



The Curriculum Management in Madrasah Diniyyah Assirajiyah, Menur Mranggen Demak

Hanifuddin Hanifuddin✉, Fakhruddin Fakhruddin, Amin Yusuf

Universitas Negeri Semarang, Indonesia

Article Info

Article History:
 Recived 28th December
 2020
 Accepted 28th
 February 2021
 Published 30th April
 2021

Keywords:
 Curriculum
 Management,
 Curriculum, Madrasah
 Diniyyah

Abstract

Religious education aims to educate students with the understanding and practice of the values of religious teaching and is based on noble characters (ahlaqul karimah). The values of religious teachings and characters are part of character education which now has become an inevitability in the implementation of education. Madrasah diniyyah has become one of the important pillars and has had an undeniable role in carrying out religious education. The dynamics of social development and educational innovation are a challenge for the existence of madrasah diniyyah, one of which is in the field of curriculum management. It is absolutely that curriculum management is a necessity for Madrasah diniyyah to be able to respond to the demands and challenges of social dynamics. The purpose of this study is to analyze the planning, organization, implementation, supervision, and evaluation of curriculum in Madrasah Diniyyah. The method used was a qualitative approach with a case study design. Moreover, the data obtained through the interview, observation, and document study. The results showed that the curriculum planning of Madrasah Diniyyah referred to the vision and stipulation of the FKDT (Diniyyah Takmiliyyah Communication Forum) which was aligned with the social condition. The composition of the curriculum is divided into three forms, namely learning activities, cultural art skills, and practicing religious values. The curriculum of madrasah diniyyah was implemented in the classroom in the form of learning, and outside the classroom in the form of guidance and skills activities. The supervision and evaluation of the curriculum were carried out by the supervisor and principal of madrasah diniyyah regularly.

✉Correspondence Address:

Kampus Pascasarjana UNNES Jl Kelud Utara 3 Sampangan,
 Semarang, Indonesia
 E-mail: hanifirda1@gmail.com

p-ISSN 2252-7001
e-ISSN 2502-454X

INTRODUCTION

Education, society, and culture are three elements that makeup one unity. Culture is the basis, society provides facilities, and the educational process is an activity to preserve and develop values that bind life together in society (Tinggapy, 2012). However, the development of national culture and character can only be carried out in an educational process that does not release students from the social environment, community culture, and national culture (Amrullah, 2012) including religious education institution that aimed to form students who understand and practice the values of their religious teachings (Government Regulation Number 55 of 2007). Furthermore, the purpose of religious education is also to develop personal noble characters for the students who have individual and social piety (PMA No.3 of 2012 revised) where its realization leads to complete surrender to God both individuals, communities, and mankind (Nata, 2001). More specifically, madrasah as an Islamic educational institution is an institution that arises from the desire of the community to embody Islamic values in their educational activities (Isti'anah, 2010). The educational institution intended is madrasah diniyyah.

As one of the pillars of religious education as well as the developer of noble character, Madrasah diniyyah continuously gets pressures and challenges from the dynamics of the development of the era. Some researchers said that in its implementation several problems caused the failure in the achievement of Islamic Education (Awwaliyah, R. & Baharun, 2018). Some of the problems of madrasah diniyyah are a large number of underqualified and mismatched teachers, lack of facilities to support teaching and learning activities, weak management of madrasah leadership (Tinggapy, 2012). The problems are also in defining the goal, determining policy, developing a program, hiring people, providing facility, achieving results, and coordinating separate activities (Yasin, 2010).

Madrasah diniyyah are also faced with the fact that there is an image from the community that educational institution labeled with religion tends to lead to backward education and far from the quality of education that has been expected before (Yaqien, 2010). Religious education as a national education system is considered complementary and seems separate from other sciences (Khobir in Fitri Rahmawati, 2018). Therefore, madrasah diniyyah has a weak position compared to formal school (Hakim, 2019).

Furthermore, innovation and development strategies are needed and must be carried out by madrasah diniyyah so that their existence is maintained and gain trust in the community. One of the efforts is to manage the curriculum which is the spirit of an educational institution. The curriculum management includes planning, organization, implementation, and supervision. The curriculum is implemented by the teacher as the main driving force so that its role will never be separated from the learning process. While the learning carried out by the teachers to the students is a series of activities which consists of several components that are connected to one another (Syam, Aldo, 2019). Thus, the teachers have a very important role in religious education (Muslih, 2017), namely as initial initiator, director, and mentor (Rohani, 2010).

Besides, an innovative power is needed to make the curriculum of madrasah diniyyah can respond to the demands of globalization. However, it is unfortunate that the strategic innovation has not yet touched, or rather has not been touched by the stakeholders of Madrasah diniyyah so that the learning pattern is still conventional, and seems to be carried out improperly. Thus, this study attempts to reveal the planning, organization, implementation, and supervision of the curriculum in Madrasah diniyyah Assirajiyah Menur, Mraggen, Demak. This research will show the weaknesses, strengths, and what should be addressed in the curriculum of Madrasah Diniyah.

METHOD

The qualitative method is used as the approach in this research. Social reality is seen as something complete, dynamic, and full of meaning. In this case, Madrasah Diniyyah as the object of this research object is an object that develops naturally, there is no action or interference done by the researcher, even the presence of the researcher in the research does not have any effect on Madrasah Diniyyah. The researcher is the key instrument in this research so that in collecting data, analyzing, and constructing the social situation under study becomes clearer and more meaningful. This research is a type of research with a case study design, intending to analyze the process of curriculum management in Madrasah Diniyyah.

The object examined in this study is curriculum management, where the curriculum is the spirit of an educational institution. Curriculum management itself includes planning, organization, implementation, and supervision of curriculum in Madrasah Diniyah, including the study from this research, is the finding of obstacles experienced by the teachers of Madrasah Diniyah in implementing the curriculum.

The data were obtained from the results of interviews with education manager and actors in Madrasah Diniyah as well as observation, and document study. Interviews were conducted with a headmaster of Madrasah Diniyah, one administrative coordinator, and 18 teachers. To be accountable, the data that had been collected was checked for credibility first so that it can be a basis for concluding. The data credibility of this study was carried out through extended observation, increasing persistence, triangulation, and member check. According to Sugiyono (Sugiyono, 2016), data validity test includes credibility test (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). Besides, the main thing is testing the validity of the data is testing the credibility of the data.

RESULTS AND DISCUSSION

Results

The vision of Madrasah Diniyah becomes the basis for conducting curriculum planning. Madrasah diniyyah Assirajiyah has a vision, namely "Creating generations who have religious insight and social skill". This vision is a representation of efforts from the madrasah diniyyah to form students with competence and skills in the religious field, understand religious norms, be able to implement the insights they have in worship practices, and act as well as speak based on noble characters. The vision of Madrasah diniyyah Assirajiyah was compiled and agreed together with the stakeholders that consisted of teachers, the head of the Madrasah, the Foundation Board, and is recognized by the Chairperson of the Assirajiyah Foundation as the final goal of the madrasah.

In the meeting, the achievement indicators of the madrasah's vision were also formulated. Those indicators are real effort carried out by madrasah diniyyah in achieving the vision of madrasah without neglecting the facts of the condition in the madrasah, either facilities and infrastructures, students' ability, and teachers' competence. The vision indicators intended include: a) Implementing religious education, b) Guiding Muslim generations who are proficient in reciting the Quran, c) Educating Muslim generations who can practice worship, d) Training the students with proficiency in practices with a local wisdom background, and e) Equipping the students with insight and skill.

The curriculum planning in Madrasah Diniyyah was directed at the students' ability in the spiritual aspect, either in terms of religious insight, practicing worship, understanding faith (*akidah*), or planting *muamalah*. Its composition referred to the curriculum formulated by the Diniyah Takmiliyah Communication Forum (FKDT) at the Demak Regency level and was aligned with the conditions in Madrasah diniyyah Assirajiyah. The aspects that became the references were students' ability, teachers' competence, student guardians' awareness, and social conditions in the community.

The composition of the curriculum in madrasah diniyyah consists of several groups of subjects that are substantially sustainable from each level. Tracing the combination of subjects as

curriculum content, all grade levels have a balanced portion between one subject and another. Even though, the program of reciting or studying the Quran remains consistent.

Table 1. The Composition of Curriculum in Madrasah Diniyyah

No	Arabic Language	Fiqh	Al Quran and Hadith	Faith	History of Islam
1	Arabic Language	Fiqh	Al Quran	Tauhid	Tarikh islam
2	Nahwu	Ubudiyah	Tafsir	Islamic ethics (Akhlak)	The course of NU
3	Shorof		Guidance on reciting the Quran		
4	Imla'		Hadith		
5	Muhadatsah		Qiro'ati		

The determination of learning outcome in Madrasah Diniyyah refers to the curriculum outcome set by the FKDT. From this reference, the teachers calculate the time allocation needed to fulfill it. Whereas, the implementation of learning that requires practicum such as guidance for worship and reciting the Quran, the time allocation is added in special hours other than subject hours and coupled with the collaboration between Madrasah Diniyyah Assirajiyah and *majlis taklim* institutions around the madrasah. Thus, the students do not miss the teaching material when the quarterly assessment is carried out, even though the curriculum used has accommodated the FKDT curriculum and the real conditions in Madrasah diniyyah Assirajiyah.

The composition of the curriculum in Madrasah diniyyah Assirajiyah includes not only teaching material but also skills in the arts as well as the practice of worship values that are adjusted to social wisdom in the society. This is intended for the students who study at madrasah diniyyah, besides have insight of basic religious knowledge, they also have skills in the practice of religious teachings and cultural arts. The guidance on skills in practicing the religious teachings that are in accordance with the values of local wisdom of the local community includes grave pilgrimages, guidance on daily prayers and *tahlil*, reading the

Prophet's birthday, and training for prayer calls (*adzan*) and *iqamah*. While, the guidance of cultural art skills includes the art of *tilawatil Quran*, calligraphy, imla '(writing Arabic without seeing a cheat sheet), tambourine, and speech (*khithobah*). However, unfortunately, this skill guidance activity has not been completely able to run smoothly according to the agenda. The reason is its' implementation often clashes with the management of facilities and infrastructure that must alternate with formal institutions, both equipment and training site. As a result, the training for this skill often only can be done once a few weeks.

The schedule of lessons in Madrasah diniyyah Assirajiyah is arranged based on the agreement between teachers, where the teacher in charge of teaching certain subjects chooses the day when he has free time to teach in certain classes. The grouping of students' class/group formulated by Madrasah diniyyah Assirajiyah does not only include knowledge competencies but also assessments of social and spiritual attitudes that must be fulfilled by the students within a certain period of time, in this case, the emphasis on character and ability to read the Quran as a program that absolutely stressed be a reference in deciding whether the students can continue to the next grade level or repeat in the previous class.

The curriculum in Madrasah diniyyah Assirajiyah is implemented in the form of learning activities, both inside and outside the classroom. Learning activities in the classroom are carried out as in the implementation of learning in a formal educational institution, in a classical atmosphere with a teacher as the educator, but are typical of Islamic boarding school or called as *pesantren* in terms of habituation and the material being studied.

Besides, explores religious knowledge, Madrasah diniyyah Assirajiyah also carries out guidance in the practice of religious values according to the local wisdom. The practices of the values of worship intended are in the form of guidance of reciting the Quran, congregational prayers, prayer calls, and *iqamah*, the practice of *tahlil*, reading the Prophet's birthday, and grave pilgrimage. Apart from being carried out during subject hours, these activities are also added to the time allocation outside the subject hours such as rest hours and outside of Madrasah Diniyah implementation hours. Moreover, the guidance to read the Quran even received more attention from the management of Madrasah diniyyah. This is because the ability of students to read the Quran is a measure of the main ability of Madrasah Diniyah graduates.

In addition to carrying out religious studies and guidance on the implementation of Islamic values, Madrasah Diniyah also equips the students with skills in the arts and culture. This provision was carried out in the form of extra-curricular activities, including calligraphy, the art of Tilawatil the Quran, speech (khithobah), and tambourine (rebana). Until now, this extra-curricular activity has not been maximally implemented because the facilities and infrastructure still have to be shared with a formal institution in terms of their use. Furthermore, the schedule for the implementation of the activities has not been able to run regularly so that the realization is often carried out ahead of performance activities such as in the commemoration of the Prophet's birthday, the end of the year, and the Porsadin (sports week of madrasah diniyyah students).

The obstacles that emerge in implementing the curriculum at Madrasah Diniyah are very diverse. One of them is the minimum duration of learning time. Realizing this obstacle, the management of Madrasah diniyyah Assirajiyah has collaborated with majlis taklim in the surrounding area to guide the students of Madrasah Diniyyah Assirajiyah in terms of guidance of the Quran recitation. This is done to ensure that the learning in madrasah diniyyah has competencies that are in accordance with the demands of the community. Moreover, one of the demands that is most easily measured is the ability to read the Quran.

Other obstacles in implementing the curriculum at Madrasah Dniyyah Assirajiyah include limited teaching staff, limited time allocation, limited facilities and infrastructure for extra-curricular activities, FKDT curriculum standards, and a shift in students' character.

The learning supervision at Madrasah diniyyah Assirajiyah is carried out by the Islamic Religious Education Supervisor which is organized under the auspices of the Mranggen Sub-district Office of Religious Affairs. This supervision is carried out by the Madrasah Diniyyah Supervisor at a certain time and it is carried out collaboratively, between the supervisor and other Madrasah principals around the Mranggen Sub-district area. The supervision itself is conducted periodically every quarter and collaboratively carried out at the end of the year at the time of the UABN (National Joint Final Examination).

The supervision at Madrasah diniyyah Assirajiyah is also carried out by the Madrasah Principal. Madrasah principal monitors the learning activities, either directly or indirectly. Direct monitoring is carried out in a way that the Madrasah Principal is involved in the learning process, while indirect monitoring is carried out without the principal's direct involvement in the learning process.

To control the quality of learning outcomes, learning evaluation is conducted in the form of daily assessment, quarterly assessment, and final evaluation, to decide the graduation of students at Madrasah Diniyah. This evaluation is

called the National Joint Final Examination (UABN). All learning evaluation instruments are arranged by the FKDT only daily assessments that are arranged by the teacher independently.

Discussion

Curriculum planning

Curriculum planning at madrasah diniyyah Assirajiyah departs from the vision set by the madrasah to make the direction of learning contained in the curriculum can run in line with the flow formulated by madrasah diniyyah Assirajiyah. Then, the planning that is aligned with the vision and mission of the madrasah is translated into a quality policy (Fanani, 2011). The formulation of the vision made is quite basic, namely equipping the students with religious knowledge and skills in dealing with social phenomena. This becomes the basis for teaching at Madrasah Diniyyah to teach religious sciences and to make the students can perform worship as well as to train the students with various skills and abilities. The vision arranged by Madrasah Diniyyah Assirajiyah focuses on meeting customers' needs, both internal customers (parents, students, religious teachers, and boarding school administrators who are in the education system) and external customers (parties who take advantage of the output of the educational process) (Jerome S. Arcaro, 2005)

In formulating a vision or institutional goal, there is principle known as SMART which stands for Specific, Measurable, Achievable, Realistic, and Timely (George T. Doran, 1981).

The factors that hinder curriculum development in madrasah diniyyah Assirajiyah are the existence of very limited facilities, the teaching staff who are still lacking incompetence, and the awareness of parents who are the part of community participation. The first factor relates to the facilities and infrastructure owned by Madrasah diniyyah Assirajiyah. One of the benchmarks for qualified education is the requirement of adequate facilities and infrastructure (Yeti Heryati, Mumuh Muhsin, 2014). However, in the reality, Madrasah diniyyah Assirajiyah does not have adequate facilities and infrastructure. The facilities owned

are only in the form of a building that functions as a classroom and office. Even, the place for worship must use a community-owned place of worship. Madrasah diniyyah Assirajiyah also does not have space and library collection to support students' learning activities. In fact, the existence of a library in an educational institution is very vital, especially with the condition of the teaching staff who are said to still need a lot of improvement.

Second, in terms of teaching staff, Madrasah diniyyah Assirajiyah is still experiencing limited quality. Not all of the teaching staff have sufficient competence because of the educational background of *non-pesantren* and religious faculty college. Some of the teaching staff at Madrasah Diniyyah Assirajiyah are people who have a concern for Madrasah Diniyyah education and have spare time to teach. In fact, teachers have a big responsibility in teaching and educating so that sufficient insight and competence are needed to convince other people (students) to know things they do not yet know, to understand things that are still common to them (Johnson, et al.2007).

Because the ability and insight of the existing teachers are not evenly distributed, then Madrasah diniyyah Assirajiyah take an initiative by grouping the subjects that are categorized as moderate subjects and difficult subjects. This grouping is part of the job analysis which is defined as an activity that functions to assist management implementation in employee recruitment as an effort to provide for employee needs. Job analysis is based on the type of work, the nature of the job, the estimated workload, the estimated capacity of employees, the levels and number of positions available, and the tools required in its implementation (Ulfatin, 2016). In addition, the management of teacher recruitment and grouping the subject difficulty level, teacher development is a part of human resource management as needed (Mathis, 2004).

Third, participation and community care, in this case, the students' guardians. Not all students' guardians are aware of their children's religious education. The same thing was revealed by Junanto, in his scientific journal, he said that

the community had not participated optimally, especially the students' parents. This had an impact on the absence of ideas for the continuation of the program (Junanto, 2016). Moreover, the parents preferred to formal school to madrasah diniyyah so that the position of madrasah diniyyah was not as strong as formal school (Hakim, 2019). This showed that the environment was one of the factors considered in the arrangement of the curriculum (Wekke, 2015).

Curriculum Organization

The paradigm of modern society requires a change in the understanding of the curriculum that shifts from an understanding that is only a collection of lessons, to all experiences that result from/for school (Bahri, 2018). In another sense,

the curriculum includes all the knowledge and experiences of a teacher towards students in the form of affective (attitude), psychomotor (action), and cognitive (knowledge) (Salahuddin, 2012). These two opinions are the basis for implementing curriculum in Madrasah diniyyah Assirajiyah which is implemented with all structured activities to provide insight, understanding as well as learning experiences. However, most of the teachers and administrators of madrasah diniyyah only interpret curriculum as a series of subjects that must be taught within a certain period of time (Ulfah, 2019).

Curriculum organization at Madrasah diniyyah Assirajiyah can be classified into three main groups, namely learning, worship guidance, and the practice of Islamic teaching values, as well as cultural arts activities (Figure 1).

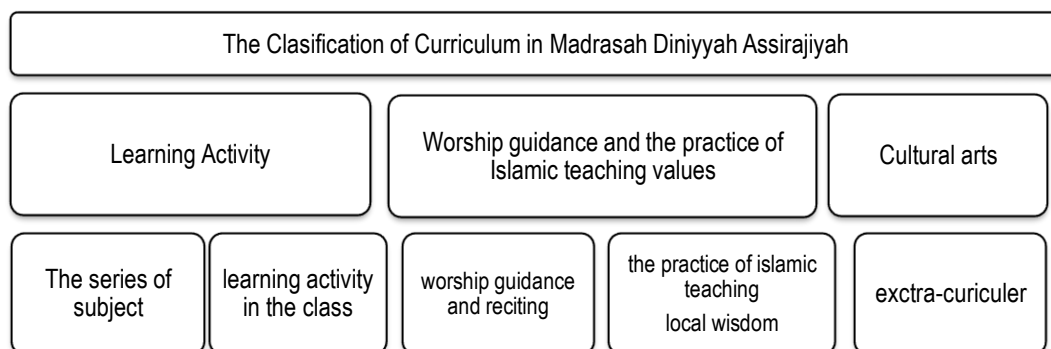


Figure 1. The Clasification of Curriculum in Madrasah Diniyyah Assirajiyah

The first classification is learning activity. The structure of the curriculum in this classification consists of a series of the subject at each grade level (grade 1, grade 2, grade 3, and grade 4 *awwaliyah*) which are carried out in teaching and learning activities in the classroom. The curriculum in this context is the implementation of learning carried out by meeting specifically discussing diniyyah issues such as worship and faith, as well as religious issues in general. The implementation of this learning is called *mudzakarah* (Karwanto, 2003).

The structure of curriculum implemented in Madrasah diniyyah Assirajiyah is a curriculum that has been established by the FKDT but then has been adjusted to the conditions at Madrasah diniyyah Assirajiyah, both students and teachers

conditions. It means that the structure of the designated subjects is adjusted to the FKDT provision, yet the contents and reference books are adjusted to the results of the analysis of students' ability and teachers' competence. This fact sometimes forces the teachers to slightly lower their expectations in achieving learning goals, because the students' condition itself that has not been able to achieve them.

The second classification is the worship guidance and the practice of Islamic values. This is the essence of madrasah diniyyah implementation, which is an institution that arises from the desire of the community to embody Islamic values in their educational activities (Isti'anah, 2010). The structure of curriculum included in this classification are the

activities of grave pilgrimage, reading daily prayer and tahlil, reading the Prophet's birthday as well as prayer call and iqamah. These activities are not included in the curriculum book of the Madrasah diniyyah Assirajiyah, but can be carried out and scheduled properly.

The third classification is cultural arts activity. Cultural arts activity is manifested in an extra-curricular activity. This extra-curricular activity is also not recorded in the Madrasah diniyyah Assirajiyah curriculum book. Even in terms of its implementation, not all activities are carried out according to schedule. There is an extra-curricular activity that are carried out as an interlude of subjects, one is carried out according to its schedule, and there is also an activity that cannot be carried out routinely due to non-technical factor. These activities are only carried out ahead of certain events. The extra-curricular activities intended are Tilawatil the Quran, calligraphy, imla', tambourine, and khithobah.

As has been explained before that not all teachers who are in charge of teaching at Madrasah diniyyah Assirajiyah are people who have qualified competencies in religious field. Therefore, in assigning the teachers, the management of Madrasah diniyyah Assirajiyah conducts subject grouping which is based on difficult subject category and medium subject category. The categorization of these subjects is not carried out intensively through certain instrument. This categorization is only carried out based on the estimation of the material being taught and the insights and inputs given in the meeting on the curriculum determination. Therefore, there is no valid measurement used to categorize the subject which is considered difficult or a subject that is considered moderate. The existing teachers are given the freedom to choose subjects that he is able to teach them. However, specifically for subjects that are categorized as difficult, the task of teaching is assigned to the teachers who have qualified religious insight, both from the alumni of Islamic boarding school and college with Islamic religious study program.

Because of Madrasah diniyyah Assirajiyah conducts the awwaliyah education level, the

learning is carried out for four years, namely in first grade (*ula awwaliyah*), second grade (*tsani awwaliyah*), third grade (*tsalits awwaliyah*), and fourth grade (*robi' awwaliyah*). Each class consists of one study group. To be able to move up from one level (grade) to the next level, each student must take one year of education with a count of months (hijriyah years) starting from the month of Shawwal to the month of Sha'ban. During the education period, there are three assessments held and they are held for four months which are called as a quarter. The class promotion is based on the results of the evaluation of learning in the third quarter which is followed up by a class promotion meeting. Other considerations that become the basis of class promotion are social attitude (*akhlak*) and spiritual attitude (the ability to perform basic worship). In this case, *akhlak* and the ability to read the Quran are as program that is emphasized absolutely and becomes one of the references.

Curriculum Implementation

The implementation of curriculum in Madrasah diniyyah Assirajiyah is divided into three forms, namely the teaching and learning process in the classroom, the process of worship guidance and the practice of Islamic teaching values outside the classroom as well as extra-curricular activities. The learning process at Madrasah diniyyah Assirajiyah is carried out like a formal school. The activity is in the form of interaction between the teacher and students in the class at a certain level / class and time allocation. The learning activities still tend to maintain conventional pattern. This conventional pattern can be seen in the process that places the students as the object, and the teacher becomes the center of teaching and learning activities. M. Amin Abdullah (2005) in the *Asroni* scientific journal argued that the development of materials and methods of religious education (Islam) had been too late compared to the development that occurred outside of the school (Asroni, 2013). This kind of learning activity as quoted by Yuzarion (2017) from Ismiyati (2009) did not provide opportunities for the students to develop

themselves, because the teacher still saw the students as an object, in fact the teacher still thought what to think, not teach how to think (Yuzarion, 2017).

Innovation in education is also felt to have not been touched on the implementation of learning at Madrasah diniyyah Assirajiyah. The use of learning media, various learning resources, and various learning strategies has not been implemented in Madrasah diniyyah Assirajiyah. This, according to Sulalah (2008), causes religious education in madrasah has not yet succeeded in formulating what kind of education that becomes the model of education in Indonesia (Sulalah, 2008). The implementation of the curriculum in the form of a process of worship guidance and the practice of Islamic teaching values is collaborative, both using study hours and outside study hours. The guidance process is also carried out independently by Madrasah Diniyyah Assirajiyah, some are collaborating with other institutions in the surrounding area. The activities of worship guidance and the practice of Islamic teaching values carried out by collaborating between learning hours in class and hours outside of class do not necessarily mean using face-to-face hours for certain subjects (other subjects) used for this activity, but face-to-face hours are used to equip the students with theory and practice, while the hours outside face to face are used for practicing and mentoring.

The ability to read the Quran well is an absolute competence that must be owned by the students of Madrasah Diniyah, including the students of Madrasah Diniyah Assirajiyah. More attention is needed to ensure that the students have this ability. However, the limited time becomes an obstacle in the implementation of reading guidance, especially for the students who are still unable to read the Quran. Therefore, in order to anticipate the limited time, Madrasah diniyyah Assirajiyah collaborates with majlis taklim in the surrounding area to provide guidance to read the Quran for the students who live in their immediate area. The practices of other worship values are in the form of congregational prayer, prayer call and iqamah,

practice of tahlil, reading the Prophet's birthday, and grave pilgrimage.

The implementation of the curriculum in the extra-curricular field at the madrasah diiniyyah Assirajiyah has not been implemented optimally. This is due to the fact that some of these extra-curricular activities are still carried out as an interlude of subjects (calligraphy and imla'), while others have their own schedule (the art of tilawatil the Quran) and adjust to condition such as tambourine and speech (khitobah) exercises which conducted ahead of commemoration of the big day/contest. Extra-curricular activities are also not included in the madrasah curriculum structure. There is only a schedule of activities and a person in charge, even that is not included in the curriculum document or the activity documents that support the curriculum activities. This fact confirms that administrative activity still becomes the weakness in the implementation of curriculum at Madrasah diniyyah Assirajiyah.

Although there are many shortcomings in administration, the extra-curricular activities have a lot of influence on the students who take them. This is because the students who take part in extra-curricular activities have the opportunity to hone their creativity. This is in line with Kalelepo (2011) who states that the students who participate in extra-curricular activities have higher score in terms of measuring academic achievement than students who do not participate in extra-curricular activities. This is also stated by Annu et al. that extra-curricular activities can influence academic development, social skills, and completion of school tasks (Annu, Singh & Sunita, 2014).

Furthermore, the education of Madrasah Diniyah not only focuses on knowledge and skills but also on cultivation of noble character. The cultivation of noble character in madrasah diniyyah Assirajiyah can be seen in the arrangement of subjects and the habituation instilled in the students. Through the *akhlak* subjects found at all levels, the cultivation of noble character is clearly one of the focuses of education at Madrasah Diniyah.

Besides, the subject, the teacher also instills noble character through the habituation of speaking polite words. The habituation method is a way that can be done to habituate the students to think, behave, act according to the teachings, norms, and rules applied (Karisma et al., 2019). This habituation can be understood because the character development cannot be taught, but developed through a process of habituation. Therefore, the teacher must become a role model for their students and the school must become the arena for character development (Ju'subaidi, 2012). This is done by gradually training the students to use *Krama* of Javanese language in every interaction. Through this method, it is expected that the students will have positive character development, which in turn will lead to good academic achievement as well. This is in line with the opinion of Benninga et al. (2003), character education has an influence on the students' academic competence even it is small (Benninga, J.S. Berkowitz, M.W., Kuchn, Smith, 2003).

Furthermore, Doak argues that character education has a positive influence on emotional intelligence, but it is not significant (Doak, 2009). This opinion is strengthened by Dodds who confirms that character education can improve person's emotional intelligence aspects (Dodds, 2016). The students who have noble character are usually polite and easily accepted by those around them.

Some of the obstacles faced by Madrasah diniyyah Assirajiyah in implementing the curriculum, first is the limitation of the teaching staff where the requirement as teacher (ustadz) must be competent, professional, social, in the religious field and have skills in running the school (Uhbiyati, 2015).

The second obstacle is the limited learning time allocation at Madrasah Diniyah. Learning at Madrasah diniyyah Assirajiyah is carried out from noon to evening. The entire duration only lasts three hours, even then it is still reduced by the rest hour to carry out the Ashar prayer in congregation. On the other hand, madrasah diniyyah has high demands to create generations who have religious insight and are able to practice

the values of Islamic teachings as well as have noble character.

Third, madrasah's facilities are very limited. Madrasah diniyyah Assirajiyah is not an educational institution that has adequate financial strength. There are many facilities that are still very limited. An example is the existence of a library room that is not yet owned. In terms of religious facilities, Madrasah diniyyah Assirajiyah must utilize community-owned facility. The same thing is also found in the case of extra-curricular equipment, where the madrasah diniyyah is forced to alternate with the facilities belonging to formal institution. On the other hand, madrasah diniyyah is required to equip the students with insight of religious knowledge, the practice of Islamic teaching values, morals, and cultural arts skills.

The fourth obstacle is the curriculum standard formulated by the Diniyyah Takmiliiyah Communication Forum (FKDT) in Demak Regency which is still too heavy if it is fully implemented in Madrasah diniyyah Assirajiyah. This is because the students do not have the basic skills to continue the advanced learning program. These basic skills include the skill of reading and writing Arabic letters, the skill of reading the Quran, and the comprehension of daily fiqh. This condition becomes more complicated when community participation, in this case parents pay less attention to their children's skill to master religious knowledge. Parents who pay less attention to their children's education can cause their children to be less successful in learning (Slameto, 2010). On the other hand, said by Ernanto (Ernanto, 2014) and Wicaksono (Wicaksono, 2017), parental attention influences students' learning outcomes. Therefore, the role of parents is needed to improve their children's learning outcomes. Besides, Alfiansyah (2015) reveals that there is a positive influence between parental participation and students' learning motivation (Alfiansyah, 2015).

The fifth obstacle is a shift in noble character. Akhlakul Karimah or noble character is an indication of the practice of Islamic values. Akhlakul Karimah also becomes a part of

improving character education which is currently one of the focuses of an educational program. However, the success or failure of these efforts is also influenced by social factors and students' association.

Curriculum supervision

The results of this study revealed that the implementation of education in Madrasah diniyyah Assirajiyah had received serious attention if it was seen from the supervision schedule. The supervision was carried out periodically, namely every four months. The implementation was also carried out by the two components, starting from the Madrasah Principal to the supervisor of Islamic religious education. In fact, within one academic year, the supervisor collaborated with other Madrasah diniyyah principals to monitor the final stage of evaluation activity, namely the implementation of the National Joint Final Examination (UABN) of Madrasah diniyyah.

The supervision carried out by the Madrasah Principal was more towards academic supervision, in which the Madrasah Principal monitored learning activities. While, for the administration of learning, there had not been any serious attention from the stakeholders at Madrasah diniyyah Assirajiyah. In conducting supervision and monitoring, Madrasah's Principal also did not prepare an instrument for the implementation of supervision so that the results of the supervision and monitoring did not have a complete administrative document. However, it can be said that Madrasah's Principal performed his duty as a supervisor every day, both supervising learning activities within the classroom, as well as monitoring learning activities outside the classroom.

Likewise, the supervision of education in Madrasah diniyyah was conducted regularly by the supervisor, namely four months (a quarter) and carried out independently. Then, at the end of the year, this activity was done in collaboration with other Madrasah diniyyah principals. In this supervision, only the Madrasah principle was involved in the supervision, while the teacher was not included. On the other hand, the scope of a

supervisor, in this case, is the school supervisor, which includes academic supervision which requires guiding, assessing, and mentoring the teachers (Ministerial Regulation PAN & RB No. 21 of 2010). Moreover, supervision in the curriculum field is a very vital factor. Because this curriculum field is a strategic factor to determine the success of the school. As a result, the step that should be taken is to provide guidance and direction to the teacher (Suryosubroto, 2010).

Furthermore, Kholil (2010) reveals that the focus of the supervisor's attention is the students' development and progress, therefore the efforts such as improving teaching approaches, methods, and techniques, developing curriculum, using teaching aids, improving assessment methods and procedures, creating conducive conditions in school/madrasah and so on should be made (Kholil, 2010). Collaboration between the principal and the supervisor will improve the quality and professionalism of the teacher in carrying out his responsibility. Madrasah's principal and supervisor supervise the teachers directly because they are also responsible for educating their teachers (Anwar, 2018).

Nevertheless, the implementation of supervision is still constrained by technical and procedural constraints that are not systematic and lack of human resources. The emergence of these obstacles is more dominated by the number of teachers who do not have standard academic qualifications (Oktaviani, 2019). In terms of learning assessment, madrasah diniyyah carries out two types of assessment, namely formative assessment, and summative assessment. Formative assessment is carried out in the form of tests, exercise, and final tests (*imtihan*). This type of formative assessment, in terms of the results of data collection, was not carried out in a coordinated manner but was carried out on the initiative of each teacher. The results of the assessment became the basis for the teacher to carry out follow-up activities, either in the form of improvement through guidance for the students who did not master the material, providing in-depth material for the students who already had the expected skill, and continuing the next teaching material. Besides, the assessment at

Madrasah diniyyah Assirajiyah is carried out in the form of daily assessment (test at the end of the chapter), quarterly assessment, and the National Joint Final Examination (UABN).

CONCLUSION

The conclusions that can be drawn in this study are: first, the curriculum planning at Madrasah Diniyah Assirajiyah departs from the vision of madrasah. The curriculum is developed taking into account students' ability, teachers' competence, student guardians' awareness, and social conditions. Second, the curriculum organization at Madrasah diniyyah Assirajiyah is grouped into three forms, namely learning activity, cultural arts skill, and practice of worship values which are adjusted to social wisdom. Third, the implementation of curriculum at madrasah diniyyah Assirajiyah in dealing with social dynamics is implemented in the form of learning activity, practicing worship, and extra-curricular activities. The evaluation and supervision of curriculum at madrasah diniyyah Assirajiyah in facing social dynamics is carried out in two forms, namely supervision of the management of the madrasah diniyyah and learning evaluation. Moreover, the results of the assessment are not the only basis for consideration, but also the ability to read the Quran and character.

REFERENCES

- Alfiansyah, H. R. (2015). Pengaruh Partisipasi Orang Tua Terhadap Motivasi Belajar Siswa Kelas IV Sekolah Dasar Se-Gugus III Kecamatan Panjatan Kabupaten Kulon Progo Tahun 2015. *Undergraduate Thesis*, PGSD, Universitas Negeri Yogyakarta.
- Amrullah A. M. K. (2012). Implementasi Pendidikan Karakter di Madrasah. *Jurnal Madrasah*, 4(2), 187-199.
- Annu, Singh & Sunita, M. (2014). Extracurricular Activities and Student's Performance in Secondary School. *International Journal of Technical Research and Application*, 2(6), 8-11.
- Anwar, A. (2018). Management of Madrasa: An Overview On Principal's Managerial Skills, Supervisors' Coaching Quality and Teachers' Performance. *Jurnal Pendidikan Islam*, 4(1), 99-110.
- Asroni, A. (2013). Redesain Pendidikan Agama Islam: Ikhtiyar Mencetak Guru Pendidikan Agama Islam yang toleran dan Inklusif. *Jurnal At-Tarbawi*, 13(2), 1-20.
- Awwaliyah, R. & Baharun, H. (2018). Pendidikan Islam dalam Sistem Pendidikan Nasional (Telaah Epistemologi Terhadap Problematika Pendidikan Islam). *Jurnal At-Tarbawi*, 13(2), 1-20.
- Bahri, S. (2018). Pengembangan Kurikulum Berbasis Multikulturalisme di Indonesia (Landasan Filosofis dan Psikologis Pengembangan Kurikulum Berbasis Multikulturalisme). *Jurnal Ilmiah Didaktika*, 19(1), 69-88.
- Benninga, J.S. Berkowitz, M.W., Kuchn, Smith, K. (2003). The Relationship of Character Education implementation An Academic Achievement in Elementary School. *Journal of Research in Character Education*, 1(1), 19-23.
- Doak, J. (2009). The Effect of Character Education on Emotional Intelligence. *Thesis*, School Psychology Program, Marshall University.
- Dodds, D. M. (2016). The Effect of Character Education on Social-Emotional Behavior. *Action Research Project*, Sophia, St. Catherine University.
- Ernanto, B. A. (2014). Pengaruh Motivasi Orang Tua Terhadap Minat Baca Anak Kelas IV dan V di SDN Wiyoro Bantul. *Skrpsi*, Universitas Islam Negeri Sunan Kalijaga.
- Fanani, M. (2011). Sistem Penjaminan Mutu Internal Madrasah Antara Teori dan Praktik. *Jurnal At-Taqaddum*, 3(2), 249-268.
- Hakim, L. (2019). Quality Management of Madrasah Diniyah Takmiliah in The Era of Regional Autonomy (Case Study in Tasikmalaya Regency). *Jurnal Pendidikan Islam*, 5(1), 101-116.

- Isti'anah, A. B. (2010). Kelembagaan Madrasah di Indonesia. *Jurnal Madrasah*, 3(1), 405-415.
- Ju'subaidi. (2012). Peningkatan Mutu Madrasah Melalui Modal Sosial. *Jurnal Nadwa*, 6(2), 339-362.
- Junanto, S. (2016). Evaluasi Pembelajaran di Madrasah Diniyyah Miftachul Hikmah Denanyar Tangen Sragen. *Jurnal At-Tarbawi*, 1(2), 177-196.
- Karisma, L. M., Sutarto, J., & Suminar, T. (2019). Management of classical Islamic education. *JPPM (Jurnal Pendidikan dan Pemberdayaan Masyarakat)*, 6(2), 140-145.
- Muslih. (2017). Empowering Teacher of Religious Education in Multicultural Society. *Jurnal Penelitian Sosial Keagamaan*, 25(1), 173-202.
- Nata, A. (2001). *Sejarah Pertumbuhan dan Perkembangan Lembaga-Lembaga Pendidikan Islam di Indonesia*. Jakarta: PT. Grafindo Persada.
- Oktaviani, M. (2019). Implementasi Kurikulum Madrasah Diniyah Takmiliyah Awaliyah Di Kota Bandung. *Doctoral dissertation*, Universitas Pendidikan Indonesia.
- Rohani, A. (2010). *Pengelolaan Pengajaran: Sebuah Pengantar Menuju Guru Profesional*. Yogyakarta: PT Rineka Cipta.
- Salahuddin, M. (2012). Pengembangan Kurikulum Madrasah Diniyah Takmiliyah. *Jurnal Cendekia*, 10(1), 45-58.
- Slameto. (2010). *Belajar dan Faktor-Faktor yang Mempengaruhinya*. Yogyakarta: Rineka Cipta.
- Sugiyono. (2016). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: CV. Alfabeta.
- Sulalah. (2008). Pengembangan Pola Pembelajaran Agama Berbasis Humanis di Madrasah. *Jurnal Madrasah*, 1(1), 1-12.
- Suryosubroto, B. (2010). *Manajemen Pendidikan di Sekolah*. Yogyakarta: Rineka Cipta.
- Syam, A. R. (2019). Guru dan Pengembangan Kurikulum Pendidikan Agama Islam di Era Revolusi Industri 4.0. *Jurnal Tadris*, 14(1), 1-18.
- Tinggapy, H. (2012). *Persepsi dan Minat Masyarakat terhadap Madrasah di Namlea Kabupaten Buru Provinsi Maluku*. UIN Alauddin Makassar.
- Uhbiyati, N. (2015). A Competence-Based Model of The Human Resource Development Management of Ustadz at Salaf Boarding School. *International Journal of Educational Management*, 5(29), 695-708.
- Ulfah, M. K. (2019). *Komparasi Hasil Belajar Mata Pelajaran Akhlak Peserta Didik Kelas II Tsanawiyah yang Berasal dari MTs dengan SMP di Madrasah Diniyyah Salafiyah Al-Wathoniyah Tahun Ajaran 2018/2019*. Universitas Wahid Hasyim Semarang.
- Ulfatin, N. dan T. T. (2016). *Manajemen Sumber Daya Manusia Bidang Pendidikan*. Depok: Rajawali Pers.
- Wekke, I. S. (2015). Curriculum Development in Madrasa: Exploration From Muslim Minority of West Papua. *Jurnal Pendidikan Islam*, 1(3), 374-392.
- Wicaksono, R. A. (2017). *Pengaruh Perhatian Orang Tua, Motivasi Belajar, dan Penggunaan Handphone Terhadap Hasil Belajar IPA Siswa Kelas IV*. Universitas Negeri Semarang.
- Yaqien, N. (2010). Membangun Kepercayaan Masyarakat pada Madrasah Melalui Pameran Pendidikan. *Jurnal Madrasah*, 2(2), 192-206.
- Yasin, A. F. (2010). Orientasi Madrasah dan Pengembangan Sumber Daya Manusia. *Jurnal Madrasah*, 3(1), 369-384.
- Yuzarion. (2017). Faktor yang Mempengaruhi Prestasi Belajar Peserta Didik. *Jurnal Ilmu Pendidikan*, 2(1), 107-117.