

## Madrasah Mu'allimin-Mu'allimat Curriculum Integration Sunan Drajat Lamongan Islamic Boarding School (Implementation of articles 17 and 18, Law No. 18 of 2019)

R. Zainul Mustafa<sup>1</sup>, Siti Aminah<sup>2</sup>

<sup>1-2</sup> Islamic Family Law Study Program, INSUD Sunan Drajat, Lamongan, Indonesia

Email: [radenmushthofa@gmail.com](mailto:radenmushthofa@gmail.com)<sup>1</sup>, [aminahdrajat@gmail.com](mailto:aminahdrajat@gmail.com)<sup>2</sup>

**Abstract.** In 2007, the President of the Republic of Indonesia issued a government regulation on the implementation of religious education which recognizes that this type of Islamic education has made a great contribution to national development. The regulation explains that religious education such as Islamic boarding schools can be managed formally. Following the government regulation, the Minister of Religion then issued a Ministerial Regulation in 2014 to officially recognize pesantren as a traditional-based education. The regulation allows for the integration of yellow book-based education that allocates 70% or more of the curriculum to Islamic studies and Arabic, while 30% to general subjects. The formalization process of traditional Islamic education reached its peak with the passage of Law No. 18 of 2019 concerning Islamic boarding schools which was ratified on September 24, 2019. The pesantren system must be modernized and run classrooms under the madrasah system. On the other hand, the 2019 law recognizes many aspects of traditional pesantren traditions, including those that advocate the study of the yellow book. According to the law, the government is currently responsible for supporting the implementation of Islamic boarding school tradition-based education as well as support for public schools and madrasahs. One of the Islamic boarding school educational institutions that has implemented the Islamic boarding school law is the Sunan Drajat Islamic Boarding School. Sunan Drajat Heritage Islamic Boarding School, one of the nine guardians, since 1994 has established a Mu'allimin-Mu'allimat institution whose curriculum has integrated the pesantren curriculum with the general education curriculum.

**Keywords:** Curriculum Integration, Implementation of the Islamic Boarding School Law.

### 1. INTRODUCTION

So far, pesantren has been underestimated. Islamic boarding schools as Islamic educational organizations continue to live and develop but do not receive full attention from the government. Islamic educational institutions are allowed to live even in very simple circumstances. However, the stereotype disappeared little by little. Especially after the Islamic Boarding School Bill was passed into the Indonesian Law on Islamic Boarding Schools Number 18 of 2019. The presence of the Indonesian Law on Islamic Boarding Schools answers the unequal condition of educational rights in Indonesia, especially Islamic Education in Islamic boarding schools.

Through the Islamic Boarding School Law, it is hoped that there will be no more discrimination in education. Pesantren is equated with its function as one of the national educational institutions. It is undeniable that pesantren have made a great contribution to the Indonesian nation, especially in transferring Islamic knowledge and maintaining the nation's morals. The contribution made by pesantren to the Indonesian nation, long before Indonesia became independent. Islamic boarding schools have become a place for the growth and

development of civilization, traditions, and culture. Syakir (2019) reported that the Ex. Minister of Religious Affairs, Lukman Hakim Saifuddin, considered the ratification of the Islamic Boarding School Law to be a form of state recognition for Islamic boarding schools for their great services to the independence and progress of the Indonesian nation.

Not only that, the Islamic Boarding School Bill is also considered a form of government alignment with Islamic boarding schools. Whether you realize it or not, there is inequality or injustice in the world of education in Indonesia. So far, the government is considered to have not paid much attention to madrasah and pesantren educational institutions, especially in terms of financial and institutional empowerment. In addition, the progress of development in various sectors requires quality human resources (HR), which then the development and development of management also need to be developed.

In the context of Islamic boarding schools, one of the strategies to strengthen the management of Islamic boarding schools is to establish laws that specifically regulate matters related to Islamic boarding school education. However, the researcher assumes that not all pesantren communities understand the Islamic Boarding School Law. There are Islamic boarding school communities who need to get a critical explanation of the Islamic Boarding School Law.

For Islamic boarding schools in the Nahdlatul Ulama community, the emergence of the Islamic Boarding School Law is not so surprising because several articles in this law have actually been widely practiced, such as the integration of the Islamic boarding school curriculum with the general education curriculum. Take for example the Sunan Drajat Lamongan Islamic boarding school since 1994 has established the Mu'allimin-Mu'allimat institution which in its education has implemented the integration of the Islamic boarding school education curriculum and general education.

Graduates from this institution are more accepted for their existence in the community. This is due to the religious ability of the alumni of Madrasah Mu'allimin-Mu'allimat Sunan Drajat exceeding that of alumni from other institutions. In his age of 28 years, there are already 27 students who are now caregivers of Islamic boarding schools. This is not yet a lecturer, teacher or others.

## **2. LITERATURE REVIEW**

### **A. History of the emergence of the Islamic Boarding School Law**

The existence of Law Number 18 of 2019 concerning Islamic Boarding Schools is a new history of the State's recognition of Islamic boarding schools whose existence

has existed for centuries, long before the country's independence. Not only recognition, the Law on Islamic Boarding Schools is also part of affirmation and facilitation to the world of Islamic boarding schools.

The birth of the law that favors the students began with a series of unrest experienced by the pesantren. Law Number 20 of 2003 concerning the National Education System (Sisdiknas Law) has so far not accommodated the aspirations and local wisdom of Islamic boarding schools as educational institutions—according to data from the Ministry of Religious Affairs, there are 27,722 Islamic boarding schools in Indonesia as of January 2022.

The Law on Islamic Boarding Schools did not appear suddenly. Discourse on the need for a law regulating pesantren has existed since before the issuance of the National Education System Law. The presence of the National Education System Law, which was then followed by Government Regulation Number 55 of 2007, also placed pesantren as part of Islamic religious education in the non-formal education path. This fact shows that the recognition has not fully recognized the practice of pesantren education which is carried out in a structured and tiered manner, and in terms of learning load is the same as general education in the formal education pathway.

Not to mention seeing pesantren in addition to organizing educational functions, also organizing da'wah functions and community empowerment functions. Here there is a need for a law and regulation that provides recognition to pesantren in the form of a complete and comprehensive regulation.

Initially, the House of Representatives initiated the draft of the Bill on Islamic Boarding Schools and Religious Education on October 16, 2018, the President through the Ministry of State Secretariat as per letter Number B-982/M.Sesneg/D-1/HK.00.01/11/2018 dated November 27, 2018. This letter appoints the Minister of Religion as the coordinator to carry out the preparation of the Problem Inventory List (DIM) together with the Minister of Education and Culture, the Minister of Research, Technology and Higher Education, the Minister of Finance, the Minister of Home Affairs, the Minister of State Apparatus Empowerment and Bureaucratic Reform, and the Minister of Law and Human Rights.

The Inter-Ministerial Committee for the Preparation of the Draft Law on Islamic Boarding Schools and Religious Education stipulated through the Decree of the Minister of Religion Number 48 of 2019 dated January 18, 2019 has taken strategic steps to conduct various studies in the context of the preparation of the DIM Bill on Islamic

Boarding Schools and Religious Education together with relevant ministries and institutions, community organizations, interfaith leaders, experts, caregivers of Islamic boarding schools, and others.

In its development, the discussion of the Bill on Islamic Boarding Schools and Religious Education narrowed down to only the discussion of the Bill on Islamic Boarding Schools. Officially, the DIM and the draft of the Bill on Islamic Boarding Schools as a result of a study conducted by the government have been submitted to the House of Representatives of the Republic of Indonesia on March 25, 2019, which were then made by various improvements jointly by the Drafting Team (Timus) and the Synchronization Team (Timsin) of the House of Representatives of the Republic of Indonesia and the Government, based on inputs from various elements of society.

In an effort to increase faith and piety as well as noble morals, pesantren that are rooted in the community with their peculiarities have made an important contribution to realizing Islam that is *rahmatan lil'alamin*. Islamic boarding schools give birth to people of faith who have character, love for the homeland and progress, and have proven to have a real role both in the movement and struggle for independence and national development within the framework of the Unitary State of the Republic of Indonesia.

Pesantren as a subculture, has a peculiarity that has taken root and lives and develops in the midst of the community in carrying out the function of education, da'wah, and community empowerment. Historically, the existence of Islamic boarding schools has been very important in community development efforts, even more so because it is sourced from the aspirations of the community which at the same time reflects the real needs of the community for other types of educational services and community services.

To ensure the implementation of Islamic boarding schools, arrangements are needed to provide recognition, affirmation, and facilitation to Islamic boarding schools based on their peculiarities. Meanwhile, the regulation regarding Islamic boarding schools has not accommodated the development, aspirations and legal needs of the community, and has not placed its legal arrangements in the framework of integrated and comprehensive laws and regulations.

This causes legal treatment that is not in accordance with norms based on peculiarities and large resource gaps in the development of Islamic boarding schools. As a strategic part of the rich traditions and culture of the Indonesian nation that needs to be preserved in its distinctiveness, Islamic boarding schools must be given the opportunity

to develop, be facilitated and improve their quality by all components of the nation, including the central government and local governments.

In addition, the Law on Islamic Boarding Schools is expected to meet the developments, aspirations and legal needs of the community in aspects such as recognition of the independence of the implementation of Islamic boarding schools, recognition of the peculiarities and models of Islamic boarding schools, recognition of the fulfillment of Islamic boarding school elements (*arkanul ma'had*) and the spirit of Islamic boarding schools (*ruhul ma'had*) as a condition for establishment, recognition of pesantren education as part of the implementation of national education.

The Law on Islamic Boarding Schools is also a legal basis to provide affirmation of the guarantee of the quality level of graduates, equal access to education for graduates, and equality in job opportunities. This also includes recognition of the qualifications, competencies, and professionalism of educators and education personnel in pesantren education;

As an effort to create equitable education, Law Number 18 of 2019 will later become the legal basis for the formation of funding instruments to ensure the availability and adequacy of the budget in the development of Islamic boarding schools. And one thing that is important to strengthen is the Islamic Boarding School Law as a legal basis to strengthen the role of Islamic boarding schools in national development to answer the challenges of the future era.

As an educational institution, pesantren with its various variants are "forced" to follow the pattern and standard measures applied to one type of education in the national education system with the argument that there is only one national education system. In fact, pesantren education should be a separate model in the national education system with different patterns and standard measures. This ultimately has an impact on the access of pesantren graduates to continue their education, recognition of the level of pesantren graduates, recognition of the professionalism of educators and education personnel, as well as quality assurance processes and methodologies.

Even when pesantren is only seen as a religious affair, this results in access to resources for the development of pesantren. Currently, there are more than 4 million students whose access to budget resources is limited because of this view. Moreover, the historical fact that records the contribution of pesantren, especially in educating the nation's life, cannot be measured in one matter alone. Islamic boarding schools need to

be given the opportunity to develop, foster, and improve their quality by all components of the nation, including the government and local governments.

Law Number 18 of 2019 concerning Islamic boarding schools was drafted not to be a "restraint" on the independence of Islamic boarding schools and religious education. In fact, this law is expected to provide proper recognition of the peculiarities of Islamic boarding schools in Indonesia, as well as to provide affirmation and facilitation of the development of Islamic boarding schools and religious education, with a fair portion.

#### B. History of Madrasah Mu'allimin-Mu'allimat

Departing from the noble ideals of the caregiver, namely his desire to establish a madrasah that is able to *dismantle the law*, namely being good in terms of religion based on mastery of *reading the yellow book*, but also later *getting a state diploma* where this is in the background of the anxiety of the caregiver when looking at the condition of the student's overall ability at that time which could not be expected in terms of ability Religious Scholarly Studies.

To respond to the noble ideals of the caregivers, finally the senior teachers of the Sunan Drajat Islamic Boarding School, the majority of whom are early childhood teachers, gathered together with the caregivers and then it was decided to establish a special institution or madrasah whose output can be expected in mastering the reading of the yellow book and can also take the state exam.

Furthermore, the caregiver appointed Mr. Nuril Huda Ridlwan of Slebur Village, to replace the head of the madrasah diniyah which was initially headed by Mr. KH. Abdurrohman, while Mr. KH. Abdurrohman was entrusted by the caregiver to take over the madrasah that would be established earlier. Based on the mandate given by the caregiver and to realize the noble ideals of the caregiver, finally Mr. KH. Abdurrohman together with the administrators who had formed conducted deliberations to find a curriculum format and conduct a comparative study to the Madrasah that could roughly match the expectations of the caregivers, and found Madrasah Mu'allimin Mu'allimat Tambak Beras Jombang as a madrasah that was considered the most appropriate and in accordance with the expectations of the caregivers to be adopted.

After the curriculum format, the learning process and subjects as well as the reference books have been completed, by drawing on the curriculum of the madrasah mu'allimin mu'allimat Tambak Beras Jombang with the Social Sciences Department for the high school level, which has the characteristics of salaf education combined with general lessons, namely using the local curriculum (75% religious/salaf content and 25%

general/national curriculum) in the process of daily learning activities (KBM), but also later get a state diploma at both the junior high and high school levels.

Then on July 15, 1994 this Madrasah was inaugurated by the Caretaker of the Sunan Drajat Islamic Boarding School KH. Abdul Ghofur with the name Madrasah Mu'allimin Mu'allimat. In his inauguration remarks, the caregivers enthusiastically welcomed the establishment of the madrasah which is a characteristic of the Islamic boarding school of the Sunan Drajat Islamic Boarding School. As a form of appreciation, his sons and daughters were included in Madrasah Mu'allimin-Mu'allimat (MMA).

After that, a selection of students of MTs Al Mu'awanah (which has now changed its name to MTs Sunan Drajat) grade 1 who will move up to grade 2 to be included in the newly formed Madrasah Mu'allimin Mu'allimat and at that time Mr. KH. Moh. Rodhi (Alm) as the Head of Madrasah MTs Almu'awanah selected his students to be included in MMA and one of them was the caregiver daughter herself, namely Neng Farah Dhiba as the first batch of students from MMA.

Then with the passage of time, the students who were selected for MMA had entered the 3rd grade and as a consequence of the establishment of MMA whose students had to take a national exam to get a state diploma at the junior high school level, then MMA students in grade 3 took the national exam together with grade 3 MTs Al Mu'awanah. Likewise, when the first batch of MMA students after entering grade 6 must take the national exam to get a state diploma at the high school level, then the 6th grade MMA students take the national exam together with the 3rd grade MA Ma'arif 7 Sunan Drajat.

And in 2021, due to the increasing number of Rombel in MTs and MA, the Foundation has taken the initiative to take care of formal licensing of Madrasah Mu'allimin Mu'allimat to become MTs Mu'allimin Mu'allimat Sunan Drajat and MA Mu'allimin Mu'allimat Sunan Drajat but still maintain its characteristics and identity of Kemu'allimin.

Coinciding on January 31, 2022, the submission letter and application for the establishment of MTs and MA Mu'allimin Mu'allimat Sunan Drajat were received and recommended by the Regional Office of the Ministry of Religious Affairs of East Java. Not long after, on Sunday, March 20, 2022, MTs and MA Mu'allimin Mu'allimat Sunan Drajat were officially established and inaugurated directly by Mr. Dr. H. Husnul Maram, M.Ag. as the Head of the Regional Office of the Ministry of Religious Affairs of East

Java by signing directly the inscription of establishment with Madrasah Statistics Number (NSM-MTs ; 121235240190), and (NSM-MA ; 131235240088).

Even though MTs and MA have their own operational permits, it does not mean that the curriculum is separate, it means that the process of teaching and learning activities and even the content of the curriculum has not changed, it is still like Madrasah Mu'allimin-Mu'allimat which used to be characterized by the Yellow Book curriculum.

Madrasah Mu'allimin-Mu'allimat Sunan Drajat As an institution oriented towards "Tafaqquh fi al-din", it always strives to exist in every religious activity both at the regional and national levels. The ideal of the madrasah is to prepare cadres of Ulama', and educators who are qualified, skilled, full of high dedication while still prioritizing the moral character of karimah and always guided by qoidah: *المُحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلِحِ* which means "Preserving good traditional basic values, relevant to the current (modern) way and management (governance) so that it can be served and enjoyed by the community at large".

### C. Visi Misi Madrasah Mu'allimin-Mu'allimat

#### 1) Vision

*"The realization of a cadre of scholars', and leaders with a global perspective"*

#### 2) Mission

To realize the achievement of the above Vision, Madrasah Mu'allimin Mu'allimat Sunan Drajat will make the following efforts:

- a. Organizing and developing a curriculum that emphasizes the deepening of religious knowledge through the cultivation of religious knowledge through the cultivation of turats (salaf), especially Tawhid, fiqh, Akhlaq, and instrumental science, as well as other sciences according to the curriculum set nationally.
- b. Organizing and developing a curriculum that emphasizes the practice of religious science and general science in daily life.
- c. Organizing and developing a curriculum that emphasizes the implementation of morals, karimah and personality.
- d. Fostering a leadership spirit and competitive attitude in accordance with Islamic law in facing the development of the times.
- e. Fostering the spirit of integration, synergy between science, charity and morals.

#### 3) Purpose



- a. Preparing a cadre of qualified scholars in the scientific field, practical with the foundation of adab and ready to fight to spread the Islamic religion 'ala expert sunnah waljamaah.
- b. Preparing a cadre of ulama' who are able to answer socio-religious problems in accordance with the development of the times.
- c. Preparing a cadre of leaders with good morals and personality.

#### D. Kurikulum Madrasah Mu'allimin-Mu'allimat Sunan Drajat

Literally, the curriculum comes from the Latin language, curriculum which means teaching material. The word curriculum is then a term used to indicate a number of subjects that must be taken to achieve a degree or diploma. The above understanding is in line with the opinion expressed by Saylor, Alexander, and Lewis in the book Vienna Sanjaya stating that the curriculum is a number of subjects that must be taken by students. The curriculum is the core of an educational implementation. Murray Print. defines the Curriculum as all the planned learning spaces provided to students by the educational institution and the experiences enjoyed by students when the curriculum is implemented.

According to Sukmadinata, the curriculum includes all experiences that students make, are designed, directed, given guidance and are held accountable by the school.

The content of the Madrasah Mu'allimin-Mu'allimat curriculum is reflected in the subject of Religion (*group A*) which is a curricular program that aims to develop students' attitude competencies, knowledge, and skills as a basis for strengthening their ability to master reading the yellow book. Meanwhile, general subjects (*group B*) are curricular programs that aim to develop students' attitude competencies, knowledge, and skills related to the fulfillment of national curriculum standards in obtaining state diplomas. As a refinement, it is added to the recitation of the yellow book in the month of Ramadan and practical programs which include PBA (*practice of reading the Qur'an*), PBK (*practice of reading the book*), PIS (*practice of student worship*), PBM (*practice of teaching and learning*), practice of oral nahwu and Munaqosyah.

In the implementation of teaching and learning madrasah mu'allimin mu'allimat is taken for 6 six years, operationally, the curriculum content is taken in two levels, namely the MTs/Junior High School level (grades 1-3) and the MA/SLTA level (grades 4-6). In general, the curriculum content is arranged in stages based on grade levels and subject weight levels consisting of 14 religious subjects and 4 general subjects for the Mts (SLTP) level, while 19 religious subjects and 6 general subjects for the MA (SLTA) level.

## Curriculum Content and Time Allocation

### Academic Year 2024/2025

It	Maple	Class						Sum
		1	2	3	4	5	6	
<b>A</b>	<b>RELIGION</b>							
1	Nahwu	6	8	8	6	6	4	<b>38</b>
2	Shorof	4	4	2	4	2		<b>16</b>
3	I'lal			2				<b>2</b>
4	B. Arab	4	4	4	3	3	4	<b>22</b>
5	Study Teks	4	4	3	4	4	2	<b>21</b>
6	Al Qur'an	2	2					<b>6</b>
7	Tauhid	2	2	2	2	2	2	<b>12</b>
8	Akhlaq	2	2	2	2	2	2	<b>14</b>
9	Khat/ Mafudhat	4	2					<b>6</b>
10	Hadits	3	2	2	2	2	2	<b>13</b>
11	Hadits Science				1	2		<b>3</b>
12	Fiqh	4	4	4	4	4	4	<b>24</b>
13	Fiqh Proposal				2	2	2	<b>6</b>
14	Q. Fiqh					2	2	<b>4</b>
15	Tafsir		2	2	2	2	2	<b>10</b>
16	The Science of Tafsir				2			<b>2</b>
17	Balagah					2	2	<b>4</b>
18	Mantiq						2	<b>2</b>
19	Faraid				2			<b>2</b>
20	Walls					2		<b>2</b>
21	Tarikh Nabawi/Taseer'.	2	2	2			2	<b>8</b>
22	Aswaja						2	<b>2</b>
23	Memorization	1	1	1	1	1	1	<b>6</b>
<b>B</b>	<b>GENERAL MAPEL</b>							
24	Indonesia Language	2	2	2	2	2	2	<b>12</b>
25	English Language	2	2	4	2	2	3	<b>15</b>
26	Mathematics	4	3	4	2	2	2	<b>17</b>
27	Science	2	2	3				<b>7</b>
28	Economics				2	2	2	<b>6</b>
29	Geography				2	2	2	<b>6</b>
30	Sosiologi				1	2	2	<b>5</b>
31	History							
	<b>Sum</b>	<b>48</b>	<b>48</b>	<b>48</b>	<b>48</b>	<b>48</b>	<b>48</b>	<b>288</b>
<b>C</b>	<b>ROMADHON RECITATION</b>							
1	Safinah	4						<b>4</b>
2	At Tarbiyah		4					<b>4</b>
3	Sulam T.			4				<b>4</b>
4	Bidayatul H.				4			<b>4</b>
5	At-Tibyan					4		<b>4</b>
6	At-Tibyan						4	<b>4</b>
	<b>Sum</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>24</b>
<b>D</b>	<b>INTERNSHIP</b>							
1	PBQ	4						<b>4</b>
2	PBK	4	4	4	4	4	4	<b>24</b>
3	PIS	4	4	4	4	4	4	<b>24</b>
4	NLP	4	4	4	4	4	4	<b>24</b>
5	Discussions						4	<b>4</b>

6	PBM						2	2
	<b>Sum</b>	<b>16</b>	<b>12</b>	<b>12</b>	<b>12</b>	<b>12</b>	<b>18</b>	<b>82</b>

### 3. METHODS

The method in this study is a qualitative method, which is used to obtain in-depth data, a data that contains meaning. Meaning is actual data, definite data which is a value behind visible data.

In addition, according to Lexy J. Moeloeng "qualitative methods when faced with multiple objects will be easier, and this method is more sensitive and can better adapt to many sharpening of mutual influences on the value patterns faced".

The data collection technique in this study is documentation, which is to document all written data that has the relevance of the research theme, this documentation is used as authentic evidence that can be used as a source of research.

The data analysis technique uses the following methods; Content Analysis Content Analysis, Content Analysis is a research technique to make conclusions (the process of drawing conclusions based on previous considerations or general considerations; conclusions) that can be reflected and validated by paying attention to the context.

### 4. RESULTS AND DISCUSSION

#### A. Integration of Madrasah Mu'allimin-Mu'allimat Curriculum

In Law No. 18 of 2019 Tahu article 17 paragraph 6 it is explained that the Mulà Education Level can be held within 6 (six) years or more by combining the implementation of the Mulà wustha Education unit and the Mulà Ulya Education unit on an ongoing basis. This means that Islamic boarding school educational institutions are allowed to design a continuous curriculum starting from the ula level (SLTP) to the Ulya level (SLTA).

The Mu'allimin-Mu'allimat Sunan Drajat institution had done this long before the Islamic boarding school law was passed by the government. To educate ulama cadres is not enough if the pesantren education curriculum is only three years. The study of books that are classified as *usuludin* (Religious Principles) in order to be deep takes a long time. For example, materials, Fiqh, Usul Fiqh, hadith, monotheism and the like take a long time. Therefore, the Mu'allimin-Mu'allimat institution designed its curriculum in 6 years.

This makes the institution that when established indeed aimed to produce a cadre of ulama as conveyed by the founder who is also the caretaker of the Sunan Drajat Islamic Boarding School. He said: *I want due an institution whose students iso dismantle the law but yo by negotiating diplomas* (I want you an institution that can make a law fatwa but also capitalized with a state diploma).

Article 18 paragraph 1 explains that the Mu'la Education Curriculum consists of the Islamic Boarding School curriculum and the general education curriculum. Paragraph 2 : The Islamic Boarding School Curriculum as referred to in paragraph (1) is developed by the Islamic Boarding School based on the Yellow Book or Dirasah Islamiah with the Muallimin Education Pattern. Paragraph 3 : The general education curriculum as intended in paragraph (1) is regulated in the Ministerial Regulation.

In article 1 paragraph 2 it is explained that Islamic Boarding School Education is education organized by Islamic Boarding Schools and is located in the Islamic Boarding School environment by developing a curriculum in accordance with the peculiarities of Islamic Boarding Schools based on the yellow book or Islamic rasah with a muallimin education pattern. In verse 3 it is explained that the Yellow Book is an Islamic book in Arabic or other Islamic books in other languages that are a reference for Islamic scientific traditions in Islamic boarding schools.

These articles are not so controversial for the academy of Islamic boarding schools as long before this Islamic boarding school law was passed, Islamic boarding schools were used to the yellow book. All learning at Madrasah Mu'allimin-Mu'allimat all uses the yellow book curriculum. In fact, all recitations, both in the month of Ramadan or madrasah diniyah in Islamic boarding schools, have used mu'tabar books that were compiled by previous scholars. Also in the practice of bahsul masa'il, pesantren students, especially those affiliated with Nahdlatul Ulama, become yellow books as the main reference to solve problems.

Like other formal educational institutions, Madrasah Mu'allimin-Mu'allimat Sunan Drajat also includes a general curriculum such as Pancasila, Citizenship, and Indonesian materials as curriculum content. The author views that Pancasila, citizenship, and Indonesian as the content of the compulsory curriculum, are a consequence of the government's official recognition of the existence of Madrasah Mu'allimin-Mu'allimat Sunan Drajat as one of the types of mu'la institutions in Indonesia.

In general, civic education aims to instill positive values for the younger generation such as the value of love for the homeland, morality, and national spirit, which

is the identity and character of the nation. In this case, Civic Education can be a strong foundation for developing and fostering the personality of the younger generation.

Civic Education in general aims to foster and develop the character of citizens to be intelligent and good. According to him, this has become part of the idea, instrumentation and praxis in national education in Indonesia. Civic Education aims to shape students to be able to think critically, analytically, and act democratically in accordance with Pancasila and the 1945 Constitution of the Republic of Indonesia.

#### **B. Cover**

The Islamic Boarding School Law has been passed and even "considered" to be the best gift in the celebration of Santri Day on October 22, 2019. With the presence of this special provision, it has answered and given hope for the pace of development of Islamic boarding schools in Indonesia. The peculiarities of Islamic boarding schools such as the recitation of the yellow book and also its private institutional form are still maintained as one of the peculiarities of the past.

The Islamic Boarding School Law has an emphasis on presenting students who are humanist, tolerant, loving the Unitary State of the Republic of Indonesia (NKRI) and anti-form violence with anti-radicalism understanding. Students who have graduated as evidenced by diplomas can continue their education to a higher level, and have the same opportunity to get a job in the world of work.

It is also necessary to note that the presence of the Islamic Boarding School Law cannot be separated from the pros and cons. Several times there have been changes in the naming (nomenclature) in the proposed Bill (RUU) until finally narrowed down to only regulating Islamic boarding schools. but in general, this law has been accepted by policymakers at the central level and has received public support from various Islamic organizations in Indonesia.

### **5. CONCLUSION**

Integration of the Curriculum: The law allows Islamic boarding schools to design continuous and integrated educational curriculums, from the *ula* (junior secondary) to the *ulya* (senior secondary) levels. This aligns with the longstanding practices of institutions like Madrasah Mu'allimin-Mu'allimat Sunan Drajat, which have implemented six-year curricula to ensure the depth and quality of Islamic education, particularly in the study of religious principles (*usuluddin*).

**Government Recognition:** The inclusion of general education subjects such as Pancasila, Citizenship, and Indonesian in the curriculum reflects the government's recognition of Islamic boarding schools as formal educational institutions. This integration aims to develop students with both religious knowledge and national identity.

**Preservation of Tradition:** The law upholds the unique characteristics of Islamic boarding schools, such as the study of the yellow book (classical Islamic texts) and the emphasis on traditional Islamic scholarly practices. These traditions are crucial for fostering ulama cadres capable of issuing legal and religious rulings while meeting modern educational standards.

**Positive Outcomes and Challenges:** The Islamic Boarding School Law has been regarded as a milestone in supporting the development of Islamic boarding schools. It emphasizes humanist, tolerant, and anti-radical values while ensuring that graduates are equipped with diplomas that enable them to pursue higher education and career opportunities. However, the legislation has faced debates and revisions during its formulation.

**Support and Acceptance:** Despite initial controversies, the law has garnered support from policymakers and the public, including Islamic organizations, as a means of strengthening the role of Islamic boarding schools in national education and character development.

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