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## The Imperativeness of Curriculum Improvement of Diniyah Education at the Wustha Level in South Kalimantan

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### Abstract

Islamic educational institutions in South Kalimantan are mushrooming both formally and informally. It is because *Muslims* are predominantly. They are known to be very religious and even steadfast in applying Islamic values. Most of the educational institutions grow and develop at the initiative of community members (self-help). The distribution of Islamic Religious and Religious Education Institutions in South Kalimantan is 582 institutions. This shows the potential as well as the great responsibility that is carried out in helping the government to realize the goals of National Education. However, it is unfortunate that the *diniyah* education curriculum experiences stagnation does not up to date. It is not connected to the needs and expectations of the community. It is due to the curriculum tends to focus more on the teacher center. Therefore, the curriculum needs to be adjusted to the needs and expectations of the community. Hence, there is no gap between educational institutions and the community. The research method of this study used Research and Development (R&D). The approach used 2 steps, namely preliminary activities and curriculum improvement (development). The data resources obtained from questionnaires, interviews, observations, and documentaries. Participants are *ustadz/ustadzah* who teach subjects on *diniyah* curriculum, experts, and graduates. The results of this study indicate that the curriculum for *diniyah* education especially the *wustha* level in South Kalimantan is needed to be revised or developed. The curriculum should be adjusted to the aspirations, needs, and expectations of the community.

**Keywords:** curriculum improvement, madrasah diniyah curriculum, wustha level.

### A. Introduction

*Pesantren* Islamic religious education institutions historically have made many positive contributions to Indonesia (Istiyani, 2017), especially in efforts to develop human resources. Islamic education in the form of *pesantren* is an institution that was born from the archipelago (Muhammad, 2018). The institution grows and develops in the community starting from the

houses of *Kyai (Tuan Guru)* and the mosque. Then it transformed into a *pesantren* and *madrasah* which more modern system. Before, *Santri (pesantren students)* were actively involved in the Indonesian independence. This means that Islamic religious education institutions (*pesantren*) existed even before Indonesia's independence. So its existence cannot be separated from the national education system.

Nevertheless, in reality, there are still some bureaucrats and government officials especially the Regional Government who view Islamic educational institutions such as *madrasah* as second-class (Muhaemin, 2012, p. 160) (not to mention neglected). It means that the Regional Government is not paying enough attention to Islamic educational institutions. The amount of financial assistance, human resources, and school facilities received by Islamic religious institutions are different compare to educational institutions under the Ministry of Education and Culture. This gap has also become a problem in the development of Islamic education institutions.

1 Ismail said that the government's attention to the *Madrasah Diniyah* is also still lacking. Especially in terms of funding. Private religious education institutions often rely on assistance from the community, because government funding is still insufficient (Ismail & Wardi, 2019, pp. 33–34). Even though funding is not the main problem in the development of educational institutions, but sufficient funds can control the implementation of education. Hence, targets and objectives will be achieved.

For example, what happened in South Kalimantan. Based on an interview with H. Barkatullah Amin who was the Deputy Chairperson of Madrasah Development Centre (MDC) South Kalimantan from 2008 to 2012. It was found that there was a budget for funding assistance for the rehabilitation of the building of the elementary school/*Madrasah Ibtidaiyah* educational institutions in one of the districts in South Kalimantan. From these funds only 2 *Madrasah Ibtidaiyah* received funding for rehabilitation, while Elementary Schools received far more assistance, namely 8 Elementary Schools. Compared to the number of Islamic educational institutions in the region is more than public schools such as elementary schools (SD) (B. Amin, wawancara, 18 Januari 2014).

Overcoming this issue, then Islamic educational institutions grow and take root from the culture of the local community. It is influenced by the dynamics and development of society. Consequently, that madrasahs grow and develop from the bottom up. The reality, makes Islamic religious education institutions such as *diniyah* education rarely collapsed. Otherwise, the *pesantren* still exists. Its existence is in line with the development of the local community. Although the dynamics seem stagnant, *Diniyah* and community education institutions cannot be separated. As a result of *diniyah* and the community, they provide mutual benefit. The community must provide both material and financial support and ideas so that religious education institutions continue to exist and slowly develop. On the other hand, Islamic religious education institutions must be able to meet the needs of the community. To educate the community with Islamic studies, and be able to balance the dynamics of the local community (Pardi, 2005, p. 210). Therefore, it can be said that Islamic educational institutions have a strong attachment to the community. The existence of an Islamic education institution is highly dependent on the participation and dynamics of the community. Whereas in terms of quality, the progress is also very much determined by the relevance of the curriculum to the needs, expectations, and dynamics of the community.

As stated by A. Malik Fadjar, although religious education institutions do not receive special attention from the government, the role of these institutions is quite important and strategic in the national education system so that they must be considered together (Fadjar, 1998, p. 31).

It is encouraging for Islamic education in the process of transformation is the result of the 4th amendment to article 31 of the 1945 Constitution and promulgated in Law No. 20 of 2003 concerning the National Education System, the birth of PP. No, 55 of 2007 concerning Religious Education and Religious Education. Then it continued with the issued and enactment of Minister of Religion Regulation (PMA) No. 13 of 2014. According to Malik Fadjar and Indonesian regulations, the existence of Islamic religious education institutions is increasingly being recognized as part of the national education system including the *diniyah* education institutions.

In reality, the government's attention to the existence of a formal religious education institution was initially manifested in the form of the Minister of Religion's Regulation No. 13 of 1964 concerning Religious and Religious Education. This regulation contains the definition, function, and purpose and classification of *madrasah diniyah*. This regulation is complemented by Minister of Religion Regulation No. 3 of 1983 concerning the Religious Education Curriculum, which governs the *madrasah diniyah* curriculum (*diniyah* education curriculum). Then perfected again with the issued of the *madrasah diniyah* curriculum (curriculum for *diniyah* education) at the *Wustha* level in 1994. Based on the regulation above, attention and support should be welcomed and utilized to strengthen the existence of Islamic religious education institutions.

The education policy on *Madrasah Diniyah* is not made by the government to prioritize the institution in the national education system. The policy on *Madrasah Diniyah* education covers before and after the Education and Teaching Law No. 4 1950 Jo No. 12 of 1954, UUSPN No. 2 of 1989, and UUSPN No. 20 of 2003, has not fully supported *Madrasah Diniyah* as an integral part in the provision of the national education system in Indonesia. They prefer the interests of the central government, causing difficulties in their implementation by the public at the local level (Badrudin, 2017). This also becomes a difficulty as well as a challenge for *Madrasah Diniyah* to develop. Whereas, *Madrasah Diniyah* from the very beginning played a big role in the education of *Muslims* in Indonesia.

Islamic religious education institutions are known as educational institutions that carry out *diniyah* education curricula. The role is to complement and broaden the insights of Islamic religious education for students who study in public schools and madrasas that apply the curriculum of the Ministry of Religion of the Republic of Indonesia in the morning until noon. Then in the afternoon, they took part in the teaching of *diniyah* curriculum at certain religious education institutions. The intended public schools are Elementary Schools (SD), Junior High Schools (SMP), and High Schools (SMA). While the madrasas referred to by the author are *Madrasah Ibtidaiyah* (MI), *Madrasah Tsanawiyah* (MTs) and *Madrasah Aliyah* (MA).

As a majority of the population adheres to Islam, it is very natural that in South Kalimantan there are many Islamic religious education institutions in both formal and non-formal. Based on EMIS data, Islamic religious and religious education institutions (PAKIS) handled by the Regional Office of the Ministry of Religion of South Kalimantan Province in 2016, the totals are 582 that spread in 11 districts and 2 cities. Detailed information from these data can be seen in the following table.

Table: 1 Distribution of Islamic Religious and Religious Education Institutions (PAKIS) in South Kalimantan (Bidang PAKIS, 2017)

No.	Regency/City	Number of PAKIS	Students	Teachers
1	2	3	4	5
01	Banjarmasin	16	716	47
02	Banjarbaru	15	1.606	113
03	Banjar	137	12.047	889
04	Tapin	51	2.282	660
05	Hulu Sungai Selatan	21	2.382	159
06	Hulu Sungai Tengah	48	3.298	278
07	Hulu Sungai Utara	21	1.866	138
08	Balangan	16	723	42
09	Tabalong	12	764	86
10	Tanah Laut	63	4.115	377
11	Tanah Bumbu	13	682	89
12	Pulau Laut (Kota Baru)	49	3.640	267
13	Barito Kuala	120	8.656	546
	Sum	582	42.777	3.691

Based on the table above, it is known that the number of Islamic educational institutions is very large. However, there is still very little research that is oriented to the manufacture of products. Which aimed at the advancement of Islamic religious education institutions, especially Islamic education in South Kalimantan. The educational institution has stagnated especially in the curriculum. Therefore, Islamic education especially *pesantren* is demanded to be able to survive in this modern era (Solichin, 2015).

Problems in preparing the curriculum for *diniyah* education generally use or apply certain bare books (*Kitab kuning/kitab gundul*) that have been determined by the madrasah diniyah as curriculum content. The consideration of choosing the books that are used as a content curriculum based on the teacher's meeting or the available teachers. The content curriculum is given to students based on scope and sequence in the textbook without any reorganizing. The book used has been adjusted to the level of students in the relevant educational institutions. Even though, the teacher adopted the curriculum based on their comparative studies through other reputable Islamic educational institutions. Some content of the curriculum is irrelevant to the *madrasah's* vision and missions, students' needs, and expectations of parents and community.

The researcher also found problems with the use of learning methods and leadership management. Through the first observation, the researcher found that the learning methods in the *madrasah* still use conventional learning methods (one-way communication). The learning and teaching look conservative which neglect students' interest and activities. Besides that, the management of education is carried out with traditional management (one hand management), leadership is often based on hereditary and seniority, not based on one's competence and capability.

The curriculum used in religious education institutions generally still adopts the definition of a narrow-minded or traditional curriculum concept. In the form of several Islamic religious subjects that are academic. Some of these subjects are curriculum contents given to the students

by the sequence of chapters in certain bare books or *kitab kuning*. Therefore, there are very few *ustadz/ustadzah* who can reorganize learning materials based on the needs of students. Whereas in facing the modern era, educational institutions need to have an organized and written curriculum as a guideline in the administration of education. This can make it easier to direct the achievement of curriculum goals. Following the objectives of the existence of religious education institutions, namely: from the community by the community, and for the community.

According to Emroni, "...adalah dengan melibatkan pihak pondok dan sejumlah stakeboders, dan masyarakat sekitar;" (Emroni, 2013, p. 56). Seeing this reality, the authors argue that it is very appropriate to develop the *diniyah* curriculum that comes from the community and stakeholders. The development of the *diniyah* curriculum with a grassroots approach is considered a relevant alternative to Islamic educational institutions in South Kalimantan.

## **B. Literature Review**

### **1. The Curriculum of Madrasah Diniyah**

Leadership National Education Law Number 20 Year 2003 Article 1 Paragraph (19) states that "Kurikulum adalah seperangkat rencana dan pengaturan mengenai tujuan, isi, dan bahan pelajaran serta cara yang digunakan sebagai pedoman penyelenggaraan kegiatan pembelajaran untuk mencapai tujuan pendidikan tertentu."

In addition, It was stated by Wiles and Bondi that since the 1820s the term curriculum has been known, and was used modernly in the United States a century later (Bondi, 2007, p. 2). The word "curriculum" actually comes from Latin, which is "currere" in the form of the verb "to run" which means "running fast, in a hurry or undergoing" (Soemanto, 1982, p. 12). Whereas Subandijah mentions that the curriculum originated from Greek which was originally used in the field by the body, namely the word "currere" (Subandijah, 1993, p. 1). Both of these meanings indicate the same purpose.

The word *currere* is then adopted by several languages, one of it is English which means course or subject. In the Indonesian is defined as *mata pelajaran or mata kuliah/materi kursus*. In Arabic interpreted as "*al mādā*", another form is also known as "*minhaj al dirāsī*" (curriculum of subjects) or "*minhaj al madrasa*" (school/madrasah curriculum) (Sabda, 2016, 23).

Based on the meanings mentioned above, it can be understood that the curriculum is a learning plan. This meaning as stated by Taba is that the curriculum is a plan for learning that includes the learning process and the personality building (Taba, 1962, p. 12).

The curriculum is also associated with documents such as textbooks, syllabi, and teacher guidelines or learning packages, or lessons plan (RPP). As mention before. the position of the curriculum is considered as instructional guidance, as well as an anticipatory tool. All of these are tools that can predict curriculum targets to be achieved at the end of learning. Thus the word curriculum (as a traditional concept) is identical to the learning guidelines, syllabus, or textbooks that are determined as fields of study or courses.

In contrast, the modern era, the curriculum should not only be limited to that set of content, but there is also the consideration of correlations between cognitive, affective, and psychomotor aspects. Also not be ruled out biological, sociological, and psychological. As stated by Albert I. Oliver that the curriculum as an educational program in schools is divided into 4

basic elements: (1) elements of study; (2) the element of experience; (3) service elements; and (4) hidden curriculum elements (Oliver, 1977, p. 11).

Furthermore, *madrasah diniyah* is interpreted briefly as: is an Islamic educational institution whose curriculum material is 100% religious sciences and is presented traditionally-classically and managed purely by non-governmental organizations, holding madrasah is often carried out in Islamic boarding schools and some outside boarding schools. The *wustha* level (junior high school), or also called *muthawassitah*, which in certain educational institutions is often used the word *tsanawiyah*, such as *madrasah tsanawiyah*, which means it is equivalent to the level of *wustha* or *mustawassitah* or other equivalents whose learning period is for 3 years.

Thus, the religious education curriculum (*diniyah*) is all knowledge, activities, and also experiences that are intentionally and systematically provided by educators to students (*santri*) to achieve the goals of religious education (Zuhairini, 1983, p. 59). Whereas what is meant by the *diniyah* education curriculum in this study include: (1) graduated competency standards (SKL), (2) curriculum content standards, (3) learning process standards, and (4) evaluation standards

## 2. Curriculum Development: Components and Foundations

Understanding curriculum improvement has the following steps:

- 1) Designing a new curriculum or redesigning the curriculum to keep it following the circumstances.
- 2) Limited implementation (trial) of new curricula in certain schools/*madrasah* followed by an intensive assessment.
- 3) Revise and refine certain components in the curriculum based on the results of the assessment in point 2 (Soemanto, 1982, p. 46).

If a new curriculum is deemed sufficiently stable or perfect, then the task of curriculum improvement ends and issue to a new curriculum. Furthermore, the curriculum is disseminated or disseminated, then applied to schools or *madrasahs* on a massive scale with a certain time limit, while conducting curriculum development. This is called curriculum improvement.

Curriculum improvement cannot be separated from several aspects that influence it, such as mindset, value system, the development process itself, including the needs of students, the user community, and the general public (Dikbud, 2014). These aspects are used as material for thought and consideration in curriculum development.

Subandijah divides curriculum components into two classifications, namely the main component consisting of five components, are: (1) objectives, (2) material, (3) organization/strategy, (4) media, and (5) teaching-learning process. While the supporting components consist of three components: (1) administration and supervision systems, (2) BP services, and (3) evaluation systems (Subandijah, 1993, p. 24). Abdullah Idi agrees with Subandijah with five main components, but what differs from Subandijah is placing the evaluation component as a supporting component (Idi, 2010, p. 78). Therefore, Abdullah Idi added the evaluation component as the main component, so Abdullah Idi determined the curriculum components to be six components.

Most experts believe that there are four curriculum components, among them are S. Nasution, John F. Kerr, Fuaduddin and Sukama Karya, and Nana Syaodih Sukmadinata. The four curriculum components, namely: (1) the objectives component (objectives); (2) material components (knowledge); (3) teaching-learning process component (school learning experiences); and (4) evaluation component. The researcher takes the last opinion, that a



curriculum consists of four components. The four main components are used as a focus in the author's research on the curriculum for *diniyah* education, namely to determine the existence and relevance of each component in the development and implementation of education curriculum *diniyah* in South Kalimantan.

Each component of the curriculum related. Correlation can all be seen in the picture below.

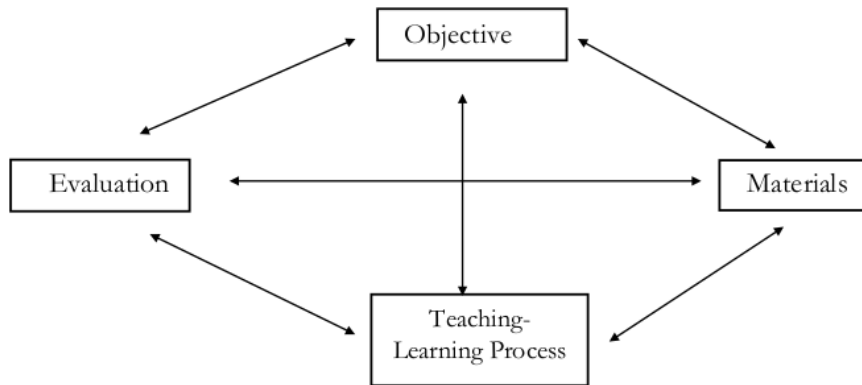


Figure: 1 Linkages of curriculum components in one system (Nasution, 2005, p. 34)

The chart above shows the success of the implementation of the curriculum as a whole (macro) depends on the smoothness and support it between one component to another. Therefore, all parties must pay attention to each component so that no one component becomes an obstacle to the course of the curriculum implementation process itself.

Muhammad Ali stated that the selection of references and principles can be carried out using the following benchmarks:

- 1) The curriculum must refer to the truth and goodness of society.
- 2) The learning experience must be relevant to the demands and needs of the community (needs of society).
- 3) The content of the curriculum must be adjusted to the development of science and technology.
- 4) The learning process (teaching-learning process) must be guided by the theories of learning psychology and developmental psychology (Ali, 1992, p. 31).

Based on the opinion above, there are at least 4 foundations for curriculum development, namely: (1) the foundation relating to (philosophical) truth; (2) foundation relating to society (sociology); (3) foundation related to science and technology; and (4) foundation of learning psychology and developmental psychology. While Nana Sudjana put forward three foundations for curriculum development, namely: (1) philosophical foundation; (2) socio-cultural foundation; and (3) psychological foundation (Sudjana, 1988, p. 56).

To improve curriculum, noted to stick to the principles: relevance, effectiveness & efficiency, continuity, flexibility, goal-oriented, and life long education. The principles of curriculum development carry out the mandate so that the curriculum designed and produced is expected to be relevant to the demands and needs of the community, or all parties, namely students, guardians/parents of students, the general public, users of graduates, the nation and most urgent is how the curriculum mission can elevate the religion of God (*li 'lâi kalimâtillab*).

### C. Research Methodology

This research is field research with a development research approach which is often known as R&D research. It is research used to produce a new product or research aimed at perfecting old products so used more effectively. However, this article will only be submitted at a stage that answers why curriculum development for *diniyah* needs to be done immediately. The results of the curriculum redesign are delivered on other occasions.

This research is part of the stages in producing a design for the improvement of the curriculum for *diniyah* education in Islamic religious education institutions in the form of Islamic boarding schools in South Kalimantan to match the aspirations and expectations of the community where the institution is located, using a grassroots approach. This research process seeks to design a curriculum product that is developed to produce curriculum documents that are relevant to students' characteristics, community expectations, and needs. After the writer analyzes the existing curriculum documents, then pays attention to input/suggestions from various stakeholders as grassroots. Thus, the method the writer uses in this research is R&D (Research and Development). This research method is considered appropriate to be used in the research development of *diniyah* education curriculum.

The reasons for choosing educational institutions at the *wustha* level (junior high school) are:

1. Students who are at this *wustha* level are aged 12-16 years, with such an age range they can be said to be teenagers. This phase is a period of self-discovery and social sensitivity. In this period personality must be fully developed and must be aware of the necessities of social reality (Suryobroto, 1990, p. 42). This condition should receive more intense education attention from various components of educators, especially *ustadz/ustadzah* in Islamic religious education institutions.
2. From the standpoint of *Fiqh*, that age has reached the of age *baligh* and has received *taklifi*. This means that at this time adolescents have been charged with carrying out religious teachings.
3. Facts on the ground, religious education institutions at the *wustha* level are more commonly found in several Islamic boarding schools in South Kalimantan compared to *awaliyah* and *'ulya*.

Curriculum improvement with a grassroots approach is a curriculum in which teachers act as implementers, and then spread to broader/higher elements. That's why this approach is also called bottom-up curriculum improvement. This approach follows the steps of the Taba model (inverted model) (Taba, 1962, p. 28).

The steps for developing/improvement curriculum design using a grassroots approach following Taba model are:

1st step : Diagnosis of needs

2nd step : Formulation of objectives

3rd step : Selection of content

5th step : Selection of learning experiences

6th step : Organization of learning experiences

7th step : Determination of what to evaluate and of the ways and means of doing it. (Taba, 1962, p. 12).

The research procedures used are by the following scheme: (in this section, the writer just want to share about the preliminary research which is the imperativeness of curriculum improvement of *diniyah* education at the *wustha* level in South Kalimantan)

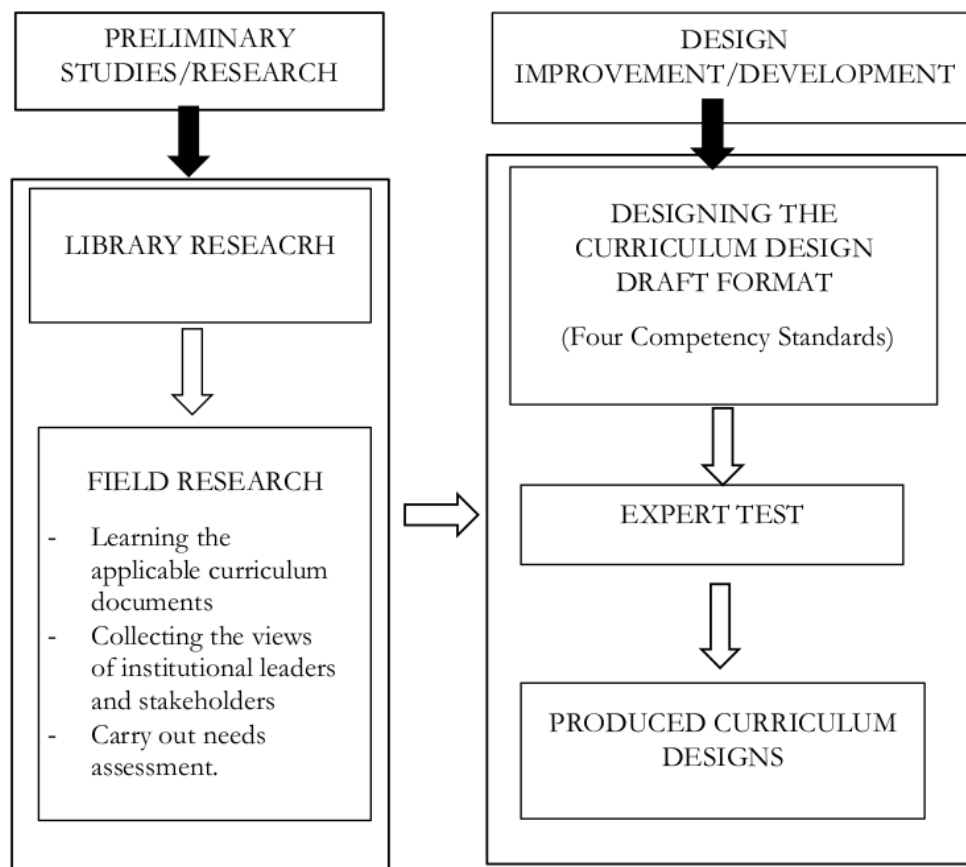


Figure 2: R & D Steps to Improve *Diniyah* Curriculum Design

Because of its nature, this approach is more widely used in curriculum improvement. Following the existence of a stagnant *diniyah* education curriculum, it is very appropriate that the curriculum reorganized or redesigned with a grassroots approach. In other words, curriculum development here is meaningful curriculum improvement.

Therefore, the object of this research field is determined by several Islamic religious education institutions whose characteristics are expected to represent 13 districts/cities in South Kalimantan. Research locations proposed by researchers include:

1. *Madrasah Tsanawiyah Salafiyah* in Darul Ilmi Islamic Boarding School, Ulin Banjarbaru,
2. Junior High School (curriculum for *diniyah* education for *wustha* level) in Darul Hijrah for Girls Islamic Boarding School in Banjar Regency,
3. *Madrasah Diniyah* in Pondok Pesantren al-Istiqamah Banjarmasin,

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4. *Madrasah Tsanawiyah* for Boys in Darul Istiqamah Barabai Islamic Boarding School, and
5. *Madrasah Tsanawiyah* Normal Islam for Boys (NIPA) at Rasyidah Khalidiyah Islamic Boarding School in Hulu Sungai Utara (HSU) Regency.

The reasons for choosing the research location are:

1. The institution has a level of *wustha/tsanawiyah*.
2. The santri also received the teaching of the *diniyah* education curriculum, besides receiving general curriculum teaching and the Ministry of Religion curriculum.
3. Regional Representation.
4. The willingness of the educational institution to work together to realize this research.

The prediction framework for the curriculum improvement contains 4 (four) educational standards as follows: the graduated competency standards, the content standards, the process standards, and the assessment standards. This research applies four data collection techniques, are:

1. Questionnaire

This questionnaire was used to explore preliminary data absorbing the opinions and responses of pondok leaders, heads of Islamic religious education institutions, *ustadz/ustadzah*, and other stakeholders about the importance of improving the curriculum design of *diniyah* education at the *wustha* level in South Kalimantan. The questionnaire concerns the vision and mission, curriculum objectives, curriculum content, approaches to learning methods and media, and curriculum evaluation systems and procedures.

2. In-depth Interview

This technique is used to explore data on the existence and implementation of the *diniyah* education curriculum, aspirations, and stakeholders' opinions on the *diniyah* education curriculum at the current *wustha* level as well as what their hopes for the future.

3. Observation

This technique is used to directly observe the implementation of the *diniyah* education curriculum at the *wustha* level, especially to observe the location of the institution in general, the implementation of learning, the implementation of evaluations, and remedial programs or improvements for students who are deemed not to meet eligibility standards.

4. Documentary

This documentary technique is used to explore data in the form of notes, CDs, soft files such as documents that can be stored on flash discs, curriculum books and syllabus documents, RPPs, and other documents that relevant to the data to be collected.

The relationship between the focus of research, data, data sources, and data mining techniques can be seen in the following table:

Table 2: Research focus, data, data sources, data collection techniques (TPD), development activities, parties involved and the process

Research Focus	Data	Data Resources	Data Collection Technique
How is the diniyah education curriculum applicable at the level of wustha (tsnawiyah) in South Kalimantan?	<ul style="list-style-type: none"> <li>- Vision and mission</li> <li>- Curriculum contents</li> <li>- Curriculum Implementation</li> <li>- Curriculum evaluation</li> </ul>	Principal Ustadz/ustadzah Documents	Interview, Observation, and Documentary
How do the teachers (ustadz) and stakeholders view the existing diniyah education curriculum?	<ul style="list-style-type: none"> <li>- Graduates Competency Standards (SKL)</li> <li>- Fill in curriculum diniyah</li> <li>- Process of teaching and learning</li> <li>- Evaluation system</li> </ul>	Principal Ustadz/ustadzah Alumni Stakeholders	Interview, Observation, and Questionnaire

#### D. Finding and Discussion

Based on data obtained through questionnaires, interviews, observation and analysis of documents, note:

##### 1. The Curriculum Diniyah Education in South Kalimantan Currently

Every educational institution which are the objects of this study does not have similarities in practice. It because the education management or foundation does not get assistance from the Ministry of Religion (Ministry of Religion). The fact the Ministry of Religion does not have general guidelines regarding the curriculum for *diniyah* education both in providing direction, guidance, and assistance in determining the diniyah curriculum.

There is a tendency for *Diniyah* education in South Kalimantan to adopt *Diniyah* education curricula in Java such as the boarding school curriculum in East Java, especially the Gontor boarding school curriculum. The adoption of the curriculum was previously through the stages of revision and modification and also adapted to local conditions, both human resources (teachers and students), facilities, and infrastructure and culture of the people of South Kalimantan. Teacher resources become the dominant factor in the success of the learning process. The teacher or teacher has a key role to organize and carry out learning activities (Ulum, 2019, p. 138). So, increasing the ability of teachers must always be improved.

The implementation of the *diniyah* education curriculum in some Islamic boarding schools mostly does not have an organized syllabus. Only the state curriculum has an RPP while the *diniyah* education curriculum does not exist. Nevertheless, there is still a small proportion who have a syllabus and lesson plans in the preparation of the learning of *diniyah* subjects in Islamic boarding schools.

**The Opinion of Pondok Leaders, (*Ustadz/Ustadzah*), and Other Stakeholders about the Curriculum of Diniyah Education that being implemented.**

Table 3 Opinions of Pondok Leaders (foundations) on the Need of *Diniyah* Education to Improve the Curriculum, Aspects of Competency Standards for Graduates/SKL

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Formulating the vision and mission of educational institutions oriented to the future, the needs of students and the community	4	4	3	3	4	18
02	Formulating the goals of educational institutions is to have students who are knowledgeable and noble.	4	4	4	3	4	19
03	Arranging the aims of the diniyah curriculum which is based on character, from the objectives of the subjects to the learning objectives of each subject.	4	3	2	3	3	15
04	Formulating objectives of the curriculum in accordance with the expectations of society and stakeholders.	2	4	2	2	3	17
05	Formulate aspects of learning objectives that contain elements of <i>ta'lim</i> , <i>tarbiyah</i> , <i>ta'dib</i> , and <i>tazkiyah</i> in accordance with graduates competency standards (SKL).	3	3	3	2	4	15
06	Considering the number of lessons that refer to the vision, mission of the educational institution and curriculum objectives, and graduates competency standards (SKL).	4	4	2	2	3	15
	<b>Sum</b>	21	22	16	15	21	<b>99</b>

Based on the scores in the table above it can be seen that the *pesantren* leaders (foundation) agreed that it was very urgent to develop the *diniyah* education curriculum on aspects of formulation of Graduates Competency Standards (SKL).

Table 4 Opinions of *Madrasah* or School Principals on the Need of *Diniyah* Education to Improve the Curriculum: Competency Standards for Graduates/SKL Aspects

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Formulating the vision and mission of educational institutions oriented to the future, the needs of students and the community	4	4	3	3	4	18
02	Formulating the goal of educational institutions is to generate students who have knowledge and morality.	4	4	4	3	4	19

03	Arranging the aims of the <i>diniyah</i> curriculum which is based on character, from the objectives of the subjects to the learning objectives of each subject.	4	4	2	2	4	16
04	Formulating objectives of the curriculum in accordance with the expectations of society and stakeholders.	3	4	2	2	4	15
05	Formulate aspects of learning objectives that contain elements of <i>ta'lim</i> , <i>tarbiyah</i> , <i>ta'dib</i> , and <i>tazkiyah</i> in accordance with graduated competency standards (SKL).	3	4	3	2	3	15
06	Consider the number of lessons that refer to the vision, mission of the educational institution and curriculum objectives, and SKL.	4	3	2	2	2	13
<b>Sum</b>		22	23	16	14	21	<b>96</b>

Score 96 in the table also shows that the curriculum development of *diniyah* education: SKL aspects is very urgent to do. This is because some Islamic religious education institutions in South Kalimantan do not yet have graduation standards, only following the standards of Islamic boarding schools in Java.

Table 5 Opinions of **Ustadz/Ustadzah** regarding the Need of *Diniyah* Education to Improve the Curriculum: Competency Standards for Graduates/SKL Aspects

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Formulate the vision and mission of educational institutions oriented to the future, the needs of students and the community	4	4	3	3	4	18
02	Formulating the aim of educational institutions is to generate students who have knowledge and morality.	4	4	4	3	4	19
03	Arranging the aims of the <i>diniyah</i> curriculum which is based on character, from the objectives of the subjects to the learning objectives of each subject.	4	4	4	3	3	18
04	Formulating objectives of the curriculum in accordance with the expectations of society and stakeholders.	4	4	3	2	3	16
05	Formulate aspects of learning objectives that contain elements of <i>ta'lim</i> , <i>tarbiyah</i> , <i>ta'dib</i> , and <i>tazkiyah</i> in accordance with graduate competency standards (SKL).	4	4	3	2	3	16
06	Considering the number of lessons that refer to the vision, mission of the	3	4	3	2	2	14

	educational institution and curriculum objectives, and SKL.						
	<b>Sum</b>	23	24	20	15	19	<b>101</b>

The table shows that the score is 101 and this shows that the development of the curriculum for *diniyah* education in the Graduate competence standard (SKL) aspect is very urgent.

Table 6 Opinions of **Alumni/Community** on the Need of *Diniyah* Education to Improve the Curriculum: Competency Standards for Graduates/SKL Aspects

No.	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Formulate the vision and mission of educational institutions oriented to the future, the needs of students and the community	4	2	2	3	3	14
02	Formulating the goal of educational institutions is to generate students who have knowledge and morality.	4	3	1	3	3	14
03	Develop curriculum objectives based on character, from the objectives of the subjects to the learning objectives of each subject.	4	3	3	3	3	16
04	Formulate curriculum objectives in accordance with the expectations of the community and stakeholders.	4	3	3	2	3	15
05	Formulating aspects of learning objectives that contain elements of <i>ta'lim</i> , <i>tarbiyah</i> , <i>ta'dib</i> , and <i>tazkiyah</i> in accordance with graduate competency standards (SKL).	4	2	2	2	2	12
06	Consider the number of lessons that refer to the vision, mission of the educational institution and curriculum objectives, and SKL.	3	4	2	3	2	14
	<b>Sum</b>	23	17	13	16	16	<b>85</b>

Score 85 shows that the alumni/community considered it quite urgent to develop the curriculum for *diniyah* education in the graduate competence standard (SKL) aspect at the *wustha* level. Parents are more concerned with the fact that their children are cared for (safe) in Islamic boarding schools, compared to outside schools.

## 2. The Purpose of *Wustha* Level *Diniyah* Education Curriculum in South Kalimantan

Explicit of the curriculum is useful to provide direction in the learning and assessment process so that with the hope of learning objectives in the *diniyah* education curriculum can be achieved optimally. Most of the *diniyah* education curricula in South Kalimantan do not have written curriculum objectives.



### 3. The Contents of *Wustha* Level *Diniyah* Education Curriculum in South Kalimantan

The curriculum for *diniyah* education in South Kalimantan is varied. There is a stand-alone curriculum as *diniyah* which is presented with special study time in the morning or evening. There is also a curriculum that is presented together with the general curriculum or the Ministry of Religion curriculum. In this condition, the *diniyah* education curriculum is provided with a special time between learning the general curriculum or the Ministry of Religion curriculum.

There were also some differences found in the number of curriculum subjects for *diniyah* education offered in each religious education institution, including books/literature which became the reference or reference for religious teachers and students. There is no uniformity in curriculum content either regarding the number of subjects, books taught and references, the burden of learning or the number of hours students have to go through and the breadth of scope, sequence, even the sustainability of subjects (*kitab*) for the next class. Nevertheless, the *diniyah* education curriculum has taken into account the principle of sustainability in the presentation of the *diniyah* curriculum material.

Table 7 Opinion of **Pondok Pesantren Leadership (Foundation)** about the Need of Curriculum Improvement of *Diniyah* Education, Content Standards

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Set and determine the structure of <i>diniyah</i> curriculum proportionally (according to the learning load) which refers to the content standard	3	3	2	2	3	13
02	Formulate curriculum content, which refers to aspects of the learning objectives	4	3	1	2	3	13
03	Organize curriculum content in accordance with the scope and the sequence of the material, as well as the number of hours of meetings by the standards of contents	3	4	1	2	2	12
04	Rearranges the order in which lesson material is presented based on systematic sequences, logical, and psychological (the level of mental development of students).	2	4	2	2	3	13
05	Review the contents and syllabus format of each subject.	3	3	4	2	2	14
	<b>Sum</b>	15	17	10	10	13	<b>65</b>

Total score of 65 indicates that it is quite urgent in developing the contents of the *diniyah* education curriculum, because the score 65 is included in the range of scores 51 – 75, and this is quite an urgent category.

Table 8 Opinions of *Madrasah/School Principals* on the Need of Curriculum Improvement of *Diniyah* Education, Content Standards

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Organize and establish curriculum structure <i>diniyah</i> proportionally (according to learning load) which refers to content standards	3	4	2	3	3	15
02	Formulate curriculum content, which refers to aspects of the learning objectives	3	4	1	2	3	13
03	Organize curriculum content in accordance with the scope and the sequence of the material, as well as the number of hours of meetings by the standards of contents	3	4	1	3	3	14
04	Rearranges the order of presentation of learning materials based on a systematic, logical and psychological sequence (the level of development of a student's mental health).	3	3	4	2	2	14
05	Review the contents and syllabus format of each subject.	3	3	3	2	2	13
	<b>Sum</b>	14	16	16	10	11	<b>67</b>

From the table above, it appears that the score is 67 and this shows that it is quite urgent to improve the contents of the *diniyah* education curriculum.

Table 9 Opinion of *Ustadz/Ustadzah* about the Need of Curriculum Improvement of *Diniyah* Education, Content Standards

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Set and determine the structure of <i>diniyah</i> curriculum proportionally (according to the learning load) which refers to the content standard	3	3	3	2	2	13
02	Formulate curriculum content refer to an aspect of the learning objectives	3	3	4	2	3	15
03	Organize curriculum content in accordance with the scope and the sequence of the material, as well as the number of hours of meetings by the standards of contents	3	4	3	2	2	14
04	Rearranging the order of presentation of learning materials based on a systematic, logical, and psychological sequence (level	2	3	3	2	2	12

	of development of students' psychiatric).						
05	Review the contents and syllabus format of each subject.	3	3	3	2	2	13
	<b>Sum</b>	14	16	16	10	11	<b>67</b>

The table above shows the Sum score is 67. It means quite urgent in developing the contents of the *diniyah* education curriculum in Islamic religious education institutions.

Table 10 Opinions of **Alumni/Community** on the Need of Curriculum Improvement of *Diniyah* Education, Content Standards

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Set and determine the curriculum structure of Madin proportionally (according to the learning load) which refers to the content standard	3	3	3	1	2	12
02	Formulate the content of curriculum refers to an aspect of the learning objectives	3	4	2	2	3	14
03	Organize the content of curriculum in accordance with the scope and materials sequence, as well as the number of hours of meetings in accordance with the content standards	3	3	1	3	2	12
04	Rearranging the order of presentation of learning materials based on a systematic, logical, and psychological order (level of development of the students' psychiatric).	3	4	2	2	2	13
05	Review the contents and syllabus format of each subject.	3	3	4	3	2	15
	<b>Sum</b>	15	17	12	11	11	<b>66</b>

Sum score 66 is included in the category of quite urgent in the development of curriculum contents of *diniyah* education.

#### 4. Implementation of *Diniyah* Education Curriculum in South Kalimantan

Based on data collected at 5 Islamic religious education institutions in South Kalimantan, the curriculum for *diniyah* learning programs seems very varied. But it has similarities in the core goal which is to produce a generation of knowledgeable, charitable, and noble people. The implementation of the *diniyah* material learning program looks pretty good and is held classically. When implementing learning activities in the classroom (intra-curricular), some institutions have made lesson plans (RPP). The learning program is 50 hours/week. Every day there are about 9 hours of the subject, which consists of general curriculum and *diniyah* education curriculum.

In addition to intra-activity, in Islamic religious education institutions, there are also additional activities (extra-curricular) which are carried out in the afternoon and evening, also

on holidays. There is also a special program intended for students who previously did not have a background in *madrasah* so they have limitations in Arabic or difficulty reading the Koran. For them, this is given additional lessons or tutoring programs to support learning skills. 1

Extra-curricular programs in religious institutions are a necessity. This is to provide opportunities for students to develop knowledge and hone their talents. Therefore, the foundation or the boarding school facilitates several extra-curricular programs, such as 1) speech training activities 3 languages Indonesian, Arabic, and English, or better known as *muhâdharah*. 2) Dexterity training such as martial arts and sports. 3) Special morning *amaliyah* program before learning in the class. The implementation of this activity is concentrated in one place such as the mosque. This activity is filled with *yasinan* and reading of *Salawat Kamilah* and then proceed with *tausiah*.

Besides all that, there are also Islamic boarding schools that provide additional programs for 3 – 6 months and even up to 1 year for students before they can be accepted in the first class of the *Wustha* level. This is because prospective students are still lack of knowledge about Arabic and are not proficient in reading the Alquran. The program is often called a trial or *tajribiyah* program. If the *santri* succeeds through this program, then he can be accepted in the first class at the *wustha* level.

Table 11 Opinion of **Pesantren Leaders (Foundations)** About Curriculum Improvement, Learning Process Aspect

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Formulate a learning approach based on PAIKEM and contextual meaningfulness.	2	4	1	2	4	13
02	Select and define methods and learning strategies for active learning interactions based on process standards.	2	3	2	2	4	13
03	Encourage learning activities by using multi-media learning media (IT) if necessary.	3	3	4	3	2	15
	<b>Sum</b>	7	10	7	7	10	<b>41</b>

The sum score 41 above indicates a quite urgent category in curriculum improvement about the learning process aspect.

Table 12 Opinions of **Madrasah/School Principals** About Curriculum Improvement, Learning Process Aspect

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Formulate PAIKEM-based and contextual/meaningful learning approaches.	3	4	1	2	3	13
02	Select and define methods and learning strategies for active learning interactions based on process standards.	3	4	2	2	4	15
03	Encourage learning activities by using multi-media learning media (IT) if necessary.	2	4	4	3	2	15
	<b>Sum</b>	8	12	7	7	9	<b>43</b>

From the table above it can be seen the sum score is 43, this also falls into the category of quite urgent in the curriculum improvement about the learning process aspect.

Table 13 Opinion of *Ustadz/Ustadzah* about Curriculum Improvement, the Learning Process

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Formulate a learning approach based on PAIKEM and contextual/meaningfulness.	3	4	4	2	4	17
02	Select and define methods and learning strategies for active learning interactions based on process standards.	4	3	3	2	4	16
03	Encourage learning activities by using multi-media learning media (IT) if necessary.	3	3	4	3	2	15
	<b>Sum</b>	10	10	11	7	10	<b>48</b>

In the table above it can be seen that the score is 48, this score shows that curriculum improvement in the learning process aspect in the category is very urgent.

Table 14 Opinions of *Alumni/Community* About Curriculum Improvement, the Learning Process Aspect

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Formulate a learning approach based on PAIKEM and contextual/meaningfulness.	4	4	2	2	3	15
02	Choose and define methods and learning strategies for active learning interactions based on process standards.	4	4	1	2	3	14
03	Encourage learning activities by using multi-media learning media (IT) if necessary.	3	2	3	3	1	12
	<b>Sum</b>	11	10	6	7	7	<b>41</b>

Score 41 is included in the quite urgent category in the curriculum improvement of diniyah education in the learning process aspect.

### 5. Implementation Evaluation of Education Curriculum Diniyah in South Kalimantan

In general evaluation of the educational curriculum *diniyah* in South Kalimantan is divided into three types of evaluation, namely 1) the written exam (*tahiri*), 2) an oral exam which is an evaluation of learning materials in the form of memorizing (*syafahi* or *syafawi*), and 3) a practice test (*amaliyah* or performance). All types are adjusted to the nature of Islamic religious material which contains *iman* (faith), *Ilmu* (knowledge), and *amal* (charity).

Based on the technical implementation of the evaluation, there are Islamic religious education institutions whose administration and management are quite good. This can all occur because of good and smooth coordination between the education and teaching departments by

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forming a teaching team. So that in the end the uniformity of the form of the questions and the content of the questions will be realized.

Table 15 Opinion of **Pesantren Leaders (Foundations)** on the Need Improvement of Evaluation Standards of *Diniyah* Curriculum

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Establish SKM in each subject that is different from each other based on level difficulty of subject matter in subjects, according to assessment standards.	3	3	2	3	3	14
02	Establish evaluation frequency/stages in one semester	2	3	2	3	4	14
03	Formulate evaluation procedures and techniques that lead to learning objectives	4	4	1	3	4	16
04	Formulate follow-up and remedial systems.	3	3	3	3	3	15
	<b>Sum</b>	12	13	8	12	14	<b>59</b>

The table above shows the Sum score of 59. The Sum score is included in the range of scores 41 – 60 which means it is a quite-urgent category in the development of curriculum evaluation for *diniyah* at the *wustha* level.

Table 16 Opinions of **Madrasah/School Principal** on the Need Improvement of Evaluation Standards of *Diniyah* Curriculum

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Establish SKM on each subject that differs from one another based on the level of difficulty of subject matter in the subject, according to the assessment standards.	2	4	2	3	2	13
02	Define the frequency/stages of evaluation in one semester	2	3	2	3	2	12
03	Formulate evaluation procedures and techniques that lead to learning objectives	3	3	1	2	2	11
04	Formulate a follow-up and remedial system.	2	4	3	3	2	14
	<b>Sum</b>	9	14	8	11	8	<b>50</b>

Sum score of 50, this score is included in the quite urgent category in the improvement of evaluation standard of *diniyah* curriculum for *wustha* level.

Table 17 Opinion of *Ustadz/ Ustadzah* on the Need Improvement of Evaluation Standards of *Diniyah* Curriculum

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Establish SKM in each subject which differs from one another based on the level of difficulty of subject matter in the subject, according to the assessment standards.	2	3	4	3	1	13
02	Define the frequency/stages of evaluation in one semester	2	3	4	3	2	14
03	Formulate evaluation procedures and techniques that lead to learning objectives	3	4	3	3	2	15
04	Formulate a follow-up and remedial system.	2	3	4	3	2	14
	<b>Sum</b>	9	13	15	12	7	<b>56</b>

In the table above it can be seen that the sum score is 56. The score is included in the quite urgent category in the improvement of the evaluation of *diniyah* curriculum for *wustha* level.

Table 18 Opinions of **Alumni/Community** about the Need Improvement of Evaluation Standards of *Diniyah* Curriculum

No	CRITERIA	R1	R2	R3	R4	R5	Sum
01	Establish SKM on each subject that differs from one another based on the level of difficulty of subject matter in the subject, according to the assessment standards.	3	3	1	3	2	12
02	Define the frequency/stages of evaluation in one semester	3	2	2	3	2	12
03	Formulate evaluation procedures and techniques that lead to learning objectives	3	2	2	3	3	13
04	Formulate follow-up and remedial systems.	3	3	4	3	3	16
	<b>Sum</b>	12	10	9	12	10	<b>53</b>

The score is 53, this score can be categorized as quite urgent for the development of standards for evaluating the curriculum for *diniyah* education at the *wustha* level in Islamic religious education institutions in South Kalimantan.

## E. Discussion

*Madrasah Diniyah* throughout Indonesia is hit by the same obstacle, namely the ability to show existence or survival. Changes and developments of the era demand to be responded to. Islamic educational institutions both madrasa and *pesantren* not only play a role in educating the nation but also implementing Islamic values and as a moral clinic. Organizers of Islamic education need to practice creative and innovative management. In this case, management and

development need to be improved according to the culture or according to the needs and expectations of the local community (Subhin, 2017).

There are various problems as well as challenges faced by *Madrasah Diniyah*. Starting from financing, management, learning, dualism, and so on. Ismail clearly stated that the government's attention to the school is still insufficient, especially in terms of funding (Ismail & Wardi, 2019, pp. 33–34). Not infrequently *Madrasah Diniyah* relies heavily on donations from the community. It feels terrible if at the same time public concern for *Madrasah Diniyah* is also minimal. As happened to *Madrasah Diniyah* in Palopo, South Sulawesi.

Some *Madrasah Diniyah* has the opportunity in terms of institutional development as well as analyzing the challenges faced to realize an ideal *Madrasah Diniyah*, especially after regional autonomy. *Madrasah Diniyah* in Palopo, South Sulawesi also felt that way. Opportunities for the development of these institutions are supported by the existence of some *Taman Pendidikan Alquran* (TPA). Through it, *Madrasah Diniyah* can develop for the better. despite challenges in the form of inadequate facilities and infrastructure, the absence of a driving force, the lack of support from the community, support from the local government that is felt to be less serious and a sense of sufficient by the community in the presence of the TPA (Muhaemin, 2012).

The development of Islamic education (*pesantren*) is a necessity. Starting from designing the curriculum, preparing the curriculum, developing strategies, and implementing them properly. Modern theories are indeed not entirely relevant to be applied by Islamic education, although Islamic education at the same time must also follow the flow of modernity. Some *pesantren* (especially in Bengkulu) have implemented curriculum development from the beginning, namely, *Madrasah Diniyah Takmiliah*, which is following the wishes of the organizers, in this case, are *ustadz* and *kyai*. However, they have not made curriculum guidelines based on the overall *Diniyah Takmiliah* implementation guidelines from the Ministry of Religion of the Republic of Indonesia. So finally there is a gap between the ideal curriculum and the actual one (Alfian, 2018). This implies that the development of *Madrasah Diniyah* curriculum even at the *Takmiliah* level needs to find its model that can be combined with modern theories. If so, then there is no exception at the level of *Wustha*.

Hasyim Asy'ari Foundation, Tebuireng, Jombang, East Java, has made efforts to develop curriculum and educational institutions. This was done as a response and solution to globalization. This institution develops the curriculum based on the needs and expectations of the community. For example, by developing a catering service unit, developing a *pesantren* health center, IT-based, and others. Besides, there is also awareness to improve the quality of human resources (Zuhdiyah, 2017). This shows the foundation's efforts to position themselves in a good position in facing the challenges of the era. Priority is in providing services to the community and providing education according to their needs. not only concentrated on Islamic material.

Also, Nurul Jadid Junior High School has tried to innovate the curriculum through collaboration between schools and *pesantren* for subjects related to religion (school *diniyah*). However, there are several obstacles, such as 1) the lack of teacher participation in the aspects of time, the dissatisfaction of the opinions and the ability of the teacher itself, 2) support from the community that is felt to be inadequate in terms of both funding and feedback (Mundiri & Hasanah, 2018).

*Madrasah* indeed has long carried out many educational activities and teachings of the Islamic religion. But over time because it is only familiar with Islamic material, *madrassa diniyah*



seems to be left behind from modernity because the sciences studied are not relevant to the times. Therefore *madrasah diniyah* needs to open themselves with general knowledge. In addition to continuing to foster generations to be smart and religious (Istiyani, 2017b, pp. 128–130).

Actually, the obstacles faced by *Madrasah Diniyah* in Indonesia are also broadly problematic by *Madrasah Diniyah* in South Kalimantan. Although the majority of the population adheres to Islam and Islamic education is excellent, the problem is not inevitable. Therefore this research was conducted.

### **E. Conclusion**

The existence of the curriculum for *diniyah* education that applies in several Islamic religious education institutions in South Kalimantan already has the vision and mission, but all of that has not been supported by a clear program and no achievement targets. The vision and mission of the institution are identical to the Graduated Competency Standards. The curriculum structure is quite diverse, both in the number of subjects and study load. While the curriculum content tends to still adhere to the academic subject model and the humanist model. The curriculum development process tends to adopt the *diniyah* education curriculum in certain boarding schools which are considered to have been established by making adjustments to local conditions (reduction or addition).

There are 2 models of the implementation of *diniyah* education curricula in Islamic religious education institutions at the *wustha* level in South Kalimantan, are: (1) given specifically, the time is in the morning or evening, (2) presented in conjunction with the ministry of education or ministry curriculum. Some Islamic religious education institutions do not yet have written learning tools such as syllabus and lesson plans that can be used by *ustadz/ustadzah*. The learning process still uses conventional methods but has provided opportunities for students to be actively involved in the learning process. The evaluation uses three types of tests, namely: 1) written (*tabriy*), 2) oral (*syafahy/syafany*), and 3) practice (performance test). Most written tests take the form of essays, although some use multiple choices. In general, the *diniyah* education curriculum does not yet have a written minimum standard of mastery learning.

The views led the cottage, the head of religious educational institutions of Islam, *ustadz/ustadzah*, and stakeholders agreed to recommend that the educational curriculum *diniyah* for *wustha* level is urgent enough to be developed. The fact some of them think that the redesign is extremely urgent to 4 standards of education, are graduated competency standards (SKL), curriculum content standards, learning process standards, and assessment standards.

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