



IMPLEMENTATION OF DEVELOPMENT MANAGEMENT LOCAL CONTENT CURRICULUM IN MODERN ISLAMIC BOARDING SCHOOLS AL-AZHARY LESMANA

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ABSTRACT

The purpose of this research is to determine the development of the local content curriculum in the modern Islamic boarding school Al-Azhary Lesmana Ajibarang Banyumas. This research is qualitative research using gap evaluation (DEM). This research was conducted in early 2022. Data collection used observation, interviews, and documentation studies. Data were analyzed descriptively and qualitatively. Evaluation of the look content curriculum implementation program includes implementation, organization, teaching staff, students, funding budget, facilities and infrastructure, and evaluation of learning outcomes. The results of the study show that the entire program for implementing the local content curriculum can run well, although there are still many shortcomings that still need to be addressed. Thus the development of a local content curriculum can have a positive impact on other Islamic boarding schools in the Banyumas district.

Keywords: Management, Curriculum Development, Local Content

ABSTRAK

Tujuan penelitian ini untuk mengetahui pengembangan kurikulum muatan lokal di pondok pesantren modern Al-Azhary Lesmana Ajibarang Banyumas. Penelitian ini merupakan penelitian kualitatif menggunakan evaluasi kesenjangan (DEM). Penelitian ini dilakukan pada awal tahun 2022. Pengumpulan data menggunakan observasi, wawancara, dan dokumantasi. Data dianalisis secara

deskriptif kualitatif. Evaluasi program pelaksanaan kurikulum muatan lokal mencakup pelaksanaan, pengorganisasian, tenaga guru, siswa, anggaran pembiayaan, sarana prasarana, dan evaluasi hasil pembelajaran. Hasil penelitian menunjukkan keseluruhan program pelaksanaan kurikulum muatan lokal dapat berjalan dengan baik, meskipun masih banyak kekurangan yang masih perlu dibenahi. Dengan demikian pengembangan kurikulum muatan lokal dapat memberikan dampak positif dalam pembelajaran sekolah modern (pondok pesantren) Al-Azhary Ajibrang Banyumas.

Kata kunci: Manajemen, Pengembangan Kurikulum, Muatan Lokal

A. INTRODUCTION

Nowadays, the growing phenomenon shows that the lifestyle of Indonesian society, in general, is more pragmatic, so this will affect and change the view of the education system for the nation's children, especially religious education in Islamic boarding schools. In the element of society, one of the important things is related to education, especially in the Indonesian state so that the government must determine the direction, strategy, policy, goals, and objectives of education so that it can develop by the needs of the community so that the development and progress of education has an absolute nature.

An ability to achieve goals in the presence of help from others is the meaning of management. It is also said that management is an administrative tool so it is the center of administrative activity (S.P. Siagian 2000, 2). According to Daft (Handoko 2003, 8), is explained that management is an organizational activity to achieve goals that are not only effective but also efficient through a series of activities ranging from planning to supervision by every element in the organization. Meanwhile, according to James F. Stonner, it is said that management is the activity of planning, organizing, directing, and supervising each member's activities to achieve the specified goals. To borrow Luthir Gullick's opinion regarding the term management is a structured activity to find out how and why someone cooperates to achieve goals to lead to usefulness. According to Stonner (Wilson 2008, 3), it is explained that management is an effort carried out by family elements and the use of resources in the organization, to achieve goals through the process of planning, organizing, controlling, or chairing an activity.

According to (M. Haitami Salim 2013, 28) who explained the term education is an activity consciously and structured to develop the potential of each student through teaching activities and guidance between one another to create intelligence in both aspects of knowledge, emotional, personality, skills, or spiritual. Islamic religious education aims to emphasize human development to become a human being who has faith and piety to God, is physically and spiritually healthy, and has a noble character so that he becomes a responsible and independent human being as stated in Undang-Undang Sistem Pendidikan Nasional number 20 of 2003 with the main target being efforts in development to make a whole person and can be done at every level of

education, one of which is in madrasah education.

Education is a must to develop individuals and groups in society. Thus, education is an important thing to improve and make a nation smart for the creation of justice and prosperity in society. Its relationship with management development is an effort to get results and achieve goals with the help of others. The implementation of a series of activities including the application of the curriculum and the interaction between educators and students for the achievement of learning objectives accompanied by signs on educational theory is a series of educational activities. The existence of a role in the philosophy of education can be used as a motivation to be an appropriate and clear guide in expressing a question related to practical policies in the field with the use of signs and also educational theories (M. Ghufron 2017, 6). Thus, curriculum planning is required to decide it rationally and also appropriately so that a disheveled decision does not occur it can be proven with objective data (Oemar 2004, 20).

One of the activities in education consists of teaching materials or experiences in learning that is prismatic, planned, and designed and the existence of an orderly arrangement based on established norms and used as a guide in every teaching and learning activity for both educators and students to achieve an educational goal. Quoting from his opinion Muhaimin and Abdul Mujib, defined the curriculum in several terms firstly the curriculum is said to be a study program that contains learning materials or materials, secondly, the curriculum is content that contains books or subjects with various information, the third curriculum as a planned activity contains a series of regular activities, the fourth curriculum is the result of learning activities, The five curricula are a medium for distributing cultural values and norms, the six curricula are a planned learning experience, the seven curricula are a production that contains learning materials.

A curriculum can be carried out development activities with the following steps as mentioned by Ary Asyari & Tasman Hamani including identifying needs, searching for materials, analyzing materials, assessing materials, and making adoption an ingredient in the curriculum. Borrowing Rosmiati Aziz's opinion, it is said that the curriculum is an element of learning activities so that it can make students in terms of learning to know, learn to do, and learn to be able to live together. So that the results of the learning process can make students apply their knowledge in their daily lives.

The development of the local content curriculum can be said to be a framework for educational activities that starts from planning which is then carried out by the development of the local content curriculum or the educational institution concerned so that the local content curriculum can be developed as a solution or solution in developing education, especially in the learning process. Borrowing Musholin's opinion, it is said that the curriculum in pesantren includes the structure of subjects contained in the MA As-Salafi Al-Fitrah curriculum with the scope of religious and general lessons given in grade 3 levels always only. The competition standard used is made independently by the drafting team, and the competency standards refer to the

book studied. In Al-Fitrah Islamic boarding school, it is a thoriqoh pesantren using a modified curriculum.

An Islamic educational institution that is a place to explore religious science is called an Islamic boarding school, where in this era most Islamic boarding schools adopted a curriculum from formal education at every level of education to higher education. However, there are also Islamic boarding schools that develop the curriculum independently according to the needs of the community. This is because it is the integrity of the community and Islamic boarding schools in developing a curriculum to answer the needs of the community. It comes to mind the meaning of an educator is a person with a high dedication to education, without a high dedication makes the teaching and learning process not run optimally. Education, which is one of the components of education, has a mission, one of which is the development of students to achieve their goals. It is also said that education is a professional who has the task of planning, implementing, approving, training, or mentoring and research and community service (UU No. 20 Tahun 2003, 287).

In Ali Huda's opinion, related Islamic boarding schools is an Islamic base educational institution that grows and develops with the Islamic religion of the archipelago. It was originally formed on a recitation which was then followed by the presence of several students with learning activities carried out at the teacher's home or in this case Kyai (Huda 2007, 43). To borrow the opinion of Abudin Nata, the Islamic boarding school was originally established as a center for public education and broadcasting of the Islamic religion. Education is a provision in proselytizing while proselytizing is used as a means of building in the education system. the existence of three functions of pesantren, namely educational, religious, and social (Abudin Nata 2000, 112).

Based on the description above, researchers are interested in conducting a study entitled "Implementation of Local Content Curriculum Development Management at Al-Azhary Lesmana Ajibarang Banyumas Modern Islamic *Boarding School*" to know how the development of the local content curriculum at the Al-Azhary Lesmana Ajibarang Banyumas modern Islamic boarding school, whether the curriculum has been applied optimally without any obstacles or certain obstacles are still found So it needs to be evaluated comprehensively.

B. METHOD

This type of research is qualitative research using gap evaluation conducted at the Al-Azhar Modern Islamic Boarding School. Data are collected using observation methods, interviews, and documentation. After the data is collected, the next step is to check the data with criteria that include certainty, dependence, transferability, and trust. Data analysis through triangulation analysis techniques as a source of comparison, as well as to check the degree of data trust through different time processes and tools (Moloeng 2005, 331). After analyzing (checking the data), the last step is to conclude.

C. DISCUSSION

The implementation of the local content learning curriculum at the Modern Al-Azhary hut promises to provide additional material among students in adding knowledge of Islam to help the government program, namely educating the nation's livelihood. Implementation of curriculum development, and local content includes organizational structure, implementation of learning, educators and students, supervision, and assessment of learning outcomes.

1. School Organizational Structure

Modern School organizational structure or YUMIKA foundation organizational structure person in charge of Yayasan Dra. Hj. Aniroh, M.Si. Head of Madrasah Aliyah, Amrih Prayogo, S.Pd. Head of MTs, Khayatul Ikhsan, S.Kom, Head of MI Shobirin, M.Pd. Head of Pondok Pesantren Waffa Ruhul Barkah, M.Pd. Secretary, Arum Ynartika, S.Pd. Treasurer Yeni Marlina, S.E. Facilities, and Infrastructure M. Ghufron Juhany. Coordinator of book recitation K.H. Munawar Kholil, Coordinator of Pangajian Tahfidz M. Nasuhatul Amin, Coordinator of Language Development M. Ghufron Najib, S.Ag.

2. Implementation of Education

The learning model is a thirteenth curriculum by government policy at the level of Madrasah Ibtidaiyan, Madrasah Tsanawiyah, and Madrasah Aaliyah, but adding a local content curriculum, especially in the Modern Al-Azhari Islamic boarding school, still uses the traditional system or *klaiskal*, namely: (a) *weton* / *bandongan*, containing the term time or cause of learning carried out at a certain time, namely before or after the implementation of *fardhu* prayers. Just like the lecture method, the *wetonan* model is carried out by students by sitting around the teacher or teacher by listening and recording what the teacher conveys. (b) *bandongan* or *sorogan* means to thrust in. It is said that this model is carried out individually where students face-to-face with the teacher to create interaction between the two. (c) Memorization method, which is usually performed specifically on students who memorize Quran or a particular book

From some of the methods mentioned and described above, a common thread can be drawn that the learning system in the local content curriculum at the Al-Azhary Modern Islamic boarding school still uses the traditional model as the education system or learning in the *salafiyah* boarding school. Pondok Pesantren Modern Al-Azhari refers to government policies, namely the 1945 Basic Law (UUD), UUD 1945 Pasal 35 ayat 1-5 and Undang-undang Sisdiknas number 20 of 2003, pasal 1 ayat 1-3 namely: (1) education is a conscious and determined effort to create a learning atmosphere and learning process so that students actively develop their importance to gain spiritual, religious, self-control, personality, intelligence, noble character, and as many skills as needed for themselves, society, nation, and state, (2) National education

is an education based on Pancasila and the Undang-Undang Dasar 1945 in religious values, Indonesian national culture, and responsiveness to the demands of changing times, (3) the national education system is a whole component of education that is interrelated in an integrated manner to achieve the goal of national education. And government regulation.

The education system implemented at the Al-Azhari Modern Islamic Boarding School is by the law and has a license or legal umbrella that behaves. So that the existing education implementation procedure refers to the education system under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia. Education held at the Al-Azahry Modern Islamic boarding school includes formal education from the level of Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA). Learning activities for local content kurikulum are carried out on the day after the implementation of the congregational isya prayer. The teaching process is the understanding of teaching materials or materials by students as students more easily and quickly. Learning is a processing activity and is a very fundamental element in every type and level of education. This means that the success or failure of the achievement of educational goals depends largely on the learning process that the student experiences, both when he is at school and in his home or family environment. (Muhibbin Shah 2003, 68). Based on the results of an interview with Ustadz Wafa, it was explained that local content learning applies at the Tsanawiyah Madrasah and Madrasah Aliyah levels because students or students who get local content lessons are only students who are buried while at the Madrasah Ibtidaiyah level they are not socialized.

3. Local Content Curriculum Development

The curriculum described by (Hamalik 2007, 8) has several meanings, including (a) curriculum as a program of activities as a result of culture (*cultural production*), (d) curriculum as a collection of discrete tasks and concepts, (d) curriculum as a social reconstruction agenda and (f) curriculum as a currere. The foundation of curriculum development has a very important role likened to a solid foundation in the structure of a building or building, thus the curriculum must have a strong foothold for humans (learners) produced by the educational process involving teachers (educators) (Aziz 2018, 45). Local content based on Islamic boarding schools is a curricular activity to develop potential tailored to the region, including regional excellence. The substance of the subjects of local content.

The local content curriculum at the Al-Azhary Modern Islamic boarding school is a curriculum adopted from the Kementerian Agama Republik Indonesia coupled with a local content curriculum that is made into an integral unit with the curriculum at the islamic boarding school. According to (S. Nasution 2008, 5) the curriculum is: (a) a plan drawn up to carry out the teaching and learning process under the guidance and responsibility of a school or educational institution with its staff and teachers and (b)

the curriculum is events that occur under the supervision of the school, so in addition to formal curricular activities are also informal activities. The substance of local content subjects is determined by educational units adapted to the characteristics of each region. Including the Modern Al-Azahry Islamic boarding school which follows the 9-year basic education compulsory education program system and has a local content curriculum that provides functions or provides added value in developing students' abilities in adding insight and knowledge to them.

The implementation of learning the local content curriculum can be carried out properly according to the needs of the Al-Azhary Islamic boarding school by the expectations that have been set. However, there are still some obstacles in the implementation of education or teaching due to the limitations of the manager in designing the program according to the needs of students and the community as program users. Additional materials for learning local content are as follows: (a) Fasholatan, (b) Kitab Tijan Duror, (c) Kitab Akidatul Awam, (d) Kitab Fathul Qorib, (e) Kitab Risalah Ahlu Sunnah Waljama'ah, (f) Kitab Safinatun Najah, (g) Kitab Arba'in Nawawi, (g) Kitab Washiyatul Mustofa dan (h) the tahfidz program for those who are interested.

4. Educators and Students

The personnel needed in learning the local content curriculum are the person in charge of the pesantren hut and the teaching staff of local content subjects that have been determined by the management of the Islamic boarding school. In an effort to improve the ability and professionalism of teachers, especially teachers or local content lessons, the management of Islamic boarding schools seeks the participation of teachers to take part in various pieces of training organized by Islamic boarding schools and regional governments such as the Kementerian Agama and Kementerian Pendidikan & Kebudayaan Daerah. Thus, to meet the needs of teachers or ustadz who teach local content curricula, it is the responsibility of the manager or administrator of the Al-Azhary Islamic Boarding School as the organizer of the local content curriculum.

The learning process of teachers is a human component person in the teaching and learning process who participates in efforts to form potential human resources in human mental development efforts. Based on the description above, it can be understood that teacher competence is an ability that must be possessed by the teacher, both in terms of knowledge, ability, and ability as well as responsibility for the students he cares for so that his duties as an educator can be carried out properly. (Usman 2003, 33). Teachers / ustadz who teach the local content curriculum at Al-Azhary Islamic Boarding School are human resources in general and have not made or prepared RPP as a learning tool, so the learning process becomes less direct, measurable, and in teaching teachers or ustadz tend to use the lecture or question and answer method so that it is less effective.

So based on the results of observations and interviews of teachers or ustadz teachers or educators the local content curriculum can run well even though there are still some

teacher education qualifications that still need to be improved. The teachers or ustadz needed by the Al-Azhary Islamic Boarding School are those who have the ability and teaching skills in the field of study in accordance with their fields and expertise. Educators in the Al-Azhari Islamic Boarding School at the Ibtidaiyah Madrasah level: principals, waka, and educators know subject teachers. The following are the names of local content learning teachers for the Madrasah Ibtida class and Tsanawi level, namely: (a) ustadz Abdullah Hasbi Marzuki, (b) Ahmad Sulton, S.Pd.I. (c) Arifin, S.Pd.I, (d) Mahali, (e) K.H. Munawar Kholil, (g) M Faqih Ridho, (h) Fendi, dan (i) Munjiatun.

Table. 1
Ustadz Name and Subject Schedule for Ibtidaiah Level

No	Teacher Name/Ustadz	Kitab	Class	Time	Room
1	Ustadz Arifin, S.Pd.I	Safinantun Najah	Ibtida Tsani A	Monday, 16.00-17.15	R. 7 A
2	Ustadz Arifin, S.Pd.I	Safinantun Najah	Ibtida Tsani B	Sunday 16.00-17.15	Mosque
3	Mahali	Tijan ad-Duror	Ibtida Tsani B	Tuesday, 16.00-17.15	Mosque
4	Mahali	Tijan ad-Duror	Ibtida Tsani B	Wednesday, 16.00-17.15	Mosque
5	Ustadz Fendi	Fasholatan	Ibtida Awal A (putra)	Monday, 18.00-20.20	R. 7 A
6	Ustadz Fendi	Aqidatul Awwam	Ibtida Awal A (putra)	Tuesday, 18.00-20.20	R. 7 A
7	Ustadzah Munji	Akidatul awam	Ibtida Awal B (putri)	Tuesday, 18.00-20.20	Mosque
8	Ustadzah Munji	Fasholatan	Ibtida Awal B (putri)	Wednesday, 18.00-20.20	Mosque
9	Marzuki	Tijan ad-Duror	Ibtida Tsani A	Tuesday, 18.00-20.20	R. 7 A
10	Marzuki	Tijan ad-Duror	Ibtida Tsani A	Wednesday, 18.00-20.20	R. 7 A

Table. 2
Ustadz Name and Subject Schedule for Tsanawiya Level

No	Teacher Name/Ustadz	Kitab	Class	Time	Room
1	Ahmad Sulton, S.Pd.I	Risalah Ahlu Suun`ah wal Jamaah	Tsanawi Awal A	Sunday, 20.15-21.30	R. 7 B
2	Ahmad Sulton, S.Pd.I	Risalah Ahlu Suun`ah wal Jamaah	Tsanawi Awal A	Monday, 20.15-21.30	R. 7 B
3	Ahmad Sulton, S.Pd.I	Arba`in Nawawi	Tsanawi Awal A	Tuesday, 20.15-21.30	R. 7 B
4	Ahmad Sulton, S.Pd.I	Arba`in Nawawi	Tsanawi Awal B	Wednesday, 20.15-21.30	R. 7 B

5	M. Fakhid Ridho, S.Sy	Risalah Ahlu Suun`ah wal Jamaah	Tsanawi Awal B	Sunday, 18.00-20.20	R. 11
6	M. Fakhid Ridho, S.Sy	Risalah Ahlu Suun`ah wal Jamaah	Tsanawi Awal B	Monday, 18.00-20.20	R. 11

Table. 3
Ustadz Name and Subject Schedule for Aliyah Level

No	Teacher Name/Ustadz	Kitab	Class	Time	Room
1	M.Fakhid Ridho	Safinatun Najah	Ibtida Tsani C (10 Aliyah)	Sunday, 20.15-21.30	R. 10
2	M.Fakhid Ridho	Safinatun Naja	Ibtida Tsani C (10 Aliyah)	Monday, 20.15-21.30	R. 10
3	Arifin, S.Pd.I	Tijan ad-Duror	Ibtida Tsani C (10 Aliyah)	Tuesday, 20.15-21.30	R. 10
4	Arifin, S.Pd.I	Tijan ad-Duror	Ibtida Tsani C (10 Aliyah)	Wednesday, 20.15-21.30	R. 10
5	Makhali	Arba'in Nawawi	Tsanawi Awal C (11 Aliyah)	Saturday, 20.15-21.30	R. 11
6	Makhali	Arba'in Nawawi	Tsanawi Awal C (11 Aliyah)	Sunday, 20.15-21.30	R. 11
7	K.H. Mnawar H	Wasiyatul Mustofa	Aliyah Ula (12 Aliyah)	Sunday, 20.15-21.30	R. 7 C
8	K.H. Mnawar H	Wasiyatul Mustofa	Aliyah Ula (12 Aliyah)	Monday, 20.15-21.30	R. 7 C
9	K.H. Mnawar H	Fathul Qorib	Aliyah Ula (12 Aliyah)	Tuesday, 20.15-21.30	R. 7 C
10	K.H. Mnawar H	Fathul Qorib	Aliyah Ula (12 Aliyah)	Wednesday, 20.15-21.30	R. 7 C

Table. 4
Educators at the Tsanawiyah Madrasah (Mts) Level, namely the Head of Madrasah and Educators or Subject Teachers

No.	Name	Education	Field of Study	Position
1	Hayatul Ikhsan	S-1		Principal
2	Jumiati, S.Pd	S-1	English Language	Subject Teacher
3	Eko Waluyo, S.Pd	S-1	Indonesian Language	Subject Teacher
4	Rahmiyati, S.Pd.	S-1	Mathematics	Subject Teacher
5	Linda Diana, S.Pd	S-1	PPKn	Subject Teacher
6	Desi Nirma Pradipta, S.Pd.	S-1	Craft	Subject Teacher
7	Ulfa Maghfiroh, S.Pd.	S-1	Arabic Language	Subject Teacher
8	Titi Maryati, S.Psi	S-1	Counseling Guidance	Subject Teacher
9	Yeni Marlina, S.E	S-1	IPS	Subject Teacher
10	Indra Kurniawan, S.Pd	S-1	Mandarin Language	Subject Teacher

Table. 5
Principals and Educators at the Madrasah Aliyah (MA) Level

No	Name	Education	Field of Study	Position
1	Amrih Prayoga, S.Pd	S-1	-	Principal
2	Abdul Muzaki, S.Pd.I	S-1	Fiqih & Al-Qur'an Hadits	Subject Teacher
3	Deasy Nirm P.S.Pd.	S-1	SBK	Subject Teacher
4	Fenti Enawati, S.Pd.	S-1	English Language & SKI	Subject Teacher
5	Indra Kurniawan, S.Pd.	S-1	PJOK	Subject Teacher
6	Nur Mukti, M.Pd	S-2	Javanese Language & History	Subject Teacher
7	Putri Nur Aida, S.Pd.	S-1	Mathematics	Subject Teacher
8	Putri Purnamasari, S.Pd.	S-1	Indonesian Language	Subject Teacher
9	Rifkia Nurbaeti, S.Pd.	S-1	Geography & History	Subject Teacher
10	Heriyadi, S.Pd.I	S-1	Akidah Akhlak	Subject Teacher

5. Students (Santri)

Santri is the object of the implementation of islamic boarding school education. According to Undang-Undang Republik Indonesia number 12 of 2003 concerning the Sistem Pendidikan Nasional Pasal 12 states that every student in an education unit has the right to: (a) get religious education according to the religion he adheres to and is taught by an educator who is religious, (b) get educational services according to his talents, interests, and abilities, (c) get scholarships for outstanding ones whose parents cannot afford it. All participants from the MTs and MA levels of education must live in boarding *schools*. The data of students who follow the local content learner are as follows:

Table. 6
Number of Students

No	Students	PA	PI	Sum
1	MTs	112	196	308
2	MA	97	151	248
	Sum	209	347	556

6. Supervision

Supervision (*controlling*) in daily practice in the field is often equated with *monitoring, evaluating, appraising* or *correcting*. The term *controlling* is more widely used because of its many connotations which include setting standards, measuring activities, and

taking corrective actions (Mukhneri 2010, 37). Supervision is a process to ensure that organizational and management agreements are achieved. This relates to ways of making activities according to what is planned. (Handoko 2003, 359). Supervision is a basic process of obtaining something identical or assessing the suitability of the work of the members of the organization on various activities and various levels of program management that have been predetermined. (Wilson Wake 2011, 164).

Supervision of local content curriculum learning is by the provisions or criteria of the program that have been set by the leadership or caregivers of Islamic boarding schools. The supervision carried out by the person in charge of the leader of the Al-Azhary Modern Islamic Boarding School is by (a) supervising the learning process in the classroom, (b) making a list of students and teachers present, (c) supervising the activities of teachers or ustadz through the list of teacher presence, and (d) making reports on learning activities for teachers. So that supervision in the implementation of local content curriculum learning can be carried out properly so that there is no gap between the leadership and teachers or ustadz. Supervision is carried out by the leadership (caregivers) of Islamic boarding schools every time there is a learning process every time the learning process occurs. Supervision in the learning process for teachers or ustadz by: a) signing or providing a checklist on the attendance master book, b) making a monthly report of the material that has been taught, and c) and making a year-end report.

7. Evaluation of Learning Outcomes

The implementation of evaluation of implementation of the local content curriculum is an assessment activity to find out the results or values of the learning process that has been carried out during the activities being completed in the teaching and learning process. Evaluation can be equated with *appraisal*, rating, and assessment of words that express efforts to analyze policy results in the sense of units of value. Evaluation of the production of information regarding the value or benefits of the results of the work. Evaluation provides valid and reliable information regarding policy performance, namely how far needs, values, and opportunities have been achieved through action. Evaluation contributes to the clarification and criticism of the values underlying the selection of goals and targets, and evaluation contributes to the application of other methods of policy analysis including the formulation of problems and recommendations (Nugroho 2008, 472).

Evaluation is a process that can be carried out by a teacher to find out the extent to which the success of an educational or teaching program can be achieved properly by the goals that have been set. So that the success of the learning or education process can be seen from the results of the evaluation that has been carried out. Therefore, the evaluation of learning programs is a fundamental concept to determine the success of students in educational institutions. The evaluation must be carried out systematically on the learning program to produce a finding, which with the findings can measure

or check the success rate of the educational program related to the implementation of learning, the learning environment, and the impact of learning. The implementation of evaluation of the results of the study is carried out at the end of each local content learning activity using the mid-test method or midterm exam (UTS) and the final semester exam. (UAS). The results of the learning evaluation on the local content curriculum on the scores of each local content subject are stated in the report card scores. However, it is separate from the subjects in the thirteen curriculum both at the MTs level and the Madrasah Aliyah level.

The results of the evaluation are recorded like a book of learning outcomes reports as well as report cards in the formal education system at the Al-Azhar Modern Islamic Boarding School. Therefore, the value of the report card or report card book is the responsibility of the caregiver of the islamic boarding school which is beyond the responsibility of formal education at the Al-Azhary Modern Islamic boarding school.

D. CONCLUSION

Local content curriculum development is a learning planning process that produces a tool that can produce better tools for the development of the curriculum so that it can produce a measurable learning process to achieve maximum results. The implementation of local content curriculum learning at the Al-Azhary Modern Islamic Boarding School can be categorized as being able to run according to the needs of the parents. The implementation process of developing a local content curriculum at the Al-Azhary Modern Islamic Boarding School has several components such as ustadz, santri, materials, methods, objectives, processes, and evaluations of learning or evaluation outcomes. So that the local content learning process can be said to run well by the goals that have been set.

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