

## The Dynamics of the Curriculum of Pesantren Al Mukhtariyah Sungai Dua Portibi, Padang Lawas Utara

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**Abstract:**

*Contributions pesantren cottage in Indonesia to improve the quality of human resources is not in doubt. It can be seen from many pesantren cottage alumni who participated actively in the development of this nation. But there are also so much criticism of the weaknesses of the educational process at the school, especially in terms of the curriculum, for example, limitations and less actual of pesantren cottage curriculum. Starting from these criticisms, and an awareness and desire among boarding schools, the boarding school curriculum enrichment balance between religious sciences and general sciences are a must. With the integration of Islamic boarding school religious knowledge with general knowledge, it is hoped that pesantren alumni will be able to take part and compete in society. Not many researchers have explored the dynamics of the pesantren curriculum. The purpose of this research is to examine how the dynamics of curriculum Pesantren Cottage Al Mukhtariyah Portibi Sungai Dua North Padang Lawas regency. The study was carried out data collection and dug out of resources through interviews, and study documentation and field notes, observations set forth in the form of descriptions that were then analyzed using qualitative data analysis interactive model of Miles and Huberman. After the gathering and analysis of data, it indicated that at the beginning of the Pesantren Cottage of Al Mukhtariyah Sungai Dua Portibi from 1932 to 1948 in the period of Mr. Tuan Sheikh Mukhtar that the curriculum is applied is sourced to the kitab kuning. So also during the years 1948-1952 Mustafa Buya, there is no change, the curriculum in pesantren still use the kitab kuning, then Mr. Zaharuddin started during 1958 to 1989 still made the kitab kuning the curriculum. However the early 1990s during the period of Mr. Zaharuddin pesantren cottage began to include some general lessons for junior secondary level, Mr. Qomaruzzaman the next period where the yellow book as a source or reference in the teaching and learning process at the school has begun to diminish, and the other side to add general subjects, or in other words pesantren cottage Al Mukhtariyah already implementing the National Curriculum for the Department of Religion and Aliyah junior secondary school level, as well as the period of H. Mahmud Syahrjal still using the curriculum of the National Department of Religion. The conditions above shows that the dynamics curriculum at the pesantren cottage of Al-Mukhtariyah Sungai Dua North Padang Lawas.*

**Abstrak:**

Kontribusi Pondok pesantren di Indonesia tidak diragukan lagi, hal ini dapat dilihat dari banyaknya alumni pesantren yang ikut berpartisipasi dalam pembangunan bangsa. Walaupun demikian, kritik terhadap kurikulum pesantren tetap ada, misalnya keterbatasan dan kurang aktualnya kurikulum pesantren. Dari kritikan tersebut, dan adanya kesadaran dari kalangan pesantren, maka pengayaan kurikulum pesantren antara keseimbangan ilmu keagamaan dan ilmu

umum merupakan sebuah keharusan. Dengan terintegrasinya ilmu keagamaan pesantren dengan ilmu umum diharapkan alumni pesantren mampu berkiprah serta bersaing di masyarakat. Tidak banyak dari para peneliti yang menggali tentang dinamika kurikulum pesantren. Tujuan dari penelitian ini adalah mengkaji bagaimana Dinamika Kurikulum Pondok Pesantren Al Mukhtariyah Portibi Kabupaten Padang Lawas Utara. Pengumpulan data digali melalui wawancara, studi dokumentasi, catatan lapangan, dan observasi, selanjutnya dituangkan dalam bentuk narasi serta dianalisis dengan menggunakan analisa data kualitatif model interaktif dari Miles dan Huberman. Hasilnya diperoleh gambaran bahwa awal berdirinya Pondok Pesantren Al Mukhtariyah Tahun 1932 s/d Tahun 1948 periode bapak Syekh Tuan Mukhtar kurikulum yang diterapkan bersumber kepada kitab kuning, pada masa Mustopa Buya Tahun 1948-1952, tidak ada perubahan, begitu juga pada masa bapak Zaharuddin Tahun 1958-1989 masih menjadikan kitab kuning sebagai kurikulum pesantren, Namun awal Tahun 1990-an periode Bapak Zaharuddin pesantren mulai memasukkan pelajaran umum tingkat Tsanawiyah, periode Bapak Qomaruzzaman keberadaan kitab kuning di pesantren sudah berkurang, pondok pesantren al Mukhtariyah sudah menerapkan kurikulum Kemenag untuk tingkat Tsanawiyah dan Aliyah, periode H. Mahmud Syahrijal terus menggunakan kurikulum Kemenag. Kondisi di atas memperlihatkan bahwa adanya dinamika kurikulum pondok Pesantren Al-Mukhtariyah Sungai Dua Portibi Padang Lawas Utara.

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## INTRODUCTION

The quality and quantity of human resources determine the future of the Indonesian nation. The Indonesian people have various formal educational institutions managed by the community/foundations, one of which is the Islamic boarding school. Historically, pesantren institutions are not only identical to the meaning of Islam<sup>1</sup> but also contain indigenous meaning,<sup>2</sup> Pesantrens have a close and inseparable relationship with their environmental community. Azyumardi Azra states that the fact can be seen from the background of the

establishment of pesantren in a particular environment and in maintaining the pesantren existence itself through the provision of waqf, sadaqah, and grants.<sup>3</sup>

The development of pesantren has experienced dynamics full of various challenges; among others, first, the challenges of the Dutch education system<sup>4</sup> and second, the challenges of the modern Islamic education system introduced by Muslim reformers.<sup>5</sup> How

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<sup>1</sup>Azyumardi Azra, "Pesantren: Kontinuitas dan Perubahan (Sebuah Pengantar)," in Nurcholish Madjid, *Bilik-bilik Pesantren Sebuah Potret Perjalanan*, cet. 1, (Jakarta: Paramadina, 1997), xxv.

<sup>2</sup>*Indigenous* s an institution similar to a boarding school that has existed since the Dutch Hindu era, so Muslims need to continue and Islamize existing educational institutions. See Yasmadi, *Modernisasi Pesantren Kritik Nurholish Madjid Terhadap Pendidikan Islam Tradisional*, cet.1,(Jakarta: Ciputat Prees, 2002),. 62.

<sup>3</sup>Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, cet.1, (Jakarta: Logos Wacana Ilmu, 1999), 108.

<sup>4</sup>The Dutch government first introduced the modern education system in the mid-19th century, and the Dutch colonial government provided opportunities for natives to receive an education. The Dutch colonial government established *volkscholen*, People's Schools, and Village schools, with a study period of 3 years. In several places in Indonesia for decades. n several places in Indonesia since the 1870s. See Azra, *Pendidikan*, 97.

<sup>5</sup>At the beginning of the 20th century, pioneered by Muslim reformists, it was necessary to reform the Islamic education system. In this contest, we witnessed the emergence of two forms of Islamic educational institutions: first, the Dutch model of

is the response of pesantren in responding to the emergence of this modern education system? Karel Steenbrik explained that pesantren refused while following it in the contest.<sup>6</sup> Pesantren rejects the religious assumptions of the reformists. However, at the same time to some extent, following the steps of the reformers, pesantren undertake several adaptations that they consider beneficial to the santri or pesantren student and support the continuity of the pesantren. Pesantren responded to this challenge in several ways. 1) Renewed content (curriculum) by including general subjects and skills. 2) renewal of methodologies, such as tiered and classical systems, 3) renewal of institutions, 4) renewal of functions,<sup>7</sup> from the educational function also includes socio-economic functions.<sup>8</sup> Furthermore, pesantren have promoted five forms of education in the new order: 1, teaching, and religious education. 2, skills according to the abilities and needs of the surrounding community. 3, Scouting. 4, health and exercise. 5, art that breathes Islam.<sup>9</sup> In general, pesantren

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public schools, which were charged with Islamic teaching, and second, modern madrasas, which limitedly adopted the substance and methodology of the Dutch model of education. After Indonesia's independence, these modern Islamic educational institutions continued to be developed by individual businesses, social organizations, and the government. In addition to classical general knowledge, they were also given to students in addition to religious knowledge. This effort is an attraction for some Muslim communities to send their children to school. See Deliar Noer, *Gerakan modern Islam Di Indonesia 1900-1942*, (Jakarta: LP3ES, 1980), 51-54.

6. Karel A. Steenbrink *Pesantren Madrasah Sekolah: Pendidikan Islam Dalam Kurun Moderen*, cet.2, (Jakarta: LP3ES, 1991), 65.

7. Pesantren function; In addition to the educational function, it also includes socio-economic functions.

<sup>8</sup>Suwendi, *Sejarah Dan Pemikiran Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 2004), 161-162.

<sup>9</sup>Ali, *Beberapa*, 20

tend to compete in updating their education system; so that the curriculum is under policies with Islamic education in Indonesia.<sup>10</sup>

The classic book, known as *Kitab Kuning*, as a pesantren curriculum and is one of the characteristics of a pesantren may be gradually eroded. The *Kitab Kuning* as a curriculum has been a tradition for decades in Al-Mukhtariyah pesantren, from its establishment in 1932 until 1989, after the early 1990s, Al-Mukhtariyah pesantren gradually no longer fully uses the classic book as a curriculum, but has used a book that is written in Latin letters and includes general lessons. The curriculum used partly uses the national curriculum (Minister of Religious Affairs curriculum).

This condition shows that there are curriculum dynamics in pesantren. the *Kitab Kuning* teaching is no longer fully used. This condition is an example of a case from many pesantren. Following this government policy, Islamic boarding schools have opened up opportunities to include general subjects.

Based on various studies that experts have carried out. Does it seem challenging to find the answer to the dynamics of the curriculum proposed in the Al-Mukhtariyah Sungai Dua Portibi pesantren contest? Especially if the question is asked in the pesantren contest in North Padang Lawas Regency, which has received very little attention from researchers related to curriculum dynamics. Based on these points of thought and considering the lack of studies on Islamic boarding schools in Portibi District, it is deemed necessary to research the dynamics of

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<sup>10</sup>Nasution. S, *Asas-Asas Kurikulum*, cet. 2. ( Jakarta: Bumi Aksara, 1995), 3.

the pesantren Al-Mukhtariya Sungai Dua.

## LITERATURE REVIEW

Research on pesantren as educational institutions that are pretty old have been carried out, including; al Rasyidin's research in several pesantren in North Sumatra; he researched from the point of view of "The Focus of Islamic Studies Orientation". Muhammad Al-Farabi, from the perspective of "The Existence of the Kitab Kuning in Pesantren Musthapawiyah", "Analysis of Management Aspects of Pesantren Development in Kec. Padang Bolak" by Tohar Bayo Angin PPs IAIN SU with a focus on study, Implementation of Teaching Program Management, Management of Teaching Staff, Financial Management and Sources of Funds as well as the Impact of Management Implementation on the Quality and Quantity of Pesantren.,<sup>11</sup> Further research was conducted by Ahmad Mukhtar PPs IAIN SU entitled "Strategy for Improving the Quality of Education and Teaching of Private Madrasah Aliyah in South Tapanuli (Education Affiliation Analysis)." Further research conducted by Djameluddin Siregar PPs IAIN SU with the title "Contradictions of Indigenous Peoples and People Religion in Portibi Subdistrict and the Contribution of Pesantren in Finding Solutions" where pesantren the Al-Mukhtariyah is one of the locations of the three studies mentioned in the last section.

All of that research result can undoubtedly be used as a reference in seeing and researching the existence of

Islamic boarding schools in general. However, according to the author's opinion, research and scientific works were explicitly written about the dynamics of the curriculum of the pesantren al-Mukhtariyah Sungai Dua, in particular, have never been carried out.

## RESEARCH METHOD

The research was carried out at pesantren Al-Mukhtariyah, Sungai Dua Portibi, North Lawas<sup>12</sup> this study's sources (informants) are elements related to Islamic boarding schools, such as leaders, ustadz, staff, students, alumni, and community leaders. Data was collected using the following research instruments:

### 1. Observation

Observations were made to see the curriculum applied in the learning process at pesantren al-Mukhtariyah Sungai Dua. Before going down to the field, the author wrote written guidelines about the aspects to be observed, including the implementation of teaching and learning activities; then, these written observation guidelines were developed in the field to enrich the required information.

### 2. Interview

Interviews were conducted with the leaders of pesantren, teachers, some students, and other relevant informants.

### 3. Document

Documents are used to learn various information about pesantren,

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<sup>11</sup>Tohar Bayoangin, "Analisa Aspek Manajemen Pendidikan Dalam Pengembangan Pesantren di Kecamatan Padang Bolak Kabupaten Tapanuli Selatan" (Thesis Program Pascasarjana IAIN SU, 2002), 106.

<sup>12</sup>This pesantren is located in Portibi village, Portibi District, North Padang Lawas Regency. Formerly Portibi was included in the Padang alternating sub-district; in 2003, there was a division, the Portibi District was separated from Padang Bolak District, and before 2007 this Portibi sub-district included the South Tapanuli district). In 2007, there was another division, so the Portibi sub-district is now included in the PALUTA (Padang Lawas Utara) territory.

the history of the growth and development, the books studied, and other written materials.

#### 4. Field Note

Field notes describe the background of people's observations, actions of thinking, and the researcher's frame of mind and personal opinion on the above matters. According to the researcher, this field note is essential to make in order to avoid mistakes or mistakes in research.

From a technical point of view, all of the above research data collection instruments take place separately and sometimes simultaneously; besides that, each of these instruments requires additional information to complete the collection of research data. However, in recitation and data analysis, the author does not sort out data from observations, interviews, documents, or field notes, except in some instances where one of the instruments must be signed.

Research data was Analyzed using qualitative data using an interactive model from Miles & Hubermend, which consisted of data reduction, data presentation, and conclusion drawing/verification. Where the process takes place simultaneously during the research.<sup>13</sup>

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<sup>13</sup> See Matthew B. Miles dan A. Michael Huberman, *Analisis Data Kualitatif*, translated. Tjetjep Rohendi Rohidi, (Jakarta: UI Prees, 1992), 16-19.

## RESULT AND DISCUSSION

### Profile of Pesantren Al Mukhtariyah Sungai Dua

Pesantren Al-Mukhtariyah Sungai Dua found by Syekh Mukhtar Yakqub<sup>14</sup> in 1932 and inaugurated in 1935,<sup>15</sup> on 3,5 hectares, Batang Pane riverside, Portibi Padang Lawas Utara (Paluta). When Indonesia was under the rule of the Dutch colonialists who ignored the Indonesian people, especially in education, people were hit by ignorance and backwardness, including the people of Padang Bolak. Seeing this condition, Sheikh Mukhtar Yakqub felt motivated to establish an educational institution. Islamic boarding school in Padang Bolak. This hut was established to form a cadre of ulama and provide religious guidance to the people in the Portibi, Padang Bolak.<sup>16</sup>

### Pesantren Al-Mukhtariyah Time to Time

#### 1. Syekh Haji Ya'qub Harahap Period, 1932 - 1948

Sheikh Haji Yakqub is the founder of pesantren Sungai Dua hut. Lead and has managed this educational institution for 16 years (1932-1948).<sup>17</sup>

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<sup>14</sup>Syekh Mukhtar Yakqub Harahap was born in 1900 in the village of Rondaman Lombang, Padang Bolak, South Tapanuli, the son of Tongku Haji. His former name was Yakqub Harahap which was later given the title Haji Muhammad Salih Mukhtar bin Tongku Haji and is more popularly known as Sheikh Mukhtar.

<sup>15</sup>See *Sejarah Ulama-Ulama Terkemuka Sumatera Utara* (Medan: IAIN al Jamiah, 1983), 238.

<sup>16</sup>The data on the historical background of pesantren al-Mukhtariyah in Sungai Dua was obtained from an interview with H. Mh. Syahril El Muchtary on March 24, 2008, at the Pondok Pesantren Al-Mukhtariyah Foundation office, Sungai Dua Portibi.

<sup>17</sup>See *Sejarah Ulama-Ulama terkemuka Sumatera Utara* (Medan: IAIN al Jamiah, 1983), 238 and based on the inscription on the tombstone of Sheikh Tuan Mukhtar passed away in 1948.

## 2. Bapak Mustopa Buya Period, 1948-1952

After Sheikh Haji Mukhtar Yakqub, the management of pesantren Sungai Dua was continued by Mustopa Buya, appointed based on family and santri deliberation because Tuan Sheikh Mukhtar's children were kids when he died. According to Parluhutan Siregar,<sup>18</sup> Mustopa Buya was a caregiver at the pesantren from 1948 to 1953.

After seeing Mustopa Buya's responsibility<sup>19</sup> Mr. Guru Mukhtar's children (Mr. Zaharuddin and Mr. al Ustadz Qomaruzzama<sup>20</sup> and Guru Mustopa Buya were building Pondok Sungai Juaja in Bahal village,<sup>21</sup> so he comes back and Guru Mustopa Buya were building Pondok Sungai Juaja in Bahal village. He again handed over the leadership of the pesantren to Mr. Imam (Zaharuddin) and Mr. Ustadz (Qomaruzzaman) assisted by Tuan Haji Baginda Imom<sup>22</sup> from Rondaman Lombang village. Sultan Imom accompanied Tuan Guru Mukhtar's children in managing this Sungai Dua hut for approximately five years; from 1953 to 1958, the Al Mukhtariyah pesantren was closed to young santri;

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<sup>18</sup>Parluhutan Siregar is an alumnus of pesantren Al Mukhtariyah Sungai Dua and is now a lecturer at the Ushuluddin Faculty of IAIN North Sumatra, also a staff of LP2M IAIN North Sumatra.

<sup>19</sup>Graduated from Pondok Aek Hayuara Sibuhuan H. Zaharuddin and Qomaruzzaman are still studying at the Theological School in Gunung Manaon, Padang Bolak.

<sup>20</sup>The students and people around the pesantren call Mr. Zaharuddin sometimes Mr. Imam (some call him Guru Godang, and Mr. Qomaruzzaman is called Mr. Ustadz, and sometimes also called Guru Menek.

<sup>21</sup>The location of the Zuaza River Cottage is a waqf land of the Bahal village community, Padang Bolak. Administratively, waqf land certificates were registered on March 8, 1952.

<sup>22</sup> Baginda Imom is an Alumni of Pondok Sungai Dua, including a student of Tuan Guru Mukhtar at its inception, but first, Mustapa Buya became a student of Tuan Mukhtar. The results of the interview with H.Mh. Syahrijal El Mukhtari, March 27, 2008.

practically, with this temporary closure, activities at the pesantren were only limited to elderly students.<sup>23</sup>

## 3. Bapak Zaharuddin Period, 1958 - 1996

The leadership of Pondok Sungai Dua was held back by Mr. al Imam<sup>24</sup> and Mr. al Ustadz, from 1958 to 1996, admission of young students opened again during this period. Mr. Zaharuddin Harahap was born in Pondok Sungai Dua village of Pasir Pinang, Padang Bolak In 1932, the eldest of six children, got education in Sekolah Rakyat at Gunung Tua, 1941-1944, and continued to Pondok Aek Hayuara Sibuhuan under the leadership of Guru Dahlan for 6 years. Mr. al Imam continued to lead the Sungai Dua hut, assisted by Tuan Baginda Imom and Mustopa Buya. Mustopa Buya was still attending teaching, especially Nahwu lessons.<sup>25</sup>

## 4. Bapak Qomaruzzaman Period, 1997-2007

Mr. Qomaruzzaman was born in Pondok Sungai Dua in 1934. Passed away in January 30, 2007. He graduated from the Sekolah Rakyat in 1947 at Gunung Tua, and continued his education at the Gunung Manaon Theological School, Padang Bolak. His teacher is Arsyad Siregar, an alumnus from India. Mr. Qomaruzzaman was studying at the Theological School;<sup>26</sup> he was the trusted and favorite student of Ustadz Arsyad; because of this

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<sup>23</sup> Fatimah Zuhrah (ed), *literatur*, 123. Interview with Rokkaya, at Suka Mulia Village, March 30, 2008.

<sup>24</sup> Interview with M. HM Sahrijal El Mukhtari March 28, 2008

<sup>25</sup> Interview with M. HM Sahrijal El Mukhtari March 27, 2008.

<sup>26</sup>According to Parluhutan, Siregar Qomaruzzaman was only guided by Mustopa Buya (Guru Dame) for approximately five years at pesantren al Mukhtariyah after his father, Mr. Mukhtar passed away. The qualified religious knowledge he has is obtained through irregular education in that pesantren. See Zuhrah (ed), *literatur*, 134.

emotional closeness, his teacher heavily influenced Ustadz Qomaruzzaman's thoughts and views. When accompanying Haji Zaharuddin in managing the pesantren for 40 years, he often had different opinions due to different mindsets. 1, Mr. Zaharuddin's mindset seems to be closed to the outside world; there is a concern that his students are more inclined to follow science than religion. 2, Mr. Qomaruzzaman's mindset, which respects the times. He was equipping students with material that was considered foreign by the previous boarding school. Concerning the curriculum, how to enrich the cottage curriculum is a balance between religious and general sciences.

5. H. MH Syahrijal Al Mukhtary  
Periode, 2007-Present

Mahmud Syahrijal is the son of H. Qomaruzzaman and Mrs. Zauriyah Siregar of Syahrijal El Mukhtry, born in Portibi on December 12, 1968, Rondaman Lombang. He attended Elementary School in Portibi in 1975, graduated from Junior High School in 1985, and graduated from Pesantren Al Mmukhtariyah Sungai Dua in 1992. in 1997 completed his bachelor's degree from IAIN North Sumatra, Faculty of Da'wah. Marwani Lubis, daughter of KH. Ahmad Dahlan Lubis.

### **Pesantren Al Mukhtariyah Vision and Mission**

Vision:

1. Becoming a cadreization and community service institution ini Sungai Dua, Portibi, Tapanuli.
2. Cadreization is a process of a cadre of ulama and ummah leaders, which is implemented in a structured and simultaneous manner in a conducive manner.

3. Meanwhile, community service is a center for the formation of superior and quality individuals both academically and practically, which is reflected in an innovative attitude towards the development of science.

Mission:

1. Educate those who master the introductory provisions of ulema, leadership, and teacher training and are willing and able to develop them to the most optimal level.
2. Preparing a superior and quality generation for the formation of the khaira ummah generation.
3. Forming a generation of *mutafaqqih fi ad-dien* who have intellectual traditions that are positive and responsive to the developments and demands of the times, towards the creation of a "Learning Society".
4. Educate and form a generation with personality *iqra ilmi, Qur'ani, Rabbani, 'Natural* who are ready to practice it in society with sincerity, intelligence, and charity. IQRA combines aspects of thinking (*ilmi' natural*) and aspects of remembrance (*Qur'ani rabbani*), which are actualized in religious intelligence and morality.

### **Factors Affecting Curriculum Dynamics**

The existence of curriculum dynamics is driven by two factors, namely internal and external factors. First, internal factors, a strong desire of the pesantren leader to adapt to the conditions of the times after the curriculum evaluation was held, and

second, external factors simultaneously question the position of the pesantren, namely with the assumption that the pesantren curriculum can not keep up with the times and the inability to compete for jobs.

The Indonesian nation has social, cultural, political, religious, and economic diversity. This diversity indirectly affects the dynamics of the curriculum. The development of science and technology as well as arts and culture that is happening in the life of the nation and state cannot be separated from the influence of global changes, the curriculum does not stand alone but is influenced by various factors; religious factors, social factors, and political factors.

#### 1. Religious Factor

Islamic education, when viewed from the historical aspect of the treatise, has excellent attention to education. In this regard, it must be understood as an effort to improve oneself, either directly or indirectly related to the substantive values of the universality of Islam. Furthermore, the driving force of the teachings of Islam itself is what motivates its people to reform. (*tajdid*).<sup>27</sup>

#### 2. Social Factor

Society constantly changes dynamically and naturally. The demands of society are increasingly complex and continuous. When one need is met, another need emerges. The community as a learning resource must be able to be used as a source of curriculum content. Therefore, specific values, morals, customs, traditions, and cultures must be accommodated as

curriculum content. Islamic boarding school as an educational institution is also a social institution that lives and develops in society.

#### 3. Political Factor

Indonesia, as a nation-state consisting of various religious and ethnic groups within a territorial area, agrees to bind itself to the unitary state of the Republic of Indonesia. In the development of the political constellation of the Indonesian nation after independence, there was a continuous shift in the formula of political power. In other words, the development of state policies contributed to the delivery of Islamic education to the position, format, and model it exists today; of course, other elements of influence cannot be ignored.<sup>28</sup>

Uniformity in curriculum preparation between the Ministry of National Education and the Ministry of Religion subsequently received mixed responses from some communities. This curriculum was not only due to the merging of religious curricula with national education, but the government's domination to homogenize total student learning as a whole also seemed politicized. The implementation of government policies in education indicates that political factors have given color to the curriculum that applies in Islamic boarding schools.

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<sup>27</sup> Haidar Putra Daulay, *Dinamika Pendidikan Islam di Indonesia dan Kedudukannya Dalam sistem Pendidikan Nasional*, (Bandung: Citaka Pustaka Media, 2004), 3.

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<sup>28</sup> Azyumardi Azra, "Dinamika Pendidikan Islam Pasca Kemerdekaan (Sebuah Pengantar)," in Nurhayati Djamas, *Dinamika Pendidikan Islam di Indonesia Pasca Kemerdekaan* (Jakarta: Raja Grafindo Persada, 2009), h. vi - vii



## SPECIAL FINDING

### Pesantren Al-Mukhtariyah Curriculum Dynamics

Tracking the dynamics of the curriculum at pesantren al-Mukhtariyah was carried out by dividing the period of leadership, namely Sheikh Tuan Mukhtar, Mr. Mustapa Buya, and Mr. Zaharuddin. They used the *Kitab Kuning* curriculum as a learning resource. The period of Mr. Qomaruzzaman and the period of H.M. Syahrijal applies the Ministry of Religion curriculum materials.

### Early Period, 1932-1948

In this period, the pesantren curriculum only studied religious sciences. This curriculum can be seen from the books used.

**Table 1.1 Curriculum 1932-1948**

No	Book Title	Author	Field
1	2	3	4
1	Washaya al-Aba'i li alAbna'i	Muhammad Syakir	Akhlak
2	Akhlak Li-al-Banin	'Umar bin Ahmad Barjai	Akhlak
3	Maw'idzah li al-Mukminin	Muhammad al-Qasyimy	Aqidah
4	Idhah al-Mubham	Syekh Ahmad al-Damanhury	Aqidah
5	Durus al-'Aqa'id alDiniyah Juz 1, 2, dan 3	'Abd al-Rahman ibn Husain al-Saqqaf	Aqidah
6	Hidayah al-Mustafid	Muhaamad Mahmud	Aqidah
7	Matan Sanusi	Abi Abdillah bin Washy al Shaleh bin Yusuf al Sanusi	Aqidah
8	Syarh Kifayah al-Awwam	Ibrahim al-Baijury	Aqidah
9	Hasyiah al-Dusuqy	Muhammad al-Dusuqy	Aqidah
10	Matn al-Ghayah wa alTaqrib	Abi Syuja' Ahmad Ibn Husain Ahmad	Fiqh
11	I'annah al-Thalibin 1,2,3,4	Al-Sayyid al-Bakry	Fiqh
12	Al-Sullam	Abd al-Hamid	Ushul Fiqh

		Hakim	
13	Mahalli	Jalaluddin Al-Mahalli	Fiqh
14	Al Fiqh fi al-Din	Muhammad Yunus	Fiqh
15	Matn al-Arbaina alNabawiyah	Yahyalbn Syarifuddin alNawawiy	Hadis
16	Mukhtar al Hadis	Imam Adh Dhiya' Al Maqdisi	Hadis
17	Musthalah al-Hadis	Muhammad Yunus	Ushulul Hadis
	Minhat al-Mughits	Hafidh Hasan al-Mas'ud	Hadis
18	Subul al-Salam	Muhammad ibn Islam'il	AlKahlan y
19	Hasyiah'ala Mukhtashar	Ibn Abi Jamrah li alBukhary Muhammad Ibn Ali alSyafi'iy al-Shinwaniy	Hadits
20	Jawahir al-Bukhary	Mustafa Muhammad Imaroh	Hadis
21	Al-Misykat al-Mashabih	Syekh Waliyuddin Muhammad bin Abdullah alKhatib Tibrizi	Hadis
22	Matn al-Jurumiyah	Muhammad ibn Muhammad ibn Daud al-Shanhaniy	Nahwu
23	Lughat al-Takhatub	Al Mushawwarah Umar Abdul Jabbar	Lughoh
24	Matn al-Bina' wal Asas	Mala 'Abdullah al-Danqizy	Sharaf
25	Syarh Mukhtasharin Jiddan	Ahmad Zainy Dahlan	
26	Durus al Lughoh		<u>Lughah</u>
27	Syarh al-Kaylaniy	Abil Hasan Ali ibn Hisyam al-Kaylaniy	Sharaf
28	Al-Kawakib al-Durriyah Juz 1,2	Muhammad ibn Ahmad Abdil Bariy al-Ahdaly	Nahwu

29	Asymuni (Syarah alfiyah) Manhaj al salik	Asymuni	Nahwu
30	Hasyiah al- Hudlary Juz 1	Muhammad al-Hudlary	Nahwu
31	Matn Alifiah ibn Malik	Muhammad ibn 'Abdillah ibn Malik al- Andalusy	Nahwu
32	Syarah Syudzur al dzahab fi syarh kalam al arab.	Jamaluddin Ibn Hisyam Al Anshari	Nahwu
33	Al-Suja'iy ala al- Qatr	AL-'Allamah Suja'iy	Nahwu
34	Khulashal Nur al-Yaqin	Umar Abdul Jabbar	Tareh
35	Ilmu balagoah	Abd al- Qadir Qatti	Balagoh
36	Nurul Yaqin	Syeh Nuhammad Hudlary Bek	Tareh
37	'Ilm al- Tafsir	Mawardi Muhammad	Tafsir
38	Hasyiah al- Shawy Juz 1,2,3, dan 4	Ahmad Shawy ak- Malikiy	Tafsir

### Mustafa Buya Period, 1948-1953

1948-1953 was not much different from the previous period, and no policies were made regarding the curriculum because this period only continued the previous leadership; the curriculum applied here could be said to still refer to the *Kitab Kuning*.

### Zaharuddin-Qomaruzzaman Periode, 1958-1996

In this period, the curriculum applied was still referring to the *Kitab Kuning*. However, there were several changes to the book and the addition of several new books for the beginner level. The change is more dominant because it makes it easier for students or as an introduction to enter a higher level; besides, it is difficult to get the books used during Tuan Mukhtar's time to be applied during Zaharuddin's time. However, in the early 1990s, the

madrrasah curriculum was started. For the Tsanawiyah level, there were general subjects. However, they were not taught in class; general lessons were included in this additional category, as seen in the curriculum. The reference sources were partly based on the madrasa curriculum combined with the pesantren curriculum. General subjects that are added at this time are English and Mathematics.<sup>29</sup> Even so, the emphasis on the yellow book as a pesantren curriculum to create humans who are religion experts remains a priority. Mr. Zaharuddin constantly fortifies his students with the development of the outside world. At the same time, Mr. Qomaruzzaman prepares his students to understand and encourages them to follow the developments of the outside world.

### Qomaruzzaman Period, 1997-2007

Qomaruzzaman's policy made the Ministry of Religion curriculum a lesson taught formally during school hours for the Tsanawiyah and Aliyah levels, even though this was considered foreign by the previous period. During Mr. Qomaruzzaman's time, the dynamics of the curriculum became more visible. The curriculum used at the Aliyah and Tsanawiyah levels has implemented the madrasa curriculum. General subjects began to be widely taught during Mr. Qomaruzzaman's time, adding general subjects, including Fiqh, morality, Indonesian language, and religious knowledge no longer fully used in the *Kitab Kuning*. As a subject but a book issued by the Ministry of Religion. So the policy carried out by Mr. Qomaruzzaman is to equip students

<sup>29</sup> Interview with Drs. Mara Endah Harahap, the principal of Madrasah Tsanawiyah Pondok Pesantren al-Mukhtariyah, March 21, 2008.

with science and make the material (general curriculum) a lesson taught formally during school hours.<sup>30</sup>

#### **H. Mh Syahrijal Period, 2007-Present**

Mr. H. Mh. Syahrijalel Mukhtary continued the policy carried out by Mr. Qomaruzzaman, namely continuing the national curriculum from the Ministry of Religion; for the Aliyah and Tsanawiyah levels, the *Kitab Kuning* is no longer a reference in the learning process. According to Mahmud Syahrijal, the policies carried out by Mr. Qomaruzzaman can be understood from the mindset of the leader who is leading. This policy can be seen from the background of Mr. Qomaruzzaman, who studies at Mount Manaon and adheres to modernist understanding. It is not surprising that as a graduate of Theological School, he is heavily influenced by the thoughts of Mr. Arsyad. General lessons also began to be officially studied during school hours, which in the previous period (Mr. Zaharuddin) was studied only outside class hours. No exact data were found. The Ministry of Religion curriculum was implemented in its entirety in this pesantren. However, when this research was conducted in 2008, the *Kitab Kuning* as a learning resource and the curriculum were no longer used. There were two or three more *Kitab Kuning*, meaning that during the Mahmud period Syahrijal, the curriculum used in pesantren was already based on the National Curriculum, namely the Ministry of Religion curriculum for Madrasah Aliyah and Tsanawiyah schools.

Looking at the curriculum in pesantren al-Mukhtariyah, it has shortcomings. First, the use of the

yellow book in the al-Mukhtariyah Islamic boarding school has begun to decrease. However, in pesantren al-Al Mukhtariyah, it still exists but is very ineffective in its implementation. Second, the usual teaching methods used in al-Mukhtariyah pesantren, such as *halaqah*, *muzakarah*, and others, are no longer found in teaching after the Maghrib prayer, Isa prayer, and Fajr. In addition, the subjects taught are only very minimal material for a boarding school. because the yellow book that is taught is the yellow book at the elementary and middle levels and does not aim to explore it again but only to the extent of fulfilling the curriculum list.

#### **CONCLUSION**

The background of the establishment of the pesantren Al Mukhtariyah is inseparable from the conditions experienced by the community, which was under Dutch colonial pressure. The establishment of pesantren aims to provide religious guidance and education to the general public, especially the people in the Portibi area, so they are free from ignorance and poverty. At pesantren Al-Mukhtariyah, experiencing curriculum dynamics cannot be separated from the factors that influence it. Initially, the *Kitab Kuning* was a scientific tradition inherent in the education system in this pesantren. In this early period, general lessons were almost entirely not learned. However, in line with the demands of the times, in the early 1990s, pesantren incorporated general lessons into their curriculum, which was necessary for their students to have adequate supplies. Including the madrasa curriculum, it indicates the dynamics of the curriculum and a sign of the waning of one of the

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<sup>30</sup> Interview with H. Mh Syahrijar El-Mukhtari, March 27, 2008.

characteristics of pesantren, namely the *Kitab Kuning*.

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