

Madrasah Diniyah Learning Patterns: Curriculum Design Studies and Pedagogical Practices

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ABSTRACT: *This research aims to describe the learning patterns of Islamic madrasas. Focusing on curriculum design and practice on the pedagogical abilities of students. Santri here refers to the research location, which is located at the Nurul Ulum Blitar Islamic boarding school. This research is a type of qualitative research with a descriptive approach. Data was collected through interviews, observation, and documentation techniques and processed through descriptive analysis. The analysis consists of three activity streams carried out simultaneously: data collection, data reduction, and conclusion or data verification. The study results show that the learning pattern at Madrasah Diniyah Nurul Ulum uses a mixed system. The system seeks to combine traditional and modern methods. The learning pattern of Madrasah Diniyah Nurul Ulum integrates the curriculum, aspects of pedagogy and professionalism, and the degree of educator education. The learning curriculum at Madrasah Diniyah Nurul Ulum combines conservative salafiyah classes and modern kalafiyah. The pedagogical ability of students can be found in learning in the form of studying various kinds of books, which are divided into Ula and Wustho levels. Professionalism here is a solid learning pattern for students, morning, afternoon, evening and night, to hone discipline and expertise. The degree of educator education is the profile of the Nurul Ulum Islamic boarding school teacher with a reasonable level. Integrating the four aspects above, this Madrasah presents the Nurul Ulum learning pattern as its advantage.*

Penelitian ini bertujuan untuk mendeskripsikan pola pembelajaran madrasah diniyah. Berfokus pada desain kurikulum serta praktiknya pada kemampuan pedagogis santri. Santri disini mengacu pada lokasi penelitian yang bertempat di pesantren Nurul Ulum Blitar. Penelitian ini merupakan jenis penelitian kualitatif dengan pendekatan deskriptif. Pengumpulan data dilakukan melalui teknik wawancara, observasi, dan dokumentasi, serta diolah melalui analisis deskriptif. Adapun teknik analisis terdiri dari tiga alur kegiatan yang dilakukan secara bersamaan, yaitu pengumpulan data, reduksi data, dan kesimpulan atau verifikasi data. Hasil penelitian menunjukkan bahwa pola belajar di Madrasah Diniyah Nurul Ulum menggunakan sistem campuran. Sistem tersebut berupaya memadukan sistem tradisional dan modern. Pola pembelajaran Madrasah Diniyah Nurul Ulum mengintegrasikan kurikulum, aspek pedagogi dan profesionalisme, serta derajat pendidikan pendidik. Kurikulum pembelajaran di Madrasah

Diniyah Nurul Ulum merupakan gabungan antara kelas *salafiyah konservatif* dan *kalafiyah modern*. Kemampuan pedagogi santri dapat ditemukan dalam pembelajaran berupa mempelajari berbagai macam kitab yang dibagi dalam jenjang *Ula* dan *Wustho*. Profesionalisme disini adalah pola pembelajaran yang solid bagi santri, pagi, siang, sore dan malam untuk mengasah kedisiplinan dan keahlian. Adapun derajat pendidikan pendidik merupakan profil guru pesantren Nurul Ulum yang mempunyai tingkatan yang baik. Integrasi keempat aspek di atas, Madrasah ini menghadirkan pola pembelajaran Nurul Ulum sebagai keunggulannya.

Keywords: *Learning Patterns, Madrasah Diniyah, Madrasah Learning.*

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I. INTRODUCTION

Islamic boarding schools are formal educational institutions that play a vital role in establishing moral values and character in pupils, particularly Islamic religious beliefs as this has also been clearly stated in the Law on the National Education System, which says that Islamic boarding schools are a non-formal education that teaches religious education outside of formal education in general which prioritizes Islamic spiritual principles in every learning process (Syamsul et al., 2020). As one of the educational institutions that have significantly contributed to improving the quality of human resources, primarily spiritual and moral strength, Islamic boarding schools are a fundamental pillar for societal development (Ibrahim, 2021).

The existence of Islamic boarding schools or religious education institutes is gaining traction in the community's hearts, and this can be proven by the presence of several activities carried out by various non-formal institutions, which are packaged in the form of activity units or studios. Learning society that seeks to instil moral values and religious characters in students or their students. This means that Islamic boarding schools can be used as guardians and preservers of religious values besides having to instil socio-community values so that they can inspire, motivate as well as dynamics in the implementation of development, especially the spiritual mentality (Chamami et al., 2023). This is quite logical with the facts that exist in today's era, where there is a lot of moral decadence among teenagers, ranging from fights between students, drinking, drug abuse, immoral acts, and other negative characteristics (Yumnah, 2021).

The phenomenon of low morality and child character reflected in everyday life is the basis for parents' thoughts that education that has been designed formally in educational institutions has not been able to instil moral and character values in students effectively, so several views try to direct to education based on religion, especially in Islamic boarding schools with the hope that their sons and daughters will be better equipped with moral and religious values that are good enough so that they can act and behave by the moral orders and spiritual values that are demanded and guidelines in social and state life.

In reality, there are two systems of learning conducted in Islamic boarding schools, namely (1) the traditional system, which emphasizes the use of classic books (*kitab kuning*) as the source and is presented using Javanese in understanding and explaining the learning material. (2) The modern system seeks to implement new methods

through the school and classical systems. This is also in line with research conducted by (Sobirin, 2013), who argued that learning at Islamic boarding schools has two systems, *attauidiyah* Islamic boarding schools, namely the *halagoh* system and the classical system, while the learning process focuses more on faith education by going through three phases, namely the introduction phase, the stabilization phase, and the comprehension phase. There are twelve methods used in learning activities, namely the *bandongan* method, *sorogan*, memorization, deliberation, *bahtsul masa'il*, *halaqah*, demonstrations, *riyadh*, *fathul kutub*, *musabaqoh* and *taklim* assemblies.

Implementing learning in Madrasah is one of the developments of Islamic boarding schools, which not only provide education with several yellow books taught by several applied methods but also provide general science learning by existing demands (Muawanah, 2012), according to previous studies. Madrasah is a better school than usual since it offers an advantage regarding religious education (Masturin, 2022). All general school courses will undoubtedly be studied in Madrasahs, but not all Madrasah subjects will be taught in schools. This demonstrates that many Islamic boarding schools have attempted to adapt to existing advancements by improving the learning process to make it simpler for students to absorb, accept, understand, and apply in their everyday lives (Mas'ud, 2013);(Afista & Bakar, 2020).

Madrasah Diniyah Nurul Ulum Blitar is an educational institution that seeks to instill religious values while providing knowledge to face life and a life full of challenges and hopes. This Madrasah has distinctive advantages, including a boarding school system, an English and Arabic development program, and the development of board-based education (Documentation, 2020). As a result, this research will provide an overview of the system and learning patterns that are implemented to provide the necessary character provisions in facing the era of globalization so that students not only have an understanding of general knowledge but can implement religious values in the order of life, which can be seen from their obedience to carry out their religious obligations and the importance or norms that exist in society (Supriyono & Sari, 2021).

II. METHOD

This research is a type of qualitative research with a descriptive approach. According to (Hardani et al., 2020), samples in qualitative research are usually carried out deliberately and rationally. This research aims to describe learning patterns at the Nurul Ulum Blitar Islamic Boarding School. Data was collected using observational studies, interviews, and documentation of teachers, students, and written data related to madrasa learning patterns. Qualitative data analysis moves inductively from data/facts to a higher level of abstraction and synthesis. Data analysis consists of three activities carried out simultaneously: data collection, data reduction, and generating conclusions or data verification (Huberman & Johnny, 2014).

The process of obtaining information related to research objectives is carried out in the form of primary and secondary data in data collection. Next, data reduction was carried out on the various data obtained in the form of selecting and sorting data based on research emphasis to present a better and sharper picture of the observation findings that had been made (Moleong, 2018). Next, conclusions are drawn and verified against various existing data to obtain preliminary or temporary conclusions before acquiring accurate decisions by analyzing different evidence and findings in the

field, which are carried out continuously through interviews with various sources and observation activities (Ikhwan, 2021).

III. RESULT AND DISCUSSION

Madrasah Diniyah Nurul Ulum is part of the educational institution at the Madrasah Aliyah Nahdatul Ulama Blitar, which implements the boarding school system, which organizes educational activities in three locations, namely *first* intra-morning activities, which carry out learning activities in formal schools (MTs and MA). The *second* intra-afternoon is the implementation of educational activities aimed at developing language skills (Arabic and English), interest skills, and student talents. *Third*, intra-evening organizes Islamic boarding school education activities with the Madrasah diniyah curriculum as a means *tafaqquh fiddin* (deepening religious knowledge) (Aziz, 2017);(Ilyasin, 2019).

(Jaenullah et al., 2022) state that the education system at madrasah diniyah implements a mixed strategy that seeks to take the good sides of traditional boarding schools by not rejecting current developments developed by modern boarding schools. This was expressed by Ustadz Muslim, the caregiver for female students (Speciale, 2021), who stated that the boarding school is semi-traditional, between semi-traditional and semi-modern (Ikhwan & Yuniana, 2022).

The learning pattern carried out at Islamic boarding schools adheres to a tiered way, meaning that it applies a class pattern divided based on the level at each level with the argumentation of many students to make education more effective. On this right, Madrasah Diniyah Nurul Ulum Blitar divides into 2 (two) levels: the *Ula* and *Wustho* levels.

Ula level at Madrasah Diniyah Nurul Ulum is divided into three classes, namely class 1 *Ula*, class 2 *Ula*, and class 3 *Ula*. Each *Ula* class level is continuous, meaning that the first level is used as the basis for mastering *nahwu* science, *shorof* science, *fiqh* science, *tauhid* science, *aqidah* science and *akhlak* science. At the same time, for grade two and onwards, it is more in-depth mastery of class 1 material. What differs is the emphasis point of the material and the breadth and difficulty of the material being presented. For example, for the *Mabadi* book, which consists of 4 Juz, class 1 is taught 2 Juz, and then class 2 is taught 2 Juz. While the methods used to transfer knowledge tend to apply lecture and *sorogan* methods (Fadli et al., 2021).

After completing education at the *Ula* level, students will get a grade level promotion to a higher tier, the *Wustho* level. *Wustho* groups at the Madrasah Diniyah Nurul ulum are also divided into three grades, namely class 1 *Wustho*, class 2 *Wustho*, and class 3 *Wustho*. At this level of *Wustho*, the understanding of a *santri* will be sharpened more about the material of the religious sciences in the book. Among the several books used as study material are the book of Fatkhul Qorib, the Book of Tauhid Durori, the Book of Imrithi, the Book of Shorof, the Book of Kifayatul Awam, the Book of Usmani, and Mutammimah Book. At the first *Wustha* level, it can be seen that students study books related to religious teachings. Then, the 2nd *Wustho* class and the 3rd *Wustho* class a more in-depth strengthening, mastery, and comprehension of book material. In transferring knowledge, lecture, question and answer, and *sorogan* techniques are used to carry out a more comprehensive evaluation by asking students to make

presentations by responding to the questions that have been submitted (Naim et al., 2022).

Based on the results of observations, several factors are driving and inhibiting the implementation of learning patterns at Madrasah Diniyah Pondok Pesantren Nurul Ulum. Among the driving factors are the level of professionalism of the ustadz and ustadzah in Islamic boarding schools, which can be seen from the percentage of education held where a master's Degree is 23%, Bachelors's 58% have Islamic boarding school education 19%. The high level of discipline from the *santri*. The strategic location of the Islamic boarding school. Among the inhibiting factors that need attention are the language that is difficult for the *santri* to understand, the level of independence of the *santri*, especially for new *santri*, and the dense activities of the *santri* from morning to night, causing physical fatigue the *santri*.

Learning Patterns at Madrasa Diniyah Nurul Ulum Blitar

The application of mixed education patterns carried out at Madrasah Diniyah Nurul Ulum, which seeks to combine the advantages of traditional and modern boarding schools, is an attempt to improve further the quality of the students who study various sciences, especially in the religious sciences (Mahmud et al., 2022). One that is visible is the use of language in the delivery of learning, not only using Javanese and Arabic but also Indonesian, to improve the quality of students' understanding of the various religious knowledge conveyed (Puspitasari et al., 2017).

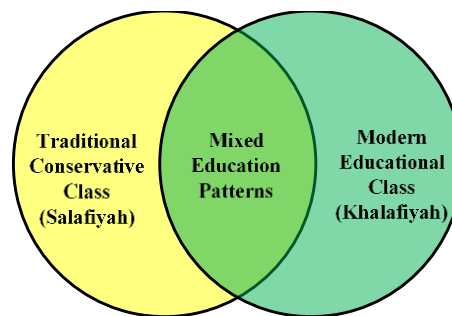


Figure 1. The research findings about the curriculum in Madin Nurul Ulum

The education patterns at Madrasah Diniyah Nurul Ulum are in line with the opinion of Endin Mujahidin, who argues that in a boarding school, there are three systems. *First salafiyah* boarding school, *salaf* means "ancient," "before," or "traditional." *Salafiyah* boarding schools are Islamic boarding schools that have traditionally organized study. Individual or group Islamic religious education focuses on traditional works in Arabic. *Second Khalafiyah* boarding school (*Ashriyah*), The word "*khalaf*" signifies "later," but "*ashri*" denotes "now" or "contemporary." *Khalafiyah* Islamic boarding schools are Islamic boarding schools that arrange educational activities in a contemporary manner, using official education units such as Madrasahs (MI, MTs, MA, or MAK) and schools (SD, SMP, SMA and SMK). *Third* as explained above, Mixed/combination Islamic boarding schools, *salafiyah* and *khalafiyah* boarding schools (Priyanto & Fathoni, 2019). Most of what exists now are Islamic boarding schools that fall somewhere between the two descriptions above. Most *salafiyah*-affiliated Islamic boarding schools, in general, Islamic boarding schools provide traditional and graded instruction.

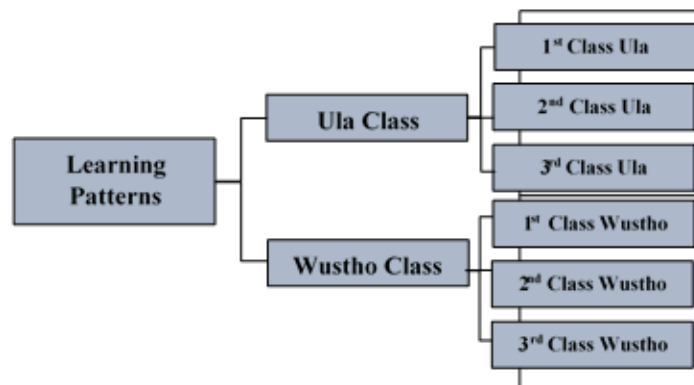


Figure 2. The research findings about the learning patterns at Madin Nurul Ulum

The pattern of learning carried out at Madrasah Diniyah Nurul Ulum is carried out in stages and stages, meaning that it consists of *Ula* levels and *Wustho* levels, and each group is divided into three levels, namely *Ula* level in *Ula* 1st class, *Ula* 2nd class and *Ula* 3rd class. At the same time, the *Wustho* level is also divided into *Wustho* 1st class, *Wustho* 2nd class and *Wustho* 3rd class. The application of a tiered and tiered system will be able to make the learning process more effective at Islamic boarding schools. The use and application of this tiered learning pattern is almost in line with the opinion of Edwar Sallis (in Mujamil Qomar, 2007; 38), who has argued that the levels or levels in a Madrasah diniyah include three. Firstly, the *Ula* level is the basic level for a student studying Islam's basic sciences. Secondly, the *Wustho* level, where a student must deepen and master the Islamic religious sciences, and the material is heavier than before. Thirdly, at the *Ulya* level, where at this level students are expected to be more proficient in mastering and studying the fabric of religious knowledge.

Each level and level of education in Madrasah Diniyah Pondok Pesantren Nurul Ulum seeks to synchronize between objectives, materials, methods, tools, and evaluations carried out on the students. This means that a lower level of education has a different difficulty and breadth than a higher level. Thus, the learning process at Madrasah Diniyah Nurul Ulum will run effectively. According to (2012), to create a compelling and character education, a teacher must understand various aspects that influence, including (1) pedagogical aspects, meaning that because learning takes place in an educational environment, a teacher or ustadz / ustadzah must accompany students to master the various competencies expected (2) psychological aspects, meaning that because each student or student has different developments, in addition to different materials, the types and learning skills must also be distinguished (3) didactic aspects, this shows to how a teacher can manage the learning of students (in this case the students) at the Madrasah Diniyah Nurul Ulum.

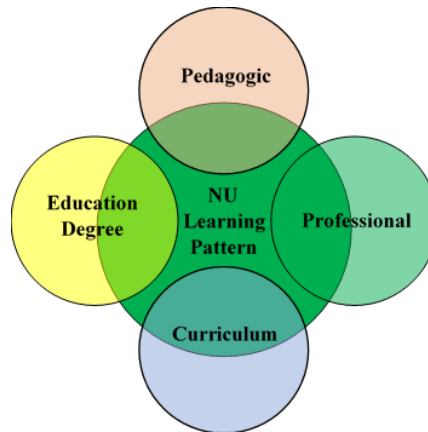


Figure 3. *The analysis result about the nurul ulum learning pattern*

Based on researchers' observations, the Madrasah Diniyah Nurul Ulum has four integrated aspects of excellence, which can be called the Nurul Ulum learning pattern. These four aspect advantages. The *first* is the learning curriculum in Madrasah, which combines conservative *salafiyah* and modern *kalafiyah* classes called mixed educational patterns. Also, the application of learning is not only based on religion but also on integrating learning in public schools. *Second*, the aspect of pedagogical excellence in this pattern is students who learn in the form of *diniyah* who study books. The levels are divided into the *Ula* class, which consists of three types, and the story above, *Wustho*, which is divided into 3 categories. This division helps increase and master religious books. *Third*, the teacher profile of the Madrasah Diniyah Nurul Ulum also has a good level, divided into education held where a Master's Degree is 23%, and Bachelor Degree is 58% have Islamic boarding school education is 19%. *Fourth*, the professionalism of this Islamic boarding school is a solid pattern of learning for the students from morning, afternoon, evening and night to hone the discipline and expertise of the students. In addition, this Islamic boarding school is also located in Blitar City, which can be accessed by the public quickly.

IV. CONCLUSION

Based on the findings and results of the researcher's analysis of Madrasah Diniyah Nurul Ulum Blitar, researchers obtained four main aspects in developing the fundamentals of this Madrasa. The prioritised aspects include curriculum, pedagogy, professionalism and level of education. Analysis of the observations above results, the researcher succeeded in suggesting that these aspects were the learning patterns of Madrasah Diniyah Nurul Ulum. Learning patterns like this are their advantage in providing learning that aligns with their vision and mission and the field's learning process.

The advantages and disadvantages of the findings of this study are the level of professionalism of the teaching staff (ustadz and ustadzah) being a driving factor for successful learning at Madrasah Diniyah Nurul Ulum. Several previous studies strongly support the process of observation and analysis, which concludes that this mixed learning pattern is in line with earlier studies that state that this hybrid system does not only study religion but also studies other subjects, such as in public schools.

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