STUDY OF THE IMPLEMENTATION OF THE DUALISM OF THE AL AZHAR CURRICULUM AND THE 2013 CURRICULUM IN FIQH LESSONS AT MADRASAH ALIYAH AL ITTIFAQIAH

Meriyanti[1], Abdurrahmansyah[2], Muhammad Fauzi[3], Derri Adi Fernando[4]

[1]Madrasah Tsanawiyah Pondok Pesatren Al-Ittafaqiah Indralaya, South Sumatra, Indonesia
[2,3]Universitas Islam Negeri Raden Fatah Palembang, South Sumatra, Indonesia
[4]Sekolah Menengah Pertama Evergreen Pelalawan, Riau, Indonesia
Email: meriyantihafid@gmail.com

Abstract: This research aims to analyse the design of the Al Azhar curriculum and the 2013 curriculum in learning Fiqh subjects and the strategy for implementing the dualism of the Al Azhar curriculum and the 2013 curriculum in learning Fiqh subjects at Madrasah Aliyah Al Ittifaqiah. The approach in this research uses qualitative descriptive research with the type of field research, collecting data in the field, namely to observe the phenomena that will be researched in the field, using interviews, observation and documentation data collection techniques, sourced from stakeholders, Fiqh teachers and al Azhar students at MA Al Ittifaqiah, as for the data analysis technique, the researcher analysed the data using the Miles and Huberman analysis model. The results of this research show that the design of the Al Azhar curriculum and the 2013 curriculum uses a subject centered design pattern with the subject design and discipline design categories, and learn centered design with variations in the activity or experience design model, as well as problem centered design with model variations. the areas of living design. The teacher's strategy in implementing dualism curriculum is, in the Al Azhar curriculum the teacher uses active learning strategies and expository strategies with sorogan, lecture, story and question and answer methods, and Madrasah Fiqh (K-13) learning strategies, teachers use problem-based learning strategies, contextual teaching, expository and cooperative learning, using discussion, lecture, question and answer and story methods.

Keywords: Curriculum Design; Learning Strategies.

INTRODUCTION

As the oldest educational institution in Indonesia, pesantren existed before the 19th century. These educational institutions were institutions that held recitations in langgar, surau and mosques. When the colonials came to Indonesia, they established schools modelled on the colonials themselves, at that time there was a dualism of education in Indonesia, which separated religious and general sciences. This educational dualism was caused by two things, namely politics and practical issues. (Nur Aini & Lazuardy, 2020).

Dualism is two different and conflicting principles or understandings. It can be said that dualism is a system or theory based on two principles that state that there are two substances.(Nur Aini & Lazuardy, 2020).

The dualism of the education system has split the face of national education into two: *first*, general education, which has a distinctive character and is under the auspices of the

Ministry of Education and Culture. *Second*, religious education which also has a distinctive character and is under the auspices of the Ministry of Religious Affairs.(Suyatno, 2012)

The dualism of government institutions that foster education then at a technical level has an influence on the dualism of education implementation, both with regard to the structure of the curriculum, the provision of education personnel (especially teachers), and education financing. On the one hand, there are religious education institutions, namely pesantren, madrasah, IAIN/UIN and on the other hand there are schools ranging from primary to university levels. The former are under the management structure of the Ministry of Religious Affairs and the latter are under the auspices of the Ministry of National Education.

According to Abdurrahmansyah, dualism in the Islamic curriculum is a deviation from the basic Islamic concept of science, the ideal concept of Islamic education curriculum is an urgent matter that needs to be formulated to a pragmatic extent by Muslim scientists. (Abdurrahmansyah, 2022).. To start a complete Islamic curriculum is not only to build its philosophical foundations, but requires encouragement from various other elements, such as funding, textbooks, creating appropriate methodologies and so on.

Similarly, Hasyim Mustamin said that dualism and dichotomy have implications for science and religion, rational science and Islamic science, because they are opposite, rational science does not involve religious science but its thinking is based on ratios, while Islamic

science is based on revelation.(Mustamin, 2010) Zarkasyi, expressed a solution in the problem of dualism that occurs in Islamic education there must be renewal in Islamic civilisation, Islamic civilisation is a concept to strengthen Islam, the point is to explore further various concepts about science and spread to students, in this case Zarkasyi offers modernisation of religious education it is necessary to revive the dynamics of Islamic change, namely by reviving the value system in the source of Islamic education (affective).(Nur Aini & Lazuardy, 2020)

From these three experts, dualism is a concept that deviates from the basic concept of science, because between religious science and general science is certainly different, so if there must be a concept like this there needs to be an integration of science that instils *affective* values, teaches *cognitive* and *psychomotor knowledge*.

As explained above, the dualism started when the colonials came to Indonesia and differentiated between the colonial-established education and the pre-existing Islamic education, often referred to as pesantren. Colonial education was intended for the upper class and the colonials themselves, while Islamic education was intended for the indigenous people. This distinction created opposition, so since the early 19th century Islamic reformers have tried to integrate knowledge by referring to the concept of Muhammad Abduh, the reformer from Egypt. Islamic reformers tried to integrate general and Islamic studies into a unified curriculum and implement it in learning.

Since then many Islamic educational institutions have combined Islamic education and general education

into a unified whole. The two sciences are used as the madrasah curriculum that we currently use such as the 2013 curriculum. In the 2013 curriculum, Madrasah Aliyah teaches PAI subjects (Al Qur'an Hadith, Akidah Akhlak, Jurisprudence, History of Islamic culture), PPKN, Indonesian Language, Arabic Language, English Language, Mathematics, Cultural Arts, Physical Education, sports and health, Workshop and entrepreneurship.

The 2013 Madrasah curriculum has problems that are also faced, especially in Islamic education innovation, the problems include: *Firstly*, the reduction of lesson hours for religious education materials, this can be seen from the Islamic Education Group subjects only 2 hours each in learning, *secondly,* because religious knowledge is not in-depth, there is a superficiality of religious knowledge.

Madrasah Aliyah Al Ittifaqiah as an Islamic Education institution implements the Al Azhar Curriculum and the 2013 Curriculum in its learning. The Al Azhar curriculum is a curriculum directly adapted from Al Azhar and the 2013 Curriculum is the National curriculum. In its application, the Al Azhar curriculum is used only in the Excellent Al Azhar class. Excellent Al Azhar class is a class prepared for students who want to continue their studies to the Middle East, especially Egypt. The main emphasis of knowledge in the Al Azhar curriculum is the Qur'an and its memorisation, Arabic Language, and Religious Sciences. Because it is expected that the educational problems that exist in the 2013 curriculum are overcome by the al Azhar curriculum. The subjects in the Al Azhar Curriculum are Tahidz / Al-Qur'an. Fiqh. Arabic, Balaghoh, Tawheed, Nahwu, Shorof,

Insya`, Muthola`ah, Tafsir and Qur'an Science, Hadith and Hadith Science, and Adab wa nusus.

The subject of Jurisprudence is a subject that is included in the PAI family, in its application in learning, the subject of the Al Azhar curriculum Jurisprudence madrasah (K-13) is taught in the excellent Al Azhar class, this curriculum dualism has a very far difference such as the Al Azhar Jurisprudence subject using a guidebook from Al Azhar and the madrasa Jurisprudence subject (K-13) using a guidebook from the government. In its application, these two curricula, namely Fikih Al Azhar and Madrasah Fikih (K-13), are taught in formal hours, on the evaluation of the assessment tested the dualism of the Fikih Al Azhar curriculum and the 2013 Curriculum, as well as the results of the assessment there are two, namely the Al Azhar report card and the Madrasah report card (which uses the 2013 curriculum).

So far, the study of dualism in education has influenced the formation of learner values and identity (Mustamin, 2010)The social gap between public schools managed by the Minister of Education and Culture and madrasahs under the auspices of the Ministry of Religious Affairs (MoRA). (Ikwandi, 2022)and the discussion of the dichotomy of science and the dualism of education that gave rise to general science and religious science (Nur Aini & Lazuardy, 2010). (Nur Aini & Lazuardy, 2020).This paper complements the shortcomings of previous studies that have not paid attention to educational aspects, especially in student learning in the classroom, this paper aims to answer the design of the dualism of the Al Azhar curriculum and

the 2013 curriculum in Jurisprudence subject learning, researchers will collect data based on phenomena in the field, and after that the author will analyse the teacher's strategy in implementing the dualism of the curriculum.

METHODS

The approach in this research uses descriptive qualitative research. Based on the place of research, this type of research is *field research,* namely research whose data collection is carried out in the field. this research uses a descriptive method in which the data collected from the field is described in great detail in the form of written or spoken words and observed behaviour, the data sources in this study are primary data and secondary data, primary data in this study are Jurisprudence teachers, students, and stakeholders involved in curriculum dualism design. while data collection techniques use interviews, observation and documentation, to analyse the data in this study, researchers used the Miles and Huberman analysis model.

Description of Research Object

The research was conducted at Madrasah Aliyah Al Ittifaqiah Indralya in the heart of Indralya, the capital city of Ogan Ilir Regency, South Sumatra, Indonesia. The target of this research is the Al Azhar class which applies the dualism of the Al Azhar curriculum and the 2013 curriculum in learning the subject of Jurisprudence. The purpose of this study is to analyse the design of the dualism of the Al Azhar curriculum and the 2013 curriculum and the teacher's strategy in implementing the dualism of the Al Azhar curriculum and the 2013 curriculum in

learning Jurisprudence subjects at Madrasah Aliyah Al Ittifaqiah. The data sources in this research are primary data and secondary data. The primary data of this research is that the research subjects are individuals who directly know and relate to the data that researchers need about the implementation of the Dualism of the Al-Azhar curriculum and the 2013 Curriculum in the Madrasah Aliyah Al-Ittifaqiah Indralaya environment which consists of: PPM Dikjar in the field of Takhossus, Head of Madrasah Aliyah Al Ittifaqiah, Deputy Head of Curriculum, Deputy Head of Takhossus, Director of Al Azhar Class, and Jurisprudence teacher, as well as students of Al Azhar class. From some of these informants, researchers explored the design of the Al Azhar curriculum and the 2013 curriculum and the teacher's strategy in implementing the dualism of the Al Azhar curriculum and the 2013 curriculum in learning Jurisprudence subjects.

Data Collection

In this study researchers used data collection techniques in the form of interviews, observation and documentation. In the interview, the researcher asked questions directly to stakeholders related to the dualism design of the Al Azhar curriculum and the 2013 curriculum, the interview aims to collect data that will be studied by researchers, with this method, researchers can add and explore further data. (Arikunto, 2002). Researchers explored in depth (*indepth interview*) regarding: *first*, the background of the establishment of the Al Azhar programme that applies the dualism of the curriculum, the vision, mission and objectives of the establishment of the

programme and what solutions must be done for the establishment of the Al Azhar programme and what kind of curriculum design pattern of the dualism of the Al Azhar curriculum and curriculum 2013.*Secondly*, how the teacher's strategy in applying the dualism of the Al Azhar curriculum and the 2013 curriculum in learning Jurisprudence subjects at Madrasah Aliyah Al Ittifaqiah. The researcher also asked about the teacher's learning activities in the classroom, starting from 1) the planning stage, 2) the implementation stage consisting of preliminary activities, core activities, in the core activities the researcher also asked about what approaches, strategies, methods and media the teacher used in learning, and final activities (closing), 3) the evaluation stage.

Sanafiah Faisal in Sugiyono classifies observation into *participant observation*, *overt and covert observation,* and *unstructured observation.* (Sugiyono, 2017).

In the observation technique, researchers use participatory observation with passive participation observation, namely while making observations the researcher participates in what the data source does but is not fully active or involved in these activities. The object of observation in this study is a social situation with three components, namely: 1) *Place*, which is the place where social interaction takes place, 2) *actor, the actor* who plays a certain role, 3) *activity, the* activities of actors in the ongoing social situation, In this case the researcher records / records the activities at the research location, as for the observation guideline aids, namely stationery and cameras. Observations were made to observe the dualism design of the Al Azhar Curriculum and the 2013 Curriculum in Jurisprudence subject learning and the Strategy for Implementing the dualism of the Al Azhar Curriculum and the 2013 Curriculum in Jurisprudence subject learning at Madrasah Aliyah Al Ittifaqiah.

As for the documentation technique in this research, the documentation technique will be used to research. Documentation is one of the data collection methods that is no less important, although this method is a method that is not too difficult to find. Because what is observed is not a living object, but an inanimate object, so if something goes wrong, the source of the data is still there (Arikunto, 2002). The researcher collected official documents related to the design and implementation strategies of the dualism of the Al-Azhar curriculum and the 2013 Curriculum in learning at Madrasah Aliyah Al Ittifaqiah, such documents as: the organizational structure of Madrasah Aliyah Al Ittifaqiah, vision-mission, structure objectives, santri data, teacher data, teachers who teach in the Al Azhar class, placement test questions, lesson plans, Al Azhar Curriculum Syllabus, Lesson Materials in the Al Azhar Class, Al Azhar Jurisprudence Subject Textbooks, and K-13 Jurisprudence Subjects, and books that support the learning of Jurisprudence subjects.

Data Analysis

In this study, researchers analysed data from the beginning of going to the research location in data collection, which started from reviewing data from various sources both from interviews, observation

and documentation. Data analysis is a search, patterns in emerging behavioural data, objects related to the focus of research that are collected into one. Data analysis includes selecting, examining, categorising, sorting, comparing, evaluating, synthesising, looking for patterns, finding important things and what to learn, deciding what to report and reflecting on the data obtained. Visually, researchers analysed the data using the Miles and Huberman analysis model, namely
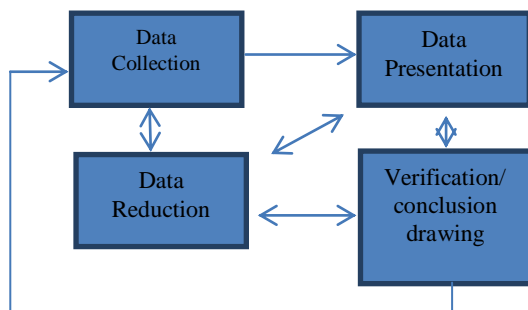
RESULT

After describing the background of the research, research theories, and research methods used, this chapter will discuss the results of research that researchers can get in the field. In the research results will be described based on the results of interviews, observations and documentation, as follows:

Dualism Design of Al Azhar Curriculum and 2013 Curriculum on Learning Jurisprudence Subjects at Madrasah Aliyah Al Ittifaqiah.

Design is a design or plan that educational institutions have to start a new curriculum in achieving goals. In the design of the dualism of the AlAzhar curriculum and the 2013 curriculum in the Al Azhar class starting from the planning stage, the planning stage starts from knowing the background of the establishment of the Al Azhar programme, identifying the vision, mission and objectives as well as the initial solutions that must be implemented to establish the Al Azhar programme.

Table 1
Planning Stage: Background, Vision, Mission, Objectives

Theme	Code
Background.	The background of the establishment of the Al Azhar programme is to facilitate students to continue their studies to the Middle East, especially Al Azhar Cairo.
Vision	Realising the Quran and Al-Azhar Classroom as a place for *tafaqquh fiddiin waddun-ya* to produce scholars and hafiz who have the character of the Quran al-karim.
Mission	• Establishing a Quranic environment to shape the morals of students and foster enthusiasm and a strong desire to memorise the Quran. • Using the books of turats (books inherited from ancient scholars) and books from Al-Azhar Central School, as the main reference in *tafaqquh fiddiin* in Madrasah and Dormitory. • Provide equal opportunities for santri/wati to develop their abilities. • Having educators who are able to be uswah hasanah for students.
Destination	• Creating a curriculum based on the Quran al-Karim. • Creating *Takhashshush* classes as a forum for *Tafaqquh fiddin* (deepening religious knowledge) and Quranic knowledge, so that students have a firm aqidah, correct brmazhab and have broad knowledge and morals according to the guidance of the Prophet Saw. • Creating a curriculum to strengthen the Arabic language and reading and writing of the Turats book as a capital to be able to compete at the national and even international levels. • To become a centre for producing hafiz, scholars and leaders who are rahmatan lil alamin. • Preparing Alumni who can have the opportunity to continue their studies abroad such as al Azhar University, Yemen and Sudan Universities etc.

● Mastering kutubut turats (books inherited from ancient scholars)

Based on observation and interview data conducted by researchers, the vision, mission and objectives are in line with the establishment of the Al Azhar programme and in accordance with what was behind the Al Azhar programme was formed, in the vision of the establishment of the Al Azhar programme as a forum for *tafaqquh fiddin waddunya* (understanding religion in depth).

According to informants who researchers interviewed that to deepen religious knowledge there must be a place that can teach kaffah, the Al Azhar programme is a place for students who want to deepen religious knowledge, because the books taught are yellow books (kitab turats) inherited from scholars, specially compiled by the Egyptian ma`had Azhari which can be understood and easily interpreted by students when learning later.

In the mission, it is explained that the Al Azhar class is to form an environment with the nuances of the Qur'an, of course it is seen in the Al Azhar class because the Santri who take part in the Al Azhar programme are all boarding students (in the dormitory), because they are required to always study and the Qur'an as a guide at all times, so the nuances of the Qur'an are very visible.

There is a vision and mission, of course there are goals, goals are the elaboration of the vision and mission and are also things that will be addressed. The elaboration of this mission is in the form of processes or stages, it is hoped that the vision in the future will be realised.

In the initial planning in the Al Azhar programme, of course, after the vision, mission and objectives, there is an initial solution that must be implemented, namely the formation of the Al Azhar class and selecting students who will study in the class, in addition to teaching teachers who are selected according to their fields and competencies.

Table 2

Establishing the Al Azhar class and selecting teachers to teach in the Al Azhar class.

Theme	Code
Establish Al Azhar class	To form the Al Azhar class, santri who will be taught in the class are selected, a placement test is held, held in two stages, namely a written test and an oral test, after both have passed, then the santri are interviewed to find out their talents and interests in the Al Azhar class.
Choosing a teacher	Teachers who teach in the Al Azhar class are prioritised for those who are Middle Eastern graduates, because the books studied are Turat (yellow books), communication in learning is also in Arabic.

Based on interviews and observations conducted by researchers, the initial planning to develop the Al Azhar class is to prepare students, teachers, facilities and infrastructure, this is indeed supposed to be that the Al Azhar class implements curriculum dualism, namely the Al Azhar curriculum and the 2013 Curriculum, materially different, so the selection stage is the initial milestone as a determination.

To implement the dualism of the Al Azhar curriculum and the 2013

Curriculum starting from class X (ten) and then continuously until class XII they apply the dualism of the curriculum. The selection stage is carried out through two stages, namely the first stage of the written test and the second stage is an oral test, and at the next stage is an interview to find out the santri's interest in Al Azhar class, if he passes these two stages, but does not have the will, the test is considered invalid and the santri is directed to another class according to his desired interest.

In the next planning stage are the teachers, the teachers chosen are those who are competent in their fields to teach the santri, for teachers who teach Al Azhar lessons, the teacher is a Middle Eastern alumnus such as Al Azhar Cairo and Sudan or who has the ability to read the yellow book, and for general lessons that use the 2013 curriculum the teacher is a professional in the field of domestic graduates such as Sriwijaya University, UIN Raden Fatah Palembang, UIN Sunan Kalijaga, Islamic University of Indonesia, PGRI University and IAIQ Ittifaqiah Indralaya who have the title of Al Hafidzoh and sanad.

After knowing the planning stages of the Al Azhar Curriculum and the 2013 curriculum, based on what is the focus of learning, according to Sukmadinata there are three curriculum design patterns, namely: Subject centred design, learner centred design and problem centred design (Sukmadinata, 2019).

Table 3
Design patterns of the Al Azhar Curriculum and the 2013 Curriculum in Jurisprudence Subject Learning

Design Pattern		Code
Subject centreed design	The Subject design	- K-AlAzhar and K-13 consist of a number of subjects that are compartmentalised - The content of the curriculum is drawn from the knowledge of the past (the legacy of the ulama') - Teachers master the teaching materials - Memorisation of the arguments only, not the content of the book that is memorised
	The dicipline design	- Emphasis on students' understanding of the material
Learned centred design	The activity/ experience design	- In this pattern, the characteristics seen in K-A Alzhar and K-13 are students as subject centreed in learning. And for other characteristics, it is not similar, because in fact the learned centreed design pattern comes from Rousseau's concept of natural education.
Problem centred design	The areas of living design	- Integration between process and content. Students are required to understand the material themselves by actively participating in learning. - Learning Jurisprudence in the 2013 curriculum and K-Al Azhar based on the problems of students in the community

Based on the focus of teaching the design pattern of the subject of Jurisprudence in the al Azhar curriculum and the 2013 Curriculum is:

a. Subject centreed design

Fikih subjects in the 2013 curriculum and Fikih Al Azhar curriculum, based on the analysis that the researchers conducted, fall into the category of the subject design and Dicipline design, this is based on the following characteristics: 1)

the dualism of the Al Azhar curriculum and the 2013 curriculum consists of a number of separate subjects and is taught by different teachers, 2) the subjects of Jurisprudence Al Azhar and Jurisprudence K-13 are taken from previous knowledge and values (legacy of the scholars). 3) the subjects of Jurisprudence Al Azhar and Jurisprudence K-13 emphasise students' understanding of the material sourced from the teaching materials. 4) sometimes there is material that is memorised, for example, arguments based on the Qur'an and hadith.

b. Learned centred design

Although not all the characteristics of the *learned centreed design* curriculum design pattern are owned by the Fikih Al Azhar curriculum and Fikih 2013 in learning, at least one feature is present in this design, namely: *student-centred* learning (*student centreed*) the teacher as a facilitator in learning.

c. Problem centred design

In this design pattern, the Fikih al Azhar curriculum and the 2013 curriculum fall into the category of the *areas of living design, the* characteristics of this design are that it emphasises learning procedures on problem solving, the process and content in this design are combined or integrated and this design uses the experiences and real situations of students as a way to pave the way in learning the areas of life.

Teachers' Strategies in Implementing the Dualism of the Al Azhar Curriculum and the 2013 Curriculum in Learning Jurisprudence Subjects at Madrasah Aliyah Al Ittifaqiah

Learning is a process in general can be said to consist of three ase or stages, namely the planning stage, the implementation stage and the evaluation stage, each stage has its own activities that must be owned by the teacher. Every teacher must have these competencies, although the teacher is a facilitator in active learning, but the teacher is also referred to as a learning resource in the learning process.

Talking about learning strategies, learning strategies cannot be separated from approaches, methods and techniques in learning, every teacher must have these competencies, so that the transfer of knowledge can be conveyed properly to students.

According to Wina Sanjaya, a learning strategy is defined as a *plan, method, or series of activities designed to achieve a particular educational goal* (J.R. David, 1976), a learning strategy is defined as a *plan* that contains a series of *activities* designed to achieve certain educational goals. (Wina Sanjaya, 2020). The method is a teacher's effort to implement a plan that has been prepared in real activities so that the objectives that have been prepared are achieved optimally.

a. Planning Stage of Al Azhar Curriculum and 2013 Curriculum

Learning Implementation Plan (RPP) is the real form of curriculum development documents and learning that is carried out and designed by teachers.

(Abdurrahmansyah, 2021) Referring to Permendikbud Number 103 of 2014 concerning learning, it is stated that lesson plans are learning plans that are developed in detail referring to the syllabus, textbooks, and teacher's guide books. The components of the lesson plan in accordance with the Permendikbud include: (1) school identity, subject, and class/semester. (2) time allocation (3) KI, KD, competency achievement indicators, (4) learning materials, (5) learning activities, (6) assessment and (7) media/tools, materials and learning resources.

In terms of planning at the beginning of learning, Madrasah Aliyah Al Ittifaqiah Indralaya has planning at the beginning before the new school year begins, administratively, learning preparation for the Al-Azhar Cairo curriculum and the 2013 curriculum, teachers prepare annual programmes, semester programmes, syllabuses and lesson plans, this is to determine the readiness of teachers in implementing planning in the learning process besides that the lesson plan serves as a guide for teachers in the process of learning activities.

Table 4
Planning stage of K- Al Azhar and K-13

Theme	Code
K-13 LESSON PLAN	Teachers have complete lesson plans and learning tools
K-Al Azhar lesson plan	Teachers have Arabic lesson plans

Based on interviews and observations conducted by researchers, that as the responsibility of a teacher, every teacher who teaches has lesson plans and other learning tools, because lesson plans are part of the teacher's guide in teaching. In the new school year, Madrasah Aliyah Al Ittifaqiah, asks teachers to prepare lesson plans and learning tools, this is as teacher administration and registration, and also so that learning takes place systematically, teachers are easy to analyse student learning success, facilitate the delivery of material, and teachers can set learning patterns, besides that, in the lesson plan the teacher can design learning methods that are in accordance with the characteristics of students so that students can learn meaningfully and the material can be understood to the maximum.

b. Implementation Stage

The implementation stage in learning is the stage where the teacher realises the previous plan, at this stage there are activities that have educational value that colour the interactions that occur between teachers and students. The interaction that has educational value is because the implementation of learning carried out is directed at achieving certain goals that have been formulated before the implementation of learning begins. In the implementation stage there are three activities in learning, namely: preliminary activities, core activities and final activities.

Table 5
Implementation Stage

Theme	Code
Introductory activities	At this stage the teacher makes apperception by starting with greetings, praying, reading one verse from the Qur'an, attendance, motivating students, reviewing previous material and linking it to the material to be conveyed or delivered by conducting a pre-test. Then convey the learning objectives.
Core activities	Implementation of learning, using approaches, strategies, methods, media.
Final Activity	Summarising the material, giving feedback, giving appreciation, and informing the material that will be discussed at the next meeting, sometimes post test, closing with prayer and greetings.

At the implementation stage, is the learning process between teachers and students, the implementation stage is preceded by preliminary activities, preliminary activities are muqoddimah or introduction before the teacher conveys the core of learning. At this stage the teacher opens the lesson with prayer, attendance, provides motivation and makes apperception by reviewing the previous material and linking it to the material to be conveyed or delivered by conducting a pre-test.

Core learning activities are the most important part of the educational process carried out in the classroom. This activity aims to develop students' understanding and skills in a subject in depth.

In the core activity is the presentation of subject matter by the teacher to students, at this stage the teacher must choose a learning approach, learning strategy, and the teacher must choose a variety of methods, media and learning resources so that learning is more meaningful, effective and efficient.

In the final activity, namely the activity of closing learning, in this activity the teacher closes the lesson by checking student understanding, conveying conclusions, making reflections and closing the class with prayer.

c. Evaluation Stage

Evaluation is an activity to measure changes in behaviour that have occurred to serve as a benchmark for planning and developing learning activities.

Table 6
Evaluation Stage

Theme	Code
Pre-test	Held at the beginning of the introductory activities, this evaluation is usually held orally by the teacher using the question and answer method.
Post test	Held at the end of the activity, usually this evaluation is oral or written, can be held individually or in groups.
Formative	It is conducted by the teacher after a chapter has been discussed.
Summative	In this test there is a mid-semester assessment (PTS) and an end-of-semester assessment (PAS), in the PAS for Al Azhar questions imported from Ma`had Azhar Syarif, and madrasah Fikih questions, made by a team of questions formed by madrasah.

During the lesson the teacher conducts a pre-test and post-test, in an effort to determine students' understanding of the material. Usually for the pre-test the teacher holds an oral test directly

addressed to the students, and for the post-test the teacher holds a written test or oral test, in the post-test is usually held individually or in groups.

Formative evaluation is held by the teacher after one discussion has been completed, this is an effort to determine students' understanding of the discussion that has been learned, besides that the benefits of formative evaluation are that the teacher as a facilitator will reflect on the learning strategies he uses, and to increase his effectiveness in designing and implementing learning.

Summative evaluation is held in the middle of the semester and at the end of the semester, at the summative evaluation at the end of the semester, the madrasah has scheduled based on the academic calendar, and the madrasah organises and follows the exam schedule based on teaching time and days. For the subject of Jurisprudence, both madrasas and al Azhar hold written tests, in madrasa Jurisprudence the questions used are in accordance with government regulations and based on the competencies tested in the end-of-semester assessment. For Fikih al zhar the questions are sent directly from ma`had Azhari Egypt.

Teachers' Approaches and Strategies in Learning Al Azhar Jurisprudence and K-13 Madrasah Jurisprudence Subjects

The learning approach can be interpreted as a point of view towards the learning process, in other words, the approach is how we view the learning process. This approach underlies the learning strategy. Before teaching, a teacher must choose what approach and then determine the strategy in teaching, so that the subject matter can be understood by students.

In the world of education, strategy is defined as a *plan, method, or series of activities designed to achieve a particular educational goal,* thus a learning strategy can be interpreted as a *plan* that contains a series of activities designed to achieve certain educational goals. (Wina Sanjaya, 2020).

In learning the subjects of Fikih Al Azhar and Fikih madrasah K-13, teachers use the same approach and use different strategies, based on interviews and observations of researchers, it is explained as follows:

Table 7
Stage Approach and Learning Strategy

Theme	Code
Approach	When teaching, Fikih teachers of the Alzhar Curriculum and the 2013 curriculum use a student-centred approach.
Strategy	- The strategies used by Fikih teachers in the Al Azhar curriculum and the 2013 curriculum are different, this difference is seen in : - K-Al zhar teachers use an active student learning strategy, where students are asked to read material in the form of bare letters, then students translate the reading and then express their understanding of the reading. - K-Al Azhar: Teachers also use expository learning strategies, this strategy is usually used in the introduction and final activities. - In madrasa Jurisprudence, there are several strategies that teachers use when teaching, namely: cooperative learning, problem-based learning strategies, contextual learning strategies, expository strategies.

The learning approach of Fikih Al zhar and Fikih Madrasah K-13 is student centred. This approach is very suitable when the teacher makes students the subject and the teacher as a facilitator or guide for the learning process.

The strategies used by teachers when teaching are: for the al-Azhar curriculum using *active learning strategies* / active student learning, this *active learning strategy* is seen as a two-way interaction between students and teachers, this means that not only the teacher is active but students must be more active than the teacher. according to his explanation earlier in learning not only using *active learning strategies* but using expository strategies, this expository strategy is seen when the teacher explains to students through lecture, storytelling or other methods, when using expository strategies the teacher is the centre of learning.

The K-13 madrasa Fikih learning strategies used by teachers when teaching are: *First*, using *cooperative learning* strategies, in this strategy is seen when students are divided into groups and study with their groups, team leaders are chosen by the students themselves and students discuss with the team, *second*, *problem-based larning* strategies, seen when the teacher asks students to find cases related to the material that has been divided, then students discuss with their groups and then present in front of the class, *Third*, *contextual* learning strategy, namely the role of active students in learning, who are able to connect material with daily life or real events in society, this can be seen when students study outside and observe events related to the material, and the teacher asks and students try to answer the teacher's questions through the student's real experience. *Four*, *affective* learning strategies, in this strategy related to students' attitudes and morals or broader than that, *Five*, in madrasa *Jurisprudence* learning, teachers use an *expository* strategy, this strategy is seen when the teacher explains using the lecture or story method, students listen carefully and enthusiastically. Teachers use this expository strategy, because the expository learning strategy has 1) characteristics carried out verbally to convey material, according to him the strategy can be quickly understood by students if students have audio, visual, and audio visual learning styles. 2) The character of this expository strategy is needed if there is material that requires memorisation such as pillars, conditions, and other provisions in the subject of Jurisprudence, as well as to memorise dali sourced from the Qur'an and Hadith.3) because basically the learning strategy using expository is to ask students to be able to understand the material.

Learning methods and media

If the strategy points to a plan to achieve something, then the method is the method used by the teacher to implement the strategy, in other words, the method emphasises the method used to implement the plan that has been prepared in the form of real activities to achieve learning objectives.Meanwhile, media is an introductory or intermediary tool to convey information so that it can be understood, media varies, and in learning, a teacher needs media in teaching.

Table 8
Learning Methods and Media

Theme	Code
Methods	- In Fikih Al Azhar the teacher uses the sorogan method, the lecture method, questions and answers and stories. - In Madrasah Jurisprudence, the teacher uses discussion, questions and answers, stories, and lectures.
Media	- In Fikih Al Azhar the teacher uses media: blackboard, book and laptop. - In Fikih Al Azhar curriculum teachers use pictures, charts, books, papa, writing and markers.

Basically, the method is used according to what material is taught, the methods used in the Al Azhar curriculum and the 2013 curriculum are almost the same, the only difference is: In the Jurisprudence of the Al Azhar curriculum, teachers use the sorogan method, this method is often used in learning in Islamic boarding schools, the difference is that usually the sorogan method is used individually, but in learning Jurisprudence Al Azhar this method is used in class, such as students are asked to read the book from the material being studied, then the student translates, after that the ustdz asks for an explanation of the material, the teacher here as a guide, and other students as listeners and listeners while holding a pencil and participating in parallocating and translating and will be able to get a turn in reading the book.

And for the Jurisprudence of K-13 madrasaha, teachers often use the discussion method, so that students are more active in learning in class. Fikih K Al Azhar and K-13 also both use the lecture method, the lecture method is used by the teacher when opening learning in the introduction and final activities.

While the storytelling method is used by the teacher when the teacher provides role models such as telling shiroh nabawiyah or other shiroh-shiroh related to the material, such as the material of buying and selling during the time of the Prophet Muhammad SAW and the Hajj story, while the questioning method is used by the teacher when the teacher evaluates the santri when the teacher has given an explanation to the santri. This questioning method can also be held in the middle of the learning process when the teacher asks students' cognitive, this is to find out how far students understand the material, besides that the teacher also uses the discussion method, as well as other methods, the discussion method is to invite students to actively participate in learning, so that students understand the material from discussions with friends and teachers.

DISCUSSION

A dynamic curriculum is a curriculum that aims to make students in accordance with national goals and Islamic goals. The curriculum when applied in educational institutions must also be related to culture, reflecting the culture of the educational institution, community and society in general. (Abdurrahmansyah, 2021). Because without culture it is impossible for a personality to be born, Culture is a whole system of ideas, actions and human works in the context of community life that is made the property of humans obtained by learning. (Fauzi, Andriani, Romli, & Syarnubi, 2023)

Madrasah Aliyah Al Ittifaqiah as an educational institution under the

auspices of the Al Ittifaqiah Islamic Foundation, has a vision, mission and objectives in implementing this Al Azhar programme. With a vision of "Realising the Quran and Al-Azhar Classroom as a place for *tafaqquh fiddiin waddun-ya* to produce scholars and hafiz who have the character of the Quran al-karim". This vision is a reflection of Al Ittifaqiah's culture.

As explained earlier in the research findings that the background of the establishment of the Al Azhar programme is the needs of students, the interests of students, and the wishes of the boarding school as well who want their students to develop and progress rapidly. The needs and interests are their desire to continue their studies to the Middle East, especially Egypt Cairo, so the Al Azhar Programme is a solution for those who want to continue their studies to the Middle East. Ahmad Abdul Kadir said that the phenomenon of continuing education abroad is increasing every year, especially Egypt which has excellence in education. (Ahmad & Rahayu, 2020). In addition to scientific attractiveness, cheap education and the existence of quite diverse scholarship offers are other reasons for many enthusiasts who come to the country, especially this institution. (Dayem, Fikri, Sutrisno, & Joko, 2024). So knowing this background, Madrasah Aliyah Al Ittifaqiah chose the Al Azhar programme as the right choice, and tried to design according to the needs and interests of the students.

Curriculum Design Patterns

According to Sukmadinata, the preparation of curriculum design can be seen from two dimensions, namely the horizontal and vertical dimensions. The horizontal dimension is related to the constituent of the scope of curriculum content. the composition of this scope is often integrated with the learning and teaching process, at least there are 3 patterns of this design, namely *subject centered desing*, *learned centered design* and *problem centered* design. (Sukmadinata, 2019).

In the Al Azhar class of madrasah Aliyah Al Ittifaqiah, if based on Sukmadinata's theory, the Al Azhar curriculum design pattern and *the* 2013 curriculum use *subject-centred design* and fall into the category of the *subject design* model and *the dicipline design*, this is based on research conducted that the dualism of the curriculum consists of a number of separate subjects, the content of the material is taken from previous knowledge and taught to students, this curriculum also emphasises students' understanding of the material, and the material needs to be memorised such as postulates related to the material sourced from the Qur'an and Hadith.

The same thing in the research conducted by Ghamal Sholeh Hutomo, according to him, in Islamic universities, for example in the Tarbiyah faculty, the Arabic Language Education Study Programme, there are Nahwu, Sharaf, Insya', Khitabah, balaghah, Muhadatsah and Muthala'ah courses. Each subject stands alone, as if there is no connection between one subject and another. In madrasas there are Qur'an Hadith, Akidah Akhlak, SKI, and Fiqh subjects. This form of curriculum is still used in many institutions (Sholeh Hutomo & Hamami, 2020).

Sukmadinata (2019) also said that this *subject centered* design has

advantages: this curriculum design model is easy to implement, this form of design also makes it easier for students to continue to college, because in college this form is generally used, this form can also be implemented efficiently because the main strategy is an expository strategy that can be used with the lecture method and other supporting methods, and this form is also part of preserving past knowledge (such as the Turats book in the Al Azhar curriculum).

In addition to *subject centered design*, the dualism of the Al Azhar curriculum and K-13 also uses *learned centered* design in learning, although there are not many characteristics that have in common but in practice in learning the dualism design of the Al Azhar curriculum and the 2013 curriculum makes students as subjects or *student-centred* learning.

Problem centered design, also includes the design used by the dualism of the Al Azhar and K-13 curricula, because in this design there is an integration between the active student learning process and curriculum content, in the active student learning process, the material is understood by itself, because in this design students are asked to solve problems in learning, such as the problem-based learning strategy used in madrasa Jurisprudence lessons that students are asked to find problems related to social phenomena and then study and discuss them using the Jurisprudence theory in the handbook.

Learning Strategy

According to Kamp (1995) in Lubis (2013) in Hasriadi (2021)Learning strategies are learning activities that involve educators and students to achieve learning objectives properly and effectively. Hasriadi emphasised that the Learning strategy is an educational effort in the process, techniques, determination of methods and steps in learning to help students learn more efficiently and optimally.

This is reinforced by Wina Sanjaya that the strategy has similarities with the approach, the difference is that the approach is a benchmark or view of the learning process. As Roy Killen (1998) explains that there are 2 approaches in learning, namely: *First*, the *teacher-centred approach,* which derives the strategy of *direct instruction,* deductive learning or expository learning. *Secondly*, the *student-centred approach*, deriving discovery and inquiry learning strategies and inductive learning strategies. (Zainiyati, 2010). Wina Sanjaya also emphasises that a learning strategy can be interpreted as a plan that contains a series of activities designed to achieve certain educational goals. (Wina Sanjaya, 2020).

Based on the above definition, the approach used by teachers in the Jurisprudence of Al Azhar and madrasah Jurisprudence uses a *student-centered* approach. In the student-centred approach, students are the subject of learning, student activities must be more active in learning and the teacher as a facilitator or guide.

In the *student-centred* approach, the strategies used by the Jurisprudence teacher vary, for example in the Al Azhar Jurisprudence lesson the teacher uses an *active learning* strategy, namely active student learning, students who actively learn and learn for themselves, and the teacher as a guide. For example, when the teacher asks students to read bare Arabic letters with correct Arabic rules, then

students are asked to translate and then explain the reading material they read. Such a learning method is called the *sorogan* method. *The* sorogan method, when associated with learning activities in Islamic boarding schools, can be interpreted as one of the learning activities that requires patience, craft, and discipline between teachers and students. This is because the principle of implementing learning in this sorogan model is that students practice independently to mature their skills by meeting directly with the teacher, *face to face.* (Kamal, 2020). Learning with the *sorogan* method is individualised, that is, students face the teacher individually, one by one with the book they are studying. This shows that the determination of learning procedures in the sorogan model is student-centred. (Kamal, 2020).

If the sorogan model according to Kamal was individually, it is different in the Al Azhar class, the sorogan method in the Al Azhar class is carried out by the teacher entering the learning process by rotating students reading the book.

In addition to the *active learning* strategy with the sorogan method, in learning Jurisprudence Al Azhar teachers use an expository strategy. The expository strategy is a strategy that emphasises the process of delivering material verbally from a teacher to a group of students with the intention that students can master the subject matter optimally. (Wina Sanjaya, 2020). In this strategy, the methods used by the teacher are the lecture method, the story method. The lecture method is used by teachers in introductory activities and in final activities. Preliminary activities are usually used by teachers when opening lessons, providing motivation, and

conveying learning objectives. While the final activity of the lecture method is used by the teacher when summarising the material, and providing feedback to students.

In addition to the lecture method, sometimes the teacher also uses the story method, the story method is used by the teacher to tell the shiroh nabawiyah related to the material.

The approach used by teachers in learning the K-13 madrasah Jurisprudence subject is *student-centred*, or also known as the *scientific* approach. The strategies used in learning vary, the madrasah Jurisprudence handbook is different from the Al Azhar Jurisprudence book which is in Arabic.

In Madrasah Jurisprudence, students are easier to learn, so the strategies used by teachers such as: *cooperative learning*, problem-based learning strategies, *contextual strategies* and expository strategies. The methods that teachers often use are discussion methods, question and answer methods, lecture methods and story methods.

In *cooperative learning* strategy, students learn and work in small groups collaboratively with 4-6 members with heterogeneous group structure. In *cooperative learning,* what is taught are specific skills in order to work well together in the group. (Hidayah, 2021).

Cooperative learning strategies can be combined with problem-based learning strategies, where students are invited to use their thinking to solve real-life problems as something that students must learn to train and improve critical thinking and problem solving as well as gain knowledge of important concepts, where

the teacher's task must focus on helping students achieve self-direction skills.

Problem-based learning, its use in higher levels of thinking, in problem-orientated situations, including how to learn (Saputra, 2013).

Contextual teaching and learning is an approach that emphasises the concept of learning to help teachers link the material they teach with the real world situation of students and encourage students to make connections between the knowledge they have and its application in their lives as members of the family and society.

In learning the subject of Jurisprudence madrasah, students are invited to link lessons with real-world situations, for example buying and selling material, students are invited to find what buying and selling is, for example online buying and selling which is often faced by students today, then the Jurisprudence material and discussion are related to each other, so that learning is more meaningful.

And what is often used is an expository strategy using the lecture and story method, in the strategy students become listeners and listen to the teacher's explanation, as well as FikihAl Azhar, in madrasa Fikih the expository strategy and lecture method are often used in the introduction and final activities, as the opening and closing of learning.

CONCLUSIONS

Based on the research and discussion that the researchers conducted, it can be concluded that 1. The design of the Al Azhar curriculum and *the* 2013 curriculum in learning Jurisprudence *subjects* uses a *subject-centered design* pattern with the category of the *subject design* model and *thedicipline design*, based on the following characteristics: 1) the curriculum consists of a number of subjects that are taught separately, 2) the content/material is taken from previous knowledge, 3) emphasis on understanding the material, 4) there are some parts that must be memorised such as postulates sourced from the Qur'an and Hadith; 2. Apart from the subject centered design, the 2013 curriculum and Al Azhar, use a design called *learned centered design*, the similarity in this design is that this curriculum dualism emphasises a *student centered approach;* 3. The curriculum dualism design also uses a *problem centered design,* with the characteristics that there is an integration between the active student learning process and understanding of the material, besides that in this design using problem solving learning procedures; 4. The learning strategies applied by teachers in learning Fikih Al Azhar and Madrasah Fikih are, a. In Fikih Al Azhar lessons, the strategy used is an active student strategy using the sorogan method with teacher guidance in the classroom, besides using an expository strategy using the lecture method and the story and question and answer method; b. In K-13 madrasah Fikih lessons, using various strategies, such as *cooperative learning strategies,* problem-based learning strategies, *contextual strategies* and expository strategies. The methods used are discussion, question and answer, lecture, and story.

REFERENCES

Abdurrahmansyah. *Cakrawala Pendidikan Islam `Isu-Isu Kurikulum Dan Pembelajaran Klasik Sampai Kontemporer`*. Edited by Nurseri Hasnah Nasution and Arisandi. 1st

ed. Yogyakarta: Penerbit Nas Media Pustaka, 2022.

Abdurrahmansyah. *Kajian Teoritik Dan Implementatif Pengembangan Kurikulum*. 1st ed. Depok Jakarta: PT Raja Grafindo Persada, 2021.

Ahmad, Abdul Kadir, and Kun Mardiwati Rahayu. "Integrasi Kurikulum 2013 Dan Kurikulum Al Azhar Asy Syarif Di MTsN Al Azhar Asy Syarif Indonesia." *JPG: Jurnal Pendidikan Guru* 1, no. 3 (2020): 151–62. https://doi.org/10.32832/jpg.v1i3.3286.

Dayem, Fatimah Gamal Abdel, Abdul Fikri, Sutrisno, and Mohammad Joko. "Analisis Kebijakan Pendidikan Islam Di Al-Azhar, Mesir Pada Era Kontemporer." *Buletin Edukasi Indonesia (BEI)* 3, no. 01 (2024): 27–37. https://doi.org/10.56741/bei.v3i01.519.

Fauzi, Muhammad, Hasty Andriani, Romli, and Syarnubi. "Budaya Belajar Santri Berprestasi Di Pondok Pesantren." *Nasional Education Conference*, no. July (2023): 140–47.

Hasriadi. *Strategi Pembelajaran*. 1st ed. Bantul: Mata Kata Inspirasi, 2021.

Hidayah, Nurul. "Model Pembelajaran Cooperatif Learning Meningkatkan Hasil Belajar Siswa." *Jurnal Literasiologi* 7, no. 2 (2021): 1–11. https://doi.org/10.47783/literasiologi.v7i2.280.

Ikwandi, Muhamad Ripin. "Dualisme Pendidikan Manajemen Pendidikan Sekolah Dan Madrasah." *Edusiana:Jurnal Manajemen Pendidikan Islam* 9 No.2 (2022): 105–24.

Kamal, Faisal. "Model Pembelajaran Sorogan Dan Bandongan." *Paramurobi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2020): 15–26. https://doi.org/10.32699/paramurobi.v3i2.1572.

Mustamin, M Hasyim. "Dualisme Dalam Pendidikan Dan Pengaruhnya Terhadap Pembentukan Nilai Dan Identiti Pelajar: Centre for Islamic Deveelopment Management Studies (ISDEV) and Instit." *Pusat Pengajian Ilmu Pendidikan Universitas Sains Malaysia*, no. October (2010): 1–19.

Nur Aini, Kususma Dewi, and A Q Lazuardy. "Kritik Dualisme Dalam Pendidikan Islam." *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 2 (2020): 307–12. http://sunankalijaga.org/prosiding/index.php/kiiis/article/view/417.

Saputra, Hardika. "Pembelajaran Berbasis Masalah (Problem Based Learning)." *Jurnal Pendidikan Inovatif* 5, no. 1 (2013): 1–7. https://doi.org/10.17605/OSF.IO/GD8EA.

Sholeh Hutomo, Ghamal, and Tasman Hamami. "Organisasi Dan Desain Pengembangan Kurikulum PAI." *At-Tafkir* 13, no. 2 (2020): 143–52. https://doi.org/10.32505/at.v13i2.1624.

Sugiyono. *Metode Penelitian Kuantitatif Kualitatif Dan R&D*. Revisi. Bandung: Alfabeta, 2019.

Suharsimi, Arikunto. *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta, 2002.

Sukmadinata, Nana Syaodih. *Pengembangan Kurikulum Teori Dan Praktik*. Bandung: PT Remaja

Rosdakarya, 2019.

Suyatno. "Dekonstruksi Pendidikan Islam Sebagai Subsistem Pendidikan Nasional." *Jurnal Pendidikan Islam* 17, no. 2 (2012): 179–88. https://journal.iaingorontalo.ac.id/index.php/ir/article/view/2506/1332.

Wina Sanjaya. *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. Cetakan ke. Jakarta: Kencana, 2020.

Zainiyati, Husniyatus Salamah. *Model Dan Strategi Pembelajaran Aktif (Teori Dan Praktek Dalam Pembelajaran Pendidikan Agama Islam)*. Surabaya: CV Putra Media Nusantara, 2010.