Curriculum Design For Non-Formal Diniyah Madrasah at Islamic Boarding School

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Abstract:

This study focuses on a very interesting study of "Non-formal Early Childhood Education Curriculum (MDNF) Planning in Islamic Boarding Schools. Non-formal early childhood education is organized based on the recognition of excellent educational practices and takes place in Islamic boarding schools in order to develop the potential of students to become human beings who believe and fear Allah SWT, have noble morals, are knowledgeable, capable, creative, independent, and become democratic and responsible citizens. This study is discussed using a descriptive qualitative method. The problem is how is the planning of the Non-formal Early Childhood Education Curriculum (MDNF) at the Miftahul Ulum Wirowongso Ajung Jember Islamic Boarding School? The aim is to develop the planning of the Non-formal Early Childhood Education Curriculum (MDNF) at the Miftahul Ulum Wirowongso Ajung Jember Islamic Boarding School? The PDNF curriculum design theory uses the results of the theories of Beane, J.A, Olivia.P, F, Stoner, J.A.F and Terry, R, G. The results of this study are (1) Planning based on the vision, mission to achieve Tafaqquh Fiddin (2) MDNF Pesantren Miftahul Ulum Based on community demands (adaptability), (3) PDNF Curriculum Design: Provides freedom to Madrasahs in developing education and learning (4) MDNF Curriculum Design: Provides freedom to develop study books as an expansion of insight and support for subjects in MDNF. (5) Implementation of the Madrasah program or non-formal diniyah education (MDNF) in the morning is carried out by formal education units at the Elementary Madrasah, Junior High Madrasah, and Vocational High School level.

Keywords: Islamic Boarding School, Curriculum Planning, Non-Formal Diniyah Madrasah

INTRODUCTION

Basically, the Islamic boarding school is identical to the "tafaqquh fiddin" institution which carries out the task of educating the students as indicated in QS, At-taubah 122, namely "It is not appropriate for the believers to go all of them (to the battlefield). Why do not some people from each group among them go to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can protect themselves"(Kementerian Agama RI, 1992). The Prophet's hadith also explains what is in line with the verse: "From Muawiyah ibn Abi Sufyan He said: I heard the Messenger of Allah say: Whoever Allah wants good for, he will be understood in matters of religion Hadith narrated by Bukhari and Muslim"(Minawi, 1992).

The presence of Islamic boarding schools is very good for spreading Islamic teachings as in the verses and hadiths. Because, Islamic boarding schools are intended to maintain Islamic values with an emphasis on community education in a broad sense. Islamic boarding schools also strive to educate students to become people with broad Islamic insights and Islamic personalities.

Scholars say that the Pesantren has a unique history and plays a role in the progress of Indonesian Islam and the authenticity of Islamic teachings. Therefore, it is natural that it is called a traditional Islamic educational institution.(Fatoni, 2006). Some definitions of Islamic boarding schools include: Islamic boarding schools are Islamic educational institutions that place the figure of the kiai as the central figure and the mosque as the center of the institution.(Raharjo, 1995), (Ziemek, 1986), (Dhofir, 2015). This institution is the oldest Islamic educational institution in Indonesia and is also part of the nation's cultural heritage (indigenous culture).(Sasono, Hafiduddin and Saefuddin, 1998) It is a religious institution that educates people to be able to hold fast to the Qur'an and follow the Sunnah of the Prophet Muhammad (peace be upon him) so that they become individuals who have commitment and consistency in every time and condition.(Fatoni, 2006). The Islamic boarding school has several buildings, a house where the caretaker lives (in Javanese it is called kyai, in Sundanese it is called ajengan, and in Madura it is called nun or bendara which is shortened to ra), a mosque or surau, and a dormitory where the students of the Islamic boarding school live (santri)(Wahid, 1997).

In the beginning there was a pious person (a person who is knowledgeable in religion, has good morals, and is diligent in worship) living in a place. After some time, the community began to know that the pious person had many advantages that ordinary people did not have, so he was called a kiai. The community came to the pious person to ask for a fatwa, especially in religious matters(Soebahar, 2013) (Nursyamsiyah, S., & Huda, H. 2024) Over time more and more people came, at first the people were accommodated in the cleric's house but because the quota was limited, based on the initiative of the sympathetic community, a prayer room and mosque were built as a center for worship activities, teaching and learning, and a boarding house as a place for the students to live. The place was finally called the term pondok pesantren, which means pondok is a "place to live" and pesantren is "study" united in one name pondok pesantren which means a place to make students(Soebahar, Halim, 2013).

Legally, Islamic boarding school education is under Non-Formal Diniyah Education (PDNF) which is an implementation of Law Number 20 of 2003 concerning the National Education System which explains that the education path consists of formal, non-formal, and informal education that can complement and enrich each other as stated in article 13, and in article 14 it is stated that the level of formal education consists of basic education, secondary education, and higher education. Article 15 states that the types of education include general, vocational, academic, professional, vocational, religious, and special education(Tim, 2014). Religious education can be held on formal, non-formal, and informal education paths, this is stated in article 30 paragraph 3. In PP 55 of 2007 article 14 paragraphs 1 and 2 state that Islamic religious education is in the form of diniyah education and Islamic boarding schools. Early childhood education is organized through formal, non-formal, and informal channels, further

explained in article 15, that formal early childhood education organizes education in sciences that originate from Islamic teachings at the level of early childhood education, basic education, secondary education, and higher education.

Sociologically, non-formal early childhood education is organized based on the recognition of the existence of very good educational practices and takes place in Islamic boarding schools in order to develop the potential of students to become people who believe and fear Allah SWT, have noble morals, are knowledgeable, capable, creative, independent, and become democratic and responsible citizens as stated in the goals of national education(Pemerintah, 2015). This very good educational practice crystallizes in the cultural traditions that exist in Islamic boarding schools. Education in Islamic boarding schools does not pursue material, power and worldly glory, but is carried out solely as a practice of an obligation and devotion to Allah SWT.

Islamic boarding schools as leading educational institutions in Indonesia are active in many fields such as social and economic community (Halid, 2020), national leader, nationalism (Halid, 2019b) then non-formal Islamic schools also develop Islamic boarding schools through systematic learning to adapt to the development of the community education system that occurs in Indonesia, so that the presence of non-formal Islamic schools makes Islamic boarding schools still needed by the community, serving community education and being able to compete with other educational institutions. Therefore, it is very reasonable to take the title of this research "Non-formal Islamic Education Curriculum Planning (PDNF) at Miftahul Ulum Wirowongso Ajung Jember Islamic Boarding School. This is the contribution of this research to the world of education in Indonesia.

RESEARCH METHODS

Research Approach, This research is a research that uses a qualitative approach, meaning that this research is intended to explain the phenomenon or characteristics of individuals, situations, or certain groups accurately. This research is to analyze and find out comprehensively and completely about the management of PDNF curriculum development at the Miftahul Ulum Wirowongso Ajung Jember Islamic boarding school with three locations, namely PDNF at the Miftahul Ulum Islamic Elementary School, PDNF at the Miftahul Ulum Islamic Junior High School and PDNF at the Miftahul Ulum Islamic Vocational High School. The type of research used is a case study. Researchers want to maintain research subjects and assume that the focus of qualitative research will usually be easier to answer with a case study design. Basically, a case study is a research strategy that examines in detail a setting or an object, or a particular event.

The data collection techniques used in this study are observation, interviews and documentation. Data analysis is the process of arranging the sequence of data, organizing it into one category pattern, and data sequence units. The data obtained were analyzed descriptively by interpreting-describing the data, classifying the data, then interpreting and elevating the meaning of the research results conducted by researchers both regarding individual cases and across cases. In detail, the steps of data analysis can be

carried out in several steps according to the theory of Miles, Huberman and Saldana, namely analyzing data in three steps: data condensation, presenting data (data display), and drawing conclusions or verification (conclusion drawing and verification). Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and transforming data. In more detail, the steps according to the theory of Miles, Huberman and Salda " Data collection, Data Presentation, data condensation and conlusion/verification. (Halid, 2023c)

RESULTS AND DISCUSSION

RESULTS

The development planning of the Non-Formal Diniyah Education (PDNF) curriculum at the Miftahul Ulum Wirowongso Ajung Jember Islamic boarding school was developed in accordance with the vision, mission and initial objectives of the Islamic boarding school, namely Tafaqahu Fi Addin. The implementation of the non-formal diniyah madrasah program is carried out in the morning at the formal education unit at the Elementary Madrasah, Junior High Madrasah, and Vocational High School levels(Kemenag, 20019).

Non-Formal Diniyah Madrasah is implemented in accordance with the demands and needs of the community by strengthening the study of yellow books and learning in general subjects such as Indonesian and Pancasila Education, citizenship(Ahmad, 2023).

The development planning of the Non-Formal Diniyah Education (PDNF) curriculum at the Miftahul Ulum Wirowongso Ajung Jember Islamic boarding school is carried out in 5 (five) steps, namely (1). Planning based on the vision, mission, objectives of the Islamic boarding school or PDF which is tafaqquh fiddin (Ta'rifin, 2021) (2). Based on community demands (3). Giving freedom to Madrasahs in developing education and learning (4) Giving freedom to develop study books as an expansion of insight and support for subjects in PDNF (5) Pesantren lessons are prioritized in formal schools to influence students' knowledge at school.

DISCUSSION

Planning for the Development of the Non-Formal Diniyah Madrasah at the Miftahul Ulum Wirowongso Ajung Jember Islamic Boarding School (Halid, 2023c) developed and taking into account the vision, mission and initial objectives of the Islamic boarding school, namely Tafaqahu Fi Addin (Halid, 2019a). Then the vision was developed with an education and learning program, namely the non-formal madrasah diniyah program in the morning implemented by formal education units at the Elementary Madrasah, Junior Madrasah, and Vocational High School levels, the implementation starts at 07:00-09:00 in the morning. The next program is the afternoon Madrasah Diniyah program implemented from 14:00-16:00, namely TPQ, Ulya and Ustha Madrasah diniyah and in the evening and after dawn, yellow book recitation which is supervised directly by the caregivers.(Halid, 2018c)

The planning of the development of the Non-Formal Diniyah Madrasah curriculum is based on an

analysis of the demands and needs of society and the concern that many students cannot read the Bible and do not understand Islam well, it is necessary to focus on developing a curriculum in the field of religion based on references (literacy) and also need to develop a curriculum focused on the development of science education (general) programmed and implemented well to provide sufficient provisions to students so that they can compete and also as an effort to integrate the education of students so that education is whole, not partial, as a means of meeting the demands of modern society (Halid, 2019b).

That is why Islamic values teach its people not to be partial and not to dichotomize religious education and general education, but to be strongly united and inseparable, just as coins and their currency are strongly united, that is an important description in the planning of the development of the Non-Formal Diniyah Madrasah (PDNF) curriculum at the Miftahul Ulum Wirowongso Ajung Jember Islamic boarding school.

Miftahul Ulum Wirowongso Ajung Jember Islamic boarding school views it as important that religious and scientific (general) education be developed well and cannot be separated in the development of its curriculum, maintaining its distinctive characteristics, namely strengthening religious education and yellow books as its primary study. The scientific (general) knowledge will be obtained by students through the study of yellow books. Because the yellow books taught also contain general knowledge, such as faraid material, falak science (astronomy), mantiq science and so on (Halid, 2024a). The uniqueness of the curriculum development planning of the Miftahul Ulum Wirowongso Ajung Jember Islamic boarding school as in the following table

Focus	Initial planning	Development	Collaboration development
Non-Formal Curriculum Development Planning (PDNF)	a. Considering the initial goal of Islamic boarding schools, namely Tafaqahu fi ad-din b. Considering the needs of guardians of students and the community c. Concern that many students cannot read the Book d. Planning is focused on religious knowledge with the development of reference books	a. Based on the demands and needs of the community b. Concern that many students cannot read the Bible c. Strengthening the existence of Islamic boarding schools as Tafaqahu fi ad-din institutions. d. Curriculum development is focused on religious education, general education, and local content. Curriculum development carried out in the religious field is based on references, the general education field is based on SMK package books while local content is	a. Referring to the vision and mission of the Institution b. Its creation follows the curriculum in the Ministry of Religion c. Considering the desires and needs of the community d. Concern that many students cannot read the Bible e. Strengthening the existence of Islamic boarding schools as Tafaqahu fi ad-din institutions. Development is carried out in the religious field based on references

		not implemented.	

Table 1 uniqueness of the curriculum development planning of the Miftahul Ulum Wirowongso Ajung Jember Islamic boarding school (Hasil observasi 08-02-2025)

However, the similarities between the three refer to PP No. 55 of 2007, PMA No. 13 of 2014 (Kemenag, 20019) and develop the SKB of 3 ministers which emphasizes educational justice and recognition of the existence of madrasas (Kemendikbud, 1975) and provide certainty of the continuation of efforts that lead to the formation of an integrative national education system and strengthen the position of madrasahs, namely (1). Madrasahs include 3 levels of MI equivalent to SD, MTs equivalent to SMP, and MA equivalent to SMA. (2). Madrasah diplomas are considered the same as equivalent public school diplomas. (3). Madrasah graduates can continue to public schools of the same level. (4). Madrasah students can move to public schools of the same level.(Nasir, Ridlwan, 2010), (Halid, 2024c)

Thus, the results of this study on the focus of curriculum development planning for Madrasah Diniyah Formal Non-Formal (MDNF) at the Miftahul Ulum Wirowongso Ajung Jember Islamic Boarding School are carried out in 5 (five) steps, namely (1). Planning based on the vision, mission, goals of the Islamic boarding school or PDF which is tafaqquh fiddin (2). Based on community demands (3). Giving freedom to the Madrasah in developing education and learning (4) Giving freedom to develop study books as an expansion of insight and supporting subjects in MDNF (5) Islamic boarding school lessons are prioritized in formal schools to influence students' knowledge at school.

Based on the results of this study, we discuss five research findings at the Miftahul Ulum Wirowongso Ajung Jember Islamic Boarding School, namely (1). Planning based on the vision, mission, goals of the Islamic boarding school or PDF which is tafaqquh fiddin (2). Based on community demands (3). Giving freedom to Madrasahs in developing education and learning (4) Giving freedom to develop study books as an expansion of insight and supporting subjects in PDNF (5) Islamic boarding school lessons are prioritized in formal schools in the first and second hours every day.

Planning based on vision, mission to achieve Tafaqquh Fiddin

Planning for the development of the Non-Formal Early Education (PDNF) curriculum. This research location is oriented towards tafaqquh fiddin. The indicator of tafaqquh fiddin in this Islamic boarding school is that students are encouraged to be able to read books well (Al-Qur'an, Hadith, books written by ulama) as a condition for understanding their contents, studying religion well and practicing it in everyday life, and having religious life skills in accordance with the field of study of Madrasah Diniyah Non-Formal (MDNF) (Interview, 20-2-2024).

In order to achieve the indicators of Non-Formal Islamic Education, there are strategies or steps in the form of (a) the kiai as the caretaker gives a mandate to the head of the madrasah and the council of ustadz to develop it in accordance with his vision and mission and to adjust it to the applicable laws and ministerial regulations governing religious education and religion (b) Islamic boarding schools as religious educational institutions pay close attention to the needs of guardians of students and the surrounding

community so that in implementing planning they cannot be separated from efforts to seek input from guardians of students and the community in general. (Observasi, 20-2-2024). .

Ulya's MDNF curriculum development planning at this research location is in accordance with the opinion "Zais Robert *Curriculum as planned learning experiences,.. curriculum as a (written) plan for action.*(S, 1976). Teori George R Terry Curriculum planning is the selection and connection of facts using assumptions about the future in creating visualizations and formulating proposed activities that are needed to achieve desired results..(Terry, R, 2009). According to Owen, managerial skills are needed to plan, organize, manage and control the curriculum.(Hamalik, 2008)

Meanwhile, the theory popularized by Stoner is that curriculum development planning is a process of thinking about goals and activities based on a particular method, plan and logic, and not just guesswork.(Stoner, 1996) Beane James argues that curriculum planning is a process that involves various elements of participants at many levels making decisions about learning goals, how to achieve goals, learning situations, reviewing the effectiveness and meaningfulness of these methods.(Beane, 1986).

The curriculum development carried out by the kyai is very interesting from the development of the theory referred to above because the kyai is not only a designer but also everything in the pesantren. The kyai is very dominant in curriculum development efforts, even no one wants to start developing the curriculum before there is an order from the kyai. This is due to the existence of the Kyai as an authoritative leader of the pesantren, so that his duties and functions are attached to the leadership of the kyai. The leadership of the kyai is very unique, because the Kyai as a leader and owner of an Islamic educational institution is not only tasked with designing and designing pesantren education but also as a curriculum developer, making rules, evaluation systems, and also as a teaching staff for students and the community(Halid, 2022a).

However, from several theories there are differences with the results of this study, namely that curriculum development planning is more in the nature of developing reference books taught by Ustadz. These three Islamic boarding schools internalize the yellow book as the grand knowledge of the students, so that one learning material can use several references to yellow books such as tafsir learning, can use Jalalain's tafsir, al-Qurtubi's tafsir, Ibn Kasir and several other tafsir books that are considered in accordance with Islam ala Ahlussunah Wal Jama'ah.

Curriculum development planning at MDNF is still a conventional pesantren model without a syllabus and lesson plans, although there are only a few, there are only a few books that are used as references to discuss the material given by the ustadz. The material is processed well by the ustadz summarizing the contents of the book, making teaching materials such as nahwu, sharfu, Arabic language designed by the ustadz well according to the level of ability of the students and their needs.

This kind of development planning model is a characteristic of curriculum development carried out by the kyai because the kyai's position is as an architect, founder, capital owner, developer, as well as a leader and manager and even as an administrator.

Although the planning methods are different, the flow of MDNF curriculum development planning

is in accordance with the framework and demands of the community, namely based on the vision and mission, the goals of MDNF at this location. Here are three Visions and Missions at this research location

No	1	2	3	Information
1	To create a person who is faithful and pious, knowledgeable and has good morals.	Faithful, Devout, Good Morals and Discipline	Preparing students who are mutafaqqih fi al dzin and have noble morals in order to realize the formation of a khairu ummah	MDNF's vision at this location shows that there is a strong effort to achieve and educate students who master religious sciences and morals and are able to practice good religious practices (rijalun diniyyun)

Table 2 Vision, mission, objectives of MDNF at this location (Observation 02-08-2025)

The three research locations are MDNF at Madrasah Ibtidaiyah Pondok Miftahul Ulum, MDNF implemented at MTs Miftahul Ulum and MDNF implemented at SMK Miftahul Ulum, Mission, objectives of MDNF at this location, MDNF at Madrasah Tsanawiyah Pondok Miftahul Ulum and MDNF at Vocational High School Pondok Miftahul Ulum.

No	Mission MI	MTs	SMK	Information
	1. Practicing the habit of carrying out commendable qualities in everyday life, 2. Train the habit of carrying out worship, both obligatory and sunnah, 3. Carry out intensive guidance in reading the Koran and reading Salafiah books, 4. provide guidance that is tailored to the students' abilities, 5. Carry out integrated guidance between Islamic boarding school and school activities.	1) Producing intellectual Muslims who are faithful, pious and have good morals, 2) Creating cadres of ulama who are able to transform religious knowledge in various conditions.	1) Developing an education system that is oriented towards creating a generation that has an understanding of sharia. 2) Organizing an education system that is conducive to the formation of individuals with noble character. 3) Forming a generation that has a leadership spirit and cares about the people. 4) Instilling ruhuddin and ruhul jihad in da'wah to encourage the creation of a civil society 5) Entrepreneurship	All three strengthen religious education, and specifically for Al-Mahrusiyah, mastery of general knowledge is also developed as stated in the PP and UU which have been explained previously

Table 3 Mission of non-formal Islamic schools in three research locations

Results of PDNF curriculum development planning concerning subject matter as in the following column

Subject Components	Classes and allocation of time per week			Development carried out by the kiai
Typical Islamic boarding school material				
1. Al ur'qan	2	2	2	- Kiai and heads, MDNF teachers developed study books in the yellow book taken from books written by Ahlussunnah wal Jama'ah scholars - School principals and ustadz councils are required to have Arabic language skills and master the yellow book - The school principal and ustadz council as well as educational staff are required to have noble morals as examples for the students
2. Tafsir- Ilmu tafsir	4	4	4	
3. Hadits –Ilmu Hadits	4	4	4	
4. Tauhid	2	2	2	
5. Fih – Ushul Fiqh	4	4	4	
6. Akhlaq-Tasawuf	2	2	2	
7. Tarikh	2	2	2	
8. Bahasa Arab	3	3	3	
9. Nahwu-Sharf	4	4	4	
10. Balaqhah	2	2	2	
11. Ilmu Kalam	2	2	2	
12. Ilmu Arudh		2	2	
13. Ilmu Mantiq	2	2	2	
14. Ilmu falak		2	2	
Pesantren science education materials				
15. Civic education (Pendidikan kewarganegaraan)	2	2	2	Adapted to the guidelines and books that are compiled according to the law. Local content is adapted to the skills possessed by the Islamic boarding school
16. Mathematics (Matematika)	2	2	2	
17. Indonesia Language (Bahasa Indonesia)	2	2	2	
18. Natural science (Ilmu Pengetahuaan Alam)	2	2	2	
19. Art and culture (Seni Budaya)	2	2	2	
Local content	10	6	6	
Amount	53	53	53	

Table 4. Model of lesson material development planning in PDNF

The results of the development carried out by the kyai together with the council of ustadz are as in the following table.t

No	MDNF Subjects	MDNF subject development results
1	ilmu Tafsir	itqon fi al-ilmi al quran
2	Tafsir	Tafsir Jalalaini
3	ilmu hadits	Al minhalu al lafif fi ushul al hadits
4	Hadits	Riyadhus asholihin
5	Ushul Fiqh	Al Lamhu Fi ushul al fiqh lisarqowi
6	Fiqh	Fathul Muin
7	Bahasa Arab	Al Arabiyah Baina Yadaik
8	Nahwu-Sharraf	Alfiah ibn Malik
9	Tauhid	Al Hushuni Al hamidiyah lihusnil iftida'

10	Ilmu Kalam	Al Iqtishod fi al-I'tiqod li abi Hamid al Ghozali
11	Ilmu Arud	Al Maysyarah fi ilmu Al arud
12	Ahlaq tasawuf	Minhajul Abidin
13	Tarikh	Nurul Yaqin
14	Balaghoh	Jauhari Al Maknun

Table 5 Results of MDNF subject development planning(Widodo, 2019)

The results of the subject development planning have been considered capable of providing religious knowledge that can equip tafaqquh fiddin to students. That is the measure of students' standard understanding that can be said to be tafaqquh fiddin. The planning model for the development of Non-Formal Diniyah Education (MDNF) subject matter at the research location has adapted to three community expectations, first the expectations of the guardians of students and the surrounding community because MDNF is a pure Madrasah education owned by Islamic boarding schools that provide and educate superior student resources (HR) with religious insight who will later become scientists who understand religious teachings very well and have the ability to practice religion properly and correctly, so that they can enlighten society from various aspects of life, especially now that there are many schools of thought that always blame what is done by society, eroding love for the State and scholars(Halid, 2023c).

Second, the demands of students in the future through MDNF are to have the ability not only to read Arabic books and even English books but also to be able to practice and are expected to be able to teach the surrounding community when the students return to their hometowns or the students can be positive role models for the nation and state. *Third*, the curriculum development planning at MDNF is expected that students can master religious knowledge so that they can continue their religious education in the Middle East such as Mecca, Medina, Masir and other advanced studies in the country.

MDNF Miftahul Ulum Islamic Boarding School Based on community demands (adaptability)

The planning of MDNF curriculum development at this research location strongly emphasizes the importance of education being designed by adapting to the demands of the surrounding community and the general public that are currently developing(Kemenag, 2019). The demands of the surrounding community and the general public are that they want their sons and daughters (the students):

a. Able to master noble morals and Islamic boarding school values
b. Able and able to receive religious lessons well
c. The students are able to read yellow books, have memorized the Qur'an, hadith, memorize nadam and so on (as basic capital for tafaqquh fi addin)
d. Cultivating yellow book skills that are almost abandoned by students, because many students have weak mastery of yellow books
e. Able to practice yellow books and are even expected to be able to teach the surrounding community when the students have returned to their hometowns
f. fThe students understand religion and can also continue their education to the expected level
g. They also have formal diplomas recognized by the government (Observation, 20-2-2024)

The six demands of the community, then it requires good PDNF curriculum planning and innovation of change, so that the community's desires can be fulfilled. This strengthens the theory as developed by the Indonesian Ministry of Religion, namely giving PDNF managers the freedom to develop their curriculum according to the conditions of each PDNF. Curriculum development planning must lead students towards the desired changes and assess the extent to which these changes have occurred in the students(Aziz, 2018). Beane James' opinion is further strengthened that curriculum planning must involve all elements of education, pay attention to the level of ability, strengthen learning objectives, how to achieve goals, learning situations, review of effectiveness and meaningfulness, (Beane, 1986) At this research location, many elements were involved, namely the Islamic boarding school, the MDNF implementing party, the committee, the surrounding community, and the users of graduates.

MDNF Curriculum Design: Gives freedom to Madrasas in developing education and learning

The planning of MDNF curriculum development in the three research locations provides freedom to the PDNF implementers (head and board of Ustadz) by referring to the vision and mission of the Islamic boarding school and the rules issued by the Ministry of Religion, especially PD Pontren. The curriculum development planning system uses bottom up, not top down.(Halid, 2021)*, (Halid, 2018b).* Thus, there is great hope that the planning of the development of the MDNF curriculum at this research location will be able to absorb information from various directions and will be able to fulfill and advance the Madrasah well.

One of the freedoms given to the school and the board of ustadz is to hold regular meetings between MDNF managers and the ministry to deliberate to formulate and seek new breakthroughs in developing the MDNF curriculum, therefore the results of the deliberation resulted in the Ulya MDNF subjects in all organizers being the same for the ministry version, but developed in each PDF, namely the Fiqh, Nahwu(Madjid, 1992), Tafsir concentrations and others, at the second location of this study: for Ulya the emphasis is on Syafi'i fiqh, and the pesantren gives the Madrasah principal the freedom to develop the Madrasah system properly but does not deviate from the provisions of the MDNF, both from the vision and mission and from the provisions of the Ministry of Religion. The following is a picture of the causality approach to planning the vision and mission of the MDNF goals

Figure 5.1. developed independently about the causality approach to planning the vision and mission of the MDNF Ulya goals in three research locations.
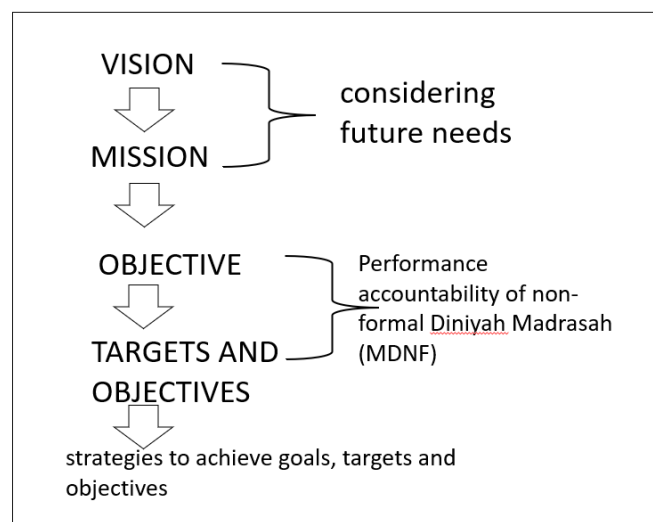
Figure 1 Achievement Of Vision And Mission

From the picture, the freedom of Madrasah and the council of ustadz in the three research locations appears to be in a position to design future needs, global competition, the work culture of the MDNF organization and participate in the process of developing strategies to achieve goals and target targets that will be carried out to facilitate their achievement. Anyone can provide input or develop it as long as it is in accordance with the vision, mission and objectives that have been previously determined by the kyai. All members of the pesantren organization are obliged to obey the vision and mission that have been prepared by the kyai. The strategies for achieving goals carried out by the ustadz include designing teaching materials into handbooks for students such as (a) teaching materials for Nahwu, sharfu, Arabic, and Islamic materials to help students learn and understand the knowledge they are studying easily (b) the council of ustadz makes friends with the guardians of students in the context of cooperation in the field of education and promotion of the MDNF program to the community (c) strengthening relationships with alumni. The three strategies carried out by the ustadz are considered capable of achieving the goals and objectives of MDNF Ulya

MDNF Curriculum Design: Providing freedom to develop study books as an expansion of insight and support for subjects in MDNF

In planning the development of the MDNF Ulya curriculum at this research location, the Ustadz council was given the freedom to plan the development of its own books or teaching materials that can be used in the learning process to make it easier to achieve learning objectives, for example the Hadith subject, so teachers can use the Riyadhus Sholihiin book or other hadith books that they can use well, the important thing is that they do not come out of the hadith books used by the Ahli Sunnah Wal Jamaah group(Halid, 2019a), (Halid, 2023a). This is to enrich the learning treasury and develop the material so that it becomes broader.

This model is one of the development of learning materials where one subject uses several

references such as Tafsir learning, you can use Tafsir Jalalain, Tafsir Ibn Kasir, at-Tabari, Tafsir al-Qurtubi.(Halid, 2018a) and so on.

The MDNF curriculum development planning model at this research location as explained above does not conflict with the theory or the laws and regulations on education, in fact it further strengthens the existence of madrasas and is relevant to the goals of madrasa education in the future.(Halid, 2022b) as referring to the Joint Decree of the 3 Ministers (Halid, 2023b), National Education System Law No. 20 of 2003(Ahmad, 2024), and PP 55 of 2007, PMA No. 13 of 2014(Halid, 2024b). Thus, this is an attempt by Islamic boarding schools to collaborate between the Islamic boarding school education system and the national education system based on Islamic boarding schools, so that education in Indonesia can develop and progress and specifically Madrasahs can implement education in accordance with national education standards. Graduates can be relied upon and achieve the goals and targets of Non-Formal Diniyah Madrasahs.
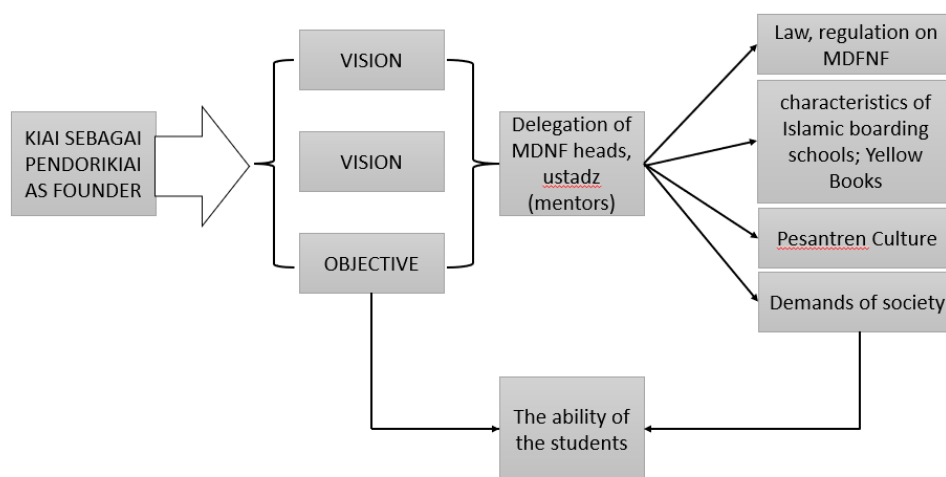

Figure 2 shows the self-modification of the MDNF curriculum development planning steps model in the three research locations.

Figure 3 above can be understood that the three research locations show that the planning of PDNF curriculum development is very important to be guided by existing regulations and these regulations become a systemic implementation of PDNF which interconnects the meeting point of the vision and mission of the objectives of the Islamic boarding school and the vision and mission of the objectives of the MDNF version of the Indonesian Ministry of Religion which are consistently implemented at the Ulya MDNF. So that at the level of implementing the Ulya PDNF curriculum, these three research locations have a strategy for implementing programs and their activities will be directed at achieving the educational objectives of the Ulya Madrasah Diniyyah Formal (MDNF).

Thus all teachers are involved in class level curriculum planning. Therefore, Olivia's opinion is very appropriate that curriculum planning starts from the class level, then individual school, school district, state, region, nation and work.(F, 1992) This planning focuses on teachers, because teachers themselves plan the curriculum, such as making teaching preparations, which include KBM devices, Syllabus, RPP and

so on. Oemar Hamalik also agrees that curriculum planning must start from teachers and focuses on teachers, they themselves plan the curriculum based on systematic, philosophical, sociological considerations (Hamalik, 2008).

CONCLUSION

The results of this study are that the curriculum development planning of Madrasah Diniyah Non-Formal (MDNF) in the three research locations was carried out in 5 (five) steps, namely (1). Planning based on the vision, mission, and objectives of Islamic boarding schools or institutions that are tafaqquh fiddin (2). Based on community demands (adaptability), (3). Providing freedom to Madrasahs in developing education and learning (4) Providing freedom to teachers in developing study books as an expansion of insight and supporting subjects in MDNF. (5) The implementation of the Madrasah program or non-formal diniyah education (MDNF) in the morning is carried out by formal education units at the Elementary Madrasah, Junior High Madrasah, and Vocational High School levels, the implementation starts at 07:00-09:00 in the morning. The next program is the Madrasah Diniyah afternoon program which is held from 14:00-16:00, namely TPQ, Madrasah Diniyah Ulya and Ustha and in the evening and after dawn, there is a study of the yellow book which is supervised directly by the caregivers.

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