

CURRICULUM IMPLEMENTATION IN MADRASAH DINIYAH TAKMILIAH AWALIAH AT BANDUNG CITY

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Abstract: The background of this research is new paradigm in the implementation of the Diniyah Madrasah at this time changes the previous assumption that only as a regular recitation to fill the spare time of children at home after school, becoming a Madrasah Diniyah which aims to supplement Islamic religious education obtained in formal schools in order to increase the faith and devotion of students to God. This study aims to identify the implementation of the Madrasah Diniyah Takmiliyah Awaliyah curriculum at Bandung City. Based on the research, it is expected that the results of the curriculum implementation specifically can be obtained, namely the developed learning design, implementation of learning, assessment of learning, and supervision carried out in the implementation of the Madrasah Diniyah Takmiliyah Awaliyah curriculum at Bandung City. The population in this study was the Madrasah Diniyah Takmiliyah Awaliyah (MDTA) in 30 sub-districts in the city of Bandung with a total of 73 teachers from MDTA. The research method used in this study uses a quantitative approach with the type of descriptive research. The process of collecting data in the field of research uses several techniques in the form of observation, interviews, questionnaires and documentation. The results showed that MDTA teachers had a graduate education background in the Formal Diniyah Madrasah, a non-formal diniyah Madrasah or equivalent education graduates as evidenced by the relevant institution diploma. While from the results of the identification of learning design making, as many as 60% of teachers have difficulty in independently drafting the implementation of Madrasah Diniyah Takmiliyah Awaliyah learning (RPP), Management of the curriculum in the Diniyah Madrasah does not have a curriculum system in teaching and learning activities that are in accordance with the conditions of each each madrasa, the teacher has difficulty in delivering the material because the material has not been systematically arranged, the curriculum provided by the Ministry of Religion is not in accordance with the condition of Madrasahs. This is because the average teacher who teaches at the Diniyah Madrasah does not have a background in teacher education as well as a lack of empowerment and training for teachers.

Keywords: Implementation, Curriculum, Madrasah Diniyah Takmiliyah, Awaliyah

1. Introduction

Indonesia is one of the countries with the largest population in the world and around 87% of its population is Muslim, the data was obtained in 2016 (MuslimPro, 2018). Thus, Indonesia is a country with the largest Muslim population that adheres to Islam. At present the government has provided educational institutions that are devoted to deepening the knowledge of Islam from the Qur'an and Sunnah both formal, non-formal and informal. The government stipulates this, through constitution No. 20 of 2003 about Sistem Pendidikan Nasional. The related functions of religious education as stated in the Act can be explained as follows, that

Religious education serves to prepare students to become community members who understand and practice the values of their religious teachings and / or become religious scholars. Religious education is held on formal, non-formal and informal channels. Religious education takes the form of diniyah, pesantren, pasaman, pabinaja samanera education, and other similar forms.

Ketiga jalur pendidikan tersebut merupakan satu kesatuan yang saling melengkapi satu sama lain. The three education channels are a unity that complement each other. Regarding non-formal education, the government in this case forms an educational institution called the Madrasah Diniyah Takmiliyah (MDT). MDT Based on the decision of the Director General of Islamic Education No. 3201 of 2013 concerning the Minimum Service Standard Guidelines for Madrasah Diniyah Takmiliyah, explaining that " Madrasah Diniyah Takmiliyah is one form of non-formal religious education that has contributed greatly to national development". Its existence is not only as a complement to formal education, it also prepares students and builds a nation with Islamic characteristics and nationalism.

The results of this EMIS data collection, according to the Ministry of Religion's Public Relations and Data Bureau (2018), found that as many as 84,566 Diniyah Takmiliyah Madrasah spread from Sabang to Merauke. There were 489,448 teaching staff, and 6,000,062 students aged from primary to secondary education who studied. Whereas the results of special data collection in the city of Bandung if it is devoted to the Diniyah Takmiliyah Awaliyah (MDTA) Madrasah, which is at the level of elementary education, is recorded at 1,134 MDTA and 6,292 teachers who teach and 75,264 students in 30 sub-districts. According to the Head of the Early Education Section and Islamic Boarding School of the Ministry of Religion, West Java Province.

The ideal condition of Madrasahs is based on the Decree of the Director General of Islamic Education No. 3201 of 2013 concerning the Diniyah Takmiliyah Minimum Service Standards Guidelines, that the Diniyah Takmiliyah Madrasah should be able to meet the Minimum Service Standards (SPM) as a benchmark for the performance of educational services organized by the Ministry of Religion and District / City Government.

The change in the new paradigm in the implementation of the Diniyah Takmiliyah Awaliyah Madrasah in this era, changed the previous assumption which was only as a regular recitation to fill the children's free time at home after school. Diniyah Madrasah must still exist even with a new format where Madrasah Diniyah Takmiliyah is a support for learning Islamic religious materials taught in formal schools. The hope of parents is that their children can master the knowledge of religion is very large, so the Early Education became a foundation of hope for the development of religious knowledge for their children. With this condition the existence of the Diniyah Takmiliyah Awaliyah Madrasah in the neighborhood where they are is important for its existence. The enthusiasm of the community towards the implementation of this extraordinary Early Islamic School, unfortunately it has not been balanced with the management of Diniyah Madrasah in accordance with the minimum service standards set by the government.

The government in this case is still focused and prioritizing formal education compared to non-formal education. The problems that emerged in the Diniyah Madrasah of Bandung City, which amounted to 1,134 units and spread across 30 sub-districts, were still not touched by the Bandung City government policy equally, both in terms of building assistance, operational costs and management management (Muhlis, 2016). So the facts found on the ground are many Diniyah Madrasah who still use mosques and private homes as a place to study, besides not having books and

learning resources, the condition of buildings is also worrying, another important thing is that Madrasah cannot afford to pay honorariums teacher.

Teachers who teach at Madrasah Diniyah Takmiliyah Awaliyah have a very varied academic qualification background, ranging from junior high school graduates to those who have mastered degrees (S2), with these conditions certainly raises several problems, including mastery of teaching concepts starting from planning, implementation and assessment of learning becomes unbalanced, limited understanding of curriculum and learning objectives, and professionalism that is still far from expectations when associated with Law No. 14 of 2005 concerning Teachers and Lecturers. Teachers who served on MDTA have even existed for decades, but the level of appreciation to them is still very minimal, many teachers who are given teaching fees are not in accordance with the teaching burden and some are not paid at all.

Efforts to improve the mastery of religious knowledge are subsequently applied in the form of morality, of course there needs to be support from all parties, including educational institutions. The learning process of Islamic Religious Education (PAI) in public schools is felt to be lacking, because only 3 lessons per week, then Islamic religious education in Diniyah Madrasah is a quite effective alternative, but some problems arise in the field, namely parents' attention to learning in Madrasah Diniyah is still lacking, most parents have not been able to divide the time between learning activities in formal schools and learning activities in Madrasah Diniyah Takmiliyah, so many students leave the Diniyah Takmiliyah Madrasah at the age of 6th grade elementary / junior high school due to a solid formal school schedule.

The shift in the approach to administering the system of government in Indonesia has impacted on the management of the education system, namely from the former centralistic shift towards decentralized management. According to Akhwan (2008, hal. 48) decentralization management benefits Madrasah to carry out the Teaching and Learning Process in accordance with the conditions conditioned for local needs. The results of the research conducted by Kobiah (2016) relating to curriculum implementation state that, teachers must be involved in curriculum planning and development at all stages for effective implementation and putting in place a better strategy for involving teachers in the curriculum development process.

The above is the basis for researchers to try to examine more deeply the extent to which the implementation of the curriculum can be applied in the Diniyah Takmiliyah Madrasah, what are the supporting factors and the obstacles and proposals and what solutions are appropriate to overcome these problems so that the final results of the research This is an input for decision makers to take coordinated and planned steps and be on target so that the curriculum implementation in Takmiliyah Awaliyah Madrasah can be realized in the not too distant future.

2. Literature Review

a. Concept of Curriculum Implementation

The curriculum is one tool to achieve educational goals and is a guideline in the implementation of learning in all types and levels of education. The curriculum as stated in Law No. 20 of 2003 concerning the National Education System that "The curriculum is a set of plans and arrangements regarding the purpose, content and material of learning and the methods used as guidelines for the implementation of learning activities to achieve certain educational goals". In the basic framework of the curriculum used refers to the understanding as stated in the Law with an emphasis on plans and arrangements regarding competencies that are standardized to achieve national goals and how to achieve them according to the conditions and capabilities of the school or madrasah area.

Implementation according to Mulyasa (2009, p. 178) "It is a process of applying ideas, concepts, policies or innovations in a practical action so as to have an impact, in the form of changes in knowledge, skills, values and attitudes". The curriculum concept according to Sukmadinata (2014, p. 27) reveals that "There are three curriculum concepts namely curriculum as substance, as a system, and as a field of study". The curriculum as substance, this concept shows as a document that contains the formulation of goals, teaching materials, teaching-learning activities, schedules and evaluations. Furthermore, the curriculum concept can also be said as a system, this concept is a curriculum system

that is part of the education system consisting of personnel structures and work procedures to compile, implement, evaluate and refine the curriculum whose results are a curriculum and function of the curriculum system in maintaining curriculum development becomes dynamic. As well as the curriculum concept can be regarded as a field of study that becomes the field of expert curriculum, education and teaching in developing curriculum and curriculum systems.

b. Madrasah Diniyah Takmiliyah Awaliyah (MDTA)

Madrasah come from the word *darasa* (learning), and the word *madrasa* means the place of learning. Whereas *madrasah* in Indonesian are schools, more specifically Islamic schools. According to (Ahid) in the Shorter Encyclopedia of Islam, it means "the name of the institution where the Islamic science are studied". *Madrasah* as the name for Islamic religious schools is where the teaching and learning process of Islamic teachings formally has classes and curriculum in the classical form. While the word *madrasa* in Indonesian is school.

Madrasah stand side by side with other school systems. Most *madrasa* organizations are structured similarly to formal schooling organizations. Gradually there are MI (*Madrasah Ibtidaiyah*), MTs (*Madrasah Tsanawiyah*) and MA (*Madrasah Aliyah*). The non-formal *diniyah* education according to Minister of Religion Regulation No. 13 of 2014 concerning Islamic Religious Education is "Islamic religious education held in the form of *Diniyah Takmiliyah Madrasah*, *Al-Qur'an Education*, *Majelis Taklim*, or other similar forms both inside and outside the *pesantren* on non-formal education channels". Non-formal Islamic *Madrasah* that are also recognized by the government are from the *Diniyah Takmiliyah Awaliyah (MDTA) Madrasah*, *Diniyah Takmiliyah Wustha (MDTW) Madrasah* and *Diniyah Takmiliyah Uliya (MDTU) Madrasah*, Components of religious subjects including the *Qur'an*, *hadith*, *fiqh*, *aqeedah*, *morality*, *history of Islamic culture* and *Arabic*.

Based on the Decree of the Head of the Regional Office of the Ministry of Religion No. Kw.10.5 / 1 / PP.00.8 / 4114/2010 concerning *Diniyah Awaliyah Curriculum* in West Java Province, *Diniyah takmiliyah* aims to supplement Islamic religious education obtained in SD / MI, SMP / Mts, SMK / MAK or in universities in order increasing the faith and piety of students to Allah Subhanahu wata'ala.

3. Methodology

The method used in this study uses a quantitative approach with a type of descriptive research. This method is a careful examination of facts or behavioral and social phenomena of the subject in large numbers, according to Ali (2014, p. 187) "Descriptive research is research carried out with the intention of describing answers or solutions to the problems faced today". The population in this study is the *Diniyah Madrasah* in the city of Bandung. The number of *Diniyah Madrasah Education Institutions* in Bandung City is 1,363 units spread across 30 sub-districts. The study sample consisted of 32 *Diniyah Takmiliyah Awaliyah Madrasah* targeting the study respondents as many as 73 teachers spread across 20 sub-districts and 8 urban sub-regions (*swk*) in the city of Bandung. The selected *madrasah* are *madrassas* established by institutions consisting of foundations, DKM and Mandiri. In conducting data collection in the field researchers used several data collection techniques in the form of observation, interviews, questionnaires and documentation.

4. Result and Discussion

The number of *Diniyah Madrasah* in Bandung in 2015 was 1,134 from 30 sub-districts, the *Madrasah* was founded by 3 organizers namely the Foundation, the Mosque Family Council (DKM), and Mandiri. To improve the quality of the Early *Madrasah*, the government conducted an assessment for each *Diniyah Madrasah* which was categorized as the flagship *Madrasah* in 2016, a total of 79 *Madrasah* representing each sub-district that were made the leading *diniyah Madrasah*.

This research begins with conducting an interview stage with the Head of the Islamic Education and Islamic Boarding School Section of the Ministry of Religion in Bandung, the purpose of establishing the *Diniyah Takmiliyah Awaliyah Madrasah* to supplement the Islamic religious education obtained in SD // MI, SMP / Mts, SMA / MA, SMK / MAK, or Higher Education to improve the faith and piety of students to Allah. The work program carried out in the implementation of the curriculum is to provide services to *madrasah diniyah* in the form of training, workshops related

to the management of Diniyah Madrasa. Furthermore, the institute in collaboration with the Ministry of Religion of Bandung, namely the Diniyah Takmiliah Communication Forum has a work program carried out in implementing the curriculum by holding intensive coordination meetings, Integrated Diniyah Final Examination, Hajj ritual displays, Sports and arts Week between santri Diniyah (PORSADIN), Parade of Ta'aruf 1 Muharam, Education and training Competency of Early Madrasah teachers conducted once a year on Saturdays and Sundays.

The results of the study indicate that MDTA teachers have an educational background in Formal Early Madrasah, non-formal diniyah Madrasahs and equivalent education degrees as evidenced by the relevant institution diplomas. While from the results of the identification of the making of learning design, as many as 60% of teachers experienced difficulties in preparing the design of learning implementation (RPP) Madrasah Diniyah Takmiliah Awaliyah independently.

5. Conclusion

The conclusion of this study is that curriculum management in Madrasah Diniyah does not yet have a curriculum system in teaching and learning activities that is in accordance with the conditions in each madrasa, teachers have difficulty delivering material because the material has not been systematically arranged, the curriculum provided by the Ministry of Religion is not appropriate with Madrasah conditions. This is because the teacher who teaches at the Madrasah Diniyah does not have the background in teacher education on average, and also lacks empowerment and training for teachers.

The implication in this study, especially for the government, namely the Ministry of Religion of Bandung, is expected to be used as input in order to develop or perfect the development of curriculum implementation based on analysis of teacher needs and abilities according to their level, availability of learning design books that facilitate teachers in the learning process, and the need for special teams which provides empowerment and training to Diniyah Takmiliah madrasa teachers who lead to teacher professionalism.

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