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Transformation of Curriculum Development Based on Nationality-Oriented

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TRANSFORMATION OF CURRICULUM DEVELOPMENT BASED ON NATIONALITY-ORIENTED

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Abstract

The transformation and development of educational institutions in Indonesia also require pesantren to make improvements while maintaining their distinctiveness. Demands for development on the one hand and religious problems on the other are two threats and challenges for pesantren. The response to the two threats is anticipated by the pesantren with the development of a distinctive curriculum that distinguishes it from other institutions. This article discusses the process of developing curriculum insight nationality-oriented in pesantren, both in terms of patterns of development, the foundation of development, and conception of development. It is then becoming the key to the success of the pesantren in instilling nationalism in santri.

Keywords: Curriculum Development, Nationality-Oriented, Foundation, Pesantren



A. Introduction

In the last few decades the development of pesantren shows a different dynamic between one pesantren and another. These dynamics require pesantren to make changes while maintaining a tradition that is his trademark, and pesantren that do not make changes except only to maintain what they consider important and do not turn off the main mission of the pesantren. For pesantren that do accommodation and concessions to keep up with the development and needs of the community, sometimes make their own patterns that are also different from the others, be it public education institutions or pesantren that maintain their distinctive features or are improvised. This kind of pesantren is a boarding school whose curriculum is based on thinking about the needs of santri and the surrounding community. The new changes and patterns that were born based on the pesantren's improvisation were not unique at all, uprooting the pesantren with the new pattern from its historical roots. The pesantren still adheres to the general principles of pesantren such as the transfer of religious knowledge (*tafaqquh fi al-din*) and Islamic values, social control, and social engineering.

Pesantren as Islamic education institutions in Indonesia have survived in various times, have demonstrated their ability to produce cadres of scholars and have contributed to the intellectual life of the nation. At a time pesantren play a role as a sub-culture for people's lives in general, but must be given other restrictions on that role. It is true that pesantren have sub-cultural attributes, but they are not part of any culture for anything (Wahid, 2001:12). If you see pesantren as institutions and educational systems, then pesantren can be categorized as a sub-culture of the santri community, as well as aspects of pesantren as a traditional Islamic school of thought, here pesantren is seen as a personification of Islamic accommodating to local culture. Anwar (2003:79) explained that the dynamics of the rapid development of science and technology has caused Islamic boarding schools to transform based on their own patterns that are different from formal educational institutions which follow the

standard reference of policy authority holders. Efforts to follow the pattern of development and guidance of the era, carried out on all aspects, ranging from learning, methods, classical systems, spatial planning, administrative systems, and including the curriculum. The curriculum used in pesantren is not the same as the curriculum applied to formal education institutions, not even the same as one pesantren with other pesantren.

The dynamics of the development and direction of the pesantren curriculum, for now, seem to answer what is the main problem of the government in the field of education. The fundamental problem regarding national character education and nationalism which is currently a scourge and fundamental problems of education as if answered in the pesantren education system which previously seemed to be a subordinate, stagnant, second choice, traditional educational institution and other impressions that impressed pesantren graduates was traditional, old-fashioned, and so on.

The dynamics of the rapid development of science and technology has caused Islamic boarding schools to transform based on their own patterns that are different from formal educational institutions that follow the standard reference of policy authority holders. Efforts to follow the pattern of development and guidance of the era, carried out on all aspects, ranging from learning, methods, classical systems, spatial planning, administrative systems, and including the curriculum. In the context of education, the curriculum is defined as a circle of instruction, namely a circle of teaching with teachers and students involved in it.

In carrying out its function as an educational institution, like other educational institutions, Islamic boarding schools also need a plan that leads to the formation and achievement of desired goals. Abdurrahman Wahid viewed the curriculum that had developed at the pesantren during this time to show a permanent pattern. The pattern can be summarized in the points that; 1) the pesantren curriculum is intended to print "ulama" in the future; 2) the basic structure of the pesantren curriculum is in the form of learning religious knowledge, which starts from the basic level to the level of higher education, both junior or senior students. The form of



teaching is carried out in the form of *ta'lim* and *ta'dib* which are carried out both personally and collectively by the *kiyai* or the teacher in the *pesantren*; and 3) the *pesantren* curriculum tends to be eclectic and not rigid as the curriculum in general, in the sense that every *santri* has the opportunity to compile his own curriculum fully or partially according to his needs and abilities, even in *pesantren* which have an educational system in the form of schools. Thus, the *pesantren* curriculum is directed at achieving independence or self-directed learning (Wahid, 2001:13).

The phenomenon of Islamic boarding school curriculum development that is in harmony with what is needed by the industrial world and the development of the times with spiritual aspects makes Islamic boarding schools as educational institutions that should be used as an example in curriculum development. The dynamics of the development of science and technology also contribute to the development of various factors that cause a person to become involved in religious radicalism as a problem in the delivery of education. In addition to the lack of religious understanding and the continued impact of incomplete reading, the drivers of radicalization find great opportunities by manipulating emotions and religious sentiments to encourage radicalism especially among adolescents (Widyaningsih, Sumiyem, & Kuntarto, 2017:54).

This problem, on the other hand, does not infect *pesantren* as educational institutions which in the educational process harmonize general knowledge and religious knowledge. The dynamics of the development and direction of the *pesantren* curriculum seem to answer what is the government's main problem in the field of education. The fundamental problem regarding national character education and nationalism which is currently a scourge and fundamental problems of education as if answered in the *pesantren* education system which previously seemed to be a subordinate, stagnant, second choice, traditional educational institution and other impressions that impressed *pesantren* graduates were people traditional, old-fashioned, and so on.



For the pesantren community, Islam has become the main focus of the loyalty of its followers, on the one hand, it has developed an awareness of historical experience that colonialism and imperialism must be opposed and fought so that in this dimension the doctrine of jihad resolution was initiated by KH. Hasyim Asy'ari. However, the problem, for now, the main focus can also be embers in chaff which can explode and burn nationality at any time. In fact, the integration of the nation in the frame of the nation-state has been faced with disintegrative factors that occur due to heliocentric problems.

The fundamental problem turned out to not touch the roots of Islam that seemed traditional like pesantren. Pesantren persist in the discourse and actions of nationality as part of the faith (*hubb al-wathan min al-iman*). Preliminary research shows that the pesantren which became the locus in this study succeeded in internalizing the santri with a spirit of nationalism. This is evident in the sense of love for the homeland. This shows that the pesantren and the pattern of curriculum development in it are unique and distinctive phenomena, especially when associated with the struggle for the survival of the nation. The role of the pesantren in determining the fate of the nation can be seen from the struggle of pesantren against invaders during the Dutch colonial period. Similarly, during the Japanese occupation, history again witnessed the heroism of the kyai and santri to launch a rebellion to expel the Japanese. The spirit of the pesantren was also needed at the time of independence regarding matters of state defense. Based on this, then to understand the existing condition, this study focused on the focus of research on how is the form of Islamic boarding school curriculum development based on nationality-oriented? what foundation of curriculum development based on nationality? and how is the concept of developing a pesantren curriculum based on nationality-oriented?.

B. Method

The research on the transformation of curriculum development insight nationality-oriented use qualitative approach to observe, ask, trace,



understand, and abstract. Data collected in this study uses natural settings as direct data sources. Thus, through this research, it is expected to be able to find and describe data as a whole and in its entirety regarding the pattern of the curriculum development based on national-minded in the pesantren Nurul Jadid and Darul Lughah Wal Karomah. This research is a type of case study (case study) which in this case the researcher seeks to investigate phenomena in real-life contexts by utilizing the multiple sources that exist in human life. Yin (2003: 13) to obtain the desired data, the researcher is collecting the data uses; 1) the technique of participant observation, 2) independent interview technique, and 3) documentation techniques. In this study, the data analysis technique used was qualitative data analysis of Miles and Huberman. The process of data analysis will begin with an analysis of individual case data followed by an analysis of cross-site data (cross-site analysis), which is intended as a process of comparing the findings obtained from each site while integrating two sites. At the individual case analysis stage, the researcher conducts data reduction, data display, and verification carried out both during the data collection process and after data collection. While in order to check the validity of the data, researchers used triangulation techniques.

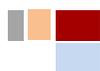
C. Finding and Discussion

1. Design of Curriculum Development Based on Nationality-Oriented in Pesantren Nurul Jadid and Darul Lughah Wal Karomah

In education, it is hoped that awareness of the implementation of positive values will arise and avoid negative values. Likewise with the values and insights of nationalism which is currently a major problem in education.

a. Internalization through the implementation of three pillars (trilogy) and five awareness of santri

The internalization of the pesantren's values through the santri's trilogy and consciousness is clearly intended to expose the santri to the behavior imprinted in the santri's soul so that it is not merely a slogan.



The idea of the trilogy and the five awareness of santri is a vision of struggle in the framework of perfecting the missionary mission of the Prophet for the sake of the realization of a society capable of giving mercy to the surrounding community.

The whole life of the pesantren is imprinted on values inspired by the atmosphere that can be concluded in the Santri Trilogy which includes: paying attention to obligations *fardain*, introspection by leaving great sins, morality to God and beings. As well as the five awareness of santri (*al-wa'iyat al-khamsah*) which includes: religious awareness, knowledge of knowledge, awareness of society, awareness of nation and state, and awareness of the organization. Razak (2016:56) these values become the foundation and driving force for all activities in the pesantren and become the starting point and self-image of the santri both in the process of forming their identity when they are still attending, to play an active role in building the community.

This concept cannot be separated or reversed because; first, national consciousness is very closely related to state consciousness. That is, the establishment of a country will never be recognized by other countries if there is no nation or people in that country. And even though the people are there, but if they do not recognize the existence of the state, then the existence of the country will feel bland. Second, awareness of the state is also very closely related to national consciousness. This means that a nation will tend to be disorderly, insecure and not prosperous if there is no country responsible for protecting and seeking the fulfillment of the needs of its people.

In the internalization stage through the santri's trilogy and consciousness, it is associated with the pattern of fostering students in which there are three phases that represent the occurrence of internalization, as follows:

- 1) Transformation stage: This stage is a process where educators inform the good and the bad. At this stage, verbal communication occurs between the teacher and the student.
- 2) Stage of value transactions: a stage of value education in two directions or reciprocal interactions.



- 3) Tran internalization stage: this stage is deeper than the transaction stage. At this stage, not only verbal communication will be used but also mental attitudes and personality studies. So this stage of personality is active (Muhaimin, 1996:9).

Thus, national character education reflected in the trilogy and pancakes awareness activities of the santri which is not only carried out in pesantren activities but also carried out in the school environment. Later, the school is able to launch a two-dimensional report card that is capable of loading academic values and self-development of children's talents and interests. Thus, teachers, clerics, clerics, and all boarding school administrators function as talent scoutings who try to form a superior plenary.

b. Integration in commemoration of national and Islamic holidays

Among the embodiments of the pesantren curriculum which are nationally minded are participating in important days. The activity aims to create and print human beings with the soul of love for the homeland and develop the potential that exists in the santri. The forms of involvement in the commemoration of national and Islamic holidays are carried out with a variety of activities ranging from the implementation of ceremonies, holding various competitions, and holding seminars. The ceremonial activities in commemoration of Indonesian holidays are one of the activities that are directed towards achieving national insight for Nurul Jadid Islamic Boarding School students. All santri when they arrive on national holidays take part in ceremonies as well as ceremonies outside the pesantren. The understanding of santri towards national insight can also be seen from the participation of santri in participating in the flag ceremony which aims to respect and appreciate the services of heroes who have struggled to liberate the Indonesian nation.

In addition to organizing competitions and ceremonies, pesantren also holds various seminars with resource persons brought in from ministers whose positions have continuity with important ongoing days. Just as during the 2018 santri day celebration yesterday, the pesantren held a seminar with

speakers from the minister of maritime affairs and fisheries. One of the goals to be achieved in the seminar is to be a motivational tool for santri. To achieve a goal, you must first have a desire, as in the national insight curriculum there are three things that must be considered, namely nationalism, nationalism, and national spirit, for which the seminar is an effort that is carried out as an initial step in the implementation of the effort to cultivate a sense of nationality which will then turn to the understanding of nationality until the final has a national spirit. The national spirit is needed by santri as the next generation of the nation's relay.

c. Habit through organizational activities

Organizing activities at the pesantren Nurul Jadid and the pesantren Darul Lughah Wal Karomah became one of the consciousnesses required for the santri of the two pesantren to become plenary people to occupy a significant position. Santri who is in it must be active in the organization, based on the assumptions that the organization with various objectives will be easily achieved. Organizations in the pesantren Nurul Jadid and Darul Lughah Wal Karomah are not something new and even various types of organizations grow and develop well in them. This organization is also a forum for the various implementation of national-minded activities.

In the organization of things that are explained not only some knowledge but experience and accepting every difference that is created, shoulder to shoulder in every job. This can be used as a small picture of a small process of interaction within the nation.

d. Integration of formal and non-formal education

Based on the results of the study it was found that in its transformation, the development of a national-minded curriculum in pesantren was carried out by integrating formal education with non-formal education. Integration is a mixture to become a whole and rounded entity (Departemen Pendidikan Nasional, 2008:103).



The results of the study show that the pesantren education system has reconstructed an understanding of its teachings to remain relevant and enduring. Islamic boarding schools have also succeeded in integrating the roots of tradition and modernity and are creative in managing themselves. In response to these demands pesantren improvised and innovated without changing the character and traditional characteristics of pesantren. Ideas and efforts to realize integrated national education policies by eliminating the dualism of the education system that had emerged since the beginning of independence when the government prepared a draft national education policy in the form of legislation education system.

In fact, in further developments, within the framework of integration and facing the challenges of modernity, pesantren presents itself (non-formal education) in the formal education curriculum. The form of its integration is carried out with the obligation for formal education institutions in it with early education held on page the day before teaching and learning activities for formal education begin.

e. Material and Learning Methods which are Genealogically protected from counter-nationalistic narrative thinking

Internalizing a nationalist attitude in learning unites in the relationship between teacher and student, where the teacher tries to be a good example for students and students are accustomed to doing positive activities in accordance with the nationalist attitude that the National Insight teacher wants to instill. And the learning process carried out between teachers and students is marked by apperception, namely singing national anthem like Indonesia Raya. This meant that the love of his homeland, starting from loving the Indonesian national anthem, and the teacher giving questions to students about the material to find out the readiness of students in learning, core activities include exploration, elaboration, and confirmation. Exploration by delivering basic material by the teacher, elaboration by giving individual or group assignments to



students and confirmation by giving students the opportunity to ask questions about material that has not been understood, while closing activities are marked by concluding learning material.

Multicultural education in the context of pesantren, multicultural education actually has become a basic education that is not only taught informal teaching in the classroom. But it is also done in the daily lives of santri. Formal education of tolerance is manifested in the form of teaching Indonesian-language material/citizenship that has been curated. The teaching system in a modern cottage dominated by foreign languages (Arabic and English) as an introduction, does not diminish the spirit of tolerance education of students (santri). Because this material is placed as the primary material and must be taught in the medium of Indonesian as well.

Pesantren with an excess of 24 hours of intense education have plenty of time to insert various education. One of them is the insight into tolerance. The general pattern that is almost enforced in various pesantren is a system of tolerance and multicultural education that is united in the rules and discipline of the cottage. One of them is in matters of placement of boarding houses. In modern huts, there is no permanent placement of santri in a dormitory. In a sense, all santri must experience a systematic shift to other dormitories, in order to grow their social spirit towards diversity.

2. The Foundation of Curriculum Development Based on Nationality-Oriented

The main foundation and principle of curriculum development in pesantren Nurul Jadid is the five students' consciousness formed by the founders of the pesantren. Pesantren are institutions that can become engineers (futurologists) in the life of the nation and state in the context of a pluralistic, religious society. He added pesantren have a strong intellectual tradition, to form ideal ideas for people's lives. In addition, the pesantren have social and cultural legitimacy, through the charisma and character of the kyai in the pesantren and the general public. It has been explained before that the five awareness of santri have five elements of



consciousness, which as for each exposure areas conveyed by several regional administrators:

First, religious awareness is the awareness of an individual that he is a servant of Allah who is obliged to worship and glorify Him in obligatory worship and sunnah. A santri always never forgets his obligations as a servant of Allah by carrying out all of Allah's commands and avoiding His prohibitions. Second, scientific awareness (knowledge) means that a santri must always maintain the spirit of scholarship by constantly learning and increasing knowledge in various ways on every occasion and in various places. Third, awareness of nation and state makes a santri must take a role in political and social affairs. A santri should not be indifferent and not take care of the developments that occur in his community but must try to take the role in the best way possible and by prioritizing morality. Fourth, community awareness encourages an active santri in his community in broad fields with the aim of empowering and improving the standard of living of his community. The ideal figure of a santri is a developer and community developer who is able to bring positive change to his community. Fifth, organizational awareness is an awareness based on the idea that humans cannot live alone and fulfill all their own needs. Humans must organize themselves with others to achieve a desirable goal, both spiritual and worldly goals. The main weakness of the Islamic ummah which made it worse was the weakness in organizing themselves in achieving what was a common dream. The Islamic Ummah often feels sufficient only with good intentions and sincerity, and then forgets adequate organization and management. This weakness is more visible in the pesantren community and with Islamic boarding schools.

Whereas the second foundation and principle that is not less important in the development of the national-minded curriculum in pesantren is the foundation of philosophy. Philosophical foundation. Educational philosophy is influenced by two main things, namely the ideals of society and the needs of students who live in society. Philosophy is the love of wisdom. In order for someone to be wise, they must be

knowledgeable, while the knowledge is obtained through a systematic, logical and deep thinking process. Philosophy is seen as the parent of all science because philosophy encompasses all human knowledge, which includes metaphysics, epistemology, axiology, ethics, aesthetics and logic (Hamalik, 2008:67). In the development of a national-minded curriculum, a philosophy that includes scientific truth and *kauniyah* truth is the basis of curriculum development. The truth in national values is one of the orientations in education and learning in boarding schools so that the spirit of nationalism emerges in the frame of faith (*hubb al-wathan min al-iman*).

3. The Concept of Curriculum Development in Pesantren Based on Nationality-Oriented

Curriculum design is very important for education practitioners in order to achieve the main objectives of education and curriculum design, of course, also considering the ability of students who also have the potential and can develop themselves in improving their learning achievement. In the curriculum development insight nationally-minded in pesantren Nurul Jadid Islamic and Darul Lughah Wal Karomah, the curriculum was developed based on the paradigm of the organism, which means a systematic arrangement of various parts of living bodies for a purpose (Muhaimin, 2012:11).

In the context of the Islamic paradigm of the organism, education departs from the view that educational activity is a system consisting of components that live together and work together in an integrated manner towards a specific goal, namely the realization of religious life or inspired by religious teachings and values. The paradigm seems to have been pioneered and developed in the education system in the madrasa, which was declared a public school that is characterized by Islam. In this case, pesantren Nurul Jadid and pesantren Darul Lughah Wal Karomah formulated a nationality-minded curriculum with several interests, namely:

- a. As a vehicle for building spirit and the practice of Islamic life.
- b. Strengthening the existence of madrasa equivalent to the school system, as a vehicle for community development that is personable, knowledgeable, intelligent and moral.



- c. Able to respond to future demands, and face the era of globalization.

Thus, the development of the pesantren curriculum with nationalism insight is a system consisting of interrelated elements in one unit. This view is applied in the development of an integrated curriculum between all components of pesantren education, materials, activities, and pesantren core values. So that the process that leads to the formation of national insights becomes the fundamental doctrines and fundamental values that are also contained in the Qur'an and hadith which are the life guidelines of the pesantren community.

D. Conclusion

Based on the description above, it can be stated that the pattern of developing curriculum in pesantren insight nationally-minded has been carried out in pesantren. This is based on the results of this study which found that the pattern of developing curriculum insight a nationally-minded in pesantren Nurul Jadid and pesantren Darul Lughah Wal Karomah Probolinggo can be summarized as follows:

1. The form of curriculum development based on nationality-oriented in pesantren Nurul Jadid and pesantren Darul Lughah Wal Karomah, namely, internalization through the implementation of the trilogy and Pancakes consciousness, integration in commemoration of national and Islamic holidays, habituation through organizational activities, and material and learning methods that are genealogically protected from counter-nationalistic narrative thinking.
2. The foundation of the curriculum development based on nationality-oriented in pesantren Nurul Jadid Islamic and pesantren Darul Lughah Wal Karomah based on; five santri consciousness that has characteristics of religious awareness, knowledge of knowledge, awareness of nation and state, awareness of society, and awareness of the organization. The curriculum development insight nationality-oriented is also based on the main philosophy of Pancasila philosophy which aims to enable students to be wise, so they must be knowledgeable, while that knowledge is obtained through a systematic, logical and deep thinking process.



3. The concept of developing curriculum insight nationality-oriented in pesantren Nurul Jadid and pesantren Darul Lughah Wal Karomah is a concept that integrates and even replicates national insights in pesantren awareness so that it becomes the core value of the pesantren that is not separate. This necessitates the occurrence of pesantren curriculum development organisms so that the pesantren curriculum is integrated with all activities, learning, educational institutions and other behaviors that are included in the domain of engineering and internalization of national insights in every line of pesantren life.

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