

Madrasa Committee Participation in the Implementation of the Integrated Curriculum as an Effort to Strengthen the Profile of Madrasah Aliyah Institutions

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ABSTRAK

Perencanaan kurikulum merupakan tahapan menentukan tujuan sesuai visi dan misi madrasah, Untuk itu tujuan penelitian ini mengkaji keterlibatan komite madrasah dan penerapan kurikulum terpadu sebagai upaya penguatan karakter kelembagaan berbasis keislaman. Penelitian dengan metode campuran (Kualitatif-kuantitatif) ini mengambil data primer (wawancara dan kuisioner) dan data sekunder (dokumen) di Madrasah Aliyah Darul Huda di kabupaten OKU Selatan. Hasil penelitian menjelaskan peran komite sekolah sangat penting dalam penyelenggaraan Pendidikan madrasah untuk meningkatkan mutu dan menegaskan karakter lembaga Pendidikan islam. Madrasah Aliyah telah menerapkan kurikulum terpadu dengan menyerap kurikulum nasional dengan kurikulum Madrasah berbasis kurikulum pesantren. Materi bahan ajar di MA Darul Huda sudah disesuaikan dengan standar kompetensi dan kompetensi dasar yang ada pada standar isi kurikulum Kementerian Agama. Dalam proses penyelenggaraan Pendidikan, Madrasah melibatkan komite madrasah namun komite belum banyak memberikan sumbangan maksimal terhadap upaya peningkatan mutu maupun penguatan karakter kelembagaan berbasis islam pesantren, meskipun komite madrasah telah banyak dilibatkan.

ABSTRACT

Curriculum planning is the stage of determining goals according to the vision and mission of the madrasa. For this reason, the purpose of this study is to examine the involvement of madrasah committees and the application of an integrated curriculum as an effort to strengthen the character of Islamic-based institutions. This mixed-method research (quantitative-quantitative) took primary data (interviews and questionnaires) and secondary data (documents) at Madrasah Aliyah Darul Huda in MA Darul Huda is one of the educational institutions within the Darul Huda Islamic Boarding School which is located in Sri Menanti Village, Buay Pemaca District, South Ogan Komering Ulu Regency in South Sumatra Province with a one-roof madrasa education model as a formal educational institution. OKU district. The results of the study explain that the role of school committees is very important in the implementation of madrasah education to improve quality and emphasize the character of Islamic educational institutions. Madrasah Aliyah has implemented an integrated curriculum by absorbing the national curriculum with the Islamic boarding school curriculum-based Madrasah curriculum. Teaching

materials at MA Darul Huda have been adjusted to the competency standards and basic competencies that exist in the curriculum content standards of the Ministry of Religion. In the process of implementing education, Madrasahs involve madrasah committees, but the committees have not made the maximum contribution to efforts to improve the quality and strengthen the institutional character of Islamic boarding schools, even though the madrasah committees have been heavily involved.

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INTRODUCTION

The topic of Islamic education as a system and its development continues to be an interesting discussion among education practitioners. This is nothing more than a manifestation of the people's concern and concern for the current objective condition of Islamic educational institutions. Even though until now there is still no complete agreement on the boundaries of Islamic education (Fadloli, 2018), so that institutionally it is intended, such as these religious-based educational institutions under the auspices of the ministry of religion such as madrasahs, Islamic boarding schools, and religious colleges of Islam. Whereas Suharto (2018) argues that in substance it is an educational institution that does not just make efforts to transform knowledge but is much more complex and more important than that, namely transforming the values contained in Islamic teachings and forming a person who is in harmony with these values. Suharto (2018), explains that as a system, Islamic education has a basis in the form of Islamic teachings which are reflected in the Al-Qur'an and Hadith and a set of their culture.

Education has a very significant role in social life, especially in meeting the complex needs of life and developing with the times. Therefore, there are important tools that must be owned by an educational institution, in order to create education that is relevant to the progress of society. The device is contained and illustrated in the form of a curriculum. Law Number 20 of 2003 Concerning the National Education System Article 1 point 19, states that curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well as methods used as guidelines for organizing learning activities to achieve certain educational goals. In this regard Fadloli (2018), states that Islamic boarding schools as educational institutions are adopted from the socio-cultural reality of Indonesian society, then in the process of growth and later development, Islamic boarding schools clearly cannot be separated from cultural accommodation and the historical situation that surrounds them. It can be said that the

pesantren-based curriculum means incorporating the pesantren curriculum into the madrasah curriculum.

Several studies, such as those put forward by Huda and Rodin (2020), and Munif, Rozi, and Aminullah (2021), suggest that the difference that appears between madrasas in general and madrasas with a pesantren-based curriculum is that if the PAI curriculum in madrasas only covers Qur'anic subjects Hadith, Aqidah Akhlak, Fiqh, and SKI, the madrasas that apply a pesantren-based curriculum have a wider range of subjects because they add Islamic boarding school lessons. (Riyadi, Novianti, & Firdaus, 2019). To realize this intention, the Al Huda Curriculum within the Al Huda Islamic Boarding School was made a combination of the curriculum of salafiyah Islamic boarding schools, modern Islamic boarding schools and the Ministry of Religion. The three curricula merge into one integrated curriculum in each Madrasah Education unit at the Al Huda Islamic Boarding School. The process of establishing an integrated curriculum for both, is based on the implementation of national education which requires that each school/madrasah prepare curriculum standards according to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System and Government Regulation of the Republic of Indonesia Number 19 of 2005 concerning National Education Standards as well as being guided by the guidelines compiled by the National Education Standards Agency (BSNP).

Every educational activity, especially those that are innovative, should be communicated to the community, especially the parents of students, so that they understand why these activities must be carried out by schools and on which side they can play a role in assisting schools in realizing these innovative programs. The role of the Madrasah committee has a very strategic role in efforts to participate in developing education in schools. Its presence is not merely a school stamp, especially in an effort to collect fees from parents of students, but furthermore the school committee must be able to become an organization that can truly accommodate and channel aspirations and initiatives from the community in producing operational policies and educational programs in schools and can create an atmosphere and conditions that are transparent, accountable and democratic in the delivery and service of quality education in schools. The school committee is regulated in the Decree of the Minister of National Education of the Republic of Indonesia No. 044 / U / 2002 of 2002, regarding the Board of Education and School Committees. The school committee is a non-profit and non-political body or institution, which was formed based on democratic deliberations of school education stakeholders, as a representation of the various elements responsible for improving the quality of educational processes and outcomes.

Referring to the description of the research context above, the researcher is interested in knowing more about how madrasah institutions carry out the pesantren curriculum learning process (the yellow book) by involving the madrasah committee as an effort to realize the vision and mission of strengthening Islamic values, namely Pancasila personal Rahmatan Lil Alamin (Abdullah, 2019). The role of the Madrasah committee is deemed necessary to study, although in the world of education, those who carry out educational tasks are known by two titles, namely educators and teachers. Educators (murabbi) are people whose role is to educate students or carry out educational tasks (tarbiyah). The research conclusions of Hakim, Sukarno, and Widdah (2021), that the survival of an educational institution is largely determined by the support of the customer community or known as a committee (parents, students, and stakeholders) for that educational institution. Customer support also depends on

whether their needs and desires can be met and satisfied by the educational institution concerned.

RESEARCH METHODS

This study used a qualitative-quantitative method (mixed research method) with an exploratory descriptive approach. This approach refers to the concept of Craswell (2016) which states that mixed methods research is multi-methodological or multi-method research that involves the use of more than one method of data collection or research in one research study or related study group. This study took the object of study at the Darul Huda Aliyah Madrasa (MA) located in Sri Menanti Village, Buay Pemaca District, South of Ogan Komering Ulu Regency, South Sumatra Province, focusing on examining the role of the Madrasah Aliyah Committee and the Integrated Curriculum Integration Process in Madrasas as an effort to develop quality. education. The choice of this object is considered important considering that the implementation of the Madrasah Aliyah Education unit is within the Islamic Boarding School environment and is managed by the Islamic Boarding School.

This study uses primary data which is in a qualitative approach collected from interviews and data on activity documents, reports, and Focus Group Discussions (FGD) with Foundation Management, Head of Madrasah, and several Class Teachers and Extracurricular and Guidance Teachers. and Counseling Teacher. The data seeks to test the credibility of the data through a triangulation analysis approach. A quantitative approach is used with a questionnaire to measure the level of participation of the Madrasah Committee and various aspects relevant to the roles and functions of the Madrasah Committee. Furthermore, quantitative data analysis is presented in the form of descriptive statistical analysis.

RESULTS AND DISCUSSION

MA Darul Huda is one of the educational institutions within the Darul Huda Islamic Boarding School which is located in Sri Menanti Village, Buay Pemaca District, South Ogan Komering Ulu Regency in South Sumatra Province with a one-roof madrasa education model as a formal educational institution. The integration of the formal education curriculum is related to the history of the establishment of MA Darul Huda with the curriculum of the MA Darul Huda Islamic Boarding School which had experienced a dilemma in implementing the curriculum. One side wants to maintain the pesantren curriculum with its uniqueness, on the other hand it also wants a formal madrasah that has legality from the government. With the implementation of the pesantren curriculum and the curriculum of the ministry of religion, the material load at the same time requires a very long time. So that a management strategy is needed in its management. Likewise, in an effort to balance everything, MA Darul Huda, which is located in the Pondok Pesantren, MA Darul Huda seeks to design the existing curriculum by applying an integrated curriculum design. As a form of madrasah that has been recognized by the government, with the distribution of implementation of general and religious materials that have been adjusted to existing regulations. Integrated in the sense that MA Darul Huda implements a policy that the government's curriculum, in this case the Ministry of Religion, is integrated with the typical Islamic boarding school curriculum which processes in one teaching and learning activity.

In the Independent Curriculum, learning is divided into 2 (two) main activities, namely intra-curricular learning oriented towards Learning Outcomes (CP) and co-curricular in the form of projects to achieve the Pancasila Student Profile and Rahmatan

lil Alamin Student Profile. Projects to Strengthen Pancasila Student Profiles and Rahmatan Lil Alamin Student Profiles can also be designed in an integrated manner in intra-curricular or extra-curricular activities. In addition to intra-curricular and co-curricular activities, madrasas can develop extra-curricular activities to optimally develop the potential, talents, interests, abilities, personality, cooperation and independence of students. These considerations are then used as a reference for the management and administrators of Madrasah Aliyah together with the Board of Darul Huda Foundation to plan the development of an integrated education curriculum involving the roles and functions of the madrasah committee. This can be seen from the document data as follows.

Table 1. Madrasah Curriculum Organizing Plan

Identification	Description of Madrasah Curriculum Integration
Characteristics of Madrasah Aliyah Darul Huda	<p>Visiom The Realization of an Islamic Generation Who Is Skilled in Qiro'ah, Diligently Worships, Has Good Morals and Excels in Achievement</p> <p>Mision</p> <ol style="list-style-type: none"> 1. Organizing quality education in achieving academic and non-academic achievements 2. Realizing learning and habituation in studying the Qur'an and carrying out the teachings of Islam. 3. Realizing the formation of Islamic character that is able to actualize themselves in society. 4. Carrying out governance of Islamic boarding schools that are effective, efficient, transparent and accountable
Learning Organization	<ol style="list-style-type: none"> 1. Intra Curricular For MAK, subjects and/or concentrations are prepared by Madrasah Aliyah together with partners from the world of work with the madrasah committee. Field Work Practices (PKL) for MAK are carried out to provide opportunities for students to develop Islamic and cultural character, increase student competence and prepare students' independence to work and/or entrepreneurship. 2. Project to Strengthen Pancasila Student Profile and Rahmatan Lil Alamin Student Profile The Project to Strengthen Pancasila Student Profiles and Rahmatan Lil Alamin Student Profiles at MA Darul Huda is designed in an integrated co-curricular form with intra-curricular or extra-curricular activities. 3. Extracurricular Extracurricular activities as a forum for developing students' potential, talents, interests, abilities, personality, cooperation and independence optimally with a local cultural approach.
Learning Planning	<ol style="list-style-type: none"> 1. Learning plans such as Learning Outcomes (prescribed by the government), complete learning objectives flow with an overview of assessments and learning resources that include intra-curricular activities as well as projects to strengthen student profiles and priority program planning for Madrasah Aliyah Darul Huda are designed with an integrated curriculum approach. 2. Learning plans for the scope of classes such as lesson plans or teaching modules, teaching tools, such as Students with Special Needs (PDBK), Learning Plans that are made accommodatively according to the conditions, characteristics and specificities of students designed from the input of the Madrasah Committee

The integrated curriculum is an approach in learning that intentionally links several aspects both within subjects and between subjects so that they can be integrated with other subjects. With this integration, students are expected to gain complete knowledge and skills so that the learning process becomes more meaningful for students. Meaningful in this case, namely giving the meaning that in integrated learning students will be able to understand the concepts they learn through direct and real experience that connects between concepts within subjects and between subjects (Putri, 2020). The existence of efforts to implement an integrated curriculum at Madrasah Aliyah Darul Huda is expected to provide an understanding to students of several materials to produce a new face called a theme, the term theme currently being developed, especially in the 2013 curriculum approach, is a combination of several subjects. 2 The concept of a theme from combination has actually been developed for a long time, it's just that in Indonesia it has just been developed. Even in the 2013 curriculum the term that sticks out more is integrative thematic at every level of basic education (Novianti, 2019).

In the table it is also known that the absorption of the Madrasah Aliyah curriculum with the national education curriculum still refers to the concept of implementing Islamic boarding school curriculum-based education. The pesantren-based curriculum means incorporating the pesantren curriculum into the madrasah curriculum. So that the visible difference between madrasas in general and madrasas with a pesantren-based curriculum is that if the PAI curriculum in madrasas only covers the subjects of the Qur'an Hadith, Aqidah Akhlak, Fiqh, and SKI, then madrasas that apply a pesantren-based curriculum have a wider range of subjects. extensive because it was added to Islamic boarding schools (Yohana, 2019). So that the elements in the education curriculum at madrasas have differences from the curriculum structure at schools, especially in the aspect of local content. As a school with religious characteristics, madrasas have a wide variety of religious local contents (fiqh, aqeedah of morality, history of Islamic culture, the Koran and hadith, Arabic, and salafiyah books) (Indana, & Nurvita, 2020; Salam, 2021).

The output of education is school performance. School performance is school achievement resulting from school processes/behavior. School performance can be measured by its quality, effectiveness, productivity, efficiency, innovation, quality of work life, and work morale. Specifically related to the quality of school output, it can be explained that school output is said to be of high quality/quality if school achievement, especially student learning achievement, shows high achievement in: 1) academic achievement, in the form of daily test scores, general test scores or completeness achievement scores competencies, Ebtanas results, scientific work, academic competitions, other student works and 2) non-academic achievements such as IMTAQ, honesty, courtesy and other extracurricular activities (Bariroh, Subekti, & Musthofa, 2020). School quality is influenced by many stages of interrelated activities (processes) such as planning, implementation and supervision. Sudarwan Danim said that educational outcomes (outputs) were considered of high quality if they were able to give birth to academic and extracurricular excellence in students who were declared to have passed an educational level or completed certain learning programs. Academic excellence is expressed by the value achieved by students. Meanwhile, extracurricular excellence is expressed in the various types of skills that students acquire while participating in extracurricular activities (Ansori, 2020). Besides that, the quality of output can also be seen from the values of life adopted, morality, encouragement to progress, and others obtained from students while undergoing education (Huda & Rodin, 2020).

Quality education is the hope and demand of all education stakeholders. Everyone will certainly prefer to study at institutions that have good quality. On this basis, schools/educational institutions must be able to provide good service and quality so that they are not left behind and are able to compete with other educational institutions. The series of previous studies above show that the changing paradigm of school-based education and which is the responsibility of the government and all stakeholders requires the community to take part or participate in education. With the existence of a forum for community participation through an autonomous institution, namely the School Committee, it requires it to be able to function as fully as possible according to the Ministerial Decree. National Education Number 044/U/2002. Latief Research (2017); and Parwak (2021) that the role of the School Committee in implementing SBM is a form of community concern for education. In addition to non-academic activities carried out by the School Committee, there are also academic activities. Yohana's research (2019), also explains that the development of roles and functions that occur in the school committee is not only felt by the school but also felt by parents/the community.

The process of preparing the plan for the implementation of Madrasah Aliyah Darul Huda Sri Menanti Madrasah Education, Kec. Buay Pemaca also accommodates or involves the role of the madrasah committee. This accommodation is in accordance with the policies set by the ministry of religion regarding the roles and functions of the madrasah committee in its involvement in developing the quality of madrasah education. This can be stated in the following scheme.

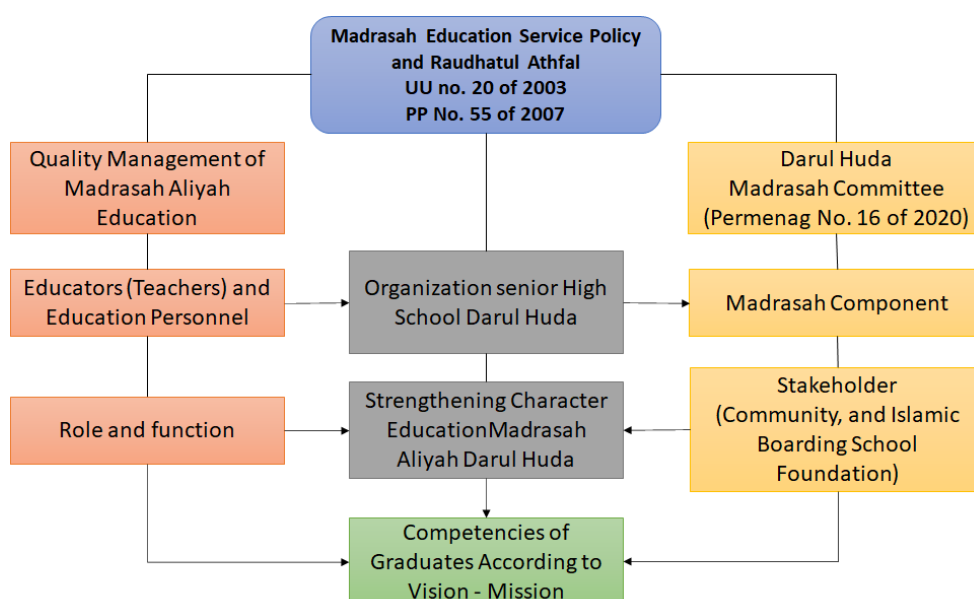


Figure 1. Basic Policy and Role of the Madrasah Committee

The school committee as an advisory body for schools means that the school committee is seen as a partner of the school principal who can be consulted about the future of the school. Through the school committee, parents and the community can participate in formulating the vision, mission, goals and objectives to be achieved by the madrasah, up to determining the methods or strategies to be adopted to achieve them in the form of formulation of school policies, programs and activities. Yohana (2019), suggests that the role of the school committee as a supporting body for administrators

and efforts to improve the quality of education, can be in the form of financial support, manpower, and mental support. In reality, the provision of this support can be realized, among others, by solving the problem of the shortage of teachers, school fees for underprivileged children, and personnel to participate in repairing damaged schools. Empowerment of facilities and infrastructure assistance needed in schools through existing resources in the community, this is done in coordination with the education council.

The school committee also acts as a liaison or mediator between the government, schools, parents, and the community, which means that the aspirations of parents and the community will be channeled through the school committee to be conveyed to schools (Warman., Warlizasusi, & Sumarto, 2021). This role as a mediator requires carefulness in identifying the interests, needs and complaints of parents and the community. Aspirations channeled through the school committee are utilized by the school as input for corrections towards improvement. The school committee also plays a role in disseminating various policies and programs that have been set at school so that they can be accountable to the community (Huda, & Rodin, 2020). For the school committee, the role that must be carried out as a mediator is to empower the existing resources of the parents of students for the implementation of education in Madrasas.

Table 2. Development of Madrasas in Strengthening Islamic Profile

Policy	Administration	Committee Participation
Learning as a Perspective of Worship to Allah SWT	Islamic values (tauhid) and morals must characterize the behavior of all students in the Madrasah Aliyah Darul Huda environment and practically as characteristics of Islamic boarding school-based madrasah education.	<ol style="list-style-type: none"> 1. The committee accommodates suggestions and input or information from student parents regarding student behavior that still needs to be corrected. 2. The committee provides suggestions regarding curriculum support activities and the development of facilities and infrastructure.
The teacher-student relationship is bound by <i>mahabbah fillah</i>	The mahabbah fillah relationship between students and teachers becomes a pattern of communication, interaction and interaction between teachers and students that is driven by compassion, helping each other and helping each other in goodness to jointly achieve Allah's pleasure as part of the learning and worship process.	The committee proposes alternative suggestions for communication support activities between teachers and students and also provides solutions for teachers in dealing with students who are seen as problematic
The view of <i>'ainurrahmah</i>	That all teacher actions towards students are based on affection for students who are seen as still behaving badly, and teachers are required to be compassionate, give advice without hatred, revenge and envy.	The committee also monitors the student-teacher relationship process
Conscience as the main target	That learning at the Aliyah Darul Huda madrasah emphasizes efforts to function conscience, by cleansing oneself from reprehensible morals (takhllly) and at the same time always adorning oneself with commendable	The committee also attends the activities of the Darul Huda Islamic Boarding School Foundation in Parenting activities which are a medium of communication and verification of prejudice or

	morals (tahally), through the process of mujahadah and riyadlah.	dismantling of miscommunication periodically and continuously (every time a report is received).
Morals above science	Education at Madrasah Aliyah Darul Huda places the importance of morality above knowledge itself which is pursued through cleansing the conscience.	

Implementation of education must involve the community to improve the quality of education. Community participation in education has been stipulated in the law, although in practice this has not been achieved. Community relations with Madrasahs and Darul Huda Islamic Boarding Schools in South OKU are still in the old paradigm, that is, they are still one-way and bureaucratic and hierarchical in nature. Communities and schools are still defensive of each other. Both the Darul Huda Islamic Boarding School and Madrasah administrators still view the community as other people or parties outside the school. Law Number 20 of 2003 concerning the national education system, in Article 56 paragraph 1 explains that the community plays a role in improving the quality of education services in the form of planning, supervising and evaluating educational programs through education boards and school committees. The education board and Madrasah Aliyah Darul Huda committee were formed to increase community participation in education. Education councils were formed in each district or city, while Darul Huda Madrasah committees were formed in each education unit or group of education units.

With regard to the roles and functions of the Madrasah committee managed by the Darul Huda Islamic Boarding School Foundation in South OKU the responses of respondents who are members of the Madrasah Aliyah Committee can be seen as shown in the following figure.

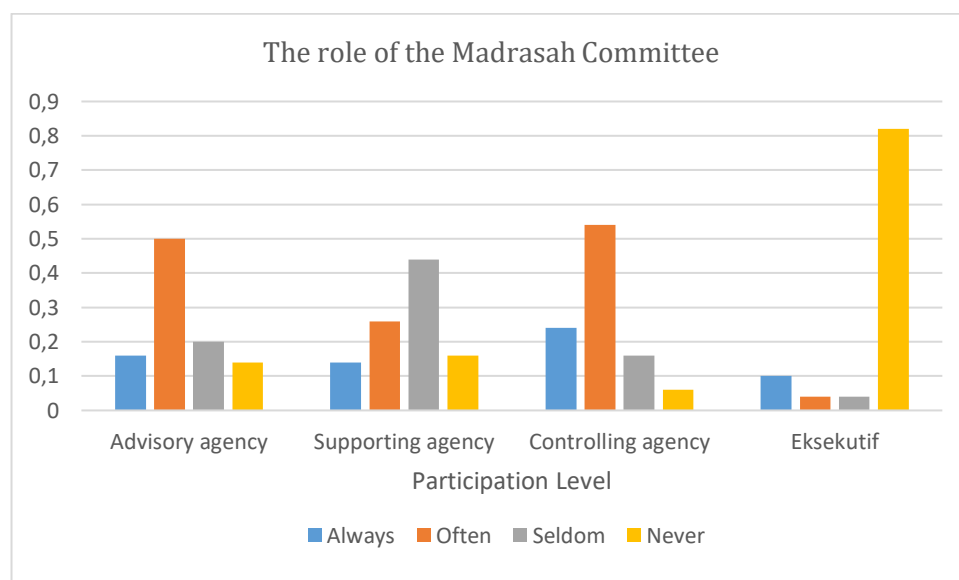


Figure 2. Role and Level of Participation of Madrasah Committees

The role of the school committee as a supporting body for the implementation and efforts to improve the quality of education, can be in the form of financial support, manpower, and mental support. In real terms, the provision of this support can be realized, among others, by solving the problem of the shortage of teachers, school fees

for underprivileged children, and personnel to participate in repairing damaged schools. Empowerment of facilities and infrastructure assistance needed in schools through existing resources in the community, this is done in coordination with the education council. The supporting role held by the school committee is not only limited to providing encouragement and motivation, but more than that. By acting as a supporting agency, the school committee is expected to be able to encourage and make parents and the community aware of participating in education.

The next role of the school committee is as a controller in the framework of transparency and accountability for the implementation and output of education in schools. The oversight role carried out by the school committee includes control over decision-making and planning of education in schools, in addition to the allocation of funds and resources for the implementation of programs in schools. The school committee also performs its control function over the success of education in schools as seen from the quality of educational output. The results of supervision of schools will be taken into consideration which is quite decisive for education providers and for improving the quality of education. This controlling role is also meant for the school committee to act as a school partner and school principal who can provide oversight of the school's work program and the addition of school facilities as well as supervise the teaching and learning process, specifically improving the quality of education at Madrasah Aliyah Darul Huda.

Riyadi, Novianti, and Firdaus (2019), argued that the school committee as a liaison or mediator between the government, schools, parents, and the community means that the aspirations of parents and the community will be channeled through the school committee to be conveyed to schools. This role as a mediator requires careful identification of the interests, needs and complaints of parents and the community. Aspirations channeled through the school committee are utilized by the school as input for corrections towards improvement. The school committee also plays a role in disseminating various policies and programs that have been set by the school so that they can be accountable to the community. For the school committee, the role that must be carried out as a mediator is to empower the existing resources of the parents of students for the implementation of education in schools.

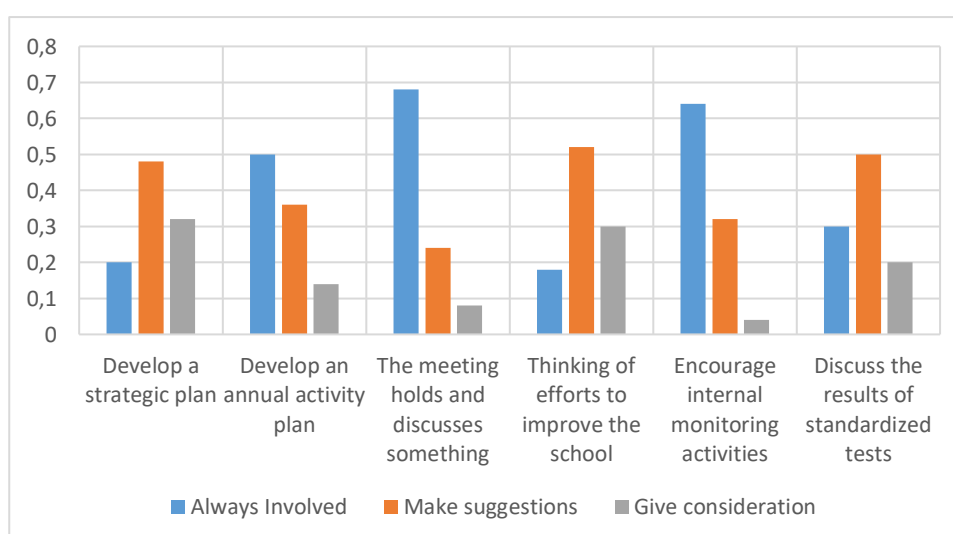


Figure 3. Participatory Performance of the Madrasah Committee

The level of community participation in the educational process at this school seems to have a major influence on school progress, the quality of learning services in schools which will ultimately affect the progress and learning achievement of students at school. This was expressly stated by the Darul Huda Islamic Boarding School Board that students (both students as Santri Mukim and General Students) at Madrasah Darul Huda can learn a lot because they are stimulated by homework given by the teacher and will succeed well thanks to the efforts of their parents in give support. In this case the Madrasah Committee plays a role in providing support for improving the quality of teaching and learning in schools and monitoring fundraising activities for schools. Osorio, explained that the school committee as a controlling body has a role in monitoring school performance, such as test scores, teacher and student attendance, and checking monthly financial reports. The school committee exercises control in the framework of transparency and accountability for the implementation and output of education, at a minimum, evaluates and supervises the policies, programs, administration and educational outputs of the education units. The school committee as a controlling body has three functions, namely controlling education planning in schools, monitoring the implementation of school programs, and monitoring educational output.

According to Sodikin and Ma'arif (2021) the relationship between school and community can be seen from two aspects, namely: (1) schools as partners of the community in carrying out educational functions, and (2) schools as producers that handle educational roles from the surrounding community. For this reason, schools and communities must work together and be responsible for the education process in addition to the responsibilities of the central, provincial and district/city governments. Yumnah (2020) also explains that the community mentioned above has a complex and unlimited concept that makes it very difficult for schools to interact intensively. It is necessary to limit the concept of community to facilitate school relations with the community. This simplification of the community concept was carried out by having "representatives" which was then realized by forming School Committees taking into account the representation of the diversity of existing communities (Warman., Warlizasusi, & Sumarto, 2021).

Community knowledge about the program is the beginning of the emergence of attention and support. Therefore parents/community who do not get explanations and information from the school about what and how they can help the school (especially in rural areas) will tend not to know what they have to do, how they have to do something to help the school. This is the result of their misunderstanding. It seems that high participation has not occurred in Madrasah Aliyah Darul Huda (figure 3). Suharto (2018) states that in developing countries most families cannot be expected to be more helpful and direct student learning so that students in developing countries spend less time studying. This is because many people do not understand the fundamental meaning of their role in student education (Salam, 2021). Moreover, in rural areas with low socio-economic status, they hardly pay attention to educational institutions and they fully surrender the responsibility for their children's education to the school. The problem that arises is that the school committee has not been able to carry out its role properly, the presence of the school committee is seen as a legal body (stamp) that authorizes various collections of funds by the school (Putri, 2020). In addition, parties with an interest in education do not know about the functions and roles of the school committee.

The purpose and application of various learning strategies is to achieve graduation competency standards for student graduation competencies including attitudes, knowledge and skills. Curriculum development based on the passage of time is related to

the dualism of pesantren and madrasah education (Hasanah, 2021). Considering the need for education as an effort to improve the quality of the learning process which is reflected in the increase in student learning outcomes, Madrasah Aliyah Darul Huda established a Curriculum Development Team as the maker of the MA curriculum with the Islamic Boarding School Curriculum by involving the Madrasah Committee. The internal Curriculum Development Team was formed as a step to facilitate the preparation of an integrated curriculum covering the substance of learning materials, syllabus preparation, preparation of learning materials, learning strategies, learning methods, maximizing the use of learning facilities/infrastructure, utilizing learning resources and self-development in an integrated manner, as well as being structured in a consistent relationship right between substances. In its technical implementation, the Integrated Curriculum was followed up by the internal MA Darul Huda Subject Teacher Consultation (MGMP) team at the Darul Huda Islamic Boarding School, South OKU District, which was formed to prepare learning materials in accordance with the Content Standards contained in Competency standards and Basic Competences including involving the Madrasah committee.

Integrating the curriculum by involving madrasah committees is an effort to form an advisory body that plays a role in determining and implementing education policies at the education unit level (Fahyuni, et., al, 2020), at a minimum in providing input, considerations and recommendations to education units to improve school quality (Latif, 2017). Zajda (Yumnah, 2020) explains that school committees are very dominant in making school planning decisions, especially in making decisions about the school budget (approval of the school budget) and making decisions about school development plans (approval of the school improvement plan). The school committee as an advisory body has three functions, namely providing advice in school planning, implementing educational programs, and managing educational resources. The school committee as a supporting body plays a role in providing support to schools, which can be in the form of finance, thought, or energy in implementing it, at least in encouraging the growth of community attention and commitment to providing quality education (Parwak, 2021). Department of Education, Newfoundland explains that. school councils shall participate in support and promote the plan approved by the board for improving teaching and learning in the school and approve and monitor activities for the raising of funds for the school (Novianti, 2019).

CONCLUSION

The educational environment is everything that exists and occurs around the educational process that takes place, (humans and the physical environment). All of these environmental conditions play a role and contribute to the process of improving the quality of education and/or the quality of graduates. Seeing the condition and concern for the quality of education with the not optimal role of the school committee, various strategies are needed to empower school committees.

The process of implementing the curriculum starts from planning that is arranged in material terms to become the initial capital in carrying out learning both in the classroom and outside the classroom. Teaching materials affect students' understanding, and learning that already exists in Madrasah Aliyah has been adapted to competency standards and basic competencies in the curriculum content standards of the Ministry of Religion. In implementing an integrated curriculum, teaching staff, teachers and employees are needed as managers and supporters of ongoing education at Islamic

boarding schools in various institutional fields up to learning. Islamic boarding schools can be said to be of good quality if the two components, namely teaching staff (teachers) and employees can work in accordance with their competence and professionalism and can be managed properly. The scope of integrated curriculum subjects is more complex than the curriculum of the Ministry of Religion. So aligning each subject matter contained in the Islamic Boarding School curriculum with the Ministry of Religion curriculum is not only based on the guidebook but must be aligned with the vision and mission of the Madrasah Aliyah as a whole. In achieving educational goals to improve Madrasah performance, overall evaluation activities are carried out by evaluating and developing the curriculum internally in Madrasahs.

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