

## **Tuan Guru Leadership Strategy in Implementing the Ma`had Curriculum: Multicase Study**

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### **ABSTRACT**

This research aims to analyze the leadership strategies of Tuan Guru in implementing the Ma`had curriculum in Ma`had Darul Qur'an Wal-Hadith Nahdlatul Wathan East Lombok and Ma`had Darul Hikmah Kediri West Lombok. This research uses a qualitative descriptive approach with a case study type and a multicase design. To obtain research data, researchers used observation, interviews and documentation methods. Checking the validity of the data using data triangulation and method triangulation. The research results show that first, the ma`had curriculum planning process includes planning objectives, content/teaching materials/materials, methods, media and evaluation by involving administrators, teachers and curriculum staff. This curriculum planning aims at transformative leadership and charismatic leadership. Second, the implementation of the ma`had curriculum includes learning methods (sorogan, bandongan and discussion methods), implementation of the contents/study materials of the yellow book (turats) and evaluation. The implementation of this curriculum combines the methods of the Salafi curriculum model and the integrated curriculum model which leads to a moderated curriculum model that strengthens the social reconstruction curriculum. And third, the implication of the Tuan Guru leadership strategy is to have graduates who master the yellow book and have a deep understanding of Islam, *mahasantri* become Islamic cadres and are able to contribute positively to Islamic educational institutions and society, *mahasantri* are able to apply Islamic teachings and become *uswatun hasanah*.

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### **INTRODUCTION**

The role of the Tuan Guru really determines the progress and quality of an Islamic boarding school or other educational institutions. The presence of the Tuan Guru as a role model for the community (*community guide*) both when acting as a *protector* in the

community or as a leader *in* an organization, Islamic boarding school or in educational institutions, policies in providing decisions and strategies used to achieve goals very influential on the desired results. The Tuan Guru, as the spiritual leader and key figure of the Islamic boarding school, has a very strong position, authority and power. Islamic boarding schools are traditional Islamic educational institutions for studying, understanding, deepening, appreciating and practicing Islamic teachings by emphasizing the importance of religious morals as a guide to daily behavior (Mastuhu, 2014).

Realize high quality Islamic boarding school And Empower competitive must fulfil conditions that have been determined (Dirjen Pendis-Kemenag, 2023) so that Islamic boarding school, mosque, santri, teaching classical Islamic books, kyai are the five elements base tradition Islamic boarding school. This means that something institution studies that have been done develop until own fifth element the changed the status become boarding school (Dhofier, 2011).

Therefore, leaders and employees must be committed to the strategic planning that has been made and give full attention to the implementation of the goals and objectives. Apart from that, in its implementation, good communication is needed between leaders and employees so that harmonization occurs and avoids miscommunication at work (Taufiqurrakhman, 2016).

The progress and quality of Ma`had educational institutions under the auspices of Islamic boarding schools is largely determined by the strategies developed by Tuan Guru as *top leaders*, policy makers in planning and implementing the Ma`had curriculum. The curriculum is a set of regulations containing planned teaching materials and learning material content which serves as a reference in implementing learning activities to achieve predetermined educational goals (Fitri et al., 2020).

Preliminary observation results in at Ma`had Darul Qur'an Wal-Hadits Nahdlatul Wathan (MDQH NW) in East Lombok it was found that student admissions in 2021 saw an increase in applicants, namely 2,200 students for level I or initial class. Several things were also found that were considered problems, including 1) the volume of *mahasantri* or *tullab* and *tholibat* which gave rise to many heterogeneous *mahasantri*; 2) *mahasantri* did not live in one dormitory complex but lived in huts owned by the masyaikh or at home citizens; 3) Arabic is not used as a mandatory language of conversation; 4) in the teaching and learning process, the community mostly conveys book material by means of sorongan or bandongan; and 5) the curriculum applied is an independent curriculum that focuses on understanding the Salaf books of the Imam Shafi'i school of thought.

Meanwhile, at Ma`had Darul Hikmah Nurul Hakim (MDH NH) Kediri, West Lombok, it was found that 1) the number of students at each level was around 20-30 students; 2) the *mahasantri* class has a special class (scholarship) and there is a general class; 3) many students are found in the general class of *mahasantri* who have not yet mastered the science of Nahwu and Shorof; 4) *mahasantri* live directly in the *mahasantri* dormitory which has been prepared; 5) Arabic conversation is the required language of conversation; 6) the Masayaikh are mostly Ma`had alumni themselves and graduates from the Middle East (Medina and Yemen); 7) the curriculum applied is a curriculum that

focuses on developing the sciences of Islamic jurisprudence and da'wah in the direction of Imam Shafi'i (*lilfiqhi wad da'wah 'ala Imam as'syafi'iyah*) as the main study and study of Imam Hanafi's books, Imam Maliki and Imam Hambali as additional study books.

Several previous studies include Rhendica's research et al. (2021); Salam & Suharmon (2019); Qurtubi & Hudi (2020); Ikmal et al. (2022); Tajussubki (2021); Fahmi (2022); Amirudin & Rohimah (2020); Ali (2020); and Surip (2022). The novelty in this research is the discovery of a moderation curriculum model implemented in ma'had. The stated objectives of this research are analyzing and finding ma'had curriculum planning, implementation of the ma'had curriculum, and implications of the ma'had curriculum on Ma'had Darul Qur'an Wal-Hadith Nahdlatul Wathan East Lombok and Ma'had Darul Hikmah Nurul Hakim Kediri West Lombok.

## LITERATURE REVIEW

### Leadership Strategy

Leadership strategy is a leader who has a strategic method or plan aimed at bringing about change in a company or organization, implementing strategies with effective leadership qualities, and making employees understand the company's goals and the challenges the company will face (Fattah, 2015).

Leadership strategy is an approach used by a leader to plan and implement strategic steps to achieve desired changes in a company or organization. By implementing this strategy, a leader seeks to lead effectively, ensure proper strategy implementation, and help employees understand the company's goals and the challenges they face. This aims to create a productive work environment, motivate the team, and achieve mutual success in achieving organizational goals. Leadership strategy is an interesting problem, because it concerns the progress and decline of the company. If a leader is not effective in implementing his strategy, it can affect employee performance, which also affects company performance which will result in a bad image and failure to achieve company goals.

### The Role of Tuan Guru

Tuan Guru (Kyai) is a nickname given to religious scholars (intelligent and intelligent in Islam). In another sense, kyai is the primary center in Islamic educational institutions which are run by a dormitory (cottage) system with the mosque as the center of the institution. Kyai are the spiritual leaders and key figures of Islamic boarding schools, their authority and power are very strong (Mastuhu, 2014). Kyai is someone who is an expert in religion and is fluent in reading the Al-Qur'an. Apart from that, kyai have the ability to read the minds of his subordinates and co-workers carefully. A kyai has an honest nature and is brave in his attitude in implementing the principles of jihad (V, 2013).

This opinion emphasizes the importance of the role of kyai as central figures in Islamic boarding schools, where kyai have strong authority and power in making decisions and managing Islamic boarding schools. In this case, kyai have an important role in shaping

the identity, leadership and influence of Islamic boarding schools on the surrounding community, the importance of the qualifications and abilities of Kyai in the field of religion, as well as the leadership qualities needed to lead Islamic boarding schools well.

Kyai in his leadership at Islamic boarding schools determines policy direction, especially in the development of the Islamic boarding school itself. Apart from that, kyai who are in fact figures or idols are used as *uswah hasanah* for the students and the surrounding community (Tim Mediasantri, 2019). Kyai is the most essential element of an Islamic boarding school. He is often even the founder. It is natural that the growth of an Islamic boarding school depends solely on the personal abilities of its kyai.

Kyai is a figure who is full of a very high charismatic aura, and occupies a high-class position in the social strata, especially for Muslims. So it is not surprising that everything said by the Kyai is believed by the community (*sami'na wa atho'na*). As leaders at Islamic boarding schools, Kyai are important figures and central elements in life at Islamic boarding schools. This position is not only due to the role of the kyai as the main support for the continuity of the education system in Islamic boarding schools, but also because the figure of the kyai is a reflection of the values of life lived within the santri community (Bashori, 2019).

From the views above, it can be concluded that kyai have a very important role in leadership in Islamic boarding schools. As leaders, owners and main teachers, kyai have full authority over the growth and development of their Islamic boarding schools. Kyai also become figures or idols who are used as *uswah hasanah* for the students and the surrounding community. With a high charismatic aura, kyai occupy a high position in the social strata, especially among Muslims, so that whatever the kyai says is believed by the community. Therefore, the kyai is the most essential element of an Islamic boarding school, and the growth of the Islamic boarding school depends on the personal abilities of the kyai.

The Tuan Guru's strategy as a ma'had leader in a ma'had educational institution has a very important role, therefore every concept, plan developed will give color to the ma'had institution itself. Kyai or Tuan Guru are creative leaders who strive to develop schools in new dimensions, and a panorama of facing today's pluralistic Islamic boarding school life, an indication of the creation of genius kiai (Zunaih & Nashihin, 2018).

In build commitment follower, leader can do a number of strategy, namely 1) apply function support Which quality; 2) do function quality supervision; 3) giving subordinates space to participate in decision making; and 4) working together in teams (Ben Sedrine et al., 2020).

From the views above, it can be concluded that ma'had leaders, who in this context are Tuan Guru or kyai, have a very important role in developing ma'had educational institutions. In the context of Islamic boarding schools, kyai act as creative leaders who try to develop schools in new dimensions, face today's pluralistic Islamic boarding school life, and create innovation. Kyai also have a role in building follower commitment by implementing strategies such as quality support and supervision functions, providing space for participation in decision making, and working together in teams.

## Implementation of the Ma'had Curriculum

The curriculum is a set of plans and arrangements regarding objectives, content and learning materials as well as methods used as guidelines for implementing learning activities to achieve educational goals (President of the Republic of Indonesia, 2003).

The term curriculum, like formal educational institutions, is not found in Islamic boarding schools. Unless what is meant by manhaj (a certain direction of learning), Islamic boarding schools already have a "curriculum" through the funun books taught to the students. The content of Islamic boarding school manhaj is more concentrated on religious sciences, such as Arabic syntax, Arabic morphology, Islamic law, Islamic jurisprudence system, hadith, tafsir, Al-Qur'an, Islamic theology, Sufism, dates (Fathurrochman, 2017).

So it can be concluded that the ma'had (manhaj) curriculum is a curriculum that is more concentrated on religious sciences, such as Islamic law, the Islamic jurisprudence system, hadith, tafsir, the Al-Qur'an, Islamic theology, Sufism, and dates. The ma'had curriculum can be limited to religious knowledge and all its branches if viewed from the subjects given formally by the Tuan Guru (kyai).

Curriculum implementation is an effort to implement or apply the curriculum that has been designed. According to Hamalik (2007), curriculum implementation is the application or implementation of a curriculum that has been developed in the previous stage, then tested with implementation and management, while always making adjustments to the field situation and characteristics of students, both intellectual, emotional and physical development.

Hidayat (2013) states that curriculum implementation is how to teach curriculum messages to students to produce graduates who have a set of competencies in accordance with their respective characteristics and abilities. Hidayati (2012) also added that curriculum implementation is the application, ideas and concepts of potential curriculum (in the form of curriculum documents) into the actual curriculum in the form of a learning process.

Meanwhile, the curriculum implementation stages go through three stages, namely first, curriculum implementation planning. Planning is a series of process activities carried out to prepare decisions regarding what is expected to happen, such as events, circumstances, atmosphere and so on. And what will be done, such as revisions, innovations and so on (Saud & Makmun, 2007). Curriculum implementation planning is an important process in the implementation of education. It involves learning planning that leads to how the curriculum will be implemented in educational institutions. This is the foundation of every learning process and is the basis for accountability related to the delivery of learning material to students. With a good planning concept, the curriculum can be implemented effectively, help students achieve learning goals, and bring benefits to educational development.

Second, implementing curriculum implementation. Implementation is an effort to make planning a reality, with various techniques or tools used, achievement times, parties involved in the implementation with various directions and motivation so that everyone

involved can carry out activities optimally in accordance with their roles, duties and responsibilities. Implementation of learning is the next main activity stage in implementing the curriculum. In essence, learning is a process of interaction between students and their environment, so that changes in behavior occur in a better direction. In learning, the teacher's most important task is to condition the environment to support changes in behavior for participants. the learner (Hamalik, 2007). Implementation in the context of curriculum implementation is a key step in turning planning into reality. This involves a series of actions and efforts to carry out previously prepared learning plans. In implementation, various techniques and tools are used to help students achieve the learning goals that have been set. The timing of achieving goals is also a key factor in implementation, because it ensures that the material taught is in accordance with the learning plan that has been set.

Third, evaluate curriculum implementation. Evaluation is an activity to collect information about how something works, which is then used to determine the right alternative in making a decision (Arikunto, 2021). Thus, evaluation is a systematic process for determining or making decisions to what extent teaching objectives have been achieved.

## **METHOD**

This research uses a qualitative descriptive approach with a case study type and a multicase design. This research is expected to be able to explain and discover in full and in depth the leadership strategies of teachers in implementing the Ma`had curriculum in Ma`had Darul Qur'an Wal-Hadits Nahdlatul Wathan East Lombok and Ma`had Darul Hikmah Nurul Hakim Kediri West Lombok. The presence of researchers in qualitative research acts as an instrument and data collector. Therefore, the presence of researchers is absolutely necessary. The presence of researchers in this research as direct observers at the research location. Researchers collected data through observation, interviews and documentation. The researcher is the key instrument, while data collection comes from kiai, caregivers/ustaz, and other parties as needed. Analisis data melalui tiga tahapan yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Meanwhile, for data validity, researchers checked the validity of the data using data triangulation and method triangulation.

## **FINDINGS**

### **Ma`had Darul Qur'an Wal-Hadith Nahdlatul Wathan East Lombok**

Curriculum planning at MDQH Nahdlatul Wathan East Lombok show that curriculum planning at MDQH Nahdlatul Wathan East Lombok is adapted to the Madrasah al-Shaulatiyah curriculum by involving active collaboration between teachers and curriculum staff. There is a structured planning process involving analysis of local Islamic education needs, including community aspirations and religious traditions. In planning this curriculum, there is a strong emphasis on understanding the yellow book, the study of the Al-Qur'an. Hadith studies, as well as the application of Islamic values in everyday life.

Curriculum implementation at MDQH Nahdlatul Wathan East Lombok are that

curriculum implementation at MDQH Nahdlatul Wathan East Lombok involves the active role of Tuan Guru in teaching and assisting student students. Learning activities are based on various methods, namely sorogan, bandongan, and discussion. Competency-based evaluations are carried out periodically to ensure student understanding is in line with curriculum objectives. This creates a learning environment that is dynamic and responsive to student needs.

The curriculum implemented at Ma`had Darul Qur`an Wal-Hadith Nahdlatul Wathan is a curriculum that originates from the Madrasah al-Shaulatiyah curriculum in Makkah al-Mukarromah. The curriculum specifically studies Tafsir books and Salaf books written by imams from the Shafi`iyah school of thought, and there is no study of books written by imams from outside the Shafi`iyah school of thought.

The implications of the curriculum implemented at MDQH Nahdlatul Wathan East Lombok show that the curriculum implemented at MDQH Nahdlatul Wathan East Lombok has positive implications for educational institutions. Education that focuses on understanding religion and developing Islamic character has created *mahasantri* who have a deep understanding of Islam. These *mahasantri* are also qualified Islamic cadres who are able to contribute positively to society.

### **Ma`had Darul Hikmah Nurul Hakim Kediri West Lombok**

Curriculum planning at Ma`had Darul Hikmah Nurul Hakim Kediri West Lombok are that curriculum planning at Ma`had Darul Hikmah Nurul Hakim Kediri involves close collaboration between teachers and administrators. This process includes determining the goals and vision and mission of the institution, analyzing the needs for Islamic education in the local community, as well as selecting relevant subject matter. This curriculum emphasizes deepening the study of fiqh and da`wah (lilfiqhi wa adda`wah) by combining traditional and modern teaching methods.

The implementation of the Ma`had Darul Hikmah Nurul Hakim education curriculum are that the implementation of the curriculum at Ma`had Darul Hikmah Nurul Hakim Kediri involves various teaching methods, such as sorogan, bandongan and discussion methods. Extracurricular activities, such as Hadith study groups, are used to deepen understanding of religion. Evaluations are carried out periodically to measure students' understanding. Implementation of this curriculum creates a learning environment that is interactive and responsive to the needs of student students.

The curriculum implemented at Ma`had Darul Hikmah Nurul Hakim show that the curriculum implemented at Ma`had Darul Hikmah Nurul Hakim has positive implications for this educational institution. Education that focuses on deepening the study of fiqh and da`wah produces students who have a deep understanding of Islam. In addition, Ma`had Darul Hikmah Nurul Hakim graduates are ready to become qualified teachers and scholars in teaching the yellow book in Madrasahs and in the local community. This implication makes Ma`had Darul Hikmah Nurul Hakim an educational institution that plays an active role in developing Islamic education in the area.

Ma`had Darul Qur`an Wal-Hadith Nahdlatul Wathan East Lombok were that the

curriculum applied at Madrasah as-Shaulatiyah Makkah al-Mukarromah was applied in the study of the books of Salafi scholars of the Imam Shafi'i school of thought and there was no book study -book of ulama' from among the Hanafi imams, Maliki imams, and Hambali imams. The implementation of the curriculum at Ma'had Darul Qur'an Wal-Hadith Nahdlatl Wathan, which specifically carries out the study of Islamic jurisprudence books, according to researchers requires collaboration and refinement of the curriculum by including discussion of books from the Hanafi imams, Maliki imams and Hambali imams, as comparison material for their understanding and views.

Ma'had Darul Qur'an Wal-Hadits Nahdlatul Wathan that the curriculum implemented does not yet have a separate curriculum name, so the researchers proposed the name of the curriculum applied in Ma'had Darul Qur'an Wal-Hadits Nahdlatul Wathan with the name "Ma'had Hamzanwadi NW Curriculum". The naming of the ma'had curriculum is adjusted to the name of the educational institution itself, namely ma'had. Meanwhile, the name Hamzanwadi is taken from the abbreviation of the name of the founder of Ma'had, which stands for Haji Muhammad Zainuddin Abdul Madjid Nahdlatul Wathan Diniyah Islamiyah. And NW (Nahdlatul Wathan) is the name of the foundation organization on which the ma'had institution itself depends which operates in the fields of education, social and da'wah which was founded in 1953.

Ma'had Darul Hikmah Nurul Hakim Kediri West Lombok, the curriculum implemented was the moderate Ma'had Aly curriculum model, this is based on the researcher's view that in implementing a curriculum that concentrates on the study of *lifiqhi wa adda'wah*, there is a study of the book -books written by Shafi'iyah ulama as the main study material and there is also a study of books written by ulama from among the Hanafi imams, Maliki imams, and Hambali imams as additional studies and as comparative material for the views of the 4 schools of thought ulama.

The Ma'had Aly curriculum pattern as moderation for two reasons, namely 1) the study of the book of Imam Shafi'i ulama as the study of the main book and there was also a study of the books of scholars from among the Hanafi imams, Maliki imams and Hambali imams showing that the curriculum applied is moderation, namely an open curriculum, accepting improvements and development according to Mahasanti's needs when they have completed their education. 2) the curriculum implemented also includes studies of contemporary (modern) books. This shows that the curriculum includes studies of Salafi and modern books.

Based on the research results, there were findings of similarities and differences in aspects of planning the ma'had curriculum, implementing the ma'had curriculum, and the implications of implementing the ma'had curriculum. First, ma'had curriculum planning. At Ma'had Darul Qur'an Wal-Hadith Nahdlatul Wathan East Lombok, curriculum planning is not written in the curriculum document, only in the form of a lesson schedule in the form of a list of the names of study books and the names of the Masyaikh (Tuan Guru) who teach them. This unwritten curriculum planning will dominate the charismatic type of organizational leadership. Meanwhile, at Ma'had Darul Hikmah Nurul Hakim Kediri, West Lombok, the ma'had curriculum planning has a complete curriculum document in



accordance with the ma'had aly curriculum standards of the Ministry of Religion of the Republic of Indonesia and focuses on the study of the book of fiqh and da'wah (*lilfiqhi wa adda'wah*). This written curriculum planning will be dominant for the transformative type of organizational leadership.

Second, implementation of the Ma'had curriculum. Similarities in curriculum implementation regarding the teaching methods used in Ma'had include the sorogan, bandongan, and discussion methods. The sorogan method allows teaching through the reading and interpretation of classical books by the teacher, while the bandongan involves mahasantri in reading books and providing explanations, and the discussion method creates an interactive learning atmosphere. Second, the content or study material in Ma'had mainly focuses on Salaf books as the main study. Deeper study of the Salafi yellow book (turats) provides a solid intellectual and spiritual foundation. Third, there are evaluation activities in the curriculum implementation process. This evaluation is an important step to ensure students' understanding is in accordance with the curriculum objectives. With these similarities, curriculum implementation in Ma'had creates a holistic learning approach, integrating various methods with a focus on the study of the Salafi Yellow Book as well as evaluation efforts to ensure learning effectiveness.

Meanwhile, the differences in curriculum implementation between the two research locations are 1) In the teaching materials, namely the study of books at MDQH NW, it is only oriented towards the writings of Imam Syafi'i ulama, while at MDH NH there is study of the books of Imam Syafi'i scholars, Imam Hanafi, Imam Hambali and Maliki imams; 2) in using learning methods at MDQH NW using the sorogan, bandongan method. Meanwhile, MDH NH uses the sorogan, bandongan and discussion methods and uses multimedia as a learning medium; and 3) in the use of learning media at MDQH NW they only use classical books, while at MDH NH they use learning media or multimedia.

Third, the implications of implementing the ma'had curriculum. In the implications of the Ma'had curriculum, there are similarities, namely 1) having graduates who master the Yellow Book and have a deep understanding of Islam; 2) Mahasantri become Islamic cadres and are able to contribute positively to the madrasa and society; and 3) Mahasantri is able to apply Islamic teachings and become *uswatun hasanah*. Meanwhile, the differences in the implications of the ma'had curriculum are 1) in the distribution of santri graduates, namely MDQH NW, many of whose graduates are spread across provinces throughout Indonesia, while MDH NH graduates are still spread around the island of Lombok, and 2) many MDQH NW graduates continue their studies at Madrasahnal. -Shaulatayah Makkah while MDH NH mostly continues around Lombok Island (Indonesia).

## DISCUSSION

In this chapter, research findings will be discussed with theory and cross-case analysis. Successively, this chapter describes the planning of the Ma'had curriculum, the implementation of the Ma'had curriculum and the implications of the Ma'had curriculum.

## Ma`had Curriculum Planning

The ma`had curriculum planning process involves administrators, teachers (masyaikh), and curriculum staff. The involvement of all parties in curriculum planning is a strategic step in developing and implementing education at the institution. The curriculum planning process at Ma`had can be collaborative and responsive to the dynamics of Islamic education needs. Curriculum planning in these findings is in accordance with the opinion expressed by Zenger W. F and Zenger SK stated in their book "Curriculum Planning: A Ten Step Process", that curriculum planning is work instructions that become standard guidelines during learning activities. Curriculum planning is a guide in planning the curriculum in the school system or textbooks for curriculum development (Lazwardi, 2017). Likewise, curriculum planning is in accordance with James' opinion, defining that: "Curriculum planning is a process in which participants at many levels make decisions about what the purposes of learning ought to be, how those purposes might be carried out through teaching-learning situations, and "Whether the purposes and means are both appropriate and effective" curriculum planning as a process that involves various elements of participants at many levels making decisions about learning objectives, ways to achieve objectives, teaching and learning situations, as well as reviewing the effectiveness and meaningfulness of these methods. So without curriculum planning, the systematicity of various learning experiences will not be interconnected and will not lead to the expected goals (James, 1989).

Curriculum planning involves active collaboration between teachers and curriculum staff, this is in accordance with what Zenger and Zenger put forward, namely that curriculum planning is created to be a work guide. Curriculum Planning is intended as a "how to-do-it guide" for curriculum planners in the school system or as a textbook for college-level courses in curriculum planning and development. Curriculum planning involves all parties, including teachers, supervisors, administrators and others, involved in curriculum efforts. All teachers are involved in grade level curriculum planning. Even at the (regional/regional/district) level, at the national level there must be teacher representation (Oliva, 1992).

## Implementation of the Ma`had Curriculum

The Ma`had Teaching Method, namely applying various ma`had teaching methods, such as the sorogan, bandongan, and discussion methods, is an integral basis for learning strategies at ma`had. The sorogan method, which involves the reading and interpretation of classical books by the teacher, allows *mahasantri* to gain an in-depth understanding of the main sources of Islamic teachings. Meanwhile, the bandongan method, where *mahasantri* read books and provide explanations to their colleagues, provides an opportunity to hone speaking skills and share knowledge. Lastly, the discussion method creates an interactive learning atmosphere, facilitating dialogue between students and teachers as well as between students. This diverse approach has a positive impact because each method has its own benefits. Sorogan supports understanding of classical texts, bandongan fosters

communication skills, and discussion encourages critical thinking. Thus, through the application of these diverse teaching methods, ma`had creates a holistic learning environment and supports the comprehensive development of *mahasantri*.

The implementation of the ma`had curriculum is in accordance with Hamalik's (2007) view that curriculum implementation is the application or implementation of a curriculum that has been developed in the previous stage, then tested with implementation and management, while always making adjustments to the field situation and characteristics of students, both intellectual development, emotional and physical. Likewise, Hidayat (2013). stated that curriculum implementation is how to teach curriculum messages to students to produce graduates who have a set of competencies in accordance with their respective characteristics and abilities. Competency-based evaluation, Competency-based evaluation is an integral approach in the learning process in Ma`had. This approach not only assesses theoretical mastery of the material, but also focuses on the practical application of the knowledge gained by students. In the Ma`had curriculum, competency-based evaluation includes measuring students' skills, understanding and attitudes (Stiggins et al., 2006). The competency-based evaluation approach at Ma`had creates a holistic learning environment, in accordance with the demands of religious practice in society. This evaluation does not only focus on theoretical mastery, but also assesses students' practical abilities. Through this approach, students are provided with in-depth feedback that assists them in developing the competencies necessary to become leaders and agents of change in society.

### **Implications of the Ma`had Curriculum**

The implications of the Ma`had curriculum are very large in shaping the character and quality of students. With a focus on deepening Salaf and contemporary study books, this curriculum provides a strong foundation in understanding Islamic teachings from a traditional perspective and responses to modern problems. Studying the Salafi yellow study book (*turats*) provides intellectual and spiritual wealth, while contemporary study books provide insight into actual problems and the application of internal religious values in a modern context. The implementation of this curriculum also creates learning that is oriented towards a competency environment, not only evaluating theoretical mastery but also practical skills and attitudes of students (Lazwardi, 2017).

The implication is that Ma`had graduates not only understand religion in depth but are also able to apply the values in everyday life. Additionally, competency-based evaluation provides in-depth and holistic feedback to students, helping them in comprehensive self-development. *Mahasantri* become Islamic cadres and are able to make positive contributions to the madrasa and society, which is the main goal of the curriculum at Ma`had. This curriculum is designed to form individuals who not only have a deep religious understanding, but also become leaders who have a positive impact. With a holistic approach, students are equipped with the skills, knowledge and character needed to bring benefit to society.

## CONCLUSION

This research concludes that first, ma'had curriculum planning involves administrators, teachers (masyaikh), and curriculum staff. The involvement of all parties in curriculum planning is a strategic step in developing and implementing education at the institution. The curriculum planning process at Ma'had can be collaborative and responsive to the dynamics of Islamic education needs. Second, the implementation of the ma'had curriculum through the application of ma'had teaching methods, namely the sorogan, bandongan and discussion methods, is an integral basis for learning strategies at ma'had. The sorogan method is the reading and interpretation of classical books by the teacher. The bandongan method is that the *mahasantri* reads the book and provides explanations to his colleagues. The discussion method creates an interactive learning atmosphere, facilitating dialogue between students and teachers as well as between students. And third, the implications of the Ma'had curriculum are very large in shaping the character and quality of students. With a focus on deepening the study of Salaf and contemporary books, this curriculum provides a strong foundation in understanding Islamic teachings from a traditional perspective and responses to modern issues. The implications of the ma'had curriculum are (1) having graduates who master the yellow book and have a deep understanding of Islam, (2) *mahasantri* become Islamic cadres and are able to contribute positively to the madrasa and society, (3) *mahasantri* are able to apply Islamic teachings and become *uswatun hasanah* or a good example.

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