ISLAMIC BOARDING SCHOOL CURRICULUM IN INDONESIA:
A Case Study in Islamic Boarding Shool in South Kalimantan

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Abstrak

Islamic boarding school as traditional Islamic education institution is an invaluable part of Indonesian national education system. This education institute has been able to show itself freely according to society needs and epoch demand without loosing its essential identity as tafaqquh fiddin institution. The important factor that sustains this condition can be seen from the curriculum aspect. Therefore, this article is intended to investigate Islamic boarding school curriculum in Indonesia, especially at Islamic boarding school case in South Kalimantan. This Islamic boarding school curriculum is focused on written curriculum both scientific study and the specific books. This study also shows how Islamic boarding school curriculum model as responding to national education curriculum development in Indonesia.

Key words: Curriculum, Education, Islamic Boarding School

A. Introduction

The Islamic boarding school institution cannot be separated from Moslem life in Indonesia. This Islamic education institution has been known since Islam was introduced in Indonesia in the seventh century, but the existence and development became popular in the sixtieth century. Since then, many Islamic boarding schools have taught various classic Islamic books in fiqh, aqidah, tasawuf, and become Islamic broadcasting center.1

There is a significant rate of Islamic boarding school development in Indonesia, whose links with one another strengthen their existence.2 It happens in south Kalimantan as one of the provinces in Indonesia.3 The Islamic boarding school in South Kalimantan develops rapidly. It was noted in 1977, that there were 16 Islamic boarding schools. It increased to 394 in 1986. The amount increased to 2065 in 2004/2005. There were 2346 Islamic boarding schools in 2006/2007. This is one reason why Islamic boarding schools in south Kalimantan is so important for study, particularly from a curriculum aspect.

The other reason that Islamic boarding schools in South Kalimantan are interesting to study is because the different character with Islamic boarding school in Java island as the biggest Islamic boarding school base in Indonesia. The difference
is, as identified by Humaidy\textsuperscript{7}, most Islamic boarding schools in South Kalimantan are not \textit{kiai}'s like Islamic boarding school on Java. In South Kalimantan, Islamic boarding schools belong to society, and \textit{kiai} (Islamic teacher) is only to teach and manage it. Therefore, most Islamic boarding schools in this region are not bequeathed hereditarily. Relationship between \textit{kiai} and society happens commonly. \textit{Kiai} is seen as the one who has deep religion knowledge and good personality so he becomes good sample for society around. Hence, respect to and for \textit{kiai} is always referred to, although they don’t lead the Islamic boarding school.

The choice of South Kalimantan as research location is because development of Islam in this region has not yet been adequately studied. Islamic study in South Kalimantan only focuses on when, how, and from where Islam entered this region; and very little discussion about Islamic institution growth and scientific tradition in Moslem society.\textsuperscript{8} Also, based on an Indonesian Islamic boarding school mapping report, South Kalimantan is the region that has very strong culture and Islamic boarding school tradition. The strength of Islamic boarding schools is measured by the age and size of the school, as well as by the number of students.\textsuperscript{9}

The study in this article is focused on three Islamic Boarding Schools that the writer believes have very strong culture and Islamic Boarding School tradition with many students. The school are \textit{Ibnul Amin} Islamic Boarding School Pamangkih Hulu Sungai Tengah Regency (since 1985) with 2063 students, \textit{Darul Hijrah} Islamic Boarding School Banjar Regency (since 1985) with 1463 students, and \textit{Al Falah} Islamic Boarding School Banjarbaru (since 1975) with 2.675 students.

**B. The Nature of Curriculum**

Before discussing the Islamic Boarding School curriculum in South Kalimantan, curriculum itself must first be defined. Curriculum term is known in sport world at epoch of ancient Greek. In Greece, curriculum comes from \textit{Curir} that has meaning the runner, and \textit{Curere} that means the race. \textit{Curriculum} is meant as the distance that must be finished. By taking the above meaning, curriculum in education is meant as lessons to be taken or finished by the students in one given period.\textsuperscript{10}

According to S. Nasution, word curriculum became a term in the educational world about one century ago. In Webster’s dictionary 1856, this term means (1) a race course; a place for running; a chariot. (2) a course in general; applied particularly to the course of study in a university.\textsuperscript{11} This means that curriculum is a distance for race that must be finished by the runners. Also, it is meant as a chariot, namely, it is like a race cart that brings someone from start to finish. While in the education field, curriculum means a certain set of courses in a university. From the statement, it is known that curriculum in education is some courses or lessons that must be passed by students in one given period. In conclusion, there are two essential points: (1) curriculum content is subject matter that is given to the student, and (2) reached goal, namely, student mastery of lessons that is symbolized in examination result scores, certificate, \textit{syahadah}.\textsuperscript{12}
In the next development, curriculum content is not limited only in lessons but also in the overall learning experience. In this case, curriculum is viewed as an overall activity and a learning experience that is given to the students under school responsibility. In this context, curriculum content is broadened, because of involving all lessons, learning activities, and students’ experience in school. Curriculum involves intracurricular and extracurricular activities. 13 Dede Rosyada quoted Glatthorn (1987), and stated that various experiences offered by the school to the student out of the class learning activity as hidden curriculum. This curriculum has a significant contribution to various changing, values, perceptions, and student’s habits. 14 Written curriculum and hidden curriculum are one division that cannot be separated in the education process. Generally, written curriculum explains various fields of academic competence and skills started by knowledge and mastering scientific fields, and giving direction to master the knowledge. While hidden curriculum is intended to support environment culture in forming student’s attitude and habit, they spend much time in that particular environment. 15

Starting from the statement above, Islamic boarding school curriculum involves a certain amount of lessons given to the students using books, extracurricular activity, and student’s experience out of formal learning in the classroom (hidden curriculum) deliberately or not influencing student’s personality, habit, and social skills. In this article Islamic boarding school curriculum is limited by curriculum model, lessons and guide book.

C. Curriculum model, lessons, and guide book

The existence of Islamic schools, 16 general school, and government program such as 9 years compulsory learning and packet C as in Islamic senior high school/ general Islamic senior high school influence the model of curriculum that is used in Islamic boarding school in South Kalimantan.

There are two models. Firstly, curriculum Islamic Boarding School is separated from government curriculum like that used at Ibnul Amin Islamic Boarding School Pamangkhi and Al Falah Islamic Boarding School Banjarbaru. Secondly, the curriculum Islamic Boarding School is integrated with the government curriculum both Religion Department and National Education Department like that used at Darul Hijrah Islamic Boarding School Cindai Alus.

Implementation of curriculum in these Islamic Boarding Schools varies. Generally, Islamic Boarding School stresses teaching on ‘yellow book’ though a more dominant application of the Islamic Boarding School curriculum is used at Ibnul Amin Islamic Boarding School Pamangkhi. Here, the government curriculum is just a supplement and the application is out of Islamic Boarding School learning process with a special time allocation. For this case, government curriculum is applied through 9 years learning in a compulsory program 17 started in 2001, and packet C program such as in Islamic senior high school/ general Islamic senior high school 18 started in 2005. While at al Falah Islamic Boarding School Banjarbaru, Islamic
Boarding School curriculum is applied in the morning at *Tajhizi, Wushta and Ulya* level, while the government curriculum is applied in *Madrasah Tsanawiyah (MTs)* level started in 1984, and *Madrasah Aliyah (MA)* started in 1985. In the government curriculum, Islamic education lesson is no longer taught because it already exists in Islamic Boarding School curriculum. Islamic education lesson involves *Al-Qur’an- Hadits, Akidah-akhlak, fiqh, Tamadun Islam*, and Arabic language.  

Different from the model above, integrated Islamic Boarding School curriculum apply the curriculum together in time and place, as in Islamic junior high school/ general junior high school and Islamic senior high school/ general senior high school Darul Hijrah Islamic Boarding School Cindai Alus. Here, the application of curriculum is 50% for Islamic Boarding School curriculum and 50% for government curriculum. In other words, both curriculums are applied in a balanced way. Related to the Islamic Boarding School curriculum, it is necessary to mention further that Islamic junior high school and general junior high school and Islamic senior high school and general senior high school Darul Hijrah Islamic Boarding School Cindai Alus, are not entirely different. Students who study in Islamic junior high school and general junior high school will receive the same Islamic Boarding School curriculum. It also happens for students who study in Islamic senior high school and general senior high school.

According to Darul Hijrah Islamic Boarding School Director, it is easier to apply Islamic Boarding School curriculum than MTs or MA in implementing education at general junior high school and general senior high school level. There is no overlapping lessons between Islamic Boarding School curriculum and government curriculum in general junior high school and general senior high school. Islamic education lesson is one of many lessons offered by the government. On the contrary, there is overlapping lesson in MTs and MA between Islamic Boarding School curriculum and religion department curriculum, especially in group of Islamic religion education lesson.

The implementation of second model curriculum does not differ significantly between Islamic Boarding School curriculum and government curriculum. All students have to follow both curriculums. Even the case like at Darul Hijrah Islamic Boarding School Cindai alus, Islamic Boarding School curriculum and government curriculum is assumed as one unity. It is ‘an Islamic Boarding School curriculum’ that must be given to the students without discriminating both curriculums, by assuming that one is better than the other. This image must be created in order to the students concerning the curriculums. Both curriculum must be learned and mastered by the students for their future.

Graduate competence by using Islamic Boarding School curriculum is that the student is able to master media knowledge in Arabic and religious classical books. This competence is developed at Ibnul Amin Islamic Boarding School Pamangkik and Al Falah Islamic Boarding School Banjarbaru. While at Darul Hijrah Islamic Boarding School Cindai Alus, graduate competence by using Islamic Boarding
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School curriculum is that the student is able to master Arabic/English actively and passively, and to master religious books. Religious books in this context are not oriented to religious classic books. Islamic Boarding School curriculum is applied in order for the student to understand religious knowledge through mu’tabarāh books and profitable for society. While government curriculum is applied in order to help Islamic Boarding School output provide wider knowledge, education can be continued to a higher level and obtain jobs in all live fields. Islamic Boarding School output is expected not only become an Islamic Boarding School religion teacher with certificate they got from Islamic Boarding School.

Related to curriculum that made by Islamic Boarding School itself in South Kalimantan, there are similarities and differences among one Islamic Boarding School and another. These similarities and differences can be seen in the given lesson and book used. Then the lessons in Islamic Boarding School curriculum can be grouped into four groups, namely al Qur’an reading, writing skills, Arabic language, and religious science. A significant portion of the material is written in Arabic and the other is written in Malay, and only a small part is written in Indonesian. Al-Qur’an involves reading al-Qur’an and Tajwid. This lesson is taught in Islamic Boarding School because the position is very important, namely as the first source in Islam. The main goal in teaching Al-Qur’an in an Islamic Boarding School is that students will be able to read al-Qur’an well and correctly, stressed by three aspects: first, the ability to recognize and differentiate al-Qur’an letters well. Second, the student’s ability to pronounce words in al-Qur’an correctly, and finally, to understand reading al-Qur’an regulation.

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Therefore, Tajwid lesson is taught to the students in order to master Tajwid regulation. Besides al-Qur’an, reading and writing skills are also taught in Islamic Boarding Schools. Ability in reading and writing Arabic letters is important for students so that they are able to teach them to other people. Moreover for beginning students, both skills must be taught. The general goal of reading and writing lessons is to train students to read and write Arabic letters. At Ibnul Amin Islamic Boarding School Pamangkih, reading and writing are not taught separately, but integrate with sharaf lesson that uses Tashrifan book. Therefore, this book may not be copied, but it must be written by the student himself and read together. Writing lessons to improve the hand-writing is taught through Imla lesson, or Arabic letter writing skills without looking at the text. This is taught through Imla lesson like applied at Darul hijrah and al-Falah Islamic Boarding School. For Khat lesson Qawa'id al-Khat al-Araby is used. While for Imla is used al-Mu'jam al-Mufashshat Fi al-Imla, and Muzakkirat Durus Qawa'id al-Imla.

The other content lesson is Arabic language. This lesson has an important position and role in Islamic Boarding School because besides al-Qur’an and al-Hadist are written in Arabic, Islamic knowledge sources are mainly written in Arabic. According to Muhammad Abd al-Qadir Ahmad, the relation between Arabic
language and Islamic studies is not a new thing but it has been existing since the arrival and spreading of Islam. By studying Arabic language intensively, students are expected to use it as a medium to read, understand and appreciate al-Qur’an and Hadits texts, and Arabic language books.


The religion lesson in Islamic Boarding School is always studied by students. This lesson involves:

1. **Tauhid/aqidah.** Aqidah is something principle and fundamental in Islam. Aqidah lesson must be studied first, so it will help to structure other lessons. Therefore, aqidah lesson is a priority lesson in almost all Islamic Boarding Schools. The main purpose of teaching aqidah or tauhid is to plant a belief about Oneness of Allah and other pillars of faith to students. At the higher level, besides planting of aqidah, it is intended to give knowledge argumentation of belief in aqli and naqli argumentation. From this goal, it is expected to have mukmin personality believes and understands ar fundamental belief, so students will have strong beliefs.as well The books for teaching are 20 Attributes of Allah, Khamsah Mutun, Ushuluddin, Fath al-Majid, Kifayat al-awam, al-Syarqawi 'ala al-Hudhudi, Hasyiat al-Dasuqi 'Ala Umm al-Barahin, al-Sa'adah book, al-Jawahir al-Kalamiyah, and al-'Aqidat al-Washithiyyah.

2. **Fiqh.** Like tauhid/aqidah lesson, fiqh is also a priority in Islamic Boarding Schools, because to be a good Moslem, someone must know and do Islam regulation correctly. Through fiqh lesson, the student is expected to be able to study Islam regulation, both relations between human beings and Allah and relations among human beings, and relation between human beings and other creatures. Material of Fiqh for the beginner is about worship, muamalah for medium level, munakahat and jinayat for the highest level. In addition, for high
level or takhassus level is also given wider knowledge by studying fiqh books from various mazhab. The fiqh books used in Islamic Boarding School are composition of worship lesson, Fiqih, Syarh Sittin Masalah, Fath al-Qarib, Fath al-Mu'in, Tuhfat al-Thullab Bi Syarh Tahrir Taftih al-Lubab, Iqna, Fath al-Wahhab, al-Mahalli, al-Fiqh al-Wadhih, Bulugh al-Maram, Matan al-Ghayah Wa al-Taqrib, and Bidayat al-Mujtahid Wa Nihayat al-Muqtashid.

3. Ushul Fiqh. This lesson is given for medium and high level students. It is about fundamental and method to draw law or istinbath. So fiqh is as product, while the process is in ushul fiqh. By studying Ushul fiqh, student is expected to be able to know the process of how an Islamic law is produced, starting from problem determining, looking for the principle, determining the reasons, up to law decision. The books used are al-Mabadi al-Awwaliyyah, al-Waraqat, al-Bayan, al-Luma', Lathaif al-Iyarat, Idhah al-Qawa'id al-Fiqhiyyah, and al-Asybah Wa al-Nadzair Fi al-Furu'.

4. Akhlak/ Tasawuf. Generally, in the Islamic Boarding School education system, akhlak and simple life is necessary, not only theoretical but also practical. Akhlak is taught in order to help the students have a good personality and attitude, both relations with Allah and relations with other people and other creatures, not only akhlak but also tasawuf are given to high level students. The books used are al-Akhlaq Li al-Banin, al-Akhlaq Li al-Banat, Washaya al-Abi Li al-Abna, Ta'lim al-Muta'allim, Risalat al-Mu'awannah, Maraqqi al-'Ubudiyyah, Kifayat al-A'qsiya, Siraj al-Thalibin, Irsyad al-'Ibad, and Ihya 'Ulum al-Din.

5. Faraidh. In the first level, teaching hadits is intended to introduce simple hadits, it means only content of hadits. The material given is at a basic level with simple discussion about belief, Islam, Ihsan, and good attitude. For next level, hadits is taught more complete. The hadits books used are al-Arba'in al-Nawawiyyah, al-Azkar al-Nawawiyyah, Riadh al-Shalihin, Bulugh al-Maram, Ibanat al-Ahkam, Muzakkirat al-Hadits, Taudhih al-Ahkam Fi Syarh Bulgh al-Maram, Shahih al-Bukhari, Shahih Muslim, Sunan Abi Daud, Sunan Turmuzi, and Muwaththa'.

6. Ilmu Hadits. Teaching of Ilmu Hadits is intended to know the details of hadits, from the position as Islam law, the writing history of hadits, the quality and types, the books, ingredients, etc. the books used are Mustalah al-Hadits, Taisir Mustalah al-Hadits, Minhat al-Mughits, Raf'u al-Astār, Syarh Baiquniyyah, and Taqrīrat al-Saniyyah.

7. Tafsir. Al-Quran is Allah verses in Arabic and as guidance for human. In order to function the content of al-Quran, it is needed deep understanding for all verses. Tafsir is needed to disclosure the verses’ meaning explicitly and implicitly.
In Islamic Boarding School education, teaching of *tafsir* is intended to give an understanding of Islam overall, based on al-Quran to the students. The books used are *Muzakkirat al-Tafsir*, *Durus al-Tafsir*, *al-Tafsir al-Madrasiy*, *Shafwat al-Tafsir*, *al-Jalalain*, *Marah Labid (Tafsir Munir)*, *Tafsir Khazin*, and *Ibn Katsir*.

9. *Ilmu Tafsir/ Ulumul Quran*. The purpose of teaching this lesson is as supplement for *tafsir* material. In *tafsir*, it is studied about interpretation product by other people, but in *ilmu tafsir*, the main focus is needed science to interpret verses in al-Quran. The topics are requisite to be a *mufassir*, interpreting al-Quran norms, interpreting al-Quran method and useful sciences to know, understand and interpret al-Quran verses in Arabic. Students are expected to be able to interpret al-Quran verses, at least able to understand the method used by *mufassir* in interpreting al-Quran. The books used are *'Ilm al-Tafsir*, *Faidh al-Khabir*, *Zubdat al-Itqan*, and *al-Itqan Fi 'Ulum al-Qur'an*.


11. *Tarikh Tasyri*. The students are expected to be able to understand Islamic law in a historical perspective, the book used is *al-Tarikh al-Tasyri*.

The lessons above are taught through *al-Kutub al-Qadimah*, because the books were created more than one hundred years, and the others call it as *al-Kutub al-shafra* or ‘yellow book’, 38 because the books are printed on yellow papers. Another character of used books in Islamic Boarding School is Arabic without vowel signs. It is a part of learning, so one parameter of learning success is student success in finding the vowel sign correctly. 39 Wider implication is that students are not only able to read yellow books with classical Islam science content but also contemporary books.

While, Azyumardi Azra in his book *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru* states that yellow books is as religious books in Arabic, Malay or Javaness or local languages in Indonesia by using Arabic letters written by Middle East and Indonesian Islamic teacher (*Ulama*). 40 This statement is reasonable because the books taught to Moslem society and in Islamic Boarding Schools are written by Indonesian/local Islamic teachers in Arabic/Malay. In South Kalimantan, *Sabila Muhtadin* was written by syekh Muhammad arsyad al-Banjari, *Tangga Ibadah* by H. M. Zuhdi Pamangkih, *Is'af al-Khaid* by K.H. Syukri Unus, and *Pelajaran Tajwid* by K.H. Kasyful Anwar Martapura.

The teaching method used is memorization. Azyumadi Azra states that science transmission in Islamic Boarding School environment is much more by planting the science than developing science. This fact is related to two functions of Islamic
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Boarding School, namely, for transmitting and transferring sciences, and for maintaining Islamic tradition.41

By studying classical Islamic books and books written by Middle Eastern and Indonesian Islamic teachers, it is expected that there is inheriting Islamic science in Islamic Boarding School and the maintenance. Islamic Boarding School can produce tafaqquh fi al-din students and Islamic teachers in society.

Government curriculum, both religion department and national education department, is adapted with an education level in an Islamic Boarding School. For example, in MTs is taught al-Quran-Hadits, Aqidah-Akhlak, Fiqh, history of Islam, Arabic language, Indonesian language, civil education, nature science, social science, art, physical education, information technology and communication.42 In Junior high school these lessons are also taught, but al-Quran-Hadits, Aqidah-Akhlak, Fiqh, history of Islam, Arabic language are gather in one lesson, it is religion education.43 Therefore, the fundamental differences between MTs and SMP is only in religious education, but the others are similar. Therefore, developed competence both institutions is not differed as written in content standard and graduate competence standard Regulation of Minister of National Education Number 22 Year 2006.44

To see several samples of competences, for example MTs/SMP graduates apply their religion adjusting with teenager development level. This competence can be developed through religion lessons. Obeying social norms in wider environment, this competence can be developed through social science lessons. Respecting various religions, cultures, tribes, races and socio-economic groups in national scale, and applying togetherness values in society life for unity in unitary state of Republic Indonesia can be developed through civil education. Appreciating Indonesian art and culture can be developed through art lessons. Applying clean, health, and save life, using free time can be developed through physical education. Another graduate competence MTs/ SMP is students mastering needed knowledge to follow medium education.45 This means the graduates are expected to continue to higher education.

For MA/ SMA, the lessons given are principally similar with MTs/ SMP. However, in MA/ SMA, social science is divided into History, Geography, Economics, and Sociology, while natural science is divided into Physics, Biology, and Chemistry. Several sample of competences, for example MA/ SMA, graduate apply their religion adjusting with teenager development level. This competence can be developed through religion lesson.46 showing the ability in logical, critical, creative and innovative thinking in taking decision. This competence can be developed through math lesson. Participating in society life and nation democratically in unitary state of Republic Indonesia can be developed through civil education. Showing the ability in speaking, listening, writing and reading in English and Indonesian can be developed through language education (English/Indonesian). Graduate can master needed knowledge to continue to university.47 So, MA/ SMA graduate is not prepared for work world as like vocational high school (SMK).48
For Islamic Boarding School that includes 9 years of a basic education program, the program competence principally is similar with graduate competence of MTs/SMP because teaching and learning materials used basically is similar.49 The lessons given are Indonesian, Math, Nature Science, Civil Education, Social Science, and English or Foreign Language.50

Related to Packet C Program similar with MA/ SMA, graduate competence involves academic-based competence and skill based competence suitable with regency potency, and necessity.

Curriculum that includes academic based competence is established by Directorate of Religious Education and Islamic Boarding School, and the Directorate of Society Education. This curriculum involves several lessons such as Islamic Religion Education, Indonesian Language, Math, Physics, Biology, Economics, Geography, History, English, Civil Education, Accountancy, and Physical Education. While curriculum that includes skill based-competence as a local content curriculum, is established by Regency/ City Religion Department Office and National Education Services. The lessons given in this curriculum are named Practical Functional Skill.51

At Ibnul Amin Islamic Boarding School Pamangkhi, the local content developed are computer skills. This content is given as a skill for students in fulfilling work demands.

Various curriculum models are applied in Islamic Boarding School in south Kalimantan. This means that Islamic Boarding Schools in this region are flexible in their curriculum policy. One side is consistent with essential characteristic as religious education institution that used Islamic Boarding School curriculum, and the other side is trying to fulfill the demand by taking the government curriculum. It shows how Islamic Boarding School blends the curriculums.

By entering the government curriculum, both the Religion Department and National Education Department, in Islamic Boarding School education system, without loosing the essential characteristics as a religious education institute, this means that proven sciences have a special position in the Islamic boarding school world. The sciences are nature science, social science, math, economics, geography, history, information technology and communication, English, etc. according to Abdurrahman Mas’ud, both sciences, they are religion and non-religion is completing each other. Religious science develops first and gives sign that human and civilization must be based on strong religion and belief before another sciences influence him.52 It is admitted that a lack of general science development in Islamic Boarding School is based on understanding that studying religion science is compulsory for everyone, while general science is studied by only a select few.53

The understanding above is changing now; students in Islamic Boarding Schools are educated not only tafaqquh fi al-din as a core, but also prepared to face global challenges. Besides, by entering the government curriculum in Islamic Boarding School education, students can receive the same certificate with a formal institution outside of an Islamic Boarding School. As civil effect that rises from this condition,
an Islamic Boarding School graduate has the same rights and opportunities with graduate from general schools. They can continue their study to high level and have right to get a job. It is expected that an Islamic Boarding School graduate can master religious science and general science, and has wider knowledge and ready to compete in the work world, and in facing global challenges. It is like Azyumardi Azra’s statement that an Islamic Boarding School curriculum is ideal because of the use of the Religion Department and the National Education Department curriculums.

Related to the existence of formal education like madrasah and schools in Islamic Boarding School education world, Mastuhu states:

… lahirnya jenis pendidikan formal: madrasah dan sekolah umum tersebut adalah untuk memenuhi ketentuan pembangunan dan kemajuan ilmu dan teknologi atau dengan kata lain untuk memenuhi tantangan zaman ini. Kedua jenis pendidikan ini ternyata menjadi jembatan bagi pesantren yang menghubungkannya dengan sistem pendidikan nasional, dan sebaliknya kedua jenis pendidikan tersebut juga mendapat penye which dari jenis pendidikan non formal, yaitu “pesantren”, terutama mengenai moral yang tidak dapat dididikkan secara formal di madrasah dan sekolah umum tersebut. Dengan demikian terjadi simbiosis mutualis kurikulum antara ketiga jenis pendidikan tersebut: “pesantren”, madrasah, dan sekolah umum.

It is clear that the importance of an Islamic Boarding School education curriculum exists on one side and government curriculum on the other side. Both are competing with each other to produce an Islamic boarding school education with worldly results. In this case, Akhmad Farji states that Islam teaches moslems to notice worldly life and the hereafter. Worldly life is seen from the aqidah dimension on one side of syariah, beside the hereafter life. Both can not be separated, unity and connecting each other.

If connected with philosophy that influences the educational world such as establishing and determining curriculum, so science inherits the model in the Islamic Boarding School dictating the same view with fundamentals of essentialism curriculum pioneered by Plato. As Muhammad Noor Syam wrote, for this ideology, Education is cultural conservation. This means that education functions as a culture maintainer. Therefore, this ideology wants to return to old culture, cultural heritage that proves its kindness for human life. Old culture is former civilization, but the most they believe is civilization since renaissance epoch about 11, 12, 13 and 14 century. In Islamic Boarding School context, as book that taught in this institution as history of Islam product then as like Ihya Ulumiddin book by al-Gazali (505 H/ 1111 C), Taqrib book by Abu Syuja’ (d.593H/ 1196 C), al-Arba’in al-Nawawiyyah book dan al-Azkar al-Nawawiyyah by Abu Zakaria al-Nawawi (d.676H/ 1277 C), Fath al-Wahhab book by Zakaryya al-Anshari (d.926H/ 1520 C), al-Iqna’ book by Muhammad al-Syarbaiini (d.977H/ 1569 C). An attitude that hopes to return to the past, and maintain the
existing culture is perennialism and essentialism, according to Muhaimin terms, and it is a regressive and conservative attitude of Islamic Boarding School curriculum.\textsuperscript{61}

Then, essentialism based the curriculum on a rich, and systematic curriculum guided by a given target that cannot be decreased as one unity of knowledge, skills, and attitude. The curriculum also stresses on correct mastering in curriculum content or material. The function of the teacher is the medium between the given material and the students as recipients,\textsuperscript{62} while the main function of school is building a place for students to study science.\textsuperscript{63} In this context, an Islamic Boarding School can function as a science reference for students and at the same time, students are asked to be able to master correctly curriculum content or material that is established and taught step by step, starting from the lowest to the highest level, from the simplest problem to the most complex.

Muhaimin in his book \textit{Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi}, sees another model emerge from an Islamic education curriculum (Islamic Boarding School).\textsuperscript{64} According to him, that model tries to understand the tenet and fundamental values in al-Quran and al-Sunnah through the help of classical Islam, but does not try to notice socio-historical situation in which they live. The result of Islamic teacher thought is assumed absolute without considering historical aspects. Ideal Moslem society is a Moslem society classical epoch where all religious problems are studied by Islamic teachers. The mindset is always based on \textit{ijtihad} results of former Islamic teachers in solving various matters. Yellow book is a main reference, and must use \textit{mazhab} or Islamic thought that was formed centuries ago. Because of that situation, this model can be mentioned as a traditional \textit{Mazhabi}. This is one disadvantage that is affected by the yellow book. When that book is not read and studied critically, the teaching tends to stress mastering aspects by students on other people’s conclusion, not on the thinking process to find their conclusion or to prove it themselves. In this context, it is needed to increase the learning of Islamic Boarding School with \textit{muzzakarah} or the \textit{bahtsul-masail} method.

If we noticed the lessons that are taught in an Islamic Boarding School, it is clear that there is separation between one lesson and another, for example between \textit{nahwu} and \textit{sharaf}, although in the same cluster namely an Arabic lesson. There is also separation between ta'wil and fiqih, in the same cluster Islam religion lesson, it happens to other lessons. In curriculum organization, it is called subject matter curriculum\textsuperscript{66} or isolated subject.\textsuperscript{67} Nana Sudjana states that subject matter curriculum is content education in given lessons to students separately one another, although there is correlation content between one lesson and others. In unExtreme form, the presentation may correlate among the lessons. Therefore, one lesson can contribute to another lesson in order to receive a better understanding, even though the main purpose of this curriculum organization is to develop student capacity to master facts, concepts, principles, that exist in the lesson. The important thing in this curriculum is the receiving process and memorizing presented lessons.\textsuperscript{68}
Nana Sudjana states further that the characteristics of a subject matter curriculum are:
1. Lesson is classified and organized as suitable with scientific field/scientific knowledge.
2. Stressing in subject matter in presenting lesson content and technique in explaining, for example starting from the simplest to the most complex.

The application of subject matter curriculum in education world raises some critics. At least there are several critics as weakness as like stated by Nana Sudjana. First, separated teaching program will lose unity of knowledge that effect there is no positive response on students and cause disintegration in students personality. Second, carelessness students’ will and talent, because of curriculum establishing directed to master the lessons. Third, the curriculum is not efficient, so teaching and learning process does not stimulate the students. Fourth, failure in developing habit for practical thinking, because this curriculum gives stressing on mastering the conclusion of other people thought, not process mastering that let students to conclude and prove it themselves.69 Even though this curriculum model is still defended in Islamic Boarding Schools in south Kalimantan, while decreasing the existing weaknesses. Because of several excess that they have, as mentioned by B. Suryo Subroto70 i.e: (1) lesson material is presented systematically and logically; (2) this curriculum organization is simple and easy to establish, easy to add or lessened quantity of needed lessons; (3) assessing is easier because materials are determined by given books; and (4) this curriculum facilitates the teacher in teaching. Experienced teacher and mastering all lesson materials is only doing what has been done before.

D. Closure

The developed curriculum model shows an open view from an Islamic boarding school education system in South Kalimantan, Indonesia. In this context, the Islamic Boarding Schools not only apply their own curriculum, but also apply the government curriculum through formal education institutes like madrasah or school, or through equivalent education programs. This condition causes Islamic Boarding Schools implement two curriculums. Firstly, the curriculum in the Islamic Boarding School is separated from government curriculum like used at Ibnul Amin Islamic Boarding School Pamangkih and Al falah Islamic Boarding School Banjarbaru. Secondly, curriculum in the Islamic Boarding School is integrated with the government curriculum both religion department and national education department like used at Darul Hijrah Islamic Boarding School Cindai Alus. There is an advantage and interaction among Islamic Boarding School, madrasah, school, and equivalent education programs. The existance of madrasah and school, and equivalent education program in Islamic Boarding School education system acts as a bridge for the Islamic Boarding School to connect with the national education system. Therefore, orientation of Islamic Boarding School education curriculum presently is not only to master religious science, like tauhid/ akidah, figh, and akhlak/ tasawuf, but also proven
science. At the same time, the curriculum created by the Islamic Boarding School shows some changes from time to time according to the needs demand. The change is to perfect the Islamic Boarding School curriculum itself.

Endnotes:

1For further information, see Zamaksyari Dhoifer, Tradisi Pesantren Studi tentang Pandangan Hidup Kiyai, (Jakarta: LP3ES, 1982), p. 34; Direktorat Pembinaan Perguruan Agama Islam Ditjen Pembinaan Kelembagaan Agama Islam, Pola Pengembangan Pondok Pesantren, (Jakarta: MORA RI, 2001), p 11

2Study about linkage of Islamic boarding school, see for example Suwito and Mahbub, Jaringan Intelektual Kyai Pesantren di Jawa-Madura Abad XX (Laporan Hasil Penelitian Kompetitif), (Jakarta: MORA RI, 2000), p. 4. In this report it is stated that Zamaksyari Dhoifer mapped the Islamic boarding schools in Java from the 19th century and the 20th century and showed 40 its centering where East Java becomes the biggest holder, followed by Sentral Java and West Java.

3This province administratiffly located at the South of Kalimantan archipelago. For further information, see Bidang Integrasi Pengolahan dan Diseminasi Statistik, Peta Wilayah Administrasi Provinsi Kalimantan Selatan, (Banjarmasin: Badan Pusat Statistik Provinsi Kalimantan Selatan, 2007), p. 3.

4Muhrin Badri, Profil Pesantren di Kalimantan Selatan, (Banjarmasin: the Committee of Seminar on Islamic Education Profile in South Kalimantan, 1986), p. 3


7Humaidy, Panduk Darussalam dalam Lintasan Sejarah, Jurnal Kebudayaan Kandil, (Banjarmasin, LK-3, 2003), p. 68

8Azyumardi Azra, Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII, (Jakarta: Mizan, 1995), 3 rd publication, p. 251

9Other regions were also stated such as North Sumatera, West Sumatera, Banten,.. Jakarta, West Java, Sentral Java, Yogyakarta, East Java, West Nusa Tenggara, South Sulawesi and Sentral Sulawesi. See Laporan Pemetaan Pondok Pesantren, (Jakarta: Direktorat Pendidikan Keagamaan dan Pondok Pesantren Direktorat Jenderal Kelembagaan Agama Islam MORA RI, 2003) p. iv


12Syahadah is a term often used at Islamic boarding school as a proof that santri (student) has completed his study. The status of the syahadah is the same with the certificate at the formal education out side of Islamic boarding school.

13Nana Sudjana, Pembinaan dan Pengembangan Kurikulum di Sekolah, p. 4.


16In the law of National Education System No. 2 / 1989, Islamic school such as MI (Elementary School), MTs (Junior High School), and MA (Senior High School) is regarded as secular school based on Islam and the curriculum of Islamic school (madrasah) is the same with the curriculum of the secular school, plus 7 Islamic religious subjects. However, in the law of National Education System No. 20 / 2003, Islamic school (madrasah) such as MI, MTs, MA, and MA vocational is regarded as secular education and vocational education. See *Undang Undang Nomor 20 Tahun 2003*, (Jakarta: Departemen Pendidikan Nenasional Republik Indonesia, 2003), p. 14-15; and Husni Rahim, *Madrasah dalam Politik Pendidikan di Indonesia*, (Jakarta: Logos, 2005), p. 20-24.

17To look for further see the MOU between the Ministry of National Education and the Ministry of the Religious Affairs the Republic of Indonesia No. IU/KB/2000 and No. MA/86/2000 about the Salafiyah Pesantren as the model of Nine Year Basic Education.

18To look for further see the MOU between the Ministry of National Education and the Ministry of the Religious Affairs the Republic of Indonesia No.: 19/E/MS/2007 and No.: 2 / 2007 about the conducting the programme of Outside School Education at the Religious institution.


20Interview with Drs. H. Syahrudi Ramli, the Director of Pondok Pesantren Darul Hijrah Cindai Alus on Saturday, July 5, 2008 at 10.00 am Cindai Alus Martapura.

21Interview with Drs. Asnawari, the Head of Education/ Instruction Division at Pondok Pesantren Darul Hijrah Cindai Alus on June 30, 2007.

22Interview with Drs. K.H. Hasbullah Bakry, the Director of Pondok Pesantren Al Falah for Girls on Tuesday, 1 July 2008 at 17.30 pm in Banjarbaru.


25The skill of reading and writing at the very basic level taught through the subject matter al-Hijäîyyah wa al-Kitâbah usually transformed at the degree of Diniyah Awaliyah such as at Pondok Pesantren Darussalam Martapura Banjar Regency using Kutub al-Hijâiyyah and Kutub al-Kitâbah written by M. Zaini Umar. See *Daftar Pelajaran Pondok Pesantren Darussalam Martapura*.


27Sharaf (Morfology) is defined as the science comprehending the structural change of word through the change of vocal (harakah), the adding of letter, and the exchange of letter to become another word. See Abdurrahman ibn Abî Bakr Jalâl al-Din al-Suyûthi, *al-Iqtirah*, Book 1, (Mesir: Dar al-Ma‘arif, 1988), p. 85

28For al-Suyûthi, *Nahw* is the collection of scientific theory that raise the structure of the sentence element and the meaning formed from such structure which is able to be applied and analoged to all of sentences in Arabic so that it could be used communicatively. See further al-Suyûthi, *al-Iqtirah*, Book 1, p. 28

31 See Muhammad Abdussalam, al-Tarbiyah al-Islâmiyyah al-Ushûl wa al-Tathbiqât, p. 91-92;
33 Akhlaq in Islam takes special place. Allah him self praise the Prophet Muhammad p.u.h in the holy Qur’an because of al-akhlaq al-karimah that he had (Q.S. al-Qalam / 68 verse 4, so it is not surprise that the ulama such Ibnul Qayyim declares: “Religion is akhlaq. Whose akhlaq becomes better, the comprehension of his religion must be better”. See Sâ’id Ismâ’il ‘Alîy, Nasy’ah al-Tarbiyah al-Islâmiyyah, (Mesir: Âlim al-Kutub, 1978), p. 173. In the contexxt of akhlaq education, such kind of education considered as the soul as well as the main goal of Islamic education. See Muhammad ‘Athiyyah al-Abrâsyi al-Tarbiyah al-Islâmiyyah Wa Falâsafatuhâ, (Beirut: Mu’assasah al-Risâlah, 1993), p. 224, and Muhammad Munîr Mursy, al-Tarbiyah al-Islâmiyyah Ushûluhâ Wa Tathawwuruhâ Fî al-Bilâd al-‘Arabiyyah, (Mesir: ’Âlim al-Kutub, 1977), p. 18
35 Some of experts in hadits argue that hadits is science that comprehends principles that help us acknowledge the condition of sanad and matan of the hadits. See Amr ‘Abd al-Mun‘im Sulaim, Taisîr Ulûm al-Hadîts li al-Mubtadiîn, (Tanta: Dar al-Dhiyâ, 2000), p. 10
37 Tarihık (Islamic History) is science discussing about events happening in the community since the first coming of Islam, or even the history about the time around the birthday of the Prophet Muhammad p.u.h. up to the present. See also Abuddin Nata, Suwito, Masykuri Abdillah, dan Armai Arief, Integrasi Ilmu Agama dan Ilmu Umum, (Jakarta: Grafindo Persada, 2005), p. 44.
38 According to Azyumardi Azra, Yellow Book somehow has occurred in Indonesia since the 17 AD century when the Jawi students learned in Haramain and returned back to Indonesia, and the strongest momentum of creating the yellow book tradition happened in the 19 century, when the Islamic boarding school and surau developed and considered as traditional Islamic education in many archipelago in Indonesia. See Azyumardi Azra, Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru, (Jakarta: Logos, 2000), p. 112 & 114.
41 Azyumardi Azra, Esei-esei Intelektual Muslim dan Pendidikan Islam, p. 89. On this page Azyumardi Azra states three functions of Islamic boarding school; firts, transmission of Islamic knowledge; second, maintenance of Islamic tradition; and third, reproduction of ulama.

See the Regulation of the Ministry of National Education of the Republic of Indonesia No. 22 Year 2006 about Content Standard of Education at the Elementary and Secondary Units. Decided on 23 May 2006.

To look for further the competence of the graduates of MTs./ SMP ini, see Departemen Pendidikan Nasional, *Standar Isi dan Standar Kompetensi Lulusan*, (Jakarta, PT. Binatama Raya, 2006), pp. 56-57. Compare with the competence of the outputs of MTs. Stated in Direktorat Jenderal Kelembagaan Agama Islam Direktorat Mapenda, *Pedoman Umum Pendidikan Agama Islam*, (Jakarta: Departemen Agama, 2003), p. 11. Here it is not mentioned that the students master the knowledge needed for the secondary education. Therefore the last competence developed by the government has more progress in the context of motivating the students to gain a better or higher education.

Religion lesson or Islamic Education subjects for Madrasah Aliyah consists of: al-Qur’an– Hadits, Aqidah-Akhlaq Faiith-Ethics), Fiqih (Law), Sejarah Kebudayaan Islam (Islamic Culture History), and Bahasa Arab (Arabia).

To know further about the competence of the graduates of MA/ SMA, see Departemen Pendidikan Nasional, *Standar Isi dan Standar Kompetensi Lulusan*, p. 57-58.

One of the competence of the SMK output is mastering the competence of skill programme and entrepreneurship either for fulfilling the need of certain work/job or for joining tertiary education in accordance with his vocation. See Departemen Pendidikan Nasional, *Standar Isi dan Standar Kompetensi Lulusan*, p. 59.


Wap. Detik.com. reported by Muhammad Atqa, on Tuesday, 13/12/2005


Dede Rosyada in his book *Paradigma Pendidikan Demokratis Sebuah Model Pelibatan Masyarakat dalam Penyelenggaraan Pendidikan*, mentions that at least there are five philosophy schools influencing education in this world: perennialism, idealism, realism, experimentalism, and existensialism. Then he quotes Glenys G. Unruh and Adolph Unruh who emphasize four philosophy schools, namely: perennialism, essensialism, progressifism, and reconstructionism, see p. 36 and 37.


H.B. Hamdani, *Filsafat Pendidikan*, p. 120.


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