

MA'HAD ALY CURRICULUM MANAGEMENT IN REALIZING MILLENNIAL SANTRI (Case Study of Ma'had Aly Islamic Boarding School Lirboyo Kediri)

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Abstract

This research is motivated by the law recognizing Ma'had Aly Lirboyo as a boarding school, as well as the demands for output (graduates) to be able to compete professionally, along with advances in technology, information and dynamic globalization. Ma'had Aly is required to be brave and innovative in implementing a curriculum that is able to survive, compete, contribute, fill, be a pioneer, and be able to solve all problems of society in the future. For this reason, the author raises the case study of Ma'had Aly Lirboyo. In the view of the researcher, the Lirboyo Islamic Boarding School which since ancient times has maintained its existence as a salaf education that continues to evolve, is now starting to organize the Ma'had Aly curriculum program in order to produce millennial santri.

This research uses a qualitative approach with the type of case study approach which is an empirical knowledge search process to investigate and examine various phenomena in real-life contexts. The technique of checking the validity of the data in this study includes several elements: dependability, credibility, transferability and confirmability.

From the results of this study, the authors conclude that, 1) the curriculum design of Ma'had Aly Lirboyo Kediri by integrating the treasures of the pesantren based on the teaching materials of the yellow books (Turats), 2) the structure of the curriculum of Ma'had Aly Lirboyo Kediri, with the Fiqh Study Program and Usul Fiqh includes the substance of learning taken in one level in 4 years or 8 semesters. 3) The implementation of the Ma'had Aly Lirboyo Kediri curriculum is based on the potential, development, and condition of the santri to master the competencies that are useful for themselves, 4) the results of the Ma'had Aly Lirboyo Kediri curriculum make santri nâsyir al 'ilmi (can spread religious knowledge), can apply the yellow book (Turats), create santri who are tafaquh fi ad din, behave well in the midst of the era of technological progress.

Keywords: *Curriculum Management, Ma'had Aly, Millennial Santri*

A. INTRODUCTION

The holding of the Ma'had Aly program at Islamic boarding schools, is intended to be able to maintain Islamic values which are now starting to be eroded by the rapid development of technology and also as a curriculum that has character in accordance with previous scholars. Therefore, curriculum management is needed, as Rusman argues, "Curriculum management must be comprehensive, cooperative, systematic, and systematic on the agenda in order to realize the achievement of the planned curriculum goals."¹ Ma'had Aly tries to develop the curriculum into a curriculum that can stimulate student talent. Rusman also revealed, "Schools have autonomy that is applied to school and educational institutions in order to be able to manage the curriculum independently with a focus on the need in order to accelerate the achievement of the goals set in the vision and mission, both schools and educational institutions, and always take part in responding established national policy."² Ma'had Aly packaged his curriculum into a curriculum that was adapted to the needs of the Indonesian people and maintained the traditions of the ulama.

This research is motivated by the law recognizing Ma'had Aly Lirboyo as a boarding school, as well

¹ Rusman, *Model-Model Pembelajaran* (Depok: PT Rajagrafindo Persada, 2012), 3.

² Ibid, 3.

as the demands for output (graduates) to be able to compete professionally, along with advances in technology, information and dynamic globalization. Ma'had Aly is required to be brave and innovative in implementing a curriculum that is able to survive, compete, contribute, fill, be a pioneer, and be able to solve all problems of society in the future.

The thing that becomes an attraction to explore is the construction of Mudir (school principal) as the implementation of Ma'had Aly, offering an agenda to realize millennial Ma'had Aly santri who can serve as examples for the community in implementing religion in real terms, both in science and behavior. as it should have been adapted to social culture, religion, and culture.³ A more in-depth study is needed in order to find out from various sides the twists and turns contained in Ma'had Aly in responding to the problems in this millennial era, most of which are around using various social media, both technology and society.

For this reason, the author raises the case study of Ma'had Aly Lirboyo. In the view of the researcher, the Lirboyo Islamic Boarding School which since ancient times has maintained its existence as a salaf education that continues to evolve, is now starting to organize the Ma'had Aly curriculum program in order to produce millennial santri. The main question of this research: How are the design, structure, implementation, and results of the Ma'had Aly Lirboyo Kediri curriculum in realizing millennial santri?

B. LITERATURE REVIEW

1. Ma'had Aly Curriculum Management

According to Sergiovanni and colleagues in Ibrahim Bafadhal's book, it is revealed that management is a process of working with and through others to accomplish organizational goals efficiently.⁴ Curriculum is closely related to management, namely a comprehensive, cooperative, systemic, and systematic curriculum management system to realize curriculum achievement.

Ma'had Aly can be called a type of university, so that the peak of Islamic boarding school is Ma'had Aly. Suryadharma Ali stated, as a high-level academic tradition, pesantren are pesantren, but they cannot be equated with other Islamic religious universities such as IAIN, UIN, or PTAI, both in terms of hardware and educational software.⁵

The curriculum has the status as a reference norm for learning activities at Ma'had Aly which is in accordance with the dynamics of society. Curriculum management is an essence of management applied to Ma'had Aly.

Tita Lestari stated about the curriculum management cycle which consists of four stages as follows.⁶

³Sukanto, *Kepemimpinan Kiai Dalam Pesantren* (Jakarta: Pustaka LP3ES, 1999), 6.

⁴Maman Ukas, *Manajemen : Konsep, prinsip, dan Aplikasi*, (Bandung: Ossa Promo, 1999), 27.

⁵Suryadharma Ali, *Mengawal Tradisi Meraih Prestasi Inovasi Dan Aksi Pendidikan Islam*, (Malang: UIN-Maliki Press, 2013), 164.

⁶Tita Lestari, *Supervisi Pelaksanaan PAKEM, Makalah Pada Penelitian PAKEM S-1 PGSD FIP* (Universitas Pendidikan Indonesia, 2007).

- a. *Planning stage* includes the following steps: 1) needs analysis; 2) formulating and answering philosophical questions; 3) determining curriculum design; and 4) creating a master plan; development, implementation, and assessment.
- b. *Development stages*; includes the following steps: 1) rational formulation or rationale; 2) formulation of vision, mission and objectives; 3) determining the structure and content of the program; 4) selection and organization of materials; 5) organizing learning activities: 6) selecting sources of learning tools and facilities; and 7) determining how to measure learning outcomes.
- c. *Implementation stage*: includes steps 1) developing learning plans and programs (syllabus, lesson plans); 2) description of the material depth and breadth; 3) determination of learning strategies and methods; 4) provision of learning tools and facilities; 5) determine methods and tools for assessing learning processes and outcomes; and 6) setting the learning environment.
- d. *Assessment stage*; This is mainly done to see to what extent the strengths and weaknesses of the developed curriculum are both formative and summative assessments. Curriculum assessment can include context, input, process, product (CIPP). Contest assessment: focuses on the system approach and objectives, conditions, actual, problems, and opportunities, input: focuses on system capabilities, strategy for achieving goals, design implementation and cost benefits in the design process assessment has a focus on providing information to make decisions in implementing the program. product assessment focuses on measuring process achievement and at the end of the program (synonymous with summative evaluation).

2. Millennial santri

The word santri himself, according to A. H. John said that the term santri comes from the Tamil language which means teacher of the Koran. Nurcholish Madjid also has a different opinion, "Santri" can be seen from two opinions. First, the opinion that "santri" comes from the word "sastri", a word from Sanskrit which means literacy. According to Nurcholish Madjid, this opinion is based on literary class santri for Javanese people who try to explore religion through books written and in Arabic. Second, the opinion which says that the words of the santri actually come from the Javanese language, from the word "cantrik" which means someone who always follows a teacher where this teacher goes to live.⁷

The term millennial was first coined by William Strauss and Neil in their book entitled *Millennials Rising: The Next Great Generation* (2000). As for most of the characteristics of a person in this millennial era, firstly it always depends on the economic and family situation, secondly, the communication pattern is more open because there is more social media than the previous generation. Third, the use of social media is very dominant in his life so that it interferes with the establishment of social relationships in the real world. Fourth, openness to political and economic

⁷Yasmadi, *Modernisasi Pesantren: Kritik Nurcholish Madjid Terhadap Pendidikan Islam Tradisional* (Jakarta: Ciputat Press, 2005), 61

world views. Fifth, the human character is more dominant in worldly wealth.⁸ Ahmad Syauqi argues that millennial santri are santri who live in the millennial era in which an activity is carried out in fast-paced, practical use and always connected to the Internet world.⁹

This understanding shows that the target that millennial santri must have is to have the ability to use media or technology in order to transmit their knowledge and teach Islam that is moderate, tolerant, fair, must be in accordance with the Qur'an and Hadith, and in accordance with the teachings of aswaja.

C. RESEARCH METHOD

This research includes field research that uses qualitative methods with a case study approach. This research focuses intensively on one object, which is studied as a case. Case study data were obtained from all parties concerned, namely in this study collected from various related sources. First, examine how the curriculum is designed. Second, how is the structure of the curriculum, third, how is the implementation of the curriculum and fourth, how are the results of the curriculum implemented by Ma'had Aly Lirboyo in realizing Millennial santri.

This study applies a case study design by considering scientific conditions, which examines in detail how the process of study activities at Ma'had Aly Lirboyo, which involves Asatidz in carrying out its curriculum and also explores a process that has not been seen by the public.

D. RESULTS AND DISCUSSIONS

Ma'had Aly Lirboyo Kediri Curriculum Design in Realizing Millennial Santri

Ma'had Aly Lirboyo was designed as an institution that produces fiqh experts who are able to integrate the treasures of Islamic boarding schools as a characteristic of Indonesian Islam and modern scholarship of college treasury. This characteristic is what makes graduates survive and are needed by the community. In a broad sense, not all salaf pesantren organize Ma'had Aly and specifically as held by educational institutions outside of it. The regularity of education in it is formed because the recitation of the material is arranged according to the order of tiers. The book of recitation which is applied from generation to generation forms a curricular tradition which is seen in terms of the standard content of the qualifications of teachers and santri who graduate. The implementation of the Fiqh and Usul Fiqh Study Program (fiqh wa ushuluhu) in the study is designed in depth with a more focused focus on deepening the book of Tafsir and Tafsir, Hadith and Hadith Science, Fiqh, Usul Fiqh, Fiqh Rules with the aim of realizing graduates as experts in the field of Jurisprudence.

Ma'had Aly Lirboyo's curriculum is designed like a university, based on the teaching materials of the yellow books (Turats) by Salaf and modern scholars, the Islamic boarding school curriculum is the main basis for character building that supports the gait of santri whose goal is always to maintain the Islamic tradition of the archipelago. Graduates are able to maintain and develop the scientific

⁸Yanuar Surya Putra, Theoretical Review: Teori Perbedaan Generasi. Among Makarti, Vol.9 No. 18. Desember 2016. Hlm. 129

⁹ Menjawab tantangan zaman santri milenial harus memiliki 4 kemampuan, beritajatim

and amaliah traditions of the scholars of Ahlussunnah wal Jamaah an-Nahdliyah. The graduates of Ma'had Aly Lirboyo emphasized that aswaja teachings are not only considered as religious teachings, but also as traditions and culture.

This is in line with Eisner and Vallance who divide design into five types, namely (a) cognitive process development model, (b) curriculum as technology, (c) self-actualization curriculum, (d) social construction curriculum, and (e) rationalization curriculum. academic¹⁰ Ma'had Aly Lirboyo's curriculum plans graduates who are able to adapt the knowledge of Fiqh and Ushul Fiqh (fiqh wa ushuluhu) to the times. This effort is a step to catch up, especially regarding general matters such as regarding human rights (HAM) and personal limitations. Planning for the realization of graduates who are highly knowledgeable, respect the Islamic archipelago, have good morals, and always follow the salih salafus, this has become the character of santri to struggle with the progress of the times.

The teaching materials at Ma'had Aly Lirboyo are designed using a causality sequence approach, namely the student needs approach, semester causality, and student religious knowledge causality. Determining the causality of student needs is measured through inputs from the asatidz (teacher) council, because asatidz is the main actor in contact with santri. The preparation of the curriculum uses a hierarchical sequence approach, namely the preparation of a goal-centered curriculum, namely Fiqh and Usul Fiqh by sorting books with a narrower scope of discussion and then adding a wider scope of discussion, such as courses in Fiqh, Hadith, Mantiq science with references to Umdatul Ahkam, Mafahim, Al-mahalli, Jam'ul Jawami to Matan into Syarah. The preparation of the Ma'had Aly Lirboyo curriculum also uses a structural sequence approach with semester level adjustments. The Hadith Science course with reference to Alfiah Suyuthi, takes place in semesters 1 and 2 and also Usul Fiqh lessons with references to Jam'ul Jawami, Balaghah Science with references to Uqudul Juman up to semester 5 and 6. As stated by nana syaodih that there are There are several ways to arrange the sequences of teaching materials, namely chronological sequences, causal sequences, structural sequences and sequences based on the learning hierarchy.¹¹

Ma'had Aly Lirboyo's teaching method is structured using a humanistic approach that emphasizes how to teach santri (encouraging santri) and how to feel or behave towards something with a combination of using high-level books in the pesantren education tradition such as Fiqh (Kitab Al-Mahalli), Ushul Fiqh (the book of Jam'ul Jawami), Tafsir (the book of Mukhtashar Tafsir Ayatul Ahkam), Science of Tafsir (At-Tahbir), Hadith (Al-Jami'us shaghir), Science of Hadith (Alfiyah Suyuti), Tasawwuf (Mauidhotul Mu' mini). The learning method used in Ma'had Aly Lirboyo's lectures, namely the expository method by conveying the material in its entirety (meaning the book). The material presented is ready-made subject matter, for example yellow books such as Kitab Al-Mahalli, Jam'ul Jawami, Mukhtashar Tafsir Ayatul Ahkam, At-Tahbir, Al-Jami'us shaghir, Alfiah Suyuti and Mau'idhotul Mu'minin.

¹⁰ Elliot W. Eisner And Elizabeth Vallance, *Conflicting Conceptions Of Curriculum* (California: University of Chicago Press, 1973), 10.

¹¹ Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori dan Praktek*, (Bandung, PT. Remaja Rosdakarya, Cet. Ketiga, 2000), hlm. 102.

The next learning method is rote learning. Ma'had Aly Lirboyo emphasizes all santri to memorize Nadhom Uqudul Juman lessons, the Qur'an, especially the predetermined Ahkam Verse, and the Ahkam Hadith. Emphasis on memorization on curriculum materials that have been determined is based on an appeal from the founder of the Islamic boarding school on the basis of experiences that have occurred in the field which are accommodated through the mustahiq (lecturers). Memorizing is the best way to remember material. The method of deliberation (discussion) is the method emphasized by Ma'had Aly Lirboyo. With this method, understanding, and the impossibility of understanding a material can be solved (problem based learning). The emphasis of the deliberation method on Ma'had Aly Lirboyo was realized by providing a special hour for subject deliberation. The time given by Ma'had Aly Lirboyo is two and a half hours every day. The *uswatun hasanah* method that is practiced by Ma'had Aly Lirboyo is not only in class or lectures, but also outside class hours to have a good attitude, *uswatun hasanah* in terms of morality, *ubudiyah*, and dress.

Extracurricular activities designed with the Ramadan safari program, regional safari, and compulsory *khidmah* are practical methods in the field (concrete experience) so that santri can directly learn in real society. Ma'had Aly Lirboyo's infrastructure facilities are designed by positioning the lecture classroom layout in one building containing 42 classes and also adding a library, Bahtsul Masail Hall, administrative office, data and archive office, lecturer's office, security office, *mufatis* office, computer lab, the rectorate room, the research and development room of Ma'had Aly, are considered to be in accordance with PMA (Regulation of the Minister of Religion) Number 71 of 2015 concerning, "Fulfilling the feasibility of facilities and infrastructure from spatial, geographical, and ecological aspects". Ma'had Aly Lirboyo's teaching staff are 103 which are divided into two, 42 as *mustahiq* (teachers, homeroom teachers), 61 as *munawib* (assistant teachers) who have been positioned according to their respective schedules and classes.

Ma'had Aly Lirboyo Kediri Curriculum Structure in Realizing Millennial Santri

The curriculum structure of Ma'had Aly Lirboyo refers to the vision, mission and goals that have been set by Ma'had Aly Lirboyo himself, with Fiqh and Usul Fiqh Study Programs, then adjusted to the learning time. Ma'had Aly Lirboyo's curriculum structure includes the substance of learning taken in one level in 4 years and 8 semesters starting from semester I (one) to VIII (eight) and for semesters VII (seven)-VIII (eight) it is a compulsory community service program that must be implemented. taken.

Ma'had Aly Lirboyo's curriculum is structured on a competency basis with the aim of maintaining the breadth, depth, coherence, and arrangement of the courses listed in the Basic Competency Courses; Tafsir Science of Tafsir, Hadith, Hadith Science, Ahkam Hadith, Tawheed Science, Fiqh Science, Usul Fiqh, Usul and Fiqh Rules, Moral Science, Balaghah Science, Astrology Science, Nationality, and Muhafadhoh. In addition to the basic competence courses, there are four groups, namely 1) the *takhsusus* course group; Tafsir and Science of Tafsir, Hadith and Science of Hadith, Jurisprudence, Usul Fiqh, and Rules of Jurisprudence, 2) group of complementary courses; Qiroatul

Pole, Imla, Muhafadhoh, 3) group of practicum courses; Certification of the Qur'an, Ubudiyah, and Safari Ramadhan, 4) independent course groups; Making Minutes, and Community Guidance.

The time allocation for one day consists of two courses, khiso ula (first hour), one 90 minute course and 60 minutes for khiso tsani (second hour). In one course, it is not taken only two semesters but can be up to six semesters with the composition of the material sequentially according to the lesson limit, Fiqh Science with the Al-Mahalli book is taken in semesters I (one) to VI (six), Fiqh proposals with the book Jam' ul Jawami is taken in semesters I (one) to (six), Rules of Ushul Fiqh with the book Mukhtashar Min Qawaid Ala'i Wa Kalami Al-Asnawi are taken in semesters I (one) to IV (four), Nationality courses with references to National Fiqh are taken in semesters I (one), Hadith science with the Alfiyah Suyuti book is taken in semesters I (one) to IV (four), Hadith Ahkam with the book Umdatul Ahkam is taken in semesters III (three) to IV (four).

Implementation of the Ma'had Aly Curriculum at the Lirboyo Islamic Boarding School in Kediri in Realizing Millennial Santri

The implementation of the Ma'had Aly Lirboyo curriculum is based on the potential, development and condition of santri to master competencies that are useful for themselves. In this case, santri get adequate educational services, as well as get the opportunity to express themselves in real terms about the mastery of the subjects obtained in lectures.

Ma'had Aly Lirboyo's curriculum is implemented by upholding four pillars of learning, namely: 1) learning to create an institution for Fiqh experts who are able to integrate the treasures of pesantren as a characteristic of Indonesian Islam and modern scholarship of college cash, 2) learning to create graduates who are able to maintain and develop the scientific and amaliah traditions of the scholars of Ahlussunnah wal Jamaah an-nahdliyah, 3) learn to be able to adapt the knowledge of Fiqh and Ushul Fiqh (fiqh wa ushuluhu) with the times, 4) learn to create graduates who are highly knowledgeable, respect the Islamic archipelago, good character, and always follow the salih salafus. Through an effective, active, creative learning process, by paying attention to the integration of santri' personal development with divine, individual, social, and moral dimensions.

The Ma'had Aly Lirboyo curriculum is carried out in an atmosphere of mutual respect, respect, openness, warmth, educators and educators always provide guidance and motivation. The Ma'had Aly Lirboyo curriculum is implemented using a multi-strategic approach that comprehensively considers the conditions of different santri, ranging from ethnic origins and age differences and the yellow book as a source of adequate learning and technology, and utilizes the social environment as a learning medium.

The Ma'had Aly Lirboyo curriculum is implemented by utilizing teaching methodologies that provide opportunities for santri to express themselves in understanding social and cultural conditions and regional wealth for educational success with optimal content of all study materials. Ma'had Aly Lirboyo's curriculum which includes all components of course competencies, basic competency courses, specialization courses, complementary courses, practical courses, independent courses is held in balance, linkage, and continuity that is suitable and adequate between the semester and class

generations, type and level of education. These components must be considered by curriculum implementers (mustahiq, munawib, and administrators) in carrying out learning activities, both regarding planning, implementation, and evaluation.

The implementation of the intra-curricular includes lecture activities in the classroom and learning activities during public lectures. This activity is the main activity of lectures that aims to hone skills in the cognitive, affective, and psychomotor domains. The implementation of the Ma'had Aly deliberations uses the concept of meaningful learning by linking new information to things that are known to santri based on the Salaf book (the Yellow book). The implementation of the curricular curriculum is carried out outside the classroom and outside lecture hours with the aim of supporting the study program, including Ramadan safari activities, LBM (bahtsul masail institutions) deliberations, recitation of the bandongan book, community service (ro'an), these activities increase the ability of santri in the affective domain, and psychomotor.

The evaluation of the Ma'had Aly Lirboyo curriculum was carried out by Santri to measure the expected achievement goals with the expected goals through the teaching and learning process, such as written exams, memorization, oral exams, and practice. Meanwhile, according to Morrison, evaluation is an act of consideration based on a set of agreed and accountable criteria.¹² Curriculum evaluation carried out by administrators and teachers is carried out every quarter session followed by a small committee meeting consisting of nine people, selected from advisors and protectors, all Ma'had Aly Lirboyo santri and assisted by two secretaries (Katib) and the daily council as permanent members. Decision making in the evaluation is carried out by means of Deliberation and Consensus.

Results of the Ma'had Aly Curriculum at the Lirboyo Islamic Boarding School in Kediri in Realizing Millennial Santri

The result of the Ma'had Aly Lirboyo curriculum is the realization of santri who become nâsyir al 'ilmi (can spread religious knowledge). Because in addition to studying the depths of various religious sciences, santri are trained to practice the things they get in learning the yellow book (turats), such as when santri are sent to a village to convey Islamic da'wah without leaving the aqidah ahlussunnah wal congregation. The findings of this study are in line with the words of Dimiyati Mahmud, "That learning is a change in behavior, both observable and not directly observed and changes that occur in a person due to experience."¹³ This opinion is reinforced by Morgan's opinion, "Learning is any relatively permanent change in behavior that occurs as a result of practice or experience."¹⁴

Santri and pesantren in this country, ideally as a santri are still visible and practiced today. In seeking knowledge, etiquette and other religious knowledge, the santri needs a long process. Santri who are successful in their careers tend to be patient and diligent in seeking the pleasure of the kiai. In this millennial era, instant ways to get religious knowledge tend to be very much sought

¹² Oemar Hamalik, *Manajemen Pengembangan Kurikulum*, 253.

¹³ Dimiyati Dan Mudjiono, *Belajar Dan Pembelajaran* (Jakarta: PT Rineka Cipta), 12-122.

¹⁴ Aditia Wisnu Kurniawan, *Budaya Tertib Di Sekolah* (Jawa Barat: CV Jejak, 2018), 3.

after, of course the results will be very different from those obtained by santri who undergo the learning process at Islamic boarding schools. Further research findings are the results of the Ma'had Aly Lirboyo curriculum, namely the realization of fiqh experts based on the yellow book (turats), because most of the lectures are taken as references from the yellow books. Mahasantri should be able to read, understand, and interpret the yellow books, especially the work of the Salaf Ulama, because the main study of Ma'had Aly Lirboyo is the sciences of the Salaf Ulama in the form of Arabic books. From this, santri have been tested in learning nahwu and their shorof as well as Arabic grammar. The results of the research findings above are in accordance with the indicators of the manifestation of a santri as expressed by Abdur Rachman, "Santri is a Muslim who is devoted to Allah SWT, has noble character, has intelligence skills, and is physically and mentally healthy, and as a citizen of Pancasila."¹⁵

Not everyone can be said to be a student. There are conditions that must be met. It is not enough to just study religion. However, there are etiquette that must be practiced, the adab of santri to the teacher, etiquette of santri to the kyai. These are santri. If you follow the conditions put forward by the scholars, for example by K.H. Mustafa Bisri (Gus Mus), santri are 1) santri of kiai who are educated with love to become strong believers (who do not waver in their faith by association, interests, and differences). 2) One who loves his homeland (where he was born, breathes its air, and prostrates on it) and respects its cultural traditions. 3) Respect teachers and parents until they are gone. 4) Loving fellow servants of Allah, who loves knowledge and never stops learning (minal mahdi ilāl lahdi), 5) Who considers religion as a gift and as a wasilah gets the pleasure of his god. 6) Santri are grateful servants.¹⁶

The results of further research, the Ma'had Aly Lirboyo curriculum creates santri who are *mutafaqqih fi ad din*, namely people who are experts in the field of Islamic religious knowledge, due to the many branches of knowledge in Islam, there is always a specificity according to the ability of mahasantri or prospective kiai. The process in this direction has been passed, because the previous achievements that are the provision at this stage enter the mentoring stage in the atmosphere of the Islamic boarding school. So the next santri live the real atmosphere of community life. The findings of further research, the results of the Ma'had Aly Lirboyo curriculum create graduates who are pious, pious, that is, apart from having high knowledge, they also behave well. Santri who then build their values are in a sub-tradition in pesantren such as sincerity, simplicity, independence, and example which have been practiced for a very long time in pesantren and become their trademark. The findings of this study are in line with Abdurrahman Wahid's thoughts, "Ideally, the output of santri to be the most pious like this is then translated into the application of the way of life, values and principles of daily life in Islamic boarding schools, these values shape the behavior of santri who then develop values. They are in a sub-tradition in the pesantren, such as sincerity, simplicity,

¹⁵ Ibid...67

¹⁶ www.nu.or.id Senin 22 Oktober 2018.

independence, and exemplary which have been observed in pesantren for a long time and become their trademark.¹⁷

In his writing entitled pesantren, Gus Dur said that education was elitist or populist?, "The pesantren used to be a comparison to the palace schools which only accommodated the elitist group, now it seems that pesantren have changed, when talking about pesantren the impression that appears is as a religious institution. In the past, pesantren accommodated all levels of society (oneness with everyone) who were not accommodated in the palace educational institutions. Therefore, in the early days, pesantren as an educational institution was a general educational institution in which religion was not only taught. In its development, recently there seems to be a tendency to create Islamic boarding schools as institutions for printing the ulama".¹⁸

The next findings are the results of the Ma'had Aly Lirboyo curriculum to realize a da'i and can also participate in community empowerment. From the implementation of the Ramadan safari, santri have been able to take part and preach for the community. It can also bring aqidah-aqidah the advancement of ways of thinking even about nationality that are in accordance with and in harmony with Islamic teachings. For example, Islamic boarding school da'wah is carried out simultaneously, with efforts to seek the interests of the daily life of the community. These efforts include building the community's economy and building public awareness as citizens.

According to M. Yusuf, Islamic boarding schools do not only produce individual preachers who do amar ma'ruf nahi munkar, but pesantren as an institution itself that acts as a preacher, and has even become a prototype of da'wah bil al hal for the community.¹⁹

The findings of the next study, the results of the Ma'had Aly Lirboyo curriculum embody Muslim scholars, who can work in one or more fields of Islamic scholarship. This can be seen from the works that have been realized, such as the publication of the book National Jurisprudence and Criticism of Radical Ideology, all of which are efforts to strengthen Islam as a generation of scholars, have a national perspective and reject radicalism.

The findings of this study are in line with the expression of M. Surya, namely learning is a process of effort carried out by individuals to obtain a new change in behavior as a whole, as a result of the experience of the individual himself in his interactions. The results of a curriculum are the results achieved by students in following the learning process which can be seen from the results of the evaluation at the beginning and end of learning. Of all the curriculum series, the aim is to achieve achievement in three areas of education, namely the cognitive field (intellectual mastery), effective midwife (related to attitudes and values), and the psychomotor field (ability/skills/behavior).

Millennial students are students who can master as much knowledge as possible without being limited by time and place. The knowledge learned can provide benefits and blessings which then the knowledge gained or learned is realized in practice and used as a role model. Millennial

¹⁷ Abdurrahman Wahid, *Menggerakkan Tradisi Esai-Esai Pesantren* (Yogyakarta: Richeese, 2001), 100-101.

¹⁸ Abdurrahman Wahid, Prisma Pemikiran Gus Dur (1999), 111-116.

¹⁹ Lihat "Pesantren End National Development: Role And Potential" Dalam Manfred Oepen (*The Impact Of Pesantren In Education And Community Development In Indonesia*, 1988), 69.

students tend to play an important and strategic role in the future, as agents of change, and as pioneers of civilization.

Equipped with Islamic knowledge that is as complete as possible and its practice, critical, creative, and innovative thinking skills; integrity and self-confidence, the ability to collaborate, the ability to communicate, entrepreneurship skills, concern for the environment, leadership skills, and awareness of global life for rahmatan lil alamin. With the capital owned by students in the form of honesty, patience, sincerity, discipline, obedience, toughness, sincerity, submission, concern, and togetherness, these are the assets they have to face the challenges of life that are all pragmatic, capitalistic, hedonistic; materialistic, promiscuous, open access to information, and so on.

E. CLOSING

The next findings are the results of the Ma'had Aly Lirboyo curriculum to realize a da'i and can also participate in community empowerment. From the implementation of the Ramadan safari, santri have been able to take part and preach for the community. It can also bring aqidah-aqidah the advancement of ways of thinking even about nationality that are in accordance with and in harmony with Islamic teachings. For example, Islamic boarding school da'wah is carried out simultaneously, with efforts to seek the interests of the daily life of the community. These efforts include building the community's economy and building public awareness as citizens.

According to M. Yusuf, Islamic boarding schools do not only produce individual preachers who do amar ma'ruf nahi munkar, but pesantren as an institution itself that acts as a preacher, and has even become a prototype of da'wah bil al hal for the community.

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