

## Development of Curriculum Management Model Based on Multicultural Character in Pesantren Khalafiyah

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### Abstract

This article is a result of research on the development of multicultural character-based curriculum management model in the Islamic Boarding School (henceforth: Pesantren) Khalafiyah. The education pattern in Pesantren Khalafiyah is a boarding school pattern. Pesantren khalafiyah is unique compared to other school types. The school's curriculum is an integrative one that combines the formal school curriculum and the pesantren curriculum. In addition, because learning patterns incorporate habituation to form multicultural characters, the curriculum development model is typically relevant to the typology of Pesantren Khalafiyah. This research was conducted at Pesantren Khalafiyah Assalam Kudus and Pesantren Muhammadiyah Kudus. The data were analyzed using the Research and Development approach. This study aimed to develop multicultural character-based curriculum management models and procedures. The results show that the boarding school-based Pesantren Khalafiyah has special features seen from the school governance, specialty outputs, curriculum loads, and evaluative models of learning. In addition to applying the formal school curriculum, Pesantren Khalafiyah also applies non-formal charges and hidden curriculum. The cost incurred in this type of school is the overlapping between subjects - the number of subjects is more than that in regular schools - and the evaluation model of learning. The provided solution to the problems of the boarding school requires the development of integrative curriculum, which combines the madrasah, pesantren, and habituation curriculum. The integrative curriculum development design contains curriculum formulation procedures by integrating the formal school curricula with the non-formal curricula (pesantren), including the preliminary evaluation procedures.

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## INTRODUCTION

A curriculum is an important element in education, it contains materials, methods, strategies, and learning evaluation. The curriculum becomes raw materials of learning at school so it becomes one of the determinants of the quality output (alumni quality). Therefore, the curriculum should be designed according to user needs, as well as securing the vision and mission of the school with respect to the applicable regulations. The curriculum must accommodate the wisdom or uniqueness that is the hallmark of the institution. In certain instances, the curriculum can vary from one school and other schools as long as it does not violate the competency standards which are governed by applicable regulations.

Basically, the development of the curriculum is a planned decision-making process and the product revision of the decision is based on an ongoing evaluation. Therefore, it is necessary to develop an appropriate development model for the intended change or renewal to be exactly as desired.

Curriculum development is defined as planned, purposeful, progressive, and systematic process in order to create positive improvements in the educational system. Every time there are changes or developments around the world, the school curricula are affected. There is a need to update them in order to address the society's needs (Wasonga, 2005, p. 71).

In his most popular and influential work, Taba (1962) offers an approach to curriculum development. According to Taba, teachers are a major factor in curriculum development efforts. Therefore, teachers must play an active role in curriculum development. The development of curriculum has positioned teachers as innovators. The way or approach is at once characteristic of the Taba development model. In the formulation process, the new curriculum is structured inductively. It is different from or opposing the traditional model being deductively arranged.

The development of the inductive model curriculum (Taba model) begins with a trial, a theoretical model, and then a new curriculum set as a result of an innovation. This method is expected to bring theory to practice, and eliminate the nature of abnormalities and abstractions contained in the curriculum which is organized without trial activities.

Taba advocates that curriculum developers have as much information as possible from the field as inputs to the process of formulating the new or revised curricula. Of these inputs, Taba specifically advises to pay attention to two aspects: (1) the contents (logical curriculum structure/organization) and (2) individual students (psychological curriculum). Taba claims that all curricula are composed of basic elements. A curriculum usually comprises choices and structures of contents which are the satisfaction or implication of the learning patterns. After the curriculum is designed, it is then evaluated to know the results of the curriculum implementation as a result of the development.

Traditionally, a curriculum is engineered by a selected work team on the basis of competence and authority. In this case, the committee is in charge of

- 1) studying some of the fundamental domains and developing them into formulas as the results of the agreement;
- 2) designing the curriculum thoroughly based on the formulated agreement;
- 3) constructing curriculum units in accordance with the design framework;
- 4) implementing the curriculum at a certain level.

The design of the Taba Model development seems to have the same logic as the design of this study; the curriculum design begins with user brainstorming and the surrounding environment, then there is a theoretical assessment, and ends with curriculum design.

The multicultural model in Indonesia actually is not new; it has been enforced for centuries. The geographical condition of Indonesia and the many ethnic groups and

languages in the archipelago are evidence that multicultural models are the character of the Indonesian nation. That is, if it is realized with the sincerity of the character of the Indonesian nation, the multicultural problem should not exist because the multicultural model is rooted in Indonesia.

Nevertheless, the fact shows that the issue of disintegration often arises in the nation, the emergence of horizontal conflicts with the ethnic, religious, racial, inter-religious (SARA) issues, the deterioration of the nation's moral gradation, eventually the multicultural problems began to emerge and spread. Allegedly, there has been a shift in the value system of the nation that can threaten the integrity of the nation because of the multicultural problem, which is the essence of the nation, began to be deprived of its grassroots.

At that time, education was considered an effective institution and media to restore the character of the nation. Multicultural education began to be glimpsed and a new model was held in an Indonesian-oriented education.

Basically, character-based education is an education that is based on religious principles, the principle of *tauhid* that is "*Lillah Billah*" and "*Lirrasul Birrasul*". These two concepts are the embodiment of the word *tauhid*, "*La ilaha Illallah, Muhammadur Rasulallah*". This concept can then be implemented in the concept of *Ibadah* and *akhlak* which are the basic principles of the teachings of Islam. (Nur Syam, 2010, p. 4)

Vincent (2009, p. 4) argues that there are three kinds of multicultural education: (1) education of cultural diversity in the society; (2) education that offers a variety of models in cultural diversity in the society; (3) education that forms the student's attitude to respect cultural diversity in the society. This study selected the 3rd definition, which is education that fosters the appreciation of cultural diversity in the society.

A fundamental aspect that is deeply emphasized in the multiculturalism movement is the willingness to accept and treat other groups equally as they should be in accordance with the

principles of humanity. The human dignity of a community with their respective cultural entities (which are dynamic and distinctive) is a very important dimension observed in the multiculturalism movement (Zuly Qodir, 2001, pp. 38-43; Richard Teare, 1995, p. 8).

Departing from such concepts, multiculturalism values should be clearly integrated into the agenda of Islamic education. In a normative sense, Islamic education is a spiritual, moral, intellectual, and social process to guide humans and to provide the ideal values, principles, and ideals in life to them. It aimed to achieve happiness of the world and the hereafter.

Pesantren is a typical education in Indonesia with a special feature of studying and deepening Islamic religious sciences. Pesantren or known as Islamic boarding school is a community-based religious education institution (school-based community) that holds a *dinnyah* education or in line with the development of the era in an integrated manner. It organizes other formal and informal education (Government Regulation No. 55 of 2007).

The idea of transformation from conventional *pesantren* to a modern *pesantren* that teaches contemporary sciences and/or having *madrrasah* as a formal education began to be handled in the early 20th century by some modernist Muslims by modifying the Dutch education. Based on the results of mapping by Parta's research, Mundzir (2009, p. 155) shows that there has been a re-orientation of Pesantren Salafiyah to Pesantren Khalafiyah (Pesantren that has Madrasah) towards the formation of the religious character of *santri* (students) and community. There, the students (*santri*) not only acquire religious sciences such as the manifestation of Pesantren Salafiyah but also have the ability to master the contemporary sciences and still have the character of the pesantren that is lavish. The interesting result of Mundzir's (2009) study is an assertion that pesantren education or formal education rooted from pesantren has a special character that is not easy by that time despite the institutional transformation (the emergence of Pesantren

Salafiyah). The specific character is the form of *takdim alal, ustadz, tafakkuh fiddin*, and noble behavioral as well as rural behavior to the environment. The character grows to an exemplary behavior in the community so that it can become a lesson to the community. This can be an inspiration to the grand design of the model in formulating a character-based model of education in modern schools.

The Khalafiyah boarding school is a pesantren that adopts a madrasah or school system, with a curriculum that is matched to the government curriculum, both the Ministry of Religious Affairs and the Ministry of National Education (Mundzier, 2009, pp. 66-67). Pesantren has a formal madrasah school or formal madrasah school that also has a pesantren. Besides teaching the science of Islamic religion as a special character of pesantren, Pesantren Khalafiyah also teaches general knowledge such as formal school. In addition to the opportunity to obtain public knowledge, the students and/or santri also obtain religious knowledge with legal certificates/degrees according to the country so they have the opportunity to continue to higher education level.

A study on Nurcholish Madjid's educational thinking is Muslih's thesis at Leiden University entitled "Towards Peace Education: Nurcholish Madjid's Islamic Education Reform in Indonesia". In accordance with the theme, the focus of this study is the involvement of Nurcholish Madjid in promoting peace-based educational reforms and has not specifically addressed the substance of multicultural and pluralistic religious education. The interesting finding of this study is that multicultural curriculum or school designs are suitable for Indonesian characters and typology. Therefore, the centralization of education that precedes the school as the legitimacy of the robot's desire is less appropriate. The contents of local wisdom, as well as the inclusion of diversity dimension, must be introduced so that the egalitarian attitudes of the learners can be formed as early as possible.

The condition is also experienced by Pesantren Khalafiyah Assalam Kudus and Pesantren Khalafiyah Muhammadiyah Kudus which have a special character. As boarding schools, the two pesantren combine formal schools (Madrasah Aliyah) with pesantren. So, the students are also positioned as students as well as santri.

The curriculum applicable at Pesantren Khalafiyah Assalam and Pesantren Khalafiyah Muhammadiyah Kudus are integrated, i.e. integrating the formal school curriculum (Madrasah Aliyah) with the pesantren curriculum. The formal school curriculum is conducted in the morning until the day as in formal schools, while in the afternoon until the evening the students (santri) study and deepen their understanding of religious sciences.

Character formation process as character building is applied with a habituation pattern; the students are conditioned in a certain social setting so there is a process of internalization of value in a long span of time and the pattern of *usabah hasanah* by the *Kiai, ustadz, or musrif*. In fact, the students or santri in both Pesantren have *tafakkuh fiddin* character, humorous, tolerant, polite, religious, and independent from exclusive attitude (Interview with KH Ma'ruf Siddiq, 2013).

Although Pesantren Khalafiyah Assalam and Pesantren Khalafiyah Muhammadiyah Kudus have many advantages because of the full day learning pattern so it has a long time to educate the students, in fact, they face many weaknesses. The weaknesses or limitations are, among other things, (1) the number of subjects in the curriculum is too large compared to other formal schools; (2) many overlaps between subjects especially when linked to subjects in pesantren; (3) as a boarding school-based institution, pesantren needs more facilities compared to other formal schools because of its full day nature; (4) there is a difficulty in formulating the evaluation of learning, especially if the evaluation reflects the success of learning in formal schools and pesantren; (5) there have not been any specific treatments for students

coming from public schools, considering that their a lot number of religious studies (Result of Interview with KH. Sauddin, 2013). Therefore, it takes a curriculum development design that is able to integrate the context of both types of education. This study aimed to develop a curriculum design at the multicultural Khalafiyah boarding school, which includes the curriculum development stage or method with various elements included in it.

## METHODS

This research was conducted using a Research and Development approach. According to Borg and Gall (1989), the Research and Development model is a process used to develop and validate educational products. The study was conducted at Pesantren Khalafiyah Assalam Kudus and Pesantren Khalafiyah Muhammadiyah Kudus. The research data were primary and secondary ones. The instruments used to draw the data were surveys, observations, and documentation.

Without reducing the validity of the process and findings in this study, the research and development approach introduced by Borg and Gall (1989, p. 784) was adapted and modified into the following: Researching and collecting information on development needs; planning the prototype components to be developed including defining the types of curriculum elements that will be developed, formulating goals, determining sequences of activities, and providing research instruments, developing initial prototypes for modeling, validating conceptual models to experts or practitioners, conducting limited tests to the initial model, revising the preliminary model based on test results and data analysis, testing it

in a wider scope (phase II), performing a final revision or refinement of the model if the researchers and the related parties assessed the process and the resulting product is unsatisfactory, and making research reports and disseminating it to various parties.

## RESULTS AND DISCUSSION

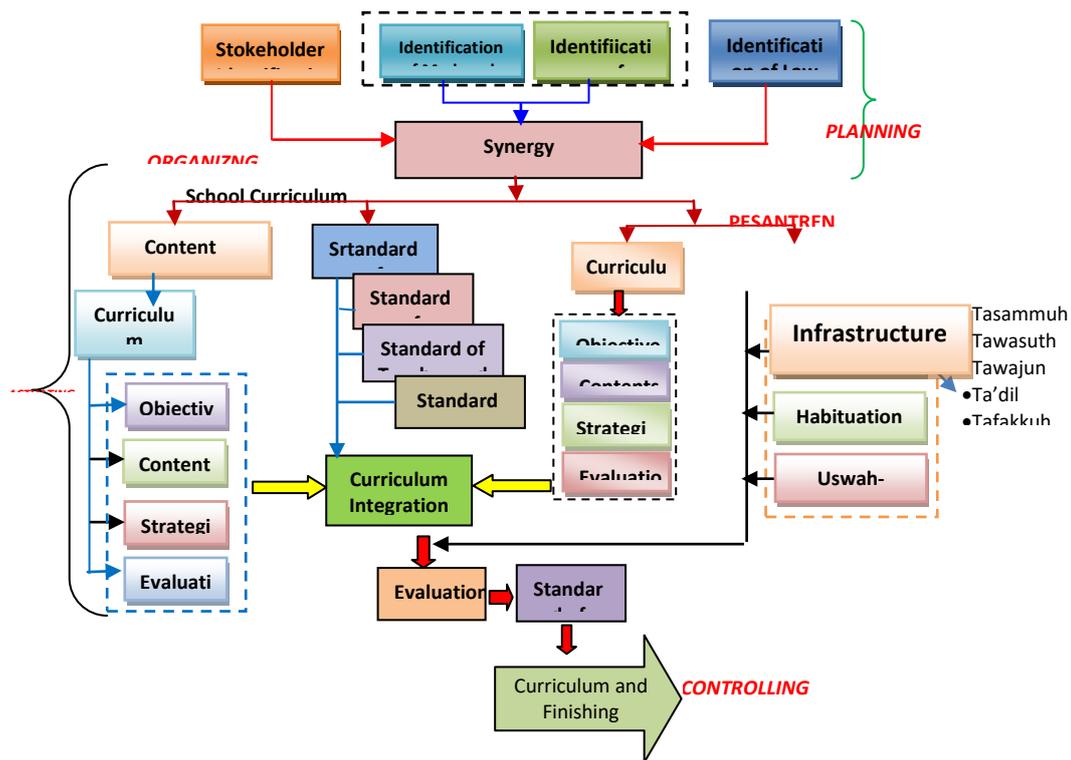
### Results

The final result of the study is a curriculum planning model based on integrated multicultural characters, namely the curriculum management procedures ranging from planning, organizing, actuating, and controlling that integrate the madrasah formal and non-formal boarding schools, as well as the integration of the learning evaluation.

The integrated management model provides a great space to avoid overlapping among the subject matters, the integration of evaluation, the formation of *tafakkuh fiddin* and multicultural taunts. The integrative curriculum management design also provides a large space for habituation that is compatible with the boarding schools along with their multicultural characters.

An interesting note in the integrative curriculum management design of Pesantren Khalafiyah is that the curriculum management process began with brainstorming to the stakeholders, determining the subject competence, determining the competence of each meeting, and setting integrative learning outcomes.

The complete design of the integrated multicultural-based curriculum management on the Pesantren Khalafiyah is presented in Figure 1.



**Figure 1.**Curriculum Management model design based on the Character of Pesantren Khalafiyah

Planning a curriculum means building a curriculum; such curricula must be able to meet the national standard qualifications on the one hand and meet the qualifications that the institution expects to be an institutional and local load while still paying attention to stakeholder's needs. The curriculum designated only by paying attention to institutional excellence and national education standards is potentially less capable of fulfilling the needs of its users and the local wisdom. It will extend the distance between the MA outputs and the needs of the users.

The curriculum was structured in three phases: (1) planning (pre-design); (2) organizing; (3) actuating; (3) controlling (validation) to provide an overview of the development of multicultural character-based curriculum models.

Things to do in planning activities include (1) undertaking the identification of resources in the development of the curriculum, which includes the planning of a series of curriculum development preparation activities, the preparation of the core or compiler core team,

the data retrieval and data planning, the comparative study planning if required, the schedule preparation activities, and the financial planning; (2) stakeholder identification covering three things that would be obtained from the process of identification and brainstorming, namely the identification and discovery of data on desires and needs (want and need - expectation, objective, and distribution); (3) school identification which includes the identification stage. The madrasah context is the identification of various madrasah related matters such as the curriculum structures that include various aspects related to the curriculum, the facilities and infrastructure, the educational environment that includes organizational atmosphere, academic atmosphere, regulation, advantages, occurring habituation, the proponents of *uswah hasanah*, the implanted character, the pattern of character habituation to the students, and the like. In essence, at this stage, the process of seeking profound and holistic data was related to the context of madrasah. It started from deeply understanding

the vision and mission of madrasah, the purposes of madrasah, and the madrasah curriculum; (4) identification of the pesantren context includes the stage of collecting and analyzing data related to pesantren as an integral part in the concept of boarding school.

**Organizing phase:** This phase includes a series of activities in the context of mobilization of resources for the multicultural-based curriculum development process, in particular, human resources. The organizing phase in multicultural-based curriculum design process consists of several stages. The first stage is determining the core team that would organize a team and curriculum development activities. The team consists of parties concerned directly with the curriculum. The second stage is organizing meetings to identify work or activities from the beginning to the end of the curriculum development plan. The third stage, after the scheduling of activities in the framework of curriculum development planning, is the division of tasks both for the core team and the supporting one. The fourth stage is the determination of supporting resources in the framework of curriculum development planning activities. The fifth stage is combining the work of synergizing them so that they could run properly. The sixth stage is establishing the working mechanism that is to formulate teamwork. The seventh stage is monitoring the team effectiveness, which is the activity for evaluating and controlling the teamwork.

**Actuating phase:** This phase consists of (1) integration of teaching materials of madrasah and pesantren. The integration of teaching materials means determining integration procedures and integrating material determination through evaluation; (2) integration of the essence/competency levels of the subjects. The integration process of the subject matter is indeed a crucial stage since this stage involves methodologies (epistemological); (3) internationally multicultural dimensions (affectionate) in subjects by incorporating multicultural attitudes into the contents of each subject at school/madrasah. This stage is quite

complicated because of the process of furnishing each learning material with multicultural characters; (4) strategic internalization of cultural values in the setting of school/madrasah hidden curriculum with the boarding school model while still having to provide teaching materials on the dimensions of knowledge and physical skills. More importantly is to shape and retain the character of the learners. Therefore, it is considered that it is not enough if the education delegation only refers to the formal curriculum. However, it is also important in the implementation of the hidden curriculum; (5) procedures for determining competency standards and basic competencies. Competence is the minimal limit the student must obtain or attain when receiving instruction. As a minimum standard, competence can be used as the benchmark for the students' achievement; (6) procedures of formulating basic competencies at the level of learning topics; (7) determination of procedure indicator. The achievement of basic competence in a learning requires measurement or parameters so that it can be seen, observed, and measured; (8) procedure of learning materials formulation. This phase is an activity of determining learning resources that contain messages in the form of concepts, principles, definitions, content groups or contexts, data and facts, processes, values, abilities, and skills; (9) Integration of learning evaluation. Learning Evaluation is a unity and integral part of the learning process; (10) the phase of adjusting facilities and infrastructure covers the standardization of finance, teacher, educational standards, and management standards. This phase includes a series of activities to adjust the curriculum that has been established with the standards of facilities and infrastructure, the standard of funding, the standard of teachers and education personnel, and the standard of management.

**Controlling (model validation)** is the final stage in the development of the multicultural-based curriculum. This stage is a product quality validation (curriculum development model) to see if all activities are in line with the outlined

plans. If there is a correction, the position of the product (curriculum model) offered should be corrected. There are five important activities in the stage of controlling the model that must be passed: (1) the establishment of standards, (2) the determination of activity measurements, (3) the measurement of activity execution, (4) the comparison of implementation with standards and deviation analyses, and 5) the corrective actions.

The results of a group discussion forum (FGD) provided input (recommendation) that the model should be complemented with the character to be formed and the curriculum to be furnished with *tasammuh*, *tawazun*, *tawasuth*, *iktidal*, and *tafakkuh fiddin*, the final model is completed with the character.

Figure 1 shows that the curriculum has been completed with the addition of the four characters (*tasammuh*, *tawazun*, *tawasuth*, *iktidal*, and *tafakkuh fiddin*). These characters were included in the hidden curriculum (not included in the form of formal materials), i.e. the elements of the infrastructure which were included in the sub-elements of the unique culture.

The formation of character was carried out in two ways, namely (1) putting it into religious subjects and pesantren which was quite large so there was continuous information transfer; (2) habituation process in everyday behavior of the students or santri, (3) *uswah hasanah* by *ustadz*, *ustadzah*, *musruf*, and *Kyai*. With the formation of long characters in the daily real acts of the students, the formation of student character goes into the conscious mind and there is a change of behavior in each student.

## Discussion

As a school with a special character (public schools characterized by religious character) of an Islamic boarding school, Madrasah Aliyah Boarding Schools often faces constraints in formulating the character-based curricula (multicultural characters) including when planning the supporting facilities and infrastructure. The overlapping subjects and the

way to evaluate the students achievement often occur and yet to be comprehensive. Oftentimes, the subjects were repeated between those in Madrasah Aliyah as a formal school and the teaching materials in Pesantren as supporting academic subjects.

In order to avoid that, the design of curriculum planning development should be made so that it can eliminate overlapping and can formulate an integrated evaluation model between formal schooling materials (Madrasah Aliyah) and teaching materials at Pesantren.

There are various approaches that can be used to integrate the school curriculum with the pesantren curriculum. In this study, the approach used to develop the model is a supportive approach. The supporting approach means that the Madrasah Aliyah as a formal school referring to the Ministry of National Education and the Ministry of Religion is used as a curriculum. Meanwhile, the subjects taught in Pesantren are positioned to strengthen or deepen the religious knowledge and strengthen the students' character or *tafakkuh fiddin* (strong in *aqidah*, *ahlaq*, and *muamalah*) and develop a multicultural attitude (see Figure 1, integration of pesantren materials with Madrasah Aliyah lesson materials).

The typical character of boarding school (Pesantren Khalafiyah) which is the output of the multicultural-based integrative curriculum is *tafaquh fiddin*, *tawasuth*, *tawazun*, *tasammuh*, *ta'dil*, while the evaluation model is an integrated evaluation that is to integrate school material with pesantren. Operationally, an integrated evaluation is an evaluation that seeks education in pesantren as a condition to be able to undergo evaluation of subjects in formal schools (Madrasah Aliyah).

## CONCLUSION

The implementation of the curriculum development model of Pesantren Khalafiyah has barriers, especially the construction of the applied curriculum. Given this type of pesantren is a full day school that provides materials

referring to formal schools (i.e. referring to the Ministry of Education and Culture and the Ministry of Religious Affairs) and the subject matters in pesantren are also relatively high, the students' burden is too high. In addition, there are often overlaps between subjects in formal schools (Madrasah Aliyah) and those in Islamic boarding schools. Therefore, it is necessary to design an integrative curriculum that reflects multicultural aspects as the character of a diverse nation.

The curriculum development model is based on theoretical studies and model of curriculum development, brainstorming, data collection, data analysis, and group discussions forums that have the competence to produce a multicultural-based curriculum management model at pesantren-based school as an Islamic boarding school (Pesantren Khalafiyah).

The effectiveness of the model is based on the input that character enhancement on multicultural-based curriculum is emphasized in the establishment of the *tafakkuh fiddin*, the culture of *ahl-sunnah waljama'ah (tasamuh, tawasud, ta'dil, tazawun)* which is the core spirit of multiculturalism. In addition, the basics of character and hap-ashor are also laid out as reflected in the book *ta'lim muttaallim*. Habituation and socialization become the pattern of effective character formation because the students are in a certain social setting that gives space to behavioral changes. Multicultural-based curriculum development management with integrative nature consists of planning, organizing, actuating, and controlling. Each stage contains data drawing, data analysis, and construction so that the curriculum design really takes into account the integration factor of many elements and is applicable.

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