uses Arabic and English, according to the subject. Arabic textbooks should not be translated into Indonesian, nor should English textbooks. Both types of lessons must be delivered using the original language. This is what Gontor calls *thariqah mubasyirah*. This method is fully implemented from grade 2. In the first grade, some Islamic lessons still use Indonesian. But, specifically for Arabic lessons that use the book "*Durusu al-Lughah al-'Arabiyyah*" by K.H. Imam Zarkasyi and H. Imam Syubani must be delivered in Arabic. English lessons are the same.

In the dormitory, santri must use Arabic or English in every conversation. This is also the case in their interactions with other students outside the dormitory. There is a term Arabic week and English week in Gontor, or also termed in English as *Arabic fortnight and English fortnight*. While in Arabic it is given the term *al-usbu' al-'Araby wa al-usbu' al-Injilizy*. That is, for the application of these two foreign languages in the conversation of santri, Gontor schedules it regularly on a biweekly basis, two weeks specifically for Arabic, and then switches to English for the next two weeks. Usually, the language switch takes place on Friday, right after Maghrib, when daily announcements related to boarding school or santri activities are read by the Information Section of the Pondok Modern Student Organization (OPPM). If the announcement is in Arabic, it means that from that moment until the next two weeks the students must speak Arabic. Conversely, if the announcement is in English, it means they have entered English week.

This regulation runs with high discipline. In the dormitories, the students are supervised by administrators from grade 5. While grade 6 as OPPM administrators, especially the Central Language Activator Section or better known as *The Center for Language Improvement (CLI)* in English and *Qismu Ihyâi al-Lughah al-Markazy* in Arabic terms, oversees the course of language discipline in the dormitories and in the cottage area as a whole. They are responsible to the Language Advisory Council or *Qismu Haiati Isyrâfi al-Lughah*, which is held by the language advisory teachers. The Language Advisory Council (LAC) directly supervises and guides the 6th grade

language discipline in particular. All students are not allowed to use Indonesian in their daily conversations, let alone regional languages, including students from grade 6.

Especially for new students, they are given a three-month trial period to familiarize themselves with the official language of the boarding school, before it is completely mandatory. In the first three months, new students are still tolerated to use a little Indonesian in their conversations while slowly practicing Arabic. Usually, gradually within that period, new students will be able to have light conversations in Arabic that are often heard and modeled by teachers in class or seniors in the dormitory. Three months later, he must be careful not to speak a word of Indonesian. Language discipline must be fully complied with entering the fourth month they become Gontor students. In those first six months, new students only practiced Arabic conversation. They are not yet bound by the two-week English rule. For half a year, they are accustomed to speaking Arabic first in the dormitory and in the association of fellow new students. Only in the second semester, new students begin to follow the bi-weekly language regulations, Arabic and English alternately.

Every morning, right after Fajr prayer and reading the Qur'an, the santri's language will be enriched with new vocabulary. At that time, each dormitory is enlivened by the loud voices of the students who imitate the dormitory administrators reciting new vocabulary for them. The vocabulary given per day is uniformly from the Central Language Activator Section. Each day, students receive three new vocabulary words according to their grade level. Students from grade 1 do not get the same vocabulary as students from grade 2. The vocabulary for grade 3 is also different from the vocabulary given to grade 4. The same also applies to other grade levels. The provision of new vocabulary is adjusted to the language week. If the day is included in the Arabic week, then the vocabulary given is Arabic vocabulary. And vice versa. In order for the vocabulary to stick strongly in the memory of the students, they are required to use each vocabulary to make three different sentences. Thus, at least they are able to make nine sentences from the three new vocabulary words. The sentences written in the special book are submitted to the dormitory administrator and corrected every day. This is what supports the development of the students' ability to compose using Arabic or English, commonly referred to as *insya'* or *composition*. In addition to being written down, the new vocabulary is also memorized by the santri to be used in daily conversation.

Gontor also organizes various language-based competitions as part of its Arabic and English language improvement program. Arabic and English drama competitions between dormitories are one example. The Arabic drama is held at the beginning of the year, while the English one is held at the end of the year. There is also a trilingual speech competition: Indonesian, Arabic, and English. This competition can be participated in by all students from grade 1 to grade 5. Grade 6 already acts as the organizing committee and is no longer involved as a participant. After taking care of OPPM, they already have to focus on the final exams. Such is the importance of language in Gontor, like a crown for a king. It will be the main key to deepening knowledge, both while in this pondok and after being elsewhere. In addition, there is a saying that people who know the language of a people or a nation will be safe from their deceit. *Man 'arafa lughata qaumin, salima min makrihim.\**

Kulliyatul Mu'allimin al-Islamiyyah (KMI) is an Islamic Teacher Education School modeled after the Islamic Normal School in Padang Panjang, where KH Imam Zarkasyi pursued his secondary education. This model was later combined with the boarding school education model. Religious studies, as taught in some pesantren in general, are taught in classes. But at the same time the students live in dormitories while maintaining the atmosphere and spirit of pesantren life. The education process lasts for 24 hours. Religious and general studies are given in a balanced manner

over a period of 6 years. Education of skills, arts, sports, organizations, and others are part of the activities of santri life in Pondok.

### 3. Implementation of the Kulliyat al-Mu'allimīn Al-Islāmīyah Curriculum in improving the quality of graduates of Pondok Modern Darussalam Gontor 10 Jambi

Based on the description of the research results and discussion, it can be concluded:

Curriculum Planning of Kulliyat al-Mu'allimīn Al-Islāmīyah Gontor in Improving the Quality of Graduates Curriculum planning is carried out by: a) The existence of an *integrated curriculum*, b) Islamic subjects with general subjects, then developed through the needs of the institution, the conditions of the institution, c) All teachers make learning designs or called *i'dad tadrīs* and are discussed with the person in charge of KMI and care. d) Has humanistic curriculum characteristics while still seeing the ability of students in providing subject matter.

*I'dad tadrīs* 1. *I'dad madhi* (material) and *I'dab maknawi* (meaning) is not just knowledge but knowledge. Implementation of the Kulliyatul Mu'allimin Al-Islamiyah Gontor Curriculum in Improving the Quality of Graduates: a) Implementation of the curriculum in accordance with the use of both *integrated curricula*, namely 100% Islamic Religious subjects and 100% general subjects. b) The process is carried out side by side not separated. c) in terms of improving quality and maintaining the quality of graduates carried out by PMDG 10 Jambi by sending teachers to attend trainings held by teachers who teach subjects d) Supervision in implementation is carried out by the Deputy director of KMI at PMDG along with care.

Evaluation of the Kulliyat al-Mu'allimīn Al-Islāmīyah Gontor Curriculum in Improving the Quality of Graduates Evaluation is carried out carefully and in detail, such as feasibility *studies* ranging from the number of ustadz, subjects taught, this is done in order to find out the addition of teachers, teacher abilities, even the obstacles evaluation is carried out every day by the person in charge of KMI, and Weekly Evaluation through Kamisan, Once a month and at the end of each semester and once a year precisely at the beginning of the new school year, the evaluation uses the CIPP model (*Context, Input, Process, Product*), the evaluation of student learning is measured through tests (exams), and oral exams and the existence of report cards from grade 1 to grade 5 gathered at the Mosquito listen to the message and advice of the Leader regarding the distribution of report cards of semester exam results. It has become a tradition that before the report card is distributed, a message and advice event will be held from the Leader to remind the values of the cottage at the report card distribution event, the evaluation of student learning is numeric and descriptive.

## E. Conclusion

Curriculum Planning of Kulliyat al-Mu'allimīn Al-Islāmīyah Gontor in Improving the Quality of Graduates Curriculum planning is carried out by: a) The existence of an *integrated curriculum*, b) Islamic subjects with general subjects, then developed through the needs of the institution, the conditions of the institution, c) All teachers make learning designs or called *i'dad tadrīs* and are discussed with the person in charge of KMI and care. d) Has humanistic curriculum characteristics while still seeing the ability of students in providing subject matter. *I'dad tadrīs* 1. *I'dad madhi* (material) and *I'dab maknawi* (meaning) is not just knowledge but knowledge. Implementation of the Kulliyatul Mu'allimin Al-Islamiyah Gontor Curriculum in Improving the Quality of Graduates: a) Implementation of the curriculum in accordance with the use of both *integrated curricula*, namely 100% Islamic Religious subjects and 100% general subjects.

b) The process is carried out side by side not separated. c) in terms of improving quality and maintaining the quality of graduates carried out by PMDG 10 Jambi by sending teachers to attend

trainings held by teachers who teach subjects d) Supervision in implementation is carried out by the Deputy director of KMI at PMDG and nurturing. Evaluation of the Kulliyat al-Mu'allimīn Al-Islāmiyah Gontor Curriculum in Improving the Quality of Graduates Evaluation is carried out carefully and in detail, such as feasibility *studies* starting from the number of ustadz, the subjects taught, this is done in order to find out the addition of teachers, teacher abilities, even the obstacles the evaluation is carried out everyday by the person in charge of KMI, and Weekly Evaluation through Kamisan, once a month and at the end of each semester and once a year precisely at the beginning of the new school year to ensure graduates are in line with expectations.

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