

**DESIGNING THE CURRICULUM OF *KITAB KUNING*  
(ARABIC SCRIPT) AT *PONDOK PESANTREN SALAFIYAH*  
IN SOUTH KALIMANTAN**



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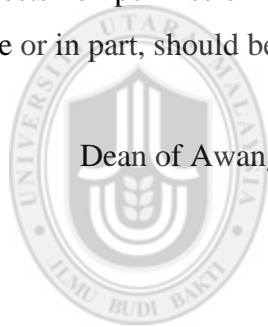
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## Abstrak

Kajian terdahulu mendapati pendidikan di Pondok Pesantren Salafiyah tidak berasaskan teori reka bentuk kurikulum yang jelas dan tidak memiliki kurikulum yang formal namun pengkritik tersebut tidak memberi cadangan penyelesaian yang praktikal. Tujuan kajian ini adalah mengkaji ciri reka bentuk dan masalah pelaksanaan kurikulum Kitab Kuning semasa di Pondok Pesantren Salafiyah di Kalimantan Selatan. Di samping itu kajian ini juga turut mereka bentuk kurikulum Kitab Kuning yang sesuai dengan pendidikan Pondok Pesantren Salafiyah. Kajian ini menggunakan kajian kes kualitatif. Pengkaji menggunakan kaedah dokumentasi, temu bual, dan pemerhatian untuk membuat triangulasi kajian. Sembilan kumpulan terlibat dalam kajian ini: ibu bapa, tokoh politik, pakar kurikulum, pelajar, ustaz, graduan, pelajar tercicir, tokoh masyarakat, dan penulis Kitab Kuning. Data dianalisis menggunakan analisis kandungan. Dapatan kajian mendapati bahawa Pondok Pesantren Salafiyah mempunyai empat komponen kurikulum tidak ditulis dan masalah dalam melaksanakan kurikulum berlaku pada bahagian kandungan serta kaedah pengajaran. Sumbangan utama kajian ini adalah bahawa kini Pondok Pesantren Salafiyah memiliki empat komponen kurikulum bertulis yang melingkupi tujuan pendidikan, isi, kaedah pengajaran dan kaedah pentaksiran.

**Kata kunci:** Reka bentuk kurikulum, Kitab Kuning, Pondok Pesantren Salafiyah, Kajian Kes Kualitatif

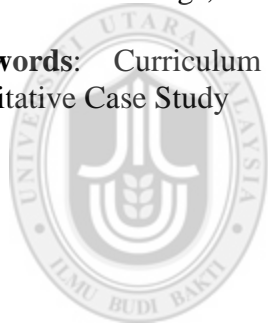


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## Abstract

Prior studies found that education at Pondok Pesantren Salafiyah was not based on theories of curriculum design and did not have a formal curriculum, but the critics did not provide practical suggestions. The objectives of the study were to find out the nature of the curriculum design and the problems in implementing the recent curriculum of the Kitab Kuning at the Pondok Pesantren Salafiyah in South Kalimantan. Besides, this study also designed the suitable curriculum of Kitab Kuning for education at Pondok Pesantren Salafiyah. This study employed a qualitative case study. The researcher employed documentation, interview, and observation methods to triangulate the study. Nine groups of people were involved in this study: parents, politically influential individuals, experts of curriculum, santri, ustaz, graduates, dropouts, community figure, and the writer of the Kitab Kuning. The data were analyzed through content analysis. This study found that the Pondok Pesantren Salafiyah had four unwritten components of curriculum and the problem of implementing curriculum occurred in the content section and the methods of teaching. The major contribution of the study is that now the Pondok Pesantren Salafiyah has a written curriculum covering educational purposes, contents, methods of teachings, and methods of evaluation.

**Keywords:** Curriculum design, Kitab Kuning, Pondok Pesantren Salafiyah, Qualitative Case Study



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## List of Abbreviation

<i>BPS</i>	Badan Pusat Statistik
<i>Depag</i>	Departemen Agama
<i>Ditjen Bagais</i>	Direktorat Jenderal Kelembagaan Agama Islam
<i>Ditjen Pendis</i>	Direktorat Jenderal Pendidikan Islam
<i>Kalsel</i>	Kalimantan Selatan
<i>KK</i>	Kitab Kuning
<i>MAPK</i>	Madrasah Aliyah Program Khusus
<i>MNE</i>	Ministry of National Education
<i>MORA</i>	Ministry of Religious Affairs
<i>PP</i>	Pondok Pesantren



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## Glossary of Terms

<i>Ajengan</i>	Another name of kyai in Javanese language
<i>'Alim</i>	A person has a deep understanding of Islamic knowledge
<i>Aqidah</i>	Islamic theology
<i>Badal kyai</i>	Vice principle
<i>Bahsul masa'il</i>	Discussing cases
<i>Bandongan</i>	Literally means <i>going together</i> (Javanese). A kyai/ustaz/ustazah teaches a Kitab Kuning to a group of santris
<i>Bid'ah</i>	Practices that are not based on the Qur'an and hadith
<i>Buya</i>	Another name of kyai, used in Sumatera in general
<i>Dhabit</i>	Taking and putting note on a Kitab Kuning
<i>Fara'id</i>	Principles of distribution of inherited property
<i>Fardhu 'ain</i>	Individual obligation
<i>Fiqh</i>	Islamic jurisprudence
<i>Hadith</i>	Mohammadan tradition
<i>Halaqah</i>	A small group of santris discusses a Kitab Kuning that is previously taught by a kyai/ustaz/ustazah to understand it, not to question the right or the wrong of what the Kitab Kuning contains, simply to understand what the Kitab Kuning states
<i>Ibtida'awwaliah</i>	Beginning level
<i>Ilm falq</i>	Islamic astronomy
<i>Kaum Mudo</i>	Young people who tried to “purify” Islamic teachings from <i>bid'ah</i>
<i>Khalafiyah</i>	A type of Pondok Pesantren which offers teaching and learning based on government's curriculum, from MORA consisting of religious subjects, such as <i>aqidah</i> (Islamic theology), <i>tarikh</i>

(Islamic history), and fiqh, and/or from MNE consisting of non-religious subjects, such as mathematics, geography, and economics, or offers curriculum designed by Pondok Pesantren itself, usually called for a modern one

<i>Kitab Kuning</i>	Usually translated as <i>yellow book</i> containing the contents of subjects. They are written in Arabic scripts, but not necessary in Arabic language. Therefore, it can be in Arabic, Malay, Javanese, Sundanese, or other local languages. Because nowadays there are some books written by scholars in the twentieth century and taught at Pondok Pesantren, Kitab Kuning in this thesis is defined as books that are taught at Pondok Pesantren and written in Arabic scripts regardless the language used, the time of writing, and the form of publishing
<i>Kyai</i>	Leader of a Pondok Pesantren
<i>Lalaran</i>	A method of learning used by individual santri. This individual method, to a large extent, depends on the santri, whether s/he spends his/her spare time to review the lesson or does something else
<i>Langgar</i>	Small mosque
<i>Madrasah</i>	Islamic school which offers formal education in classical form like ordinary school, applying government curriculum, either from MORA and/or MNE
<i>Madrasah diniyah</i>	An informal program offered in the afternoon. There the children learnt Islamic subjects like reciting the Qur'an and religious practices
<i>Manzhum</i>	Poetic forms contained in some basic Kitab Kunings
<i>Mesjid</i>	Mosque
<i>Mixed</i>	A type of Pondok Pesantren which offers teaching and learning Kitab Kuning as well as government's curriculum, from MORA and/or MNE, or Pondok Pesantren which combines or mixes of traditional and modern
<i>Mudzakarah</i>	Another name of <i>halaqah</i> , discussion among santris and/or ustazs
<i>Nahwu</i>	Arabic grammar



<i>Pengajian</i>	Delivering Islamic teachings to any group of Muslims
<i>Pengasuh</i>	Supervisor
<i>Penghulu</i>	An Islamic priest who has an authority to register marriages
<i>Pondok</i>	Dormitory
<i>Pondok Pesantren</i>	A place where the kyai, ustazs/ustazahs, and santri live and study together. Sometimes it is simply translated as dormitory/boarding
<i>Qana'ah</i>	A view that admits what Allah gives us, not demanding too much from Him
<i>Salafiyah</i>	A type of Pondok Pesantren which merely offers teaching and learning Kitab Kuning, usually curriculum of Islamic teachings designed by the Pondok Pesantren itself, usually called for traditional one
<i>Sanad</i>	Chain of transmitters
<i>Santri</i>	Student at a Pondok Pesantren
<i>Santri mukim</i>	Santris who lived in a Pondok Pesantren permanently
<i>Santri musiman/santri kelana</i>	Santris who lived in a Pondok Pesantren temporarily, then moved to another
<i>Santri tidak mukim/santri kalong</i>	Santris who studied at Pondok Pesantren but did not live in it, instead they lived at houses around Pondok Pesantren
<i>Shalat tarawih</i>	Recommended prayer in the nights of Ramadhan
<i>Sharf</i>	Arabic morphology
<i>Sorogan</i>	Derived from the word <i>sorog</i> (Javanese language), meaning to serve or offer. In this method, a santri individually comes to a kyai/ustaz/ustazah and brings a Kitab Kuning s/he wants to study
<i>Surau</i>	Small mosque
<i>Syafa'at</i>	Help from the Prophet Muhammad (pbuh)

<i>Tafsir</i>	Qur'anic interpretation
<i>Tajwid</i>	Rules of reciting the Qur'an
<i>Tarikh</i>	Islamic history
<i>Tasawuf</i>	Islamic mysticism
<i>Tauhid</i>	Islamic theology
<i>Tirakatan</i>	A Javanese word, meaning keeping not to do certain activities/habits that usually we do, such as eating only white food like rice, salt, water, etc.
<i>'Ulya/aliyah</i>	Advanced level
<i>Ushul al-fiqh</i>	Principles of Islamic jurisprudence
<i>Ustaz</i>	Male teacher
<i>Ustazah</i>	Female teacher
<i>Wali Sanga</i>	Nine saints disseminating Islam in Java
<i>Weton</i>	Similar method of teaching with bandongan
<i>Wushtho/tsanawiyah</i>	Intermediate level

## CHAPTER ONE

### INTRODUCTION

*Pondok pesantren* (since here abbreviated as PP), which is usually translated into English as ‘Islamic boarding school’ or Islamic academy, is a cluster of wards in compounds where *santris* (students) live and receive education, ranging from primary to university level. This educational institution is considered to be similar to *pondok* in Thailand, *madaris* or *madrasah* in the Philippines, and SAR (*Sekolah Agama Rakyat*; People’s Religious School) in Malaysia. In Indonesia, PP has different names. For example, in Minangkabau society, it is called *surau*; in Aceh, *dayah*; in South Kalimantan, *pondok pesantren* or simply *pondok* or *pesantren*.

In Indonesia, PP is a valuable asset among Muslim communities. This educational institution is initiated and built by the Muslim community. This is the main reason why all PPs are privately owned. They are supported by foundations, religious institutions, or individuals (Rabasa, 2005). For the past hundred years, these institutions which are initiated and developed by Muslim scholars have played an important role in the field of education among the Muslim community.

For the academic year of 2008/2009, there were 24,206 PPs in Indonesia which accommodated almost 3,647,719 *santris* (Direktorat Jenderal Pendidikan Islam, Departemen Agama RI [Ditjen Pendidikan Islam], 2009). Therefore, there is no doubt that this institution plays an important role, particularly in cultivating Islamic education

for the children in Indonesia (Zuhdi, 2006). This is also the reason why PP has received a lot of attentions from Muslim as well as non-Muslim scholars.

### **1.1 Problem Statement**

In terms of empirical studies, so far, there have been very few studies conducted on PP per se, and almost none in the areas of curriculum design in detail (Ali, 1987; Lukens-Bull, 1997; Mastuhu 1994; Mastuki, Muryono, Safe'i, Masyhud, & Khusnuridlo, 2005; Oepen & Karcher, 1988; Raihani, 2002; Sirry, 2010; Thobani, 2007; Wekke & Hamid, 2013; Zuhdi, 2006; Zulkifli, 2009). Among the studies conducted is for example, Ali (1987) assessed that PP only focused on teaching the santris with religious knowledge, shaping the mind with a variety of knowledge, and instilled good behavior through religious education. Other scholars such as Zulkifli (2009) in a part of his Ph. D. dissertation discussed the curriculum of two PPs in Indonesia that were assumed to disseminate Shi'ism. While Kharitoh (2010) described the curriculum of PP in general, Thobani (2007) discussed the dual system of curriculum in Islamic education. Moreover, Mastuhu (1994) discovered that the teaching and learning process at PP was rich in content material, but poor in method. The study by Raihani (2002) has contributed to the discussion in curriculum development at PP in South Kalimantan. He reported that *ustazs* (male teachers) and *ustazahs* (female teachers) in his samples prepared a plan before and/ or during the teaching. However, the plan was not written, except those subjects designed by MORA. The ustazs and the ustazahs at the PPs did not even have specific objectives for the subjects they taught. The lessons were simply delivered "to make their *santris* understand the lessons" (p. 97). In other words, there

was not any principle underlying the curriculum, especially of *kitab kuning* (textbook, since here abbreviated as KK), or the existence of any formal curriculum in any of the PPs (Zuhdi, 2006). However, Raihani did not go further to propose a design of curriculum, especially concerning KK. Moreover, it was evident that there were a number of writings that suggested improvement for curriculum applied at PP (Mastuhu, 1994; Mukti, 2002; Outhman, 2002; Raihani, 2002; Zuhri, 2002). However, their discussions were minor; as a result, their suggestions were in general sense, not in depth, and had no bearing to its practicality. In addition, Mastuki, Muryono, Safe'i, Masyhud, and Khusnuridlo (2005) postulated that curriculum at PP was in need of innovation in three aspects, planning, implementation, and evaluation. Having alluded to the above, designing curriculum was suggested to be a starting point to embark on innovation. In support of this claim, the study of Wekke and Hamid (2013) demonstrated that there was a possibility to complement the teaching and learning language with technology at PP.

In general, there are five elements of a PP (Dhofier, 1982), namely *kyai* (leader), *santri*, *mesjid* (mosque), KK, and *pondok*.<sup>1</sup> As one element of PP, KK is an interesting subject (Bruinessen, 1990) because it is one of the unique features associated with PPs (Rahardjo, 1988). The book *Kitab kuning*<sup>2</sup> was produced by Bruinessen (1995) who had merely compiled a list of reading materials studied at PPs in Southeast Asia, including

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<sup>1</sup> Actually, these terms do not have precise equivalent in English. A glossary of such terms is elaborated later in separate part of in this chapter.

<sup>2</sup> It seems that Bruinessen firstly reports his research in the article in 1990, later he elaborates it in his book published in 1999.

Indonesia and especially in South Kalimantan. The research however did not touch in detail on the teaching and learning process in KK.

Another interesting observation is that most of the research thus far has been conducted mainly in Java (Dhofier, 1982; Karcher, 1988; Mastuhu, 1994) even though PPs are found all over Indonesia. Nevertheless, there exist three very scant works on PPs by Hasbullah (1995), Raihani (2002), and Yunus (1979) in South Kalimantan.

An attempt to look at the curriculum at PP in South Kalimantan was made by the Research Centre of IAIN Antasari Banjarmasin. The centre had sponsored five researches to explore the issue of curriculum and KK at PP within the specific context of South Kalimantan. The research endeavor kicked-off with Sabda's (2000) study which worked on arranging the types of curriculum applied at PP. Later, the study by Sabda, Barni, and Salamah (2004) discovered the changes in the curriculum of three PPs in South Kalimantan. The research focusing on the content of KK which was purposefully used in teaching *fiqh* (Islamic jurisprudence) at PP was carried by Tim Peneliti Fakultas Syariah IAIN Antasari (Research Team of Syari'ah Faculty, 2004) around the same time. A similar but different research effort was found in the work of Tim Peneliti Fakultas Ushuluddin IAIN Antasari (Research Team of Ushuluddin Faculty, 2004a) which had brought the teaching and learning *tafsir* (Qur'anic interpretation) using KK into empirical attention. Likewise, the developmental progress of such research effort continued to advance into other areas such as *tauhid* (Islamic theology), particularly from the point of view of kyais and ustazs in tauhid (Research Team of Ushuluddin

Faculty, 2004b). Research extension was also witnessed in the study of Jaferi, Rahmadi, and Hakim (2005) which further explored the issue of teaching and learning of KK for the subjects of tauhid, fiqh, and *tasawuf* (Islamic mysticism), as well as examining the understandings in those three subjects amongst kyais and ustazs. This particular research of Jaferi, Rahmadi, and Hakim (2005) though managed to put forth suggestions pertaining to improving curriculum and instruction of KK, they were however less insightful given its content was just general descriptions with no specific suggestions as to how the curriculum and instruction of KK can be improved.

While researching into the theoretical aspect of the topic, it was discovered that the literature is found replete with Western scholarly works on theories and concepts, as well as discussions on curriculum design; it covers a broad array of aspects, such as functions, levels, sources, dimensions, and models of curriculum design. Such detailed coverage of the literature was however found scanty in the Islamic scholarly works. It is worth to mention that the curriculum used by Islamic institution is based principally on and colored by the Islamic point of view, given that the Qur'an and *hadith* (Mohammadan tradition) form the basis of the curriculum. Correspondingly, the same principle also shape other aspects of curriculum design, such as the educational purposes, the contents selection, the selection and organization of methods of teaching, and the selection and organization of assessment and evaluation.

Such disparity of literature between the Western and Islamic scholarly works has left research effort in the area much rooms for further exploration. Particular for the current

study, how these two distinct perspectives (Western and Islamic) can be coalesced to give rise to the tasks of designing curriculum in the Islamic educational institution is a theoretical void to be filled in the current study. For all intent and purposes, there is an urgent need to review the current curriculum and produce a written document of the curriculum used by all PPs. This issue was one of the findings found in a preliminary study conducted by the researcher in January 2009 which found that there had never been a systematic and detail curriculum in written form.

## **1.2 The Rationale of the Study**

Given the discussion in the foregoing section, it was apparent that the extent of research investigating the teaching and learning process at PP Salafiyah were at best superficial in that its coverage of literature was too general, with no specific attention devoted to the design of proper and formal curriculum, nor the intention to propose a comprehensive and formal curriculum to be adopted by all PPs Salafiyah. The review of the past literature also clearly highlighted the need for further research pertaining specifically to the teaching and learning using KKs as its main reference at PP Salafiyah. The suggestions unearthed from the existing studies were considerably meager to be considered for further research due to the lack of any systematic and more importantly, the lack comprehensiveness in its content. Therefore, an effort to put forth a systematic and comprehensive design of curriculum of KK for the purpose of teaching and learning in PP Salafiyah was seriously needed.



Though KK is sourced as the content materials for the teaching and learning process at PP Salafiyah, the content is however not organized and written in accord to the appropriate academic manner a curriculum ought to be, like that form of a syllabus. In addition, the content constitutes only one of the four components of the curriculum. It was found that three other components, namely the educational purposes, methods of teaching/learning experiences, and assessment and evaluation (Giels, McCutchen, & Zechiel, 1942; Ornstein & Hunkins, 2009; Tyler, 1949), though are implemented and applied as a tradition of PP Salafiyah, but are not in the written form. Given this shortcoming, the current study aimed at researching and documenting the contents for KK as well as the other three components of curriculum in the written form.

KK is an element of PP as proposed by Dhofier (1982). Given that it was coined as a uniqueness of PP (Rahardjo, 1988) and an interesting subject of matter to be studied (Bruinessen, 1990), it became the focus of the current study.

Furthermore, the case study approach was justifiably appropriate to achieve the objectives of the current study as the main objective of this research was to describe the nature and the problems of curriculum design of KK at PP Salafiyah, as well as to design the curriculum. This approach also found support in Yin's (2003) classification, in which this study was in compliance

with the characterization of a case study as it involved inspecting the questions of how and why (implicitly in what question), and the researcher did not have control over the behavioral events. More importantly, the study focused on contemporary events. In addition, this current study had focused on a setting (PP Salafiyah), on a single subject (curriculum design of KK), and on a specific area (South Kalimantan), which qualify as a case study according to Bogdan and Biklen (2007). The scrutiny of the specific context pertinent to the study which had also been carried out by means of investigation and exploration also characterized the nature of a case study (Creswell, 2007). To do so, an in-depth description of case study is required.

### **1.3 Research Objectives**

Based on the problem statement above, the objectives of this study are:

1. To establish the nature of curriculum design of the KK implemented at the PP Salafiyah in South Kalimantan.
2. To highlight the problems in implementing the curriculum of the KK at the PP Salafiyah in South Kalimantan.
3. To propose a curriculum design most suitable for the KK at the PP Salafiyah in South Kalimantan.

Given the above research objectives, the current research aimed at designing a curriculum for the KK to be used at PP in general, and more specifically, for PP Salafiyah in South Kalimantan. The study brought together the Islamic basis which had

already been applied at PP Salafiyah with both the theoretical insight of Western and Islamic design of a curriculum.

#### **1.4 Research Questions**

The research questions of this study are:

1. What is the nature of curriculum design of the KK implemented at the PP Salafiyah in South Kalimantan?
2. What are the problems in implementing curriculum of the KK at the PP Salafiyah in South Kalimantan?
3. What is the curriculum design most suitable for the KK at the PP Salafiyah in South Kalimantan?

In other words, at the end of the research, a design of curriculum of KK at PP Salafiyah in South Kalimantan is proposed.

#### **1.5 Significance of the Study**

This study is significant because:

1. As had been explained in the problem statement, the extent of the current research covering the issue of the curriculum of KK at PP had only received superficial discussion which ended up with somewhat less-constructive suggestions. There was never an attempt to conduct a comprehensive study which would result in a written form of a formal and systematic curriculum. In trying to fill this void, this study had documented and designed the curriculum of KK at PP Salafiyah in South Kalimantan in a systematic and practical manner.

Furthermore, the nature of study of issues related to PP was also scant in South Kalimantan. Therefore, this study would contribute and enrich the literature in the domains of PP and KK in general, and the curriculum design of KK in South Kalimantan in particular. There is also the issue of scarce attention given to this area of study. Therefore, this research would also served as a starting point for a more comprehensive and an in-depth empirical study into this area focusing on PP Salafiyah in South Kalimantan.

2. While theoretical works discussing curriculum are replete in the Western perspective, scant literature and research works are available pertinent to the Islamic perspective. Islamic scholars were found to discuss the issue only as a trivial part of their research, which lack much needed information on this topic. By synchronizing the theories and principles from both perspectives -Islamic and Western- into the task of designing the curriculum of KK at PP Salafiyah in South Kalimantan, this study would contribute to the body of knowledge as to how theories of curriculum design may appear as a discipline in Islamic educational institutions.
3. At the end of this study, a prototype curriculum would be developed. The curriculum comprises the objectives of every topic found in each subject taught. It also consists of contents, methods of teaching, and their corresponding assessments and evaluations. In particular, the curriculum provides a reference model to guide ustazs/ustazahs in teaching at PP Salafiyah. Moreover, the design also offers alternative methods of teaching as well as assessment and evaluation, as they are also the components of a curriculum. These alternatives will be

beneficial to introduce a new element into the existing teaching and learning processes, which in turn would result into better quality teaching output amongst the ustazs/ustazahs. This may also result in a more meaningful and fulfilling teaching and learning experience among the ustazs/ustazahs and further motivate the santri to actively participate in the learning process in class. The research into this area would also enhance the quality of the outputs of PP Salafiyah itself since the prototype curriculum may also be applicable to the other PPs.

4. Finally, the success of the proposed curriculum would result in improvement in the overall quality of the PPs as an institution of learning. More importantly, it would mark the beginning of a comprehensive effort towards improving the quality of education at PP Salafiyah in general. This also happens to be the main concern of MORA- the body responsible for the education at PP Salafiyah.

### **1.6 Scope and Limitation of the Study**

The province of South Kalimantan was selected as the setting for the current research as this province had not received much attention pertaining to the issue understudied compared to other provinces such as Java, Aceh, West Sumatera, and South Sulawesi. It is noteworthy to mention that the number of PPs in South Kalimantan province was 225 for the academic year of 2008/2009 (Ditjen Pendidikan Islam, 2009). This is the reason for selecting the context of the study.

As a part of the study of curriculum, this study focuses on curriculum design and employs Tyler's rationale (1949) and Taba's grass-root design (1962). For this reason,

the study does not touch on the other parts of the curriculum, namely curriculum development, implementation, and evaluation. This study covers the four main components of curriculum design which are educational purposes, contents/ subject matters, method of teaching/ learning experiences, and assessment and evaluation.

This study employs the criteria proposed by Dhofier c (1982) in defining a PP. In other words, the PP in this study is one that had five criteria, namely kyai, santri, mesjid, pondok, and KK. Furthermore, between two groups of people to refer to a santri proposed by Geertz (1968), this study referred to one who studied at a PP as a religious school, while KK discussed was what was taught at PP, written in Arabic script, regardless of the time it was written, the language it used, and the form of publication.

Furthermore, this study discussed the curriculum design of KK in PP Salafiyah in South Kalimantan. The PP Salafiyah chosen was one that used KK solely as its reference because the focus was curriculum design of KK. Basically, the PP that could be included in the study was Salafiyah and Mixed that offered *madrasah diniyah* (religious school) with three levels (*ibtida'awwaliyah* or primary/basic, *wushtho/tsanawiyah* or elementary, and *'ulya/aliyah* or advance). However, due to time constraint, only PP Salafiyah was included in the study. This PP was chosen because it offered the curriculum that fully consisted of KK. Therefore, to design the curriculum of KK at the other PP (Mixed) could be done through adjustment of the contents that were overlapping with the curriculum of Ministry of Religious Affairs (MORA)/Ministry of National Education (MNE). In other words, designing curriculum of KK at PP Salafiyah

was more urgent than that at the other one. PP Salafiyah, which did not grade its santri into levels/classes, was not the focus of the study because the santri could come to study any KK delivered by any ustaz/ustazah at any time and at any place, so it was difficult to design its curriculum. Moreover, curriculum from MNE and/or MORA used at PP Khalafiyah was also not the concern of this study, because MNE and MORA had already provided the official curriculum. This study would focus on curriculum design of awwaliyah (ibtida') due to time constraint. This level was selected because this study was assumed to be the starting point of curriculum design. The next level could only be designed once the first level was accomplished.

### **1.7 Definition of Terms**

There are a number of terms used in the thesis. The terms are:

*Curriculum design*: The arrangement of educational components (aims, goals, and objectives, subject matters or content, learner experiences or activities, and assessment and evaluation approaches) in order to direct and guide during curriculum development by considering sources, dimensions, and other principles of curriculum design. The components relate to each other closely, meaning that a change of one component will bring the change of another (Giles, McCutchen, & Zechiel, 1942; Ornstein & Hunkins, 2009; Tyler, 1949).

*Salafiyah*: A type of PP which merely offers teaching and learning KK, usually curriculum of Islamic teachings designed by the PP itself (Aziz & Ma'shum, 1998; Dhofier, 1982; Ditjen Bagais, 2003; *Petunjuk teknis pondok pesantren: salafiyah sebagai pola wajib belajar pendidikan dasar*, 2003; Ziemek, 1986).

*Khalafiyah*: A type of PP which offers teaching and learning based on government's curriculum, from MORA consisting of religious subjects, such as *aqidah* (Islamic theology), *tarikh* (Islamic history), and fiqh, and/or from MNE consisting of non-religious subjects, such as mathematics, geography, and economics, or offers curriculum designed by PP itself (Ditjen Bagais, 2003; *Petunjuk teknis pondok pesantren: salafiyah sebagai pola wajib belajar pendidikan dasar*, 2003).

*Mixed*: A PP which offers teaching and learning KK as well as government's curriculum, from MORA and/or MNE (Ditjen Bagais, 2003; *Petunjuk teknis pondok pesantren: salafiyah sebagai pola wajib belajar pendidikan dasar*, 2003).

*Kyai*: leader of a PP. He is usually the founder, too. His wife is usually called *nyai* (Dhofier, 1982).

*Ustaz/ustazah*: It is simply translated as teacher. Ustaz is for male, and ustazah is for female.

*Santri*: It is usually translated as students. Santri here means a person, either male or female, who studies at a PP (Azra, 1994; 1998; 2002; Dhofier, 1982; Fealy, 1996; Geertz, 1968). Actually, the term covers male and female student, but sometimes female student is called *santriwati*.

*Kitab kuning*: is usually translated as *yellow book* containing the contents of subjects. They are written in Arabic scripts, but not necessary in Arabic language. Therefore, it can be in Arabic, Malay, Javanese, Sundanese, or other local languages. Nowadays there are some books written by 20th century scholars and used at PP; KK in this thesis is defined as books that are taught at PP and written in Arabic scripts regardless of the language used, the time of writing, and the form of publishing (Bruinessen, 1995;



Departemen Agama (Depag), 2001; Dhofier, 1982; A. Wahid, 1988; Yafie, 1994). An example of the KK taught at PP Salafiyah is in appendix A.

*Pondok*: It is a place where the kyai, ustazs/ ustazahs, and santris live and study together (Dhofier, 1982). Sometimes it is simply translated as dormitory/boarding.

The direct translation of the terms in English usually does not precisely have the same sense with the original terms themselves. Therefore, this thesis would use the original terms.

### **1.8 Setting of Research**

South Kalimantan (in Bahasa Indonesia is called *Kalimantan Selatan*, usually abbreviated as *Kalsel*) is one of the provinces in Indonesia. The province is located in the south of Kalimantan Island. This province consists of 13 regencies (11 *kabupatens* and 2 *kotas*) and in 2007 the number of residents was 3,474,088. The number of Muslims made up the biggest group numbering around 3,461,602 compared to 70,896 people of other religions (Badan Pusat Statistik (BPS), 2008). Besides, Islamic education is the most prominent in this province. The number of non-Islamic (public and private) schools was 3,545 with 526,073 students in the academic year 2006/2007 (BPS, 2008), while there were 947 Islamic schools (public and private) with 137,527 students (BPS, 2008). For these two reasons, South Kalimantan is considered a “religious province.”

Concerning the PP, based on MORA Kalsel’s report, in 2012 there were 301 PPs in South Kalimantan. The PPs were classified into three types -Salafiyah (traditional),

Khalafiyah (modern), and Combined or Mixed (a combination of traditional and modern). The statistics for each type is shown in the following table:

*Table 1.1 Number of Pondok Pesantren in South Kalimantan*

<b>Types of PP</b>	<b>Number</b>
Salafiyah	173
Khalafiyah	115
Combined	13
<b>Total</b>	<b>301</b>

*Note.* From MORA Kalsel’s documentation 2013.

The PPs offer various levels and types of education, ranging from *madrasah ibtidaiyah* (MI/ Islamic primary school), primary school, *madrasah tsanawiyah* (MTs/ Islamic junior high school), junior high school, *madrasah aliyah* (MA/ Islamic senior high school), senior high school, vocational school, to university in the form of formal education, while in informal education they offered *madrasah diniyah* whose level ranges from *ibtida’* (awwaliah/basic), *wustho* (tsanawiyah/elementary), to *ulya’* (aliyah/advance).

At these PPs, there were 42,624 santris, classified into two groups, namely *santri mukim* (santris who lived in a PP permanently) and *santri tidak mukim*, called also *kalong* (santris who study at PP but do not live in it, instead they live at houses around PP). The number of santris for each type is shown in table 1.2.

*Table 1.2 Number of Santris in South Kalimantan*

<b>Types of santris</b>	<b>Gender</b>	<b>Number</b>
Santri mukim	Male	3,866
	Female	7,372
Santri kalong	Male	17,013
	Female	14,373
<b>Total</b>		<b>42,624</b>

*Note.* From MORA Kalsel’s documentation 2013.

The academic staff members comprise of the kyai (principal), *badal kyai* (vice principal), ustaz/ustazah, and *dosen* (lecturer for university level). The statistics of those people are shown in the following table:

*Table 1.3 Number of Kyai, Badal Kyai, and Ustaz/ustazah in South Kalimantan*

<b>Types of teachers</b>	<b>Gender</b>	<b>Number</b>
Kyai	Male	315
	Female	5
Badal Kyai	Male	261
	Female	5
Ustaz/ustazah	Male	2,607
	Female	1,395
<b>Total</b>		<b>3,193</b>

*Note.* From MORA Kalsel's documentation 2013.

## **1.9 Summary and Organization of Remaining Chapters**

This thesis consists of seven chapters.

Chapter one is an introduction, covering problem statement, rationale of the study, research objectives, research questions, significance of the study, definition of terms, scope and limitation of the study, setting of research, and summary and organization of remaining chapters.

Chapter two covers literature review on PP and curriculum of KK.

Chapter three is a theoretical review on curriculum design and theoretical framework.

Chapter four is the methodology of research, including aspects of methodology applied in this study, such as research design, ethical issues, preliminary study, analysis and interpretation of data, replication of the study, trustworthiness of the study, and procedure of the study.

Chapter five contains findings and analysis.

Chapter six presents the design of curriculum of KK at PP Salafiyah.

Chapter seven is conclusion and recommendation.



## CHAPTER TWO

### PONDOK PESANTREN AND CURRICULUM OF KITAB KUNING

This chapter reviews the literature on PP, particularly concerning some aspects of its definition, history, elements, and types- and curriculum of KK at this educational institution.

#### 2.1 Definition of Pondok Pesantren

Etymologically, the word *pondok* is derived from the Arabic language, meaning *hotel* or *inn* (Munawwir, 1997), while the word *pesantren* comes from the word *santri* that has a prefix *pe-* and suffix *-an*. In Bahasa Indonesia, a noun which has *pe-an* describes a place. In this context, Johns (1980, as cited in Dhofier, 1982) mentioned that the word comes from Tamil, meaning a *guru* or teacher, while Berg (1932, as cited in Dhofier, 1982, personal interview) and Dhofier (1982) argued that the word is from the Indian language, *shastri* which refers to a person who masters the Holy Books of Hinduism. In addition, Suyoto (1988) referred PP to an institution that emphasizes on santris or students, unlike *perguruan* which emphasizes on guru. This shows that the institution prioritizes the students or a student-centered institution.

Ditjen Bagais (2003) defined PP as an institution of Islamic education that generally has specific characteristics, namely a leader (*kyai/ajengan/tuan guru/buya*) who teaches, santris who study, *mesjid/mushalla* (small mosque), a place to pray and where teaching and learning takes place, and *asrama* or *pondok*, a place to stay for the santris. The

number of criteria in this definition is less than Dhofier's which has five, with KK as an additional criteria.

In addition, because the santris live in pondok or dormitory with their ustazs/ustazahs for 24 hours a day, Outhman (2002) preferred to call the process at PP as *education*, rather than *teaching*. The process of education for a santri takes place not only in the classroom but also outside. It covers from the time a santri wakes up early in the morning until s/he goes to sleep at night.

## **2.2 History of Pondok Pesantren**

It is difficult to determine the beginning of the history of PP (Depag, 2001). According to Bruinessen (1995), it was difficult to establish precisely and convincingly when the first PP, in the manner in which it is used today, was founded, but he assumed that Tegalsari which was founded in 1742 in Ponorogo, East Java, was the first PP in Indonesia. Another speculation stated that the first PP was built in Gapura, Gresik, East Java, which had a close relationship with Maulana Malik Ibrahim (Sunan Ampel) (d. 1419), one of the nine *walis* (*Wali Sanga/Nine Saints*) disseminating Islam in Java (Depag, 2001). However, this PP at that time was in a very simple form, conducting religious teachings at a house or a mosque (Bruinessen, 1995).

Moreover, according to Raihani (2002) whose conclusions came from various sources concluded that there are three theories concerning the origin of PPs. They are:

1. PP originates from a Hindu tradition because PP is similar with that of Hindu education (Poerbakawatja, 1970, as cited in Raihani, 2002; Steenbrink, 1994). Another argument is that the word *pesantren* comes from Sanskrit which is the language of Hinduism (Berg, 1932, as cited in Dhofier, 1982).
2. PP comes from the Islamic tradition itself because there are similarities between PP and the Islamic educational tradition in the Middle East (Azra, 1994; 2002; Nakamura & Setsuo, 1995, as cited in Raihani, 2002).
3. PP originates from the tradition of Hinduism, then islamized by Islamic preachers after the victory of Islamic kingdoms over the Hindus (Madjid, 1997; Mansurnoor, 1985, as cited in Raihani, 2002).

Initially, most PPs adopted the Salafiyah format, focusing just on studying KK. Usually the teaching and learning process took place in a surau or *langgar* (small mosque). This educational institution has developed and changed over a period of time (Azra, 2002; Nakamura & Setsuo, 1995, as cited in Raihani, 2002; Steenbrink, 1994). Some of them have changed into madrasah that offers formal education in classical form similar to the ordinary school, applying government curriculum, either from MORA and/or MNE while still studying KK. This type of PP is called a Mixed PP. Meanwhile, there are PPs that have changed totally -abandoning the KK- solely offering curriculum from the government (Azra, 1998; Bruinessen, 1995; Dhofier, 1982), but still maintain the pondok for their santri. Some others have not made any changes; they continue their teaching of KK or PP Salafiyah for various reasons (Muthmainnah, 2007). Even though

there is a certain limitation in terms of the level, education at PP nowadays is usually for the secondary level, except for *takhashshush* (specialization) (Chirzin, 1988).

### **2.3 Elements of Pondok Pesantren**

According to Dhofier (1982) and Depag (2001), there are five elements of PP, namely kyai, santri, mesjid, pondok, and KK. However, this is questioned because the elements of PP formulated by Dhofier are no longer relevant to today's institutions (Ismail, 2002). According to Ismail (2002), the elements are supposed to be more than five. Even if only five elements are required for an institution to be called a PP, it can also simply be a *pengajian* (delivering Islamic teachings to any group of Muslims). However, there are certain PPs that do not have all of those elements, such as INS (Indonesische Nederlandsche School) in Kayu Tanam, West Sumatera (Edwar, 1988) and Darul Fallah in Bogor (Widodo, 1988), but they are classified as PP. The first is a vocational school that teaches its students various skills, such as agriculture, poultry, handicraft, while at the same time preaches Islamic values in their educational system. Similarly, Darul Fallah offers skills in agriculture and poultry but continues maintaining its Islamic character and yet, does not teach KK at all.

Unlike Dhofier, Mastuhu (1994) classified elements of education in a PP as actors/players (kyai, ustaz/ustazah, santri, and staff), physical facilities (mosque, house of kyai, houses and dormitory for ustazs/ustazahs, dormitory for santris, classes, field for sport, agriculture or poultry, grave, etc), and non-physical facilities (curriculum, books, evaluation, rules, library, methods of teaching, skills, etc.). Mastuhu claimed that



PPs were different in the sense that some of them had all of those elements while others had only some of them (Kuntowijoyo, 1998; Prasodjo, 1982). It seems that Mastuhu's criteria of a PP are more comprehensive than Dhofier's.

As stated in chapter one, this study prefers to apply the five elements of PP proposed by Dhofier (1982) because the criteria are moderate, not too simple and not too complicated. Moreover, research has shown that some PPs do not have written rules, curriculum, evaluation, field, etc. In other words, Dhofier's criteria contain the basic elements which would qualify an institution to be called as a PP. This is to anticipate the variety of PPs in the study. The following part discusses those five elements.

### **2.3.1 Kyai**

At all the PPs in Indonesia, the kyai is the central figure. He holds the top position, and in some PPs, everything is referred to him. However, there is a risk in this pattern of authority because when the kyai passes away, there is no one prepared to take over his position. As a result, the PP could be closed down (Noer, 1996). The change in the form of leadership at PP, from centralistic to collective, usually in the form of a foundation, is an alternative for the survival of a PP after the death of a kyai (Azra, 1998). In fact, the reputation of a kyai and the number and quality of KKS taught at a PP are two of the factors determining the reputation of PPs (Dhofier, 1982).

Similarly in Java and South Kalimantan, the title of kyai refers to an expert of Islamic teachings or a leader of a PP who teaches Islamic classical books to his santris. Besides

the title of kyai, he is also called an *'alim* -a person who has a deep understanding of Islamic knowledge (Dhofier, 1982).

Generally, the charisma of a kyai can go beyond his PP and community; there are some kyais who have established a name for themselves even at the national level. Kyais who lead big and famous PPs have found fame and popularity at the national level, and as a result, they are accepted as part of the national political elites (Dhofier, 1982). One of them was Idham Khalid who was the chairperson of the National Assembly. He graduated from Pondok Pesantren Rasyidiyah Khalidiyah (Rakha), Amuntai, South Kalimantan and Pondok Modern Darussalam Gontor, Ponorogo, East Java. His junior, Hidayat Nurwahid, who was the chairperson of the National Assembly, also graduated from Pondok Modern Darussalam Gontor, Ponorogo. In addition, Abdurrahman Wahid who was the President of Indonesia from (1999-2001) was the kyai of Pondok Pesantren Tebuireng, Jombang, East Java, which is one of the biggest PPs in Indonesia. Moreover, in the Muslim society, a kyai holds a prestigious position because there is hadith stating that *ulama'* (plural form of *'alim*, meaning scholar), including kyai, are successors of the Prophet Mohamad SAW. The words spoken by a kyai is almost never questioned (Noer, 1988). His position in society provides him with an opportunity to be an agent of social change for his community.

According to Dhofier (1982), a series of steps must be passed by a person before he can be a kyai and this particular individual is usually a family member of a kyai. He will first study at a number of PPs and at his last PP, he will be taught how to build a PP by

the kyai. Sometimes the kyai himself is involved in building the new PP because he believes that the person has the potential to be the next kyai, and an 'alim. There have been situations where the kyai will go further by arranging the marriage of this person. Then, the kyai guides him in order to develop his leadership skills.

### **2.3.2 Santri**

Geertz (1968) defined santri as “those who had been in a religious school at any time in his life or who even sympathised with the sentiments fostered by such schools whether he had in fact been in one or not” (p. 67). It sounds that this definition covers two groups of people -one who studies at a PP and the other who simply favours an Islamic school. The last definition is in line with Alfian (2000), Jamali (1999), Mulkhan (1994), and Republika (2000). As stated in chapter one, for this research, the first definition was employed because this study was done in the context of studying at a PP. Therefore, a santri here refers to a person, either male or female, who studies at a PP.

Furthermore, Dhofier (1982) classified santris into two namely, santri mukim and santri kalong. Santri mukim, or literally means resident student, lives in a dormitory at a PP. S/he usually comes from a place which is far from the PP. On the other hand, a santri who comes from the surrounding area does not have to live in the dormitory; s/he can come to the PP based on the schedule. If there is a class, s/he comes to the PP. S/he does other activities (having meals, sleeping, running errands, etc.) at his/her own home. This santri is called santri kalong, simply translated into English as a bat student -a bat that comes to a cave when it wants to sleep and goes out when it wants to search for food.

Azra (2002) and Fealy (1996, as cited in Raihani, 2002) added another category of santri, *santri kelana* or wandering student. This kind of santri enrolls at a PP to study a KK or discipline for a while or for an indefinite period. After finishing what s/he wants to study, s/he moves to another PP to study another KK/discipline. This tradition is important because it gives an opportunity for the santri to study from various kyais from different PPs (Azra, 1994; 1998). Hopefully his/her acquaintance with the various kyais who have different point of views will enrich his/her knowledge, views, and understanding. Later on in life, when he builds his own PP, this rich and invaluable experience will shape and guide his new PP.

Regarding the age of santris, it is common to have students whose age varies widely. This is because some PPs do not grade their santris into classes and getting a certificate is not a requirement. For example, in Raihani's study (2002), at PP Salafiyah the santris were from nine to 50 years old. They are classified based on their mastery of KK, not on age. It is possible to find a group of santris made up of students who did not graduate from primary school as well as university graduates in the same class studying a KK. Meanwhile, at PP Khalafiyah where the santris are graded into classes, the difference in ages is not so extreme -13 to 20 years old. However, at PP Salafiyah that grades its santris into classes, the range of ages is not too wide.

### **2.3.3 Kitab Kuning**

As one of the elements of PP, KK is a unique feature of PP. Mastering the KK is considered to be a symbol of prestige in terms of mastering knowledge (Rahardjo,

1988). To encourage santri to learn KK, MORA organizes a Kitab Kuning Reading Competition (*Musabaqah Qira'atul Kutub* or MQK) annually. The first competition was held on September 8-10, 2004 in West Java. The participants are required to read three KKs; they are *Fathul Muin* for *'ibadah* (worshipping matters), *Tafsir Al-Maraghi* for tafsir (Qur'anic interpretation/exegesis), and *Fathul Bari* for hadith (Prophet's traditions) ("Jabar Jadi Tuan Rumah" 2004).

As for the contents of KK, there are three types, namely *matn/matan* which contains basic and principle knowledge, *syarah* which comments on a matan and provides further elaboration and explanation of the matan, and *hasyiyah* which is a comment on syarah (comment) and provides a longer explanation. In other words, the contents are repeated at every level. A topic that is presented in a KK in *kitab kecil* (*mabsutat/matan*) which is a short and simple book is repeated in *kitab sedang* (*mutawassitah/syarah*) (A. Wahid, 1988; Depag, 2001). These graded contents are relevant with Ibn Khaldun's idea (Ibn Khaldun, 2000). He proposed to grade the contents into the following order:

1. Introducing a problem/issue with short explanation.
2. Presenting the same issue, but in a longer explanation.
3. Again presenting similar issue in a longer explanation.

This material used for teaching and learning is called a KK because it is made of a sort of paper containing special chemical ingredient that makes the book yellow in color and long lasting in use. Regarding the form, the book that is usually commented is placed in the margin. Moreover, some basic KKs are composed in poetic forms (*manzhum*) in

order to make it easy to memorize. Perhaps the longest manzhum is *Alfiyah* because the roles of Arabic grammar are composed in 1000 (*alf* in Arabic) lines (Bruinessen, 1995).

In the case of a translated version of KK, the meaning/translation of the words of the text is written diagonally under the word translated. Therefore, the form of this text is like a beard (*janggut*). Sometimes there is further translation or explanation written at the bottom of the page. For the Malay translation, the text is written only in Malay without quoting the original text. If the original text is included, it is broken into short sentences and followed by the translation for the sentence that is put in bracket. Furthermore, the size of this KK is approximately 26 cm. Those pieces of paper (*koras*) are wrapped by a cover, but not bound, so a santri can bring the piece(s) s/he needs only to class (Bruinessen, 1995). Nowadays, this characteristic is not always the case, because some KKs are printed and published in white papers and bound (Yafie, 1994). As far as this study is concerned, the color –yellow or white- and form –bound or not bound- of the KK are not a criteria to be considered a KK in this study. Some scholars such as Dhofier (1982) and Bruinessen (1995) state that a KK is a manuscript/book that was written during the classical period. However, there are a number of works written in the modern period that are taught at PP (Depag, 2001). For this reason, in this study, the period when a work was written is not considered to be a criterion for a book to be called a KK; as long as the work is taught at the PP, it is considered to be a KK.

Today the main reference materials in the teaching and learning process at PP is the KK. (Direktorat Pendidikan Diniyah dan Pondok Pesantren, 2009: 11). There is a belief that

a KK contains all disciplines of knowledge that a human being needs in his/her life (Muthmainnah, 2007), particularly in socio-religious matters. Mochtar (1999) called it a basic universal reference. Even Nasuha (1999) maintained that some Muslims believe that KK is the absolute truth. However, this does not mean that they ignore the al-Qur'an and hadith because as Mochtar (1999) explained, KK is considered to be a comprehensive interpretation of those two sources in various disciplines, such as fiqh, hadith, and tasawwuf. Fadjar (1999, as cited in Muthmainnah, 2007) who maintained that this belief is one of the reasons why a number of PPs keep their educational system as Salafiyah (traditional).

#### **2.3.4 Pondok**

Pondok or dormitory is a place for santri to stay during their studies at a PP. The size and material of a dormitory depend on the financial situation of a PP. In the case of a PP which has a lot of financial resources, the building is permanent. On the other hand, a PP which has limited funds, the dormitory is usually built in a very simple and not permanent form. Moreover, the furniture also depends on the financial condition of the PP as do other facilities. As for the facilities provided, Nilan (2009) found that this was not a concern for the santri because the spirit of education was internalized in the santri's hearts.

In some cases, some PPs do not provide any accommodation facilities. Instead, the santri stay at houses (*mondok*) belonging to the people in the vicinity of the PP. Some of them have to pay for rent, but some do not because the landlord is happy and proud to

have them at their home. They believe that the santris are *fi sabilillah* (people who struggle for Allah).

Living at a PP means having the santris, kyai, ustazs, and ustazahs in the same living space twenty-four hours a day. This environment offers a valuable opportunity for them to manage their lives according to the tenets of Islam. Tyler (1949) argued, “In the first place, the school and community environment should, as far as possible, be modified and controlled so as to promote desirable attitudes” (p. 76).

### **2.3.5 Mesjid**

In Islamic history, in his journey from Mecca to Medina, the Prophet Muhammad (pbuh) stopped at Quba, a place between Mecca and Medina, and built the first mosque, al-Masjid al-Nabawy. This mosque was built before his *hijrah* (migration) to Medina. This moment symbolizes the importance of a mosque in Islam. Later, a mosque became the central point for Muslim people: it was a place to hold a meeting, to teach and learn, to pray, etc. (Dhofier, 1982). Furthermore, Hasbullah (1995) and Nakamura and Setsuo (1995, as cited in Raihani, 2002) maintained that the mosque was the first institution to teach Islamic knowledge to Muslim people, before the establishment of a PP. Nowadays, a mosque is still used as a place to teach the santris, besides the normal classrooms (Dhofier, 1982).



## 2.4 Types of Pondok Pesantren

Based on the joint decree of MORA and MNE, they have identified two types of PP. The first type of PP offers Islamic teachings and Arabic language, uses classical books as sources of study, teaches very few of secular knowledge, does not offer formal curriculum from either MORA and/or MNE (*Petunjuk teknis pondok pesantren: salafiyah sebagai pola wajib belajar pendidikan dasar*, 2003). The santri do not take any official examination set by the government; as a consequence, they do not have a certificate of study. A santri from this institution will not be able to continue his/her study at a higher level because of the lack of any formal qualification such as a certificate. This type of PP is called Salafiyah or often translated as traditional.

Etymologically, *salaf* means people in the previous time, ancestors (Munawwir, 1997). Therefore, PP Salafiyah is a place/dormitory where its santri study Islamic books inherited from the Muslim scholars in the past and the method employed is traditional. Moreover, according to Azra (1998), PP Salafiyah is all about teaching Islamic knowledge, particularly in *syari'ah* (Islamic law) and tasawuf.

In addition, PP Salafiyah is defined as one that solely teaches KK that is regarded as *mu'tabarah* (authoritative) and the educational system employed is *sorogan* (individual learning) and *bandongan* (classical learning) (Aziz & Ma'shum, 1998; Dhofier, 1982; Ziemek, 1986). Furthermore, PP Salafiyah can be categorized into two: first, one that solely teaches KK, and the other offers KK as its main program and also madrasah diniyah, a classical program with all the subjects concerned with Islamic teachings

arranged as local curriculum. The second type of PP is one which offers KK and at the same time, adopts the curriculum from MORA and/or MNE. This PP is called Khalafiyah (modern). Mastuhu (1994) added that other curricula that usually adopted in this PP are offered at primary and secondary levels, even until tertiary level.

In addition to the two types mentioned earlier, there is another type according to Ditjen Bagais (2003). Ditjen Bagais categorizes PPs into three types -Salafiyah, Khalafiyah, and Mixed/Combined. Based on this categorization, PP Khalafiyah in the joint decree as explained above is called Mixed/Combined because it adopts curriculum from MORA and/or MNE while still offers curriculum of KK. Meanwhile, PP Khalafiyah in Ditjen Bagais (2003) refers to one that employs curriculum designed by PP itself that can include religious subjects and/or non-religious subjects (Staff MORA 1, personal communication, July 3, 2009). Among those categorizations, this study employs one proposed by Ditjen Bagais (2003) because according to Staff 1, this is what employed by MORA recently (Staff MORA 1, personal communication, July 3, 2009) .

In 2007 the President of Indonesia issued a decree known as *Peraturan Pemerintah Republik Indonesia/PP RI* (Government Rule) No. 55 the Year 2007 on Pendidikan Agama dan Pendidikan Keagamaan. With this policy, Islamic education is classified into two forms namely, religious education (*pendidikan diniyah*) and pesantren (PP No. 5/2007 chapter 14). According to this policy,

1. A pesantren can offer one or several units and/or educational program in formal, non-formal, or informal form (chapter 14 verse (3)).

2. A pesantren can offer religious education (pendidikan diniyah) or with other educational programs at pre-school (*Pendidikan Anak Usia Dini* (PAUD)), elementary, secondary, and/or higher education level (chapter 26 verse (2)).

This classification is summarized in figure 2.1.



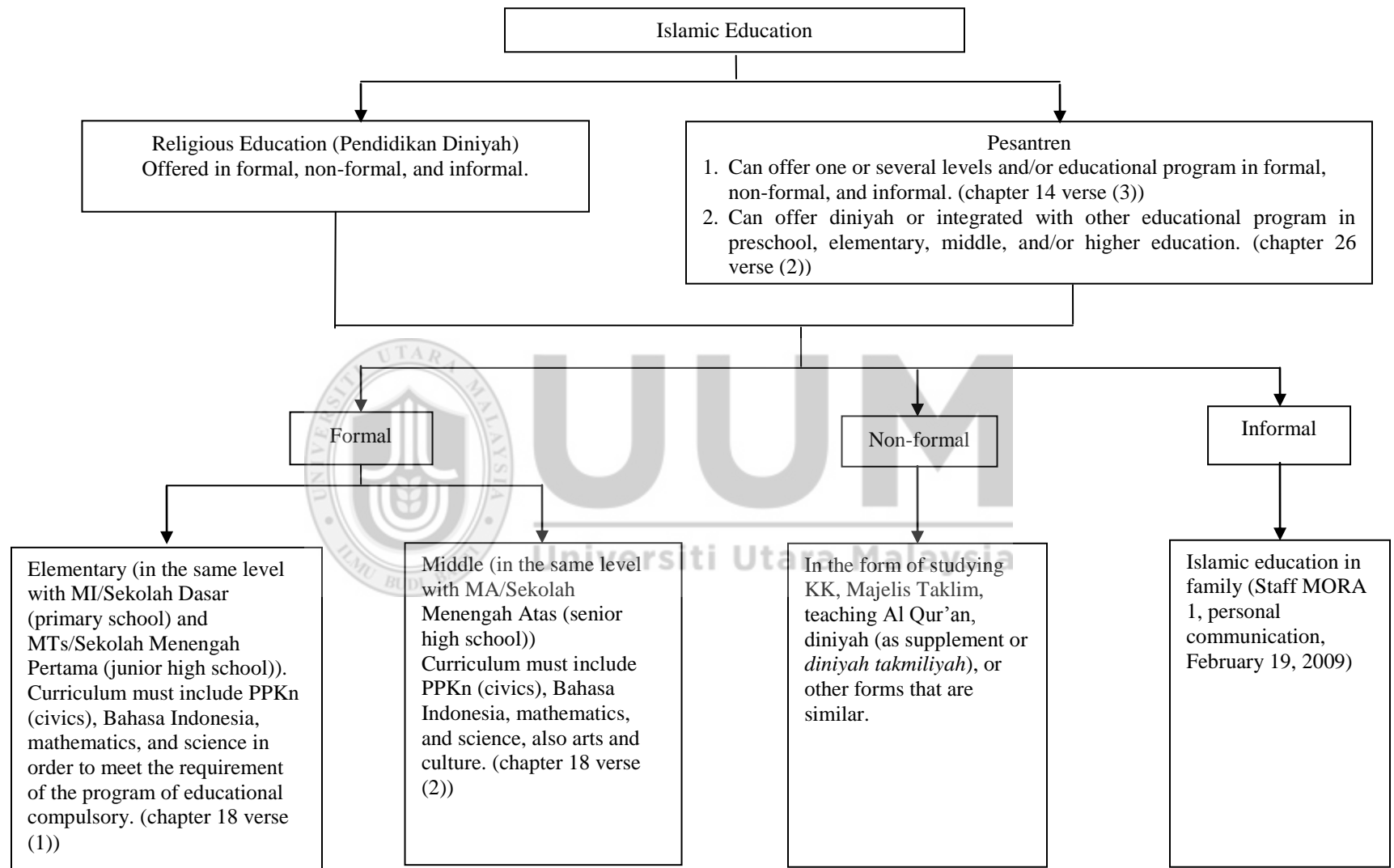


Figure 2.1: Islamic education. Summarized from the Government Rule No. 55 the Year 2007 on Pendidikan Agama dan Pendidikan Keagamaan (Education of Religion and Religious Education).

In addition, according to the Government Rule No. 55/2007, in formal form, the elementary level (ibtida') is offered for six years, while the secondary one is divided into lower and higher (wustha and 'ulya) and offered for three years each. The types of PP and educational levels offered are shown in table 2.1.

Table 2.1 Types, Curriculum, and Educational Levels Offered by Pondok Pesantren

Types	Curriculum offered	Educational levels offered
Salafiyah	Solely teaching Islamic teachings and Arabic language, used classical books as sources of study, teaches very few of secular knowledge, does not offer formal curriculum from either MORA and/or MNE, no official certification.	Solely teaching KK. Teaching KK as its main program and also offers madrasah diniyah (madin), a classical program with all subjects are concerned with Islamic teachings arranged as local curriculum, consisting of three levels: 1. Ibtida' (6 years) 2. Wushtho (3 years) 3. 'Ulya (3 years)
Mixed	Teaching KK and adopting curriculum from MORA and/or MNE.	Ranging from ibtida' (4 years), wushtho (2 years), and 'ulya (2 years). Madrasah diniyah offered is considered supplement ( <i>takmiliah</i> ). Ranging from elementary (SD/MI), secondary (SMP/MTs and SMA/MA), and higher ( <i>takhashshush/university</i> ).
Khalafiyah	Adopting curriculum from MORA and/or MNE or offering its own curriculum covering religious and non-religious subjects, but not based on KK as references.	Ranging from elementary (SD/MI), secondary (SMP/MTs and SMA/MA), and higher ( <i>takhashshush/university</i> ).

*Note.* From "Karakteristik pesantren Indonesia," by A. Aziz & S. Ma'shum, in *Dinamika pesantren (Telaah kritis keberadaan pesantren saat ini)* (pp. 43-47), by S. Ma'shum (ed.), 1998, Jakarta: Yayasan Islam al-Hamidiah dan Yayasan Saifuddin Zuhri; *Tradisi pesantren: Studi tentang pandangan hidup kyai* (pp. 28-33) by Z. Dhofier, 1982, Jakarta: LP3ES; *Pesantren dalam perubahan sosial* (pp. 98-111) by M. Ziemek, 1986, Jakarta: LP3ES; *Peraturan Pemerintah RI No. 55/2007 tentang pendidikan agama dan pendidikan keagamaan*, 2008, Jakarta: Direktorat Pendidikan Diniyah dan Pondok Pesantren, Ditjen Pendidikan Islam, Departemen Agama RI; *Pedoman Penyelenggaraan Diniyah Takmiliah*, 2007, Jakarta: Direktorat Pendidikan Diniyah dan Pondok Pesantren, Direktorat Jenderal Pendidikan Islam, Departemen Agama RI.

The part that is in grey area is the focus of the study.

In conclusion, from the various forms/levels of education offered by PP, this study focuses on designing a curriculum of KK for a PP Salafiyah which uses KK as its references at ibtida level. This type of PP is chosen because it applies the full curriculum of KK. Meanwhile, designing the curriculum of KK at the other PPs could be done by analyzing the overlapping contents with the curriculum from MORA or/and MNE. Moreover, this study focuses only on curriculum design of ibtida' due to time constraint. This level was selected because it was a starting effort of designing the curriculum while the next level could be designed if this first level was accomplished. Curriculum of non-religious subjects that did not use KK as their references was not the focus of this study.

## **2.5 Curriculum at Pondok Pesantren**

### **2.5.1 Aims, Goals, and Objectives of Education**

Basically, there are no written educational aims at PP. Based on his interview with the kyais, Mastuhu (1994) concluded that the aim of education was to build and develop a Muslim personality, namely a person who believed in and obeyed Allah, benefited his society like the Prophet Muhammad SAW, independent, had a freedom and consistent personality, disseminated Islamic teachings and the glory of Islam, loved knowledge which would result in an Indonesian personality. In short, the main objective is to develop a *muslim* as well as *muhsin*.

Similarly, Saifullah (1988) maintained that the aim of education at PP was to produce people with Islamic characteristics, namely people who had high morality, healthy, deep knowledge, freedom of thinking, and sincerity. Dhofier (1982) added that the goal of

education was not simply to enrich santris' minds with religious teachings but also to develop their morality, train and improve the spirit of life, appreciate spiritual and human values, teach honesty and moral attitudes, and prepare santris to live modestly and sincerely. Every santri was being taught to accept religious ethics above all other ethics. Education at PP aimed to encourage santris not to pursue interests of power, money, and worldly reputation, but rather to implant into their consciousness that to study means mainly to observe religious obligations and worship of God. In short, Raihani (2002) concluded that the educational goal of PP was a moral-oriented education, which was also the general basic orientation of Islamic education (Al-Attas, 1979; Langgulong, 1991). However, Raihani emphasized that this did not mean that PP did not consider other aspects of education, such as intellectualism and knowledge as important. PP offered these in its whole-day education, outside its class schedule.

According to Chirzin (1988) and Maghfurin (2002), there was not a need for the PPs to write their educational aims because the main objectives of the institutions which was teaching for the sake of God (*ibadah lillahi ta'ala*) and nothing else. As a result, everything that the kyais teach including the aims, goals and objectives are memorized by heart. Therefore, they did not need to write down their aims, goals, and objectives.

Moreover, Depag (2001) described the goals of each subject matter taught at PP as follows:

1. Aqidah/tauhid (Islamic theology): internalizing the six pillars of Islamic belief, for example, the belief in the oneness of Allah. At the wustha level, this goal is

to achieve it by understanding the arguments of those beliefs, both logically and from the Qur'an. At the ulya' level, the understanding is broadened by comparing beliefs of other religions. At the end of the lesson, a santri is hoped to have a strong belief and would not be swayed easily.

2. *Tajwid* (recitation of the Qur'an): at the beginning, the goal is reciting the Qur'an correctly in the sense of pronouncing the letters (*fasih*) and reciting (*jawdah*), and also reciting some short Qur'anic verses that are said in praying. At the intermediate level, the santri is required to understand the rules of reciting the Qur'an (*tajwid*), and finally, at the advance level, the seven ways of reciting the Quran and their differences are taught.
3. Akhlaq/tasawuf: building the Islamic personality that reflects excellent behavior (*akhlaq karimah*) in human relations (*habl min al-nas*), and the relationship with Allah (*habl min Allah*), and the relationship with environment and other beings. The subject is taught in three ways: hidden or indirectly in all subjects, in the content of KK, and application in the daily lives of the santris.
4. Arabic language (*nahw*/grammar and *sharf*/morphology): at the ibtida' level, the teaching of Arabic language is intended to understand the changes of Arabic words, their types, changes of last *harakat* in a word because it changes the functions of the words in the sentence (*i'rab*), and to compose sentences. Meanwhile at the wustha level, the goals of the subject are the same with ibtida' but for the addition of the variety and anomalies in words and sentences. In addition, *balaghah* (syntax) is taught in ulya' to teach the santris the beauty of language.



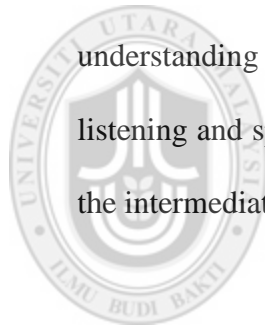
5. Fiqh: at *ibtida'* the goal is to master the topics in *ibadah* (daily rituals performed by a Muslim), while at *wustha*, it is the topics in *mu'amalah* (affairs among human beings, such as buying and selling), and at *ulya'*, it is the topics in *munakahat* (marriage) and *jinayat* (crime and killing). Usually at this level, the discussion also covers the comparison of various schools of thoughts in Islamic jurisprudence.
6. *Ushul al-fiqh* (principles of Islamic jurisprudence): usually this subject is taught at the *wustha* and *ulya'* levels. As a continuation of *fiqh* at *ibtida'*, in *wustha* the subject is presented by introducing various ways of producing a jurisprudence as well as studying cases. Therefore, the *santri* is hoped to be able to produce jurisprudence by applying the principles of Islamic jurisprudence.
7. Al-Qur'an: for the *santris* at the *ibtida'* level, the goal of the subject is introducing and knowing the interpretation of certain chapters of the Qur'an, while at *wustha* it is understanding the interpretation of the Qur'an by studying works written by Islamic scholars, both in classical and modern periods.
8. *Ilm al-tafsir* (Qur'anic studies): the subject is introduced to the *santris* at the *wustha* level in order to provide basic knowledge concerning principles needed to understand the Qur'an and the pattern of sentences used in the Qur'an. Meanwhile at the *ulya'* level, the subject emphasizes on understanding the methods of interpretation, so the *santris* are able to interpret the Qur'an individually.
9. Hadith (Mohammadan tradition): at *ibtida'*, the goal is simply introducing hadiths indirectly by emphasizing the content/message (matn) of the hadith.

Usually the contents are concerning the main topics for beginners, such as the six pillars of Islamic beliefs. The hadiths are commonly short without going into the long chain of transmitters (*sanad*). At wustha, the goal is extended into the discussion on the chain of transmitters and the condition of transmitters (*rijal al-hadith*), while at ulya', it becomes more comprehensive, covering the variety of the chain of transmitters, the condition of the transmitters, the variety of the contents, and why the hadith was mentioned by the Prophet Muhammad (pbuh) (*asbab al-wurud*).

10. *Ilm al-hadith*: some PPs view that teaching the content of hadith is important because it can be applied to our daily lives. As a result, ilm hadith is introduced at wustha and ulya' levels. The goal of teaching 'ilm hadith at these two levels is to understand the aspects of hadith, covering its position as the source of Islamic jurisprudence, the history of the writing of the hadith, the quality of a hadith in terms of the content and its chain of transmitters, etc. At ulya', the practice of how to determine the quality of a hadith based on the principles is added.
11. *Tarikh (Islamic history)*: the goal of the subject is to introduce Islamic history from the period of the Prophet Muhammad (pbuh) to this modern time chronologically. For the santris at ibtida', the topic usually covers the time of Muhammad/early Islam, while at wustha, it covers the period of the four caliphs. The whole period of Islamic history is presented at ulya' accompanied by the meaning beyond the historical facts.

Nevertheless, the goal of teaching of Arabic language, according to Depag (2001), has its weaknesses, namely:

1. Some of the aspects of teaching nahw, sharf, and balaghah are more than what the santris need in order to understand a text; the inclusion of linguistics details is not necessary at this level.
2. Stressing too heavily on *i'rab* and *i'lal* (changes of one word to another) makes the santris afraid of making mistakes in practicing the language.
3. Mastery of the KK is based on the reading and understanding of its contents. This means that a santri who can read and understand the KKs has automatically mastered the language aspect of the book. In fact, understanding the KKs can also be taught by mastering other skills, such as listening and speaking Arabic actively. Teaching reading skill could begin at the intermediate level.



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Referring specifically to the PP Salafiyah that merely taught KK, three types of persons could be produced by this type of PP (Ismail, 2002), namely:

1. Religiously skillful people: people who have a strong religious belief. Therefore, they are religious in their attitude.
2. Religious community leader: a leader who is able to lead his/her community in the socio-cultural transformation as well as guard the community from the negative impact of development, and is also the spokesperson of the community.

3. Religious intellectual: a person who has integrity, strong personality, and commitment. He has the ability to analyze the social issues confronting the community.

### **2.5.2 Approach**

Based on his research, Mastuhu (1994) affirmed that the approach adopted by PP was holistic in nature -meaning that the process of teaching and learning took place throughout the day. Therefore, there was no limitation in time and target to achieve. This was the main reason why there were no written and explicit curriculum and evaluation procedures. Furthermore, Mastuhu (1994) concluded that the teaching and learning process there was dominated by deductive-dogmatic model of thought, rather than inductive-rational and factual. This is relevant with Chirzin's explanation (1988). He stated that subjects at PP tend to be arts, instead of sciences, which emphasize on thinking/understanding rather than skills. As a consequence, the subjects relate to feeling rather than empirical and experimental objectivity, normative rather than nomothetic and descriptive, deductive rather inductive, or as Cooling (2002) called it indoctrination.

### **2.5.3 Subject Matters**

Chirzin (1988) maintained that subjects taught at most PPs were 'aqidah, syari'ah, and Arabic language. These branches were broken down into al-Qur'an with tajwid (the arts of reciting the Qur'an) and tafsir; *aqaid* (plural form of aqidah) and *ilmu kalam*; fiqh with ushul fiqh); hadith with *mushthalah al-hadith*, Arabic language with its sub-

disciplines, such as nahwu, sharf (Arabic morphology), *bayan*, *ma'ani*, *badi'* (these three subjects were included in balaghah (Arabic syntax)), and '*arudh*; tarikh; *manthiq* (logic) and tasawuf. The last two disciplines were usually taught at advanced level. At some PPs, *falq* (Islamic astronomy) was also taught. Moreover, Mastuhu (1994) and Rahardjo (1988) added akhlaq (Islamic ethics) to the list of subjects.

Moreover, Depag (2001) grouped the subjects taught at PP into eleven groups, namely tajwid, tafsir (Qur'anic interpretation), ilm tafsir (studies of Qur'anic exegesis), hadith, aqidah, akhlaq/tasawuf, fiqh, ushul fiqh, nahw, and sharf, mantiq, and balaghah, and tarikh Islam. In addition, Bruinessen (1995) reported that the two branches of knowledge that were completely removed at PP were philosophy and tasawwuf. Beginning from the 17th century, these two branches had disappeared in Sunni's Islamic educational institutions, except in Iran and some parts of India. Suwendi (1999) asserted that philosophy was not a part of subjects taught at PP because the subject was considered dangerous to the established thoughts at PP. In the context of PP in South Kalimantan, this was also the case because Sabda, Barni, and Salamah (2004) and Jaferi, Rahmadi, and Hakim (2005) reported that philosophy was not taught at madrasah diniyah of PPD, a prominent PP in this area.

Steenbrink (1994) classified those subjects into two branches and then Outhman (2002) added one more which made it three. They are:

1. Technical, including fiqh, ilm mushthalah al-hadith, ilm tafsir, *hisab*, *mawaris*, 'ilm falq, and alike.

2. Memorization, including Qur'anic studies, Arabic language, and so on.
3. Religious personality building, such as aqidah, tasawuf, and akhlaq.

Regarding the division of knowledge, in Arabic terms, the terms *arts* and *sciences* tend to be translated as *fann* and *'ilmiah*. Subjects taught at PP tend to be *arts* which emphasize on thinking/understanding rather than skills. As a result, the subjects taught involve feeling rather than empirical and experimental objectivity, normative rather than nomothetic and descriptive, deductive rather inductive (Chirzin, 1988). This has an impact on the way the knowledge is studied. Since the knowledge is *full of value*, not *value-free* and the kyai who delivers the knowledge is not a scientist, the santris do not ask or doubt. Therefore, the santris are full of respect for their kyai/ustaz/ustazah and *tawadhu'* (Chirzin, 1988), especially when studying the KK.

In Islamic tradition, it was Ibnu Khaldun who introduced empirical method in social sciences. Unfortunately, his works are not taught at PP, because the kyais in general as the teacher at PP lived and studied in Hijaz (Mecca and surroundings). In addition, the preachers who introduced Islam in Nusantara taught Islamic teachings concerning 'aqidah, syariah, and language, therefore they teach what they used to learn (Chirzin, 1988). Usually each PP has its own specialization, depending on the expertise of the kyai (Chirzin, 1988; Rahardjo, 1985). Suyoto (1988) stated that the variety of PP in terms of subjects taught provided a room for them to adapt to local situation.

In his study of PP in South Kalimantan, Raihani (2002) who compared two types of PPs (Salafiyah and Khalafiyah) found that the kyais and/or ustazs/ustazahs in both PPs played an important role in designing a curriculum. The curriculum planned by kyais and/or ustazs/ustazahs in both types of PPs was heavily based on the Islamic values and traditions, namely what each Muslim must learn. Nevertheless, it was interpreted differently by both PPs. The curriculum planners at PP Salafiyah might consider that a Muslim should learn religious subjects, while those at the other PP might believe that religious subjects as well as non-religious were important to be studied.

Even though the two groups interpreted knowledge (*ilm*) differently, the description above shows that Muslim people realize that knowledge is important in their lives. The importance of knowledge is also discussed by al-Syaibany by referring to the Qur'an, "those of you who believe and who have been granted (mystic) knowledge. And Allah is well-acquainted with all ye do" (Qur'an 58:11 Yusuf Ali) and the hadith (al-Syaibany, 1991: 189-190, 261).

In his dissertation, Raihani described clearly the curriculum contents (in figure 2.2) and the subjects (in table 2.2) taught at PP. Unfortunately, he did not provide the titles of KK studied, like Mastuhu did for six PPs in his research in East Java. In addition, Raihani emphasized the curriculum development at two PPs, but did not go further into proposing the design of curriculum.

*Pondok pesantren khalafiyah*

*Pondok pesantren salafiyah*

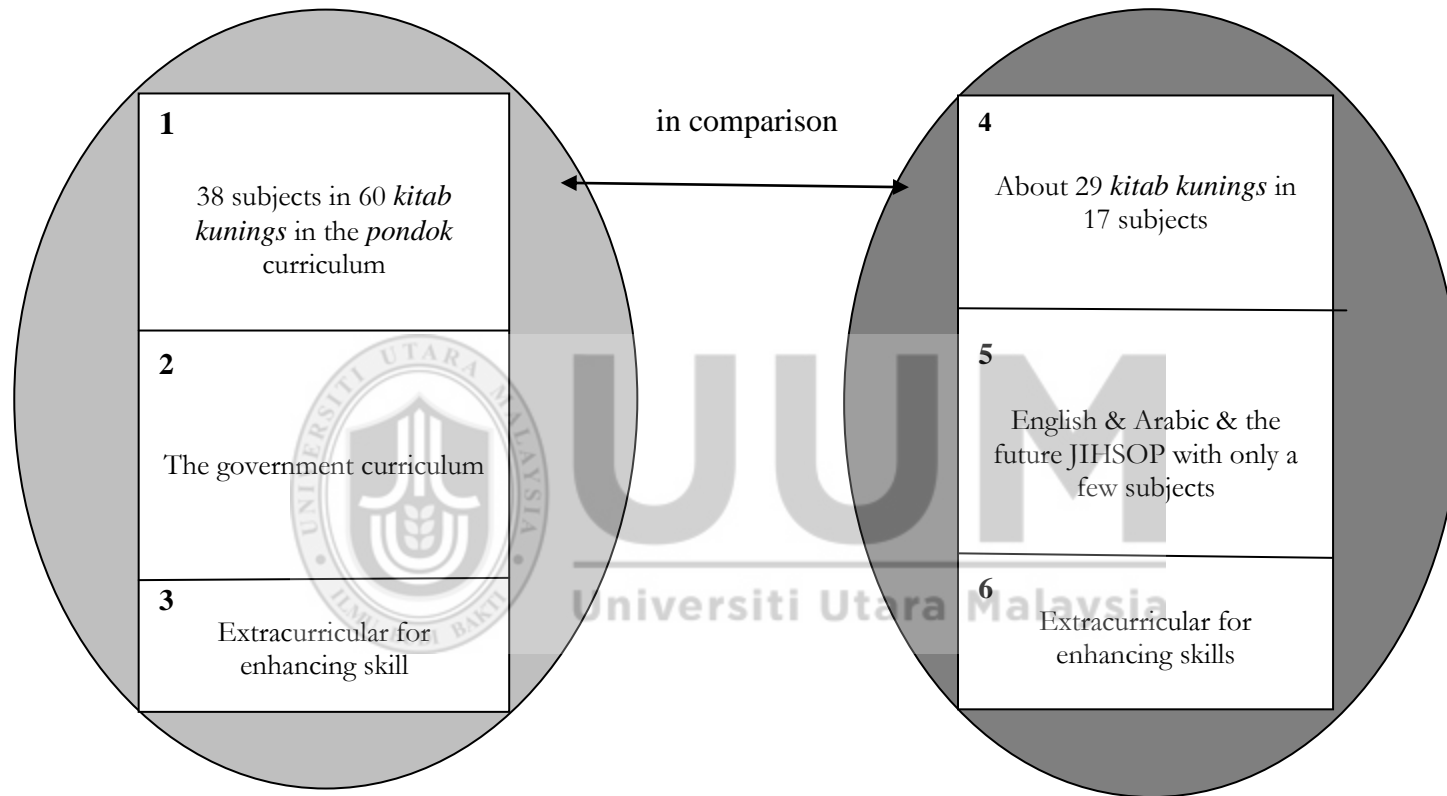


Figure 2.2: Curriculum at *pondok pesantren salafiyah* and *khalafiyah*

■ = The shading indicates the informal curriculum with whole interaction among the members permeated with some values (*pondok pesantren salafiyah*'s values were stronger than *pondok pesantren khalafiyah*'s).

From *Curriculum construction in the Indonesian pesantren: A comparative case study of curriculum development in two pesantrens in South Kalimantan* (p. 159), by Raihani, 2002, unpublished master thesis, The University of Melbourne, Australia.



Table 2.2 Number of Subjects in the Compulsory Curriculum in Pondok Pesantrens

Only in pesantren salafiyah	Shared subjects	Only in pesantren khalafiyah
1. Arabic	1. <i>Akhlak/Tashawwuf</i> (Morals/Sufism)	<i>Kitab al-Mi'raj</i> (the Book of Story of the Prophet's ascent to Heaven)
2. English	2. <i>Fiqh</i> (Islamic Jurisprudence)	
3. <i>Khath</i> (handwriting)	3. <i>Tauhid</i> (Islamic Theology)	
4. <i>Muthala'ah</i> (Reading)	4. al-Qur'an	
5. <i>Ushul al-Tafsir</i> (Principles of Quranic Exegesis)	5. <i>Nahwu</i> (Grammar)	
6. <i>Tarikh al-Tasyri' al-Islamy</i> (History of the Islamic Law and jurisprudence)	6. <i>Sharf</i> (Morphology)	
7. <i>Insya</i> (Writing)	7. <i>Ushul al-Hadits</i> (Principles of the Hadits Criticism)	
8. <i>Imla</i> (Dictation)	8. <i>Hadits</i> (The Prophet's Traditions)	
9. <i>Adab al-Bahts</i> (Ethics of Discussion)	9. <i>Balaghah</i> (Arabic Rhetoric)	
10. <i>Ilmu Falak</i> (Astronomy)	10. <i>Tafsir</i> (Quranic Exegesis)	
11. <i>Tarikh al-'Arab</i> (History of the Arabs)	11. <i>Ushul al-fiqh</i> (Principles of Islamic Jurisprudence)	
12. <i>Fiqh Muqarin</i> (Comparative Islamic jurisprudence)	12. <i>Tarikh</i> (Islamic History)	
	13. <i>Fara'idh</i> (Knowledge of Shares of Inheritance)	
	14. <i>'Arudh</i> (Prosody)	
	15. <i>Manthiq</i> (Logic)	
	16. <i>Qawa'id al-Fiqh</i> (Rules of Islamic Jurisprudence)	

*Note.* From *Curriculum construction in the Indonesian pesantren: A comparative case study of curriculum development in two pesantrens in South Kalimantan* (p. 101), by Raihani, 2002, unpublished master thesis, The University of Melbourne, Australia. Pondok pesantren A means PP Khalafiyah, while pondok pesantren B means PP Salafiyah.

The table shows that both PPs did not offer vocational subject/activity formally in classroom for the santris. This is in line with what al-Qabisi (935-1012) proposed, that formal education did not include vocational subjects which was the responsibility of the parents and society (Zakaria, 2003). However, some PPs provide a sort of vocational training conducted outside the class, such as making soap and handicraft. Raihani (2002) explained that in the case of PPs in his study, skills were offered as extra curriculum, meaning that the skills were taught outside regular classroom time. For

example, *muhadharah* (practicing public speaking, held once a week). Other skills were practicing being an *imam* (leader) of praying and reciting *maulid* (Islamic songs to celebrate the Prophet's birthday). Moreover, the PP Khalafiyah in his study provided workshops for automotive repairs for male santris and tailoring, cooking, and bridal-make up for the females, while at PP Salafiyah the santris had agricultural activities at their own farmland. In short, there were two skills offered, namely society-oriented skills that prepared the santris to be preachers when they returned to their community and entrepreneurship. Based on his findings, Raihani (2002) concluded that contents of curriculum at both PPs were socio-religious oriented.

#### **2.5.4 Kitab Kuning: References of Teaching**

Currently, there is no official standardization of what KK to be taught for all PPs. Therefore, each PP has its own list of KK (Bruinessen, 1995). In his detailed study, Bruinessen provided a report concerning the KK taught at PP, particularly in South Kalimantan. He also reported a comparison between what he found with what L. W. C. van den Berg reported in 1886. Berg's work dealt with PP and KK at the end of the nineteenth century, while Bruinessen covered that issue in the twentieth century. Berg found 54 titles of KK, while Bruinessen found about 900 titles. Even though some KKs that were found in Berg's research were not in use anymore in the time Bruinessen did his research, some other KKs were introduced. The increase in the number of KKs was due to a number of reasons. Firstly, the kyais also wrote their own KK, both in Arabic and local languages. Secondly, some kyais summarized the existing KK (*mukhtashar*) - its contents and language. Thirdly, some KKs that were previously forbidden and

considered *taboo* because they were not in Syafi'ite school were introduced, and finally, the addition of modern KKs (*al-asy'ariyah*) which were brought to Indonesia through pilgrimage and students studying in Mecca, Medina, Cairo, Baghdad, and so on (Depag, 2001).

In the case of KK taught at PP in Kalimantan, Bruinessen (1995) believed that there was a difference between KKs taught in Kalimantan (and also in Sumatera and Malay Peninsular) and the ones in Java. According to Bruinessen (1995), unlike the KK at PP in Java which were originally in Arabic, some were translated into Javanese, while the KK in Sumatera, Malaysia, and Kalimantan were written by Malay 'ulamas. But since the 20th century, those Malay KKs have been replaced gradually by classical Arabic books, written in Arabic language. Moreover, Bruinessen listed KKs taught in South Kalimantan that were classified on subject matters. The list is attached in appendix A. The levels of KK mentioned in appendix A simply indicate the rough level of santris learning it because some PPs do not grade their santris (Bruinessen, 1995). The tables show that the variety of titles of KK taught at PP in South Kalimantan were fewer than the ones in Java and Sumatera. This was probably due to a fewer number of PPs observed by Bruinessen in South Kalimantan than ones observed in Java.

In addition, Depag (2001) also listed KKs taught at PP based on subjects as attached in appendix B. However, the list was not accompanied by the explanation of why the KKs were graded into such a way. The list was merely titles of KKs that are commonly taught at PP.

Furthermore, Chirzin (1988) reported that in some PPs in West Sumatera, educational reformation in terms of KK taught was more advanced. Some KKs written in modern times were brought and introduced into PP. This inspired *Kaum Mudo* (young people) who tried to “purify” Islamic teachings from *bid'ah* (practices that are not based on the Qur'an and hadith). For example, Bruinessen (1995) also reported that *al-Bayan* in fiqh was taught at madrasah. This book was not included in Syafi'ite tradition. Moreover, *Bidayah al-Mujtahid* which presented the four schools in Islamic jurisprudence was taught by the reformists from Minangkabau for the first time in 1920s. Bruinessen assumed that this phenomenon showed the broader view of kyais and santris at PP. Another work written by a modernist and rationalist writer, Husain Efendi al-Tarabulsi (d. 1909) is *Husunul Hamidiyah*. This work was introduced in the 1930s to madrasah of Sumatera Thawalib (Yunus, 1979; Bruinessen, 1995).

To help the santris learn the KK easily, the contents of the book were arranged based on four strategies (Depag, 2001) which are:

1. Arrangement of KK is appropriate to the level at which it is being taught and at the same time contain basic principles in preparation for the higher levels.
2. Socio-historical background of an issue is discussed in order to provide a comprehensive understanding of the issue for the santris.
3. A case study that is factual is presented to relate the topic under discussion to the problems in the society.
4. The impact of a Muslim's activity on his/her society is discussed.

Moreover, santri learn a KK in order of the contents and do not jump from one chapter to another. They believe that learning is a part of 'ibadah, so gaining knowledge or not as the result of study depends on Allah's *ridha* (blessings), through an effort with the whole holy soul that is *tirakatan* (a Javanese word, meaning trying/promising not to do certain activities/habits that usually we do, such as eating only white food like rice, salt, water, etc.), fasting, praying, etc. (Mastuhu, 1994). Moreover, it is believed that KKs were written by knowledgeable and pious Islamic scholars that make them difficult to be criticized (Muhammad, 1999).

Additionally, the content of KK has a weakness. In general, types, number and levels of discussion of KKs at PP are not written by Indonesian Islamic scholars. Therefore, a part of their contents are probably not relevant to santri's needs and ability (Depag, 2001). Bruinessen (1995) also reported that some contents of KKs were not originally from here, thus, were not relevant or familiar with Indonesia's tradition and the majority of them were written before the coming of Islam to Indonesia. Dealing with this criticism, some kyais rearranged KKs by removing the topics that were considered unnecessary, and adding new topics that were relevant. However, Depag did not mention the PP that applied this rearrangement.

### **2.5.5 Methods of Teaching**

Based on his study on six PPs in East Java, Mastuhu (1994) found that there were four methods of instruction in PP. They were sorogan, bandongan, *halaqah*, and *lalaran*.

Raihani (2002) later added *hafalan* as a method in teaching at PP. Those methods are explained in the following part.

1. Sorogan is derived from the word *sorog* (Javanese language), meaning to serve or offer. In this method, a santri individually comes to a kyai/ustaz/ustazah and brings a KK s/he wants to study (Mastuhu, 1994). The santri reads the KK under the supervision of kyai/ustaz/ustazah or, alternatively the kyai/ustaz/ustazah reads it while the santri is putting notes (*ngesahi*, usually by giving signs at the end of each word to determine how to read the text, and the meaning of the word in a sentence) on the KK (Chirzin, 1988).
2. *Bandongan* literally means *going together* (Javanese). A kyai/ustaz/ustazah teaches a KK to a group of santris. The kyai/ustaz/ustazah translates sentence by sentence, usually into their local language. The santri simply puts *syakal* (signs to determine how to read the sentence/word) and takes a note on the KK s/he holds. Those notes look like beard. Therefore, they are called *jenggot* (beard). There is no discussion or question-answer between the santris and the kyai/ustaz/ustazah (Mastuhu, 1994). In West Java this method is called *weton* (Chirzin, 1988; Rahardjo, 1985), while in Sumatera it is called *halaqah* (Chirzin, 1988). Mastuhu put *halaqah* as another method because it was different from *bandongan* since *halaqah* provided a room for discussion among people in the group. The word *weton* is derived from *waktu*, meaning time, because the teaching and learning process is conducted at certain times. Probably the method is called *weton* because the KK taught is delivered to a group of santris, so the teaching is conducted regularly at certain times determined in advance.

3. *Halaqah* in Arabic etymologically means *circle*. In this method, as Mastuhu (1994) explained that a small group of santri discusses a KK that is previously taught by a kyai/ustaz/ustazah to understand it, not to question the right or the wrong of what the KK contains, simply to understand what the KK states because they believe that what the KK states and what the kyai/ustaz/ustazah explains are right. Qomar (2005) called this method as *mudzakarah*.
4. *Lalaran* is a method of learning used by an individual santri. This individual method, to a large extent, depends on the santri, whether s/he spends his/her spare time to review the lesson or does something else. This method is also done outside the class (Mastuhu, 1994).
5. *Hafalan* is a method in which a santri memorizes the contents of KK. Usually this method is applied to teach the basic books (matan) (Raihani, 2002).

In detail, the order of instruction for sorogan and bandongan is that a kyai/ustaz/ustazah, or in some other cases a santri reads a KK, then the kyai/ustaz/ustazah translates (terjemah) it and explains the meaning (*syarah*) with i‘rab, sharf, semantics (*murad, ghard, ma’na*), with interpretation and deductive conclusion (Chirzin, 1988).

Because the ways of teaching and learning process conducted at PP are very simple, they do not need modern and advanced facilities, like OHP and computers (Mastuhu, 1994). They simply use a blackboard/whiteboard, chalk/marker, and an eraser. However, this does not mean that PP avoids using modern media. Wekke and Hamid (2013) found that it was possible to introduce technology in language teaching and learning at PP. The main issue with this is probably due to lack of funds to purchase the

equipment and also the fact that that ustazs/ustazahs do not have skills to operate those facilities.

In addition, Mastuhu (1994) mentioned that there was another method of learning, namely preaching. In this particular approach, a santri practiced to deliver a preach and the themes depended on the santri, usually concerning the Prophet's good behavior, the heroic and honest characteristics of the Companions, interpretation of certain Qur'anic verses and hadith. However, it seems that this is not a method of instruction, but simply an activity conducted among the santris to practice their speaking skills.

Those methods of instruction are summarized in the following figure:

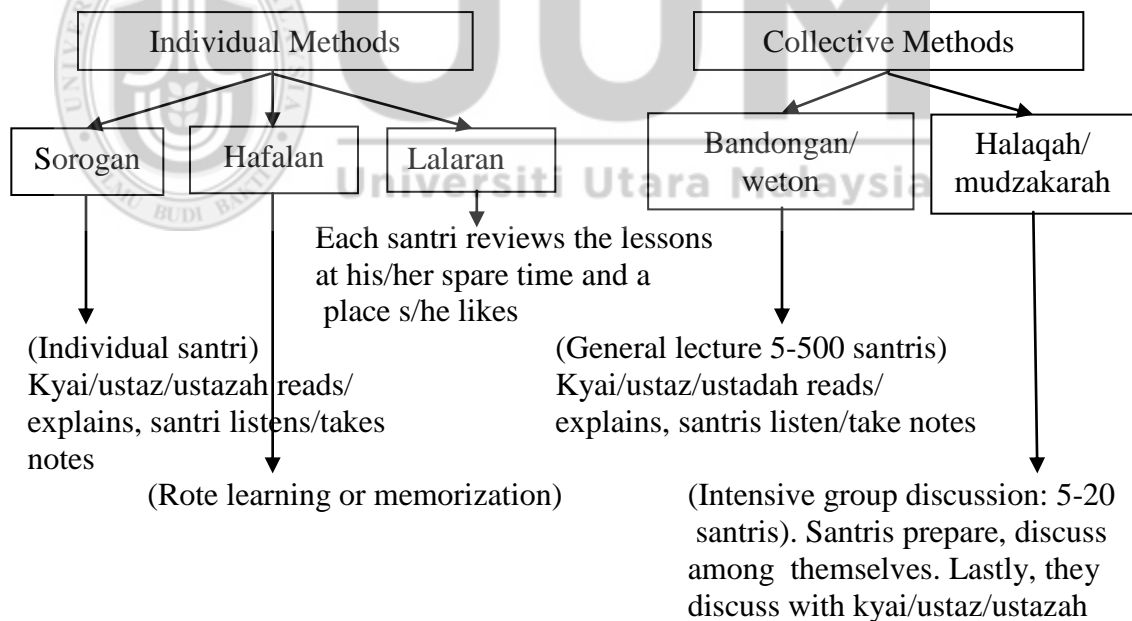


Figure 2.3: Methods of teaching and learning process at pondok pesantren. From Curriculum construction in the Indonesian pesantren: A comparative case study of curriculum development in two pesantrens in South Kalimantan (p. 39), by Raihani, 2002, unpublished Ph. D. dissertation, The University of Melbourne, Australia and Dinamika sistem pendidikan pesantren: Suatu kajian tentang unsur dan nilai sistem pendidikan pesantren (p. 144), by Mastuhu, 1994, Jakarta: INIS, with some modification.



The figure shows that sorogan, bandongan/weton, and hafalan focus on the role of kyai/ustaz/ustazah and apply one-way communication, a process of transmission of knowledge from kyai/ustaz/ustazah to his/her santri(s). The halaqah method seems to provide an opportunity for santris to engage in critical thinking and problem solving (Muhammad, 1999). This method is provided for senior santris only and sometimes for ustazs/ustazahs (Dhofier, 1982; Muhammad, 1999). From those methods, it is also obvious that those methods cover only interaction between santris and kyai/ustaz/ustazah in class, there is no information concerning preparation made by kyai/ustaz/ustazah before the class. Furthermore, sorogan and wetonan are criticized for overemphasizing on textual and literal understanding towards the text (Muhammad, 1999). In addition, grammatical-translation approach applied in studying language is not an appropriate method to encourage critical thinking among the santris (Ma'arif, 1987). According to Yafie (1994), basically there is room for criticism and evaluation in learning KK, particularly in hasyiyah and *taqirrat*, based on a rule of criticism such as based on nahw and other branches of Arabic language. This is the case, especially in fiqh.

In specific context, PP in South Kalimantan, Raihani (2002) reported that commonly ustazs/ustazahs employed lecturing, memorization, question and answer and discussion in their teaching. The chosen method employed completely depended on ustaz/ustazah.

### 2.5.6 Class Schedule

The class schedule at PP is prepared based on praying time. Teaching and learning process is conducted before and after praying; the length of time or how long a subject is delivered varies according to the hours before the next prayer (A. Wahid, 1988). The other activities (such as washing clothes, taking a bath, cooking for students who cook by themselves) are done in accordance with this schedule. Therefore, it is not surprising to see a santri cooking or washing his/her clothes at midnight. For this reason, the meaning of curriculum at PP has a broader sense, namely day-to-day activities (Raihani, 2002). As a consequence, to understand the curriculum one has to take into account the environment in which the santris conduct their daily activities; it involves activities in and outside the classroom. This schedule is applied at PP Salafiyah which does not practice any grading system.

It is also a general phenomenon that there is no limitation in time to study a KK, especially at PP Salafiyah that does not grade its santris into classes. As long as a student feels that s/he has not mastered the KK yet, s/he can stay at a PP (A. Wahid, 1988). So, it is not the kyai/ustaz/ustazah who decides when a santri passes the study and can continue to the next level or leaves the PP, but the santri him/herself decides (self-assessment). In addition, in terms of time schedule to study, Ibn Khaldun suggested not to mix two or more subjects at the same time (Ibn Khaldun, 2000; Zakaria, 2003).

### **2.5.7 Assessment and Evaluation**

In this study, assessment is differentiated from evaluation. Assessment is commonly used to find out whether a santri has achieved the goals/aims/objective determined in advance, while evaluation is concerned with the process of implementing the curriculum designed. Concerning the placement test, generally a PP asked a new santri to read a KK and how far the student masters the KK will determine the level where s/he is placed (Haedari & Hanif, 2004).

Generally, the assessment after learning a KK at PP (a sort of post test) is done by asking a santri to teach a KK to an audience. If the audience understands and is satisfied, the santri is considered successful. Then s/he will receive “permission” from the kyai, and is allowed to continue learning a higher KK and to teach the KK s/he passes to other people (Mastuhu, 1994). It is also relevant to the way of teaching KK as proposed by Ibn Sahnun and Ibn Khaldun (Ibn Khaldun, 2000; Zakaria, 2003), that a santri is allowed to move from one level to the next after s/he masters it completely. In addition, every KK has its own level of difficulties. Therefore the assessment is different from what is done in madrasah or common schools (Mastuhu, 1994).

In the case of PP in South Kalimantan, Raihani (2002) reported that aspects assessed were academic performance and akhlak (morals). However, in deciding whether a santri could be promoted to a higher grade or higher level of KK, the ustazs/ustazahs of PP Khalafiyah integrated the academic assessment with akhlak assessment, whereas in PP Salafiyah the ustazs/ustazahs merely based their decisions on the santri’s academic

assessment. This was because the ustazs/ustazahs believed that the santris' akhlaq would be better over time by living and studying at PP. Therefore, ustazs/ustazahs were required to monitor and observe the santris' akhlaq during their study. In addition, at PP Salafiyah the mastery of KK is made compulsory not optional or additional. The test was both oral and written and covered the cognitive domain only. The examination at PP Salafiyah was held weekly and at the end of learning a KK, the results of both examination -oral and written- contributed to determine whether a santri had passed or otherwise. Meanwhile at PP Khalafiyah, the examination was held only at the end of semester.

Furthermore, at PP Salafiyah the decision whether a santri deserved to be promoted to higher level was made by the ustaz/ustazah and the examiner appointed to prepare the test, while at PP Khalafiyah the decision was made by all ustazs/ustazahs in a meeting (Raihani, 2002). The reason for this difference was that the system at the first PP was mastery of KK, meaning that if a santri passed a KK, s/he could continue to the next KK in higher level, while PP Khalafiyah applied the grade system. The decision was based on the result of examination in all subjects examined. In addition, according to Yasmadi (2002), education at PP emphasized more on affective and psychomotor domains, instead of cognitive. Yasmadi's statement is probably relevant regarding education at PP which is holistic in nature, not limited to formal teaching and learning process that take place in the classroom only.

In terms of evaluation, at both types of PPs the ustazs/ustazahs evaluated their teaching themselves and also in a meeting among themselves to discuss the problems they had (Raihani, 2002). This was a sort of reflection. PP Khalafiyah used other methods of evaluation, namely the kyai questioned the santris concerning their PP and also a dialogue between the kyai/ustazs and santris. These methods of evaluation seem to be not systematic and well-structured.

## **2.6 Curriculum Development at Pondok Pesantren**

The bulk of this section summarizes Raihani's thesis because he focused on curriculum development at PP, in particular in South Kalimantan, a province which is the location of this study. The detail description of curriculum development at PP is intended to provide a background for designing curriculum in the setting. Additionally, it is worthy to note that Raihani's study was done at two types of PPs, Salafiyah and Khalafiyah. One of them (Salafiyah) is the type chosen of this study. In addition, it must be kept in mind that Khalafiyah in Raihani's study is considered Mixed in this study.

In designing a curriculum, as mentioned earlier, both PPs applied site-based managed institution (Raihani, 2002), which meant that the decision was made by sharing ideas among various parties at PP. At both types of PPs, initial curriculum was developed by the founder/kyai of PP. However, later other different parties were also involved in the curriculum design. At PP Khalafiyah, the meeting to design the curriculum involved more parties/elements of people. Other parties were involved, through coordination among the foundation, the kyai and all ustazs in a regular meeting. In some cases, the

meeting was limited to staffs in education section only, chosen to assist the kyai. Sometimes the santris were involved in the meetings. Therefore, this PP had a “more collaborative curriculum decision-making process” (Raihani, 2002, p. 146).

In contrast, at PP Salafiyah, even though the kyai claimed that he tried involving all elements in making decision, in the actual implementation the meeting was limited to the education staff only. The decision then was brought to all ustazs, but the final decision was still in the hands of the kyai. Therefore, the meeting was a sort of briefing session, not an attempt to accommodate responses from the others. In addition, parents and community were not involved in designing the curriculum at both PPs (Raihani, 2002). This style of relationship shows the pattern of patron-client relationship in which parents behave as client of PP that is the patron.

Regarding the development of curriculum, both PPs in Raihani's samples applied content-oriented development, especially in the curriculum of KK. The selection of contents at both PPs was dominated by Sunni tradition that was obvious in selecting KKs.

In terms of assessment and evaluation process, the assessment at both PPs focused merely on cognitive aspect (academic, done in written and oral, content oriented, because no specific learning objective determined, any part of the KK could be assessed) and affective (akhlaq by identifying wrong behavior).

## 2.7 Scholarly Suggestions to Improve Curriculum at Pondok Pesantren

This part discusses some points proposed by scholars who are concerned with the education at PP. Even though their suggestions are not comprehensive and not in a systematic manner, they, nevertheless, provide an overview of the curriculum design proposed by this thesis.

To begin with, among the three points proposed by Mukti (2002), two of them relate to curriculum design, namely the relationship between kyai and santri, and subject matter. Firstly, the close relationship between kyai and santri has both positive as well as negative effects. On the one side, the way a kyai treats his santris which is like his own daughters or sons is because of his responsibility as a representative of their parents to teach and take care of the children. In some cases, the kyai also chooses the spouse for his santris and arranges the marriage. This kind of relationship establishes an emotional bond between the kyai and the santris throughout their lives. On the other hand, this close relationship does not allow the santris to question or criticize the kyai. They are afraid of losing the *barakah* (bless) from the kyai. This feeling also has an effect on how the santris learn the KK. The santris view kyai and KK as the authoritative sources, even the sources of law. This ‘respect’ for the kyais somehow creates a behavior that could be considered inconsistent among some of the santris. They are well behaved when they are in the PP but do not display the same behavior when they are away from the PP.

Furthermore, the homogenous milieu around a PP fosters a feeling of in-group, the santris do not tolerate any form of diversity in *diniyyah-ubudiyah* (religious

rituals/performances), and are not sensitive to the issue of *muamalah-dunyawiyah* (human and social relationship). Dealing with these problems, Mukti proposed two changes in PP. The first is that the relationship of kyai-santri is supposed to be in the form of maintaining the respect of a santri to his/her kyai without inhibiting creativity and ability to criticize. Mukti based his argument on a Qur'anic verse, chapter Luqman: 15. To do so, two steps are suggested by Mukti. Firstly, maintaining a kyai as a central figure for his deep and broad knowledge; he is an expert who everyone refers to. Secondly, a kyai should encourage his santris to question and argue by giving reasons.

Full respect and obedience of s santri to a kyai is probably affected by the work of Burhan al-Islam al-Zarnuji, in his KK entitled *Ta'lim al-Muta'allim li Thariq al-Ta'allum* which is taught at almost all PPs. At a seminar concerning KK held by the NU, a participant proposed to eliminate this work from the list of KKs taught at PP because it discouraged criticism. The response was skepticism among the rest of the participants. The rest of participants believed that this work would still be a part of curriculum at PP.

Secondly, concerning subject matters taught, Mukti (and also Suratno, 2006) offered to diversify their references through teaching KK representing various schools/perspectives in Islamic traditions. This is a sort of enrichment. For example, *Bidayatul Mujtahid* and *al-Fiqh 'ala Madzahib al-Arba'ah* can be introduced as references to be studied. Bruinessen (1995) reported that there were a number of kyais



who had and read the works of Ibn Taymiyah, but they saved them for themselves, did not teach them to their santris in order not to be affected by modernist's point of view.

Furthermore, Haedari and Hanif (2004) suggested employing various methods of teachings that were appropriate with the content and context of KK. This is because some specific context and content required a different approach(s). They also proposed to study the social context when the KK was written in order to understand the context of certain ideas expressed there. Consequently, analyzing the social context of a text would encourage analytical skills among the santris (Haedari & Hanif, 2004).

From the discussion above, it can be concluded that curriculum of KK is in need of a complete evaluation of all its components. This includes its educational components, determining aims, goals, and objectives, selecting and organizing subject matter/content, selecting and organizing learning experiences/methods of teaching, and assessment and evaluation. Hopefully, the intention to design a new curriculum of KK at PP will get the support of the staff and administrators of the PP. As the major stake-holders, the outcome of this effort will benefit the santris, ustazs and ustazahs, administrators and the community. For example, ustazs and ustazahs realize that the content of KK should be understood in a different approach from what it used to be. Some contents of the KK written centuries ago should be re viewed to suit the context of the current situation. Contextualizing the texts is a need to answer contemporary problems. This can be done through better understanding of the text (Raihani, 2002; Suratno, 2006). Furthermore, Bousfield (1988) reported that the santris wanted the introduction of philosophy and

logic into PP. However, this effort is not anyway intended to modernize PP negatively. According to Rahardjo (1988), to some PPs changing curriculum is viewed as an effort of secularization, to separate between religion and knowledge and worldly-life.



## **CHAPTER THREE**

### **THEORETICAL REVIEW AND THEORETICAL FRAMEWORK ON CURRICULUM DESIGN**

#### **3.1 Theoretical Review on Curriculum Design**

##### **3.1.1 Definition of Curriculum Design**

This chapter discusses theories of curriculum design in detail, such as definitions, functions and levels of curriculum design proposed by various scholars. These theories are used in analyzing the findings in chapter 4 and guiding the researcher during designing the curriculum of KK at PP Salafiyah in chapter 6.

Defining the meaning of curriculum is difficult because different educators viewed it from different angles of curriculum. Another reason is that they defined curriculum based on their experiences. As a result, educators proposed a number of definitions of curriculum (Harden, 2001; Ornstein & Hunkins, 2009). From numerous sources, Walker (1990) concluded, “The curriculum refers to the *content* and *purpose* of an educational program together with their *organization*” (p. 5).

Furthermore, in curriculum studies, the systems approach is one of the approaches to study curriculum that views unit or subunit in the organization of curriculum. Those units or subunits are dependent on each other to make a whole organization. According to this approach, in terms of stages, a curriculum consists of four domains, namely development, design, implementation and evaluation, while in terms of structure a curriculum covers subjects, courses, unit plans, and lesson plans (Ornstein & Hunkins,

2009). Other scholars proposed different domains of curriculum. However, generally those scholars mention two common domains which are development and design. As a domain of curriculum, curriculum design plays an important step because implementing curriculum requires a careful planning in order to avoid the confusion of the rest of the educational process.

The variety in defining curriculum as explained earlier leads to different educators defining curriculum design, as a part of the whole body of curriculum. Consequently, when those people are required to design, they come with different designs. In other words, because of being a part of the curriculum, curriculum design is defined differently (Doll, 1995).

Realizing the difference among scholars in the field of curriculum, Eisner (2002) believed that all of them need a planning of program.

... it is clear that a school cannot function without some kind of program that it offers to its students. Whether that program is conceived as a preplanned series of educational hurdles over which the student must jump or the entire range of experiences a child has within the school, the school as an institution has some mission, some set of general aims or direction, and must provide some activities, programs, or means that engage those who work and study there. (p. 27)

Hlebowitsh (2005) proposed that curriculum design<sup>1</sup> was “the deliberate and conscious effort to design the totality of the school experience in the interests of producing an educational effect” (p. 5), while Ornstein and Hunkins (2009) argued that curriculum design, sometimes called curriculum organization, meant the arrangement of its major

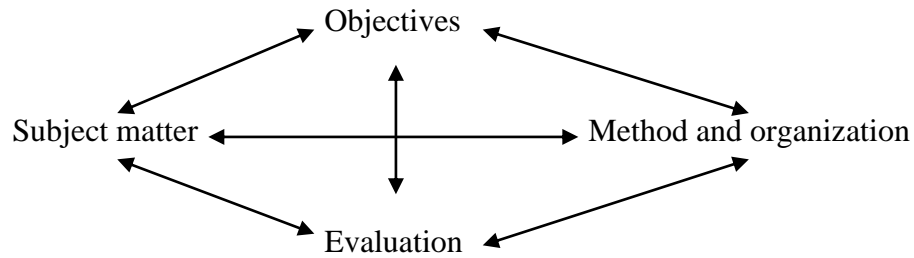
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<sup>1</sup> It seems that Hlebowitsh applied the terms curriculum design and curriculum development interchangeably.

components (aims, goals, and objectives, subject matters or content, learner experiences or activities, and evaluation approaches). In addition, those components were closely related to each other.

Specifically, in Tyler's model (1949) the components suggest four questions to a designer of curriculum. They are: what is the purpose of schooling? (aims, goals, and objectives); what subject matter is to be included? (subject matter/content); what instructional strategies, resources, and activities will be applied? (learning experiences/methods); and what method and instrument will be used to assess the result? (assessment and evaluation). Ornstein and Hunkins (2009) added that designer's philosophical, theoretical, and practical concerns determined the answers to those questions. Doll (1995) also mentioned, "It [curriculum design] involves a higher level of generalizing based on principles and problem solving, and it encompasses fundamental beliefs, major aims, and projected outcomes" (p. 205).

Giles, McCutchen, and Zechiel in their report on "The Eight-Year Study" used the term *components* for them and put learning experiences under *method and organization*. The relationship among those components is described in the following figure:



*Figure 3.1: Relationship among components of curriculum design. From Exploring the Curriculum (p. 2), by H. H. Giles, S. P. McCutchen, and A.N. Zechiel, 1942, New York: Harper.*

At a glance, this concept seems to be similar to Tyler's rationale proposed a few years later, but they are different in the sense that Tyler's rationale is in linear form while Giels, McCutchen, and Zechiel's shows an on-going interaction among the components (Ornstein & Hunkins, 2004). Moreover, the relationship shows that four components interact with each other, decision made concerning one component will affect on the decision about the others (Ornstein & Hunkins, 1988a). Doll (1995) reminded that one principle that should be kept in mind during designing curriculum was that all elements in curriculum were woven together. In short, designing curriculum is actually arranging those four components with bearing in mind the consideration of sources, dimensions, and other principles discussed later in this chapter.

### **3.1.2 Functions of Curriculum Design**

In Hlebowitsh's (2005) view, there are three functions of curriculum design. They are:

1. the setting of boundaries or limits in the curriculum. In designing curriculum, a designer selects contents and experiences that should be included in the curriculum, because it is not possible to include all existing in the world to be learnt. According to Hlebowitsh (2005), generally normative agenda, one that is

determined by the society as important to be taught, is a criterion in selecting the contents of curriculum, particularly for general education. In addition, time and resource limitation are other two factors restricting the curriculum.

2. the identification of the educational experience in the curriculum. According to Hlebowitsh (2005), three screens in filtering experiences that can be called as educational are “responsive to the nature of the learner, to the values of the society, and to some framework of useful and empowering knowledge” (pp. 7-8). These three criteria are equal to Tyler’s sources in determining educational purposes, namely the learner, the society and the subject matter (Tyler, 1949).
3. the extension of curriculum concerns beyond the classroom. This means that curriculum designed includes all experiences under the auspices of the school, both inside and outside classroom (Hlebowitsh, 2005).

These functions should be kept in a designer’s mind during his/her work in designing a curriculum.

### **3.1.3 Levels of Curriculum Design**

Hlebowitsh (2005, pp. 9-12) classified the levels of curriculum design into two: macrocurriculum and microcurriculum. Macrocurriculum covers “...the design of the all-school experiences and concerns itself with building-level design factors, including the organization of courses across and within grade levels, school-wide mission features, and school-wide (extra-classroom) experiences” (Hlebowitsh, 2005, p. 9). Hlebowitsh (2005) called this as “a totality of the school” (p. 9), meaning that the macrocurriculum includes in-classroom and outside-classroom programs. Meanwhile, microcurriculum

deals with “the development and operation of classroom-based activities” (Hlebowitsh, 2005, p. 9).

Moreover, according to Hlebowitsh (2005), there are two main purposes of macrocurriculum. The first is general education, which means, curriculum must provide the best for all students, or in Tanner and Tanner’s words (1995), “...general education is designed to provide for a common universe of discourse, understanding and competence. In essence, general education is intended to develop autonomously thinking, socially responsible citizens in a free society” (p. 352). Moreover, macrocurriculum must also cover specialized education that is intended to meet students’ uniqueness and differences. The forms of this type of education can be elective courses (exploratory) to respond and broaden individual interests of the students, enrichment to respond to students with high aptitude, achievement, and interest level, remediation to assist students with lower performance, and career education to meet particular career needs of the students (Hlebowitsh, 2005).

Regarding these two purposes, according to Hlebowitsh (2005), at the middle school level, where mostly PP holds its education (Chirzin, 1988), it is discussed that “specialized education becomes a course-level concern” (p. 130). Due the contents of school are usually separated based on the subject, general and specialized education are taught in separate time of courses. In addition, at middle school, subject matters are taught by specialized teachers in separate specialized classrooms (Hlebowitsh, 2005). As for the intention of teaching at middle school is to provide pre-adolescent needs for



its students, generally the school prioritizes exploratory studies for its specialized education (Hlebowitsh, 2005). In addition, these two levels of curriculum, macrocurriculum and microcurriculum, are basically related to each other. Microcurriculum is designed based on macrocurriculum and a place where the macrocurriculum becomes instructional life, while macrocurriculum provides a basis and, as a consequence, influences teacher's implementation in the classroom (microcurriculum). The curriculum designed in this study covers macrocurriculum as well as microcurriculum, or *institutional* and *instructional* (Goodlad, 1960; 1966; 1973; McNeil, 2006).

Even though the design proposed by this study went in detail in microcurriculum level, it as much as possible provides a room for teachers' creativity in implementing the curriculum. The syllabus are not intended to limit ustazs/ustazahs' creativity as they just provide guidelines with a room to choose the exact implementation regarding the context in the classroom. Hlebowitsh (2005) stated:

The reality is that it [curriculum design] takes creativity and intelligence to plan and implement educative engagements in the classroom. Such engagement can only be realized if the teacher has some room to conceptualize the classroom (and its curriculum) according to some professional rationale... Channeling, focusing, and professionalizing teacher judgment, rather than scripting or prescribing it, is the key to good curriculum design. (p. 13)

Similarly, Eisner (2002) expressed, "...one function of well-designed curriculum materials is to free the teacher to teach, with ingenuity, flexibility and confidence" (p. 373). McNeil (2006) also maintained:

Curriculum making at the individual school level should involve all classroom teachers and administrators, and representative parents and students. Their

activities may focus on goals, materials, organization, and instructional strategies. Teams of teachers often derive curriculum they believe to be appropriate for students keeping in mind the overall goal of the school as well as official standards. (p. 91)

In other words, although the design of curriculum proposed covers both macrocurriculum and microcurriculum, the microcurriculum is not intended to limit the freedom of teacher, but this design provides a guidelines/framework for teachers. Hlebowitsh (2005) believed that the job of a curriculum designer is to provide a working framework in order to help teachers make instructional decisions and achieve the purposes. However, this did not mean that a teacher had a total freedom in doing and saying what s/he liked in the classroom. Teachers also must accept that curriculum gave them some directions. Hlebowitsh (2005) emphasized the need to keep in mind the balance between the design of curriculum and the discretionary space of the teacher.

Furthermore, according to Goodlad and his associates (1984, quoted by McNeil, 2006), there are five different curricula that operate at different levels. They are:

1. Ideal curriculum that covers ideal or desired directions with a particular value system or special interest. This curriculum is set up by a committee consisting of foundations, governments, and special interest group.
2. Formal curriculum that consists of a collection of ideal curricula, a modification of the ideal, or other curriculum policies, guides, syllabi, texts sanctioned by the board as the legal authority for deciding the content and objectives.
3. Perceived curriculum that is what the teachers perceive and interpret the curriculum to be.

4. Operational curriculum that is curriculum implemented in the classroom.
5. Experiential curriculum is what students derive from and think about curriculum implemented in the classroom.

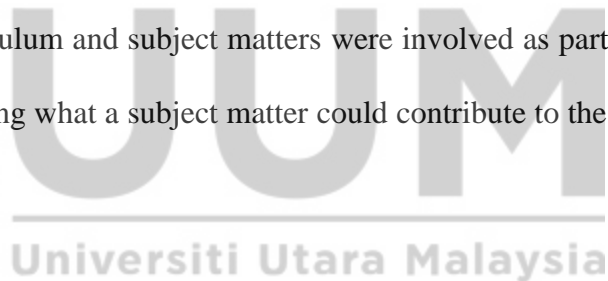
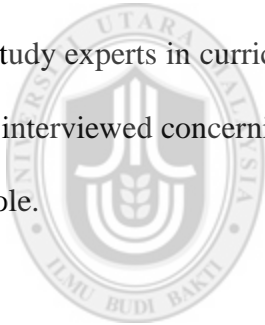
Similar to Simkins (1983), Doll (1995) viewed, “Only the first two kinds qualify as sufficiently forward looking for potential use as curriculum designs. The reminders fall into the general category of curriculum notation and analysis...” (p. 206). Regarding this, to a large extent this study dealt with the second curricula, a formal one and the third curriculum that is perceived curriculum, because the curriculum designed also involved ustazs during its process of design.

#### **3.1.4 Sources for Curriculum Design**

Ornstein and Hunkins (2009) defined sources of curriculum as “...philosophical, social, and political views of society and the individual learner...” (p. 183). How a designer answers to the question of how the sources influence education will affect the way s/he design curriculum. Moreover, Doll (1995) affirmed that there were four sources of curriculum design: science, society, eternal verities, and divine will. Ornstein and Hunkins (1988a; 2009) added the fifth source that was learner. They also evaluated that those sources were similar to Dewey and Bode’s proposals of the sources of curriculum that were popularized by Tyler by calling them as knowledge, society, and learner. Those sources are discussed in detail based on Doll’s (1995), Ornstein and Hunkins’s (1988a; 2009), and Tyler’s (1949) descriptions.

#### **3.1.4.1 Science.**

People who consider science as a source of curriculum design believe that scientific method provides meaningful point for curriculum design. Only observable and quantifiable elements can be included in curriculum. Consequently, problem solving is in the prime position. In addition, maintaining science as the source of curriculum design means emphasizing scientific procedures as well as procedural knowledge (Ornstein & Hunkins, 2009). Moreover, Doll (1995) added, “For years, scientific methods have been used in determining the characteristics of learners, the nature of their growth and development, the extent of their learning, the worth of teaching materials, and to a degree the effectiveness of instructional methods” (p 207). For this reason, in this study experts in curriculum and subject matters were involved as participants. They were interviewed concerning what a subject matter could contribute to the curriculum as a whole.



#### **3.1.4.2 Society.**

In designing curriculum, a designer must be in touch with society and analyzes it to find what is meaningful and lasting in the society’s eyes (Doll, 1995). The society here refers to broad/larger as well as local community, because in this era of technology, reaching and knowing a society outside local community is not a problem. Therefore, a curriculum designer must be aware of including meaningful elements extracted from local and global society (Ornstein & Hunkins, 2009). Regarding this point, the study invited the opinions of parents and community figures through interview. This interview was to find what the society considers as important to include in the curriculum.

#### **3.1.4.3 Eternal and Divine Values (Moral Doctrine).**

Eternal refers to values written in the works of great figures in the past (Doll, 1995; Hutchins, 1936; 1938; 2003), while divine source are values derived from holy documents from any religions (Ornstein & Hunkins, 2004). Regarding this issue, KKs that were the contents of curriculum at the PP of this study were written by prominent and authoritative figures in Islamic studies, for example *Tafsir Jalalayn* written by Jalal al-Din al-Mahalli (d. 864 H/1459 M) and Jalal al-Din al-Suyuti (d. 911 H/1505 M). The PP includes the study of the Qur'an as the Holy Book in Islam, and hadith as two subjects in their list. In addition, Ornstein and Hunkins (2009) called this source as moral doctrine. These two sources have received more attention, particularly at private schools which are founded by religious foundations. Even though these components are not obvious at public schools, a designer should be sensitive to the significance of values and morality of people. This was relevant with this study for the setting was PP Salafiyah. As discussed in chapter one, all PPs in Indonesia are private, including PPMA that was the sample of this study. In addition, according to Moffet (1994) and Ornstein and Hunkins (2009), designer's understanding on these sources will enable him/her to understand the nature of the world, the purpose of life, and the meaning of being a human being and knowledgeable.

#### **3.1.4.4 Knowledge.**

According to Hunkins (1980, quoted by Ornstein & Hunkins, 2009), some people view knowledge as the primary source of curriculum design and our understanding on the learners is the filter in selecting the content. However, this does not mean that he

suggested taking the knowledge as a static phenomenon. There is a need to discuss the nature, conditions, and social construction and reconstruction of knowledge, the purposes of those activities, and the rules of how knowledge became into being and used. In addition, knowledge is organized in different specialized ways. Disciplined knowledge has its own structure and method to acquire it, while undisciplined one is clustered in accordance with its focus of discussion and does not have unique content. Based on this idea, this study also covered the process of curriculum design at PPMA taken as the sample of this study, the design of subjects taught that reflected how the PP classified knowledge into its branches, and the evaluation of the curriculum that all of these were parts of curriculum design.

#### **3.1.4.5 Learner.**

Emphasizing the learner as the source means that a designer should take into account the psychological aspects of the learner, for example how the mind works to create meaning. Understanding where the students are is also needed to identify the extent of the change to go (O'Grady, 2001). Considering this source in curriculum design, this study involved the santris as learners at PP Salafiyah regarding their opinions, particularly what they had learnt and what they should learn.

Those sources of designing curriculum basically overlap (Ornstein & Hunkins, 2009; Taba, 1962). For example, science as the source emphasizes on the understanding of a learner of procedures in acquiring knowledge, relates to the characteristics of the knowledge itself (knowledge as the source of curriculum design).

### 3.1.5 Dimensions for Curriculum Design

Basically, Tyler (1949) in his work mentioned the importance of the dimensions, but he named them “criteria for effective organization” (p. 84). He described three criteria in organizing learning experiences, namely continuity, sequence, and integration. Moreover, Doll (1995) affirmed that the dimensions of curriculum design were the profound problems in curriculum design. For this reason, this issue gains a lot of attention in designing curriculum.

The dimensions relate to interrelatedness of a number of aspects involved in curriculum. Ornstein and Hunkins (1988a; 2009) illustrated the organization of those dimension as horizontal and vertical. Hlebowitsh (2005) called those dimensions of how the curriculum was organized as *articulation*, and it could be horizontal or vertical, or both. Horizontal means putting the dimension in side-by-side arrangement. This organization works with scope and integration. Arranging content of a subject related with similar content in another subject is an example of horizontal organization. Vertical organization is defined as placing curriculum elements in longitudinal arrangement. This kind of organization is usually applied on sequence and continuity. The same topic is delivered in different grades according to the levels of difficulty. This also relates to Bruner’s concept of spiral curriculum (Bruner, 1959). Those dimensions are discussed in the following part.

### **3.1.5.1 Scope.**

This dimension relates to the breadth and depth of the curriculum content (Ornstein & Hunkins, 1988a; 2009). Tyler (1949) referred this dimension as all contents, topics, learning experiences, organizations that composed an educational plan. Ornstein and Hunkins (2009) broadened this dimension as “...all the types of educational experiences created to engage students in learning” (p. 186).

Regarding the breadth of curriculum content, some educators argue for all three domains of cognitive, affective and psychomotor to be included (Goodlad & Zhixin Su, 1992; Ornstein & Hunkins, 2009), even Ornstein and Hunkins (2009) added spiritual or moral domain to be included in the curriculum. However, to some extent this desire leads to overloaded content. Teachers are aware of overloaded content in curriculum. Dealing with this problem, Doll (1995) proposed to encourage selecting a limited number of objectives carefully. Therefore, the scope that should be included in the curriculum must be able to represent the whole program (what is put is what is gotten). In other words, the curriculum should be able to mirror the area to be studied.

### **3.1.5.2 Sequence.**

According to Tyler (1949), sequence is “...a criterion emphasizes the importance of having each successive experience build upon the preceding one but to go more broadly and deeply into the matters involved” (p. 85). So sequence is more than continuity, because it is not duplication, learning the same thing in several times, but learning



higher levels of treatment when a student learns the topic/issue in the successive learning experience.

Basically, this dimension deals with the question: “What learning content is to follow what other among prescribed, established learning experiences?” (Doll, 1995, p. 183). Moreover, the dimension deals with the vertical relationship among the curricular areas so that the curriculum fosters cumulative and continuous learning. For example, how contents and experiences will occur and reoccur so that students have opportunities to connect and enrich their understanding of the curriculum presented or experienced should be decided carefully.

There is a debate on whether the contents and experiences should be organized based on the logic of subject matter or on the way a student gains knowledge. Piaget’s theory regarding the cognitive development is one basis for sequencing content and experience. According to Doll (1995), development tasks for learner are basis to order the content, not the subject matter. Another basis is current research on brain development, that human brain can be maximized through curricular experiences (Ornstein & Hunkins, 2009). This means that in designing curriculum, both (cognitive development that is derived from psychology and human brain development that is the result of physical research) should be put into account.

Moreover, according to Doll (1995), sequence in curriculum is not simply reordering of topics in a casual manner. For this reason, there are a number of ways of ordering

available topics that must be done carefully based on comprehensive basis for making choices. One way that is considered the most comprehensive is based on the concept. Based on the concept, the contents are searched so that it matches with the concept. The contents are then ordered in a way that makes sense, such as chronological order and from simplicity to complexity. Doll also reminded, “Satisfactory sequence is often intuitive rather than logical in its origin” (p. 185). In the similar idea, Posner and Rudnitsky (1997) provided some organizational principles that were best used for sequencing and scoping, for example world-related sequences. They also believed that a more concept-related approach was the best.

In sequencing the curriculum, Smith, Stanley, and Shores (1957) introduced four principles:

1. Simple to complex learning includes the principle “from simple that is usually concrete to complex that is usually abstract.” In addition, Ibn Khaldun (Zakaria, 2003) also believed the same principle, presenting examples, then principles, especially for beginners.
2. Prerequisite learning means that in implementation, before learning a discipline, a student must have ability in language that is considered a tool to study. In Islamic tradition of knowledge, Ibn Khaldun (2000) shared the same idea. He viewed that basic knowledge was a requirement to master specific knowledge. Therefore, learning language must be presented in the beginning. In Arabic context, language covering *ilm al-lughah*, *ilm al-nahw*, and *ilm al-adab* was taught in the early phase of study.

3. Whole to part learning, supported by cognitive psychologists, means teaching and learning process should be started by an overview (abstract) to provide a general concept/idea so students could understand the whole body of the concept.
4. Chronological learning is usually referred as *world related* meaning that the contents are arranged according to the sequence of the time they occur. Often in history, political science and world events this principle is applied. Tyler (1949) also emphasized the importance of chronology in organizing learning experiences. According to Doll (1995), the order of movement can also be from the present into the past.

Regarding the organization of sequence, four organizations to sequence are introduced by Posner and Strike (1976), they were concept-related, inquiry-related, learning-related, and utilization-related learning. The concept-related method focuses on the structure of knowledge, namely the interrelationship of concepts, while the inquiry-related means that the sequence of topics is arranged based on the nature of procedures done by a scholar. The learner-related principle is similar with progressivism that focuses on how individual learns and should experience content and activity, while utilization-related concerns the function of knowledge gained to be applied in a particular activity in the world.

### **3.1.5.3 Continuity.**

This dimension relates to sequence as well as articulation (Doll, 1995). The dimension also refers to recurring and continuing in practicing and developing similar learning experiences (Tyler, 1949), similar important concepts and skills (Goodlad & Zhixin Su, 1992; Ornstein & Hunkins, 2009), and certain major ideas or skills that are considered important to be increased in depth and breadth (Ornstein & Hunkins, 2009). Therefore, continuity can be vertical or horizontal (Doll, 1995).

### **3.1.5.4 Integration.**

Taba (1962) noticed that the curriculum was not unified well and segmented. In this case, a student could not see knowledge as a whole and unified because the curriculum was presented as alienated pieces. For this reason, curriculum must be designed in integrated structure. Another reason for this integration is that the curriculum must be arranged to address the individuals' intellect and hearts, and possibly their souls (Eisner, 1996; Ornstein & Hunkins, 2009).

Ornstein and Hunkins (2009) defined integration as "...the linking of all types of knowledge and experiences contained within the curriculum plan" (p. 189). Its emphasis is on horizontal relationship among different content topics and themes involving all domains of knowledge recognized. Like Beane (2000), Ornstein and Hunkins (2009) believed that this dimension did not only mean how concepts related to each other, but also "it is a way of thinking about schools' purposes, curriculum' sources, and the nature and uses of knowledge" (p. 189). Tyler (1949) maintained, "The organization of

these experiences should be as such that they help the student increasingly to get a unified view and to unify his behavior in relation to the elements dealt with” (p. 85). Additionally, another aspect that should be integrated in curriculum is that the curriculum designed should not be separated from reality. In addition, integration in curriculum is not an easy task. Pratt (1994) reminded, “We will never achieve total integration of knowledge” (p. 180). However, we do need to realize that “our knowledge is never completely disintegrated” (p. 180).

### **3.1.5.5 Balance**

Balance in curriculum means that it fits with the learner’s specific educational needs at that time, with his/her individual purposes and with the speed of his/her developmental stages. This means that curriculum is designed for all students based on what we know about them and subject matters, as well as for individual student that is suitable with his/her own needs and interest. This concerns giving appropriate weight to each aspects of the design, so distortions do not occur (Doll, 1995). To do so, Stratemeyer, Forkner, and McKim (1957, quoted from Doll, 1995) proposed “... to be clearer about what is valued for the growth of individual learners and then to apply these values in selecting curriculum content, grouping pupils for instruction, providing for articulation, and furthering guidance programs” (pp. 296-297). Furthermore, Oliva (2013) provided examples of what aspects that should be balanced in curriculum. They were the child-centered and the subject-centered curriculum; the needs of society and of the learner; general and specialized education; breadth and depth; the three domains if we might create a three-way balance; individualization and mass education; innovation and

tradition; the logical and psychological; the needs of the exceptional and the non-exceptional child; the needs of the academically talented or gifted and the slow; methods, experiences, and strategies; the immediate and the remote in both time and space; work and play; the school and the community as educational forces; between disciplines; between programs; and within disciplines.

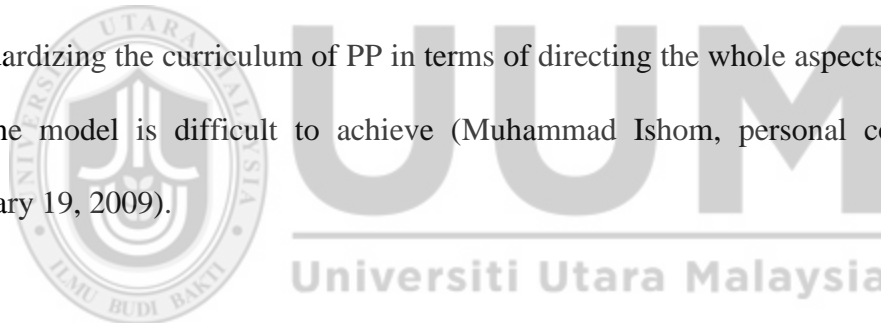
In a balanced curriculum, students have opportunities to master knowledge and to internalize it in ways that are appropriate for their personal, social and intellectual goals. However, what we consider balance today perhaps will be imbalance tomorrow, because school changes. In addition, maintaining balance is a problem in terms of balancing between individual content and experience and a tradition for all students (Doll, 1995; Ornstein & Hunkins, 2009).

Regarding the balance of curriculum at PP, an Indonesian Islamic scholar Nurcholish Madjid emphasized *check and balance*, meaning the balance within subjects in Islamic tradition (fiqh, akhlaq, tasawuf, Arabic language, etc.) and the balance between Islamic subjects and non-Islamic ones (Yasmadi, 2002). Similarly, Sabda, Barni, and Salamah (2004) also recommended that designing curriculum at PP in general should balance among three angles of knowledge, Islamic natural sciences, Islamic social sciences, and religious sciences, or what they called as a holistic curriculum.

Furthermore, Ornstein and Hunkins (2009) reminded by saying, “Keeping the curriculum balanced requires continuous fine-tuning as well as balance in one’s

philosophy and psychology of learning” (p. 190). In addition, Doll (1995) argued, “A school program that is truly balanced for individuals can be created only with a system of flexible scheduling and within a curriculum that contains varied experiences among which the pupil is reasonably free to select” (p. 187).

As discussed earlier, how those dimensions are woven is called *articulation*. According to Ornstein and Hunkins (2009), it is difficult to achieve the articulation because of the difficulty in defining various interrelationship within and among the subjects, for instance among schools in a district, particularly in a mobile population. In the context of PP, this is also true because there is no standardization among PPs. Additionally, standardizing the curriculum of PP in terms of directing the whole aspects of curriculum in one model is difficult to achieve (Muhammad Ishom, personal communication, January 19, 2009).



### **3.1.6 School Based Curriculum Development Model**

In Indonesia, since 1999 *Manajemen Berbasis Sekolah* (school-based management) or abbreviated as MBS, has been introduced (Raihani, 2007). This policy provides more room for schools to manage themselves. Moreover, Raihani (2002) based on his research found that curriculum at PP could be categorized as Site-Based Managed Schools (SBMS). He described that the process of decision making of curriculum was developed by a collaborative teamwork consisting of constituencies. This process is one characteristic of SBMS (Henkin, Cistone, & Dee, 2000). Furthermore, the relationship

among the constituencies is equal, meaning that one member is a partner for another, not a client (Johnson & Scollay, 2001; Malen, Ogawa, & Kranz, 1990).

Basically, SBMS is one kind of decentralization in education. According to Brown (1990), decentralization means that the authority in making decisions is distributed among people in an institution. School-based curriculum development and site-based management are examples of decentralization in education (Marsh, 1997). This model is then discussed in detail to provide an understanding of the concept and an overview of to what extent the curriculum at PP is possibly designed.

The term *school-based* literally implies that “all educational decisions are made at the school level” (Marsh, 1997, p. 147), while Skilbeck (1984) defined SBCD as “the planning, design, implementation and evaluation of a programme of students’ learnings by the educational institution of which those students are members” (p. 2). Furthermore, Skilbeck (1984) emphasized the following particular aspect in SBCD:

- shared decision-making between teachers and students;
- that SBCD is internal and organic to the institution;
- that it involves a network of relationships with various groups;
- that it is characterized by a definite pattern of values, norms, procedures and rules. (p. 147)

In the context of PP, the involvement of the santris is not so far in making decision, but between the kyai and the ustazs/ustazahs, especially at PP Salafiyah (Raihani, 2002).

According to Raihani (2002), the kyais should provide an encouraging environment, so ustazs, ustazahs, and staffs feel free to express their ideas in order to improve curriculum (Conley & Goldman, 1994). Furthermore, based on Oliva’s concept (2009),



Raihani (2002) mentioned that the kyais as principals function as responders, managers, and administrators.

Marsh (1997) warned that implementing SBCD was often abandoned for various reasons, such as lack of time in planning and developing curriculum, lack of expertise (knowledge, understanding, and skills), lack of finance (for materials, for teacher relief days), externally imposed restriction by employers and parents for example, and a threatening school climate, such as numerous resisters, lack of effective leadership. In addition, according to Marsh (1997), there are more deeply rooted problems that must be taken into consideration. Those are:

- if curriculum policy (planning) and action decisions (implementation) are both devolved to schools, teachers can not cope with both tasks without considerably more funds for professional development and relief teacher assistance;
  - there are considerable numbers of teachers who are not interested in SBCD, seeing their role as confined to teaching curricula devised by others;
  - sometimes powerful lobby groups can bring about changes at the local level which produce curricula that are lacking in breadth, or are biased and outdated.
- (p. 149)

Being aware of these problems, this study was trying to design the curriculum that was appropriate with the time available, with the involvement of experts in curriculum and subject matter. In addition, the ustazs that were involved during the process of designing curriculum received a sort of compensation with a belief that satisfaction of being involved in the design was much more worth for them.

### 3.1.7 Models of Curriculum Design

Another consequence of different views concerning curriculum, scholars in the field propose various models in designing curriculum based on their philosophical approaches. Ornstein and Hunkins (2009) classified those models into two categories, technical-scientific and nontechnical-nonscientific or holistic. However, they notified that the names of categorization did not mean that one was better and superior than the other, but simply “to contrast two basic postures” (p. 212). The term technical and scientific merely referred to precise, certainty, while nontechnical and non scientific referred to emergent and uncertain (Ornstein & Hunkins, 2009). McNeil (2006) asserted, “In most rational models, the decision-making process follows an orderly pattern. The determination of goals is the first priority. Other decisions about structure, content, activities, materials, and accountability are tied to the goals.” (p. 97). Macdonald (1975, quoted by Ornstein & Hunkins, 2009) preferred to call these categories as “technological” rationality as opposed to “aesthetic” rationality. Ornstein and Hunkins (2009) were also aware that in developing curriculum people sometimes were not exclusive in holding one of the categories, but to some extent were mixed in the boundaries.

According to Ornstein and Hunkins (2009), choosing one of those approaches depends on the view of people developing the curriculum. People who are in favor of subject matter approach usually take technical-scientific approach in developing curriculum. Other people who believe that learner is the key in education frequently prefer to take nontechnical-nonscientific approach, while some others who emphasize problem solving

in their educational process can take either approach. As mentioned earlier, at PP subject design is employed. For this reason, this study to a large extent employs technical-scientific approach.

First of all, it is worthy to note that the model chosen is not intended to follow strictly, but it is an arbitrary. Purves (1975) who built curriculum for over 20 years and also McNeil (2006) stated that a model used did not tell everything to proceed, but it was like a blueprint telling a place to begin in building a house. Purves illustrated that designing curriculum was like playing a game. Having pieces of cards did not mean that a person knew how to play the game. The person might start with any piece s/he had as long as all the pieces were picked up. The next rule was that all pieces must be perceived in some relationship to one another. In the case of curriculum, contents, activities/methods of teaching, and assessment chosen must be based on purposes and theories of learning. Finally, there were various ways to win the game.

The model built is to guide the design of curriculum, because “If guidelines for designing are not made available through wise curriculum leadership, teachers and other members of curriculum committees are at sea. One person’s opinion then seems about as valuable as another person’s opinion, and progress becomes highly uncertain” (Doll, 1995, p. 212). Dole, Duffy, Roehler, and Pearson (1991) added, “Planning... is not a script to follow but a blueprint from which teachers make adjustments in response to students’ emerging understandings” (p. 253).

In specific, Pratt (1994) defined that curriculum planning was “the art and science of planning the conditions of learning” (p. 28). He maintained that the conditions meant including some aspects to consider such as, “...identification of the learning needs to be met; selection of the modes of evaluation to be used; determination of entry characteristics of learners; selection of instruction content and methods; provision for individual differences; and logistical issues such as choice of materials, equipment, facilities, personnel, time, and cost” (p. 29).

By comparing with the work of an artist who does not produce his/her work accidentally and in a short time, but after a long period of time in “studying” a lot of aspects needed for producing the work of art, Pratt (1994) asserted:

At the same time, there is a risk in overplanning, we need to provide enough flexibility in our curriculum plans to allow for deviation from and amendment to the plan by teachers. Teachers, classes, and individual students need opportunity and provision for the free play of their intuition and imagination to allow for the serendipitous, the interests of the moment, the unexpected question, the unanticipated interruption, the opportunity for exploration, discovery, and play. The curriculum should be a springboard, not a straightjacket. Teaching is an art, and so is curriculum planning. (p. 31)

Moreover, as mentioned in the beginning, there are four components organized in curriculum design. They are educational purposes (aims, goals, and objectives); subject matter or content; learning experiences (methods of teaching); and assessment and evaluation. According to Hunkins (1985) and Ornstein and Hunkins (1988a; 2009), even though there are a number of ways in organizing the curriculum, they can be classified into three basic designs: subject-centered designs, learner-centered designs, and problem-centered designs. Each basic design has several examples. However, this does

not mean that in designing curriculum, one particular design is exclusively employed. Instead, mostly a design mixes various designs (Ornstein & Hunkins, 2009). Ornstein and Levine (2000) illustrated the subject-centered and learner-centered designs as a continuum. Any design of organizing curriculum fell within this continuum.

Furthermore, as discussed in chapter two, PP applies subject-centered model in curriculum design. For designing curriculum, it is better to employ a curriculum that people at PP are familiar with, not to take another model that is completely new to replace totally the current one, because according to Watson (1971), mostly people do not welcome a completely new environment. Oliva (2013) also suggested starting curriculum change from where it was as the teacher taught his/her students from where they were, because curriculum change is not an overnight change. Rather, the existing model is modified in order to adapt curriculum of PP with contemporary discussion. For this reason, this model is taken as the basic model to design and is discussed in detail in this part, while other models that contribute to the main model are discussed along the basic one.

#### **3.1.7.1 Subject-centered Model**

Doll (1995) asserted that the characteristics of this type of organization were using chronology, prerequisites, whole-to-part mastery, and deductive learning. This organization also contained verbal activities and utilization of logic. In addition, in terms of the fact that PP offers compulsory as well as optional subjects, this type of organization is applicable, because, according to Doll (1995), it may be implemented at

schools that which both required and elective subjects. Another positive point of this organization is that it is concerned with students' differences through extra and differentiated assignments. Additionally, time allocation is flexible in the sense that each subject has an appropriate length of time, depending on the alleged relative worth of that subject.

However, this kind of organization receives some criticism. Those criticisms are that this model is considered compartmentalizing learning, emphasizing memorization, and placing the subject as the central of learning, rather than students' activities and interests (Doll, 1995). Furthermore, Doll (1995) emphasized the need of frequent reorganization of subject matters at schools because of the continuous education at schools and the change of subject matter itself. He also argued that the quality of learning could be improved through reorganizing and rearranging learners' experiences.

Moreover, for the danger of simply adding and eliminating a subject in curriculum, this study is aware of the possibility of what Taba (1962) called as the "additive method of curriculum revision" (p. 264). Taba warned additive curriculum to be amorphous and disorganized if a piece that was different and not coherent was simply added to another piece in curriculum. To avoid this, Taba (1962) suggested sharpening reassessment throughout curriculum.

According to Ornstein and Hunkins (2009), subject-centered design has several examples. They are subject design, discipline design, broad field, correlation design, and

process design. Hlebowitsh (2005) added fusion and integrated core designs, while Tyler (1949) added core and a completely undifferentiated structure in the category of subject-centered design. Tyler referred the last category to a total program that was treated as a unit, for example scouting. Among them, the first design (subject one) seems to be the most appropriate one to be applied in designing the curriculum of KK at PP Salafiyah. In specific context, Sabda (2000) reported that PP Salafiyah in South Kalimantan in his study applied subject design for their curriculum. Even further the content of subjects taught followed the content of the text (KK). Ornstein and Hunkins (2009) affirmed, at the secondary level, that to a large extent the emphasis was more on subject-centered design because textbooks were available in this design and colleges and universities organized their curriculum based on this design. For this reason, this design is elaborated further.

### **3.1.7.2 Subject-centered Curriculum: Subject Design**

This design of curriculum has been the most popular and widely used because knowledge and content are accepted very well as integral parts of curriculum. As a consequence for its popularity and long use, the material available mostly reflects this design. Ornstein and Hunkins (2009) affirmed that subjects were best outlined in textbooks. Another reason for its popularity was that teachers were used to employ it. Relating with this point, it seems that KK employs this principle, because different KK in the same subject present quite similar topics and the order of those topics.

Moreover, subject design is the oldest and most widely held (Ornstein & Hunkins, 2009). Historically speaking, this design is rooted from seven liberal arts of classical Greece and Rome, namely grammar, rhetoric, dialectic, arithmetic, geometry, astronomy, and music (Ornstein & Levine, 2000). Regarding subjects taught at PP, four of those arts are relevant, namely grammar, rhetoric, dialectic, and astronomy. However, those subjects are presented from Islamic perspectives. Grammar is Arabic grammar, rhetoric is intended to practice preaching Islam, while dialectic means logic from Islamic point of view, and astronomy or *ilm falq* deals with the system of Islamic calendar, such as to decide when Ramadhan or fasting month starts and when Ied is through sighting the moon. Thus, even though there is a difference in subjects taught, the principles underlying them are similar. The principles are to treat specialized subjects as independent and autonomous body of knowledge. Moreover, another treatment of subjects is that the three Rs (reading, writing and mathematics) are considered as essential for all students (Ornstein & Levine, 2000), while at PP essential subjects are reading the Qur'an and Arabic language, because these two subjects are required skills to study other subjects. Furthermore, Hutchins (1936; 2003) and Ornstein and Hunkins (2009) affirmed that the subjects were supposed to cover language and its uses (reading, writing, grammar, and literature), mathematics, sciences, history, and foreign language. In the context of PP currently, the curriculum design covers to large extent these subjects, except that the *santris* are not taught sciences and mathematics. However, mathematics is taught related to its use in *ilm falq* and *fara'id* (principles of distribution of inherited property). Moreover, according to Ornstein and Hunkins (2009), "In the subject matter design, the curriculum is organized according to how



essential knowledge has developed in various subject areas” (p. 191). However, as the result of specializing knowledge, the number of subjects and its sophistication increase. This implies that a designer must select the subjects carefully by considering a number of aspects in the implementation.

Ornstein and Hunkins (2009) evaluated that this design provided the following advantages:

1. Primarily making students introduced to the essential knowledge of society.
2. Easy to deliver because most available textbooks were in this model of curriculum.
3. People have used this design for a long times, therefore they were familiar with it.

However, this design also receives some criticisms. The first criticism is that it ignores the students’ needs, interests, and experiences (Doll, 1995; Ornstein & Hunkins, 2009). The students are not involved in choosing the content that is meaningful for them (Ornstein & Hunkins, 2009). As a consequence, the students tend to be passive (Ornstein & Hunkins, 2009; Ornstein & Levine, 2000).

The second criticism is that the content of curriculum is not taken from the context of the students. The next criticism is that this design does not encourage the development of social, psychological, and physical aspects, but create scholarly elite as the ruling class based on knowledge (Ornstein & Hunkins, 2009). Moreover, this design is

criticized because it makes learning compartmentalized and emphasizes on mnemonic skills (Doll, 1995; Ornstein & Hunkins, 2009).

As mentioned above, subject-centered design and learner-centered design are a continuum, meaning that usually a designer does not take and apply a design exclusively, rather s/he mixes several designs. It is also the case in this study. Other designs are taken in terms of sharing positive elements that have to be polished in the subject design. Those elements are viewed as much as possible during the process of designing the curriculum of KK.

### **3.1.7.3 Steps in Designing Curriculum**

In curriculum design, there are a number of models and each model consists of steps, especially in technical-scientific approach. Ornstein and Hunkins (2009) described a number of models to design curriculum. Among them are models proposed by Tyler, by Saylor and Alexander, by Wiles and Bondi (2007) that consist of 4 steps, by Hunkins that consists of 7 steps (1985), and by Doll that consists of 11 steps. Generally speaking, based on Tyler's rationale, a number of models in designing curriculum have been developed.

In technical-scientific approach, there are a number of models, such as curriculum activities by Bobbit (1924) and Charters, four basic principles by Tyler (1949), grassroots rationale by Taba (1962), decision-making model by Hunkins (1985), cognitive thought model by Lakoff and Nuñez (2000), backward design model by

Wiggins and McTighe (2005), and task analysis approach by Jonassen, Tessmer, and Hannum (1999). On the other hand, Ornstein and Hunkins (2009) provided deliberation model as an example of the nontechnical-nonscientific approach.

In this part, the models described are ones of technical-scientific approaches because the model that is employed by PP is subject design. As discussed earlier, subject design is in favor of scientific-technical approaches. Moreover, nontechnical-nonscientific approaches do not depict their models in detail, so it is hard to apply (Ornstein & Hunkins, 2009). Additionally, deliberative approach, for example Walker's one, does not provide detail guidelines of how employing this approach (Marsh & Willis, 2007). Another reason is that those models in nontechnical-nonscientific approaches tend to depend heavily on community action (Ornstein & Hunkins, 2004), while this study is initiated to a large extent by the ustazs at the PP and the researcher.

Among those approaches, this study takes Tyler's rationale and Taba's models as the basic models. Other models share their positive and relevant points that are needed according to the context of PP. According to Marsh and Willis (2007):

One approach may indeed be preferable, but only to particular persons, for particular reasons, and at particular times-not to all persons, for all reasons, and at all times... In fact, when we have planned and developed curricula, we have used more than one approach. We have often borrowed from many approaches. (pp. 89-90)

### 3.1.7.4 Tyler's Rationale and Taba's Grassroots Model

In 1949 *Basic Principles of Curriculum and Instruction* written by Ralph Tyler was published. Tyler (1949) stated that what he wrote was not intended to be “a manual” to construct a curriculum, because the work did not provide the steps to follow in designing curriculum. He (1949) stated, “This small book attempts to explain a rationale for viewing, analyzing and interpreting the curriculum and instructional program of an educational institution.... It is not a manual for curriculum construction since it does not describe and outline in detail the steps to be taken by a given school or college that seeks to build a curriculum” (p. 1). However, his work is considered monumental because Tyler in this book proposed a model of developing curriculum systematically.

Basically, according to Tyler (1949), in developing a curriculum, there are four questions to answer. They are:

1. What educational purposes should the school seek to attain?
2. What educational experiences can be provided that are likely to attain these purposes?
3. How can these educational experiences be effectively organized?
4. How can we determine whether these purposes are being attained? (p. 1)

Based on those questions the Tyler's rationale is developed. Tyler did not put his proposal into a diagram or figure, but Ornstein and Hunkins (2009) described Tyler's rationale in the following figure:

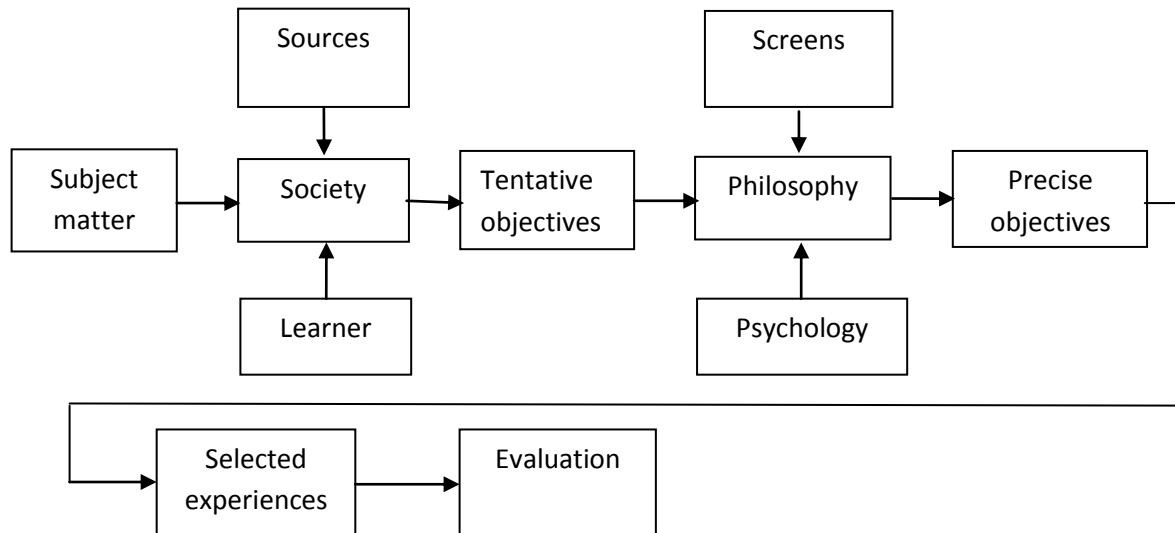


Figure 3.2 Tyler's curriculum development model. From *Curriculum: Foundations, principles, and issues* (p. 215), by Ornstein, A. C. and Hunkins, F. P., 2009, Boston: Pearson, fifth edition.

Eisner (2002) viewed that Tyler's rationale was basically based on Thorndike's, Dewey's, Bobbit's, and Harap's concepts in curriculum planning. Tyler's concept in evaluation as an evidence of learning was similar to Thorndike's one in the sense that both emphasized observable behavior. Moreover, Tyler also shared Thorndike and Judd in terms of that they viewed psychology was a source to screen the curriculum purposes. As Dewey, Tyler also believed that experience was a basic condition that had an impact on the children learning. Tyler's emphasis on objectives as the critical criterion to guide all activities in curriculum was similar to Bobbit's view. Like Harap, Tyler believed that to determine objectives one should analyze data from various sources. In Eisner's word, "the style is different, but the intent is essentially the same" (p. 17).

Furthermore, Tyler's rationale is not free from criticisms. Among them are:

1. That Tyler did not provide the real basis to select objectives (Doll, 1995).
2. Eisner (2002) evaluated Tyler's model as oversimplified.
3. According to Ornstein and Hunkins (2009), the model is too linear, too cause and effect.

However, Posner (1998) viewed the positive point of Tyler's rationale by saying that it was relevant to curriculum development at school. The rationale provided an approach of how to create a curriculum.

Concerning Taba's model which is called the grassroots approach, it offers a chance for teachers to be involved and contribute in developing a curriculum (Ornstein & Hunkins, 2009). According to Doll (1995) and Eisner (2002), teachers play an important role in curriculum development. They work day by day in classroom to deliver the curriculum planned. Moreover, discussing with their colleagues brings encouragement, maintenance of interest, and creating willingness to change. Doll (1995) encouraged the participation of teachers in designing curriculum by saying:

If teachers are to use curriculum planning as a means of self-development, they must be involved in the planning from its inception; they must have sufficient time, competent help, and adequate facilities, clerical assistance, and materials; and most of all they must be encouraged by their supervisors to stay with the tasks of planning. When teachers work closely with a portion of a subject, identifying facts, experiences, activities, and materials, and concerning themselves with scope, sequence, evaluation, and other professional matters, they use varied talents that enrich the planning process and help make the ultimate selection of subject matter especially appropriate. (p. 164)

Another advantage of involving teachers in curriculum design is that involvement will build a readiness to change, diminish resistance and fear (Carr, 2007; Elizondo-

Montemayor, Hernández-Escobar, Ayala-Aguirre, & Aguilar, 2008). James (1981) also remained that ignoring stages of teacher concern and levels of teacher use was one reason of the failure of a program. Even Pratt (1994) maintained that all teachers were actually curriculum planners. In addition, Comfort (1990) stated:

... teachers do not serve merely as instructional technicians, rigidly implementing a highly detailed curriculum exactly as it has been given to them, Instead, they become active participants in the formulation of curriculum by further defining and detailing it in light of specific contextual variables with which they are most intimately familiar. (p. 397)

McNeil (2006) also admitted that the role of teacher in planning curriculum was important, there was increasing belief that curriculum designed without teachers' commitment was not successful.

In short, Taba's model shares the point of that a teacher plays an important role in designing curriculum. In the context of PP which applies School-Based Curriculum Management, it is relevant to involve teachers to a large extent in designing curriculum. Based on these arguments, this study involved to a large extent the ustazs at PP to develop and design. Furthermore, the ustaz has a total authority to design his curriculum, especially at micro level. This is appropriate in the context of teaching KK, because for the time being at PP the curriculum is planned by each PP, even each PP has its own curriculum. There is no official curriculum prepared by the district or national committee, especially the curriculum using KK as its reference. Another reason of employing Taba's model is that it elaborates Tyler's rationale in a more detail, but still modest enough to be employed in the context of PP.

Taba (1962) formulated her model into seven steps. Those are:

- Step 1: Diagnosis of needs
- Step 2: Formulation of objectives
- Step 3: Selection of content
- Step 4: Organization of content
- Step 5: Selection of learning experiences
- Step 6: Organization of learning experiences
- Step 7: Determination of what to evaluate and the ways and means of doing it. (p. 12)

It seems that these steps are basically derived from Tyler's rationale. To be detail in discussion, the following part uses Taba's steps while Tyler's steps are discussed along with.

#### **3.1.7.4.1 Diagnosis of Needs**

Like Tyler, Taba (1962) proposed that to diagnose the needs of students before determining objectives, data should be collected from three sources (subject matter expert, the learners, and the society). Tyler maintained that learner (deficiencies in knowledge and application of a broad range of values in daily living), social conditions (facts about community to make what was to be taught relevant to contemporary life, and comprehensiveness was also required), and subject matter specialists were sources to derive objectives. Similarly, according to McNeil (2006), objectives are derived from data that are available in different sources: learners, social conditions because what will be taught must be relevant with contemporary life, and subject matter specialists. Hunkins (1985) also suggested doing curriculum diagnosis to find out the gap in the sense of curriculum aspects needed to be improved. The data were analyzed to design tentative objectives (Tyler, 1949).



Furthermore, between two levels of diagnosis as explained by Taba (1962), this study focused on the whole educational system at school level, in order to find the weaknesses and the place where the design is needed. She then explained three types of diagnosis that should be done. Those types are diagnosis of achievement, diagnosis of students as learners, and diagnosis of curriculum problems.

To do this, teachers play an important role, because according to Taba (1962), "...the final creative touch in translating the general and often vague objectives and plans into an operating curriculum depends on the capacity of teachers to pursue creative and theoretical thinking about curriculum are worth their price" (p. 239).

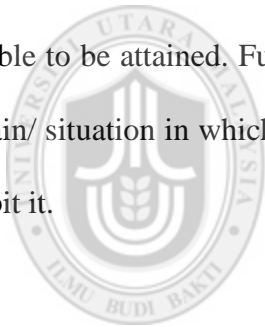
#### **3.1.7.4.2 Formulation of Objectives**

In the beginning, Tyler (1949) emphasized the importance of determining objectives, because it determined the rest of steps of curriculum design. Taba (1962) and Chhem & Khoo (2001) also maintained that formulating clear and comprehensive objectives was the base for curriculum design. The importance of determining purposes was also stated by McNeil (2006).

Among models proposed to determine educational purposes, according to McNeil (2006), the rational model proposed by Tyler is the best model to formulate educational purposes, select, and organize educational experiences, and to determine the attainment of those purposes. This model is also known as an end-means approach because

purposes as ends guide activity and organization to achieve them. Evaluation is also seen as a means to see how learning experience assists in achieving the purposes.

After deriving objectives from the three sources (experts, learners, and society), the next step is selecting from among those tentative education goals and objectives. According to McNeil (2006), there are four criteria to do so. They are congruency with values and functions (objectives must be in agreement with values and function taken by the controlling agency), comprehensiveness (often a single powerful objective that is more encompassing is preferred), consistency in terms that one objective must be consistent with one another, and attainability meaning that the objective should be realistic, possible to be attained. Furthermore, an objective should be clear in stating the content, domain/ situation in which the knowledge is applied, and behavior that a student should exhibit it.



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Quite similar with McNeil in formulating educational objectives, Taba (1962) also provided principles to follow. They were that:

1. Objectives should contain the kind of behavior to achieve and the context in which the behavior applies.
2. Complex objectives should be stated analytically and specifically to avoid misunderstanding regarding the kind of behavior and the context in which the behavior applies.
3. Objectives should show certain learning experiences required to achieve different behaviors.

4. Objectives are a process of development, representing a road to travel, not a terminal point.
5. Objectives should be realistic, meaning that they include what can really be achieved.
6. Objectives should cover all types of outcomes that are the responsible of school. However, this does not mean that the objectives of a school are simply compiled from different teachers of various subjects. This also does not mean that specific objectives can be attained only by specific subject.

During this phase, critical inquiry in curriculum renewal is used in the sense that the ustazs were invited to share their ideas concerning curriculum implemented at the PP nowadays. According to McNeil (2006), “The heuristics of critical inquiry can be applied at any level of curriculum-making policy, institutional or classroom. An aspect of curriculum – a particular policy, course of study, textbook, or school practice- is identified and then participants attempt to answer a series of questions...” (p. 109). The questions posed related to problems addressed by the curriculum, assumptions underlying the curriculum, initiatives to do with curriculum, subjects to add or eliminate, etc. Furthermore, student-generated curriculum is also applied. This is consistent with the idea of humanistic and social reconstructionism. This curriculum does not aim to teach the students “... to learn *what* to think and say, but *how* to think for oneself and express these thoughts in a new language” (McNeil, 2006, p. 110). Tentative objectives, as Tyler called them, are then filtered through two screens: the

philosophy of the school and the psychology of learning to get precise objectives (Tyler, 1949).

Moreover, MORA also stated the goals of each subject matters taught at PP. However, it is doubtful that all ustazs (at least mostly) have been informed and understand those goals, because, as Raihani reported (2002), the ustazs and ustazahs in his study did not plan their teaching in written form. They simply delivered their lesson to make their santri understand the lesson, without planning method and evaluation to apply. The content they taught followed the sequence of the textbook.

Determining aims, goals, and objectives is a crucial step in designing curriculum, because they will drive the rest of the process of curriculum design, particularly in models applying scientific-technical approach. For this reason, educational objectives are discussed in detail in this part. Moreover, according to Eisner (2002), the terms of aims, goals, and objectives in educational program are hierarchical. Aims are the most general statements that testify the values and belief of the school (and usually reflects the values and belief of the community where the school is) to be achieved through educational program. Moreover, goals are a midway between aims and objectives. The goals usually include the purposes of a course or program in a school. Even though the goals are more specific than the aims, they are not clear enough to determine the purposes for each unit of a course. Therefore, objectives should be uttered. The objectives are specific statements that include the intention of what a student should be able to do after experiencing learning.

Even though there is a confusion in classifying the objectives, as admitted by Taba (1962), conventional but still existing taxonomies of objectives proposed by Bloom (ed.) (1956) for cognitive domain, Krathwohl, Bloom, and Masia (1964) for affective domain, and Harrow (1972) for psychomotor domain are employed by most scholars and teachers.

Cognitive that is the domain of intellectuality and thought process covers knowledge, comprehension, application, analysis, synthesis, and evaluation (Bloom, 1956). As a comparison, this taxonomy of objectives is similar with Eisner's one, but he called the first as "possession of information" (Eisner, 2002, p. 140). Moreover, affective objectives that are concerning sensing, feeling, and believing include receiving (attending), responding, valuing, organization, and characterization by a value or value complex (Krathwohl, Bloom, & Masia, 1964). The last domain is psychomotor objectives. The domain contains five generally accepted levels of human activities, namely moving physically, showing perceptual ability of visual, auditory, tactile, kinesthetic, and coordinative kinds, showing physical ability related to strength, endurance, agility, dexterity, and time required to react or respond, making skilled, coordinated movements in games, sports, and the arts, and communicating nonverbally through facial movements, gestures, posture, and creative expression (Harrow, 1972).

According to Eisner (2002), in the reality, the line among those domains is not clear. It exists only in the definition of taxonomy. For instance, a student cannot feel without knowing. Furthermore, regarding these domains, educational objectives can be

classified into “...the headings of acquiring knowledge, developing ability to think, effecting attitude change, and developing skills in a variety of learning areas” (Doll, 1995, p. 175). Among those objectives, only the first (acquiring knowledge) category that is directly implemented through selecting the content, while the others are implemented through the selection of learning experiences that are intended to develop those skills (Doll, 1995; Taba, 1962).

Regarding the selection of content, there are four levels of knowledge to be taught at schools (Taba, 1962). They are:

1. Specific facts and process that are the lowest, simplest, and most common level.  
This covers data to think with and means for developing basic ideas.
2. Basic ideas and principles that often represent a common core of learning for all students.
3. Concepts that means “... complex systems of highly abstract ideas which can be built only by successive experiences in a variety of context” (p. 178). A student can develop the concept through providing him/her several subjects simultaneously.
4. Thought systems that “... are composed of propositions and concepts which direct the flow of inquiry and thought” (p. 178). A thought system usually consists of interrelated concepts, principles, and definitions.

Meanwhile, Doll (1995) categorized knowledge into two kinds. The first is substantive knowledge that is the essential substance or content taught. It consists of central

concepts, organizing principles, and factual data. In Taba's categories of knowledge, this is the first three levels. The second is syntactic knowledge concerning how to inquire or how to make new or different knowledge within a subject matter field.

#### **3.1.7.4.3 Selection of Content**

Aims and objectives guide us to select the contents students learn. It can be formal subject matter and it can also be informal and not classified as content, especially for affective domain. Unfortunately, teachers at colleges and universities are not prepared to select important elements of a subject matter from unimportant ones. Therefore, when they teach, they simply follow the organization of contents that is ready-made (Doll, 1995). They do not have the ability to analyze, evaluate, and re-organize the curriculum that in fact is not stable. Furthermore, creating a curriculum that is required by every single person at a given level of schooling is impossible, because knowledge is not stable and it always grows. For this reason, students must be taught to be adaptable and problem-solving people towards knowledge. They should be prepared in expecting continuous change and exploring values (Combs, 1979, quoted by Doll, 1995).

In selecting the content, Dewey (1938) asserted, "... educators are to consider the current experience of learners, and then seek to extend that experience. What the learner knows becomes the means of opening the way to new knowledge. Educators thus serve as agents to help learners achieve connectedness in their development" (p. 90).

Dealing with the difficulty of establishing criteria to select content and learning experiences, according to Taba (1962), the criteria that should be met are validity and significance of content, consistency with social realities, balance of breadth and depth, provision for wide range of objectives, learnability and adaptability to experiences of students, and appropriateness to the needs and interests of the students.

#### **3.1.7.4.4 Organization of Content**

Regarding the issue of organizing content, Doll (1995) admitted, “A prime difficulty in selecting subject matter is to find content that is abstract enough to challenge without being so abstract as to frustrate” (p. 171). In addition, people are not in agreement in viewing what subject matter is accepted and used in teaching and learning process. Scholars or experts, authors of textbooks and curriculum guides, school administrators, supervisors and other observers, classroom teachers, and pupils have their own point of views concerning this issue (Doll, 1995). How subject matter is organized depends on the needs and interests of the learner, on constructing the society around the school, and so on. In other words, there are a number of ways in planning the subject matters, such as organizing by subjects, by correlation, in broad fields, core programs, around persistent life situations, and around the pupil’s experience (Doll, 1995). As discussed earlier, this study employs subject design for its suitability with the context of PP. This design was discussed in detail in specific part earlier.



### 3.1.7.4.5 Selection of Learning Experiences

Tyler (1949) defined the term *learning experiences* as "...the interaction between the learner and the external conditions in the environment to which he can react" (p. 63). Here Tyler (1949) emphasized that learning was not what the teacher did but what the learner learnt through active behavior. Therefore, it was possible that two learners learnt different things from one experience. What a teacher could do was providing an environment that stimulated the desirable reaction. To do this, a teacher should understand previous experience and the perceptions the learner brought to a situation.

According to Tyler (1949), there are five principles in selecting learning experiences.

They are:

1. Experiences chosen must provide an opportunity for the learner to practice what is desired by the objectives determined, including dealing with the content intended.
2. Learning experiences must also give satisfaction for the learner. Here a teacher should know the students' interests.
3. The reactions wanted are within the possibility of learner's involvement. To do this a teacher should find out previous knowledge of the learner.
4. There is a range of learning experiences to choose in attaining similar educational objectives. This principle also implies that various experiences can be set up to accommodate different interests among the learners.
5. Same learning experiences possibly result several outcomes. This principle implies that a teacher can design a learning experience in achieving various outcomes from different subjects, meaning the teacher saves time. However,

the teacher should be careful in avoiding outcomes that are not intended, or have negative effect for the learner.

Furthermore, according to Tyler (1949), learning experiences are classified into four characteristics. Those characteristics are learning experiences to develop skill in thinking, learning experiences helpful in acquiring information, learning experiences helpful in developing social attitudes, and learning experiences helpful in developing interests.

After designing possible learning experiences, Tyler (1949) reminded to check them with objectives determined, criterion of effect, readiness, economy of operation, and particular characteristics that are required for specific objectives.

Furthermore, Tyler (1949) believed that the effect of educational effort could be achieved after an accumulation of educational experiences. Therefore, learning experiences must be organized systematically. In organizing them, Tyler (1949) considered the concepts of vertical and horizontal articulation as fundamental. To have effective organization, he described three criteria to be followed: continuity, sequence, and integration. These criteria are elaborated in separate part of this chapter.

However, Taba (1962) admitted that selecting experiences to be included in curriculum was not easy for several reasons. Those reasons were:

1. There were some criteria that sometimes were confusing to include and exclude something in curriculum.
2. Knowledge that exploded made difficult to simplify curriculum.
3. The need to include objectives that were not included in the classical curriculum.
4. Improved technology that aided educational effort was needed to consider in designing the scope of objectives in a given time.
5. Efficiency of curriculum became a more emphasized aspect in which the facilities were not sufficient.

In short, even though concepts of priority offered by designers of curriculum, lack of priority in selecting learning experiences is still a problem. Taba (1962) also admitted the difficulty of establishing criteria of selecting learning experiences, because there were many things to consider. In addition, Eisner (2002) reminded to vary the content and learning experiences, and also the way they were evaluated due to the variety of students' aptitude and of the ways the students learnt something. He stated:

...if students are to understand phenomena in the variety of ways in which they can be understood, they need to have the opportunity to encounter forms that express ideas about those phenomena in different ways. Furthermore, it implies that if teachers are to understand what students know about something, then students should be given options in the ways in which they can express what they know. ... curriculum designers need not use verbal forms of expression as the only means of presenting ideas to students. (pp. 147-148)

#### **3.1.7.4.6 Organization of Learning Experiences**

According to Taba (1962), organizing content and learning experiences in curriculum was a complex procedure. It should consider three aspects, namely the nature of

knowledge, child growth and development, and learning. As discussed earlier, the organization of curriculum includes two dimensions, content and learning experiences. Sometimes the organization of content that refers to the logical nature of knowledge is contrary to the psychological organization of subject matter. Moreover, there is only little attention of research devoted to the organization of learning experiences.

In specific, there is a number of problems regarding the organization of content and learning experiences (Taba, 1962). Those problems are establishing sequence, providing for cumulative learning, providing for integration, typical attempts to unify the curriculum, combining the logical and psychological requirements, determining the focus, providing variety in modes of learning.

In organizing educational experiences, Tyler (1949) proposed some principles. One of them was deepening and broadening the concepts. It was also necessary to view the criteria (continuity, sequence, and integration) through the student's eyes which were not familiar with the elements. This means that in organizing learning experiences, a designer should consider psychological aspect of the learner. Other principles were:

...increasing breadth of application, increasing range of activities included, the use of description followed by analysis, the development of specific illustrations followed by broader and broader principles to explain these illustrations, and the attempt to build an increasingly unified world picture from specific parts which first built into larger and larger wholes. (Tyler, 1949, p. 97)

It seems that the last principle in the quotation is similar to the principle of simple to complex learning proposed by Smith, Stanley and Shores (1957). In addition, Tyler

(1949) reminded to check the principles employed whether they satisfied or did not in developing continuity, sequence, and integration.

Determining and organizing learning experiences for the students depend on the answers of previous questions, from deciding outcomes and objectives to selecting learning content. Learning experiences that are without considering previous steps will be irrelevant and mislead (Doll, 1995). Regarding this issue, Doll (1995) and Hopkins (1941, quoted by Doll, 1995) reminded the designers to select high educative quality that could facilitate the students in increasing the level of experiences in all aspects of living.

In the context of methods of teaching employed at PP, it is prevalent that lecturing is mostly applied. Relating to this method, O'Grady (2001) criticized the method by saying, "Unfortunately, critiques of traditional lectures (i.e. teachers speak, students listen) suggest that while they still are useful in achieving certain outcomes (e.g. delivering information), they are by themselves largely ineffective in helping students develop the many complex skills associated with a higher education."

Basically, methods of teaching applied at PP to deliver KK provide few points to develop. For example, sorogan (individual) method provides an opportunity for an ustaz/ustazah to meet his/her santri individually. During this method, the ustaz/ustazah can observe and communicate with his/her santri individually. This individualized instruction allows a student to learn at his/her own pace, as suggested by Ornstein &

Levine (2000). However, this method requires a lot of time. Dealing with this problem, the number and level of KK that are taught through this method should be limited. For instance, only certain basic KK are taught through sorogan. The fresh santri who starts his/her study at PP needs a close guidance from his/her ustaz/ustazah. Another reason is that at that time the santri is in the beginning of the process of adjusting him/herself to live in PP. Senior santris who usually do not have a problem in adjustment of living at PP can learn through other methods, such as bandongan and halaqah.

Moreover, halaqah method seems to provide an opportunity for santris to examine critical thinking and problem solving (Muhammad, 1999). Unfortunately, this method is provided for senior santris only and sometimes for ustazs/ustazahs (Dhofier, 1982; Muhammad, 1999). The researcher views that this method is appropriate with the age of senior santris, because the santris are required to be confident and knowledgeable to propose their arguments during the discussion. However, this does not mean that critical thinking and problem solving should be taught for senior santris only. For junior santris, critical thinking and problem solving are also crucial. These important skills can be taught through posing simple questions that require the students to think critically, or asking them to solve a problem that relates to the subject taught (Ornstein & Levine, 2000).

In addition, posing questions and asking to solve a problem are also two possible solutions to invite the participation from the santris, because, as explained in chapter 2, sorogan, bandongan/weton, and hafalan focus on the role of kyai/ustaz/ustazah and

apply one-way communication, a process of transmission of knowledge from kyai/ustaz/ustazah to his/her santri(s).

Moreover, the principle that a santri learns the whole content of a KK in accordance with the order of the text is a positive point of method of teaching at PP. This method is called *mastery learning* (McNeil, 1996; Ornstein & Levine, 2000). By applying mastery learning, a santri continues his/her learning to the next part after s/he masters the current topic s/he is studying. As long as the KK studied is written in a logical order, the santri studies a topic/part after s/he is ready. In other words, mastery learning employed in learning KK applies the principle of readiness.

#### **3.1.7.4.7 Determination of What to Evaluate and of the Ways and Means of Doing It**

To begin with, Fowell, Maudlsey, Maguire, Leinster, and Bligh (2000) argued that implementing a new curriculum without changing the assessment bring about no or little results. Taba (1962) discussed that there were several meanings of evaluation.

1. Evaluation of an aspect of curriculum at a school. The aspect could be objectives, scope, the capacities of students, etc.
2. Taking one part of process of evaluation. An example was opinion survey to gathering the information of people judgment on how far/well a school did its job.
3. Evaluation of various levels done by various categories of people.

There are criteria of evaluation (Taba, 1962). Those are:

1. Consistency with objectives. The evaluation should be based on what is considered significant in the curriculum designed. This also refers to that the instrument employed in assessment plays clear function in evaluation.
2. Comprehensiveness, referring that the evaluation should cover the whole scope of the objectives determined, including higher mental processes.
3. Sufficient diagnostic value, meaning that the result should provide sufficient information of multiple descriptions, concerning various levels of students' performance and concerning the weaknesses and the strengths of the process as well as the product of performance.
4. Validity. This means that what is assessed should be relevant and consistent with the objectives.
5. Unity of evaluative judgment. A larger complex objectives assessed should be broken down into smaller elements of behavior, but those elements need to be put together in order to get a meaningful understanding of students as individual and group. Taba (1962) mentioned that "The evidence secured from different instruments and on different aspects of the evaluation programs needs then to be brought together into a pattern, so that a meaningful portrait of the individual and of the group is available..." (p. 322).
6. Continuity. Taba (1962) emphasized the need of doing evaluation continuously as an integral part of curriculum development and instruction.

Taba (1962) also reminded that interpreting data of achievement should also consider the students' background, the conditions of learning, the philosophy and values of



education, and psychological principles of learning and growth. Evaluation is not simply a mechanical process, but it involves a number of aspects to consider. Furthermore, evaluation should be done both during and at the end of a program or project.

In addition, there are a number of means in evaluation. However, Eisner (2002) reminded to be careful in choosing the mean/instrument of evaluation. He expressed:

Although the provision of different student performance options for purposes of summative evaluation creates problems for classical test theory, I do not believe that the requirements of classical test theory should determine how we try to find out what students have learned and experienced at school. Let the test and measurement specialists follow our needs in education rather than we follow theirs. (p. 150)

As explained in chapter two, assessment of KK at PP is very simple and not well-structured (Raihani, 2002). Probably, the reason is that the ustazs/ustazahs do not know how to conduct assessment. Following a program of knowledge concerning assessment is one of solution dealing with this problem. Moreover, as described in chapter two, evaluation process is done at PP through a sort of reflection, in a meeting among kyai and ustazs and ustazahs, and interviewing the santris (done by kyai) regarding their ustazs and ustazahs (Raihani, 2002). This evaluation is supposed to be done based on a guideline covering detail criteria evaluated, not simply emergent views of the interviewer/ participants of the meeting.

At the end part of her work, Taba (1962) then asserted that it was necessary to develop a unit of curriculum as a model. Basically, developing a unit of curriculum was a charge

of a classroom teacher. However, the unit developed should be based on the whole curriculum developed for the whole program of a school. Conversely, developing a unit was creating a model to translate ideas and to test the ideas in the real experience of a classroom. In addition, to build a model, institutional purposes were taken into consideration because "... the selection of an appropriate model or set of procedures for the formulation of objectives depends on the central purpose of that school" (McNeil, 2006, p. 93). However, in this study, all subjects at microcurriculum level were designed, especially at awwaliah level.

Concerning person(s) designing the curriculum, a number of people were involved during the process. Doll suggested limiting the parties and number of people involved, but this did not mean that he suggested that curriculum should be designed by only one person. He stated "One of the major shortcomings in the process of designing curricula in the past has been a tendency to limit the involvement of people who are to participate in the implementation of the program or project that is eventually chosen. Again, involving people takes time" (Doll, 1995, p. 218).

To conclude, it is worth to state that the intention of this study was to design a curriculum of KK as comprehensive as possible. A design that was comprehensive and would become a model must:

...show a pattern of relationships among numbers of elements of curriculum. A comprehensive design defines these elements and shows their interrelationships, states the means used for selecting and organizing learning experiences, and indicates the roles of teachers and other personnel in curriculum planning. It should show the emphasis given to subject matter for its own worth or importance

versus the emphasis given to the needs of pupils, since these needs are also worthy and important. Certainly, it should reveal the organizing centers around which elements of subject matter are to be taught. Also, a comprehensive design should clarify the roles of teachers, pupils, and aides in continuing the curriculum planning that inevitably goes on in classrooms. (Doll, 1995, p. 248)

### **3.1.8 Designing Curriculum as an Educational Change**

As designing a curriculum that was the intention of this study meant bringing probably some changes at PP, theory of educational change should be reviewed. According to Fullan (2007), basically there are three phases of the change process. There are:

Phase I: initiation, mobilization, or adoption.

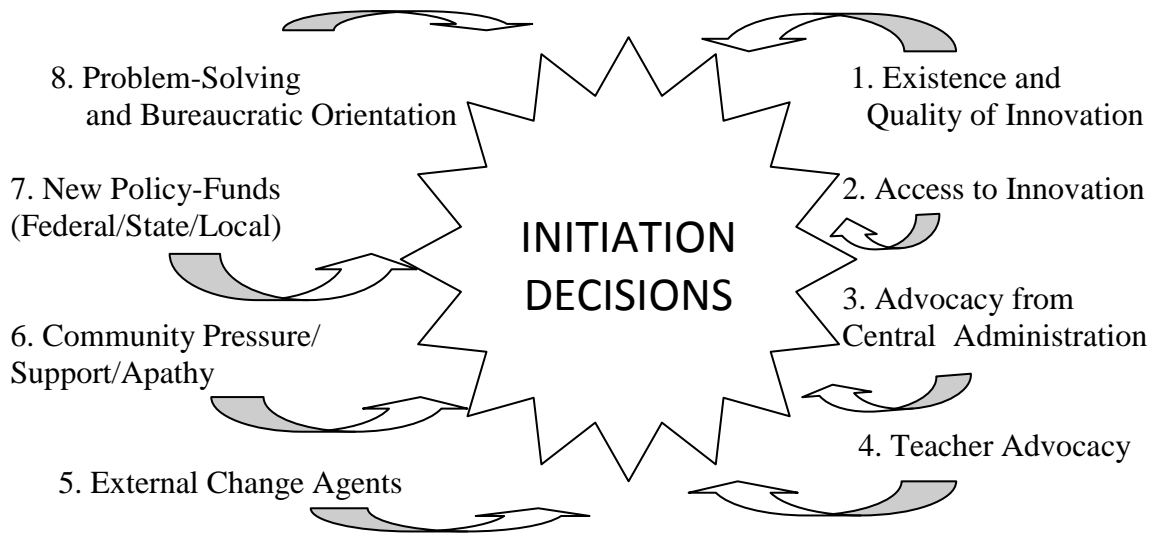
Phase II: implementation or initial use.

Phase III: continuation, incorporation, routinization, or institutionalization.

According to Fullan (2007), there is no one short single rule for an educational change, rather there is a set of suggestions that can be modified according to the context of a setting, because the uniqueness of a setting is an essential aspect. The following part discusses those three phases. Another point made by Fullan (2007) that should be kept in mind is that “*change is a process, not an event*” (p. 68).

#### **3.1.8.1 Phase I: Initiation, Mobilization, or Adoption**

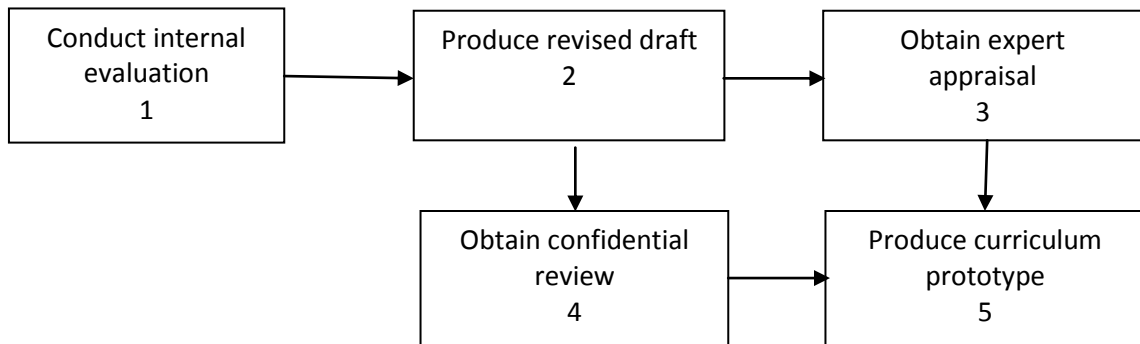
Fullan (2007) described that there were eight factors affecting the initiation. He also maintained that his list did not cover all factors, but factors were supported by many studies. Another point he made was that a single factor could appear with another factor as a combination.



*Figure 3.3 Factors associated with initiation. From *The new meaning of educational change* (p. 70), by M. Fullan, 2007, New York: Teachers College, Columbia University, third edition.*

Regarding these factors, this study was initiated by several factors. Basically, problem-solving was the factor because the researcher based on literature review and her preliminary study found that there was a problem in curriculum of KK at PP Salafiyah. The problem was that the curriculum had not been documented and designed yet in detail. Furthermore, as described by Raihani (2002) and Suratno (2006), some ustazs and ustazahs were also aware of the need to teach KK with a new approach. They suggested approaching KK through contextualizing the content with the context where KKs were taught. In conclusion, as Fullan (2007) maintained, "...change is and will always be initiated from a variety of different sources and combination of sources" (pp. 80-81).

Relating to this study, this first phase covers the steps proposed by Tyler and Taba that are from needs assessment until designing the curriculum. To have a curriculum prototype, this design employed the steps described by Pratt in the following figure:



*Figure 3.4 Main steps in curriculum review. From Curriculum: Design and development (p. 410), by D. Pratt, 1980, San Diego: Harcourt Brace Jovanovich, Publishers.*

Internal evaluation was done two or three weeks after the first draft was completed. The draft then was read and revised in order to produce a revised draft. The next step was giving the draft to experts to have their sincere suggestions concerning the draft. The experts consulted were the ones in curriculum and subject matters as affirmed by Pratt (1980). Meanwhile, the draft was also given to the ustazs and influential persons in the community. This stage was called confidential review. Suggestions obtained from experts' appraisal and confidential reviews were used to revise the draft in order to produce a curriculum prototype. In addition, to evaluate the draft, a guide of curriculum review is provided as attached in appendix C (for the ustaz) and appendix D (for the experts).

### **3.1.8.2 Phase II: Implementation or Initial Use**

Implementation is the step when the design is practiced to see how the design works in real situation. However, according to Fullan (2007), in most cases the implementation ideally takes two or three years of use. Similarly, Pratt (1980) affirmed, “So long as schools adhere to the unwieldy one-year time unit, innovation can be expected to take three years from adoption to implementation. On the other hand, modules of nine or twelve weeks could reach full implementation within one academic year” (p. 437). Due to the time constraint, this study did not go to implementation in the sense of that it would take years.

Moreover, as described earlier, Tyler’s rationale and Taba’s grassroots model are employed during the process of designing the curriculum. The models do not discuss how the implementation should be done. In other words, this study focused on curriculum design as a stage of curriculum. It did not touch other stages of curriculum, namely development, implementation, and evaluation.

### **3.1.8.3 Phase III: Continuation, Incorporation, Routinization, or**

#### **Institutionalization**

Discussing this phase, Ornstein and Hunkins (1988b) and Fullan (2007) warned that only a few number of innovations were sustained, mostly due to financial problem. When the agency funded the innovation stopped its financial support, the implementation also stopped. Therefore, it was a hope that the curriculum proposed by this study was taken by the authority as a model to implement widely at PPs.

Consequently if the authority was interested to implement it, financial aspect was a part of their consideration in policy. Moreover, Fullan (2007) also reported that a number of studies showed that lack of interest was another dominant barrier of continuation.

As stated earlier, this study goes only to the first stage, in the sense to produce a curriculum prototype, of Fullan's concept in educational change due to the limitation of time. Those three phases described above can be figured as follow:

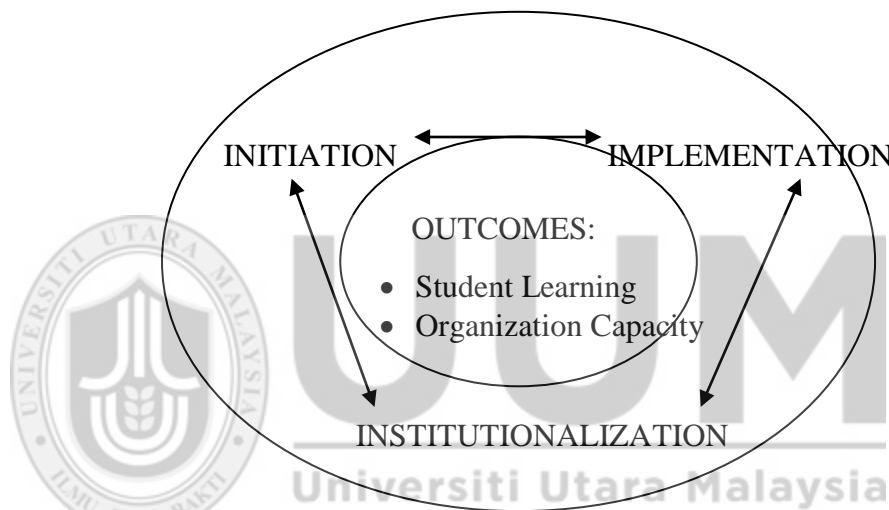


Figure 3.5 A simplified overview of the change process. From *The new meaning of educational change* (p. 66), by M. Fullan, 2007, New York: Teachers College, Columbia University, third edition.

The two-way arrows shown in the figure does not show the linear process, but it simply shows that at any stage a change can be made, and the change brings a change at another stage (Fullan, 2007).

### 3.2 Curriculum Design in Islamic Perspectives

Even though this issue has been discussed in spreading parts of this chapter, there is still a need to discuss curriculum design from Islamic point of view in a special subheading.

The reason of putting this subheading is that discussing education in an Islamic setting (PP) should be related to Islamic perspectives. Alawneh (1990), for example, stated, “The concept of a learner and a Muslim is inseparable and indistinguishable from an Islamic point of view” (p. 109).

In discussing this issue, the researcher has a difficulty to refer to a work or several works focusing on the issue, because there is no work written from Islamic perspective focusing on curriculum. For example, Langgulung (1991) and al-Syaibany (1991) wrote curriculum as a part of their works in the philosophy of Islamic education. Therefore, the discussion refers to a number of works written by Islamic scholars, for example al-Attas (1979), Ibn Khaldun (2000), Langgulung (1991), Nordin and Othman (2008), and al-Syaibany (1991).

### **3.2.1 Definition and Function**

Al-Syaibany (1991) described that when Islam was in the dark era, curriculum meant references for teaching. What is applied at PP now is probably what is meant by curriculum before Islamic world was in touch with educational view in modern era. Curriculum covered textbooks for subjects that were graded according to its difficulty and scope. However, limiting the term *curriculum* on this meaning receives criticisms. Those criticisms are, for example, textbooks taught were written centuries ago without trying to contextualize to the contemporary learners’ life. Another criticism is that it ignores individual differences among the learners.



Later, Islamic educators broaden the scope of curriculum. According to al-Syaibany (1991), curriculum in modern view is defined as consisting of four components. Those components are purposes, contents, methods, and assessment. This definition is similar to one proposed by Western scholars, such as Giles, McCutchen, and Zechiel (1942), Tyler (1949), Ornstein and Hunkins (2004), as explained earlier. Additionally, according to Langgulong (1991), curriculum in Islamic education plays functionally, meaning that through curriculum the aims of Islamic education that is educating students to be Muslim and live based on al-Qur'an is hopefully achieved.

### **3.2.2 Principles of Curriculum**

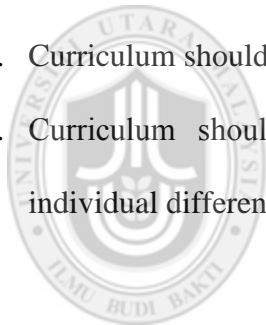
Al-Syaibany (1991) asserted that all aspects in curriculum should be based on Islamic teachings, comprehensive, in balance, relevant to the learners and their society, considering individual differences, adjusted in according to development and change, and woven nicely. This set of principles of curriculum is basically in congruent to one proposed by Western scholars as described earlier. However, there is one additional point. That is the Islamic values color education, including Islamic education in Indonesia (Novera, 2004; Raihani, 2007).

### **3.2.3 Characteristics of Curriculum**

Al-Syaibani (1991) maintained that curriculum of Islamic education had its own characteristics. The characteristics were that:

1. Religious values and attitudes colored all aspects of curriculum, namely purposes, contents, methods, and assessment.

2. Contents and consideration were comprehensive. Consideration referred to that curriculum should consider the learners (conditions, needs, etc.). Regarding the subjects, al-Syaibany (1991) viewed that they should cover religious subjects, social sciences and natural sciences. This idea is similar to Sabda, Barni, and Salamah's suggestion to include three aspects of sciences in curriculum, namely Islamic natural sciences, Islamic social sciences, and religious sciences (Sabda, Barni, Salamah, 2004).
3. Curriculum should be in balance. Al-Syaibany (1991) emphasized relative balance referring to that there was no concise set of balance. Balance for a society is not necessary to be similar to that of another society.
4. Curriculum should also include arts and physical activity in its content.
5. Curriculum should be relevant to the students' readiness, ability, needs, individual differences, and society.



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Moreover, according to Madkour (1990), there are nine distinctive characteristics of curriculum of Islamic education. Those are that:

1. Curriculum is a system, meaning that every single part of the system contributes and affects each other.
2. "Divine" values regarding sources and aims color the curriculum. The values are derived from Islamic conceptions relating to the concepts of the universe, human, and life.
3. Monotheism constitutes the Islamic curriculum.
4. Curriculum is for global and international use.

5. Curriculum should be constant.
6. Curriculum is comprehensive.
7. Curriculum should maintain the balance among all components.
8. “Positive” means that curriculum is derived from Allah’s positivity and His relation to all creatures.
9. Realistic.

These characteristics are basically similar with principles of curriculum design proposed by Western educators, except that all aspects/components are related to Islamic values.

#### **3.2.4 Components and Steps**

Similar to Tyler (1949), Langgulong (1991) proposed that there were four components of curriculum, namely purposes, contents, methods of teaching, and assessment. These components lead to four steps of designing curriculum. Meanwhile, Nordin and Othman (2008) maintained that the steps consisted of three: determining educational purposes (aims, goals, and objectives), determining learning experiences, and assessing the achievement of educational purposes. It seems that the steps proposed by Nordin and Othman are different from Langgulong’s ones. In fact, in Nordin and Othman’s description of learning experiences, learning experiences cover contents and methods of teaching. For this reason, the steps discussed here are four steps as proposed by Western educators as well as Islamic ones. As curriculum design is discussed to a large extent previously, here are only additional points that are different from what has been discussed and presented.

#### **3.2.4.1 Educational Purposes**

According to Langgulong (1991), educational purposes are in the line of the goal of human life, or as a “tool” to survive, as an individual (to develop his/her capacity) and also as a part of his/her society (to preserve society’s values), while al-Syaibany (1991) maintained that Islamic educational purposes were based on the Qur’an and hadith. Educational purposes should be directed to bring the changes in three aspects of human life. They were changes of the learner, society, and knowledge.

Unlike Tyler (1949) and Taba (1962) who put these three aspects as sources of deriving educational purposes, al-Syaibany put them as aspects of purposes that should be achieved. However, there is no confusion in understanding these two views. In deriving educational purposes, Tyler and Taba suggested accommodating what the learner, society, and knowledge need and desire to be achieved in educational effort. This means that at the end of educational effort these three aspects will get the advantages, or as the purposes of education.

Furthermore, Nordin and Othman (2008) viewed that there were three levels of educational purposes, namely aims, goals, and objectives. The coverage of each was similar to Tyler’s and Taba’s one. Similarly, al-Syaibany (1991) also argued that there were three levels of educational purposes, but he had quite different terms and meanings from the previous scholars, especially for the objectives. The purposes are highest, general, and specific. Highest purposes covered ones that were supposed to be achieved by all institutions, such as schools and mosques. Moreover, other Islamic scholars

proposed various formulations of this level of purposes. According to al-Syaibany (1991), those formulations did not contradict each other, all were in Islamic framework. He preferred the formulation of that educational purpose was to prepare Muslims in achieving happiness here and the day here after.

General purposes refer to ones that are intended to achieve by an educational institution or one level of educational institution, while specific purposes are all knowledge, skills, attitudes, values, and habits that are broken down from as well as directed to achieve general ones (Al-Syaibany, 1991). However, al-Syaibany (1991) reminded that the lines among these three purposes sometimes overlapped, because a purpose in a lower level sometimes was too general that needed a more specific purpose.

In order to design educational purposes of Islamic education, the principles that should be considered are comprehensive, meaning that education should cover individual and social, today and the day here after, physical and psychological aspects; balance and essential; comprehensible; no-controversy; realistic and achievable; intended change; appreciative on individual differences; dynamics and responsive to challenges (al-Syaibany, 1991). Another list of criteria of determining the aims are proposed by Nordin and Othman (2008). They are satisfying students' needs, relevant to the society, based on principles of society, relevant to the religion, balance among cognitive, affective, and psychomotor domains.

Moreover, like Tyler, Nordin and Othman (2008) asserted that an objective should contain two dimensions, behavior to be achieved and situation in which the behavior should be performed. Some objectives are arranged hierarchically meaning that to achieve one objective requires the achievement of another objective. Therefore, the objectives must be arranged step by step. Examples of these are objectives of mathematics and science, while objectives of other subjects, such as history and literature, are not arranged rigidly in hierarchical order.

According to Langgulong (1991), educating akhlaq is the core of Islamic curriculum. The aim of Islamic education is to educate the student's *fadilah* (virtue). This means that knowledge is a road to achieve *fadilah*. Knowledge is not simply theories, but also implemented in attitude.

#### **3.2.4.2 Subject Matter/Contents**

Regardless various philosophical points of view hold by educators, all are in agreement that the content of education is knowledge. However, they disagree when they come to the discussion of the coverage of knowledge. For example, Hirst (1965, quoted from Langgulong, 1991), maintained that knowledge that was considered valuable in a single society should be included in curriculum. Therefore, he suggested empirical knowledge (biology, chemistry, and physics), mathematics, philosophy, morals, esthetics, religion, and human sciences covering social sciences and humanities to be included in curriculum. In addition, Langgulong (1991) also insisted that education should consist of knowledge, skills, and attitude. However, Islamic education views that there is

knowledge gained through revelation, not only acquired. Ibn Khaldun called these as *'ilm aqal* and *'ilm naqal*, while al-Ghazali named them *insani* and *ladunni*, al-Attas called them *fardhu 'ain* and *fardhu kifayah*, while International Conference of Islamic Education named them as acquired and perennial knowledge. These two ways of acquiring knowledge bring about the differences in the ways they are taught.

Based on classification of levels for schools, al-Syaibany (1991, p. 536) asserted that for curriculum at beginning level (in this term ranging from primary to secondary school) curriculum should cover general subjects and be integrated for all students, while curriculum at university should offer specialized subjects. General education included al-Qur'an (memorization and recitation), Islamic principles and akhlaq, reading, writing, mathematics, Arabic language (particularly grammar), memorization of poetry, calligraphy, history of the Prophet and the Caliphs, swimming, and riding horse. However, this does not mean that al-Syaibany limited the subjects on those only. He admitted that the subjects should be adjusted. He stated that it was not easy to accommodate all subjects, but selecting the subject should consider the relevance to the place and the time where and when the subjects were taught (al-Syaibany, 1991).

According to Nordin and Othman (2008), criteria in choosing the content are:

- a. Validity, referring to three aspects: possibility in achieving learning objectives; long lasting in applying in the life; and possibility in relating to other subjects.

- b. Importance, meaning that what the students learn is basic to individual development and integrated to other subjects/parts of content.
- c. Dynamic. The content is viewed from different angles.
- d. Related to the students and society.

Moreover, criteria of organizing learning experiences proposed by Nordin and Othman (2008) are continuity (one point can be repeated and added in another time), ordering (the levels of difficulty should be ordered logically), and integrated (similar points from different subjects can be integrated).

Nordin and Othman (2008) proposed steps in designing contents. They are:

- a. Referring to learning objectives.
- b. Determining behavior that is important to be assessed, particularly in summative test.
- c. Designing appropriate instrument.
- d. Preparing record system and report.

#### **3.2.4.3 Methods of Teaching**

Discussing this part does not only cover the ways the subjects are taught by teachers in the classroom, but also management, teacher education, textbook, educational technology, media, etc. However, as discussing them is not the focus of this study, the discussion here focuses on the ways of how the contents are delivered. According to Langgulung (1991), the question of how relates to three main issues, namely knowledge



(what should be learnt), learner (who learns), and teacher (who teaches). These three components have an effect on each other in the learning process. In analyzing the learner, two concerns considered are learning theories and learner's growth and development.

In developing a method to be applied, according to Langgulong (1991), principles that should be considered are participation and practice, explaining an abstract fact/concept/theory with a concrete example, repetition, modeling, and focusing on understanding, relationship, integration, continuous experiences, originality, and creativity.

Furthermore, methods of teaching employed in Islamic education have the following characteristics:

- a. Bounded by Islamic values. For example, to open a lesson, the teacher and the students recite *basmallah* and *shalawat*.
- b. Flexible, meaning that it can be adjusted in accordance to the situation where and when it is applied.
- c. Combining two aspects that seemingly contradict each other, for example between theory and practice, memorization and understanding.
- d. Minimizing to make the summary because this is viewed as discouraging understanding.
- e. Encouraging discussion and dialogue, but conducted in Islamic ethics.

- f. A learner has a right to be considered in educational process, while a teacher is placed in a respected position.

According to Nordin and Othman (2008), there are some factors that should be considered in designing learning experiences, such as time, method of instruction, content, and media. Method of instruction and content should be varied to accommodate individual differences among students. Furthermore, principles in providing learning atmosphere are:

- a. Active learning, meaning that the students are encouraged to practice what they learn.
- b. Relevant to students' ability and readiness.
- c. Meaningful, meaning that the students can learn a lesson and relate to their life.
- d. Integrated, referring to that one activity can achieve various objectives.
- e. Varying activities to accommodate students' differences.
- f. Realistic, meaning that what is learnt in the classroom should be similar with what the students experience outside the classroom.

According to al-Syaibany (1991), choosing a method should consider a number of aspects, such as characteristics of subject, age of the students, and level of school. In short, there is no single method that is appropriate for all objectives, subjects, and students. Furthermore, some methods of teachings that can be employed in Islamic education (al-Syaibany, 1991) are:

- a. Inductive, starting with examples to come to a principle. However, this method is not appropriate to teach skills.
- b. Deductive (*qiyasiyah*), beginning with a principle followed by examples to explain the principle.

Inductive and deductive can be combined. For example, in the beginning inductive method is employed. Then the students are required to examine the principle to other examples as exercise.

- c. Lecturing. This method is to deliver a lot of information to save time and appropriate at university where the students are able to concentrate for a longer time.

- d. Dialogue. Three steps to follow in this method are:

1. Students believe a belief without justification/argument. The teacher tries to lead the students to question their belief.
2. The teacher and the students discuss the belief through arguments.
3. The students believe based on the arguments.

- e. Halaqah. Al-Syaibany (1991) described this method when it was employed in classical time of Islamic history. A teacher sat near to one of the pillars in a mosque, while a number of students sat in a circle around the teacher. The teacher opened the lesson by reciting basmallah and shalawat, delivered the lesson. In closing, they recited the chapter of al-Fatihah.

- f. *Riwayat*. Hadith, Arabic language and literature, fiqh and kalam usually employ this method. This method is conducted by memorizing the chain of

transmitters of a hadith (for example) to determine whether the hadith can be accepted or refused.

Essentially, there are some other methods described by al-Syaibany, but it seems that they are covered in methods explained above, as a part of the method mentioned. They are listening, reading, dictation (*imla'*), memorization, understanding, and visiting the site.

#### **3.2.4.4 Assessment**

According to Langgulong (1991), two purposes of assessment are to determine whether the educational purposes are achieved or not and to reinforce the students for what they have learnt. This implies that the teacher should provide a sort of remedial program if a student, including a weaker one, cannot achieve the educational purposes until the student achieved them. This is relevant with the concept of mastery learning (McNeil, 1996; Ornstein & Levine, 2000) that is also employed at PP (Raihani, 2002). Nordin and Othman (2008) argued that principles in assessment are focused/based on students' behavior, conducting in one limited time, reflecting the change of students' behavior, using various methods, and valid and practical method used.

Because the intention of assessment is to know the students' achievement on educational purposes, the assessment should be derived from the purposes, so do other aspects of learning process. The purposes of Islamic education are not only gaining knowledge and being ready to work, but also serving to Allah. For this reason, for

example, wisdom and virtue should be added as criteria in selecting teachers (Langgulong, 1991).

In conclusion, Langgulong (1991) emphasized that the whole process of curriculum design should be colored by Islamic values. Particularly educational purposes should be Islamized, because they will drive the rest steps of curriculum design. In addition, in Islam, knowledge is sacral, this view colors Islamic education, including the relationship between teachers and students. Students place their teachers a respectful position (Langgulong, 1991).

Another issue that is important to discuss is concerning decentralization. According to Langgulong, Islamic education does not refuse decentralization and centralization. Those principles can be applied depending on the readiness of the base of implementation (Langgulong, 1991). In short, either decentralization or centralization can be applied as far as relevant to the situation in all of its aspect.

To conclude this part, it is relevant to quote al-Syaibany's statement that in Islamic teachings there is no discouragement to learn good lessons from the others, for example from modern thoughts of non-Islamic scholars (al-Syaibany, 1991).

### **3.3 Theoretical Framework**

At PP, KK is one of its five elements (Dhofier, 1982). This text is used as reference for subjects taught. The reference is unique because it is considered as the main reference,

written in Arabic script, either in Arabic, Malay, Javanese, Sundanese, or other local languages. Regarding teaching and learning process at PP, empirical studies found that its curriculum needed improvement, particularly the one that used KK as references (Mastuhu, 1994; Muhammad, 1999; Raihani, 2002). Some suggestions are proposed (Mastuhu, 1994; Mukti, 2002; Outhman, 2002; Raihani, 2002; Zuhri, 2002). Unfortunately they are not in detail and step-by-step form. Therefore, to improve it, a design that is in detail and step-by-step is needed, particularly the design of curriculum. In short, the focus of the study is KK as shown in figure 3.6.

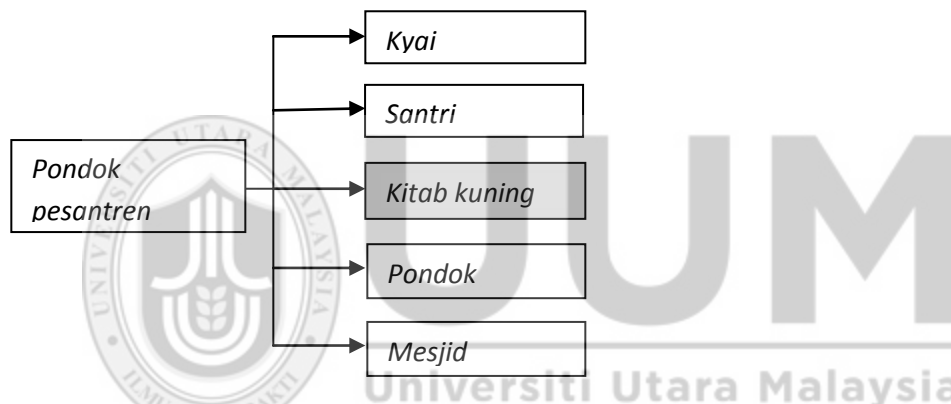


Figure 3.6 Elements of pondok pesantren. Summarized from *Tradisi pesantren: Studi tentang pandangan hidup kyai* (p. 44), by Z. Dhofier, 1982. Jakarta: LP3ES.

South Kalimantan was chosen as the setting of research for it had had little attention to study compared to other parts of Indonesia, while it was considered appealing in terms of its religiosity. Moreover, curriculum designed was one of KKs taught at PP. This curriculum was offered at PP Salafiyah and Mixed. The curriculum of KK at these institutions had not been designed yet in detail. Due to the time constraint, this study focused on curriculum of KKs at PP Salafiyah. This type of PP was chosen because it covered the whole curriculum of KKs. Therefore, designing the curriculum of KK at the other type could be done through analyzing the overlapping contents with the

curriculum from MORA and/or MNE. Furthermore, among three levels of education offered by PP Salafiyah, the current study focused on awwaliyah is due to the time constraint as well. This level was chosen because this study was assumed as the first effort to design the curriculum in detail. So, it should be started from the beginning, because the next levels could not be done without knowing the line that was finished in the previous level.

As a domain of curriculum studies, the discussion of curriculum design covered four components, namely educational purposes, subject matter/content, method of teaching/learning experiences, and assessment and evaluation (Giles, McCutchen, & Zechiel, 1942; Tyler, 1949; Ornstein & Hunkins, 2004 and 2009). The relationship among those elements is described in figure 4 of this chapter. Designing the curriculum should consider those components because they are related to each other closely.

During the design, the principles and theories concerning curriculum design were also put into consideration. The theories and principles that surround the curriculum design are elaborated in the first part of this chapter and illustrated in figure 3.7.

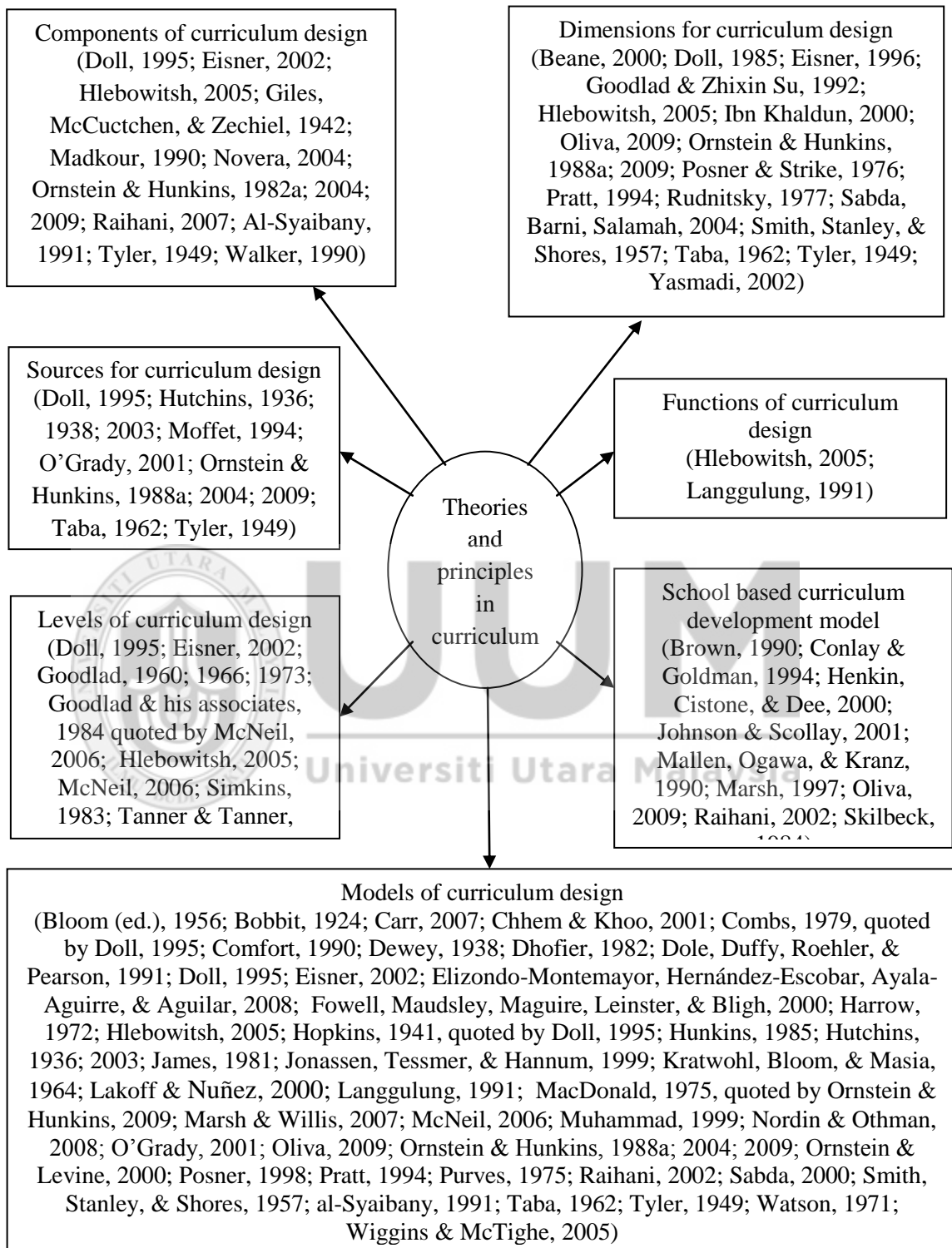


Figure 3.7 Theories and principles of curriculum design.



Regarding the models of curriculum design, this study employed Tyler’s rationale and Taba’s grassroots model because of its suitability with the setting of study that was in modest fashion. Another reason was that they offered a great chance for teachers to be involved in designing curriculum (Comfort, 1990; Doll, 1995; Eisner, 2002; James, 1981; McNeil, 2006; Ornstein & Hunkins, 2009; Pratt, 1994).

Regarding educational change as a process, this study went to the first phase of Fullan’s concept of educational change. The process is described in the following figure:

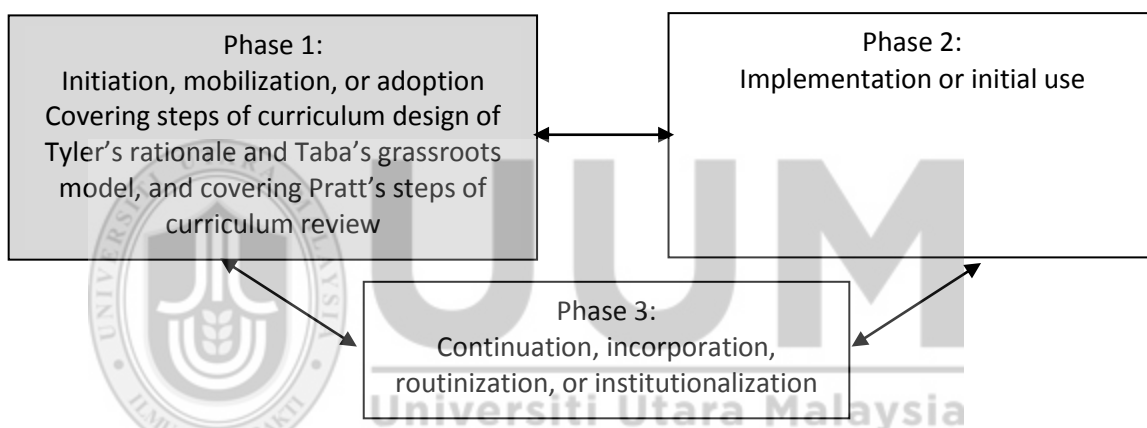


Figure 3.8 Process of educational change. The color indicates step of educational change covered in this study.

In addition, as a nature of qualitative research, the theories were not applied rigidly. The function of theory was to guide in determining the scope of data gathered and also to make the researcher to be aware of or recognized the data during its collection (Bogdan & Biklen, 2007; Creswell, 2007). Bogdan and Biklen (2007) asserted, “Being theoretically engaged does not mean that gathering data is simply a process of filling in the blanks. Theory helps us to work through the contradictions we become aware of, and contradictions take us deeper into the important parts of our data and expand theory” (p. 184).

Moreover, this design was not intended to offer a completely new one, but it was developed on the principle *al-muhafazhatu 'ala al-qadim al-shalih, wa al-akhdzu bi al-jadid al-ashlah* (retaining the old points that are good, and taking the new that are better). This meant that the curriculum designed was not completely new, but as far as possible maintaining the tradition found at PP Salafiyah and also considering the context and characteristics of KK itself. In addition, previous studies on PP were reviewed in order to sharpen the questions of the study (Yin, 2003).

To conclude, this chapter covers a wide range of the discussion on curriculum design from Western perspectives as well as from Islamic views.



## CHAPTER FOUR

### METHODOLOGY

#### 4.1 Research Design

##### 4.1.1 Qualitative Study

In general, there are two types of research -quantitative and qualitative. The significant difference between the two is in the way data are collected based on different assumptions and the purposes of research. Fraenkel and Wallen (2009) maintain that “quantitative and qualitative methods differ in their assumptions about the purpose of research itself, methods utilized by researchers, kind of studies undertaken, the role of the researcher, and the degree to which generalization is possible” (p. 15). In quantitative research, the data collected are mostly numerical, while qualitative research relies on narrative data (Mertler & Charles, 2005).

This study is primarily qualitative in nature as it aims to describe and design the curriculum of KK at PP Salafiyah in South Kalimantan. The qualitative approach is applied in this study to develop an understanding of curriculum design of KK at PP Salafiyah as a unit of analysis and at the same time, to observe the life of people involved in this study in their natural settings; this is to avoid making a bias judgment. Fraenkel and Wallen (2009) state, “Research studies that investigates the quality of relationship, activities, situations, or materials are frequently referred to as **qualitative research**. ... a greater emphasis on holistic description- that is, on describing in detail all of what goes on in a particular activity or situation” (p. 422). Similarly, Lincoln and Guba (1985) asserted that the context had implication in meaning. Therefore,

naturalistic inquiry is done in the natural setting. As a qualitative inquiry, the data collected were taken from the PP without any change/modification, as proposed by Patton (2002) and Slavin (1992).

#### **4.1.2 Case Study**

Qualitative studies can be undertaken using various methods. Authors of works in qualitative research proposed different classifications. For example, Strauss and Corbin (1990) classified qualitative approaches into five, namely grounded theory, ethnography, phenomenology, life histories, and conversational analysis. Meanwhile Creswell (2007) classified it into narrative, phenomenological, grounded theory, ethnographical, and case study research. These methods are similar in the sense of the process of research (research problem, research questions, data collection, data analysis, and research report) and the process of data collection (interviews, observations, documents, etc.). However, they are different in terms of focus, type of problem best suited for design, discipline background, unit analysis, data collection forms, data analysis strategies, and written report (Creswell, 2007).

One of the methods that is commonly used to conduct a qualitative research is the case study approach. A case study focuses on “Developing an in-depth description and analysis of a case or multiple cases” (Creswell, 2007, p. 78), while the type of problem it approaches is to provide a deep understanding of a case or cases. Basically, a case study is drawn from psychology, law, political science, and medicine (Creswell, 2007). However, this does not mean that other disciplines, for example education, cannot apply

the method. Regarding unit of analysis, a case study investigates an event, a program, an activity, a group of individuals, etc. The data of case study are collected “using multiple sources, such as interviews, observations, documents, and artifacts” (Creswell, 2007, p. 79) that will be analyzed “through description of the case and themes of the case as well as cross-case themes” (Creswell, 2007, p. 79). Finally, a case study is reported in a detailed analysis of a case or more cases (Creswell, 2007).

This study is classified as a case study because it focuses on a setting that is PP Salafiyah, on a single subject which is curriculum design of KK, and on a specific area which is South Kalimantan. Bogdan and Biklen (2007) state, “A **case study** is a detailed examination of one setting, or a single subject, a single depository of documents, or one particular event” (p. 59).

Moreover, in social sciences, according to Yin (2003), there are five strategies, namely experiment, survey, archival analysis, history, and case study. Yin (2003) stated, “These and other choices represent different research strategies. Each is a different way of collecting and analyzing empirical evidence, following its own logic” (p. 3). They are distinguished based on three conditions: “(a) the type of research question posed, (b) the extent of control an investigator has over actual behavioral events, and (c) the degree of focus on contemporary as opposed to historical events” (Yin, 2003, p. 5). The differences are shown in the following table:

Table 4.1 Relevant Situations for Different Research Strategies

Strategy	Form of research question	Requires control of behavioral events?	Focuses on contemporary events
Experiment	how, why?	Yes	Yes
Survey	who, what, where, how many, how much?	No	Yes
Archival analysis	who, what, where, how many, how much?	No	Yes/No
History	how, why?	No	No
Case study	how, why?	No	Yes

*Note:* From COSMOS Corporation, as cited in *Case study research: Design and method* (p. 106), by Yin, R. K., 2003, Thousand Oaks, CA: Sage, third edition.

However, Yin (2003) reminds that those strategies can overlap. He states, “The goal is to avoid gross misfits- that is, when you are planning to use one type of strategy but another is really more advantageous” (p. 5).

As mentioned in chapter 1, the first and second research objectives of this study lead to the first and second research questions, namely “what is the nature of curriculum design of the KK implemented at the PP Salafiyah in South Kalimantan?” and “what are the problems in implementing the curriculum of the KK at the PP Salafiyah in South Kalimantan?” To answer the question of “what”, an exploratory study is applied. In an exploratory study, any strategy can be employed (Yin, 2003). Even though the research questions of this study do not state the question of “why” explicitly, it is hidden implicitly in the question of “what”. As this study is not intended to control the events and focuses on contemporary events, the method that is appropriate to apply is the case study. In other words, concerning phenomenon and context as defined by Yin (2003), the main concern of this study is the curriculum design of KK as the phenomenon or

target of the study; at the same time, the study does not remove the curriculum from PP as the context.

#### **4.1.3 Participants of Data Collection**

A number of people were involved in the study as participants of data collection. In the step of diagnosing the needs, according to Pratt (1980), a number of the people should be consulted. In this study, the people consulted were:

1. Parents of the students - “who have a right to be consulted.... However, subjective their opinions, the aspirations they maintain for their children have an authenticity that demands respect” (Pratt, 1980, p. 81). In addition, parents are considered as stakeholders, not only as recipients of education (Sliwka & Istance, 2006).
2. Politically influential individuals and pressure groups. In this case, they were MORA at national (1 staff), province (1 staff) and district levels (2 staff), and *kyai*. Pratt (1980) asserted, “If such people are not consulted, they are more likely to oppose new curriculum designs on principle” (p. 81).  
  
A *kyai* was interviewed to get his opinion concerning curriculum design of KK at PP Salafiyah. The *kyai* chosen was the leader of the PP Salafiyah selected in the study.
3. Academic specialists or experts because according to King and Brownell (1966) and Pratt (1980), experts in the field were needed in planning curriculum.

Two subject matters and curriculum experts were consulted to find out their opinions and ideas concerning the curriculum of KK at PP. The experts were chosen through purposive sampling, as suggested by Fraenkel and Wallen (2009).

4. Students or santri, because "...they or their successors will be on the receiving end of the proposed curricula. In addition, they often have valuable insights into curriculum" (Pratt, 1980, pp. 81-82). Their involvement was also an effort to eliminate resistance towards the introduction of a change (Elizondo-Montemayor, Hernández-Escobar, Ayala-Aguirre, & Aguilar, 2008).
5. Teachers or ustazs and ustazahs who were considered "...by training, interest, and occupation should be expected to have special knowledge of the educational needs of students" (Pratt, 1980, p. 82). Pratt argued that involving the teachers in needs assessment would decrease the anxiety about implementing the changes of curriculum.
6. Graduates who "...are fruitful and frequently overlooked source for commentary on the curriculum. They are now finding out how their learnings apply to life" (Pratt, 1980, p. 83).
7. Non-graduates or dropouts who are "...at least as important a group as the graduates. They can usually be counted on for a detailed critique of the programs from which they are refugees" (Pratt, 1980, p. 83).

Basically, Pratt (1980) also included community agencies in the list of people consulted. However, they were not included in this study because there was no community agency that had a commitment on the educational affairs at PP Salafiyah in this area, only



person who was considered prominent in the community was consulted. In addition, a writer of a KK who taught at the PP of this study was also included in order to find out some issues concerning the curriculum at PP. The number of relevant people to be involved in the research (parents, santris, graduates, and dropouts) was determined during the needs assessment. In designing the curriculum, certain people, especially the experts and the ustazs were also involved.

#### **4.1.4 Location of the Study**

As mentioned in chapter 1, the number of PP in South Kalimantan is 301 PPs. The PPs are classified into 3 types: Salafiyah, Khalafiyah, and Mixed (combining Salafiyah and Khalafiyah). However, this study looked at only one type, namely Salafiyah. At the Mixed, teaching KK was part of their curriculum. Due to time constraint, only curriculum of KKs at PP Salafiyah was designed. This type was selected because designing curriculum for this PP was considered to be more urgent and the other reason was to propose a comprehensive curriculum, covering all KKs taught at PP. Meanwhile, for the other PP, the curriculum design should be done by analyzing overlapping contents taught in curriculum of MORA and/or MNE, meaning that those overlapping parts should be adjusted carefully. PP Khalafiyah/modern was not included in this study because it did not offer KK in its curriculum, even though this educational institution was also called PP.

In taking PPMA as the sample of this study, the researcher had considered some aspects. Initially, the researcher came to MORA at province level and met Staff MORA 2, the

person who was in charge of PP. He recommended three regencies to be chosen as the area of the study (personal communication, July 21, 2010). The researcher chose Hulu Sungai Selatan as the regency of the study because she was from that area and familiar with the people there. It is hoped that the familiarity would help to understand the context of the research. Additionally, the researcher did her preliminary study in this regency and had built a relationship with the people in this area. Therefore, it was due to a confidential reason in choosing the area of study.

The next step was that the researcher visited MORA at the regency level in Hulu Sungai Selatan. Staff MORA 3 and Staff MORA 4, the persons who were responsible with PP gave three names of PPs to be selected as the sample (personal communication, July 22, 2010). The researcher then visited the three PPs and conducted interviews and made observations. The two PPs (PPTF and PPDU) had finished their examination that semester, meaning that the researcher could not observe the process of teaching and learning in the classroom and interview their santri in its natural setting. Another reason for choosing PPMA as the sample was that it merely offered teaching and learning KKs; it did not combine other programs such as *Wajar Dikdas* as the other two PPs did. This meant that PPMA was purely Salafiyah. Therefore, PPMA was selected as the sample of the study.

#### **4.1.5 Methods of Data Collection**

A case study employs various sources of data. Creswell (2007) maintained that the data of a case study were extensive, "... involving *multiple sources of information* (e.g.,

observations, interviews, audio-visual material, and document and reports)” (p. 73). Yin (2003) suggested employing six types of information: documentation, archival records, interviews, direct observations, participant observations, and physical artifacts. As a case study, this study applied three methods in collecting the data. They are documentation, interview, and observation. The rationale of doing multiple methods was to compliment the evidence and to achieve the validity of the evidence through triangulation. Moreover, as a consequence of using various methods, the study involved a number of participants which meant using various sources, as suggested by Yin (2003). Additionally, Yin (2003) also stated that the opportunity of using various sources of data collection was the main strength of a case study. In other words, among the types of triangulation described by Patton (2002) and Yin (2003), this study employed various data sources (data triangulation) that were gained from various methods (methodological triangulation). Those methods are explained in detail below.

#### **4.1.5.1 Documentation**

Regarding the types of documents, the study collected personal and official documents. Bogdan and Biklen (2007) defined personal documents, or narratives as “produced by individuals for private purposes and limited use” (p. 64), and official document as “produced by organizational employees for record-keeping and dissemination purposes” (p. 64). Moreover, the official documents collected were both internal documents which were circulated among insiders such as among ustazs and or from kyais to ustazs and santris, and external communication which “...refers to materials produced by organizations for public consumption” (Bogdan & Biklen, 2007, p. 137). Yin (2003)

commented, “For the case studies, the most important use of documents is to corroborate and augment evidence from other sources” (p. 87).

Moreover, in order to provide the context of the setting, particularly information concerning a PP, such as the historical background of the PP, santris, ustazs, and facilities (in class for example), documentation was employed. Pratt (1980) called this “social indicator” (p. 87). This method was specifically applied in identifying four components of curriculum design, such as educational purposes, contents, methods, and assessment and evaluation implemented that was usually reflected in curriculum of PP. This data was gained from the administration staff, the vice director, the headmaster, and the ustazs. In addition, official statistics (Bogdan & Biklen, 2007) which is also known as archival records (Yin, 2003) that were produced officially by PP, MORA, and other institutions that were relevant with the study were used in describing the setting of the study. Such document is mostly treated as “passing relevance” (Yin, 2003, p. 89) to provide the information of the setting. Moreover, documents such as policy were also required from MORA and other relevant institutions.

Photograph is also treated as document, as suggested by Bogdan and Biklen (2007) by saying “...since it allows researchers to understand and study aspects of life that cannot be researched through other approaches; ...” (p, 142). The guidelines of documentation are in appendix E.

#### 4.1.5.2 Interview

The interview protocol was used to collect the data from the participants. The type of interview was semi-structured interview or interview guide approach, which was “Topics and issues to be covered are specified in advance, in outline form; interviewer decides sequence and wording of questions in the course of the interview” (Fraenkel & Wallen, 2009, p. 447). The questions were mostly open-ended in nature (Yin, 2003) and they concerned the issues of four components of curriculum design, in particular. In other words, the interview protocol was used to facilitate the procedure of an open-ended interview. In addition, if it was relevant and needed, informal conversational interview which was “Questions emerge from the immediate context and are asked in the natural course of things; there is no predetermination of question topics or wording” (Fraenkel & Wallen, 2009, p. 447) was also employed.

Interview protocol was given first to some participants to give them enough time to answer the questions. The participants were the ustazs, the experts, and the writer of a KK. However, only the ustazs provided written answers while the experts and the write of a KK waited for the face-to-face interview. The other participants (kyais, parents, santris, graduates, and dropouts) directly went for the face-to-face interview. In addition, the community figures were asked if emergent information was needed.

Regarding the types of questions in an interview protocol, four types of Patton’s categories (Patton, 2002) were covered, namely background or demographic questions,

experience or behavioral questions, opinions or values questions, and feelings questions. The interview protocol is attached in appendix E.

The reason for interviewing kyai, experts, and staff at MORA was that in some cases of needs analysis, a number of influential people were chosen to be participants because they had special knowledge of the curriculum design at PP, and also they occupied key positions in running the program. Furthermore, the outcomes of needs analysis had an effect if they had an approval from the key persons (Gould, Kelly, White, 2004). Additional interviews were also conducted after observation of ustazs' teaching; this was necessary in case there was a point(s) that needed elaboration and more information, as Slavin (1992) asserted.

After the researcher had collected the needs assessment data which came from documentation, interviews, and observations, she designed a curriculum of KK based on the data obtained. As described by Pratt (1980), the draft should be reviewed and obtain appraisal and also given to the ustazs who were in charge of the subjects taught at the awwaliyah level to obtain their confidential review. Also, the draft of the design was distributed to those people before the interview to provide them with enough time to think and prepare corrections/suggestions. After revising the draft based on their suggestions, a prototype curriculum was produced.

The interviewees were briefed about the need to provide permanent, accurate and objective records of the interviews and that the interviews would be recorded. Written

consent was sought from the participants, including consent for interviews to be tape-recorded, transcribed, and stored by the researcher. Later, the transcriptions were also confirmed. This technique was used in order to validate the information from the participants. According to Creswell (2007), Lincoln and Guba (1985), and Stake (1995), confirmation or what is called member checking is a way of verification of data.

#### **4.1.5.3 Observation**

While the documentation and the written interview were filed, the face-to-face interview and observation were also recorded. Pratt (1980) maintained "...this may be a useful addition to questionnaire or interview data. Since subjects may alter their normal behaviour patterns when they know they are being watched, unobtrusive observation provides more valid data" (p. 87). Observation was used to record the actual application of the curriculum in its real and natural setting. In particular, the aspects observed were the four components of curriculum design focusing on the way they are presented in the process of teaching and learning, because, according to Hlebowitsh (2005), the aspects observed depend on the purposes of the observation. The participants in this observation were the ustazs and the santris who were engaged in the teaching and learning process. Observation was also intended to observe the daily lives of people in the PP. Therefore, the participants in this observation were all the people involved in the PP, such as kyai, ustazs, santris, and staff. In addition, observation was also carried out to observe the daily lives of the communities surrounding the PP in order to understand their social life.

In this case, a non-participant observation, or what Yin (2003) called as direct observation, was applied. The researcher acted as an outsider or “tries to interact as little as possible” (Slavin, 1992, p. 68), or as a *complete observer* (Fraenkel & Wallen, 2009). To be specific, the researcher used naturalistic observation, “in which the observer tries not to alter the situation being observed in any way but simply records whatever he or she sees” (Slavin, 1992, p. 69). Fraenkel and Wallen (2009) described, “**Naturalistic observation** involves observing individuals in their natural settings. The researcher makes no effort whatsoever to manipulate variables or to control the activities of individuals, but simply observes and records what happens as things naturally occur” (p. 442).

In addition, designing the curriculum of KK at PP should be done through careful and thoughtful planning because education at this institution to some extent involved a number of subtle and sensitive aspects. To understand the living (situation) at the PP and minimize observer bias that was “... the possibility that certain characteristics or ideas of observers may bias what they “see”” (Fraenkel & Wallen, 2009, p. 443), two methods were adopted in this study, namely:

1. “... spend a considerable amount of time at the site, getting to know their subjects and the environment (both physical and cultural) in which they live” (Fraenkel & Wallen, 2009, p. 443).

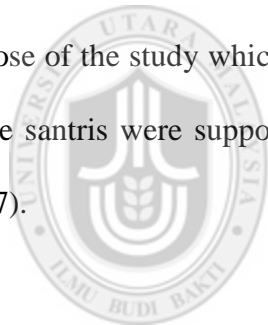
Understanding and being a part of this milieu (participant observation) was a wise start to get close to the setting of research. For this reason, the researcher visited the PP several times to grasp the sense of studying there, but not being



involved in teaching and learning activities actively. Moreover, the researcher had lived for about six months at a house not far from the PP and observed the people in their actual surrounding.

2. “Realizing that most situations and settings are very complex, they do their best to collect data from a variety of perspectives using a variety of formats” (Fraenkel & Wallen, 2009, p. 443) as it is shown in the triangulation.

In addition, to avoid observer effect (Fraenkel & Wallen, 2009), the researcher asked the ustazs to introduce the researcher to the santris and she was in the classroom several times before doing the actual recording and executing the data input. If it was necessary, the researcher met the participants before collecting the data and explained that the purpose of the study which was to observe the process of teaching in its natural setting, so the santris were supposed to behave naturally, as suggested by Bogdan and Biklen (2007).



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This observation was recorded in field notes which was “... the written account of what the researcher hears, sees, experiences, and thinks in the course of collecting and reflecting in the data in a qualitative study” (Bogdan & Biklen, 2007, pp. 118-119) and also film. The strategy applied here was anecdotal record which is “... a record of observed behaviours written down in the form of anecdotes” (Fraenkel & Wallen, 2009, p. 122), particularly the *specific or concrete descriptive statements* that “describe concretely the situation in which the action or comment occurred, and that tell clearly what other persons also did or said ...” (Fraenkel & Wallen, 2009, p. 123). The researcher was aware of the weakness of merely depending on anecdotal data, and to

address this issue, a triangulation i.e. combining two or more methods in collecting one kind of data was applied, as proposed by Fraenkel and Wallen (2009). In addition, for ethical reasons, permission was sought from the ustazs to conduct these observations on them.

#### **4.1.6 Phases of Case Study**

This is a qualitative case study using a triangulation of documentation, interview, and observation method. They are conducted in three phases, but not necessary in linear process. In some cases, observation was conducted before conducting interviews because after having a short conversation with an ustaz, it was time for him to teach. Then he asked the researcher to attend his class to observe him teaching. In this case, interview was done after the observation. In another situation, interview was done before documentation because at that time an ustaz/some ustazs were having their break and it was the right time to do the interview. Documentation was done after this interview at another time. In short, the method of data collection was conducted based on the situation.

Following the phases, firstly the researcher collected the documents from various sources. Initially, documentation was conducted at MORA and BPS. At the provincial level of MORA, the data collected were statistical report concerning the number of PPs, their types, and their locations, while documentation obtained from BPS was concerning the statistical report of South Kalimantan in general. The researcher also interviewed the staff to find

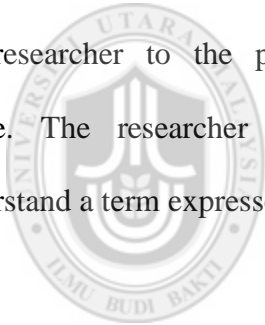
out his recommendation concerning which regency and PPs the researcher should take as the sample of this study. The researcher then went to document the data at the regency level of MORA. Here the researcher collected the documents concerning the PPs in this regency, such as the number of PPs in this regency and PPs' locations, numbers of kyais, number of ustazs/ustazahs, number of santris, and their types of PPs. At the same time, interviews were also conducted to get their recommendation concerning which PP should be taken as the sample. The staff at this regency level recommended three PPs that the researcher could consider for the study. They were PPTF, PPDU, and PPMA. The researcher then visited the three PPs recommended. At these PPs, the researcher conducted interviews with the kyais, some ustazs, and the administration staff. In this interview, the researcher found out that PPTF and PPDU had finished their examination for that semester, while PPMA was still having their teaching and learning process. For this reason, the researcher decided to take PPMA as the sample of this study because she could document and interview the people there (they were not on holiday) and observed the process of teaching and learning in its natural setting.

After deciding PPMA as the sample of the study, the researcher focused the data collection on this PP. Again, data collection in this PP was started by documentation. The documents collected were the time table, number of ustazs and their curriculum vitae, number of santris, academic calendar, report, list of KKs taught and the KKs, samples of the answer sheets of examination, etc.

Those data were collected from the staff of PPMA, the vice director, the headmaster, and the ustazs. The researcher also took photos to record the process of teaching and learning in the class as well scenes depicting the daily lives at the PP.

After this documentation, the researcher did a written interview with the ustazs. A list of questions and paper were given to them to write down the answers. They had a few days to answer the questions; ample time was given to enable them to think of the answers. After collecting the answers from the ustazs, the researcher recorded them in a table as a data base. At the same the researcher was thinking of the themes and the ideas for each theme, similarities and differences, emergent ideas, and the points that needed further elaboration. The next step was interviewing the ustazs to get them to elaborate on ideas/points that needed further elaboration in the written interviews. This face-to-face interview was mostly conducted in the office during the ustazs' break time, or if the ustazs did not have a class or during their free time. The interview lasted between ten and 60 minutes and it was conducted several times. Interviewing the ustazs were conducted normally in the morning when they were at PPMA. Some interviews were done at the ustazs' houses if PPMA was on holiday. Simultaneously, the researcher also interviewed the kyai, the santris, and the parents whose sons studied at PPMA, the dropouts, and the graduates. This took place mostly in the afternoon. The researcher did not conduct any written interviews because they preferred to go directly to the face-to-face interview

for various reasons, For example, the researcher met a parent of a drop out when he was going to his field. He did not have much time to write down the answers of the written interview. In addition, some of these interviews were done in groups because they, for example parents, lived in the same neighborhood. For instance, after having a conversation with the parents for a few minutes, the son who was a santri at PPMA came and joined the interview. Those interviews were recorded with the participants' permission and then transcribed. The transcriptions were checked by the participants as member checking. In addition, a community figure accompanied the researcher when the first interview was conducted with the participants, particularly to introduce the researcher to the parents, the santris, and the dropouts living around her house. The researcher also consulted the community figure if she did not understand a term expressed by the participants and needed an explanation.



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As explained earlier, at the PP, the researcher was in class to observe the teaching and learning process. The ustazs introduced the researcher to the santris and explained the purpose of the observation, namely to observe the process of teaching and learning in its natural setting. The santris were informed that the observation did not affect their academic report and that they should behave naturally. In addition, the researcher also observed the examination process. The aspects observed were what the ustazs and santris did, and the setting of the class. The reports of these observations are in attachments N and S.

The researcher also interviewed two experts and one writer of KK. The former were given the list of questions for the written interview but they did not provide the answers. Instead, they preferred to do the face-to-face interview. Meanwhile, the writer of KK did submit the written interview but not all the questions were answered. The interviews lasted for about two hours each.

Looking at the methods above, there were certain data that were collected using two or three methods. This triangulation was applied when it was needed, namely “supporting observation or conclusion in more than one way, in particular, confirming data collected in a way with data collected in a completely different way” (Slavin, 1992, p. 72).

#### **4.2 Analysis and Interpretation of Data**

Among the four strategies proposed by Merriam (1998), the data of this study was analyzed through content analysis and inductive way. She asserted, “In one sense, all qualitative data analysis is content analysis in that it is the *content* of interviews, field notes, and documents that is analyzed.... Analysis is inductive...” (p. 160). Moreover, Creswell (2007) maintained, “For a case study, as in ethnography, the analysis consists of making a detailed description of the case and its setting” (p. 163). The description focuses on the curriculum design of KK as a case in the context of PP. The curriculum design is discussed based on its components.

As discussed earlier, the four components of curriculum were the main themes to be discovered in this study. These main themes were broken down into several sub-themes. For example, under the theme “subject matter”, there are the following sub-themes: the participant’s opinion concerning the subject matters offered by the PP (are they enough?), the necessity to add a new subject (agreement or disagreement, what the subject was, and the reason to add the subject), the necessity to add a KK (agreement or disagreement, what the KK was, and the reason to add the KK), and the participant’s opinion concerning the subjects of philosophy and metaphysics (agreement or disagreement with the data, the reason to add the subjects, and the coverage of the subjects). The data collected from the various participants using different methods of data collection were recorded in a data base. It is important to note that there were certain questions that could not be posed to certain participants. For instance, the questions concerning the participant’s opinion concerning the subjects taught and methods of teaching employed at the PP could not be posed to the parents because at the beginning of the interview the researcher found out that the parents did not know the level and class their sons were in. They were not familiar with the terms used and the methods of teaching. Otherwise, the researcher paraphrased the question based on their observation of their sons, whether they realized that their sons found the subjects learnt at the PP difficult, or whether their sons had complained concerning their study at the PP. More examples are elaborated in the next chapter which discusses the findings and analysis. In conclusion, the data obtained from data collection was reported in a case study data base. Yin (2003) commented:

The practice is sufficiently important, however, that every case study project should strive to develop a formal, presentable database, so that in principle, other

investigators can review the evidence directly and not be limited to the written case study reports. In this manner, a case study database increases markedly the *reliability* of the entire case study. (p. 102)

The next step was to analyze the contents, namely the contents of the documents, observations, and interviews. This step was to find out the similarities, the differences, and the pattern among the data. For example, concerning the methods of teaching, the kyai said that lecturing was the most common method used in class (*bandongan*) at the PP. This was also mentioned by the santris when asked about the teaching method at the PP. However, they put a note that in some cases, such as the teaching of Khat and Sharaf, the ustazs employed different methods of teaching. In written interview, most ustazs mentioned that the method they employed was lecturing; they started by reading a KK, translated, and explained it while the santris took notes. It was collaborated by the ustazs teaching Khat and Sharaf. This description was similar with what the researcher observed in class. It was true that most ustazs employed lecturing/*bandongan* while the ustaz teaching Khat employed another method of teaching. Analyzing those data, the researcher concluded that the most common method of teaching employed at the PP was lecturing or *bandongan*, followed by memorization and practicing. The last two methods were relevant with the characteristics of the subjects taught. In short, the conclusions were analyzed from the similarities, the differences, and the trends of the contents of the data collected from documentation, interviews, and observations obtained from different groups of participants.

In addition, among the five techniques proposed by Yin (2003) to analyze data, this study employed *cross-case synthesis*. In this study, this technique was applied in terms



of data gained through documentation, interview, and observation, especially, from various participants, which were crossed and synthesized to find the main idea. Subsequently, word tables were created to present data from individual sources in details. From here, cross-case conclusions were drawn (Yin, 2003).

Data was analyzed during and after data collection. This was done in order to avoid the accumulation of a bulk of collected data that made analysis and interpretation difficult (Bogdan & Biklen, 2007; Merriam, 1998). Another reason for doing this was to encourage substantive theory emerging in empirical data (Marshall & Rossman, 2006).

Regarding analysis of data, among the three levels of data analysis proposed by Merriam (1998), this study went to the first two levels, namely descriptive account and category construction. It did not go to the third level (developing theory) because this study was not intended to derive a theory which was the main concern of grounded theory research. In descriptive account, the researcher analyzed the data and derived the meaning, then reported his/her study in a narrative report, while in the next level- category construction- the researcher was trying to construct categories or themes of the data (Merriam, 1998). Findings concerning curriculum of KK applied at the PP were analyzed and also compared with the theories discussed in the literature review to design the curriculum proposed.

### **4.3 Ethical Issues**

To begin the research, a letter from Universiti Utara Malaysia (UUM) to MORA was required. After getting the permission from MORA at the local level (province and regency) and the PP, the researcher visited the chosen PP in order to inform the institution about the research which would involve their PP. The researcher explained that the objective of the research was to explore the curriculum applied at the PP and this would involve the researcher having to record the actual teaching by the uztadz, observe the classes in its natural settings and interviews staff at the PP. According to Fraenkel and Wallen (2009), this was accepted by saying, "... the researcher might explain that the purpose of the study is to investigate different teaching styles-without divulging the specifics. To us, this does not seem to be unethical" (p. 58). Furthermore, before collecting the data, letters of consent from the participants were sought as attached in appendix F. For confidentiality of the data collected from the participants, the report used pseudonyms when mentioning the names of people and the PP.

### **4.4 Preliminary Study**

A preliminary study was conducted in between writing the proposal and the actual visit to the PP. Like Bogdan and Biklen (2007) who were in favor of, Strauss (1987) encouraged to do this preliminary study by saying, "No proposal should be written without preliminary data collection and analysis" (p. 286).

In January 2009 the researcher visited two PPs representing two types of PPs (Salafiyah and Mixed). By visiting the two PPs, the researcher learnt that they did not offer the

same programs especially in terms of KKs taught, levels and duration of each level of study. The preliminary study involving selected participants at a PP in Banjarmasin was also carried out to try out the guidelines of documentation, interview protocol, and guidelines of observation. The guidelines were modified to reflect the improvement, based on suggestions during the preliminary study. It was the researcher's intention to modify and adopt the guidelines suggested by the participants in the preliminary study. This meant that the preliminary research was done concerning substantive as well as methodological issues, as suggested by (Yin, 2003).

#### **4.5 Replication of the Study**

As mentioned earlier, the PP taken as the sample in this study was in South Kalimantan. Therefore, the result of this study could not be generalized to a broader area. This was also a consequence of the nature of qualitative research employed here, as stated by Fraenkel and Wallen (2009). However, this same study can be replicated at other places with some modification as Fraenkel and Wallen (2009) maintained. This comment refers to action research, but the researcher thought this was relevant to this study in terms of the same nature of qualitative research. Similarly, as a characteristic of a case study, generalizability of a case study was up to the audience's conclusion, as Bogdan and Biklen (2007) confirmed.

In addition, Ornstein and Hunkins (1989; 2004) emphasized the impossibility of generalization in studying curriculum. Nevertheless, theories in curriculum could be used as theoretical framework to provide guidance (Taba, 1962). However, the

researcher was aware of the limitation of the theory in explaining the practice. Walker (1990) reminds that on one side, theory in any field provides a framework to understand the problem, but on the other hand, if the framework is used correctly it helps in solving the problems.

Moreover, each PP is distinct and different; in most cases it has its own management style, different teaching materials, textbooks, etc. This fact made it impossible to make any generalization as far as the PPs are concerned. M. Wahid (1991) calls this as the *plurality* of PP.

#### **4.6 Trustworthiness of the Study**

According to Fraenkel and Wallen (2009), in a qualitative study, the issue of validity and reliability is not relevant compared to the requirement of a qualitative research. Therefore, instead of using the terms that were commonly used in quantitative research, this study, as a case study, should apply other requirements that are more in lined with the nature of a qualitative research as proposed by Yin (2003) as described in table 4.2.

Table 4.2 Case Study Tactics for Four Design Tests

Tests	Case study tactic	Phase of research in which tactic occurs	Description of this study
Construct validity	• Use multiple sources of evidence	Data collection	Data were collected through documentation, interviews, and observations that involved a number of people.
	• Establish chain of evidence	Data collection	Findings were arranged in a case study data base, describing from the research questions to the conclusion.
	• Have key informants review draft case study report	Data collection	Reports of data collection were confirmed by the participants.
Internal validity	• Do pattern-matching	Data analysis	
	• Do explanation-building	Data analysis	
	• Address rival explanation	Data analysis	
	• Use logic models	Data analysis	
External validity	• Use theory in single case analysis	Research design	Theories concerning curriculum design were explored.
	• Use replication logic in multiple-case studies	Research design	This was not done for the case was single.
Reliability	• Use study case protocol	Data collection	Basically the points of case study protocol of this study were covered in the thesis.
	• Develop case study database	Data collection	Data collected were arranged in a case study data base, describing from the research questions to the conclusion.

Note: COSMOS Corporation, as cited in *Case study research: Design and method* (p. 34), by Yin, R. K., 2003, Thousand Oaks, CA: Sage, third edition, with some modification.

As shown in the table, to fulfill the construct validity, the draft was reviewed by the participants. This was done in order to validate the data as well as to provide an opportunity for the participants if they forgot to mention something during the data collection. This was also a way to increase construct validity of the study (Yin, 2003). Another method of achieving construct validity of the study is the chain of evidence. This is provided in the report of this study (Yin, 2003). The chain of evidence is described in the following figure:

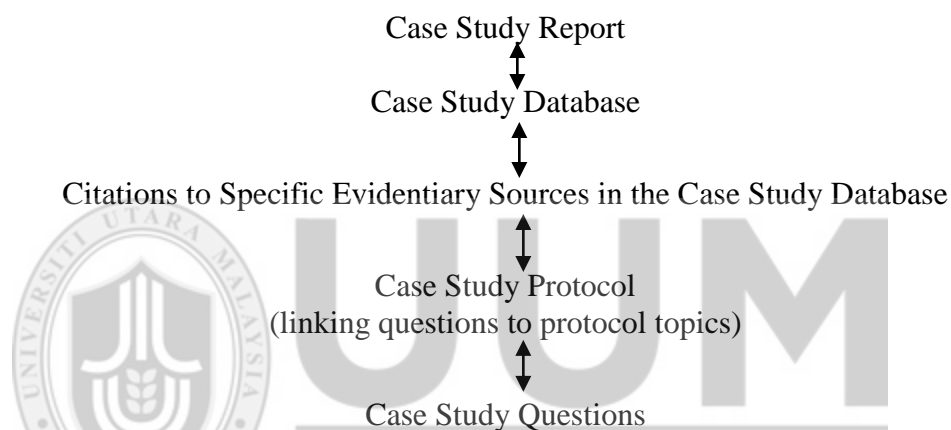


Figure 4.1 Maintaining a chain of evidence. From COSMOS Corporation, as cited in *Case study research: Design and method* (p. 106), by Yin, R. K., 2003, Thousand Oaks, CA: Sage, third edition.

Furthermore, according to Lincoln and Guba (1985) and Krefting (1991), instead of using internal validity, external validity, reliability, and objectivity that were commonly used in a quantitative study, a qualitative researcher employed credibility, transferability, dependability, and confirmability. These were to meet the criteria of trustworthiness in a study, namely truth value, applicability, consistency, and neutrality. These criteria in qualitative study are discussed below.

#### 4.6.1 Credibility

The first technique to achieve credibility is to increase the probability of providing credible findings. This could be done in three ways. Firstly, a researcher is supposed to have a prolonged engagement meaning that s/he invests sufficient time to achieve certain purposes. This activity is done to learn the culture, to test for misinformation introduced by distortions, and to build trust among the participants. Another activity is to be a persistent observer or be a native. This provides the researcher the opportunity to identify characteristics and elements in the location that are most relevant to the problem or issue being pursued and to focus on them in detail. To achieve credibility, the researcher had lived close to the PP -firstly for about three weeks and secondly for another six months. The second way was triangulation. As explained earlier, this study employed data (sources) triangulation as well as methodological one.

The second technique of achieving credibility is to seek external check on the inquiry process or to get help from a disinterested peer to read and provide suggestion in order to improve the proposal. An advantage of this technique is to find out issues that are probably not explicit in the written text of study, but only in the researcher's mind. The next technique was to refine the working hypotheses -if there are- as more and more information became available (negative case analysis). These two activities are done by seeking help from friends from other fields to read and make comments on the thesis. Moreover, the third technique allows the checking of preliminary findings and interpretation against archived *raw data* (referential adequacy). During data analysis, the

researcher interpreted the data carefully. The last technique is member checking, meaning that the draft of the report is confirmed by the participants as explained earlier.

#### **4.6.2 Transferability.**

One technique to meet the criteria of transferability in a qualitative study is providing a thick description. In the report of this study, it was the researcher's intention to describe the findings as detail as possible to achieve this criteria.

#### **4.6.3 Dependability.**

To achieve the criteria of dependability, there are four techniques that should be applied. Firstly, to a certain extent achieving credibility also means achieving dependability. The second technique is that through using several methods (triangulation) -credibility demonstrated dependability. In this study, the researcher triangulated the methods and the sources of data to achieve dependability.

The third technique is dividing the team of researchers into two to compare the data they reported. However, this technique was not employed in this study because this study was done basically by only one researcher. The last was inquiry audit. This technique requires the researcher to provide the data as complete as possible so that a reader could trace back and examine from the findings to the design. This technique seems similar with what Yin called providing a chain of evidence (Yin, 2003).



#### **4.6.4 Confirmability**

Finally, confirmability can be achieved through triangulation. In this study, the researcher triangulated the data by collecting the data from three different methods and from different sources/participants.

#### **4.7 Procedures of the Study**

As stated in chapter three, this study went into the first phase of Fullan's phases of educational change which were initiation, mobilization, or adoption (Fullan, 2001). The phase applied steps of designing curriculum based on Tyler's rationale (1949) and Taba's grassroots model (1962). In this study, those steps were divided into two parts- assessing the needs and designing the curriculum. Therefore, overall this study consisted of two main parts which are explained below.

##### **4.7.1 Assessing the Needs (Needs Assessment)**

Since studying at PP is not for the purpose of getting a specific job, the appropriate method to analyze the purpose of education is needs assessment, as asserted by McNeil (2006). Moreover, to design the curriculum of KK which is considered an intervention in an organization -this particular PP- a needs analysis is required because one of the important aspects of needs analysis is that it has a potential impact on an organization (Georgenson & Del Gaizo, 1984).

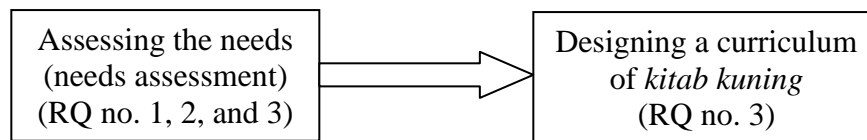
In addition, as proposed by Tyler and Taba in their models discussed earlier, diagnosing the needs is the first step to design a curriculum. Mastuki et al. (2005) also suggested

doing needs assessment accurately to improve the relevance of education. The needs assessment should be related to the contemporary life, especially education that is based on life skills that are relevant to the students' daily lives. For this reason, before designing a curriculum of KK at PP, the researcher did a needs analysis to find aspects of curriculum in the setting that were problematic and in need of design and also the possibility of improvement. In doing this, a number of people were consulted as described earlier in participants of data collection. Moreover, needs assessment was intended to validate the problem indicated by previous studies. According to Pratt (1980), the first step was to assess the validity of the problem. This was also to avoid being misled concerning the problem. As described in chapter 1, curriculum of KK at PP needed a design. The previous studies did not focus on curriculum design of KK, even in South Kalimantan as the setting of this study. Therefore, before attempting to design a new curriculum of KK, a detail description of these problems should be made. To do so, this needs analysis was carried out to identify aspects of curriculum that needed to be designed and also to identify the expectations to be covered by the design. This was done in order to avoid misconception that would mislead the rest of the study. This step was conducted through documentation, interview, and observation of the people described in participants of data collection in order to confirm whether the problem in curriculum was also found in local level (South Kalimantan), which part(s) of curriculum that were in problem, and their expectation to be covered in the design.

#### 4.7.2 Designing the Curriculum.

After collecting the data in needs assessment, the researcher designed a curriculum of KK by applying theories and following the steps of Tyler's rationale and Taba's model described in chapter three. Here, the vice director, the headmaster, and especially the ustazs who were in charge of the subjects helped the researcher because they were considered as subject matter experts who mastered the content of KK taught at the PP.

These two steps of the study are summarized in the following figure.



*Figure 4.2 Steps for designing curriculum of Kitab Kuning at Pondok Pesantren.*

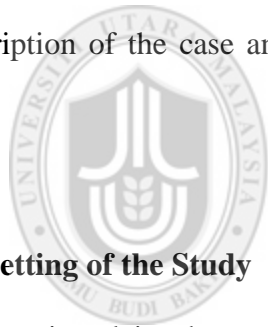
⇒ = linear line showing the order of the process.

To conclude, this study started with the needs analysis and ended with designing the curriculum covering the four components of curriculum i.e. educational purposes, contents, methods of teaching, and assessment and evaluation as the main outcome of this study.

## **CHAPTER FIVE**

### **FINDINGS AND ANALYSIS**

This chapter discusses the findings of the study, particularly the ones collected during needs assessment. The analysis is in along with the findings. The setting where this study took place begins to provide the background of the study. Next, two sub-chapters follow to answer the research questions number 1 and 2 posed in chapter one while research question number 3 is discussed in chapter six. The sub-chapters are arranged in four parts discussing four components of curriculum design as the focus of this study. According to Creswell (2007), the data of a case study are analyzed “through description of the case and themes of the case as well as cross-case themes” (p. 79).



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#### **5.1 Setting of the Study**

As mentioned in chapter three, PPMA that was located at HSS, was chosen as the sample of this study. For this reason, the description of HSS begins here.

HSS is regency in South Kalimantan that is located about 135 km from Banjarmasin, the capital city of the province. It consisted of 11 *kecamatan*s (districts) and covered 1,804.94 km<sup>2</sup>. Like the people in South Kalimantan in general, in 2008 the majority of the people were Muslims, namely 204,771 from 208,571. Regarding PP in this regency, there were 25 PPs with 4,800 santris (3,013 male and 1,787 female), and 349 ustazs and 153 ustazahs (BPS HSS, 2009).

PPMA was located at Desa Telaga Bidadari, Kecamatan Sungai Raya. This PP offered the program of KK only (Kandepag HSS, 2009-2010), meaning that this PP was classified as PP Salafiyah. As mentioned in chapter three, the last fact was another advantage of choosing this PP as the sample of the study for the santris did not receive other program at this PP and the ustazs did not teach non-religious subjects and neither do they teach at any other PP or schools.

Historically speaking, initially it was only a TK Al-Qur'an.<sup>1</sup> The TK had developed well. Haji A, Haji B, and Haji C, as the founders, thought where the children could continue to study Islam after finishing their study at a primary school. In order to accommodate the idea that the children did not need to go far to continue their study, the founders founded the PP. Another reason for founding the PP was to accommodate people, originally from around the village, graduating from various PPs to disseminate their knowledge (to teach). So, if a child from this village wanted to study to PPIA in Pamangkih (around 35 km from the PP), s/he did not need to go to Pamangkih because there were ustazs graduated from there, teaching at the PP. Moreover, a graduate from a PP could teach at the PP as far as he was in the same school of thought (Ustaz MY, group interview, July 26, 2010; Ustaz MY, group interview, May 30, 2011; Ustaz MAQ, group interview, August 5, 2010; Guru A, personal communication, August 6, 2010) in terms of Ahlussunnah wal jama'ah (Ustaz MY, group interview, April 5,

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<sup>1</sup> TK is the abbreviation of *Taman Kanak-kanak*, meaning kindergarten. TK Al-Qur'an is a pre-school where the children study reading al-Qur'an.

2011). They wanted to offer Salafiyah purely (Guru A, personal communication, August 6, 2010; Ustaz MAQ, group interview, August 5, 2010).

Guru A explained that the PP offered teaching KKs only because it was what the society needs, namely guiding the society in beliefs and religious practices. In addition, this was what Guru B, a prominent kyai in South Kalimantan, recommended. Guru B recommended that if a PP wanted to produce ulama, it should focus on Islamic studies only (Guru A, personal communication, August 6, 2010). Guru A explained:

We manage this PP in accordance with our Guru's guidance. He said that if we wanted to found a pondok pesantren to produce ulama, don't mix with non-religious contents. Then we decided to do so. (personal communication, August 6, 2010)

In addition, in 2002 the PP was officially registered by MORA (Seksi Pekapontren, 2009-2010).

Guru A also added that the need of ulama in the context of PP Salafiyah was still relevant wherever it was, because people disregarding the place needed spiritual guidance (personal communication, August 6, 2010). Additionally, unlike some other PP Salafiyahs that offered Wajib Belajar Pendidikan Dasar (Wajar Dikdas),<sup>2</sup> PPMA did not offer that program. Previously there was an idea to offer Wajar Dikdas, but Guru A suggested focusing on KK only (Ustazs, group interview, July 25, 2010).

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<sup>2</sup> A program from MNE to provide education conducted for children who could not go to a formal school.

In the context of HSS, the researcher observed that the idea to produce ulama who mastered religious matters, Islamic practices in particular, was relevant. In Ramadhan, for example, the researcher saw Muslims looked for imam for *shalat tarawih* (recommended prayers in Ramadhan) in their mosques and langgar. To hire an imam, usually the people went to a PP and asked an ustaz. When the researcher collected the data at PPMA, she saw the ustazs receiving calls that asked them to be imams of shalat tarawih. This also happened at another PP when the researcher visited it.

Another example was the need of conducting the procession of shalat jenazah, from bathing, putting on the *kafan* (special clothes for died Muslim), praying, and burying, as an example of Islamic rituals. According to a prominent figure in that community, usually the people in this area simply went to a PP and asked the ustazs and their santris to conduct the procession (observation on April 10, 2011 and on May 6, 2011; Acil, personal communication, April 10, 2011). The last example was that most mosques and small mosques in this area held a pengajian on certain days, for example every week. For instance in the langgar near to the house where the researcher lived during the research, every Sunday morning and Monday afternoon the people surrounding the area invited a tuan guru to deliver a speech on teachings of Islam, such as fiqh, tauhid, and akhlaq. Usually the tuan guru read a basic KK and explained it. To have a tuan guru, commonly the people went to a PP and invited an ustaz. In conclusion, the need of tuan guru in many events in this area was still significant.

As quoted in chapter three, Ornstein and Hunkins (2009) stated that designer's philosophical, theoretical, and practical concerns determined the answers to four questions in designing curriculum. In the case of PPMA, when the founders chose the type of PP that led to determining educational aims and other matters, they considered the needs of their community (practical concern). The founders also consulted to Guru B concerning why they should focus on religious subjects. This shows that philosophical concern was a part of their consideration. However, theoretical concern was not obvious because probably the founders did not have theoretical knowledge. They based their ideas on experiences. The experience here means that the founders graduated from PPD which was a PP Salafiyah. Like other PPs, the type of a PP was determined by educational background of the founder(s). Usually a graduate from a PP Salafiyah would found a PP Salafiyah, while a graduate from a modern PP would found the same type. It was the case of PPMA. It was true that Guru A, who was the director of the PP, was a graduate from PPD, Gontor which was a modern PP. After graduating from that PP, he visited a number of tuan gurus to study KKs until he studied from Guru B who recommended to focus on Islamic studies (Guru A, personal communication, August 6, 2010).

Moreover, when the founders established the PP in 1998, people around the PP who were running home industry, namely making *dodol*,<sup>3</sup> and also other people provided financial support. After running for about 10 years without financial support from the

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<sup>3</sup> Dodol was a food made mainly from sticky rice, red sugar, and coconut milk. This food was a special food from this regency.



parents (free of charge), in 2008 the PP invited the santris' parents in a meeting. In the meeting, the PP invited the parents' participation in supporting the PP. They had to pay a sort of tuition fees even though there was no limitation how much the parents had to pay every month. Up to now, the highest payment was 150,000 rupiahs per month, while some parents paid 2,000 or 5,000 rupiahs (Ustaz MY, group interview, July 26, 2010 and April 5, 2011).

Relating to this issue, Ustads MS in the written interview stated that the parents gave little participation to the PP. The ustaz in the next interview then identified that this lack of participation meant that the parents provided a little donation to support to their children's study at the PP, they gave little attention on what their children needed for their study, and they did not motivate their children to study diligently (group interview, July 28, 2010). In other words, finance was also a problem in running the educational process in this PP.

Concerning the name of the PP, the name was taken from the title of a kitab written by al-Ghazali. The meaning was a road of people to perform religious practices, like a verse of al-Qur'an: *wa ma khalaqtul jinna wal insan illa liya 'budun*. Relating to this, the PP focused on teaching a way to perform ibadah (amal) correctly. Performing ibadah in the right way was the focus of the PP even though other skills were also taught. It was a hope that the graduates would be "ahli ibadah" (people of worship). To achieve this, the PP focused on akhlaq tasawwuf, fiqih, and tauhid (Ustaz MY, group interview, July 26, 2010).

Ustaz MY: Once we asked Haji B about the name of this pondok pesantren. Why do we call it MA?

The researcher: Inggih.<sup>4</sup>

Ustaz MY: He said, it was taken from a kitab written by Imam al-Ghazali... *Minhaj* means a road for performing religious practices. ... Here the way to perform is taught.

The researcher: So, is the focus on religious practices?

Ustaz MY: Yes. A sort of *amal*, even though we also offer life skills... Therefore, its graduates are *ahli ibadah*.

The researcher: Is that the aim?

Ustaz MY: Yes. ... So the way of performing of religious practices is right. We do not want to have a graduate who always performs religious practices, but in incorrect way. ... Therefore, the stresses here are on akhlaq, tasawwuf, fiqih, and tauhid. (Ustaz MY, group interview, July 26, 2010).

The education of study at the were PP graded into three levels, namely awwaliyah (ula or ibtidaiyah at other PPs) conducted in four years, tsanawiyah (wushtho at other PPs) in three years, and aliyah (‘ula at other PPs) in three years. This was different from what the Government Rule No. 55/2007 determined, particularly for awwaliyah level. Instead of conducting in six years, the PP designed awwaliyah level for four years. However, this was reasonable because the santris at awwaliyah at least finished primary school before continuing their study at this PP. For this reason, in order to make the curriculum designed by this study applicable and relevant, the design keeps the years applied by the PP, namely four years for awwaliyah.

There were 20 ustazs teaching at this PP and all of them were not attached to the government (Kandepag HSS, 2009-2010), meaning that they did not receive salaries from the government. All the ustazs graduated from various PPs. Guru A told that in

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<sup>4</sup> “Inggih” is a polite word to say “Yes” in Banjarese language.

order to unify the view among the ustazs who graduated from various PPs, they went to Guru B every Sunday (personal communication, August 6, 2010). The following excerpt was a conversation between Guru A and the researcher:

Guru A: The ustazs recruited by PPMA were from around Telaga Bidadari, Kapuh, graduated from various pondok pesantrens. Their educational backgrounds were in variety.

The researcher: Inggih.

Guru A: I was from Gontor, some were from PPD, some others from PPF, some others from PPIA, from PPDP. They are different. Everybody who was from pondok pesantren, we recruited him.

The researcher: Inggih.

Guru A: Usually they wanted to apply the ideas from their previous pondok pesantren.

The researcher: Inggih.

Guru A: This will bring a variety in the views. To unify the view, all of us went to Sekumpul every time Guru B delivered his speech. (personal communication, August 6, 2010).

One of the ustazs graduated from the State Institute of Islamic Studies Antasari, Banjarmasin, at undergraduate level. This was the highest level of education finished by the ustazs. Additionally, two staffs were in charge of administration (Ustaz MY, group interview, July 26, 2010). Now Guru A was the director of the PP (Seksi Pekapontren, 2009-2010; Seksi Pekapontren, 2009). The information of the ustazs is in the following table.

Table 5.1 List of Gurus/Ustazs at PPMA in 2009

No.	Name of guru	Gender		Place and date of birth	Address	Status		Date of starting to work	Subject(s) taught
		M	F			Government	Honor		
1	Guru A	V		Kandangan, Jan. 7, 1960	Kapuh Tengah		V	Juli 1997	Tasawwuf
2	MY	V		Kapuh Tengah, March 4, 1973	Kapuh Tengah		V	Juli 1997	Nahwu, Arudh, Ibadah
3	AB	V		Kapuh Tengah, April 25, 1974	Kapuh Tengah		V	Juli 1997	Tafsir, Tarikh, Tarikh Tasyri', Mantiq
4	MAQ	V		Kapuh Tengah, August, 1968	Kapuh Tengah		V	August 2000	Nahwu, Imla', Lughat, Tajwid
5	HM	V		Kapuh Tengah, May 10, 1977	Kapuh Tengah		V	August 2000	Tauhid, Hadith
6	AG	V		Kandangan, July 12, 1971	Kapuh Tengah		V	July 2004	Sharaf
7	MS	V		Tandik, July 5, 1977	Tandik		V	July 2004	Khat, Iqra', Tajwid
8	S	V		Karampaci, July 29, 1973	Kapuh Tengah		V	July 2005	Akhlaq, Fiqih
9	MIB	V		Anjiran Tengah, April 16, 1985	Kapuh Tengah		V	July 2004	Ushul Fiqih, Balaghah, Nahwu
10	Ar	V		Sungai Kacil, June 26, 1985			V	July 2004	Sharaf, Mahfuzhat,

							Ibadah, Fara'id, Lughat, Tauhid
11	ZIG	V	Gambir, April 7, 1977	Telaga Bidadari	V	February 2005	Ibadah, Mahfuzhat, Imla', Al- Qur'an
12	ANK	V	Kapuh Tengah, May 10, 1980	Kapuh Tengah	V	November 2006	Ushul Tafsir, Ushul Hadith, Tarikh
13	AR	V	Kandangan, Jan. 9, 1968	Tandik	V	November 2006	Al-Qur'an
14	AF	V	Angkinang, Feb. 13, 1975	Telaga Bidadari	V	November 2007	Falaq, Fiqih,
15	AH	V	Said Kuning, March 7, 1984	Kapuh Tengah	V	November 2007	Al-Qur'an
16	ZIT	V	Kandangan, Jan. 31, 1985	Telaga Bidadari	V	October 2008	Sharaf
17	MH	V	Hamalau, Feb. 23, 1976	Hamalau	V	October 2008	Arab Melayu, Hadith, Tafsir
18	Ah	V	Kasarangan, March 27, 1979	Sarang Halang	V	October 2008	Akhlaq

*Note:* Documentation of PPMA with some modification. Originally, there was SZZA as the ustaz in this PP. He passed away when the researcher collected the data, so his name was deleted.

Regarding the santris, from the academic year 1998-1999 to 2010-2011, the number of santris was in the following table:

*Table 5.2 Number of Santris from the Academic Year 1998-1999 to 2010-2011 at PPMA*

The academic year	Class											Total											
	Awwaliyah						Tsanawiyah			Aliyah													
	1		2		3		4	1	2	3	1		2	3									
	A	B	C	A	B	A	B																
1998-1999	27											27											
2000-2001	17		8				11					36											
2001-2002	17		17				8		11				53										
2002-2003	24	27	13				13		17				94										
2003-2004	38	26	18				10		10		14		116										
2004-2005	33	29	34	24				22		10		11		163									
2005-2006- 2007	45		43		29		30		35		16		17		13		228						
2007-2008	22		35		35		48		22		33		11		7		11		282				
2008-2009	18		27		35		23		23		34		14		27		6		6		10		223
2009-2010	30	22	25		24		42		30		18		22		8		22		5		5		263
2010-2011	21	20	22		17		39		22		15		20		5		17		5		5		208

*Note:* Summarized from documentation of PPMA. As there was a change in starting their academic year from July to Syawal, in 2005 the santris had to wait until Syawal to start their study. As the consequence, the academic calendar was extended to 2007. There was no record found for the number of santris in the academic year 1999-2000.

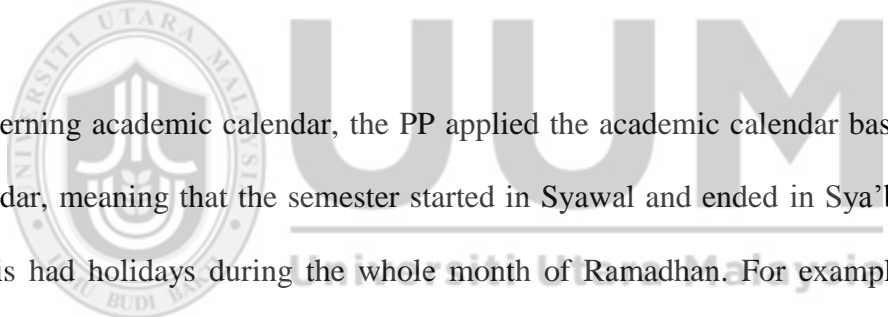
As showed in the table, in its beginning years, awwaliyah was for two years while tsanawiyah was for three years. In the academic year 2005-2006-2007 the number of years of awwaliyah level changed, from two years to four years. The change was due to the change of curriculum. Previously, the santris studied all subjects considered as basic or tools to read KKs in two years. A santri had to take Sharaf, Nahwu, Khat, al-Qur'an, Arab Melayu, for examples, in two years. This was not effective. For this reason, the PP changed its curriculum by putting basic subjects in the first years of awwaliyah. Therefore, Nahwu considered as a more difficult subject was presented in the third year of awwaliyah, after a santri studied Arab Melayu, Sharaf, Khat, and al-Qur'an in the first two years of awwaliyah (Ustaz MY, group interview, April 5, 2011). Placing the

subjects that were considered as the tools in the early years of awwaliyah to study was relevant with one of the principles for sequencing the curriculum introduced by Smith, Stanley, and Shores (1957) and Ibn Khaldun (2000). The principle was prerequisite learning. The subjects such as Arab Melayu, Sharaf, Khat, and al-Qur'an were required subjects in studying further subjects.

Currently there are 278 santris studying at this PP. They are 204 santris in awwaliyah, 54 santris in tsanawiyah, and 20 santris in aliyah (Kandepag HSS, 2009-2010; Seksi Pekapontren HSS, 2009; Seksi Pekapontren, 2009-2010). According to Ustaz MS, the number of santris registered in the academic year 2009-2010 decreased because the days of registration were only 17 days, while in the previous years the registration was in one month. Another reason was that in Kandangan Kota (a district where usually the santris came from) there was a new PP Salafiyah founded. Therefore, the children from surrounding area did not need to go to PPMA to study (Ustaz MS, group interview, July 26, 2010). The PP had graduated its alumni for the first time in 2010 (Ustaz MY, group interview, July 26, 2010).

Furthermore, the PP issued a list of rules that the santris should obey. Among them were that the santris had to behave well, wear proper clothes (*sarung/gamis*, and a long-sleeve shirt), and must not leave the PP except after praying Zuhur. The rules were in appendix G. If a santri broke a rule, the PP would take three steps of sanctions. Those sanctions started with a reminder for the santri. If the santri still did not obey, the PP would ask the parent to warn their child. Finally, if the santri still did not change the attitude, the

PP would expel the santri from the PP. Those sanctions were in appendix H. In addition, the sanctions were explained to parents in a meeting (Ustazs, group interview, August 5, 2010). However, surprisingly unlike other schools, a married man could study at this PP (Ustaz MS, group interview, August 4, 2010). DO1, as an example, who was a dropout from this PP told that he still studied at this PP after getting married. There were some married santris at this PP (DO1, group interview, August 4, 2010). In addition, the santris in a group interview criticized the rules at the PP by suggesting not allowing the santris to smoke in the PP. Actually the santris in the pondok were not allowed to smoke, but some santris smoked during the break (Santris PPMA, group interview, July 28, 2010; observation, May 30, 2011).



Concerning academic calendar, the PP applied the academic calendar based on Islamic calendar, meaning that the semester started in Syawal and ended in Sya'ban, while the santris had holidays during the whole month of Ramadhan. For example, the second semester of the academic year 2009-2010 began on March 7, 2010 and finished on August 8, 2010, and the following semester started on September 19, 2010. Based on the academic calendar, in a semester, there was 123 active days. Furthermore, every day, the class began at 08:00 and finished at 12:30. There were 6 lesson hours (the first and the second: 40 minutes; the third: 25 minutes; the fourth: 45 minutes; the fifth and the sixth: 35 minutes) and two breaks (30 minutes for the first and 20 minutes for the second). The academic calendar is in appendix I and the schedule applied in 2010-2011 is in appendix J (for awwaliyah) and K (for tsanawiyah and aliyah).

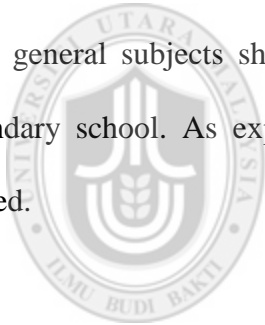


Looking at the schedule in appendices H and I, the PP did not apply A. Wahid's description (1988) concerning time schedule at PPs that was based on prayers. However, A. Wahid's explanation that there was no limitation of time to study was true in the PP. For example, Rusmansyah was a santri who had lived and studied at the PP for more than 8 years. He was still in the PP, helping to clean the mosque and sitting in the class (DO1, group interview, August 4, 2010; Ustaz MS and Ustaz AB, group interview, May 30, 2011).

Moreover, the schedule showed the subjects taught at the PP. This reflected that the curriculum of the PP covered religious subjects only, or specialized education in Hlebowitsh's classification (2005), only. Moreover, middle level school was the level that PP commonly offered (Chirzin, 1988), while Hlebowitsh (2005) stated usually middle level school focused on specialized education. Stressing more on specialized education would not be a problem because the santris continued their study to the PP after, at least, finishing a primary school. At a primary school, the santris studied basic skills (reading, writing, and mathematics) as their general education. In addition, the PP did not leave out life skills completely for its santris because the PP also trained its santris in equipping them with life skills (Ustaz AB and Ustaz MS, July, 28, 2010). This also meant that the PP prepared the santris to be "socially responsible citizens in a free society." (Tanner & Tanner, 1995). In other words, the fact that the PP stressed more on specialized education, in Hlebowitsh's classification, was relevant. Additionally, as a school that offered

specialized education, the subjects were delivered in separate time and taught by specialized teachers (Hlebowitsh, 2005), as showed in the schedule.

Comparing with al-Syaibany's classification of subjects (1991), the subjects taught at the PP were quite relevant. As described in chapter two, al-Syaibany (1991) classified subjects into two, general and specialized. Among the general subjects in al-Syaibany's classification, some were in the PP's curriculum, namely al-Qur'an, Islamic principles and Akhlaq, reading, writing (in this case Arab Melayu), Arabic language (in its branches such as Sharaf and Nahwu), memorization of poetry (covered in Mahfuzat), calligraphy/Khat, and history of the Prophet and the Caliphs. According to al-Syaibany, those general subjects should be taught at beginning level, ranging from primary to secondary school. As explained earlier, secondary school was the level that the PP offered.



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Unlike two PPs representing two types of PPs in Raihani's study (2002), this PP did not differentiate the subjects into compulsory and optional. All subjects in this PP were compulsory. This also meant that the arrangement of subjects at the PP was not in the line with Ibn Sahnun's and al-Qabisi's theories (Zakaria, 2003). Additionally, like other PPs in general that applied subject-centered design in their curriculum (Raihani, 2002), the schedule showed that the PP employed subject-centered design as well.

Furthermore, during the break, the santris could have some food sold in a canteen inside the PP.



The santris in the canteen when they had a break.

In the PP, there was an asrama/pondok (hostels) where some santris stayed. Living in the pondok was free of charge. For eating, the PP provided a kitchen. The santris could cook in the kitchen or buy at *warungs* (small stalls/restaurant) around the PP. Initially, the santris from around the village lived in the pondok. As more santris wanted to live in the pondok, only the santris from far had the priority to live in the pondok. The santris living in the pondok were from, for example, Sampit, Pengaron, and Lok Paikat (Ustaz MY, group interview, July 26, 2010).



The pondok for the santris who lived in the PP.



The pondok from the back.



The kitchen for the santris.



Here was where the santris cooked.

For those santris, the PP provided some bathrooms near to a *qullah* to take ablution.



The place where the santris took bath and ablution (*wudhu*).

Furthermore, for teaching and learning process, there were nine classes in three buildings. The first building was in two floors. The first floor was for mushalla (prayer hall) and also used as the classroom for 3 aliyah. The second floor was for two classes of 1 awwaliyah. The second building was in two floors as well, four classes for 2 awwaliyah (2 classes), 3 and 4 awwaliyah. The last building was for the office (1 room) and 1 and 2 aliyah in the first floor while the second floor was for classes 1 tsanawiyah and 2 tsanawiyah (2 classes) (observation on July 25, 2010 and May 30, 2011; Ustaz AB, personal communication, April 5, 2011). The phenomenon in which the mushalla was also used as classroom was also found in Dhofier's study (1982).



Four classes for awwaliyah.



One of the classes.



Mushalla in the first floor, classes for awwaliyah in the second one.



Some ustazs when they had a break in the office. While having some tea and snack, they discussed various issues.



The ustazs in the office. The man on the left was the headmaster (Ustaz AB) and on the right (with the kid) was the vice director (Ustaz MY).

Mostly the santris came to the PP during the class time only. They came on foot, by bicycles or by motorcycles.



One of the parking lots.

Recently, looking at that the number of santri's increasing and that studying from 08:00 until 12:30 was not effective because the santri's time outside the PP was more than their time at the PP, the kyai (Guru A) thought to require all santri to live in pondoks (Ustaz MY, group interview, July 26, 2010). One of the ustaz also had the same idea. The ustaz viewed that living in the pondoks would provide the santri's more time to study and practice what they learnt (Ustaz ANK, written interview). In addition, Graduate B and DO1 who had the experience of living in the pondok during the early years of the PP expressed that living in the pondok trained the santri in discipline in religious practices, in particular. DO1 added that living in the pondok would protect the santri from improper friendship, because they could not go out from the pondok without permission from the *pengasuh* (an ustaz who guard the santri in pondok, also called *murabbi*) (group interview, August 4, 2010).



To build the pondoks, Haji D (Haji B's son in-law) donated a hectare of land. Then the PP bought the land surrounding it by selling the land to the visitors of Guru A's majelis taklim (*jama'ah*).<sup>5</sup> Some bought one fourth, some bought one half, and others bought one or two metres, until the land reached 3 hectares. The launching of the first stone was on December 4, 2008. The pondoks would be 63x14 m<sup>2</sup> in two floors. Hopefully, the pondoks could accommodate all santris. The PP would provide food (by paying to the PP) and a kitchen for the santris who wanted to cook by themselves (Ustaz MY, group interview, July 26, 2010). The idea to accommodate all santris in pondok probably would provide a better environment for the santris in order to focus on their study as suggested by Tyler (1949).

Relating to the relevance between the curriculums designed in this study and the system applied after the time all santris lived in the pondoks, Ustaz MY stated that later even though all santris would live in the pondoks, the scheduled time would be the same with what they had in the present. In the afternoon, the santris would spend their time with extra-curricular activities, while in the night they would review their lessons such as memorization (Ustaz MY, group interview, April 11, 2011). In other words, the curriculum designed in this study was still relevant even though all santris would live in the pondoks.

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<sup>5</sup>At home Guru A conducted *pengajian* three times a week, Wednesday night to read *Minhajul abidin*, Friday afternoon to read *Ihya' ulumuddin*, and Sunday morning to read different basic KKs (Ustaz Yusran, group interview, April 11, 2011).

Moreover, initially the PP provided all KKs for all santris without payment (free of charge). After about 5 years, the PP could not afford that. The santris had to buy the KKs. This change also brought a change to the santris' attitude concerning the KK. Previously, the santris did not care about the KKs. They did not care for the KKS. After they had to buy them, it seemed that they were more responsible to take care of the KKs (Ustaz MY, group interview, July 26, 2010). Additionally, Santri 1, a santri viewed that the idea that each santri had the KKs was good because it was difficult to study without the KKs in the hand (personal communication, July 27, 2010).

Based on the description above, principally this educational institution had five elements of PP, namely kyai, santri, mesjid, pondok, and KK, as proposed by Dhofier (1982) and Depag (2001). However, this PP did not have some physical facilities, as mentioned by Mastuhu (1994). Those facilities that the PP did not have were house of kyai (kyai had his own house near to the PP) and houses and dormitory for ustazs (the ustazs lived in their own houses outside the PP, except Ustaz MAQ living with his family in a small house inside the PP because he was a pengasuh/murabbi for santri mukim).

## **5.2 The Nature of Curriculum Design of Kitab Kuning at Pondok Pesantren Salafiyah**

This part discusses the nature of four components of curriculum to answer the first research question of this thesis.

### 5.2.1 Educational Purposes

The participants were in different views concerning the educational aims of PP Salafiyah. According to Expert 1, the educational aims of PP Salafiyah were to prepare the santri to become good people, to live in their society, and to apply the norms. In order to achieve these aims, PP Salafiyah provided life skills for their santri. Even recently, some PPs intentionally provided life skills for their santri to survive (personal communication, August 2, 2010).

The researcher: In your opinion, what is the educational aim at PP?

Expert 1: Do you mean for Salafiyah or...?

The researcher: Salafiyah, for Salafiyah.

Expert 1: Actually PP Salafiyah is to provide its santri to be good, nice, and of course later can live in their society.

The researcher: What do you mean by living?

Expert 1: Living in accordance with common people.

The researcher: In terms of skills or norms?

Expert 1: The most important is that they apply the norms.

The researcher: Do they need life skills?

Expert 1: Of course to live independently. Being independent, between quotation marks, means that regardless of the condition, even in the simplest condition. Therefore, generally PP Salafiyah teaches their santri life skills informally. (Expert 1, personal communication, August 2, 2010).

Furthermore, Expert 2 viewed that the educational aim of PP Salafiyah was to educate an ulama in a simple meaning. The criteria of ulama here were being an imam, able to explain religious matters, and guide his society in *amaliyah* (religious practices). He also added that this aim was enough, especially for the aliyah level. If a santri wanted to deepen his understanding in Islamic studies, he could go to a university, a takhashshush diniy, or to study from a tuan guru (personal communication, August 7, 2010). The following is the conversation between the researcher and Expert 2.

The researcher: In your opinion, what is the educational aim at pondok pesantren?

Expert 2: We view that pondok pesantren wants to produce ulama.

The researcher: Inggih.

Expert 2: Even though the term ulama means...

The researcher: Hm.

Expert 2: Simple ulama.

The researcher: What are the criteria of ulama, Pak?

Expert 2: In the past ulama means being an imam, being able to explain religious affairs and being able to guide the society in religious practices. (personal communication, August 7, 2010)

These two opinions are relevant to what Direktorat Pendidikan Diniyah dan Pondok Pesantren in *Pedoman Pengembangan Kurikulum Pesantren* stated.

Visi Pondok Pesantren Salafiyah adalah sebagai lembaga pendidikan Islam pencetak kader ulama yang *tafaqquh fi al-din*. Misi Pondok Pesantren Salafiyah adalah mengembangkan keilmuan Islam dalam rangka pembentukan masyarakat Muslim yang memiliki integritas sosial. Sedangkan tujuan Pondok Pesantren Salafiyah adalah mencetak kader-kader ulama yang *tafaqquh fi al-din* yang mampu menghadapi perkembangan dan perubahan zaman. (Direktorat Pendidikan Diniyah dan Pondok Pesantren, 2009: 10)

In the case of PPs in South Kalimantan, both experts viewed that this aim had been achieved, because the graduates of PP Salafiyah could survive in their societies (Expert 1, personal communication, August 2, 2010; Expert 2, personal communication, August 7, 2010). Expert 2 supported his statement by giving examples of the graduates of PPRK in Amuntai (in HSU, another regency) and PPD in Martapura (in Banjar, another regency). In his research in Batola (another regency), Expert 2 found out that the alumni of PPD played an important role in majelis taklims (personal communication, August 7, 2010).

It was also a hope that all graduates mastered KKs. Therefore, the graduates became “ujung tombak” who communicated directly to the society, like to teach prayers, ablution, and to be an imam by referring to the KKs (Guru A, personal communication, August 6, 2010). At this point, Guru A was in the same line with Expert 2 as mentioned earlier. In addition, the kyai wanted his santris to be moderate in religious view (personal communication, August 6, 2010).

Moreover, according to Guru A, a Muslim should master *dirayah* (knowledge) as well as *mu’amalah* (practices). For the time being, the santris at the PP were taught *dirayah* to a large extent. To internalize *mu’amalah*, the santris should stay at *pondok*, so the *murabbi/pengasuh* could guide them anytime. For the reason that to build *pondoks* to accommodate all santris took a long time, the PP conducted a *majelis taklim* as a way to internalize knowledge into *mu’amalah* (personal communication, August 6, 2010). What Expert 1 expressed earlier and Guru A stated were relevant to Langgulung’s view (1991), stating that the aim of Islamic education was to educate the students about *fadilah* (virtue). Knowledge was a road to reach *fadilah*. Knowledge should be implemented in attitude. Al-Syaibany (1991, p. 308 and p. 597) also asserts that knowledge should be accompanied good attitude. He refers to this statement in a hadith saying:

من عمل بما علم ورثه الله علم ما لم يعلم

*Anyone who does what he preaches, Allah will inherit him with knowledge of what he does not know*

In addition al-Syaibany also quoted:

من تعلم العلم لله عز و جل ، وعمل به ، حشره الله يوم القيامة آمنًا ويرزقه الورود على الحوض

*Anyone who seek knowledge for Allah and later practices it, Allah will gather him in peace during the Judgement day and will provide him wealth like flowers in a pool*

Furthermore, even though the ustazs gave various answers when they were asked concerning educational aims at their PP, their answers were in the following mainstreams: to teach fardhu ain and fardhu kifayah, to provide religious education, to prepare the da'i (preacher), to educate al-akhlak al-karimah, and to prepare *taqwa* people (Ustaz MAQ, Ustaz Ar, Ustaz MS, Ustaz ANK, Ustaz MIB, Ustaz ZIT, Ustaz HM, Ustaz S, Ustaz H, Ustaz AG, Ustaz MY, written interview). Ustaz AB expressed the educational aim as to prepare the santris to know (knowledgeable), to apply, and to behave properly (*ilmu, amal, and al-akhlak al-karimah*). Those answers were in the same line with previous opinions (from the experts and the kyai) even though they expressed in various terms. There was another point made by the ustazs when they answered this question. Two of them also stated that the religious education offered by the PP was relevant to *ahlussunnah wal jama'ah* (Ustaz Ah, Ustaz ANK, written interview). This showed that the ustazs wanted to reserve the school of thought they held.

The educational aims at PP Salafiyah as mentioned by the participants above were different from what Graduate B, an alumnus, expected when he chose to continue his study at the PP. Graduate B stated that he continued his study at the PP after he looked at the figure of the kyai who graduated from Gontor (mastering English). Another

achievement of the figure was that he taught in Madrasah Aliyah Program Khusus (MAPK) in Martapura where chosen students in Kalimantan studied. Another distinction was that the kyai finished his study at Gontor (a PP in Ponorogo, East Java) for only 4 years (that was usually in 6 years) and was a brilliant student in Kandangan, always the best at school. Graduate B hoped to be like him by studying at the PP (group interview, August 4, 2010). However, another alumnus, Graduate A told that if he went to another school, he would not gain anything. The PP taught everything, a santri at the PP learnt and knew religion (Islam) much deeper (group interview, August 4, 2010). Quite relevant to this, DO1, a dropout stated that he chose to study at the PP because the PP could help him gain happiness in this world and here-after. In the PP, the santris studied religious subjects and were encouraged to perform religious practices (group interview, August 4, 2010). It sounded that Graduate A and DO1 had the same reason that was to study Islamic studies even though they expressed it differently. When the researcher posed a question on why they chose PP Salafiyah as their school to a number of santris in a group interview, they provided various answers. Some of them said that their fathers asked them to continue studies at the PP in order to study religion. Some others stated that they went to the PP to study about religion as well as non-religious subjects, some others said they wanted to know the meaning of darkness without knowledge, while one santri informed that his uncle told him about the PP but he did not know why he should study there. However, some santris knew the educational aim of PP Salafiyah. A number of them said that the aim of studying at the PP was to learn fardhu 'ain, namely tauhid, akhlaq and tasawwuf, and fiqh, while some the others said that the aim was to study fardhu 'ain as well as fardhu kifayah. When the researcher

asked who explained about them this aim, they told that one of the ustazs informed them (Santris, group interview, July 28, 2010).

When the santris were asked whether they achieved their expectation when choosing the PP as their school, all santris answered that they had achieved that. However, when the santris were asked whether that aim was enough, they said that the aim was not enough. It should be accompanied by practice, not only knowledge. One of the reasons was that not all the santris lived in the pondok (Santris, group interview, July 28, 2010). This is relevant to Guru A's view as quoted earlier. What the santris called knowledge was *dirayah* in Guru A's term while *mu'amalah* was called practice in the santris' term. In short, Guru A and the santris are in the same line regarding the idea of accommodating the santris in the pondok.

Santri 1, a santri at Class 1 *awwaliyah*, said that initially he did not have any expectation in studying at the PP. He chose to continue his study, after graduation from a primary school, to the PP because he simply wanted to be happy and to enjoy. He wanted to study with his close friends who were his classmates at *madrasah diniyah*.<sup>6</sup> (personal communication, July 27, 2010)

Moreover, it seemed that it was difficult to ask the educational aims of PP to parents because they did not know much about studying at the PP in terms of educational

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<sup>6</sup> An informal program offered in the afternoon. There the children learnt Islamic subjects like reciting the Qur'an and religious practices.



matters, even they did not know in which grade/level their son(s) was/were. For this reason, the researcher changed the question to the reason why the parents sent their son(s) to the PP. Parent 1 expressed that the reason was that the sons themselves wanted and the parent simply agreed. When the researcher asked what kind of people the parents hoped the son(s) to become after studying at the PP, the parents did not provide specific answer. They simply answered that they hoped their sons grow up believing in Allah. Parent 2, Parent 1's husband, expected the sons to know religion well while the mother wanted the sons to always be in the right path (Parent 1 and Parent 2, group interview, August 5, 2010). Furthermore, Parent 4, a mother of another santri, provided the answer that was relevant with what Expert 2 and Guru A stated concerning the educational aim of PP Salafiyah. According to Parent 4, her son chose to study at the PP because he wanted to be an alim/tuan guru (personal communication, August 5, 2010).

Additionally, concerning the question of whether the participants saw changes after the santris studied at the PP, all participants were in the agreement that the santris did that. The parents of dropouts, for example, reported that their sons showed changes in their religious practices, especially in praying and reciting al-Qur'an. For instance, even though only two years DO2 studied at the PP, he prayed and recited the Qur'an without a need for his parent to remind him (DO2's father and mother, group interview, August 5, 2010). Even Parent 1, Santri 2's and Santri 3's mother, reported that her sons performed *shalat dhuha* (recommended prayer in the morning) before going to the PP. The parents did not need to remind them in doing so. Previously, their sons had not performed the prayers constantly. Parent 1 also informed that now Santri 3 became the

imam at home for prayers, performed *azan* in the langgar near their house during Isya', and was invited to perform *shalat janazah* (prayer performed for a died Muslim) (group interview, August 5, 2010). Based on the researcher's observation during her living around the people there, only certain people were invited intentionally to perform *shalat jenazah*, showing that those certain people were selected people, while the others performed it without invitation (voluntary). This means that the fact that Santri 3 was invited to perform *shalat janazah* showed that he was considered as an important person in the community.

Like the parents, the santris also felt that studying at the PP had an effect on them. For instance, Santri 2 felt that studying at the PP was useful, like learning how to pray and to recite al-Qur'an (group interview, August 5, 2010). Moreover, Santri 1 also admitted that he learnt a lot during his study at the PP, even though in the beginning he did not had any expectation (personal communication, July 27, 2010). DO4, a dropout, according to his father, also showed a change in his religious performance. He went to the mosque to pray (DO4's father, group interview, August 5, 2010). In conclusion, even though the santris had not finished their study at the PP yet, they showed positive changes in their attitude concerning religious performance. This approved that achieving the educational aim was going well. What they showed in religious practices was a step to achieve the educational aim of PP Salafiyah.

The aims mentioned by the participants of this study seems to be simpler than the educational aims found out/composed by al-Attas (1979), Dhofier (1982), Langgulong

(1991), Mastuhu (1994), Raihani (2002), and Saifullah (1988). The aims at this PP were only a part of the ones proposed by those scholars.

Relating the data to the theory of the sources of curriculum design proposed by Doll (1995), Ornstein and Hunkins (1988; 2009), and Tyler (1949), principally the PP already referred to the society and the science. The PP employed society as one source in designing its curriculum in the sense that the PP stressed on religious subjects (PP Salafiyah) because the Muslims surrounding it needed *tuan gurus* guiding them in religious practices. Meanwhile, the PP also referred to the science as one source in designing curriculum in terms of that the leaders (Guru A) delegated how to teach the subjects to the *ustazs*. Guru A stated that he did not provide specific direction on how to teach the subjects because he believed that the *ustazs* were the subject matter experts. So they knew what they should do (personal communication, August 6, 2010).

However, when the researcher came back to the PP about one year later, Ustaz MY informed that they had designed the vision of the PP. He said that the vision of the PP was to master *fardhu 'ain* and *fardhu kifayah*. *Fardhu 'ain* covered *fiqh*, *tauhid* and *tasawwuf*, while *fardhu kifayah* covered *fara'id* and life skills. In detail, Ustaz MY described the goal for each level and class. For *awwaliah* level, the goal was that the *santris* could perform *shalat* correctly and also knew *fardhu 'ain* and *fardhu kifayah*. For this reason, the emphasis at this level was *ibadah*. Therefore, in class 1 the *santris* studied how to perform *wudhu* and *shalat*. To achieve this, the *santris* studied the theory in class and practiced it in *qullah/kolam* (a place where usually the *santris* took

wudhu/ablution). In class 2, the santris continued to study what they had studied in class two and also studied *shalat sunat* (recommended prayers), like *shalat rawatib* and *shalat dhuha*. In class 3 the santris had to memorize *doas*, such as *doa selamat* and *wirid*. Finally, in class 4 the santris had to memorize *juz 'Amma* (Ustaz MY, group interview, June 30, 2011).

Moreover, regarding reciting the Qur'an, the santris in awwaliyah level were projected to have an ability of reciting the Qur'an correctly. Besides, the santris also learnt Sharaf and Nahwu that were considered as *'ilm alat* (prerequisite subjects). By having Sharaf and Nahwu, the santris were aimed to be able to read and understand KKs while performing ibadah correctly. At the end, in aliyah level the santris were prepared to study the KKs more deeply (Ustaz MY, group interview, June 30, 2011).

Furthermore, looking at the data, the PP did not have a written educational aim. A profile of the PP that covered the aims was still in preparation (Ustaz MY, group interview). Regarding educational goals of a subject, there was no written document stating educational goals. The ustazs stated that the goal was to finish studying the KKs, and usually at the end of a semester they could finish it (Ustaz MS, group interview, August 5, 2010). However, there was no ustaz making detail preparation for his teaching, like a lesson plan (Ustaz AB and Ustaz MS, group interview, July 28, 2010). In addition, in majority the ustazs declared that the goal(s) of the subject(s) they taught was enough. To find out the educational goals for each subject, the researcher interviewed the ustazs who were in charge of the subjects.

When the researcher asked the ustazs in written interview concerning the goals of the subject(s) they taught, they gave the answers. However, it was not clear whether they designed the goals before the semester started or just when the researcher posed the question. It was not even clear whether or not the ustazs designed the goals by referring to the aims. Moreover, it was obvious that the ustazs did not design the objectives of each unit of the subject. They simply delivered the units from the beginning of the class till the end of it. The next meeting was to continue the content they finished in the previous class. Therefore, the objectives were not determined in written form before the class started. The goals were in the ustazs' minds, while the educational aims were in the leaders' minds. In other words, the aims, the goals, and the objectives were not clear hierarchically as proposed by Eisner (2002).

To have the detail of the educational goals for the subjects, the researcher interviewed the ustazs personally. Ustaz MS, for example, described that in teaching Khat he determined different goal depending on the ability of the santris. Which level of Khat he taught was in accordance with how far the santris could follow the lesson. The achievement of the goal could not be pushed. However, for class 3 in the following year he determined to teach *nashkhi*, *thuluts* and *riq'i* (three styles in calligraphy) (Ustaz MS, group interview, June 30, 2011). The summary of the educational goals for the subjects taught is in appendix L (table L1).

Concerning the process of designing the aims, the ustazs confessed that the founder and the kyai (Guru A) designed the educational aims, while the ustazs only followed (Ustaz

Ah, Ustaz MS, Ustaz S, Ustaz AG, and Ustaz AB, written interview; Ustaz MY, group interview, July 26, 2010). Ustaz MS, in another interview, also told that initially the director designed the educational aims. The next step was that in a meeting, the director communicated this educational aim to the ustazs. After the meeting, the next process was up to the ustazs (Ustaz MS, August 5, 2010). Probably, this was what Guru A meant “designing together” when he was asked how the educational aims were designed (personal communication, August 6, 2010).

### 5.2.2 Subject Matters/Contents

Guru A as the director of the PP explained that the PP focused on fardhu ‘ain, namely tauhid, fiqih, and akhlaq tasawwuf. Those three branches of Islamic studies were the main subjects at the PP.

Guru A: The pondok pesantren should prioritize fardhu ain, unlike other pondok pesantrens.

The researcher: Inggih.

Guru A: Then we put tauhid, tasawwuf as the main subjects.

The researcher: Hm.

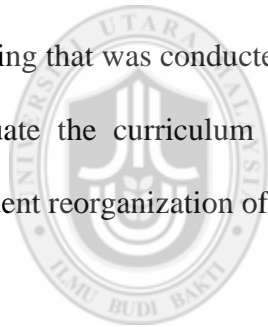
Guru A: Fiqih, tauhid... tauhid, fiqih, tasawwuf, those are. Akhlaq and tasawwuf are the same.

The researcher: Inggih.

Guru A: They are the priorities. They are fardhu ain. The others are fardhu kifayah, it is recommended to study them. (Guru A, personal communication, August 6, 2010)

Concerning the order of KKs taught at the PP, Ustaz MY explained that in the beginning, Guru A arranged the order of KKs. He then communicated that with the ustazs in a meeting. In the meeting, the ustazs gave correction if it was needed (Ustaz MY, group interview, July 26, 2010). This was what Ustaz MS meant “together” when he described that principally Guru A and the ustazs arranged the KKs together (Ustaz

MS, group interview, August 5, 2010). Additionally, the meeting was usually in Ramadhan (Ustaz MS, group interview, August 5, 2010). In other words, the concept was from Guru A. The ustazs based on their experiences evaluated and gave suggestions for the changes needed. Moreover, Guru A told that basically, the arrangement of the KKs was a copy from Guru C who was in charge on academic affairs at PPD, Martapura, one of the prominent PPs in South Kalimantan. Later, based on the curriculum at PPD, Guru A and the ustazs made some changes based on their experiences for 13 years (personal communication, August 6, 2010). Guru A's statement concerning that the curriculum was copied from PPD was also affirmed by Graduate B, the alumnus, and DO1, the dropout (group interview, August 4, 2010). A regular meeting that was conducted once a year, usually in Ramadhan, to discuss the santris and evaluate the curriculum was a valuable tradition because Doll (1995) suggested a frequent reorganization of subject matters if it was needed.



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After deciding the list of KKs to be taught in the next academic year, the headmaster arranged the schedule, which subject was handled by who. How to deliver the subject and the KKs was up to the ustazs. There was no further guidance from Guru A (the director), Ustaz MY (the vice director), and also Ustaz AB (the headmaster) (Ustaz MS, August 5, 2010; Ustazs, group interview, July 25, 2010; Ustaz MY, group interview, July 26, 2010). The ustazs also declared that there was no lesson plan prepared, but usually at the end of the semester, they could finish teaching the KKs (Ustaz MS, August 5, 2010; Ustazs, group interview, July 25, 2010).

Furthermore, Guru A viewed that so far the curriculum developed is more established even though the door was still open for modification. Guru A also admitted that the ustazs were the main actors in modifying the curriculum. He acted simply as the coordinator (personal communication, August 6, 2010). However, in the written interview, Ustaz MAQ refused the re-arrangement of KKs because the arrangement was done by *salafush shaleh* (pious scholars), while another ustaz (Ustaz Ah) stated that what they had was enough. The rest stated that they were open towards the re-arrangement of the content of the KKs for various reasons. Ustaz AB admitted that sometimes they could not finish teaching the KK, while Ustaz MIB and Ustaz ZIT agreed if that was better. In addition, Ustaz MS viewed it was acceptable if it was needed. Even though Ustaz ANK agreed, he also warned if the re-arrangement would change the contents of the KKs. In other words, generally most ustazs were open towards the re-arrangement of the content of the KKs.

Furthermore, the KKs determined in the meeting were the main references in teaching. An ustaz could add the information from other KKs when he taught the determined KK in the class (Ustaz MY, group interview, July 26, 2010). Previously there was a problem in the order of KKs. After revisiting the order and making corrections, recently there was no problem because the order of KKs was already in the right order. Even though a KK taught at the higher level repeated the content of a KK in the lower level, there would be no problem because there was an improvement in terms of explanation or examples. As depicted in the discussion of dimensions of curriculum design in chapter three, this reflected that the same topic was delivered in different grades according to the



levels of difficulty. In short, there was no problem in the order of KKs (Ustaz MY and Ustaz MS, group interview, July 26, 2010). Relevant to this, all ustazs stated that they did not need additional KK to teach their subjects (written interview). Additionally, in their sphere time usually the ustazs discussed concerning, for instance, the content in order to synchronize among related subjects (for example Nahwu, Sharaf, and Lughat) and the method applied (Ustaz MY and Ustaz MS, group interview, July 26, 2010).

Guru A also added that like a tradition in studying a KK, a person who wanted to teach a KK should be certified by the latest guru. If the person was certified, s/he had a right to teach the KK to other people. S/he could mention the sanad from whom s/he studied the KK. This was called *ijazah sanad*. For example, Ustaz ZIT who taught Hadith and used *Hadith al-arba'in fil 'ilm* written by MSU, studied the KK from the writer directly because the ustaz studied at PPD where the writer taught (Ustaz ZIT, group interview, May 21, 2011). For this reason, all ustazs at the PP went to Guru C to be certified (personal communication, August 6, 2010; Ustaz MY, group interview, May 30, 2011). Therefore, the ustazs had a right to teach the KKs to their santris because they had *ijazah sanad* in their hands. According to Guru C who certified the ustazs and was a writer of a KK taught at the PP, the tradition of *ijazah sanad* was based on a hadith, *assanad min al-din*, meaning that sanad/the chain of transmitter was a part of religion (personal communication, May 23, 2011).

The description of how the curriculum designed at the PP was similar to what Raihani (2002) found in his study. However, between two interpretations reported by Raihani,

the PP in this study took the interpretation that a Muslim should learn merely religious subjects. This interpretation was also what PP Salafiyah took in Raihani's study. In other words, the PP in this study had similar interpretation with PP Salafiyah's one in Raihani's study.

The list of KKs taught at this PP was in appendix M, unfortunately, no KK was written by an ustaz of this PP (Ustaz MY, group interview, July 26, 2010). Looking at the list of KKs taught at the PP, there was no similar KK that Bruinessen (1995) and Yunus (1979) reported taught in PPs in Sumatera, such as *al-Bayan*, *Bidayah al-Mujtahid*, and *Husunul Hamidiyah*. In addition, the list of KKs taught at the PP showed that curriculum at the PP was designed as content-oriented development, like the PPs in Raihani's study (2002). The KKs were in Sunni tradition.

Furthermore, those subjects covered all subjects that Chirzin (1988), Mastuhu (1994), Outhman (2002), Rahardjo (1988), and Steenbrink (1994) mentioned in their works. It was also true what Bruinessen (1995) and Suwendi (1999) reported that philosophy was not taught at PP. Even in specific, it was also a similar case with what Jaferi, Rahmadi, and Hakim (2005), Sabda, Barni, and Salamah (2004) found in their researches in South Kalimantan. The PP in this study also did not teach philosophy as a specific subject. However, as stated by Guru A, in terms of substances the contents of philosophy were taught in logic (*mantiq*). Moreover, unlike Bruinessen's report (1995), Guru A stated that *tasawwuf* was already in the curriculum, but the name was *akhlaq*. He also viewed that philosophy was actually a part of *tasawwuf*. If a *santri* studied *tasawwuf*

comprehensively, it included philosophy. However, according to Guru A, at the PP the santris studied Imam Ghazali's tasawwuf, not philosophy in specific. As the consequence, the PP did not include Ibn Khaldun's work, for example, in their curriculum (personal communication, August 6, 2010). Meanwhile, it seemed that all ustazs agreed that tasawwuf was acceptable to be taught. The reasons were that tasawwuf was to safe the heart" (Ustaz MAQ, written interview) and "to open our mind in order to think comprehensively." (Ustaz MIB, written interview). However, there were different opinions concerning philosophy. Ustaz MY, for example, refused it completely. Ustaz ANK refused philosophy because sometimes philosophy was opposed with Islamic beliefs (aqidah), while he accepted tasawwuf for it was the base of the PP. The rest declared that selected topics of philosophy could be included as far as the topics were in ahlussunnah wal jama'ah's school of thought. (Ustaz MS, written interview). Two ustazs stated that it depended on the agreement among the ustazs (Ustaz Ar and Ustaz MS, written interview).

Moreover, unlike other PPs that had specialization, such as fiqih and tasawwuf, as stated by Chirzin (1988) and Rahardjo (1985), this PP did not focus on one specialization (Ustaz MY, group interview, May 30, 2011). Other PPs focus on one specialization because their founders or kyais were the experts of special subjects. Meanwhile, the PP in this study was founded by graduates of PPD, a PP Salafiyah located at regency in South Kalimantan, and Guru A, who was the director, graduated from PPD, Gontor, Ponorogo, East Java. PPD was a modern PP. After graduating from the PP, Guru A attended various pengajian in Hulu

Sungai Selatan, Tapin (another regency), and Banjar (another regency). Therefore, Guru A acquainted with KKs intensively after his graduation from PPD (Guru A, personal communication, August 6, 2010). The PP in this study was not founded by a kyai who was a specialist on one specific subject. This condition was also supported by the fact that the ustazs teaching at this PP graduated from various PPs with various specifications as described earlier. In other words, the PP in this study was not colored by only one style, but various colors contributed in it.

Regarding the contents covered by PP, Expert 1, looking at the KKs taught at PP Salafiyah in general, viewed that so far PP Salafiyah taught Asy'ariyah in aqidah and Syafi'i in fiqh, even though those PPs did not state it explicitly. Moreover, according to Expert 1, the santris also needed life skills for their life, to survive in whatever the situation would be. This was why PP prepared their santris informally the life skills to survive. This was relevant to al-Ghazali's classification of knowledge. Ghazali classified knowledge into *syar'iyah* (religious knowledge) and *ghayru syar'iyah* (life skills such as sewing). PP should offer these two branches to its santris (personal communication, August 2, 2010). In the context of the PP in this study, the ustazs reported that the santris took trainings in life skills provided by relevant institutions, such as driving, repairing, and farming (Ustaz AB and Ustaz MS, group interview, July 28, 2010). The phenomenon that the PP did not offer vocational subjects formally in the classroom was relevant to Raihani's finding (2002) in his study. Two types of PPs in Raihani's study provided vocational training outside the class, like the PP in this study.

Moreover, going further al-Qabisi also stated that formal education was not supposed to offer vocational subject for this was parents' and community's responsibility (Zakaria, 2003).

In evaluating the contents and subjects taught at the PP, most participants agreed that the contents and the subjects were relevant. According to most of the santris in group interview, the contents of KKs taught at the PP were not too heavy and not too easy, it was enough. However, some santris stated that they needed to improve them. Initially, a santri suggested having Nahwu from class 1 awwaliyah, like in other PPs, but other santris argued that they could not study it yet because the santris of 1 awwaliyah did not know Arab Melayu. Therefore, it was difficult to study Nahwu before knowing Arab Melayu and Sharaf. In short, in the santris' eyes, the arrangement of the subjects was rationale. They said that they did not need any additional subject to the current curriculum. Concerning the KK, they agreed that what they had was enough. They did not add any other KK to their list. In studying those KKs, they reported that they did not have any problem (Santris, group interview, July 28, 2010). Similarly, all ustazs also expressed that they did not need additional subject(s) to their list (written interview).

Similar statement was also stated by the parents. For example, Parent 1 told that his son, Santri 2, moved to study at PPMA because he could not follow the lesson at his previous school. She said, "He did not feel happy, his heart could not accept" (group

interview, August 5, 2010). Santri 2 moved to the PP not because of his brother. According to the mother, her sons viewed that studying at the PP was easier because there was no non-religious subjects. Parent 1 also observed that memorizing was not a problem for her sons. Now, the sons did not have any problem in studying at the PP. They had not complained concerning the contents. Even Santri 2 himself stated that the lesson was not difficult (group interview, August 5, 2010).

Like Santri 2, initially Santri 5 studied at MTsN SP. In the first year, he felt that he could not follow the study there, like Biology, English, and Mathematics. He wanted to move to the PP. He chose to study at the PP because he wanted to be an alim/tuan guru. According to the mother, Santri 5 felt that studying at the PP was easier. He always went to the PP to study except for a reasonable reason, such as being sick. However, Santri 5 found that Nahwu and Sharaf were quite difficult subjects. He wanted to study more those subjects with a tuan guru, but probably he was shy to do so (Parent 4, personal communication, August 5, 2010). Finally, Santri 1 felt that the content was enough (personal communication, July 27, 2010).

Graduate A and Graduate B, two alumni, and DO1 also said the same thing. Graduate A declared that the KKs taught were enough, but usually the santri himself could not master all. If a santri could master all KKs, there would be no problem in studying at the PP. Graduate B also said he had no problem in studying at the PP. According to him, the order of KKs was already right because they were acknowledged (*mu'tabarah*) and

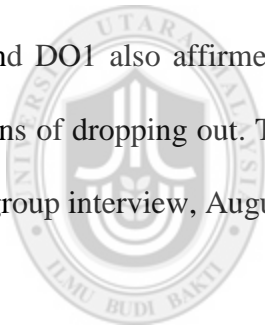
relevant with the santris' age. Even if other KKs added, DO1 was afraid he was not able to master it (group interview, August 4, 2010).

Similarly, Santri 4 had no problem with the arrangement of KKs, even though he heard that the arrangement of KKs at PPD in Martapura was better (group interview, August 5, 2010). Moreover, according to Parent 3, Santri 4 also did not have a difficulty in studying at the PP. Santri 4 also never complained concerning his study at the PP. He also reviewed his study at home. Even he committed to finish his study at the PP (group interview, August 5, 2010). Santri 4 himself said that he could follow the lesson at the PP and did not have a problem in learning KK (group interview, August 5, 2010).

Unlike Santri 4, Santri 5, according to his mother, was lazy to review his lesson at home, unlike his sisters. He argued that the lessons were easy, but the mother did not know the result of his exams (personal communication, August 5, 2010).

However, two of the three dropouts, according to their families, quitted from the PP because of the lesson. DO2's father and mother reported that one of the reasons their son, DO2, quitted from the PP was that he often complained that he had a headache due to the lesson. The other reason was that he wanted to wear *sarung* and clothes that were like what his friends wore, while the parent could not effort that. Even though DO2's father paid five thousand rupiahs only for the tuition fee, even was late compared with the others, this was not the reason for DO2 to quit from the PP, according to the father (group interview, August 5, 2010). However, in another case of dropping out, financial matter was not the reason. In DO4's case, for example, his parent bought a motorcycle

and proper clothes for DO4, but DO4 still did not want to continue his study at the PP. The father told that DO4 quitted from the PP because he could not stand in the lesson at the PP (DO4's father, group interview, August 5, 2010). Meanwhile, Idang, DO3's sister, did not know why her brother quitted from the PP. In DO3's case, it seemed that the lesson was not the reason because when he had studied at the PP, it seemed that he was happy and could follow the lesson. The sister thought that friendship was the reason of quitting (group interview, August 5, 2010). In addition, the content of KK itself was not the problem for the santris because most of the participants stated that learning KK was not the reason of dropping out. Usually the reasons of dropping outs were laziness, working, and friends (Ustazs, August 5, 2010). The alumni (Graduate B and Graduate A) and DO1 also affirmed this view. They viewed that working and friends were the reasons of dropping out. They also reported that no case of dropping out was due to the PP (group interview, August 4, 2010).



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Regarding the subjects that the santris liked and disliked, Santri 2 stated that Khat was difficult if there was a competition (group interview, August 5, 2010). Another santri, Santri 4 said that in general he liked all subjects. For him, Fara'id and Nahwu were the best, because in Fara'id Santri 4 liked counting while in Nahwu he liked *i'rab*. However, Santri 4 viewed that Ushul al-tafsir was difficult because of the content, not the way the ustaz taught (group interview, August 5, 2010). Furthermore, Santri 1 that he had a difficulty in learning Lughat, because he had to memorize the grammar. Another subject that Santri 1 viewed as difficult was Tauhid for the same reason, he had



to memorize. On the other hand, Santri 1 stated that al-Qur'an was the easiest subject because he simply had to recite the Qur'an (personal communication, July 27, 2010).

For the reason that there was no syllabus and lesson plan documenting the contents of each subject, to find out the contents covered by each subjects, the researcher interviewed each ustaz who was in charge of the subject. To take an example, Ustaz HM who taught Tauhid described that he taught using the same KK for class 1 and 2. The different between those two classes were regarding memorization and explanation. For example, in class 1 the santris simply studied *sifat* (attributes of God), *ma'na* (meanings), and *dalil* (arguments), while in class 2 more explanations were added (Ustaz HM, group interview, June 30, 2011).

Another example was Sharaf. Ustaz AG who taught the subject informed that in Class 2 Awwaliyah the santris learnt and memorized *fi'il thulatsi* and *ruba'i mujarrad* while in class 3 and 4 they studied and memorized *fi'il thulatsi* and *ruba'i mazid*. In the level of tsanawiyah, the ustaz and the santris would discuss more detail what they had memorized in awwaliyah (Ustaz AG, group interview, June 30, 2011). However, instead of reading the KK, the ustaz preferred to go directly to the *jadwal* and *qaidah* (rules) taken from his notes made when he studied Sharaf in PPIA, Pemangkih. All of the rules were delivered in class 2 including *mazid* while in the same time examples according to the changes of pronouns (*dhamir*) were taught. Therefore, in Class 3 and 4 the santris learnt the changes of words of *fi'il mazid*. To finish the subject, the subject was delivered three times a week and each consisted of two hours. The ustaz also gave daily

exercises requiring the santri to find out the changes of the word from the beginning to the end, but the word given was usually from the middle of the changes. This way required the santri to understand all forms of changes. In addition, the pace of study was depended on how fast the santri could run (Ustaz AG, personal communication, July 6, 2011). The summary of the contents taught for each subject is in appendix L (table L2).

Furthermore, through reading the KKs themselves, the KKs did not mention explicitly that the KKs were written for the purpose of being the reference in teaching. Even MSU himself (usually called Guru C), the writer of *Hadith al-arba'in fil 'ilm*, did not mention that one of his reason of writing the KK was to be a reference in teaching. He stated that his reasons were to gain help from the Prophet Muhammad (pbuh) or *syafa'at*, to acquire knowledge, and to disseminate knowledge because a number of hadiths recommended the Moslems to disseminate knowledge (personal communication, May 23, 2011).

Discussing *Hadith al-arba'in fil 'ilm* as an example of KK taught at the PP, the writer, Guru C, declared that he did not specify the audience of his KK. The KK could be taught either at the beginning level to motivate the santri to acquire knowledge at a PP, or at the higher level to strengthen the santri's commitment to continue acquiring knowledge after they finished their study at a PP. At PPD where the writer taught the KK, for example, he taught the KK before the santri graduated from the PP for the second purpose mentioned above (personal communication, May, 23, 2011).

Concerning the content of the KK, Guru C asserted that he did not have any criteria to select hadiths he put in his KK. He simply re-wrote 40 hadiths relating to knowledge he had learnt. He mentioned one reference from which he took the hadiths, namely *Taysir al-wushul ila jami' al-usul min hadith al-rasul* written by 'Abd al-Rahman ibn Ali al-Ma'ruf ibn al-Dayba' al-Syaibany (personal communication, May, 23, 2011).

Regarding the duration of time a subject delivered, the duration of a subject taught depended on the thickness, the explanation needed and the difficulty of the KKs. The subjects that needed those were usually presented in the beginning that provided a longer time, while other subjects that did not need much explanation or thinking, like Khat, were presented at the end of the day. However, sometimes it was difficult to provide exactly similar amount of time for two parallel classes for the same subject. Therefore, in some places two classes had different amount of time for the same subject (Ustaz AB, group interview, July 28, 2010). The ustazs at the PP also informed that sometimes a KK could not be finished in the determined time. Usually the ustaz continued teaching the KK in his own house, like what Ustaz Ah did. The santris came to his house to finish studying the KK. Generally, they could finish in time. Even they could finish studying the KKs before the determined time. In this case, they reviewed the KK through re-studying it, like Tajwid. Because of this, the santris in general mastered the KK very well. Whatever the question was posed, they could answer it and show the arguments in the KK. This did not mean that the ustazs adjusted or made changes concerning the duration of the subjects for the following semester. They viewed

that this was normal and rationale. The santris needed to master Tajwid very well through re-studying it several times. Besides, it was difficult to reschedule (Ustaz MY and Ustaz MS, group interview, July 26, 2010). Similarly, in the written interview all ustazs expressed that the duration of time provided for teaching the subjects was enough, even though one of the ustaz gave a note that he hoped to provide more time for aliyah (written interview). Furthermore, Santri 1 declared that the duration was enough for the subjects (personal communication, July 27, 2010), while the santris in the group interview viewed that in general the duration for each subject was relevant to the need of time to teach the subject, except the time for Khat was too long. They suggested shortening the time for Khat (Santris, group interview, July 28, 2010).

### **5.2.3 Methods of Teaching**

Based on the observations and interviews, it was a general phenomenon that the ustazs at the PP employed bandongan method. The common procedure of this method was that the ustaz read the KK while the santris took note (*dhabit*) in their own KK. Discussion between the ustaz and the santris was very rare. For example, the santris interviewed told the procedure of method applied by Ustaz Ah. According to the santris, usually the ustaz asked a santri to read the KK, the part that they would study. Then the ustaz read and explained the KK while the santris took note (*dhabit*) until the lesson ended. There was no question from the ustaz and the santris, no discussion, no conclusion. Quite similar with this method, Ustaz ANK sometimes provided discussion if there was time to do so (Santris, July 28, 2010). What Ustaz Ah and Ustaz ANK practiced as

reported by the santri was relevant to their description in written interview (Ustaz Ah and Ustaz ANK, written interview) and the observations done by the researcher (Ustaz Ah, observation, July 28, 2010; Ustaz ANK, observation, July 28, 2010). This method of teaching seemed to be the common method applied by most of the ustazs as they described in written interview (Ustaz Ah, Ustaz ANK, Ustaz MIB, written interview). Furthermore, this method was also the method used by Guru C, the writer of *Hadith al-'arba'in fil 'ilm* that was taught at the PP, to teach his work to his santri (personal communication, May 23, 2011). Additionally, one of the ustazs informed that the method applied by an ustaz depended on his educational background, meaning that he applied the method how his previous ustaz had taught him (Ustaz Ar, written interview). Ustaz AB usually asked one of the santri to read the KK before he read it (written interview). This method is relevant to what Direktorat Pendidikan Diniyah dan Pondok Pesantren (2009) describes in explaining the method of teaching employed at PP Salafiyah.

However, in some cases there were variations. For example, two alumni (Graduate B and Graduate A) and DO1 told the procedure of teaching the ustazs followed was:

1. The ustaz greeted his santri with *salam* (greeting).
2. The ustaz and the santri recited al-Fatihah.
3. The ustaz and the santri recited *Aqidatul Awwam*.
4. The ustaz read the KK.

5. The ustaz explained the KK while the santris took note (dhabith).
6. If a santri did not understand, he asked the ustaz.

They gave a note that when the kyai (Guru A) taught, usually he explained first, then asked the santris to read by themselves. If there was a question, he could ask the kyai.

7. The class ended by praying. (group interview, August 4, 2010)

Quite different from the procedure above, the santris interviewed told that in Lughat Ustaz MAQ followed this procedure:

1. Ustaz MAQ greeted the santris with salam.
2. The ustaz and the santris recited sya'ir.
3. The ustaz and the santris recited al-Fatihah.
4. The ustaz checked the santris' attendance by calling their names.
5. The ustaz asked whether there was homework. If there was not, he would dictated about 5-10 questions in Bahasa Indonesia concerning previous lesson. The santris translated them into Arabic on their books in about 30 minutes.
6. The books were collected, sometimes in the next day because the time was not enough.
7. The ustaz corrected directly while the santris performed memorization one by one (usually in sharaf). For example, the santris changed a verb in Arabic.
8. The ustaz and the santris prayed. (Santris, group interview, July 28, 2010)

In teaching another subject, namely Nahwu, Ustaz MAQ applied different methods of teaching. In Lughat, he applied memorization (Santris, group interview, July 28, 2010). The methods described by the santris were relevant to what Ustaz MAQ employed in observation as described in appendix N.

Quite similarly, Santri 1 told that Ustaz SZZA followed the procedure:

1. The ustaz greeted with salam.
2. The ustaz and the santris recited the syair, but Santri 1 forgot what the syair was.
3. The ustaz called the santris' names to mark the attendance. If a santri did not come, he would be considered *alpa* (being absent with no report). Even if a santri went out from the class without reporting to the ustaz, he would be considered *alpa*.
4. Sometimes the ustaz wrote on the whiteboard while the santris copied in their own books, sometimes he explained the rules while the santris paid attention. If it was needed, the santris took notes. If there was a santri who did not pay attention, the ustaz would warn him.
5. The ustaz gave an exercise. The ustaz dictated sentences in Latin and the santris copied in their books. The santris were asked to write them in Arabic Malay. The books were collected and corrected by the ustaz. If time was not enough, the santris simply copied the exercise in the class and completed it at home. In the next class the exercise was collected.

6. The ustaz and the santris reviewed the exercise on the whiteboard. The santris were asked to write the correct answer on the whiteboard one by one.
7. The ustaz and the santris recited the syair.
8. The ustaz and the santris prayed.
9. The ustaz and the santris shook hand and greeted.

Some other ustazs employed other methods that were relevant to the characteristics of the contents they taught. For example, Ustaz MS who taught Khat told in written interview that he gave examples of how to write Arabic script on the white board and trained the santris to copy it in their own books. This description was similar to what he practised as described in the observation as in appendix N. In addition, as shown in the data, the process of teaching and learning at this PP commonly was started by reciting al-Fatihah and shalawat. This practice was relevant with a characteristic of what Langgulung (1991) called as bound by Islamic values.

As the director of the PP, Guru A did not give any direction to the ustazs concerning the methods of teaching. The ustazs were free to apply any method, even though Guru A stated that lecturing was a tradition at PP Salafiyah. The method was explaining sentence by sentence and then word by word. At the end, there was a discussion between the santris and the ustaz. It was the standard method applied at the PP. The ustazs did not apply any modern methods in their teaching. So far, Guru A added, there



were no ustazs consulting him concerning the method (personal communication, August 6, 2010).

Furthermore, as described earlier, the PP hoped that its graduates had an ability to teach the people in their societies in religious affairs, especially religious practices. Relating to this point, Guru A stated that instead of aiming to communicate actively in Arabic, they prioritized passive Arabic because the aim was to understand KKs. Consequently, unlike other PPs that used Bahasa Indonesia or foreign languages, the PP used local language, namely Banjarese, in communication in the class. According to Guru A, if the santris used Bahasa Indonesia, it would be difficult for them to teach the Muslims surrounding them who spoke Banjarese language. In other words, the goal was not performance, but the audience could understand maximally through delivering the teaching in their own language (*bilughatil qaum*). Another reason of this was that Guru B suggested using simple language which was understood by the audience (Guru A, personal communication, August 6, 2010). This statement was relevant to what the researcher observed in class observations. For example, Ustaz Ah and Ustaz MAQ explained the KK in Banjarese language (Ustaz Ah, observation, July 28, 2010; Ustaz MAQ, observation, July 25, 2010).

In evaluating method of teaching applied by the ustazs at the PP, Santri 2 said that he liked the way Ustaz MAQ taught in terms of explanation (group interview, August 5, 2010). Another ustaz whose teaching was loved by the students was Ustaz S. He told funny stories that were relevant with the lesson (group interview, July 28, 2010).

Moreover, Santri 4 (according to his mother) and Santri 1 liked the way Ustaz SZZA taught as explained above (group interview, August 5, 2010; personal communication, July 27, 2010). The summary of the methods applied by the ustazs based on the written interview, interviews, and observations is attached in appendix L (table L3).

Among four methods of teaching explained by Aziz and Ma'shum (1998), Chirzin (1988), Dhofier (1982), Mastuhu (1994), Muhammad (1999), Qomar (2005), Raihani (2002) and Ziemek (1986), the PP in this study applied only three methods, namely bandongan, hafalan, and lalaran. In the class, the ustazs generally employed bandongan and hafalan while outside the class the santris employed lalaran. If the lesson required explanation, the ustazs tended to apply bandongan. If the KK should be memorized, the ustaz employed hafalan. For example, Ustaz ZIT and Ustaz AG who taught Sharaf employed memorization (written interview). According to Ustaz H, an ustaz at PPMA and was studying in Yemen, based on his experience of studying in Yemen, memorizing the matan of a KK was a good basic for a santri (personal communication, August 25, 2011).

Moreover, what the santris did outside their class time was individual study in which they do what they wanted such as to review the knowledge at their own pace and place. This method was called lalaran. Meanwhile, halaqah and sorogan were not common in the PP. The reason for this was the fact that most of the santris did not live in the pondok. They did not have an opportunity to discuss issues in a halaqah. They also did not have time to study a specific KK with an ustaz employing sorogan. The santris

living in the pondok did not have any activity after their classes finished, except lalaran. Even they did not make a group discussion to discuss what they learnt or mudzakah because they did not live nearby to each other (Santri 1, personal communication, July 27, 2010; Santri 2, group interview, August 5, 2010). In addition, according to Ustaz H, based on his study in Yemen he viewed that a discussion among the students was a valuable tradition (personal communication, August 25, 2011).

Furthermore, there was an interesting tradition found in this PP, particularly in its beginning years. Graduate B reported that at night between the period of Maghrib and Isya, Guru A as the kyai and his santris (at that time the santris was about 19 only) sat together in a circle. Each santri held his own KK and studied it while the kyai read his own KK. The santris reviewed what they studied on that day and prepared for what they would study the next day. If they had a problem in studying, they could approach and ask the kyai. If this activity finished, the kyai went home and the santris continued their own activities. Graduate B appreciated this activity (group interview, August 4, 2010). According to Guru A, he held this activity to teach the santris to use their time effectively and also to discipline them, instead of them watching television (personal communication, August 6, 2010).

Another interesting activity in this PP was majelis taklim. As displayed in the schedule, this activity was a part of their schedule. It was conducted twice in the mushalla. The first session was on Thursday for aliyah and the second was on Saturday for the rest of the santris. Both were the first and the second times in their daily schedule (from 08:00

to 10:00 am). However, because the time the researcher did needs assessment was the final week of their studies, all santris were required to attend the majelis taklim held on Saturday. In the majelis taklim, an ustaz delivered a speech by reading a KK (observation, July 29, 2010). The description of the majelis taklim is in appendix O.



At the front, some ustazs sat. In the middle in the front line was the speaker.



A number of santris sat outside of the mushalla to listen to the majelis taklim.



These santri took notes (dhabit) at the majelis taklim.



Sitting alone to take note at the majelis taklim.

Regarding facilities as a part of method of teaching, like PPs in Mastuhu's study (1994), the PP used simple facilities in their process of teaching and learning. Those were chalks/board marker, whiteboard/blackboard, eraser, and ruler. In the classrooms commonly there were tables and chairs, even in some classes the santri simply sat on the floor, no chairs. Except in majelis taklim, they used microphone because quite a big number of santri attended.

#### 5.2.4 Assessment and Evaluation

At PPMA, the assessment started from the pre-test done during registration. In the academic year in which this research was carried out, the registration was conducted for 6 days, from July 11, 2009 to July 30, 2009, from 08:00 am-12:00 noon. Each day, there were two ustazs in charge as shown in appendix P. Even though different ustazs were assigned on different days to test prospective santris, they followed the same, not-written guidelines agreed previously. As the result, they tested and marked the test similarly. Basically, the test was to know the santris' ability in reciting al-Qur'an. This test was a base to determine in which level a santri would be, and also which volume of *Iqra* (there were 6 volumes) he would study in his early semester in the PP. If there was a prospective santri who was able to read KK, he would be placed in class 2 awwaliyah for he needed to learn *Iqra* (Ustaz MS, group interview, April 5, 2011; ustazs, group interview, June 30, 2011). According to the santris in Class IB Awwaliyah, even though they had finished reading the Qur'an in elementary school, they studied *Iqra 3* in their first semester in the PP. Then they studied *Iqra* at their own pace. As a result, there was a santri who reached the level of recitation of the Qur'an while the others only studied *Iqra 6* (santris, group interview, March 7, 2011). This was different from what Haedari and Hanif (2004) described. Prospective santris were not required to read KK which would determine the class they would be placed. Instead, they were asked to recite al-Qur'an to determine in which volume of *Iqra* they would study in their beginning year at the PP.

Another test was at the end of each semester (Guru A, personal communication, August 6, 2010; Santri 1, personal communication, July 27, 2010; Santris, group interview, July 28, 2010). Guru A argued that it was enough to evaluate the santris (personal communication, August 6, 2010). For example, in the second semester of the academic year 2010, the examination was for 8 days, from July 31 until August 8, 2010. Generally, two subjects were examined each day, from 08:00 am-10:30 am, one hour per subject (documentation of PPMA). The schedule of the final examination is attached in appendix Q.

In the final examination at the end of the semester, each ustaz composed the questions for their own subject. The questions covered the contents taught in that semester. The ustazs informed the coverage of the examination to the santris before the examination. After the examination, each ustaz marked the answers scripts. Finally, each *wali kelas* (an ustaz who was in charge of a class) collected and recorded the marks of the subjects from the ustazs. The form of the marks is attached in appendix R. Each wali kelas recorded the marks in a report (Ustazs, group interview, July 29, 2010). In addition, generally, the questions posed in the examination were in cognitive domain only as shown in some photos in appendix S. However, Ustaz MAQ told that he set the questions with various degrees of difficultyies (group interview, July 29, 2010).

This information was similar to the ustazs' answers in written interview. Different ustazs employed different ways of assessment, but mostly they employed asking the santris to read and answer the questions concerning the content of what the santris read

(Ustaz Ah and Ustaz S, written interview). Ustaz MS who taught Khat, examined his santri by asking the santri to write and assessing the improvement concerning the rules and the beauty of Arabic script (written interview). Other methods employed were memorizing, writing, and asking the santri to replace words according to the pattern studied (Ustaz ANK, Ustaz ZIT, and Ustaz AG, written interview). The reason of employing those methods was that they were simple and fast to assess the santri's understanding (Ustaz AB, written interview). In addition, some ustazs informed that they gave daily exercises and home work (Ustaz MAQ, written interview).

Graduate B, Graduate A (two alumni), and DO1 (a dropout) also affirmed that there were different methods of assessment applied by the ustazs. Mostly the ustazs assessed the santri orally and individually, like in the subject of Arabic and memorization in Sharaf, while in Nahwu the assessment was in oral as well as in written forms. Graduate A viewed that the most impressive method was oral and individual examination because it was more challenging. DO1 added that another method of assessment was practicing the ability, like in Khat. In addition, Graduate B told that in his time there was an assessment but it seemed that it was only a procedure, because Guru A knew very well his santri due to their daily relationship. Even there was no rapport given to the santri (group interview, August 4, 2010). The descriptions and photos during the final examination are in appendix S.

Moreover, the santri informed that there were ustazs who assessed them daily and informally, for example asking the santri what they had studied in the previous lesson,



and at the end of the lesson he asked what they studied, but there were also ustazs who did not assess them at all (Santri 1, personal communication, July 27, 2010; Santris, group interview, July 28, 2010). Santri 1 added that if the time was not enough to finish the exercise in class, the santris copied the exercise and did it at home. In the next class the exercise was collected (personal communication, July 27, 2010). The santris in group interview stated that between those two styles, the santris preferred the first style. They also liked to have daily assessment because that made them remembering the previous lesson (group interview, July 28, 2010). Additionally, according to Santri 1, the assessment was quite difficult, but relevant with what he studied. Santri 1 also felt that there was no problem with the assessment (personal communication, July 27, 2010). The summary of the assessment applied at the PP is in appendix L (table L4).

This way of assessment was different from what Mastuhu (1994) found out in his study. As the questions in the assessment at the PP in this study were only a few and also it seemed that they were not prepared carefully in terms of the coverage of the contents taught and levels of difficulty, it was hard to say that the assessment on the santris' mastery on KKs were effective. Therefore, it was also tough to conclude that the assessment met what Ibn Sahnun and Ibn Khaldun recommended concerning mastery learning as an aspect in assessment.

The assessment in this study was also different from Raihani's finding (2002). It was true that academic performance was important, but in the PP of this study, akhlaq (morals) was the key in determining whether a santri could or could not be promoted to

the higher class. For example, a santri who was excellent in academic performance but with poor attitude would not be promoted to a higher level because for example he did not follow what an ustaz said or suggested. Akhlaq was a determining aspect in ranking. For instance, two santris having the same academic performance could be in different rankings if they had different attitude. Moreover, a santri could not be promoted to a higher level if his academic scores had three red fives. According to the headmaster, Ustaz AB, there were two kinds of five, red and black in the total scores. The black five was not a problem, but the red one determined the total scores. In addition, a santri who sat in one class for two years was usually promoted automatically to a higher class (Ustaz AB, Ustaz MY, Ustaz MS, group interview, May 30, 2011).

Moreover, concerning the coverage of domains assessed, the assessment at this PP was similar with what was found in Raihani's study (2002). The assessment focused merely on cognitive aspect, was done in written and oral, content oriented because no specific learning objective was determined in advance. In terms of affective, akhlaq was assessed through identifying wrong behaviour. In this case, it was also relevant to relate to Expert 1's comment. Expert 1 viewed that assessment at PP Salafiyah still focused on cognitive domain, while affective and psychomotor were assessed during the process of study at the PP. For instance, when a kyai asked a santri to teach his juniors and the santri could do so, this meant that he passed. This was psychomotor assessment (personal communication August 2, 2010).

Concerning the method of assessment, Expert 1 appreciated the assessment applied by PP Salafiyah. He stated that actually, method of assessment employed by PP Salafiyah was the right one. To assess whether a santri mastered the content of KK was not done by an ustaz. Instead, a kyai asked the santri to teach his juniors. If the juniors did not understand, this meant that the santri/senior had not mastered the KK yet. This was a pure assessment. However, this did not mean that PP Salafiyah did not need assessment from ustazs or kyai. Expert 1 added that at the end of the study, a kyai gave a *syahadah* (certificate) and this was after the pure assessment was done. Therefore, a santri who received the certificate knew that he really mastered the KK. Furthermore, what had been applied at PP Salafiyah, namely that assessment was at the end of a semester or after three months, was an effort to compose the aim. However, this should be done based on ability and quantity of the content. It was not fair to assess a subject that covered a lot of contents through a few questions or short assessment (personal communication August 2, 2010).

Regarding the evaluation, the PP in this study was the same as the PPs in Raihani's study (2002). The kyai and the ustazs held a meeting, usually in Ramadhan, to discuss the problems they had and other issues relating to their PP (Guru A, personal communication, August 6, 2010). Moreover, like the PPs in Raihani's study (2002), curriculum at the PP in this study was firstly designed by the kyai. The design then was brought in the meeting and the ustazs were invited to give suggestions or corrections. Another similarity with the PPs in Raihani's study was that parents and community were not involved in designing the curriculum.

In conclusion, based on the description above, the PP employed School-Based Managed Schools (SBMS) as discussed by Brown (1990), Marsh (1997), Skilbeck (1984). This point of conclusion was similar to what Raihani (2002) found in his study as discussed in chapter two. In this study, Guru A admitted that initially the curriculum was copied from PPD, Martapura, later they made some modifications in a meeting with the ustazs. The reason of this was that they were the actors who knew how the curriculum worked in implementation (personal communication, August 6, 2010). In other words, the decision was made by a collaborative teamwork which was one characteristic of SBMS (Henkin, Cistone, & Dee, 2000), even though the relationship among the constituencies (kyai as the director, vice director, headmaster, and ustazs) was not equal which was another characteristic of SBMS described by Johnson and Scollay (2001) and Malen, Ogawa, and Kranz (1990). In the case of the PP in this study, the first concept was from the kyai who sometimes invited the vice director and the headmaster in discussion. After they had a design, they invited the participation from the ustazs. Another point that the PP did not meet was the shared decision-making between the ustazs and the santris which was one of the aspect of SBCD proposed by Skilbeck (1984). As discussed in chapter two, the absence of involvement from the santris was a phenomenon at a PP, especially at PP Salafiyah (Raihani, 2002).

Additionally, looking at the description above, this PP was classified as Salafiyah because it solely offered Islamic teaching and Arabic language, used KKs as the sources of the study, did not teach non-religious subjects at all, and did not take a curriculum from either MORA and/or MNE (*Petunjuk teknis pondok pesantren: salafiyah sebagai*

*pola wajib belajar pendidikan dasar*, 2003). Another reason to classify this PP as Salafiyah was the fact that the santris did not take official examination from the government. Therefore, they did not receive certificates from the government. What they had was only a certificate from the PP if they finished their study. So far the alumni continued their study to another PP, like PPD, PPIA, or to Hadramaut, Yemen. Up to now, there were no alumni working in a place that required an official certificate from the government. Therefore, the alumni did not need an official certificate. They used the certificate from the PP (Ustaz AB, Ustaz MS, Ustad MAQ, group interview, July 28, 2010).

In conclusion, principally the PP had four components of curriculum, namely educational aims, subject matters/contents, learner experiences/methods of teaching, and assessment and evaluation as proposed by Giles, McCutchen, and Zechiel (1942) and Ornstein and Hunkins (2009) even though they did not call them explicitly in those terms. However, those components were merely in substances, not in written form, and not based on an analysis whether they were relevant and related each other. For instance, assessment was designed without considering whether the assessment could assess the achievement of the educational aim or not. It was relevant to quote Expert 1's statement. He said that curriculum of PP Salafiyah should be based on clear aim, vision and mission. Based on these, other components of curriculum could be designed. The design should also be based on sociological and psychological analysis, because its graduates would come back to their society. Therefore, they could survive in the society (personal communication August 2, 2010). Expert 1's statement concerning the

relationship among components of curriculum design was in the similar view to the one described by Giles, McCutchen, and Zechiel (1942), Ornstein and Hunkins (2004; 2009), and Tyler (1949).

Furthermore, even though the PP did not design its curriculum by relating the four components of curriculum closely, the description in the part of educational aims above showed that the educational process at the PP produced what Hlebowitsh (2005) called as “an educational effect” (p. 5). The alumni, the dropouts, and the santris as reported above admitted that they made educational effect, such as praying and reciting al-Qur’an more frequently. In addition, all ustazs agreed that what they had was enough, even though the headmaster (Ustaz AB) put a note that in the future they needed to improve (written interview).

For this reason, it was a need to document the curriculum as well as to review and to design (in some places if it was relevant) the curriculum. The design was based on the nature of the curriculum applied by the PP itself and considered the problems faced by the stakeholders and the condition of the PP itself. To do so, the following part discusses the problems in terms of curriculum faced by the stakeholders.

### **5.3 Problems Faced by Stakeholders**

This part discusses the problems that were faced by the stakeholders at the PP in implementing curriculum of KK. The problems are discussed as consideration in designing the curriculum. The discussion is divided based on four components of

curriculum design. At the end there is one part discussing the issues that are out of those four components.

### **5.3.1 Educational Purposes**

The participants did not express their problems concerning the educational aims. The one that should be put forward was that the PP did not formulate their educational aims formally. The idea was in the leader's mind. As the result, the ustazs did not write the goals of the subjects they taught, except in the ustazs' mind. Going furthermore, the objectives of each topic of the subjects could not be traced. For this reason, formulating and documenting the educational aims for the PP, the goals for each subject and the objectives of the topics were needed. These aims, goals, and objectives would drive the rest of the process of designing curriculum.

### **5.3.2 Subject Matters/Contents**

There were three issues dealing with the content as discussed below.

#### **5.3.2.1 Lack of Application of What Had Been Learnt**

Expert 2 viewed that the alumni of PP Salafiyah in general mastered the contents of KKs very well, but they could not apply what they knew in practice. Expert 2 stressed this on mastering Arabic language in particular.

Expert 2: We felt in practical side, in Nahwu we took *Nahwul wadhih*.

The researcher: Oh.....

Expert 2: Yes. We were in PPRK<sup>7</sup> studied *Nahwul wadhih* accompanied by other branches of Arabic language, including Insya.

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<sup>7</sup> A pp where Expert 2 studied.

The researcher: *Nahwul wadhih* for ibtidaiyah or tsanawiyah?

Expert 2: Tsanawiyah.

The researcher: Tsanawiyah.

Expert 2: There was *Insya'*, *Muthala'ah*. Therefore, we could apply Arabic language.

The researcher: Inggih.

Expert 2: When we studied *Insya'*, we also discussed Nahwu. (Expert 2, personal communication, August 7, 2010)

This point was relevant to what Depag (2001) criticized concerning teaching Arabic at PP Salafiyah as discussed in chapter two.

To overcome this problem, Expert 2 suggested that the PP could teach the KKs as had been used, but they should add exercises. This meant that the ustazs should prepare exercises, either taken from other books or kitabs, or composed by the ustazs themselves (personal communication, August 7, 2010). However, at the PP of this study, Lughat was a subject focusing on the application of what the santris learnt in Nahwu and Sharaf. Even though there was no KK used in Lughat, Ustaz MAQ who was in charge on the subject was trying to compose a book taken from various sources.

### **5.3.2.2 Contextualization**

Expert 1 viewed that generally the santris were not able to contextualize their knowledge to attend to the problems in their lives. Even though PP taught ushul fiqh, it still focused on text, not on context. It was a difficulty of PP, except there was a change. Haedari and Hanif (2004) also criticized PP in this point. To overcome this problem, Expert 1 suggested that PP should include modern KK, such as *Masa'ilul ahaditsah*. In other words, PP should improve the coverage as well as add modern KKs in its list of



KKs (personal communication, August 2, 2010). Expert 2 also viewed that contextualization should be a part of teaching, for example giving a case to be solved (personal communication, August 7, 2010). Relating to this, Guru A stated that until the level of aliyah, *Bidayatul mujtahid* that discussed various schools of thought had not taught yet because the focus was still on Syafi'i school. In addition, Guru B did not want to teach other *mazhab* because it was not needed in daily life (personal communication, August 6, 2010). This point was also relevant to what Depag (2001) recommended in arranging the KKs as discussed in chapter two. Depag (2001) argued that some parts of the contents of KKs were probably not relevant with the santris' needs and ability. Bruinessen (1995) also stated that some KKs were not originally from Indonesia and mostly the PPs were written before Islam was introduced to Indonesia. For this reason, a contextualization was a need.

Concerning the issue of contextualization in teaching KK, Guru A viewed that, taking Ushul al-fiqih as an example, if a santri truly mastered ushul al-fiqih, he could solve every problem even though KKs did not discuss the problem. Unfortunately, the curriculum of the PP did not reach that level because so far they only offered until aliyah level. Guru A also stated that in the future the PP wanted to improve its graduates until they become the master in religious matters by offering takhashshus diniy (university level) programs. Another reason for not reaching that level was also the fact that the ustazs themselves mostly graduated from the PP in aliyah level. They needed upgrading of knowledge themselves. In other words, contemporary cases in fiqih should

be discussed, but so far, the ustazs needed more knowledge to teach (personal communication, August 6, 2010).

### **5.3.2.3 Lack of Criticism**

Expert 1 stated that basically, the sources of Islam were al-Qur'an and hadith/sunnah. Later, Muslims did not refer to these two sources directly, but to KKs written by ulama. Even further Muslims went far, referring to an ustaz's explanation based on the ustaz's understanding and interpretation on the KKs. This was what happened in PP Salafiyah. Therefore, the santris were not trained in criticism like in learning ushul al-fiqih. Expert 1 recommended that the santris should be trained to understand the KKs by themselves and to relate to the cases in their real life. Of course this process took time, because at PP there was a tradition of *kualat* (a santri would have a problem if he opposed his ustaz/kyai), of that knowledge a santri learnt would not be useful (*berkah*). Those traditions had preserved and become beliefs internalized through studying *Ta'lim al-muta'allim*. Expert 1 suggested that stressing to study Ushul al-fiqih was a way to encourage criticism among the santris (personal communication, August 2, 2010). Moreover, changing the way of thinking that being critical in KKs did not mean dishonouring ustazs/kyais as reported by Muhammad (1999), but being critical on the content of the KKs, should be encouraged among the santris.

### **5.3.2.4 Time Schedule**

As described earlier, during Ramadhan PPs in general were on holiday because they finished their study in Sya'ban and started their class again in Syawal. They did not base

their academic year on lunar year, but on Islamic calendar. Regarding this, Expert 2 told that this was like in NIP (his previous school), the academic calendar was based on Islamic calendar. During Ramadhan, the school was closed. The students came back to their homes in order to practice what they had learnt and to guide their societies, such as shalat tarawih and *zakat fithrah*. On one side, this was a good point because this provided an opportunity for the santris to practice what they learnt. On the other side, actually the santris could use Ramadhan to study a KK or several intensively if they still stay in the pondok. Like in Java, the santris could finish to study several KKs during Ramadhan. Expert 2 viewed that recently even though the santris stayed at PP during Ramadhan, there would be imam in the society (personal communication, August 7, 2010).

In the researcher's view, it was a good idea because some santris did not have any other activities during Ramadhan. For example, Parent 2 reported that his sons did not do anything except reciting al-Qur'an at home (group interview, August 5, 2010). Therefore, in the researcher's eyes, the santris, particularly who were in lower level, could use their time in Ramadhan to study KKs intensively during Ramadhan, while the santris who were in higher level (therefore they were knowledgable enough) could come to their community to apply their knowledge and guide their community.

### **5.3.3 Methods of Teaching**

Regarding the methods of teaching, the participants mentioned two issues, namely facilities and duration of lesson. In a group interview, the santris complained about the

air circulation in the classroom. The classed would be hot, particularly when it approached afternoon. They suggested having fans in the classes. This seemed that this issue was not a problem anymore, because when the researcher came to the PP a few months later after previous interview in the needs assessment, she saw that in every class there was a fan. When the researcher asked the ustazs, they told that the santris collected money among themselves and the PP added some money to buy the fans (group interview, April 5, 2011).

Furthermore, some ustazs complained that the facilities were the problems for them. For example, Ustaz MS also complained that in teaching Khat, he needed a blackboard and proper chalks. So far, the class where he taught Khat had a whiteboard. This was difficult for him to write Arabic script. If he used chalk, it would be easier to shape and show to the santris how to sharpen their pencils and to rotate the pencil (written interview).

Another issue relating to this point was that methods of teaching applied were time consuming. Expert 1 viewed that the system of grading applied was based on KK and it was not efficient in terms of time (personal communication, August 2, 2010). Santri 1 also criticized the methods of teaching applied at the PP. He viewed that it took a long time to finish the study (personal communication, July 27, 2010). Even Ustaz ANK admitted that the method he employed was time consuming. He wrote, "Too slow and not efficient because

giving syakal and translating into Bahasa Indonesia took a long time” (Ustaz ANK, written interview).

In written interview the ustazs commented that they had problems relating to methods of teaching. Those problems were lack of “tools” (*ilmu alat*) in terms of meanings and language (*lughat*) among the santris (Ustaz Ah, written interview), lack of knowledge in applying to achieve the educational aims (Ustaz MIB, written interview), cheating (Ustaz MAQ, written interview), and the variety of the santris’ ability in study (Ustaz MAQ, Ustaz ZIT, and Ustaz AB, written interview). To deal with those problems, the ustazs suggested arranging the chairs not to close each other so the santris could not cheat (Ustaz MAQ, written interview), while Ustaz Ah suggested improving the santris’ ability in Arabic (written interview). Moreover, Ustaz ANK suggested improving the ustazs’ quality through training, so the ustazs knew how to teach more efficiently (written interview). Similarly, Ustaz MIB suggested improving the ustazs’ competence through improving their knowledge and reading classical scholars/ulama’ books. If the ustazs knew much, they could teach confidently (written interview), while Ustaz AB suggested to improve the ustazs’ quality and to encourage the santris to study a lot (written interview). Relating to the suggestion posed by Ustaz ANK, Ustaz MIB, and Ustaz AB, Ustaz MY who was the vice director also admitted that they had not had a supervision from any institution (Ustaz MY, group interview, May 20, 2011). In addition, Ustaz ZIT suggested giving motivation, encouragement, exercises, and reward for the santris (written interview).

#### 5.3.4 Assessment and Evaluation

Similar to the problems of educational aims, the ustazs did not state any problem dealing with assessment and evaluation. The ustaz did not identify any problem pertaining to the issue of assessment and evaluation. This may be due to not taking assessment and evaluation seriously as a part of teaching and learning. Because of that, they also did not suggest any intervention for santris who followed the lesson. However, as reported earlier, Expert 1 criticized that the assessment employed at PP emphasized on cognitive domain. This was also what the researcher observed in the examination observation done at the PP as described in appendix T. Expert 1 suggested that it should be based on the quantity of the content. In other words, the assessment should be comprehensive, assessing the whole coverage of the contents taught. Expert 2 also criticized the assessment at PP in terms of that it lacked of application of what the santris had learnt. The santris learnt a principle of Arabic grammar for example, without being accompanied by exercises to apply the santris's comprehension. This is in accordance with Raihani's findings (2002). He concluded that the assessment at two PPs in his study was content oriented and based on no specific learning objectives. In addition, Fowell, Maudlsey, Maguire, Leinster, and Bligh (2000) asserted that implementing a new design of curriculum without changing the assessment would not produce results. For these reasons, designing the assessment at the PP should put these issues into consideration.

To conclude, the discussion in this chapter (the setting, the nature, and the problems) would be a consideration in designing the curriculum of KK at the PP in this study that is discussed in the next chapter.



## **CHAPTER SIX**

### **DESIGN OF CURRICULUM OF KITAB KUNING AT PONDOK PESANTREN SALAFIYAH**

This part is intended to answer the last research question, namely what is the curriculum design most suitable for the KK at the PP Salafiyah in South Kalimantan? In terms of the procedure of the study, this discussion was a description of the second step of this study, namely designing the curriculum of KK. As the result and the main goal of this study, the design should put the problems, and suggestions into consideration. The design was also based on the nature of curriculum applied at the PP. Therefore, the design was hopefully achievable and applicable at the PP. Furthermore, the discussion begins with the form of curriculum wanted by the stakeholders. Later four components of curriculum follow as the sub-chapters.

#### **6.1 Form of Curriculum**

To begin with, Expert 1 evaluated that a weakness of curriculum design at a PP Salafiyah which applied classical system was that they did not describe their curriculum in detail, such as the content and the time allocation. To deal with this, a PP should design its curriculum in detail, covering the components of curriculum, such as educational aims, allocation of time, method of teaching and assessment as well as evaluation. This was relevant to KTSP (Kurikulum Tingkat Satuan Pendidikan) which was applied in education in Indonesia. An educational institution should have vision, mission and the profile of its



graduates. Then the ustazs planned their lessons based on KTSP. In other words, an ustaz should refer his lesson to KTSP (personal communication, August 2, 2010). This kind of form was also what the ustazs at the PP wanted. The ustazs said that they wanted the detail curriculum while the curriculum designed still referred to the KKs they taught and the tradition they had, such as methods of teaching and assessment and evaluation applied (Ustaz AB and Ustaz MS, group interview, July 28, 2010). Ustaz AB added that the design should maintain what they had been applied in terms of standard. (Ustaz AB, July 28, 2010). The design would be discussed with the ustazs to have their comments and suggestions (group interview, July 28, 2010). However, as stated in chapter three, the curriculum designed still opened its door for the ustazs' creativity in terms of the design was just a guideline, as suggested by Eisner (2002), Hlebowitsh (2005), and McNeil (2006).

Regarding the level of curriculum, the design covered two levels as depicted by Hlebowitsh (2005). Those two levels were macrocurriculum covering the whole institution and microcurriculum dealing with the curriculum for each subject, or Goodlad (1960; 1966; 1973) and McNeil (2006) called them as *institutional* and *instructional*. Moreover, due to time constraint as stated in chapter four, the design in microcurriculum stressed on in-class experiences while the outside classroom ones would be put in consideration in designing the first one. For the same reason, microcurriculum was only at awwaliyah level.

Moreover, concerning the five levels of curriculum posed by Goodlad and his associates (1984, quoted by McNeil, 2006) the curriculum designed to a large extent was a formal one that was in the second level. This curriculum was a collection of ideal curricula, a modification of the ideal, or other curriculum policies, guides, syllabi, texts sanctioned by the board as the legal authority for deciding the content and objectives. According to Doll (1995) and Simkins (1983), this level was one of the two levels that were possibly to be designed. Meanwhile, the design also involved the ustazs at the PP during its process of design. Therefore, this design also touched the third level that was perceived curriculum.

In order to employ a better design, Oliva (2009) and Watson (1971) suggested applying the model that a school was familiar with, not taking a completely a new design to replace the current design. Meanwhile, as found by Raihani (2002) in his study, PP Salafiyah in particular employed subject design. For this reason, the design employed here was subject-centered, even though the model was not employed exclusively, meaning that other designs contributed as stated by Ornstein and Hunkins (2009). Subject-centered design was also relevant to be employed because among the characteristics of this model, prerequisites and deductive learning were applied in PP Salafiyah. As explained above, certain subjects, for instances Sharaf, Arabic Malay, Khat, Nahwu, and Lughat, were presented in early years (in awwaliah) because those subjects were considered tools or prerequisites to study further subjects, such as Tafsir,

Ushul al-tafsir, and Ushul al-fiqih. Moreover, as also explained in chapter one and two, Mastuhu (1994) stated that at PPs in his study, process of teaching and learning was coloured by deductive approach. The santris learnt from a statement or conclusion then went to details or examples of the statement/conclusion.

Furthermore, concerning the criticism to this model as explained by Doll (1995), the design of this study was trying as much as possible to include combined subjects as suggested by Expert 2. As explained in chapter five, at the PP of this study, Lughat was intended to apply what the santris learnt in Nahwu and Sharaf. In other words, principally the combined subjects had been applied by the PP. In addition, the design of this study was also aware of what Taba (1962) called as additive curriculum to be amorphous and disorganized. To avoid this, sharpening reassessment throughout curriculum (Taba, 1962) was in the plan. For example, assessing the design would be required from the stakeholders who were also the participants of this study. Therefore, the design would be presented to experts, kyai, and ustazs in particular.

In specific, subject-centered design has several examples (Ornstein & Hunkins, 2009). The design of this study relied more on subject design while other designs contributed their relevant advantages. Another reason of choosing this design was that subject design was the most appropriate because, according to Sabda (2000), PP Salafiyah in South Kalimantan employed this design. Finally, Ornstein and Hunkins (2009) also affirmed that at secondary level, in which PPs in Indonesia commonly offered their

education, including the PP of this study, emphasized more on subject-centred design as textbooks were available in this design and colleges and universities organized their curriculum along with this design. Besides, there were other advantages of this design as revealed by scholars (Ornstein & Hunkins, 2004, 2009; Ornstein & Levine, 2000) and elaborated in detail in chapter three.

Moreover, in terms of the models in designing curriculum, Ornstein and Hunkins (2009) classified the models into two approaches depending on what aspect was emphasized. As stated in chapter three, the model taken was in technical/scientific approach because the PP applied subject model. Among models in this approach, this study employed Tyler's rationale (1949) and Taba's grassroots model (1962) as elaborated in chapter three, with some modification as explained later.

Regarding the years of levels designed, this design maintains the number of years for each level offered by this PP. This means that awwaliah level is four years, tsanawiyah one and aliyah one are for three years respectively.

## **6.2 Educational Purposes**

The design of curriculum in this study was to employ Tyler's rationale model and Taba's grassroots model that follows a series of linear steps starting from determining educational aims and ending by designing the assessment. The researcher found out that in the PP taken as the sample of this study, they did not have a written educational aim

(at institutional level, goals for each subject, and objectives for each topic delivered), methods of teaching, and assessment. What they had was only the contents written in KKs. For this reason, this study designed it by accommodating various ideas proposed by the participants. The educational aims then had been discussed by the participants, especially the experts, the vice director, the headmaster, and the ustazs, for several times until they came to a final draft of educational aims. Regarding educational goals of each subject and objectives of each topic, the researcher interviewed each ustaz who was in charge of each subject to find out the goal and objectives. The next step was that the contents of KKs were identified through looking at their accordance with the goals and objectives. Similarly, the methods of teaching and the assessment that had been practiced by the ustazs were discussed. Therefore, this study wrote down them into the forms of written curriculum. The researcher wrote down those components of curriculum in forms of syllabi, and then discussed them with the experts and the ustazs until the prototype curriculum was designed.

As discussed earlier, Expert 1 evaluated that usually after a santri finished his study at a PP, he went home and built a PP like his previous PP without understanding the philosophy of his previous PP in terms of educational aims, selection of references, and methods of teaching. Therefore, he started his new PP with unclear vision and mission. As a result, the focus of the curriculum was not clear. To deal with this problem, a PP should design their vision, mission, aims, and other components of curriculum in detail (personal communication, August 2, 2010). This was also what the ustazs at the PP in

this study wanted. As discussed in chapter five, Guru A and the other founders of the PP discussed what type of PP they wanted to found and also consulted Guru B. Therefore, the founders had chosen PP Salafiyah as the type of the PP and they understood the philosophy of the PP.

Regarding the educational aims, the ustazs viewed that the aim was still too general, not specific. They were simply stated as ilmu, amal, and akhlak (Ustaz AB, group interview, July 28, 2010) that was interpreted as tauhid, fiqh, and akhlaq. Furthermore, Ustaz MY who was the vice director of the PP stated that he and the director were designing the vision and the mission of the PP. The vision and the mission would be discussed with the ustazs. Based on the vision and mission, the subjects would be designed, including the objectives and the contents of each subject. The researcher asked the possibility to include methods of teaching and assessment and evaluation in the design. Ustaz MY agreed to do so (personal communication, April 11, 2010). However, until the study finished, they only composed the vision and the mission of the PP while the educational aims at the institutional level had not been designed. Consequently, the vice director, the headmaster, the ustazs, and the researcher altogether discussed to design the educational aims for the PP (institutional level), for each level of study (awwaliah, tsanawiyah, and aliyah), for each class at awwaliah, and for each subjects at awwaliah. Moreover, the design of curriculum of KKS tried to include as many as possible all levels of cognitive domain proposed by Bloom (ed.) (1956), of affective domain proposed by Krathwohl,

Bloom, and Masia (1964), and psychomotor domain proposed by Harrow (1972) if they were relevant.

Looking at the answers concerning educational aims given by the participants as reported in chapter five, the participants expected a wide range of educational aims from the PP. To meet all of those expectations was hard. For this reason, the PP should formulate its educational aims as best as possible but achievable. Furthermore, it was a need to see the relevance among the aims proposed by the ustazs and the goals of the the subject(s) they taught, and the objectives of the subjects.

Furthermore, as described earlier, Expert 2 viewed that the educational aims of PP Salafiyah was to produce ulama in its simple meaning, namely being an imam, able to explaining religious matters, and guiding his society in amaliyah (religious practices). According to Expert 2, in the past the aim was enough. For the recent time, it should be improved. The improvement could be increasing the level of study into university (personal communication, August 7, 2010). Principally this idea was relevant to Guru A's one as mentioned earlier. Guru A wanted to improve the PP into the level of takhashshush diniy in the future (personal communication, August 6, 2010). However, regarding the fact that the PP in this study offered up to aliyah, the level of curriculum designed in terms of the educational aims in this study ranged from awwaliyah to aliyah. Another point suggested by Expert 2 was that in the time being, to read was enough as

the educational aim, but for the future, writing and speaking (productive skills) should be added (personal communication, August 7, 2010).

Even though the ustazs gave various answers concerning the educational aims, almost all of them agreed that their educational aims were enough. Only one of them put a note that they needed to improve due to lack of motivation, lack of facilities, and lack of professionalism among the ustazs. To overcome the problems he suggested accommodating all santris in pondoks because that way provided more time for the santris to study and practice what they learnt (Ustaz ANK, written interview).

After considering various ideas concerning educational aims of the PP, it was concluded that the educational aims at the institutional level were that the santris:

- have strong beliefs, master fardhu 'ain and fardhu kifayah based on KKs that are mu'tabarah (*tafaqquh fi al-din*), behave in al-akhlaq al-karimah (good behaviour) in ahlussunnah wal jama'ah school of thought
- are able to guide the community in Islamic practices.

From here, the educational aims at three different levels (awwaliyah, tsanawiyah, and aliyah) were composed. Those educational aims from the institutional one into the levels' ones were shown in the following figure:



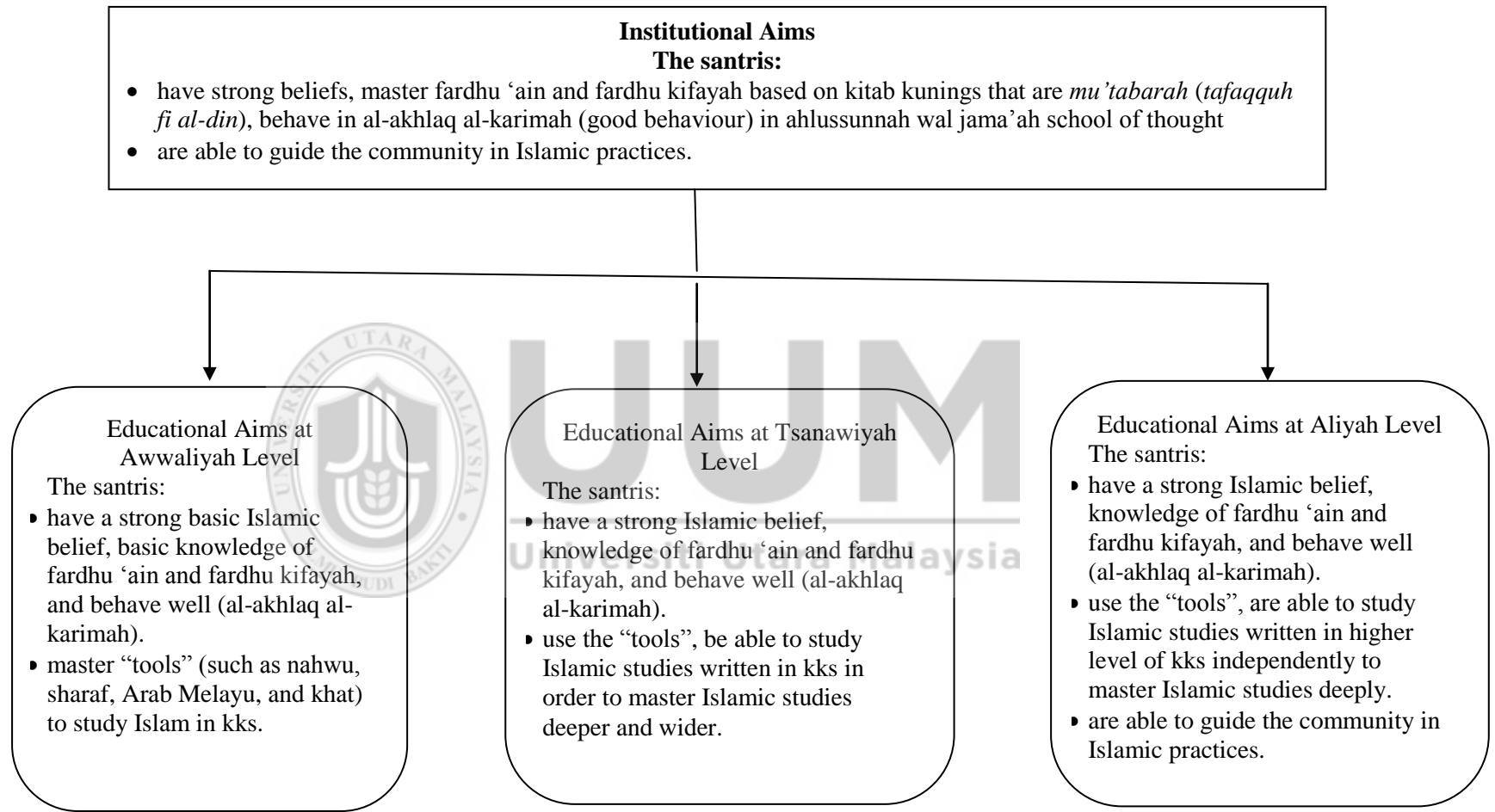


Figure 6.1 Hierarchical educational aims at institutional level and at three levels (awwaliyah, tsanawiyah, and aliyah)

Looking at the educational aims at institutional level, the aims covered the three domains of taxonomy. The first point of the first aim stated that the santris had a strong belief. This is related to affective domain. In Islamic point of view, belief was a foundation that should be built. The next point was that the santris should master fardhu 'ain and fardhu kifayah based on KKs that were mu'tabarah. This aim related to cognitive domain. This point was relevant to the educational aims determined by MORA, namely to produce ulama who were knowledgeable in Islamic studies (*tafaqquh fi al-din*) (Direktorat Pendidikan Diniyah dan Pondok Pesantren, 2009). As described by Ustaz MY, fardhu 'ain covered tauhid, fiqh, and akhlak/tasawwuf while fardhu kifayah covered fara'id and life skills. Additionally, fardhu 'ain was the priority to be studied while fardhu kifayah was recommended, as Guru A explained (personal communication, August 6, 2010). Finally, the last points of the first aim and the second aim that were behave in al-akhlaq al-karimah (good behaviour), and were able to guide the community in Islamic practices related to psychomotor domain. The first aim could be concluded in three terms used by the kyai, the ustazs, and the santris as *iman*, *ilmu*, and *akhlaq*. In addition, ahlussunnah wal jama'ah was the school of thought taught and practiced at the PP.

This educational aims were extended into three educational aims at three levels of study, namely awwaliyah, tsanawiyah, and aliyah. At the awwaliyah level, the santris were taught to have basic knowledge of Islamic studies, such as tauhid, akhlaq, and fiqh as the three focuses of the PP. These three subjects were delivered at basic level of KKs.

Furthermore, as the starting point, this level also emphasized ibadah, particularly wudhu and shalat. Regarding recitation of the Qur'an, the santris were projected to be able to read the Qur'an correctly. The santri were also taught "tools" to study Islam in KKs, for example Nahwu, Sharaf, Khat, and Arab Melayu. In other words, the educational aims at this level were providing a foundation to achieve the educational aims of the institutional level.

At the tsanawiyah level, the santris continued to study fardhu 'ain and fardhu kifayah (iman, ilmu, and akhlaq in tauhid, fiqh, and akhlaq) in further level. In the same time, they still learnt the "tools" while start to apply the tools in reading and understanding the KKs. Moreover, as the final level of study, the santris at aliyah level were projected to achieve the institutional aims. Therefore, the educational of this level were that the santris had a strong Islamic belief, knowledge of fardhu 'ain and fardhu kifayah, and behave well (al-akhlaq al-karimah); using the "tools", the santris were able to study Islamic studies written in higher level of KKs independently to master Islamic studies deeply; and the santris were able to guide the community in Islamic practices.

The next level of educational aims designed was at class level. Because the focus of the study was only awwaliyah level, only this level was described in detail as shown in the following figure:

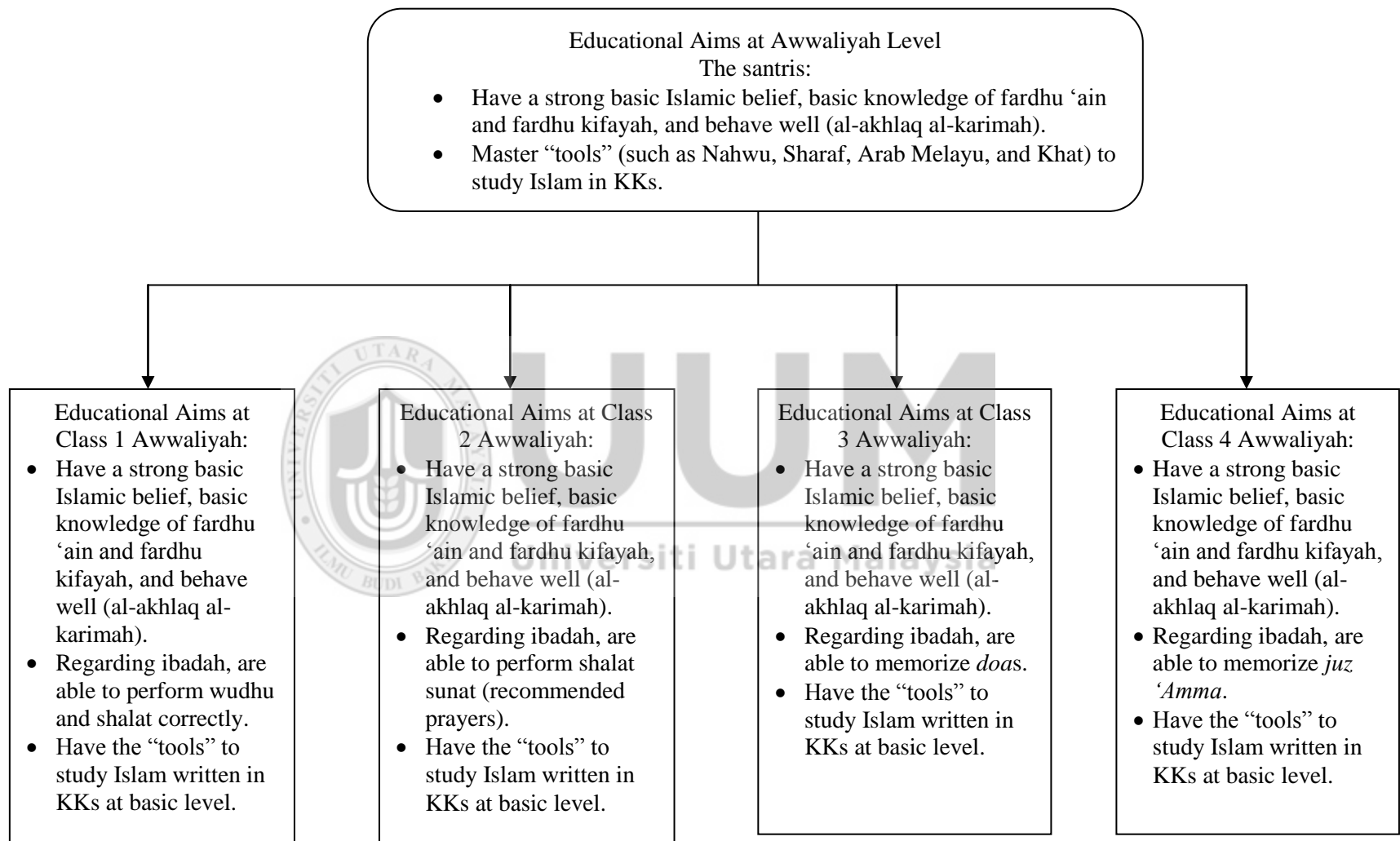
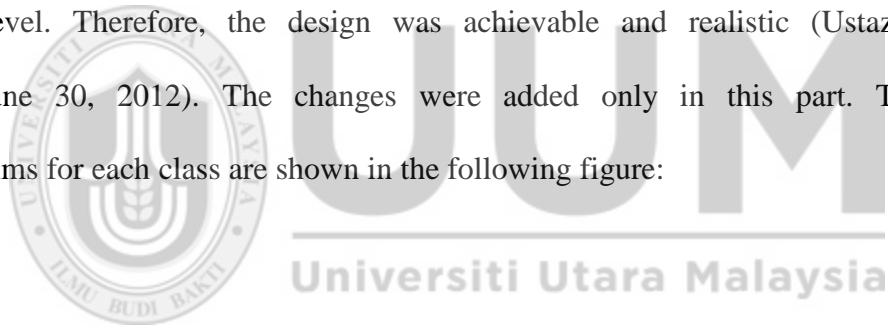


Figure 6.2 Hierarchical educational aims for awwaliyah level and for each class at awwaliyah level

The educational aims designed above discussed with the headmaster and the ustazs at the PP. In the first discussion, the vice director suggested specifying the “tools” for each class at awwaliyah level, while the others agreed on that. For example, in Class 1, the tools were Arab Melayu and Khat, in Class 2 were Arab Melayu, Khat, and Sharaf, while in Class 3 and 4, the santris studied Arab Melayu, Khat, Sharaf, and Nahwu (Ustaz MY, Ustaz ANK, Ustaz AG, Ustaz MS, Ustaz MAQ, group interview, June, 16, 2012). In the second discussion, another correction made by the vice director was to specify the level of the mastery of tools at awwaliyah level, namely at basic level. The reason he gave was that it (basic level) was the level that could be reached at awwaliyah level. Therefore, the design was achievable and realistic (Ustaz MY, group interview, June 30, 2012). The changes were added only in this part. Therefore, the educational aims for each class are shown in the following figure:



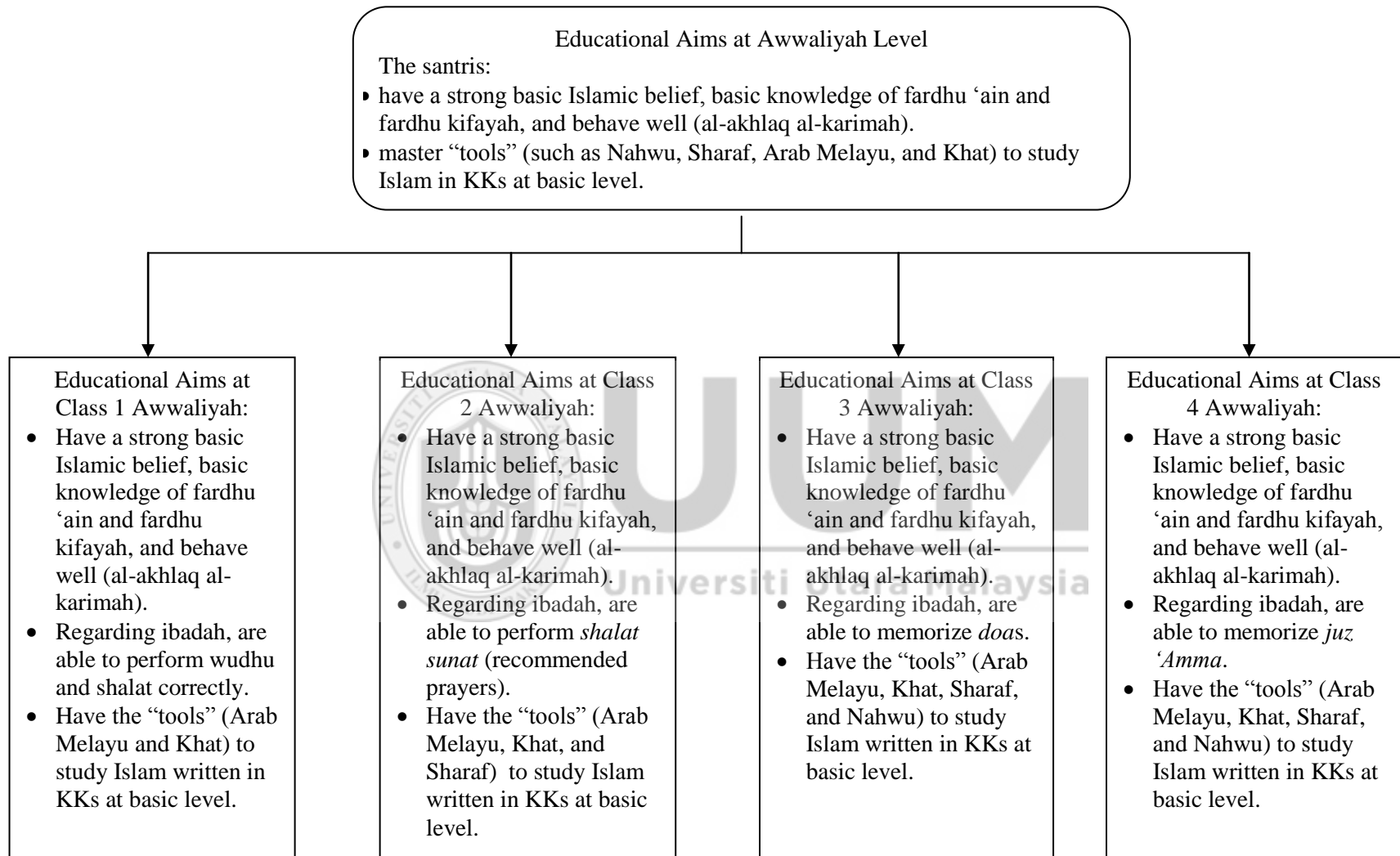


Figure 6.3 Hierarchical educational aims for awwaliyah level and for each class at awwaliyah level after discussion

To achieve those educational aims, a number of subjects were listed to be taught. The distribution of the subjects for each level and class is shown in the following table.

*Table 6.1 Distribution of the Subjects for Each Level*

Subject \ Level	Awwaliyah				Tsanawiyah			Aliyah		
	1	2	3	4	1	2	3	1	2	3
Tauhid	√	√	√	√	√	√	√	√	√	√
Fiqh	√	√	√	√	√	√	√	√	√	√
Akhlaq/Tasawuf	√	√	√	√	√	√	√	√	√	√
Al-Qur'an/ Iqra'	√	√	√	√						
Tajwid		√	√	√						
Ibadah	√	√	√	√				√	√	√
Nahwu			√	√	√	√	√	√	√	√
Sharaf		√	√	√	√	√				
Lughat	√	√	√	√						
Hadith				√	√	√	√	√	√	√
Tarikh				√	√	√	√	√	√	√
Khat	√	√	√	√						
Arab Melayu	√	√	√	√						
Imla'	√	√	√	√						
Mahfuzat	√	√	√	√						
Tafsir					√	√	√	√	√	√
Ushul al-Fiqh					√	√	√			
Ushul al-Hadith					√	√	√			
Ushul al-Tafsir					√	√	√			
Balaghah					√	√	√			
Fara'id					√	√	√			
Al-Qur'an										√
Mantiq								√	√	√
'Arudh								√	√	√
Falak								√	√	√
Tarikh Tasyri'								√	√	√
Muhadharah								√	√	√

*Note:* Summarized from documentation of PPMA, and supported by interviews with Ustaz MAQ and Ustaz AG on June 16, 2012.

As stated in the educational aims at the institutional level, that the santris were able to guide the community in Islamic practices, *Muhadharah* as a subject was listed in aliyah level. This subject generally taught the santris to deliver a religious speech.

The next step was designing the curricular goals for each subject taught at the PP. Based on the educational goals for each subject described in chapter five, the following table presents the educational goals for each subject formulated and discussed by the ustazs and the researcher.

*Table 6.2 Design of Educational Goals*

<b>Subjects</b>	<b>Educational goals</b>	<b>Educational goals designed</b>
Tauhid	To know Allah SWT with the true belief ( <i>ma'rifatul Ilahi bil istiqani</i> ), accompanied by arguments from <i>aqli</i> and <i>naqli</i> , in order to build a <i>takwa</i> personality. (Ustaz HM, written interview)	1. To understand 20 attributes ( <i>sifat</i> ) of Allah with their arguments taken from <i>aqli</i> and <i>naqli</i> . 2. To believe in Allah with arguments taken from <i>aqli</i> and <i>naqli</i> in order to build a <i>taqwa</i> personality.
Fiqh	To understand Islamic jurisprudence that covered <i>thaharah</i> , <i>prayings</i> , <i>fasting</i> , <i>zakat</i> , and pilgrimage (Ustaz S, group interview, June 16, 2012) Ustaz S stated that these educational goals were similar for Class 1, 2, 3, and 4. The different was in the KKs referred (Ustaz S, group interview, June 16, 2012).	To understand Islamic jurisprudence that covered <i>thaharah</i> , <i>prayings</i> , <i>fasting</i> , <i>zakat</i> , and pilgrimage.
Akhlaq/ Tasawuf	To build a personality with <i>al-akhlaq al-karimah</i> (Ustaz Ah, written interview)	To build a personality with <i>al-akhlaq al-karimah</i> .
	The goals for class 1 and 2 were similar with the goals for class 3 and 4. (Ustaz S, February 7, 2013)	



Al-Qur'an/Iqra'	To have an ability in reading and writing in order to study other subjects at higher level. (Ustaz MS, written interview) To read the Qur'an correctly (Ustaz ZIT, written interview)	To be able to read the Qur'an correctly.
Tajwid	To read the Qur'an correctly (Ustaz MS, written interview)	<ol style="list-style-type: none"> <li>1. To understand the rules of reading the Qur'an.</li> <li>2. To perform reading the Qur'an correctly by applying the rules studied.</li> </ol>
Ibadah	To perform Islamic practices correctly (Ustaz MAQ, written interview; Ustaz MAQ, group interview, June 16, 2012) Class 1: To practice what was recited and was done in wudhu and shalat fardhu correctly. (Ustaz MAQ, August 25, 2011)	<ol style="list-style-type: none"> <li>1. To understand the principles/the rules of performing Islamic practices, particularly wudhu and shalat fardhu.</li> <li>2. To perform Islamic practices correctly, particularly wudhu and shalat fardhu.</li> </ol>
Nahwu	To study Islamic studies written in KKs. (Ustaz MAQ, written interview; Ustaz MAQ, group interview, June 16, 2012) To make easier in understanding KKs. (Ustaz MIB, written interview) Class 3: The goal was that the santris could read KKs correctly. Class 4: Reading <i>Ajrumiyah</i> was started in Class 3. In Class 4 the santris were required to memorize it. (Ustaz MAQ, August 25, 2011) In interview, Ustaz MAQ explained that what the santris' understanding in Nahwu was applied in Lughat. Moreover, he also explained that in Class 3 the santris studied <i>Ajrumiyah</i> using <i>syahid</i> while in Class 4 they read <i>Mukhtashar Jiddan</i> using <i>i'rab</i> (Ustaz MAQ, group interview, June 16, 2012)	To understand the rules of Arabic grammar.

Sharaf	To understand the rules of the Arabic words (sharaf). (Ustaz ZIT, written interview)	To understand the rules of Arabic morphology.
Lughat	To study Islamic studies written in KKs (Ustaz MAQ, written interview; Ustaz MAQ, group interview, June 16, 2012) Class 2, 3, and 4: To understand KKs by applying what they studied in Sharaf and Nahwu. (Ustaz MAQ, August 25, 2011)	To study Islamic studies written in KKs by applying what the santris study in Sharaf and Nahwu.
Hadith	Through reading the hadith, the santris were motivated to study (Ustaz ZIT, group interview, June 16, 2012).	Through reading the hadith discussing the importance of knowledge, the santris were motivated to study
Tarikh	1. To understand the Prophet's family background ( <i>nasab</i> ) and his attitudes. 2. To understand the Prophet's struggle in disseminating Islam. (Ustaz S, group interview, June 16, 2012)	1. To understand the Prophet's family background ( <i>nasab</i> ) and his attitudes. 2. To understand the Prophet's struggle in disseminating Islam.
Khat	To provide an ability in reading and writing Arabic language to make easier for the santris in studying the subjects at higher level. (Ustaz MS, written interview) The ustaz determined different goal depending on the ability of the santris. Which level of Khat he taught was in accordance with how far the santris could follow the lesson. The achievement of the goal could not be pushed. However, for Class 3 in the following year he determined to teach <i>nashkhi</i> , <i>thuluts</i> and <i>riq'i</i> (Ustaz MS, group interview, June 30, 2011).	1. To understand the rules of writing the letters of Hija'iyah as single letter and connected one with another letter (in the beginning of a word, in the middle, and at the end) in Nashkhi and Thuluts styles. 2. To practice writing the letters of Hija'iyah as single letter and connected one with another letter (in the beginning of a word, in the middle, and at the end) in Nashkhi and Thuluts styles.
Arab Melayu	To understand the rules of writing in Arab Melayu (Ustaz AG, group interview, June 16, 2012).	1. To understand the rules of writing in Arab Melayu 2. To be able to read and write words/sentences in Arab Melayu

Imla'	Class 3 and 4: To write Arabic scripts correctly. (Ustaz MAQ, August 25, 2011)	To write Arabic script correctly.
Mahfuzat	To memorize, translate, and explain the mahfuzhat written in hadiths (Ustaz ZIT, group interview, June 16, 2012).	To memorize, translate, and explain the mahfuzhat written in selected hadiths

To conclude with, as the first component of curriculum, the educational aims at institutional level, each level of study (awwaliyah, tsanawiyah, and aliyah), each class at awwaliyah level as the focus of this study, and each subject had been designed.

### 6.3 Subject Matter/Contents

For the fact that the content of the subjects at the PP had been written in the KKs and had been taught for years, the design took those contents at the first step. Later, if there was a need and possibility to add or enrich, the content was put in the syllabi.

Regarding the content, to encourage the critical thinking among the santris, Expert 1 suggested PP Salafiyah to include Ushul al-fiqh (or adding the time for this subject) and KKs that provided the discussion of contemporary cases. In other words, the order of KKs and the variety of KKs should be re-visited. The most important was that PP Salafiyah should teach the santris the ability to answer contemporary problems (personal communication, August 2, 2010). It was a fact that the PP of this study had included Ushul al-fiqh, Ushul al-hadith, and Ushul al-tafsir in its list of subjects taught and also

determined the certain Kks as their references. To response to Expert 1's suggestion, it was important to include contemporary cases in the discussion in class.

Quite similarly with Expert 1, Expert 2 stated that the subjects and the references at PP Salafiyah were principally enough for aliyah level, for instance *Fathul qarib* for Fiqh. If there was a possibility to adding subjects, Qur'anic studies was the first choice, so the santris understood why a verse was interpreted in such a way. Moreover, another subject that should be added was Ilm al-hadith. The last one was life skill. Expert 2 argued that in the past, living with religious knowledge in the hand, for example being a *penghulu*, was enough to survive. However, the world had changed. A santri needed a skill to earn money for his life. Expert 2 also warned that the life skill taught should be relevant to the condition of the place. For example, in the agricultural area the santris should know how to plant using modern tools (personal communication, August 7, 2010). Moreover, Expert 1 also described that most PPs in South Kalimantan provided their santris life skills in informal way, outside the class schedule. Like the case of Expert 1's suggestion, the three subjects suggested by Expert 2 had been already included in the list of subjects taught by the PP. What should be done was including contemporary cases in the discussion of the subjects. In addition, adding a new subject to the recent list of subjects needed a careful consideration because, according to all ustazs, they did not need additional subject(s).

Furthermore, as described in chapter five, the santris at the PP had received a sort of training in life skills. Unfortunately, they did not have a chance to practice them. Dealing with this issue, accommodating the santris in pondoks would provide a chance for the santris to practice those life skills. In other words, life skills would be a part of a program outside the class. According to Ustaz MY and Ustaz MS, the PP already prepared some sewing machines and would be used when the santris lived in the pondok (group interview, June 30, 2012). In short, life skills were in the list of the PP's plan in the future.

Regarding the arrangement of KKs at this PP, it was relevant to relate to Expert 2's statement. He stated that in learning a KK, there were three things needed. The first were nahwu and sharaf as tools. The second was al-Qur'an because it provided the santris to experience how to read Arabic correctly. This was due to that al-Qur'an used the highest level of Arabic language. The last was vocabulary, in particular in translation. This also covered understanding the culture of the language (personal communication, August 7, 2010). This idea was also relevant to the arrangement of subjects at the PP. The PP put Nahwu, Sharaf, Iqra, al-Qur'an, Arab Melayu in the first classes of awwaliyah because the PP viewed that those subjects were required in studying further other subjects, such as Ushul al-hadith, Ushul al-fiqh, and Ushul al-tafsir.

Concerning the idea of including tasawuf and philosophy in the curriculum of PP Salafiyah, Expert 2 viewed that tasawuf should be taught because it guided “batin”, meaning that tasawuf that should be taught was *tasawuf akhlaqi/amali*, not *tasawuf falsafi*. He argued that tasawuf was to guide the attitude, particularly in this modern time, to filter what should be done and should not. Moreover, PP Salafiyah should include philosophy in the sense of logic. He also added that mantiq (logic) and language related to each other. In studying a language, logic was a tool to compose a sentence. Therefore, logic was a guide to think correctly. Finally, Expert 2 suggested that if it was possible, certain subjects could be combined (personal communication, August 7, 2010). Fortunately, the PP in this study had included mantiq as one subject taught at the PP. What should be done was relating the content of this subject into other ones, for example learning Nahwu with Logic (Mantiq) as suggested by Expert 2. In addition, this Expert 2’s suggestion was relevant to integration, a dimension of curriculum design recommended by Ornstein and Hunkins (2009), Taba (1962), and Tyler (1949).

Expert 1 was also in the same line with Expert 2 in viewing tasawuf and philosophy in the curriculum of PP Salafiyah. According to Expert 1, tasawuf was still important, but the one that should encourage Muslims in their life. For example, the concept of *qana’ah* did not mean that a Muslim had to wear untidy clothes (*lusuh*). Moreover, Expert 1 viewed that philosophy and theology could be taught in PP, but they should not be called philosophy and theology. Logic that was taught at PP, for example, was actually a part of philosophy. They should be wrapped in other names. The figures

mentioned in *Tahafut al-falasifah* (a work written by al-Ghazali), such as Aristotle and Ibn Khaldun, should not be mentioned. In short, philosophy could be introduced through inserting the contents/principles in various subjects (personal communication, August 2, 2010). Guru A had the same idea. He viewed that the PP could include philosophy in its curriculum without mentioning the names like Ibn Khaldun and Aristotle. Even he stated that if a santri learnt tasawwuf comprehensively, principally he would master philosophy (personal communication, August 6, 2010).

In doing all those things, the change needed a long time because the first change that should be done was changing kyai's and the ustazs' view. Because changing the ustazs' and the kyai's way of thinking would take a long time, the first thing that could be done was adjusting the references and the content (Expert 1, personal communication, August 2, 2010). Adjusting the references and the content was possible through including additional references and contemporary issues in the discussion. Additionally, to response to this idea, it was also possible to have a mudzakah among the ustazs to discuss various issues. Another possibility was holding a mudzakah among senior santris during their free time. According to Graduate A, an alumnus and during the time of data collection he was an ustaz, this activity had not been conducted at the PP before (group interview, August 4, 2010). Hopefully, this was a starting effort of having a milieu of criticism among the ustazs and the santris. The last two activities could be done outside the class program. Relevant to this, the idea of accommodating the santris in pondoks also provided an opportunity in improving the santris' understanding on the

KKs and their ability in applying their knowledge. For example, in the afternoon or in the night a discussion could be held among the santris to discuss an issue/a case under an ustaz's supervision.

The design should also cover four levels of knowledge proposed by Taba (1962) and two categories by Doll (1995). Taba's levels are specific fact and process that are the lowest, simplest, and most common level, basic ideas and principles, concepts, and thought systems. Meanwhile, Doll's categorization covers two aspects, namely substantive knowledge and syntactic knowledge.

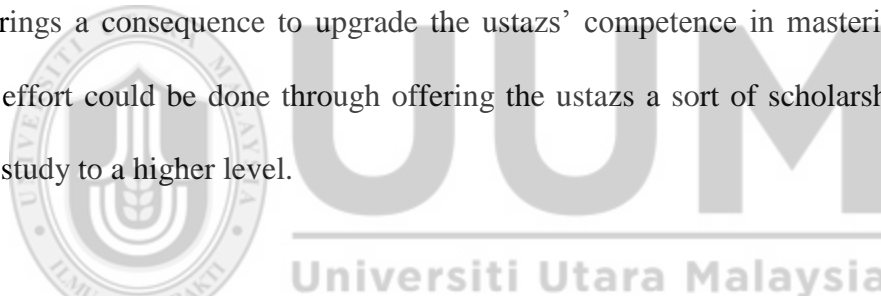
Concerning the balance as a dimension of curriculum design, there is a limitation in doing that. Nurcholish Madjid emphasized checking and balance within subjects in Islamic tradition and the balance between Islamic subjects and non-Islamic ones (Yasmadi, 2002). In particular, keeping the balance between Islamic subjects and non-Islamic ones was not relevant in this study because at the PP Salafiyah all subjects were concerning Islamic ones. Due to the fact that the subjects taught at PP Salafiyah were Islamic ones, it was possible to balance among three angles of knowledge suggested by Sabda, Barni, and Salamah (2004). They called it a holistic curriculum. Those angles were Islamic natural sciences, Islamic social sciences, and religious sciences. Even though the titles of the subjects were not Islamic natural sciences, the relevant contents were possible to be included in, for instance in teaching Tauhid an ustaz could relate the topic discussed with the natural sciences. Another example is including Islamic social



sciences in Fiqih. However, again to do this effort took time for the ustazs' competence in doing this. This fact was also admitted by Ustaz MY (the vice director) and Ustaz MS. They confirmed whether this idea meant, for example, that when explaining the existence of Allah, the ustaz also explained how the world was created in the view of natural sciences, like Guru A did. For Guru A, he did not have a problem because he had studied at madrasah tsanawiyah and studied natural sciences. For other ustazs, they needed to study more because they merely studied Islamic studies at PP Salafiyah (group interview, June 30, 2012). In other words, the first thing to do was improving the ustazs' competence in terms of knowledge and understanding in correlating different subjects in discussing an issue in its subject.

Furthermore, Expert 1 suggested introducing modern KKs to PP (personal communication, August 2, 2010) as teaching materials. Regarding the PP of this study, to do so was quite difficult for all ustazs at the PP stated that they did not need any additional KKs (written interview) as their teaching materials. What could be done was including contemporary cases in relevant subjects. To solve the cases, the ustazs and the santris needed to refer to references that were not in their list. Inevitably, they read and studied unintentionally modern KKs. Another way to introduce additional KKs/references was putting those kinds of references in the library. One or two santris/ustazs would be interested to read them.

To diversify the references, as suggested by Mukti (2002) and Suratno (2002) probably takes a long time, because this PP, according to Guru A, wanted its santris to master Syafi'ite school of thought first. In addition, the curriculum designed in this study was as much as possible considering the criteria in selecting the contents. They are content validity, significance, interest, learnability, and consistency with social reality (Brady, 1995; McGee, 1997, quoted by Raihani, 2002). In addition, it was a part of PP's tradition that an ustaz should study a KK with another ustaz and receive an ijazah from him. If the ustaz had received the ijazah, he had a right to teach the KK to other people. This means that adding other KKs to the list of KKs as teaching materials taught at the PP brings a consequence to upgrade the ustazs' competence in mastering other KKs. This effort could be done through offering the ustazs a sort of scholarship to continue their study to a higher level.



The following table presents the arrangement of the contents for each subject at awwaliyah level. The second column shows the contents taught in the time of the study while in the third column presents the contents formulated by the ustazs and the researcher. The last column is the notes applied for all subjects.

Table 6.3 Design of Contents

Subjects	Content Taught	Contents Designed	Reference(s)	Notes
Tauhid	<p>Ustaz HM described that he taught using the same KK for class 1 and 2. The different between those two classes were regarding memorization and explanation. For example, in class 1 the santris simply studied sifat (attributes of God), ma'na (meanings), and dalil (arguments), while in class 2 more explanations were added (Ustaz HM, group interview, June 30, 2011)</p> <p>In Class 2, the santris re-read the KK, but more explanations were added. For example, in Class 1 the santris mentioned 1 sifat, its argument in the Qur'an, while in Class 2 the explanation "maka patutnya ..." was added. Those contents were memorized.</p>	<p>20 attributes (sifat) of Allah with their arguments taken from aqli and naqli.</p> <p>Class 1: 20 attributes (sifat) of Allah with their arguments taken from aqli and naqli.</p> <p>Class 2: 20 attributes (sifat) of Allah with their arguments taken from aqli and naqli and their explanations.</p>	<p>Class 1: <i>Kitab Sifat Dua Puluh</i> (in Malay)</p> <p>Class 2: <i>Kitab Sifat Dua Puluh</i> (in Malay)</p> <p>Class 3: <i>Hidayah al-Mubtadi'in</i> and <i>Tuhfah al-Ikhwan</i></p> <p>Class 4: <i>Aqidah al-Awwam</i></p>	<ol style="list-style-type: none"> <li>1. Practicing life skills outside the class if the santris lived in the pondoks.</li> <li>2. Including the discussion on contemporary cases, for example in Fiqih, Tafsir, and Hadith.</li> <li>3. Conducting a <i>mudzakah</i> among the ustazs and senior santris.</li> <li>4. Including contemporary cases in relevant</li> </ol>
Fiqh	<p>Islamic jurisprudence covering thaharah, shalat, fasting, zakat, and pilgrimage (Ustaz S, group interview, June 16, 2012).</p>	<p>Islamic jurisprudence covering thaharah, shalat, fasting, zakat, and pilgrimage.</p>	<p>Class 1: <i>Risalah Tangga Palajaran Ibadah</i> (in Malay)</p> <p>Class 2: <i>Mabadi' Ilm al-Fiqh</i> (Volume 1-3)</p> <p>Class 3: <i>Al-Mabadi' al-Fiqhiyah</i></p>	<ol style="list-style-type: none"> <li>4. Including contemporary cases in relevant</li> </ol>

			Class 4: <i>Matn al-Gayah wa al-Taqrib</i>	
Akhlaq/ Tasawuf	The principles of <i>al-akhlaq al-karimah</i> .	The principles of <i>al-akhlaq al-karimah</i> .	Class 1: <i>Risalah Palajaran Akhlaq</i> Class 2: <i>Kitab al-Akhlaq li al-Banin</i> Vol. 1 Class 3: <i>Kitab al-Akhlaq li al-Banin</i> Vol. 2 Class 4: <i>Kitab al-Akhlaq li al-Banin</i> Vol. 3	subjects. To solve the cases, the ustazs and the santris needed to refer to references that were not in their list. Inevitably, they read and studied unintentionally modern KKs.
Al-Qur'an/ Iqra'	If a santri could read the Qur'an well in registration test, he would be placed in class 2 and read the Qur'an. If a santri could not read the Qur'an well in registration, he would be placed in class 1. In the first days of the semester, the santris were asked to read <i>Iqra</i> , and the ustaz would see he could read until which volume of <i>Iqra</i> . (Ustaz MS, August 25, 2011)	Which volume of <i>Iqra</i> or the Qur'an a santri read depended on how well he read in the registration test and how fast he improve his reading during the semester. For this reason, a syllabus and a lesson plan was not needed.	<i>Iqra</i> volume 1-6 <i>Al-Qur'an</i>	5. Another way to introduce additional KKs/references was putting those kinds of references in the library. One or two santris/ustazs would be
Tajwid	Class 2: The way the ustaz taught was started by giving the <i>jadwal</i> (a sort of table summarizing the content), then reading the KK. The next was practicing. If there was a santri	The rules/principles of reading the Qur'an.	Class 2: <i>Ilm al-Tajwid</i> Class 3: <i>Tarjamah Hidayah al-Shibyan</i> Class 4: <i>Mursyid al-Wildan</i>	

	<p>who did not understand, the ustaz explained again, and the santris practiced again.</p> <p>Class 3: The introduction was read. The <i>syair</i> was recited and memorized. The explanation that was only needed was taught. The explanation in more detail was given in <i>mad</i>, and <i>alif lam syamsiyah</i> and <i>qamariyah</i>. (Ustaz MS, August 25, 2011)</p>		<p>interested to read them.</p> <p>6. it was possible to balance among three angles of knowledge suggested by Sabda, Barni, and Salamah (2004). They called it a holistic curriculum. Those angles were Islamic natural sciences, Islamic social sciences, and religious sciences. Even though the titles of the subjects were not</p>
Ibadah	<p>Class 1: The contents were wudhu and shalat fardhu, what was read in these two ibadahs were practiced by each santri. (Ustaz MAQ, August 25, 2011)</p> <p>Class 2: <i>shalat sunat</i> Class 3: doas. Class 4: <i>Juz 'Amma</i>.</p>	<p>Class 1: <i>wudhu</i> and shalat fardhu Class 2: <i>shalat sunat</i> Class 3: doas Class 4: <i>Juz 'Amma</i>.</p>	
Nahwu	<p>Class 3: The jadwal was given in the beginning. Therefore, when the santris read a KK, they related what they were reading to the jadwal. Class 4: Reading <i>Ajrummyah</i> was started in Class 3. In Class 4 the santris were required to memorize it. (Ustaz</p>	<p>Class 3: Reading <i>Ajrummyah</i>. The jadwal was presented in the beginning, the KK was read while referred to the jadwal. The santris studied with <i>syahid</i>. Class 4: Reading <i>Mukhtashar Jiddan</i></p>	<p>Class 3: <i>Syarah Matn al-Ajrummyah</i> Class 4: <i>Mukhtashar Jiddan</i></p>

	<p>MAQ, August 25, 2011)  Ustaz MAQ added that in class 3 the santris studied with <i>syahid</i>, while in class 4 the santris also studied i'rab. (Ustaz MAQ, group interview, June 30, 2012)</p>	<p>while also referring to <i>Ajrummyah</i> by memorizing it.  The santris also studied i'rab.</p>	<p>Islamic natural sciences, the relevant contents were possible to be included in, for instance, Tauhid.</p>	
Sharaf	<p>Ustaz AG informed that in class 2 Awwaliyah the santris learnt and memorized <i>fi'il thulatsi</i> and <i>ruba'i mujarrad</i> while in class 3 and 4 they studied and memorized <i>fi'il thulatsi</i> and <i>ruba'i mazid</i>. In the level of tsanawiyah, the ustaz and the santris would discuss more detail what they had memorized in awwaliyah (Ustaz AG, group interview, June 30, 2011).  All of the rules were delivered in class 2 including <i>mazid</i> while in the same time examples according to the changes of pronouns (<i>dhamir</i>) were taught. Therefore, in class 3 and 4 the santris learnt the changes of words of <i>fi'il mazid</i>. To finish the subject, the subject was delivered three times a week and each consisted of two hours. The ustaz also gave daily exercises requiring the santris to find out the changes of the words from the beginning to the end, but the word</p>	<p>Class 2: <i>fi'il thulatsi</i> and <i>ruba'i mujarrad</i>  Class 3: <i>fi'il thulatsi</i> and <i>ruba'i mazid</i>.  Class 4: <i>fi'il thulatsi</i> and <i>ruba'i mazid</i>.  In awwaliyah the santris simply memorized the changes of the words and the <i>wazan</i>. In Class 2 awwaliyah the santris studied <i>wazan</i> from أنا until نحن in the beginning, then from the right to the left.</p>	<p>Class 2-4: <i>Tashrifan</i>  Notes taken by the ustaz when he studied at PPMA.</p>	<p>7. What could be done was including contemporary cases in relevant subjects. To solve the cases, the ustazs and the santris needed to refer to references that were not in their list. Inevitably, they read and studied</p>

	<p>given was usually from the middle of the changes. This way required the santris to understand all forms of changes. In addition, the pace of study was depended on how fast the santris could run (Ustaz AG, group interview, July 6, 2011).</p> <p>Ustaz AG added that in tsanawiyah the santris learnt the rules of changing Arabic words, while in awwaliyah they simply memorized the changes of the words and the <i>wazan</i>. In Class 2 awwaliyah the santris studied <i>wazan</i> from <b>أنا</b> until <b>نحن</b> in the beginning, then from the right to the left (Ustaz AG, group interview, June 16, 2012)</p>	<p>unintentionally modern KKs. Another way to introduce additional KKs/references was putting those kinds of references in the library. One or two santris/ustazs would be interested to read them.</p>	
Lughat	The application of what the santris learnt in Sharaf and Nahwu.	The application of what the santris learnt in Sharaf and Nahwu.	The ustaz was trying to compose a reference that was taken from various sources.
Hadith	<p>The KK was taught from the beginning until the end, including the isnad. (Ustaz ZIT, May 21, 2011)</p> <p>Ustaz ZIT informed that 20 hadiths in the KK were taught in the first semester while the rest (20 hadiths)</p>	<p>First semester: the first twenty hadiths of the KK.</p> <p>Second semester: the second twenty hadiths of the KK.</p>	Class 4: <i>Hadith al-Arba'in fi al-Ilm</i>

	<p>were taught in the second one (Ustaz ZIT, group interview, June 16, 2012).</p>	
Tarikh	<p>a. The Prophet's family background (nasab) and his attitudes.</p> <p>b. The Prophet's struggle in preaching Islam until the immigration to Medina (Ustaz S, group interview, June 30, 2012)</p>	<p>a. The Prophet's family background (nasab) and his attitudes.</p> <p>b. The Prophet's struggle in preaching Islam until the immigration to Medina.</p> <p>Class 4: <i>Khulashah Nur al-Yaqin</i></p>
Khat	<p>In the year the study was done in class 4 the santris studied <i>thuluts</i>. Class 1: the content was writing the letters correctly. Class 2: the thick and the thin part of the letters, the way to rotate the pencil, and the way to join the letters. Class 3: writing a sentence by focusing on the high and the low of the letters. Usually the KK was finished in class 1, but still reviewed in the next years. Usually in class 4 <i>thuluts</i> was taught, and the <i>riq'i</i> could not be taught. (Ustaz MS, August 25, 2011)</p>	<p>Class 1: First semester: Arabic letter as a single letter in <i>Nashkhi</i> style; Second semester: Arabic letters as connected with another in the beginning, in the middle, and at the end in <i>Nashkhi</i> style.</p> <p>Class 2: First semester: Arabic letter as a single letter in <i>Nashkhi</i> style using special pencil; Second semester: Arabic letters as connected with another in the beginning, in the middle, and at the end using special pencil in <i>Nashkhi</i> style.</p> <p>Class 3: First semester: reviewing the content of</p> <p>Class 1: <i>Palajaran Khat 1</i>  Class 2: <i>Palajaran Khat 1</i>  Class 3: <i>Palajaran Khat 1</i>  Class 4: <i>Palajaran Khat 2</i></p>



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		<p>class 2; Second semester: Arabic letters as single and connected with another in the beginning, in the middle, and at the end in <i>Thuluts</i> style in simple form using special pencil.</p> <p>Class 4: First semester: discussion on some examples of <i>Thuluts</i> style in its variation and the rules of them. For example, the word “Allah” had to be put on the top; Second semester: Practicing how to write <i>Thuluts</i> style and also reviewed <i>Naskhi</i> style.</p>
<p>Arab Melayu</p>	<p>Class 1: studying which the letters that could be and could not be connected with another letter.</p> <p>Class 2: the rules of how to use <i>saksi</i>, namely ٱ, ڤ, and ڤ.</p> <p>Class 3: the rules of how to use the words that had prefix and suffix in Bahasa Indonesia.</p> <p>Class 4: practicing what the santris had learnt by reading KKs written in Arab Melayu that applied the rules and that did not apply the rules. (Ustaz AG, group interview, June 16, 2012)</p>	<p>Class 1: studying which the letters that could be and could not be connected with another letter.</p> <p>Class 2: the rules of how to use <i>saksi</i>, namely ٱ, ڤ, and ڤ.</p> <p>Class 3: the rules of how to use the words that had prefix and suffix in Bahasa Indonesia.</p> <p>Class 4: practicing what the santris had learnt by reading KKs written in Arab</p>

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		Melayu that applied the rules and that did not apply the rules.	
Imla'	<p>Class 3 and 4: The contents were writing <i>alif</i>, <i>hamzah washal</i> and <i>qath'i</i>. (Ustaz MAQ, August 25, 2011) Ustaz MAQ specified that in Class 3 the santris studied <i>alif</i> while in Class 4 they studied <i>hamzah washal</i> and <i>qath'i</i>. They used <i>Qawa'id imla'</i> as the reference. The examples were taken from the Qur'an (Ustaz MAQ, group interview, June 16, 2012).</p>	<p>Class 3: the rules of writing <i>alif</i>. Class 4: the rules of <i>hamzah washal</i> and <i>hamzah qath'i</i>.</p>	<p><i>Qawa'id al-Imla</i>. Examples taken from the Qur'an</p>
Mahfuzat	<p>The contents were selected from the KK but there was no specific limitation of how many hadiths taught for each class, if the time finished, the teaching finished (Ustaz ZIG, group interview, June 16, 2012)</p>	<p>The contents were selected from <i>Mukhtar al-Ahadith al-Nabawiyah</i> but there was no specific limitation of how many hadiths taught for each class, if the time finished, the teaching finished.</p>	

#### 6.4 Methods of Teaching

In evaluating the methods applied by the ustazs, the santris said that methods applied by Ustaz ANK and Ustaz Ah made the santris sleepy while methods applied by Ustaz MS (Khat) and Ustaz ZIG (Mahfuzat) did not make the santris sleepy. Additionally, the method the santris liked was one that the ustaz told funny stories but relevant to the content. The santris did not like the way an ustaz who told bad things about other person (*maalahakan*) (Santris, group interview, July 28, 2010).

Moreover, Santri 1 criticized the way an ustaz taught. He suggested that warning the santri who did not pay attention during class was not enough and the ustaz should punish him. Sometimes the ustaz punished the santri, like standing in the front of the class (personal communication, July 27, 2010). Similarly, the santris in group interview suggested the ustazs to warn a santri who did not pay attention in the class (group interview, July 28, 2010).

Another comment concerning the methods of teaching applied at PP Salafiyah was from the experts. Expert 1 viewed that principally, each method of teaching had advantages as well as disadvantages. Traditional methods applied at PP Salafiyah also had advantages. For example, they preserved school of thought held by a PP. On the other side, they were time-consuming and difficult to accept new views because the PP focused on the text (personal communication, August 2, 2010). Moreover, Graduate A, Graduate B, and DO1 did not proposed any suggestion for improvement. Even, DO1 that became an

ustaz at the PP stated that he just followed the way his previous ustazs taught him. On the other hand, Expert 1 viewed that learning language as a tool to read KK was enough, but there should be a change in terms of method of teaching for efficiency. Therefore, a santri did not need years to be able to read KK (personal communication, August 2, 2010). Relevant to this, Expert 2 was also in the same view. Method of teaching could be developed. So far, the ustazs used the methods that had been used by their ustazs. He suggested that santris could be involved more actively by asking them to read the part that would be learnt. *Bahsul masa'il* (discussing cases) should be encouraged, like what PPs in Java employed. The ustazs could start by discussing a case with the santris. Gradually, the santris would be critics who could be continued to *bahsul masa'il* (personal communication, August 8, 2010). Relevant to this, Mukti (2002) suggested kyai to encourage his santris to question and argued with reasons to support. Moreover, Haedari and Hanif (2004) also suggested employing various methods of teaching that are relevant to the contents.

Relevant with the way to improve the santris' knowledge, certain methods that required the santris' involvement more actively could be introduced. Small group discussion in Fiqh and games in Nahwu and Sharaf were two examples of methods of teaching that could be a starting point to do so. Ustaz H, who was an ustaz at the PP and in the time of data collection he was studying in Yemen, stated that a discussion among the students was a valuable tradition (personal communication, August 25, 2011). These ideas would be included in syllabi of relevant subjects, even though it was important to remember

that this effort of introducing new (for the PP) methods of teaching should be done in careful way because this was out of their tradition. Another thing to consider was that the ustazs were not familiar with those new methods. Therefore, they needed examples of how those worked. For example, when the researcher discussed the possibility of employing games in Sharaf, Ustaz AG who taught the subject asked how it was. The researcher explained it. It seemed that the ustaz doubted it (group interview, June 16, 2012). However, Ustaz MY was curious with new strategies introduced by the researcher in the design. He asked more detail how the strategies worked. He then discussed what he applied in class. He copied the strategy from an Arabic channel he saw on the television. Other ustazs were also curious with the strategies the researcher wrote down in the design. The researcher then promised to bring some references to discuss the strategies. This showed positive responses from the ustazs. This positive response provided a room to introduce new methods of teaching that required technology, as approved by Wekke and Hamid (2013) in their study. In addition, mostly the design of methods of teaching still preserved the tradition employed by the PP, namely lecturing.

The following table presents the methods of teaching applied by the ustazs and the methods designed and discussed by the ustazs.

*Table 6.4 Design of Methods of Teaching*

<b>Subjects</b>	<b>Methods applied</b>	<b>Methods designed</b>
Tauhid	The ustaz read and explained the KK while the santri took notes. The translation was not needed because the KK was in Arab Melayu (Ustaz HM,	Lecturing: apperception, a santri read first, then the

	group interview, June 16, 2012).	ustaz read, and explained. Class 1 and 2: every class was started by memorizing the previous lesson.
Fiqh	The procedures were: 1. The ustaz asked some questions as apperception. 2. The ustaz read the KK while the santris took notes. 3. The ustaz translated the KK (in Class 3), then explained the content. (Ustaz S, group interview, June 16, 2012)	Lecturing: apperception, a santri read first, then the ustaz read, translated (sometimes asking a santri to translate), and explained. Small group discussion: discussing an issue.
Akhlaq/ Tasawuf	Read, translate, and explain. (Ustaz Ah, written interview) 1. The ustaz sat on his chair in the front of the class. 2. The santris and the ustaz read <i>syair</i> together. During reading the <i>syair</i> , a student came to the class, directly sat on his chair. He was late. 3. One of the santris read the part of the KK that would be learnt. The others look at their own KK. Again, two students came late, sat on their chair and followed what was going on. 4. The ustaz read <i>istighfar</i> , <i>shalawat</i> . The ustaz said that they forgot to read al-Fatihah, then they recited al-Fatihah together. 5. The ustaz read the part of the KK discussed on that day. The text was cut into short sentences or expressions, then translated into Malay, and explained using Banjarese language while the santris wrote down the explanation (dhabit): giving harakat and putting the translation using Arabic Malay script. 6. Sometimes the ustaz explained while looked at the santris. 7. The explanation could be examples, derivation of the words in the text (for example: <i>taaba yatuubu</i> ), analogy from daily life to <i>tauhid</i> (cleaning the house for several times), reference to another KK (“...laksana dalam satu kitab nang lain dipadahakan...”), and telling a story that was	Lecturing: apperception, a santri read first, then the ustaz read, translated (sometimes asking a santri to translate), and explained.

	relevant.	
	8. The bell rang but the lesson had not finished yet. The ustaz continued his explanation until the end. (Observation, Ustaz Ah, Akhlaq, 1 Aliyah, <i>Risalah al-Mu'awanah (taubat)</i> , Wednesday, 28/7/2010, 09:50-11:00 am)	
	The way Ustaz S taught was similar with the way he taught Fiqh. (Ustaz S, February 7, 2013)	
Al-Qur'an/Iqra'	<ol style="list-style-type: none"> <li>1. There were 14 santris in the class. One by one of the santris read <i>Iqra</i> in front of the ustaz. The others read by themselves.</li> <li>2. The ustaz marked while corrected the santris' reading.</li> <li>3. Once there were two santris reading in the same time. One was reading the Qur'an, while the other was reading <i>Iqra</i> 6. The ustaz corrected the second more frequently than the first.</li> <li>4. While other santris were reading the Qur'an/<i>Iqra</i>', two santris were playing their car outside the class.</li> <li>5. The bell rang, but not all the santris had finished reading. (Observation, Ustaz MS, <i>Iqra</i>, 1 Awwaliyah, Monday, March 7, 2011, 08:00-09:00 am.)</li> </ol>	Individual recitation under the ustaz' supervision.
Tajwid	In class 3 the <i>syair</i> was memorized (Ustaz MS, group interview, June 30, 2012)	Lecturing: apperception, the ustaz read and explained the KK. Santris practiced the rules learnt. In class 3 the <i>syair</i> was memorized.
Ibadah	Explanation in class and then demonstration.	Lecturing: apperception, the ustaz explained. Demonstration. Memorization.
Nahwu	Explaining the content of the KK in detail in order to understand. (Ustaz MIB, written interview) Ustaz MAQ added that in teaching Nahwu, he also gave the harakat if the KK did not provide it. (Ustaz MAQ, group interview, June 30, 2012)	Lecturing: apperception, a santri read first, then the ustaz read with harakat, translated (sometimes asking a santri to translate), and

Sharaf	<p>Doing exercises and memorizing. (Ustaz ZIT, written interview)</p> <p>Writing and memorizing. (Ustaz AG, written interview)</p> <p>Ustaz AG explained that in Class 2 he gave the examples (about 6 examples), not the <i>wazan</i>, in order to avoid the confusions among the <i>wazan</i>.(Ustaz AG, group interview, June 16, 2012)</p>	<p>explained.</p> <p>Lecturing: apperception, the ustaz read and explained. Employing inductive approach</p>
Lughat	<ol style="list-style-type: none"> <li>1. The ustaz and the santris read <i>shalawat</i>, al-Fatihah, and pray.</li> <li>2. The ustaz asked the santris in which page they were and the santris answered that they were in page 9.</li> <li>3. The ustaz invited the santris to review previous lesson that was changing harakat in i'rab.</li> <li>4. The ustaz told the new topic that was changing the <i>huruf</i> in i'rab, by relating to previous lesson.</li> <li>5. Firstly, the ustaz asked a santri to read a short sentence/expression from the new lesson while the other santris took notes (dhabit). The sentence/expression was translated into Bahasa Indonesia and explained the sentence/expression in Banjarese language. Sometimes the ustaz did that or asked another santri to do that.</li> <li>6. All santris had their turns, sometimes more than once. The ustaz mentioned the question first, then called the santri's name.</li> <li>7. If the santris gave wrong answer, the ustaz discussed it, then guided the santris to find out the right one.</li> <li>8. Some santris came late to the class. They directly sat to their chairs and followed the lesson.</li> <li>9. To avoid the santris getting sleepy, the ustaz asked the santri questioned to answer the question loudly. He told the santris that he was deaf. So, the santris laughed.</li> <li>10. The ustaz explained the lesson in two methods of language, i'rab and <i>syahid</i>.</li> <li>11. After almost 30 minutes sitting on his chair, the ustaz stood up and started to use the whiteboard to summarize his explanation in a diagram. The writing of previous subject was not erased.</li> <li>12. It seemed that two santris in the back shared a</li> </ol>	<p>Lecturing: apperception, a santri read first, then the ustaz read, translated (sometimes asking a santri to translate), and explained.</p>



	<p>KK and kept talking during the lesson in a low sound.</p> <p>13. By playing Arabic words, the ustaz made jokes. For example, “baabun” meant “pintu”, then “pintuku” was “baabi”.</p> <p>14. Two santris went out without saying anything to the ustaz. They came back to the class without saying anything as well.</p> <p>15. The ustaz also discussed <i>khutbah Jum’at</i> to apply the rule of the language discussed.</p> <p>16. The ustaz closed the lesson by saying <i>wallahu a’lam bissawab</i>. (Observation, Ustaz MAQ, Class 3 Awwaliyah, Lughat, 25/7/2010, 09:50-11:00 am)</p>	
	<p>The santris made a copy of the book. In class, the ustaz explained and the santris took notes in their own books (Ustaz MAQ, group interview, June 16, 2012)</p>	
Hadith	<p>The method was lecturing. The ustaz read, translated, and explained the KK while the santris took notes. (Ustaz ZIT, group interview, June 16, 2012)</p>	<p>Lecturing: apperception, a santri read first, then the ustaz read, translated (sometimes asking a santri to translate), and explained.</p>
Tarikh	<p>Lecturing: apperception, a santri read first, then the ustaz read, translated (sometimes asking a santri to translate), and explained.</p>	<p>Lecturing: apperception, a santri read first, then the ustaz read, translated (sometimes asking a santri to translate), and explained.</p>
Khat	<p>Giving examples on the whiteboard and the santris practiced on their own books. (Ustaz MS, written interview)</p> <ol style="list-style-type: none"> <li>1. The ustaz sat on the chair in the front of the class.</li> <li>2. The ustaz checked the attendance of the santris by calling the names and the santris answered by saying “hadir” or “ada”.</li> <li>3. By checking the santris’ books, the ustaz wanted to know what they had in the last class.</li> <li>4. The ustaz wrote the example of khat on the whiteboard using a ruler and two board markers,</li> </ol>	<p>Explaining the rules and giving the examples. Small group discussion, for example to evaluate calligraphy.</p>

	<p>while the santris sharpened their pencils. They shared the sharpener.</p> <ol style="list-style-type: none"> <li>5. The ustaz explained how to write <b>ص</b> in the beginning, in the middle, and at the end of an Arabic word.</li> <li>6. The ustaz asked his santris to copy the calligraphy on their books.</li> <li>7. The ustaz walked around the class and look at the calligraphy written by the santris. If there was a mistake, he would show the right one.</li> <li>8. If a santri did not understand, he could ask the ustaz.</li> <li>9. If the santri finished, he handed in their books to the ustaz.</li> <li>10. The ustaz corrected, while the santris who did not take wudhu could do so.</li> <li>11. A number of santris came to the front of the class to practice the calligraphy while the others paid attention.</li> <li>12. The ustaz gave the mark on the santris' books.</li> <li>13. The bell rang a few minutes before the ustaz finished marking and returned the books to the santris. (Observation, Ustaz MS, Khat, 1 Awwaliyah, Sunday, 25/7/2010, 11:20-12:30 am)</li> </ol>	
Arab Melayu	The ustaz wrote the rules on the white board while explained them. The santris took notes. (Ustaz AG, group interview, June 16, 2012)	Writing and explaining the rules, and giving the examples.
Imla'	The method was lecturing. The ustaz explained the rules and gave some examples (Ustaz MAQ, group interview, June 16, 2012).	Writing and explaining the rules, and giving the examples.
Mahfuzat	The ustaz wrote a hadith on the white board with its <i>harakat</i> , translated it into Arab Melayu, then explained it. Each class discussed a hadith, the next class was to memorize (Ustaz ZIT, group interview, June 16, 2012).	The ustaz wrote a hadith on the white board with its <i>harakat</i> , translated it with Arab Melayu, then explained it. Each class discussed a hadith, the next class was to memorize. Random Text

## 6.5 Assessment and Evaluation

Expert 1 criticized assessment applied at PP Salafiyah by saying that assessment still covered only three aspects of cognitive domain, namely knowledge, understanding, and application. All subjects should cover three other aspects. For example, if Ushul al-fiqh was included in the curriculum of PP Salafiyah, the assessment could be until evaluation, in terms of whether a principle in Islamic law could be applied or not in the recent time (personal communication, August 2, 2010).

Moreover, as described earlier, Expert 2 suggested in studying KK, exercises should accompany, like in *Nahwul wadhih*. Muthala'ah (reading), Insyah' (composition), Nahwu (grammar) and Sharaf (morphology) strengthened santris' ability in learning Arabic language. Assessment was a need to encourage the santris. They were encouraged to prepare it by studying what they had learnt. Written assessment was one way. An ustaz should prepare the assessment, including the list of how the questions were distributed to cover the contents (*kisi-kisi*). The santris should know this *kisi-kisi* (personal communication, August 7, 2010).

To response to these two experts' suggestion, as reported in chapter five, Ushul al-fiqh, Ushul al-hadith, and Ushul al-tafsir had been included in the list of subjects taught at the PP. What could be done was adding discussion on contemporary cases that required the santris' ability in applying their knowledge, as suggested by Expert 1. Discussing contemporary cases was a way to employ evaluation of Bloom's taxonomy. However,

those subjects were taught at higher levels, namely tsanawiyah and aliyah while this design focused more detail in awwaliyah level. This idea could be done, for example, in Nahwu, Sharaf, Arab Melayu, and Hadith. Certainly, this idea would be applied in simple examples in those subjects. What Ustaz AG did in teaching Arab Melayu was a good example how evaluation could be a part in teaching. In Class 4, the santri were required to evaluate a text in Arab Melayu, whether the text followed the rules or not (Ustaz AG, group interview, June 30, 2012).

The following table presents the assessment for each subject designed by the ustazs and the researcher. Like the design of methods of teaching, mostly the design of methods of assessment put what the PP had employed, for example memorization.

*Table 6.5 Design of Assessment*

<b>Subjects</b>	<b>Method(s) and coverage of assessment</b>	<b>Methods and coverage of assessment designed</b>
Tauhid	<ol style="list-style-type: none"> <li>1. The questions were 10 items.</li> <li>2. Every item had 1 point. If a part of the answer was wrong, the point was 0.5.</li> <li>3. The santri had to put their KKs on the ustaz's table. If a santri finished his exam, he could take back his KK and went out from the class. (Observation, Ustaz MH, 4 Awwaliyah, <i>Nur al-Zhulam</i>, Wednesday, 4/8/2010)</li> </ol> <p>The class was started by memorizing a sifat studied in previous class. Then the ustaz discussed the next sifat. Therefore, the exercise was oral, but the ustaz did not record the memorization, he could remember it.</p> <p>Only the final examination was recorded in rapport. (Ustaz MH, group interview, June 16, 2012)</p>	<p>Class 1 and 2: daily exercise: oral test by memorizing the attribute studied in the previous class.</p> <p>Card match</p> <p>Final test: written test covering the contents of the KK</p>

Fiqh	<p>Reading and understanding the KK (Ustaz S, written interview)</p> <ol style="list-style-type: none"> <li>1. The ustaz entered the class.</li> <li>2. The santris put their KKS and books on the ustaz's table.</li> <li>3. The ustaz wrote the questions on the whiteboard (the questions are on the note, due to the difficulty of writing in Arabic)</li> <li>4. The ustaz walked around the class and responded the questions posed by the santris who did not understand the questions of the exam.</li> <li>5. The santris were allowed to open a dictionary. (Observation, Ustaz S, 4 Awwaliyah, <i>I'annah wa al-taqrib/Safinatunnaja</i>, Thursday, 5/8/2010, 08:00-09:00 am.)</li> </ol>	<p>Final test: written test covering the contents of the KK</p>
Akhlaq/ Tasawuf	<p>Reading and understanding the KK (Ustaz Ah, written interview)</p> <p>The way he assessed the santris was similar with the way he did in Fiqh, namely asking the content of the KK. (Ustaz S, February 7, 2013)</p>	<p>Final test: individual and oral test: the santris read and explained the KK.</p>
Al-Qur'an/ Iqra'	<ol style="list-style-type: none"> <li>1. Four santris came to the front of the class, sat around a table, in the front of the ustaz.</li> <li>2. One santri recited the Qur'an while the other three looked at their own Qur'an. The santri who finished the exam came back to his chair.</li> <li>3. The others sat on their own chairs, waiting for their turn.</li> <li>4. Until the bell rang, the exam was not finished. There were a number of santris had not recited the Qur'an. After discussing with the santris, the ustaz decided to continue on the next day. This could be done because the other subject that was supposed to be examined on the next day had been finished. According to the ustaz, what he examined was how the santri practiced tajwid. (Observation,</li> </ol>	<p>Final test: oral test: the santris recited <i>Iqra'</i>/the Qur'an.</p>

	Ustaz AR, 3 Awwaliyah, Wednesday, 4/8/2010, 08:00-09:00 am)	
Tajwid	<p>1. The santris were allowed to open their KKs.</p> <p>2. The exam covered the topics from the beginning until the end of the KK. (the questions are on the note, due to the difficulty of writing in Arabic). (Observation, Ustaz MS, 3 Awwaliyah, <i>Tajwid al-Qur'an</i>, Thursday, 5/8/2010, 08:00-09:00 am.)</p> <p>Daily exercises: after studying a rule, the santris were required to find a verse(s) that applied the rule. This way was more difficult than taking a verse(s) and the santris were required to discuss the rule(s). (Ustaz MS, group interview, June 30, 2012)</p>	<p>Final test: written test covering the contents of the KK; oral test: practicing the rules of reading the Qur'an.</p> <p>Daily exercises: card sort, index card match</p> <p>Daily exercises: after studying a rule, the santris were required to find a verse(s) that applied the rule. This way was more difficult than taking a verse(s) and the santris were required to discuss the rule(s).</p>
Ibadah	<p>Class 1: The exam was memorizing what was read in these two ibadahs and practicing them. (Ustaz MAQ, August 25, 2011)</p>	<p>Class 1: final test: individual and oral test: reciting what had to be recited in wudhu and shalat; individual test and demonstration.</p> <p>Class 2: final test: individual and oral test: reciting what had to be recited in shalat sunah; individual test and demonstration.</p> <p>Class 3: final test: individual and oral test: doas</p> <p>Class 4: final test: individual and oral test: Juz 'Amma</p>
Nahwu	<p>Individual test and homework (Ustaz MAQ, written interview)</p> <p>Written exercises.</p> <p>Example for Class 3: what was the signs of <i>nasab</i> for <i>jama' mu'annas salim</i>? The questions were about 10.</p> <p>Example for Class 4: similar questions but accompanied by arguments taken from</p>	<p>Daily exercises: index card match and card sort</p> <p>Final test: written test</p>

	<i>Ajrumiyah</i> . (Ustaz MAQ, group interview, June 16, 2012)	
Sharaf	<p>Exercises in class (Ustaz ZIT, written interview)</p> <p>Exercises and memorization (Ustaz ZIT, written interview)</p> <p>Memorization, writing, and analogy/application (Ustaz AG, written interview)</p> <p>The ustaz also gave daily exercises requiring the santris to find out the changes of the word from the beginning to the end, but the word given was usually from the middle of the changes. This way required the santris to understand all forms of changes. In addition, the pace of study was depended on how fast the santris could run (Ustaz AG, group interview, July 6, 2011).</p> <p>A written exercise as well as memorization (oral exercise) after finishing a chapter. If a santri could not memorize, he would stood in front of the class while held his book and memorized. Later he would perform his memorization. This daily exercises were more important that the assessment at the end of the semester because in the assessment at the end of the semester a santri could cheat. (Ustaz AG, group interview, June 16, 2012)</p>	<p>Daily exercises: individual and oral test (memorization); filling in the blank to find out the changes of the word from the beginning to the end, but the word given was usually from the middle of the changes. This way required the santris to understand all forms of changes; games.</p> <p>Final test: filling in the blank to find out the changes of the word from the beginning to the end, but the word given was usually from the middle of the changes. This way required the santris to understand all forms of changes.</p>
Lughat	<p>Individual test and homework (Ustaz MAQ, written interview)</p> <p>Daily exercises and homework.</p> <p>Final examination at the end of the semester was written. (Ustaz MAQ, group interview, June 16, 2012)</p>	<p>Daily exercises: individual test; homework; games</p> <p>Final test: written test covering the contents of the semester.</p>
Hadith	<p>The ustaz chose a hadith for each santri and the santris were required to read, translate, and explaine the hadith (using the ustaz's KK, so there were no notes). The score was between 4 to 8 (Ustaz ZIT, group interview, June 16, 2012).</p>	<p>Dailyexercises: random text</p> <p>Final test: individual and oral test by reading, translating, and explaining a hadith chosen by the ustaz.</p>
Tarikh	<p>Sometimes the ustaz gave daily oral exercises. In final examination, the</p>	<p>Sometimes the ustaz gave daily oral exercises. In</p>

	questions were taken from the KK that provided questions.	final examination, the questions were taken from the KK that provided questions.
Khat	Writing and improvement concerning the rules and the beauty (Ustaz MS, written interview)	Daily exercise: written test. Competition. Final test: written test, usually the text was taken from the Qur'an.
Arab Melayu	Exercise was in every class. The ustaz dictated sentences and the santris did the exercise. The exercise was changing the sentences from Latin to Arab Melayu and vice versa. Usually there were 10 questions (Ustaz AG, group interview, June 16, 2012)	Daily exercises: written test (changing words/sentences from Latin to Arab Melayu and vice versa); small group discussion (for example to answer question(s), or to evaluate a text according to the rules of writing Arab Melayu). Final test: written test (changing words/sentences from Latin to Arab Melayu and vice versa).
Imla'	Daily exercises were written on the whiteboard so other santris could see and learn, after these the santris copied in their own books (Ustaz MAQ, group interview, June 16, 2012).	Daily exercises: written test (how the santris applied the rules of writing Arabic language) Small group discussion (for example to answer question(s) or to evaluate a text according to the rules of Imla'). Final test: written test
Mahfuzat	The ustaz chose a hadith for each santri and the santris were required to read, translate, and explained the hadith (using the ustaz' KK, so there was no notes). The score was between 4 to 8.  Daily exercises: memorization, recorded by the ustaz. Final examination: oral. The ustaz mentioned the beginning part of a hadith, the santri continued the rest of the hadith, and	Daily exercises: individual and oral test (memorization) in the beginning of the class. Random Text Final test: oral. The ustaz mentioned the beginning part of a hadith, the santri continued the rest of the hadith, and translated. Different santris would



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translated. Different santris would have have different hadiths.  
different hadiths.

The mark was taken from the final  
examination only.

(Ustaz ZIG, group interview, June 16,  
2012)

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After designing the curriculum covering its four components (educational aims, contents, methods of teaching, and assessment), the design was discussed with the ustazs. The researcher also required suggestions from her colleagues who were the lecturers in specific aspects of teaching, such as methods and media of teaching. They suggested employing other methods and media, apart from what the ustazs had applied, for example playing games in Nahwu and Sharaf and group discussion in Fiqh and Khat. The design was then given to the ustazs to have their opinions. In designing the educational aims at institutional level, its educational levels (awwaliyah, tsanawiyah, and aliyah), and each class, the researcher invited the vice director, the headmaster, and all ustazs. They gave their opinions. The discussion was held twice, the first was on June 16, 2012. The researcher then revised the design. The researcher came back to the PP and discussed the design again on June 30, 2012. At the subject level, the syllabus for each subject was designed as well. As an example, the syllabus of Khat is in appendix U.

The design was also given to the experts. Expert 1 discussed the philosophical, psychological, and sociological foundations of the curriculum design. The researcher explained those foundation based on the findings. Expert 1 also questioned the

effectiveness, efficiency, continuity, and synchronization among the components of the curriculum. The researcher explained that those principles had been considered. However, due to the ustazs' competences the efficiency was difficult to be met. For example, regarding the methods of teaching that closely related to the efficiency, the ustazs employed the ones that they were familiar with, the ones of how their previous ustazs had taught them. In the design, some new methods of teaching were included. However, in order to apply those methods, the ustazs were in need of broadening their understanding and knowledge of other methods of teaching. The ustazs needed a sort of workshop for this component (personal communication, Desember 13, 2012). In other words, this would take time.

Meanwhile, Expert 2 recommended continuing the subject Ibadah in tsanawiyah level, not in terms of repeating the contents, but developing them. He also recommended continuing the subject Iqra/al-Qur'an in each class of each level (personal communication, Desember 17, 2012). Finally a prototype curriculum was designed

Out of those components of curriculum, to accommodate all santris in pondoks was a good idea because some participants expressed their appreciation on living at the PP for 24 hours a day. For instance, Graduate B told his experience during his time when he and his friends lived in the pondok (group interview, August 4, 2010). Furthermore, Expert 2 suggested that the santris should live in pondok. The process of guidance would be more intensive, for example *shalat tahajjud*. However, there was an exception

in the case that parents asked for not living at pondok for sensible reasons. In this case, a monitoring book could be a way to supervise the santri's activity at home (personal communication, August 7, 2010).

To conclude this chapter, the design of subjects taught at the PP has been determined. The design covers the four components of curriculum design, namely the educational aims (at institutional level, each level of study (awwaliyah, tsanawiyah, and aliyah), each class at awwaliyah level, and each subject at awwaliyah level), contents, methods of teaching, and assessment. In short, a prototype curriculum had been produced.



## **CHAPTER SEVEN**

### **CONCLUSION AND RECOMMENDATION**

#### **7.1 Conclusion**

Based on the description in the previous chapters, it can be concluded that in general, the PP of this study had five elements of a PP as proposed by Dhofier (1982), namely kyai, santris, pondok, mesjid, and KK. Regarding the curriculum, like other PP Salafiyahs in Indonesia, this PP did not have a written curriculum which described the educational aims, contents, methods of teaching, and assessment and evaluation. In terms of educational purposes, they had a document of profile of the PP containing vision and mission of the PP, while educational purposes which consisted of educational aims for institutional level (for the PP), educational aims for each level offered (awwaliyah, tsanawiyah, and aliyah), educational aims for each class of awwaliyah level -which is the focus of this study-, educational goals for each subject taught, and educational objectives for each topic in each subject were in the kyai's/director's, the vice director's, the headmaster's, and the ustaz's minds. They were not documented as hierarchical educational purposes. What was written was the contents for each subject written in KKs which had been taught for years. However, those contents were not written and organized accordingly.

Furthermore, as in other PPs, the method of teaching at PPMA was generally lecture. The ustazs read the KK, translated it, and explained it while the santris

took notes. The ustazs at the PP also employed memorization and practicing/demonstration in accordance with the characteristics of the subjects, for instance, in Nahwu and Khat. These methods of teaching were applied and practiced by the PP; there has never been any written copy which records the material as a component of curriculum. Regarding the methods of assessment, the ustazs commonly assessed their santris by asking them to read the KK, translate it, and finally explain it. Other methods of assessment were memorization and application of what they memorized. This oral assessment was conducted individually. Moreover, in some cases the assessment questions were not prepared earlier. The questions emphasized mostly on cognitive domain and were content-oriented. Similarly with the method of teaching, the assessment which has been used for several years were not documented. Regarding evaluation, the kyai/director, the vice director, the headmaster, and the ustazs at this PP had a tradition of meeting in the month of Ramadhan to discuss their santris' performance (whether they could be promoted to a higher level or not) and to evaluate what they had done in the previous year, including the KKs taught and problems they had encountered.

Concerning the problems that the PP had, they can be considered as both constraints and challenges as far as improving the curriculum of the PP. Regarding the contents/subjects matters, the expert criticized PP Salafiyah in general by stating that the santris mastered KKs very well but they lacked the ability to apply what they had learnt. This was due to the lack of assessment

components applied by the PP. This problem is also related to the teaching and learning process at the PP which emphasized on text rather than on context. The santris were not trained to contextualize what they learnt to contemporary cases. Furthermore, the santris never question or criticize the KK they studied. They accepted the KKs for what they were without questioning or discussing them. For this reason, the experts in this study suggested that the santris be trained to understand the KKs, criticize them, and practice applying their knowledge to contemporary cases.

Another problem discovered was the methods of teaching. Some participants stated that the methods employed were time consuming -to read, to translate, and to explain the contents of KK took a long time. In fact, to finish studying a thick KK, for example, took years. Also on the list of problems was the issue of facilities. For example, in teaching Khat, the ustaz needed a black board and proper chinks in order to show how to write Arabic script correctly. In short, these problems should be put into consideration when designing the curriculum of KK at the PP.

Looking at the nature of curriculum design of KK at the PP and the problems they had, documenting and designing the curriculum of KK at the PP as a written curriculum was indeed a need. After collecting data from the participants, a draft of the curriculum was designed. The researcher conducted an internal evaluation and produced a revised draft. The draft then was

presented to the experts and the ustazs to get their expert appraisal and confidential review. Next the draft was discussed and revised with the ustazs and the experts until a prototype curriculum was produced.

In general, the educational aims of the PP exist at all levels namely at the awwaliyah, tsanawiyah, and aliyah levels. Each class of awwaliyah level has the educational goals for each subject, and educational objectives for each topic of each subject. These educational purposes were the starting point to design the rest of the components of the curriculum. Another result of this study was that they had written syllabi for each subject at the awwaliyah level. This meant that the contents which had been taught for years were documented in the form of a written curriculum at the PP. Similarly, the methods of teaching (lecture, memorization, and drill) that they had been applying for years were documented, complemented by alternative methods of teaching (games, information search, small group discussion, for example), and assessment as a curriculum should be. In short, the PP of this study had a written curriculum that covered the educational aims, contents, methods of teaching, and assessment.

## **7.2 Implications to Teaching and Learning**

Based on the results of the findings, there are a number of implications on teaching and learning. One of the constraints at the PP was the qualification of the ustazs who mostly were at the aliyah level; there was however one ustaz

who graduated from a university and another from takhashshush diniy. This serious issue was indeed a constraint because it limits the ability of the ustaz to conduct a proper discussion with the santris. This point was admitted by some ustazs. Moreover, all ustazs, except the director, graduated from PP Salafiyah. They taught what they were familiar with in terms of the KKs, methods of teaching and assessment. Also there was a tradition that an ustaz had a right to teach a KK if he had an ijazah/certificate from another ustaz/guru who taught him the KK. Therefore, upgrading the ustazs' level of qualification and education should be a priority of the PP.

Moreover, as reported by the ustazs and the vice director of the PP, they had not received any supervision from the relevant institutions such as MORA or others that were concerned with the PP -the methods of teaching and assessment in order to improve the teaching and learning process at the PP. Dealing with this issue, it is suggested that there be some forms of assistance in the way of supervision particularly in methods of teaching and assessment.

In addition, this study further suggests that the ustazs include current situations or contemporary cases in teaching Fiqh, Tafsir, and Hadith. This can be done by holding a mudzakah program in the afternoon or in the evening.. This program is possible when all santris are accommodated in the pondoks as the PP's program in the future. In the program, the ustazs and the santris could



discuss contemporary cases that require them to refer to other KKs/books that are not in their list of KKs.

Another effort which could improve and enhance teaching contents is by adding more books or related materials in the library. It is hope that the ustazs and the santris will be interested in reading the KKs/books that are not in their tradition. This effort will enrich their knowledge and hopefully broaden their discussion in class. Overall, there is an urgent need for the library to add more books in the library. The collection should represent various schools of thought in order to broaden both the ustazs' and the santris' knowledge.

Regarding the methods of teaching, the improvement can be done by introducing technology and other forms of aid in teaching. For example, in teaching Sharaf, the ustaz can use games, for example, as an alternative. Another example is that when teaching Tarikh, the ustaz can employ poster comment/video comment as alternative method of teaching. These two alternative methods come under new media. Introducing new methods requires skills which the ustazs do not possess. They need to see how the methods work. This also requires improving facilities at the PP. Therefore, a workshop or in-house training is needed.

Moreover, regarding assessment, the ustazs should prepare the questions that are given in the assessment. The current practice which is improper in nature -

thinking of the questions while administering the oral test- should be looked into seriously by the PP. This improvement however, depends on the awareness of the ustazs of the need to look at their assessment methods objectively. It needs the concerted effort of not just the ustaz but also the management of the PP in order to carry out this suggestion. Likewise, a workshop or training is also needed.

In addition, based on this research it is apparent that in designing a curriculum at an Islamic educational institution, the most dominant factor is Islamic values; it is the basis of all components of curriculum. For example, the educational aims include the Islamic belief and attitude. Another example is that the contents which includes the al-Qur'an/Iqra as one subject on its list. Islamic values also influence the methods of teaching employed, such as reciting *al-Fatihah* and *doa*.

Moreover, regarding the issue of moral values, it is a very important aspect at the PP. Moral, or *akhlaq* -the term used at the PP- is one of the three educational aspects at the PP, namely *iman*, *ilmu*, and *akhlaq*. Consequently, educational process at the PP covers all these three aspects. In terms of educational purposes, *akhlaq* is one the aspects as stated by al-Attas (1979), Dhofier (1982), Langgulung (1991), Raihani (2002), and Syaifullah (1988). In terms of the subjects taught, *akhlaq* is a specific subject taught from the first class (class 1 awwaliyah) up to the last class (class 3 aliyah) at the PP. *Akhlaq*

also a consideration and determinant in assessment. As reported by the ustazs, when two santris who had the same score, their final ranking could be determined based on their akhlaq. Moreover, the researcher also observed that Islamic akhlaq was obvious in the daily life at the PP. This is relevant with what Depag (2001) asserted. Akhlaq is taught in three ways, namely hidden in all subjects, as a content of KK, and the application in daily life at PP. In short, akhlaq is an educational distinction of the PP.

This is also relevant with what Ornstein and Hunkins (2009) call moral doctrine as a source of educational design. According to them, moral values are obvious in private schools founded by religious foundation. This is a case of PP in Indonesia where all PPs are private and founded by religious foundation.

### **7.3 Recommendation**

Based on the discussion in previous chapters, there are some recommendations proposed by this study. Firstly, the PP should improve the ustazs' competence, for example providing them with the opportunity to pursue higher education. So far the PP has sponsored two of their graduates to study in Yemen. The scholarship can also be offered by other institutions, such as MORA.

Also needed is a more active role by MORA and other relevant institutions. They should provide supervision and guidance to all PPs. For example, they could offer short courses, workshops, or in-house training for the ustazs

concerning components of curriculum, particularly methods of teaching and assessment. Another program that should be implemented is conducting regular visits and supervision at PP Salafiyah.

Finally, for scholars who are interested in curriculum studies, particularly of the domains of curriculum implementation and also evaluation, this study encourages them to do more research, for example to implement and to evaluate how this design works. This study covers on curriculum design only that requires implementation how the design works in the real setting and then evaluation that is to revise it.

To conclude this thesis, hopefully this study contributes to the curriculum studies in the senses that it provides a model of curriculum of KK applied at PP Salafiyah which previously did not have a written curriculum. It is hoped that this study contributes in providing a model of curriculum of KK at PP Salafiyah in order to improve the quality of graduates at PP Salafiyah.

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