

CURRICULUM OF SALAF AT ISLAMIC HIGHT SCHOOL FUTUHIYYAH 1 MARANGGEN, DEMAK

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ABSTRACT: *Within its framework, the world of education faces a complex problem different, like curriculum changes. As a reaction to the curriculum changes that occurred in Indonesia and government policies, ought to some The Salaf Boarding school and the Islamic School are to change the method of teaching, the Salafi learning, to the method of modern learning, that is, cooperation between them. In this search a type of field research is used with a descriptive model or feature of the qualitative. Used data collection method note: 1) the observation 2) The interview. 3) The documents to be collected from Futuhiyyah High School 1 Maranggen. And the style data analysis use served analyzing data at Miles and Huberman Three ways, reduce data, data presentation, and conclusion. Results from this search 1) Done Include a curriculum Boarding school predecessor In the 2013 curricula, the local content consists of the internal curriculum, the joint curriculum, and the external methodology, collecting method boarding school The predecessor between learning styles boarding school predecessor and the techniques learn to talk It uses heritage books for learning 2) Futuhiyyah 1 Mranggen High School advances boarding school curriculum, combines techniques modern learning and traditional methods of the salaf boarding school and the get up teachers religious action evaluation questions to Advances Boarding school Curriculum Independently without government help. The disadvantages of the curriculum of the alaf Boarding school are the lack of focus and understanding of students who do not live in a district The Boarding school the especially to understand the lesson advances boarding school*

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INTRODUCTION

The world of education is structured to face quite complex problems, both infrastructure-related and supra-structure-related, such as curriculum changes, uneven and excessive allocation of education budgets, educators' lack of professionalism, demands for national exam standardization, and other issues. a wide range of people's desires. (Ahmad Saifuddin, 2015)

The curriculum is seen as the most important thing because it is the center of education. Humans can learn to deal with all of life's challenges and continue living through education. learn to adapt to one's surroundings in order to produce outstanding works and advance civilization through education. (Ahmad Saifuddin, 2015)

People in Indonesia have known the terms CBSA (active student learning), KBK (competency-based curriculum), and KTSP (education unit level curriculum) for a long time. A new curriculum is still in development. began to be used in a number of public and private schools, specifically the K13 curriculum (2013 curriculum). This has sparked a debate in the community, and the situation becomes a separate issue for those who use teacher education as an educational tool. Students, for instance, become victims of these changes because teachers and students must re-adjust to the new curriculum's various components with each change. (Dedi Ilham Perdana, 2013)

First, the Minister of Religion's Decree Number 117 of 2014 regarding the 2013 Curriculum's implementation in Madrasahs has been established: establishing the Madrasahs' implementation of the 2013 curriculum as outlined in the appendix, which is an essential component of the Minister of Religion's decision, second: the successful implementation of the curriculum from 2013 in Madrasahs, which began in the 2014–2015 academic year, third: The referred-to implementation of the 2013 curriculum in madrasahs is a policy for the Ministry of Religion's implementation of education in madrasahs.

Some Islamic boarding schools must be willing to change their approach in order to collaborate on the curriculum that has been in place thus far, with the primary component being the study of classical books or the yellow book, in response to Indonesian government policies and curriculum changes. (Zamksyari Dhofier, 1983)

One of the many typical Indonesian educational models that are still in use is Islamic Senior High School (MA), and it is anticipated that it will continue to evolve as time passes. The Islamic Senior High School (MA) Education model is able to compete and become an alternative option in an effort to educate the nation because of its distinctive model. Islamic Senior High School 's involvement in a competitive effort is to continue developing an educational system that meets current needs. (Tim Publikasi MA Futuhiyyah, n.d.)

Before KH's death, the Futuhiyah pesantren, which has been in existence since 1901, continued to improve its management. The Futuhiyyah Islamic Boarding School Organizing Body, which included schools and madrasahs, was established as a Foundation by Muslih. The Futuhiyyah pesantren oversee a variety of educational programs, including religious and general education,

such as: Masyitoh Kindergarten (TK), Al-Qur'an Education Park (TPA), Madrasah Ibtida'iyah (MI), Madrasah Tsanawiyah (MTS 1 Putra) and MTS 2 (for boys and girls), Islamic Senior High School 1 (MA), Islamic Senior High School 2 (for boys and girls), Junior High School (SLTP), General High School (SMU), and Vocational High School

The Ministry of Religion of the Republic of Indonesia's curriculum for MI, MTS, and MA is referred to as the formal education curriculum. In the meantime, the curriculum is used in junior and senior high schools by the Ministry of National Education of the Republic of Indonesia, which is now the Ministry of Education and Culture of the Republic of Indonesia. In particular, the pesantren curriculum is utilized in addition to the curriculum developed by the Ministry of Religion of the Republic of Indonesia for Islamic Senior High School 1. However, the majority of the space is taken up by the Ministry of Religion of the Republic of Indonesia's curriculum. (Tim Publikasi Pondok Pesantren Futuhiyyah Mranggen Demak, n.d.)

The author is interested in conducting additional research on "The curriculum of Islamic boarding schools at MA Futuhiyyah 1 Mranggen, Demak" in light of the preceding description.

METHOD

In this study, a qualitative approach was used. The term "qualitative research methods" can be understood as either "experiment" or "research methods" based on the postpositivism philosophy and used to investigate the condition of natural objects. (Sugiono, 2017)

The method that was utilized is a descriptive one, which is a method that aims to bring various conditions and phenomena of social reality that are present in the community that is the subject of the study to the surface in order to assist readers in comprehending and learning more about what is taking place in the environment. deep.

This study employs two types of field research: the direct observation method, in which respondents are observed directly in the field that is the subject of the study, and the video or photo-based observation method, in which respondents are observed without the presence of researchers.

RESULTS AND DISCUSSION.

A. Definition of Curriculum

Indonesian vocabulary now includes curriculum vocabulary, which refers to the arrangement of teaching plans. Some experts believe that the term "curriculum" comes from Latin,

which means "material for teaching," while others believe it comes from the French word "currier," which means "running."

Currere, which means "the distance that a runner must cover from the start line to the finish line" in Greek,(Muhaimin, 2012). curriculum, which means al-manhaj in Arabic.Mohammad al-Toumy al-Syaibain made the following statement:Regarding the field of education and the meaning of the curriculum, the Arabic word "manhaj" (curriculum) means "a bright path" or "a bright path" in the dictionary.that people go through throughout their lives.(Abuddin Nata, 2017)

The plans and arrangements that are used to guide the implementation of teaching and learning activities in order to achieve specific educational objectives are referred to as the curriculum. The curriculum also includes the objectives, content, and learning materials.The curriculum is a formal program for students at a school. Based on the program, students can participate in a variety of learning activities to support their growth and development in accordance with predetermined educational objectives.(Syarifah, 2018) In education and training, the curriculum serves as a reference for learning and training.(Tedjo Naryoso, 2010)

Skillbeck asserts that the curriculum is considered in terms of the establishment of learning objectives, plans, and designs, as well as their implementation in the school setting, as a reference for student learning experiences.In contrast, Nasution asserts that the curriculum is a plan developed to facilitate the teaching and learning process under the direction and control of the educational establishment and its teaching staff.(Dedi Ilham Perdana, 2013)

Trump and Miller also state that the concept of the curriculum is a plan that includes teaching methods, methods for evaluating students, schools and programs, teaching staff, supervision for guidance and counseling, administration, and structural issues like time and room size.The most important aspect of the curriculum as an education or teaching plan is that it is a set of teaching plans that are documented in written form. This is in addition to the possibility of selecting subjects.(Rino Rusdi, 2017)

B. Components of the Curriculum

Components of the curriculum are crucial components that must be owned by the curriculum itself, which is a unit that cannot be separated from one another and works in tandem with and influences one another.(Wina Sanjaya, 2008) The curriculum consists of the following components:

1. In addition to being a determinant of direction, goals also serve as a supervisor and control over educational activities because they will weigh and direct every step and action to ensure

that they remain on the right path. There are three categories of curriculum objectives; the first is the national curriculum objectives. Second, objectives, objectives that are at the instructional level and are seen in each subject matter. Third, goals, objectives that are more specific in nature to be achieved by the school and show a more specific picture of the school. (Rino Rusdi, 2017)

2. The content that is included in the curriculum and is not limited to just one or two contents but includes multiple contents is referred to as fill curriculum content. Brady emphasized that curriculum content can be interpreted as subjects in the learning process, including factual information, knowledge, skills, concepts, attitudes, and values. Additionally, curriculum content is an important part of the learning process. Teaching and learning in which the content and the appropriate interaction methods are the two main components.

Curriculum Activities

Curriculum Activities of All Kinds There are three categories of curriculum activities: intra-curricular, co-curricular, and extra-curricular. (Syarifah, 2018)

1. An activity that is conducted by the school in accordance with the predetermined program structure and has a time division is known as intracurricular.
2. Co-curricular activities are closely associated with lesson enrichment. In order for students to explore and comprehend what they have learned in the intracurricular, this activity is carried out outside of the lesson hours that have been established in the program structure. It could come in the form of homework or assignments that help out with extracurricular activities.
3. Outside of school hours, extracurricular activities are carried out. The program, which is done both inside and outside of the classroom, aims to help students learn more, improve their skills, understand how different subjects relate to one another, use their interests and talents, and help them reach intracurricular goals.

Salaf Islamic Boarding School

Pondok and Pesantren are the two syllables that make up the word Pondok Pesantren. The word "funduq," which means "a place to stay" or "dorm," is the root of the Arabic word "pondok." In contrast, pesantren is derived from the Tamil word santri, which is prefixed with the prefix "pe" and the suffix "an," which denotes knowledge students. (Zulhimma, 2013).

Islamic boarding school, according to the general definition of pesantren, is an Islamic educational institution with dormitories, kyai as the principal role model, and mosque as the

focal point of the activities that animate it.(Staf Sekretariat Pondok Modern Darussalam Gontor Ponorogo, 1997).

The pesantren has grown and developed since its inception while maintaining its traditional characteristics. However, Islamic boarding schools (also known as Islamic educational institutions) have evolved in tandem with the passage of time, particularly in response to the impact of advancements in science and technology. However, this does not mean that the pesantren tradition's authenticity and purity will be lost as a result of the change.The community is currently developing three distinct types of pesantren: traditional pesantren, modern pesantren, and comprehensive pesantren.(Subri, 2019)

Salaf means "old," "traditional," or "traditional." A salafiyah Islamic boarding school is a boarding school that teaches in a traditional way, just like the first Islamic boarding schools did. Students learn the religious sciences individually or in groups by reading classical books.know Arabic.The ranking is determined by how much time has passed since the book being studied was finished.With the finish of one specific book, understudies can climb to a higher level by concentrating on books that have a more significant level of trouble.Students are more focused on a particular science subject as a result.(Departemen Agama RI Direktorat Jenderal Kelembagaan Agama Islam, 2003)

Arifin says that salaf Islamic boarding schools can be thought of as pesantren that teach their students about religion. The main goal of salaf boarding schools is to make da'I cadres who will spread Islam to the rest of the community. In this type of pesantren, students only learn about religion and are not taught anything about school.Only life skills are covered in the course.(Endin Mujahidin, 2005)

1. Salaf Islamic Boarding School Curriculum

The traditional Islamic boarding schools still teach Arabic exclusively from the yellow book, which was written by scholars in the Middle Ages.The kyai who take care of the cottage determine the curriculum for salaf pesantren and the pattern of teaching that is followed in mosques according to the halaqoh system.(Subri, 2019)

A kyai leads the pesantren.The kyai appoints senior santri to oversee the other students in order to regulate the lives of the santri.Students are separated from their families for the purpose of independent learning, which sets pesantren apart from other settings in the following ways:1).Pondok, the place where the students live,Santri are students in level 3.as a place of worship and religious activitiesKyai as a figure or name for a person with

advantages in the religion field 5).The primary Islamic studies reference is the yellow book.(Imam Syfe'I, 2017)

When viewed in terms of the formal subjects taught by the kyai, the lessons in the salafiyah pesantren curriculum are centered on religious knowledge, particularly Arabic, shari'ah, and Qur'anic science knowledge.and its interpretation, as well as the sciences of hadith and mustholah al-hadith, kalam, and al-tawhid, and lessons on monotheism, mantiq, tasawwuf, and History.(Anin Nurhayati, 2010)

The salaf curriculum is characterized by the yellow book, which contains a number of scientific fields, including nahwu, Sharaf science, balaghoh science, the Qur'an, ulumul Qur'an, interpretation, hadith, mustholah hadith science, tajwid science, monotheism science, science morals, history/date science, fiqh, and ushul fiqh. The curriculum serves as a buffer or the main of the Salaf Education program.(Rustami Ibrahim, 2014)

The term "yellow book" refers to the literature that is used as a general reference in Islamic education in pesantren. The use of the yellow book is a scientific tradition that is connected to the education system in pesantren. Because the yellow book is the same as the pesantren's existence, it has become the salafiyah pesantren's identity.Especially Salafiyah Islamic Boarding Schools are examples of Islamic boarding schools.(Nurhayati Djamas, 2009)

Schools or madrasas in general that have been provided by the ministries of religion and education and culture follow the same curriculum as boarding schools or madrasas.The Islamic boarding school that oversees education is responsible for creating the curriculum, which is distinct from that offered by the madrasa or school.This is in contrast to salafiyah boarding schools, which do not recognize the term "curriculum" for madrasas and schools. Instead, salafiyah boarding schools teach students to read funun books instead.(Departemen Agama RI Direktorat Jenderat Kelembagaan Agama Islam, 2003)

2. The books taught in the Salaf pesantren

The books that are usually taught in salafiyah Islamic boarding schools are as follows (Nurcholis Madjid, 1997):

a. Branch of science nahwu-sharf

For nahwu science, it is common to use *al-jurumiyah*, *al-kawakib*, *qatrun al-nada*, *Ibnu a'qil*, *alfiyah (nazham)*, dan untuk kitab Sharaf digunakan kitab *al-tashrif*, *syarah al-kailani*, *al-maqsud (nazham)*, dan *imriti (nazham)*, dan lain-lain

b. Branch of fiqh

For the branch of fiqh, the book of *syarah sittin mas'alah*, *fathu al-qarib (al-bajuri)*, *fath'u al- mu'in (I'natu al-thalibin)*, *al-iqna'*, *fathu al-wahhab*. 'uqudu al-julain, *muhadzab*, *bugyat'u al- mustaryidin*, dan *kifayatu al-akhyar*. Untuk kelengkapan ilmu fiqh biasanya juga dikenal dengan ilmu ushul fiqh, diantara kitabnya ada *al- mabadi al-ammaliyyah*, *al- waraqat*, dan *bidayatu al- mujtabid*.

c. Branch of aqaid/tauhid

Twenty traits (Arabic Malay), *nuru al- zbulam*, *aqidatu al-a'waam (nazham)*, *kifayatu al- amam*, *al-syarqawi*, *jauharu al-taubid*, *thufatu al- murid*, *fathu al-majid*

d. Branch of tasawwuf/moral

Akblaqu li al-banat, *akblaqu li al-banin*. *Ta'limul al-muta'allim*, *maraqid al-ubuddiyah*, *kifayat al- atqiyah*, *Siraj althalibin*, *minbaju al-a'bidin*, *nasha'ibu'u al-diniyah*, *irsyadu al-I'bad*, *tanbihu al- ghaflin*, *al-hikam*, *risalatu al-muwanah*, *bidayatu al- bidayah*, dan *ihya' ulum ad-diin*

e. Branch of Tafsir

Tafsir al-jalalain, *tafsir ibnu katsir*, *tafsir marrab labid*, *tafsir al-qurtubi*, *tafsir al-munir*, *tafsir al- maraghi*, *tafsir al-manar*, dan *jami'u al-bayan*

f. Branch of Hadist

Arba'in al-nawawiyah, *bulughu al-maram*, *riyadhatu al-shalibin*, *al-azkar al nawawiyah*, *shabih muslim*, *shabih bukhari*, *tajridu al-syarib*,

g. Branch of Balaghah

Balaghah al-wadhibah, *jauharu al-balaghah*, dan *jauharu al-maknun*

h. Branch of Faraidh

Isaful baith (arab melayu), *thufat al-saniyah*, dan lain-lain

i. Branch of Islamic History

Khulasah nurul al-yaqin, *nurul al-yaqin*, *Muhammad rasulullah*, *Tarikh khulafa*, dan lain-lain.

3. The Method of Learning of salaf Boarding School.

There are many different ways that the salaf pesantren are used, and each pesantren is different. Some of the methods are as follows:

a) Memorize and take notes.

Particularly useful during the first few years of santri in the pesantren is this approach. Writing is required so that students become accustomed to Arabic writing. Students will also be able to easily remember and memorize information if they take notes.

b) Kaji duduk.

The term "kaji duduk" is used by the people of South Kalimantan to describe the method of learning in salafiyah pesantren. It means "studying while sitting on the floor without using a chair or bench like in a formal class." There are two types of methods in this situation:

1) *Sorogan*

The sorogan system is a method in which students read books one-by-one or stand in front of the teacher to be read to and taught portions of the book they are studying, after which they repeat the process. In practice, a student goes to the teacher, who reads Arabic books and translates them into their native language (Javanese, for example). The students then repeat the books and translate them exactly as the teacher says. (Tim Publikasi Yayasan Al Ma'soem Bandung, n.d.)

2) *Bandungan/wetonan*

The Bandungan system is a method of teaching and learning that uses a kyai to read a book to a group of students, translate it, and explain it. In the meantime, students pay close attention to what the kyai says and take notes. The Bandungan system's class group is called a halaqoh, which refers to a group of students who study under the direction of the kyai. (Zamksyari Dhofier, 1983)

3) *Munawar* Method (Consensus)

The syawir method gives students a place to practice, analyze, comprehend, and investigate the lessons they have learned in class. Additionally, it teaches students to dare to express themselves in front of a group and to gain insight into other relevant subjects and materials. Share information on related sciences and topics and accept different points of view. (Tim Publikasi Mts Al-Hasanah, 2020)

4) Market Method

A learning activity for students, the market recitation method involves a group of students participating in continuous activities (marathons) for a predetermined amount of time as long as they study particular materials (books). Usually for between a half and three weeks, depending on the size of the book studied during Ramadan, sometimes a whole month. During the month of Ramadan, some pesantren typically issue a schedule, the kind of book to be used, and the kiai for market recitations. Students who are interested in goods, whether

ustadz or kiai, should plan where they will go and which books they will read first. These recitation activities are typically performed during the day. In most cases, the only activities during the break time are prayer, iftar, and after twelve o'clock during the night. Students listen to passages or record brief explanations that are typically given while selected books are read aloud and translated quickly. (Tim Publikasi Mts Al-Hasanah, 2020)

4. History of Islamic Senior High School Futuhiyyah 1 Mranggen

The oldest MA in the Demak district, Islamic Senior High School Futuhiyyah 1 Mranggen, has been in operation since 1961. It continues to innovate in all areas, including the provision of educational facilities and infrastructure to create an increasingly conducive environment, as well as aspects of learning and teaching activities.

The Futuhiyyah Islamic boarding school is closely related to the predecessor of Islamic Senior High School Futuhiyyah. Islamic Boarding School Futuhiyyah. When formulated, the word Futuhiyyah can mean a variety of things, including the following:

- a. Islamic Senior High School Futuhiyyah 1 is a place where students' potential is nurtured, educated, and developed.
- b. Islamic Senior High School Futuhiyyah 1 teaches general sciences in addition to religious sciences to prepare students for technological and scientific advancements.
- c. The majority of Aliyah Futuhiyyah 1 students live in cottages, but there are also students who come from home.
- d. Since Islamic Senior High School Futuhiyyah 1 prepares and produces graduates whose scientific quality can be trusted, the name Islamic Senior High School has been Futuhiyyah ever since.

In 1927 AD, Mr. KH. Abdurrahman established the Futuhiyyah Islamic Boarding School, where he was in charge of the curriculum. Sheikh KH. Abdurrahman specifically for the purpose of learning the Qur'an. Ibrahim Brumbung. At the time, the only methods that were used were pure pesantren. Madrasas emerged as a form of educational development from the pesantren system in response to the times' demand for a more systematic learning system. Islamic Senior High School Futuhiyyah-1 was founded in 1961. In the beginning, madrasas used the entire Islamic boarding school curriculum to teach students about the Salaf. Later, they combined the Islamic boarding school curriculum with the modern school curriculum. Finally, we began gradually adopting the modern system. In madrasas as well as public schools, religious and general knowledge books began to be organized specifically by level. In point of fact, this

madrassa maintains the teaching of classical sciences (salaf) while adhering to the structure and procedures of a contemporary school.

To meet the quality and amount of Islamic Senior High School Futuhiyyah-1, certification is done in stages. In 1997, this madrasa received its initial accreditation, earning the status of Recognized. The most recent accreditation was given in 2009, and it went well (B). With this accreditation, it is hoped that the Futuhiyyah-1 Madrasah will eventually produce graduates of high quality who are prepared to face modern challenges.

5. Vision, Mision dan Purposition of Islamic Senior Hight School Futuhiyyah 1 Mranggen
 - a. The vision of Islamic Senior Hight School Futuhiyyah 1 Mranggen is "Formation of a Muslim Generation with Karimah and Achievement"
 - b. Islamic Senior Hight School Futuhiyyah 1 Mranggen's missions are as follows:1) Execute compelling learning and direction with the goal that the capability of understudies can grow ideally.2) Making students aware of how their Islamic character is formed so that they can fully integrate into society.3) Increase non-academic and academic achievement among students.4) Increase the education staff's knowledge and professionalism in line with the development of the education industry.5) Fostering family-like relationships between the community and the madrasa.
6. The Purpose of Madrasa Education.

In general, Islamic Senior High School Futuhiyyah 1 Mranggen's goal is to provide students with the skills and intelligence necessary to live independently and participate in further education. Starting with the general goals of elementary education, Islamic Senior High School Futuhiyyah 1 Mranggen aims to:

- a. Encouraging residents of madrasas to have good character and to be able to increase their faith and piety in Allah SWT.
 - b. Enabling students to independently develop themselves and acquire skills in science and technology.
 - c. Inspiring madrasa students to work together to become more professional in their jobs.
 - d. Teaching students the principles of local wisdom so that they can recognize and realize the region's potential.
 - e. Prepare graduates to compete nationally and internationally for future education opportunities..
7. Profil Islamic Senior Hight School 1 Mranggen

Islamic Senior Hight School Futuhiyyah 1 is a private madrasa that operates under the direction of the Futuhiyyah Islamic Boarding School. It is in Mranggen Village, Demak District, Demak Regency, Central Java Province. It is part of the Futuhiyya Islamic Boarding School complex and is in the Demak district, specifically in the Mranggen sub-district on Jalan Suburan Barat No. 1.9 on the Semarang-Purwodadi border at KM 15.

8. The Curriculum at Islamic Senior Hight School 1 Mranggen, Demak.

The Salaf Curriculum, which is incorporated into the Madrasah's local curriculum, and the 2013 Curriculum are integrated into the curriculum at Islamic Senior Hight School 1 Mranggen.

a. Kurikulum 2013

The K13 Curriculum, as determined by the Ministry of Religion in relation to the curriculum for Madrasas in Indonesia, has been implemented in the teaching and learning activities at Islamic Senior Hight School Futuhiyyah 1 Mranggen. However, there are some modifications, such as the incorporation of Sufism and the science of Kalam into the Aqidah material. In this instance, Islamic Senior Hight School 1 Mranggen has also provided teachers with socialization or training on how to implement the 2013 curriculum at Islamic Senior Hight School 1 Mranggen. The head of Madrasah has shared this information with teachers during training. The goal of the training was to make sure that all teachers at Islamic Senior Hight School 1 Mranggen knew about K13 and the related assessment methods so that they could understand them and make teachers more professional.

In accordance with the government's request, the implementation of the 2013 curriculum for the 2020–2021 school year will take place both online and in person. During the online learning period, the madrasa website, Google Classroom, and WhatsApp Group serve as learning tools..

b. Kurikulum Khas Salaf

Madrasas follow the modern system while maintaining the teaching of classical religious sciences (Salaf), which is consistent with the development of the era of Islamic Senior Hight School Futuhiyyah 1 Mranggen, which implemented an Islamic boarding school system that applies to modern schools. The study of salaf, or yellow books, is a hallmark of Islamic Senior Hight School 1 Mranggen. The salaf ma'nani method is used to learn Javanese by interpreting the yellow book using the language, which is still spoken today.

At Islamic Senior High School 1 Mranggen Demak, the study of the yellow book is listed in the lesson schedule. It is included in the category of local content as well as subjects from the government. Some of them make use of the yellow book's references.

The books of the salaf are used in formal teaching and learning activities according to the Madrasa's lesson schedule. Typically, teachers use the lecture method and other media innovations, such as videos on the subject of Islamic Civilization. It is not necessary for the yellow book lesson to be based on textbooks; however, some instructors introduce students to digital books like maktabah syamilah because it is simpler to locate references.

Some of the learning from the yellow book, like fiqh material, is part of the curriculum. In addition to using curriculum subjects from the ministry of religion, it also uses the kifayatul akhyar book. The only difference is that the study is maudhu'i, or thematic. Nahwu, Sharaf, Balaghoh, Usul Fiqh, Faraidh, Aswaja, and Practice of Worship are among the salaf subjects included in Madrasah intra-curricular activities.

"In addition, in commemoration of Islamic holidays there are several competitions to hone students' academic skills, such as Arabic and English speech competitions, recitations, quizzes, and there is also a lalaran competition for Ibn Malik's alfiyah." These extracurricular activities are closely related to the salaf curriculum and include self-defense, scouting, and bina bahsul masa'il qira'atul pole reading books.

In the meantime, Islamic Senior High School 1 Mranggen's extracurricular activities include Tiqraran Alfiyah, dhuha prayer, and every Saturday, reciting the book Muhktarul Hadith at the mosque. One example is the Tiqraran alfiyah activity, which is done every morning before the lesson starts. It is usually done in each class with the help of the homeroom teacher, but some Tiqraran are done outside the classroom.

Bahsul masa'il qira'atul pole The group's goal is to get students interested in reading the yellow book. These activities take place outside of the subject schedule and are led by people who have been talked about before. Usually, students come to the teacher's house on their own alone.

Madrasas typically hold competitions to support students' abilities, such as speech contests for English speech and Khitobah for Arabic speech, then there is also a contest for reading books, recitations, and religious scrutiny. In addition, Islamic Senior High School Futuhiyyah 1 Mranggen also has programs to support other salaf curriculum activities, such as during the commemoration of Islamic holidays. Additionally, the group

of polar qira'atulWhen the Futuhiyah Foundation sends out invitations for events or delegation competitions, those who have formed are typically invited to participate.

The following works are cited in the Islamic Senior Hight School 1 Mranggen salaf curriculum:Alfiyah Ibn Malik can be used as a reference for Nahwu subjects, Sharf for Shorof subjects, Syarhu Jauharu al-maknun for Balaghoh subjects, Alwaroqot for Usul fiqh subjects, Al-Miftah for Faraidh subjects, and Hujjah Ahlu Sunnah wal Jama'ah (Nu-an KH) as a reference for Faraidh subjects.Mukhtarul Hadith, as a reference for Worship Practice topics, and Khumaidi Umar, as a reference for Aswaja subjects.

The yellow book of the salaf curriculum contains several scientific fields, including nahwu, Sharaf science, balaghoh science, the Qur'an, ulumul Qur'an, interpretation, hadith, mustholah hadith science, recitation science, monotheism, the science of morals, the science of date/history, the science of fiqh, and ushul fiqh. The curriculum serves as the program's buffer or focal point.

At Islamic Senior Hight School Futuhiyyah 1 Mranggen, the yellow book is used for more than just the salaf subjects. Some of the books are also used as companion books for the 2013 national curriculum. For example, Kifayatul Akhyar is used for the Fiqh subjects, Alhusun Alhamidiyah is used for the Aqidah subjects Morals, and Durusul Tarikhul Islam is used for the Islamic Cultural History (SKI) subjects

c. Evaluation of the Salaf Curriculum at Islamic Senior Hight School Futuhiyyah 1 Mranggen.

The purpose of curriculum evaluation is to assess how well educational objectives are being met.Curriculum evaluation, on the other hand, aims to examine the curriculum's overall performance from a variety of perspectives.Evaluation is a crucial component in both the formulation of curriculum policy and education policy in general.

At Islamic Senior Hight School Futuhiyyah 1 Mranggen, curriculum evaluation is implemented by administering a PHB exam or Joint daily assessment at the middle and end of each semester that is equivalent to general subjects.Then, at that point, each week by week assessment meeting, control is completed on the educator committee in the showing system, in regards to the objective of learning materials as well as the objective of youngsters' appraisal in both summative and developmental tests.

d. Islamic Senior Hight School Futuhiyyah 1 Mranggen Salaf Curriculum Planning.

The yellow book teaching teacher is required by the principal to create a teaching plan (RPP) in accordance with the curriculum section's syllabus.The lesson plan (RPP)

serves as a teacher's reference for teaching and learning activities at Islamic Senior High School Futuhiyyah 1 Mranggen. It contains the salaf curriculum learning planning, because in order to be a professional educator, a teacher needs to be able to devise a strategy that will assist him in activities related to education.

The learning implementation plan includes competency standards, basic competencies, and indicators of competency achievement for each chapter of the subjects that will be taught. Next, there are learning objectives, learning materials—specifically, what the teacher will convey—and learning methods—how the teacher will present the material. After that, the lesson steps—which include an introduction before the subject is covered—core activities—teaching and learning activities that serve as the core of the learning implementation plan—and, finally, learning resources—books and any other sources that can be used as a reference for teaching and learning activities—are included, and the final one is an evaluation-based assessment.

e. **Salaf Curriculum Implementation at Islamic Senior High School 1 Mranggen.**

In the implementation of curriculum learning, particularly at Islamic Senior High School Futuhiyyah 1 Mranggen, specifically by utilizing the K13 national curriculum for Madrasas and the Salaf curriculum included in the intra-curricular Madrasah content that is local. The 2013 educational program executed by the public authority incorporates subjects, Islamic Strict Schooling, Civics, Indonesian Language, Arabic, Arithmetic, Indonesian History, and English, Geology, History, Humanism, Financial aspects, Indonesian Language and Writing, English Language and Writing, Language and Writing Other writing, Humanities, Translation, Hadith, Usul Fiqh, Informatics, Salaf educational plan comprises of Nahwu, Balaghoh, Ushul Fiqh, Faroidh, Aswaja, Shorof, Love rehearses, the salaf educational plan is remembered for the neighborhood content of Madrasas.

The teaching and learning process is another term for learning activities. As a result, it will involve a variety of components, including students, teachers, media, approaches, strategies, and methods, as well as a dynamic environment and classroom management. According to the theory at Islamic Senior High School Futuhiyyah 1 Mranggen, teaching and learning activities are activities of implementing formal learning in the classroom that require interaction between teachers and students. Because the Salaf curriculum itself has been regulated in such a way by the madrasa with the division of hours that are equivalent to other general subjects, the salaf curriculum learning is taught in all vocational fields of Madrasas, both in the fields of Religion, Language, and Social Studies.

Teachers use lesson plans as a reference when implementing learning activities. The Salaf curriculum's teaching and learning activities begin with prayer and are identical to those of other subjects. After that, the teacher inquires about and compares students' perceptions of the subjects to be studied. teaching before moving on to the core lesson. Teachers use a variety of methods to teach their subjects. The lecture method is the most common, but some teachers also use video, make summaries, do group assignments, and use maktabah syamilah to make it easier for students to find references for what they are learning. In the qualities of the salaf there are very shifted techniques that vary from each other, first and foremost note-taking and retaining, this is done so understudies become accustomed to composing Arabic and it is not difficult to recall which is then remembered, furthermore, the plunk down strategy, in this strategy there are two sorts of strategies, in particular with sorogan, specifically with understudies normally confronting the educator exclusively to be perused and shown by the educator in a few sections, and typically converted into the native language Javanese language for instance, the Bandungan/Wetonan framework is completed where an instructor or kyai peruses a book and clarifies for understudies who tune in and take takes note of, this framework is frequently called halaqoh.

At Islamic Senior High School Futuhiyyah 1 Mranggen, the salaf method of taking notes and memorizing is still used. The teacher explains the material in front of the class, and the students listen carefully. After the teacher has explained the material, the students take notes and shout when the student faces the teacher individually. Islamic Senior High School Futuhiyyah 1 Mranggen also uses a memorization system for its students. Especially in the salaf curriculum in the form of halaqoh, Islamic Senior High School Futuhiyyah 1 Mranggen continues to implement the Bandungan/wetonan system. After the congregation has concluded the dhuha prayer, the students who are studying the Mukhtarul Hadith book form a group and sit on the floor of the mosque without using a chair, or halaqoh. The students pay close attention to the teacher's explanation and take notes on the key points.

- f. The Salaf Curriculum at Islamic Senior High School Futuhiyyah 1 Mranggen's benefits and drawbacks.

We can draw some of the benefits of the Salaf curriculum at Islamic Senior High School Futuhiyyah 1 Mranggen after discussing the aforementioned, including:

- 1) They combine salafi and modern learning techniques. There fore, for educators who teach salaf subjects such as Nahwu, Shorof, Balaghoh, Ushul Fiqh, Faraidh, Aswaja, and Worship Practice in addition to other subjects through formal classroom instruction. Additionally employing the Salaf's tried-and-true method of.
- 2) Islamic Senior Hight School Futuhiyyah 1 Mranggen can independently ask questions for the purpose of evaluating learning on salaf subjects without the assistance of the government or parties outside the Madrasa. Madrasas use questions drafted by the teacher council for the salaf madrasa curriculum, whereas they use questions drafted by the ministry of religion for the evaluation questions of the 2013 curriculum material.

The following are some of the flaws in the salaf curriculum at Islamic Senior Hight School Futuhiyyah 1 Mranggen: are the students who do not live in boarding school dormitories' lack of focus and comprehension because they will receive salaf lessons through boarding school activities. Because they do not participate in the deeperening activities of salaf material held in pesantren or dormitories, Islamic boarding schools, in contrast to students who live outside the dormitories, are less focused on salaf subjects. This makes them understand non-Islamic boarding schools as well as students who live in dormitories. The hostel will be distinct.

CONCLUSION

Based on the author's explanation of the data analysis, the following conclusions can be drawn: The 2013 curriculum type of local content curriculum includes the Salaf curriculum at Islamic Senior Hight School Futuhiyyah 1 Mranggen. The Salaf curriculum combines modern and traditional Salaf learning methods with Islamic books. the standard or yellow book as a resource, and it is broken up into activities for intracurricular, cocurricular, and extracurricular activities. The salaf curriculum at Islamic Senior Hight School Futuhiyyah 1 Mranggen has two advantages: first, it combines modern and traditional salaf learning methods, and second, madrasas independently develop evaluation questions for the salaf curriculum without government assistance. The salaf curriculum at Islamic Senior Hight School Futuhiyyah 1 Mranggen lacks focus on understanding salaf subjects, particularly for students who do not live in dormitories

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