TEACHING SYSTEM, EDUCATION CURRICULUM, AND EDUCATION QUALITY STRATEGY IN PONDOK PESANTREN LIRBOYO KEDIRI CITY

Kholid Junaidi
State Islamic University of Sultan Syarif Kasim Riau, Indonesia
E-mail: kholedjuned@gmail.com

Abstract: This article aims to describe the teaching system, education curriculum, and strategies for improving the quality of education in Lirboyo Islamic Boarding School in Kediri. This article was written using a qualitative descriptive method, which is a research procedure that produces data in the form of written and oral words of the person being investigated. The result is showing that the teaching system at Lirboyo Islamic Boarding School is divided into two, namely the classical learning system and the non-classical learning system. The classical learning system was adopted from the modern education system, namely the santri grouped according to a class level according to their ability level. Madrasah Iḥtīdā‘īyah level, Tsanawiyah level (MTs), ‘Aḥṣab level (MA), or I’dā‘īyah level (SP). The other hand, the non-classical learning systems are directly guided by the kiai with the sorogan and bandongan methods. The education curriculum at Lirboyo Islamic Boarding School is broadly divided into seven groups of Subjects of Jurisprudence, Ḥadīth, Alquran, Monotheism, Arabic Literature, Sufism, Alquran Interpretation. It can be concluded, the curriculum at the Lirboyo boarding school is still closely related to the salaf (traditional) curriculum. Meanwhile, one of the strategies to improve the education quality in Lirboyo Islamic Boarding School is by evaluating the learning outcomes through Muhāfahāth akhīr al-Sanah at the end of the year and improve the graduation criteria from year to year. When announcing the results of Muhāfahāth, the elders (mashāyikh) witnessing it, so that the mudir was motivated to improve the education quality of their students.

Keywords: Lirboyo Islamic Boarding School, teaching system, education curriculum, the quality of education.
Introduction

An Islamic boarding school (Pesantren) is a form of an educational institution whose existence is quite long in the State of Indonesia and is proven to have a major contribution in various aspects of national life from the time of the Kingdom to resistance to colonialism. “During the independence of Islamic boarding schools showed a big role as an educational institution that is able to present new alternatives to the modern learning system.”

Pesantren has a triple function. First, the pesantren functions as a disseminator and developer of Islamic sciences. It is inconceivable that Islam can develop and exist in Indonesia without institutions such as Islamic boarding schools, which are known to be very effective in developing science. Secondly, the pesantren functions as a regeneration institution that has succeeded in producing community cadres and nation’s cadres. Pesantren not only gave birth to competent and credible alumni in the religious sciences but not a few who have been able to become leaders or strategic elites in various fields of life. This is an indicator of the success of pesantren as a cadre institution. Not even a few of them have gained recognition from the community. Third, pesantren also function as agents of social reform that create change and improvement in people’s lives.

The use of methods and systems by each pesantren in carrying out the transformation of knowledge to the students is certainly different. When looking back on the history of the existence of pesantren, the conditions of resistance to the Dutch colonialism and the Dutch education system are the keywords to understand the existence of pesantren, which up to now hold the (old) salaf system.

---

1 One of the reasons why pesantren still becomes the community’s choice for educational matter is its orientation and goals, to form a perfect, independent, and high moral person. And that noble character exceeds one’s intelligence. See, Hasan Muarif Ambary, Menemukan Peradaban: Jejak Arkeologis dan Historis Islam Di Indonesia (Jakarta: Logos Wacana Ilmu, 2001), 320.


3 Salaf is a pesantren institution that maintains the teaching of classical Islamic books as the core of education. The madrasah system is established only to facilitate the sorgan system, which is used in the old form of institution of study, without introducing the teaching of general knowledge, sorgan and wetonan. Hanun Asrohah, “The Dynamics of Pesantren: Responses toward Modernity and Mechanism in Organizing Transformation”, Journal of Indonesian Islam 5, no. 1 (2011); Mu’awanah, Manajemen Pesantren (Kediri: STAIN Kediri Press, 2009), 19.
Nevertheless, pesantren continues to develop dynamically. In terms of openness to changes that occur from the outside, pesantren can be divided into two: traditional pesantren (salaf) and modern pesantren (khalaf). Pesantren Salaf is conservative, while pesantren khalaf is adaptive. Adaptation is carried out on the change and development of education which is a result of the demands of the development of modern science and technology.⁴

The study on innovation and modernization of pesantren is a relevant study in the context of Indonesians which is conducting a process of development and modernization; secondly, pesantren is a subculture of Indonesian Islamic education so that in facing innovation and modernization it will provide a unique color; third, pesantren education is a prototype of an ideal educational model for the Indonesian people. This paper concludes that the terms innovation and modernization are related to social change. In the context of the pesantren today, there are at least three aspects in modernization, innovation, and renewal of the pesantren, namely in the aspects of methods, material content, and management of its management.⁵

According to Nurcholish Madjid, had our country not been colonized, perhaps the growth of its education system would have followed the paths taken by the pesantren. So that the existing colleges will not be in the form of UI, ITB, IPB, UGM, Airlangga, or others, but they may be called “universities” of Tremas, Krapyak, Tebuireng, Bangkalan, Lasem, and so on. This possibility can be drawn after looking at and comparing roughly with the growth of the education system in Western countries themselves, where almost all of the well-known universities were originally religiously oriented schools. Perhaps also, if we had never been colonized, the pesantren were not so far off the beaten track in rural areas as they are today, but would be in the cities of power and economic centers, or at least not too far away, as a religious schools in the West which later grew into these universities.⁶

Pesantren also have academic responsibilities, they also have a unique education system. The education system is the totality of

---

interactions of a set of elements of education and works together in an integrated manner, and complement each other towards the achievement of educational goals that have become the common goal of the culprit.

_Pondok Pesantren_ as an educational institution is a system that has several sub-systems, each sub-system has several sub-systems and so on, each sub-system with other sub-systems that influence each other and cannot be separated. Sub-systems of the _pesantren_ education system include:

1. **Actors**: Kiai; chaplain; students and administrators.
2. **Facilities**: Mosque; clerics house; house and _ustāq’s_ hostel; _pondok_ and _santri_ hostel; school building or _madrasah_; land for agriculture and others.
3. **Tools**: Objectives; curriculum; book; assessment; library code of conduct; information center; skills; community development center; and others.

Islamic boarding schools were once considered as an unorganized educational institution and put aside the existing world interests, then that view must now be changed. Moreover, the notion that Islamic boarding schools are terrorist dens, is a false assumption of someone who does not understand the _pesantren_ education system. Not all boarding schools inherit old traditions that maintain resistance to new cultures. One of the Islamic boarding schools in Indonesia that have succeeded in forming Indonesian people are virtuous, noble, understanding and practicing Islamic teachings is the Lirboyo Islamic Boarding School.

Lirboyo Islamic Boarding School for people in Indonesia is still an institution that plays an important role in forming virtuous people. Lirboyo boarding school is assumed to be a workshop for humans who in their daily lives have been perceived to be deviant. Many parents huddle their children on the grounds that the child recovers from delinquency. But not a few parents who shelter their children for the sake of a noble ideals, so that children will become members of the community who are able to stand on religious teachings, become citizens who are able to lead other community members to remain standing on the foundation of religion, and apply religious

---

_Lirboyo Islamic Boarding School_ is an Islamic boarding school located in Jalan KH. Abdul Karim, Liboyo Sub-District, Mojoroto District, Kediri City, East Java, Indonesia, was established in 1910 AD by KH. Abdul Manab.
teachings in her daily life. Lirboyo Islamic boarding school is not only known in Indonesia but also abroad, one of which is the State of Malaysia with evidence that in 2015 there were 29 students coming from Malaysia.

Responding to the development of increasingly dynamic times, the authors are interested in studying the teaching system, education curriculum, and strategies for improving the quality of education in Lirboyo Islamic Boarding School in Kediri. This article uses in-depth qualitative studies to obtain complete and detailed data. This study aims to get an in-depth overview of leadership in Islamic boarding schools in a qualitative approach.

The qualitative approach according to Best, as quoted by Sukardi is “a research method that seeks to describe and interpret objects according to what they are.” Prasetya revealed that “qualitative research is research that explains the facts as they are.” “The qualitative approach was chosen because it is capable of describing and understanding the meaning that underlies the behavior of participants, describing complex settings and interactions, exploration to identify types of information, and describing phenomena.”

The research location in this article is Lirboyo Islamic Boarding School in Kediri City, located on Jl. K.H. Abdul Manaf, Lirboyo Urban Village, Mojoroto District, Kediri, East Java, Indonesia. Analysis of qualitative research data can be done through three activities that occur simultaneously, namely: 1) data reduction, 2) presentation of data (data displays, and 3) conclusion drawing or verification (conclusion drawing/verification). The working model of the analysis can be seen in the explanation below.

This study seeks to understand the meaning of events and interactions of people in certain situations to be able to understand the meaning of events and people’s interactions, using a theoretical orientation or theoretical perspective with a phenomenological approach. This approach is used by observing the phenomena of the

---

11 Ibid., 112.
conceptual world of the subject which are observed through its actions and thoughts in order to understand the meaning arranged by the subject around everyday events. The researcher tries to understand the subject from the point of view of the subject itself, by not ignoring interpretation and making conceptual schemes. With this approach, this article aims to describe the teaching system, education curriculum, and strategies for improving the quality of education in Lirboyo Islamic Boarding School in Kediri.

Study of the Teaching System in Islamic Boarding Schools

Islamic boarding school is part of the main container of Islamic education in Indonesia which is held traditionally. Islamic boarding schools are very attached to Islamic values that are internalized as a way of life for their students. In addition to being part of the internal structure of Indonesian Islamic education, especially in its function as an educational institution, the Islamic boarding school also functions as a missionary institution, community guidance, and even struggle. Dealing with the role of Islamic boarding schools in the context of education, Abdurrohman identified several general patterns of traditional Islamic education as follows:

1. There is a close relationship between the kiai and the santri
2. The tradition of submission and obedience of a santri towards the kiai
3. Simple lifestyle (zuhd)
4. Independence or independence
5. The developing climate and the tradition of help and friendship
6. Strict discipline
7. Dare to suffer to achieve goals
8. Life with a high level of religiosity.12

Likewise, Mastuhu writes, as a traditional Islamic educational institution, Islamic boarding schools have four prominent characteristics. Starting from only giving religious lessons in the Arabic version of classical Islamic books, having unique teaching techniques commonly known as the sorogan13 and bandongan14 or

13 Sorogan is an individual teaching system in Islamic education. This system like Dhofier illustrated with a student approaching a teacher who would recite some verses of the Qur’an or Arabic books and translate them into Javanese. Then after reading from the teacher, a student repeats and translates as his teacher did. See,
wetonan methods, promoting memorization, and using the ḥalāqah system.¹⁵

A ḥalāqah method is a class group of the bandongan system. Ḥalāqah means a circle of students or a group of students studying under the guidance of an ustāz in one place. In practice, ḥalāqah is categorized as a discussion to understand the contents of the book, not questioning the possibility of what is wrong and what is taught by the book. Correspondingly, as stated by Mahmud Yunus, ḥalāqah is considered only suitable for the intellectual development of the santri class who are intelligent, diligent, and willing to sacrifice a large amount of time to study.

The Curriculum at Islamic Boarding Schools

The learning activities organized by educators always start from and comes down to the learning components expressed in the curriculum. This statement is based on the fact that learning activities carried out by each teacher are a major part of formal education whose absolute requirements are the existence of a curriculum as a guide. Thus, educators in designing learning programs will always be guided by the curriculum.

In formal educational institutions, the curriculum is one of the main parts used as a barometer in determining the content of teaching, directing the process of educational mechanisms, and measuring the success and quality of educational outcomes. Therefore, the existence of a curriculum in an educational institution is very important. Of course, the formulation must also be adjusted to the ability and maturity of students at each level.¹⁶ Likewise, that should be carried out in Islamic Boarding Schools.

In the context of education in Islamic boarding schools as revealed by Nurcholis Madjid that the term curriculum is not well

¹⁴ Bandongan is a teaching system in a boarding school environment which is attended by a number of students of more than 5 people. In teaching this system, students will listen to a teacher who is reading, translating, explaining and reviewing books in Arabic. Each student in this case pays attention to his own book and makes notes (either translation or explanation. Ibid, 23.
¹⁵ Ibid., 5.
known in the world of *pesantren* (pre-independence), even though the actual educational material is already in the *pesantren*, especially in the practice of teaching spiritual guidance and life skills training in *pesantren*. Therefore, most *pesantren* do not explicitly formulate the basis and objectives of *pesantren* or implement them in the curriculum. In addition, the objectives of *pesantren* education are often only determined by the policies of the kiai, according to the development of the *pesantren*.\(^{17}\)

In its development today and also to face the challenges of modernity, especially Islamic education, *pesantren* with the type and style of education carried out in the process of achieving instructional goals always use the curriculum, so then there is no alienation of the term curriculum in the world of *pesantren*.

As mentioned above that the curriculum is one component or instrument of an educational institution, including *pesantren* education. The curriculum is an introduction to material that is considered effective and efficient in conveying the mission and optimizing human resources (*santri*). In an effort to achieve educational goals as the goal of the establishment of *pesantren* is to prepare students to become pious people in religious knowledge taught by the kiai concerned and practice it in society.

About the curriculum itself, many experts define this curriculum, some contain broad meanings and some contain limited meanings. Nasution expressed his view that the curriculum is something that is planned as a guide to achieving educational goals. The curriculum as a vehicle for teaching and learning is dynamic so it needs to be assessed and developed continuously and continuously in accordance with existing developments in society.\(^{18}\) Whereas according to Act No. 20 the year 2003 about national education system in Indonesia article 36 paragraph (2), explained that the curriculum is developed with a principle of diversification according to education unit, local potential, and students at all levels and types of education.

In addition, the level-setting exam also applies in the *Madrasah Diniyah* in Islamic boarding schools. This is in accordance with Act

---


No. 55 the year 2007 on Religious and Religiosity Education. In article 16 explained that: (1) Primary level of *Madrasah Diniyah* organizes basic education equivalent to MI/SD consisting of 6 (six) levels and first intermediate level is equivalent to MTs/SMP consisting of 3 (three) levels. (2) Upper Secondary Level of *Madrasah Diniyah* organizes senior high school education equivalent to MA/SMA which consists of three levels. (3) The naming of primary and secondary education units as referred to in paragraph (1) and paragraph (2) is the right of the education provider concerned.

The curriculum developed in *pesantren* can be divided into two types according to the type of *pesantren* pattern itself, namely:

1. *Salaf Pesantren* (traditional); *Salaf pesantren* curriculum which status as a non-formal educational institution only studies classical books which include: *Tawhid*, *Alquran Interpretation, Ḥadith, Usūl al-Fiqh, Sufism, Arabic (Naḥw, Ṣarf, Balāqfah and Tajwīd, Manṭiq, Morals. The implementation of the *pesantren* curriculum is based on the ease and complexity of the knowledge or issues discussed in the book. Therefore, there are initial, intermediate and advanced levels.

2. Modern Islamic Boarding Schools; This type of *pesantren* combines salafi *pesantren* and also formal education models by establishing educational units such as SD/MI, SMP/MT’s, SMA/SMK/MA and even university. The curriculum used is the *salaf pesantren* curriculum which is adapted to the Islamic education curriculum sponsored by the Department of Religion in schools (Madrasas). Whereas the *pesantren* special curriculum is allocated in local content or may be applied at its sole discretion. Another description of the curriculum is in the division of study time, that is they study science in accordance with the existing curriculum in tertiary institutions (madrasas) during lecture time. While the rest of the time is with solid class hours from morning to night to study the Islamic scholarship typical of *pesantren* (recitation of classical books).

Modern *pesantren* education curriculum which is a combination of salaf *pesantren* and the school system is expected to be able to

---


produce quality pesantren output reflected in aspirational, progressive and not “orthodox” attitudes, so that students can quickly and adapt in every form of civilization change and can be received with ease good by the community, because it is not exclusive and has ready-made abilities.

**Concept of Education Quality**

According to Edward Sallis, quality is a dynamic idea, so the definition should not be rigid because it will not help understanding quality. Quality is an absolute and relative concept. Quality is an absolute concept is largely understood as something that is absolutely true and agreed upon by many people. The relative definition of quality contains two aspects, the first is adjusting to specifications, the second is meeting customer needs. Quality for producers can be obtained through products or services that meet the initial specifications consistently in a system commonly known as a quality assurance system. While quality customers are something that satisfies and exceeds the desires and needs of customers. Therefore, quality not only has to meet producer standards but also no less important is its ability to meet customer satisfaction.

Ki Hajar Dewantara, as quoted again by As’aril Muhajir, formulated “education as a parental effort for children with a view to supporting the progress of his life, in the sense of improving the growth of spiritual and physical strength that is in children.” Frederick J. Mc Donald, as quoted again by Haris Fathoni Makmur, stated that education is “a process that is directed at changing human behavior.” Meanwhile, education according to Freire, as cited again by Made Pramono, “is aimed at humanizing themselves and others, through conscious action to change the world.”

---

Quality in education talks about the process and results of education. Quality education process involves many things such as; teaching materials, methodology, administrative support, infrastructure, other resources and the creation of a conducive atmosphere. School management functions to synchronize the various inputs or to synergize all components in the interaction of teaching and learning between educators, students, and supporting facilities in the learning or education process. Quality in the context of educational outcomes refers to the achievements of educational institutions at any given time period. Achievements can be in the form of academic ability test results, can also be achievements in other fields such as sports, arts, or certain additional skills such as computers, various types of techniques, and services. School achievement can be in the form of conditions that cannot be held (intangible) such as an atmosphere of discipline, intimacy, mutual respect, cleanliness, and so forth.

Quality of educational processes and results are interrelated, but so that the good processes are not misdirected, quality in terms of results (outputs) is formulated in advance by the relevant institution and clear targets will be achieved for each year or another period. Various inputs and processes must always refer to the quality-output (output) to be achieved. School responsibility is not only in the process but also in the final results achieved.

The quality of education is a big problem in improving the lives of the nation and state. Indonesia, like other developing countries, has the same problem, namely poverty alleviation, equitable development, expansion of employment opportunities, improvement in the world of education, and other problems. The target of the government regarding the improvement of the quality of education is less clear so it makes the existing educational conditions in the State of Indonesia seem neglected even though the budget has been increased. Many methods and systems are used to improve the quality of education, but what is happening is that Indonesian people are becoming increasingly unfamiliar with new systems and methods. The unpreparedness of Indonesian people is racing and improving because the focus of Indonesian society is still limited to the fulfillment of economic territory.

The presence of a new system that is expected to be able to improve the quality of education actually often has a negative impact
in the future, for example, the KBK which is ideally actually quite accommodating of the wisdom of local education. The regions turned out to be confused in making local content based on the existence and needs of schools in the region. “SBM (School-Based Management) which in Darmaningtyas’s book is interpreted as ‘Self-Paying Communities’ in practice does not make any updates at all related to the practice of levies carried out by the previous period”.26

The quality of education then on a large scale certainly uses the parameters of the success of the government in educating the lives of the children of the nation so that the life of the state for the future becomes better. The quality of education on a small scale speaks of the success of management of educational institutions in producing outputs that are recognized by the wider community. Community recognition uses a variety of standards, it may be that all students of the institution are accepted into a favorite high school, or students have different competencies from other schools. The parameter in today’s society is how the output of educational institutions is able to meet the needs of the existing industrial market.

**Teaching System at Lirboyo Islamic Boarding School in Kediri**

The teaching system at Lirboyo Islamic Boarding School is in principle divided into two groups, namely classical and non-classical.

1. **Classical System**

The classical education system is a formalistic teaching model. The orientation of education and teaching is formulated regularly and procedurally, both covering the period, curriculum, levels, and activities.

Education with this classical system at Lirboyo Islamic Boarding School (both men’s and women’s cottage) has established a *madrasah bidayatul mubtadiin*. The *Madrasah* Education Level at Lirboyo Islamic Boarding School is divided into four levels, while the determination of the level is determined based on the ability of students to master the lessons that have been determined. Classical level division as follows: a). The *Madrasah Ibtidā’iyah* (MI) level is taken in 6 years; b). *Tsanawiyah* Level (Mts) taken in 3 Years; c). *Aliyah* Level (MA) taken in 3 years; and d). *I’dādiyyah* (SP) taken in 1 year.27

---

27 Observation, Pondok Pesantren Lirboyo Kota Kediri, November 2018.
Madrasah I’dādiyah is specifically for students who register not from the beginning of the school year (Shawwal). I’dādiyah is a madrasah for the preparation of new students who later in the beginning of the new school year (next year for new students) will switch to another level of education and new students may register at the level of ibtida’yyah, tsanawwiyah or aiyah, depending on the ability of the new santri.

The classical system which is applied as compulsory learning is adjusted to the ability of each santri to absorb and understand the knowledge that is given.

Compulsory for students with subjects that have been standardized as learning levels. It starts in the middle of Shawwal until the end of Rajab in every year. With a time period of 2 times a year namely 10 days in the month of Mawlid and 30 days in the month of Ramadan.

2. Non-classical System

Non-classical education in Lirboyo Islamic Boarding School uses the method of weton or bandongan and sorogan. The method of weton or bandongan is a recitation model in which a Kiai or cleric reads and describes the contents of the yellow book while students or students listen and give meaning.

The sorogan system is the opposite, namely the santri or students reading while the Kiai or cleric listens while providing the necessary corrections, comments or guidance. Both of these methods share important values and the emphasis is on understanding a scientific discipline, both of which complement each other. The term sorogan is used for the Qur’an’s sorogan and the Yellow Book’s sorogan.

In front of a teacher (commonly called Penyorog), a student (santri) reads the yellow book along with its meaning—usually using Javanese—with the method of meaning in the style of “utawi iku”. While the Penyorog listens to the reading, reminding mistakes and occasionally correcting the correct reading.

With this method of meaning “utawi iku”, the four sides of the training are summarized;

a. The truth of harakat, both mufradat barakat (one by one word) and related societies
b. Truth *tarkīb* (word position in sentences, similar to S-P-O-K (Subject - Predicate - Object - Information) in Indonesian structure)

c. The truth of the meaning of mufradat (vocabulary).  

Thus, it can be said that the teaching system at Lirboyo Islamic Boarding School, in general, can indeed be mapped into two types’ namely classical and non-classical systems. Both have their own characteristics so that they have their respective roles which remain interrelated.

**Educational Curriculum at Lirboyo Islamic Boarding School in Kediri**

Lirboyo Islamic Boarding School has a gradually differentiated education curriculum. The first level is Madrasah Ibtidā'iyah (MI), where this level can be taken for six years. The curriculum at the MI level can be seen in the following table:

<table>
<thead>
<tr>
<th>No</th>
<th>Subjects</th>
<th>Book of Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alquran</td>
<td>Alquran</td>
</tr>
<tr>
<td>2</td>
<td>'Ilm al-Tawḥīd</td>
<td>Aqidat al-'Awam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Matn Ibrāhīm al-Bajūrī</td>
</tr>
<tr>
<td>3</td>
<td>Fiqh</td>
<td>Sullam al-Taufīq</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Safīnat al-Shalāḥ</td>
</tr>
<tr>
<td>4</td>
<td>Nahw</td>
<td>al-Ajurūmijyah</td>
</tr>
<tr>
<td></td>
<td></td>
<td>al-Awāmil</td>
</tr>
<tr>
<td>5</td>
<td>Ṣarf</td>
<td>al-Qawā'id al-Ṣarfiyah</td>
</tr>
<tr>
<td></td>
<td></td>
<td>al-I'lāl</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Qa'idat Nathar</td>
</tr>
<tr>
<td>6</td>
<td>'Ilm al-Tajwīd</td>
<td>Tuhfât al-Āṭfāl</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hidāyat al-Šibyān</td>
</tr>
<tr>
<td>7</td>
<td>Akhlāq</td>
<td>Taysīr al-Khallaq</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Nadhm al-Maṭlāb</td>
</tr>
<tr>
<td>8</td>
<td>'Ilm al-Khāṭ</td>
<td>'Ilm Kitābat (Writing)</td>
</tr>
<tr>
<td>9</td>
<td>Arabic</td>
<td>Ta'lim al-Lughat al-Arabiya</td>
</tr>
</tbody>
</table>

*Observation, Pondok Pesantren Lirboyo Kota Kediri, November 2018.*
The second level is Madrasah Tsanawiyah (MTs), where this level can be taken for 3 (three) years. The curriculum at the MTs level can be seen in the following table:

Table 2.
Tsanawiyah Level Education Curriculum (MTs)

<table>
<thead>
<tr>
<th>No.</th>
<th>Subjects</th>
<th>Book of Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tafsir</td>
<td>Tafsir al-Jalalayn</td>
</tr>
<tr>
<td>2</td>
<td>‘Ilm Tafsir</td>
<td>Itmam al-Dirayah</td>
</tr>
<tr>
<td>3</td>
<td>Hadith</td>
<td>Bulugh al-Maram</td>
</tr>
<tr>
<td>4</td>
<td>‘Ilm Hadith</td>
<td>Riyadl al-Shalihin</td>
</tr>
<tr>
<td>5</td>
<td>Tawhid</td>
<td>al-Jawahir al-Kalamiyah</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kifayat al-‘Awam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Umm al-Barabhin</td>
</tr>
<tr>
<td>6</td>
<td>Fiqh</td>
<td>Fath al-Mu’in</td>
</tr>
<tr>
<td>7</td>
<td>Usul al-Fiqh</td>
<td>al-Waraqat</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tashil al-Thurqaqit fi Nadhm al-Waraqat</td>
</tr>
<tr>
<td>8</td>
<td>Qawaid al-Fiqhiyah</td>
<td>al-Fara’id al-Babiyah</td>
</tr>
<tr>
<td>9</td>
<td>Fiqh Mawarith</td>
<td>Uddat al-Farid</td>
</tr>
<tr>
<td>10</td>
<td>‘Ilm Mantiq</td>
<td>Sulam al-Munawraq</td>
</tr>
<tr>
<td>11</td>
<td>Nahwu</td>
<td>al-Jawhar al-Maknun Science</td>
</tr>
<tr>
<td>12</td>
<td>‘Ilm Sharf</td>
<td>Afiyah Ibn Malik</td>
</tr>
<tr>
<td>13</td>
<td>‘Ilm ‘Arudl</td>
<td>Qawaid al-Trab</td>
</tr>
<tr>
<td>14</td>
<td>‘Ilm ‘Arudl</td>
<td>Mandbumat al-‘Arudl</td>
</tr>
<tr>
<td>15</td>
<td>Akhlaq</td>
<td>Talim al-Mutafallim</td>
</tr>
</tbody>
</table>

The third level is madrasah tsanawiyah (MA), where this level can be taken for three years. The curriculum at the MA level can be seen in the following table:

Table 3.
Aliyah Level Education Curriculum (MA)

<table>
<thead>
<tr>
<th>No.</th>
<th>Subjects</th>
<th>Book of Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tafsir</td>
<td>Tafsir al-Jalalayn</td>
</tr>
<tr>
<td>2</td>
<td>Hadith</td>
<td>al-Jami’ al-‘Aghib</td>
</tr>
<tr>
<td>3</td>
<td>Tawhid</td>
<td>al-Husun al-Hamidiyah</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Majahim Yajib an Tusabha</td>
</tr>
<tr>
<td>4</td>
<td>Fiqh</td>
<td>al-Mahalli</td>
</tr>
<tr>
<td>5</td>
<td>Usul al-Fiqh</td>
<td>Lubb al-Ushul</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jam’ al-Jawami’</td>
</tr>
</tbody>
</table>
The fourth level is the *I’dādiyah* (SP) madrasa, where this level can be taken for one year. The curriculum at SP level can be observed in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Subjects</th>
<th>Book of Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alquran</td>
<td>Alquran</td>
</tr>
<tr>
<td>2</td>
<td>‘Ilm al-Tawḥīd</td>
<td><em>Aqidat al-’Awām</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Matn Ibrāhīm al-Bajūrī</em></td>
</tr>
<tr>
<td>3</td>
<td>Fiqh</td>
<td><em>Surām al-Taufīq</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Safīnat al-Shalah</em></td>
</tr>
<tr>
<td>4</td>
<td>Nahw</td>
<td><em>Al-Ajurūmiyyah</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>al-’Awāmil</em></td>
</tr>
<tr>
<td>5</td>
<td>Ṣarf</td>
<td><em>Al-Qawā’id al-Ṣarfiyyah</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Al-I’lāl</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Qa’idat Nathar</em></td>
</tr>
<tr>
<td>6</td>
<td>‘Ilm al-Tajwīd</td>
<td><em>Tuhfat al-Atfāl</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Hidāyat al-Shibyān</em></td>
</tr>
<tr>
<td>7</td>
<td>Akhlāq</td>
<td><em>Taysir al-Khallaq</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Nāḏm al-Maṭlab</em></td>
</tr>
<tr>
<td>8</td>
<td>‘Ilm al-Khat</td>
<td><em>Ilm Kitābat (Writing)</em></td>
</tr>
<tr>
<td>9</td>
<td>Arabic</td>
<td><em>Ta’lim al-Lughat al-’Arabiya</em></td>
</tr>
</tbody>
</table>

When examined, it can be said that each level has several separate books which are used as references, even though the subjects are of the same type. This, of course, pays attention to the depth of discussion of the reference books of the subject, adjusted to the abilities and maturity of santri thinking at each level.

**Education Quality Improvement Strategies at Lirboyo Islamic Boarding School in Kediri City**

One of the efforts to improve the quality of education in Lirboyo Islamic Boarding School in Kediri is done by *muhāfadhah* media. *Muhāfadhah* is the final test that determines the graduation or increase of the level for each class in Lirboyo Islamic Boarding
School, *muhāfadžah* is held once a year at the end of each school year. A *mudīr* (Head Master) has his own way of carrying out this *muhāfadžah* because they have a mental burden when the results of the *muhāfadžah* are not as expected.

*Muhāfadžah* is held in the fourth quarter no later than 5 days before the implementation of *Muhāfadžah Akhīr al-Sanah*. *Muhāfadžah* is implemented with a deposit system to *Mustahiq* and is listened directly by the *Mustahiq* concerned. Forms are distributed to *Mustahiq* to be filled in with *muhāfadžah* grades and student signatures. The form is deposited to the Committee no later than five days before the implementation of *muhāfadžah Akhīr al-Sanah*. It aims to evaluate the results of the teaching and learning process that has been done.

To ensure its success, Lirboyo Islamic Boarding School has *muhāfadžah* assessment standards for each class. For the *Ibtidā’iyah* level, the *muhāfadžah* standards used are:

1. **Class II *Ibtidā’iyah***
   
<table>
<thead>
<tr>
<th>Nazm</th>
<th>al-Maṭlab</th>
</tr>
</thead>
<tbody>
<tr>
<td>Radi’</td>
<td>1 to 30 stanzas</td>
</tr>
<tr>
<td>Mutawassīṭ</td>
<td>1 to a min. of 31 stanzas and max. 35 stanzas</td>
</tr>
<tr>
<td>Jayyid</td>
<td>1 to at least 36 stanzas and max. end of the book</td>
</tr>
</tbody>
</table>

2. **Class III *Ibtidā’iyah***
   
<table>
<thead>
<tr>
<th>Nazm</th>
<th><em>Tanwīr al-Hija</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Radi’</td>
<td>1 to 150 stanzas</td>
</tr>
<tr>
<td>Mutawassīṭ</td>
<td>1 to a min. of 151 stanzas and max. 270 stanzas</td>
</tr>
<tr>
<td>Jayyid</td>
<td>1 to at least 271 stanzas and max. end of the book</td>
</tr>
</tbody>
</table>
3 Class IV ‘Ibtidā’iyah

Naẓm: al-Qawā‘id al-Ṣarfiyah (كلمة لام وهي رَجُلُك وَإِن
Radi’: 1 to 60 verses (وَخَذِفَ)
Mutawassīt: 1.s to a min. of 61 stanzas (استمرَ في هُرُفَ فعل) and a max. of 70 stanzas (ومن الحذف من والفاعل)
Jayyid: 1 to at least 71 stanzas (وُضِعُونَ نحوين) and a max. of 82 stanzas (غلَّلَ في وَصْفِ ولا كَبِيلَ)
Book: al-Amthilah al-Tasrīfiyah (الاصطلاحي)
Radi’: 83 to 170 stanzas (أَوْعِكُ مُضْعَفًا) to min. of 171 stanzas (وَصِفَ وَقَدْ) and max. of 183 stanzas (وَعَلَى)
Mutawassīt: 83 s./d. min. of 184 stanzas (فِي) and max. end of the book (وَقَدَ الَّذِي مَتَّلَقِ)
Jayyid: 83 s./d. min. of 184 stanzas (اللغوي) and max. end of the book

4 Class V ‘Ibtidā’iyah

Naẓm: al-Qawā‘id al-Ṣarfiyah (فَعْلُ وَمَثَلُ مَضْعَفًا أَوْتَكَ)
Radi’: 83 to 170 stanzas (وُصِفَ فَعْلُ وَفِي) to min. of 171 stanzas (أَوْتَكَ) and a max. of 183 stanzas (وَقَدْ فَعَلَ)
Mutawassīt: 83 s./d. min. of 184 stanzas (وَقَدَ الَّذِي مَتَّلَقِ) and max. end of the book (وَقَدَ الَّذِي مَتَّلَقِ)
Jayyid: 83 s./d. min. of 184 stanzas (بضَمِير رفع المَنْصَبِ للفاعل المَفْلِي المَاضِي الفَعَل) to max. end of the book (وَقَدَ الَّذِي مَتَّلَقِ)
Book: al-Amthilah al-Tasrīfiyah (لغوي)
Radi’: (بضَمِير رفع المَنْصَبِ للفاعل المَفْلِي المَاضِي الفَعَل) to max. end of the book (وَقَدَ الَّذِي مَتَّلَقِ)
Mutawassīt: (بضَمِير رفع المَنْصَبِ للفاعل المَفْلِي المَاضِي الفَعَل) to max. end of the book (وَقَدَ الَّذِي مَتَّلَقِ)
The standards that applied at the Tsanawiyah level are:

1 **Class I Tsanawiyah**

<table>
<thead>
<tr>
<th>Nağm</th>
<th>Alfiyah Ibn Malik</th>
</tr>
</thead>
<tbody>
<tr>
<td>Radi’</td>
<td>1 - 399 stanzas</td>
</tr>
<tr>
<td>Mutawassīṭ</td>
<td>1 to at least 400 stanzas and a maximum of 475 stanzas</td>
</tr>
<tr>
<td>Jayyid</td>
<td>1 to at least 476 stanzas and a max. of 495 stanzas</td>
</tr>
</tbody>
</table>

2 **Class II Tsanawiyah**

<table>
<thead>
<tr>
<th>Nağm</th>
<th>Alfiyah Ibn Malik</th>
</tr>
</thead>
<tbody>
<tr>
<td>Radi’</td>
<td>496 - 899 stanzas</td>
</tr>
<tr>
<td>Mutawassīṭ</td>
<td>496 to min. 900 stanzas and a max. of 975 stanzas</td>
</tr>
</tbody>
</table>

---

29 *Materi Juklak Muḥafadhoh Pondok Pesantren Lirboyo Kota Kediri Tahun 1439-1440 H / 2018-2019 M.*
3 Class III Tsanawiyah

Nazım: al-Jawbar al-Maknūn
Radi' : 1 - 259 stanzas
Mutawassīt: 1 to at least 260 stanzas (وُجِّها) and a max. of 285 stanzas
Jayyid: 1 to min. 286 stanzas (وَمِنْ سَاتِّ الحُّسْنِ) and max. end of the book.

Meanwhile, for aliyah level, the applicable standards are:

1 Class I Aliyah

Nazım : Uqūd al-Juman
Radi' : 1 - 249 stanzas (أَنَا الإِشْبَعُ مَنْ قَصَصْتَ) and max. 275 stanzas
Mutawassīt: 1 to min. 250 stanzas (فَالْخَزَفُ) and max. 301 stanzas
Jayyid: 1 to min. 276 stanzas (فَحَذْفُوُِ إِنِْ أُطْلِقَِ) and max. 301 stanzas

2 Class II Aliyah

Nazım : ‘Uqūd al-Juman
Radi' : 302 - 574 stanzas (وَجُنُّسْ نَوْعٍ فِي سَبَّةٍ) مَلْحَفَة
Mutawassīt: 302 to min. 575 stanzas (فَالْخَزَفُ) and max. 625 stanzas

30 Ibid.
3 Class III Aliyah

<table>
<thead>
<tr>
<th>Nazm</th>
<th>Uqūd al-Juman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Radi’</td>
<td>651 – 929 stanzas (بِنَاحُ أوَّلِ النَّزُوُمِ قَيْ مُضْرَّعٍ وَمِنْهَ)</td>
</tr>
<tr>
<td>Mutawassīṭ</td>
<td>651 to min 930 stanzas (بَيْنَ تَشْرَيْعٍ وَمِنْهَ) and max. 975 stanzas (عَلَى يَبْنِي إِسْتِغْفَالَ الرَّفَعِيَّ)</td>
</tr>
<tr>
<td>Jayyid</td>
<td>651 to min. 976 stanzas (بَيْنَ تَضْمِيْنِ وَمِنْهَ) and max. end of the book.(^{31})</td>
</tr>
</tbody>
</table>

*Radi*, *mutawassīṭ*, and *jayyid* are evaluation criteria/assessment standards at Lirboyo Islamic Boarding School in Kediri. *Radi* score means students must repeat/not pass, students who get *mutawassīṭ* scores are passing with a minimum grade. And *santri* who get *jayyid* scores passed and received a grade above the minimum standard or graduated with satisfactory grades.\(^{32}\)

Based on the evaluation criteria above, the *mudīr* performs the assessment steps. After *muhāfāzah* is finished, the results of *muhāfāzah* scores are included in the report cards. *Muhāfāzah* scores as a requirement for taking the even semester exam with a minimum standard of *mutawassīṭ*. All students from grade II *Ibtīdā’iyah* to III Aliyah are obliged to follow *Muhāfāzah* without exception. Students who have good grades’ must follow remedial/improvement.

There is one prerequisite for following this *muhāfāzah*, namely that before students join *muhāfāzah*, the students’ obligation is to complete books that are still empty or have no meaning, because the homeroom teacher and the book correction team will correct each one of the books that have been taught if there are still many empty students. may follow *muhāfāzah*. However, Islamic boarding schools

---

\(^{31}\) Ibid.

\(^{32}\) Ibid.
must also experience various conflicts in their journey. And every conflict should be overcome.\textsuperscript{33}

In general, Lirboyo Islamic Boarding School in Kediri City also has two forms of evaluation, namely the evaluation of the learning process and the evaluation of violations. The form of learning evaluation here is in the form of \textit{muhādarah} which is done by the teacher after completing learning of one chapter in the book being studied. A form of verbal evaluation is carried out to practice speaking and expressing opinions to get used to it.

This evaluation is carried out with the aim to measure the extent of the students’ understanding of the material presented, by measuring whether the results are in accordance with what is expected, if it is still not appropriate it can be improved methods and strategies so that in the next evaluation the results obtained can be in accordance with those expected by teacher.

The evaluation of the form of violations was carried out in order to improve the santri attitudes that deviated from the applicable rules and regulations. This evaluation is carried out with a form of social control so that students are discouraged and do not repeat these violations. In this case, the evaluation tends to be more general in nature. The following violators are examples of sentences given at the Lirboyo Islamic Boarding School in Kediri, namely violation of theft, truancy. While the punishment is shaving hair, cleaning a school and can be expelled from the boarding school.\textsuperscript{34}

From this explanation, it can be seen that improving the quality of education at the Lirboyo Islamic Boarding School in Kediri, one of which is done through the implementation of \textit{Muhāfazah} in accordance with the level of students. The assessment is based on three levels, \textit{radi}, \textit{mutawassit}, and \textit{jayyid}.

\textbf{Conclusion}

By looking at the explanation that has been presented before, it can be concluded that the teaching system at Lirboyo Islamic Boarding School in Kediri is divided into two classes, namely classical learning systems and non-classical learning systems. The classical


\textsuperscript{34} Observation, Pondok Pesantren Lirboyo Kota Kediri, Desember 2018.
A learning system was adopted from the modern education system, namely the santri grouped according to the level of class according to their ability level, Madrasah Ibtida’iyah level, Tsanawiyah level (Mts), ‘Aliyah level (MA), I’dādiyyah level (SP). While the non-classical learning system is directly guided by the kiai with the Sorogan and Bandongan systems.

The educational curriculum at Lirboyo Islamic Boarding School in Kediri is broadly divided into 7 groups of Fiqh, Hadīth, Alquran, Monotheism, Arabic Literature, Sufism, Alquran Interpretation, in each of these lessons has determined the books used based on class level or the ability of students. That is, the content of the educational curriculum presented is adjusted to a clear gap so that it can be better understood by students at the maturity level of their respective ages.

One of the ways to improve the quality of education at Lirboyo Islamic Boarding School is through the implementation of Muhāfazah as an evaluation of students’ learning success. This assessment is based on a number of criteria tailored to each level of education, namely the level of Ibtida’iyah, Tsanawiyah, and ‘Aliyah. Therefore, mudir have their respective roles in the implementation of Muhāfazah. However, the success of the teaching system and curriculum must be seen in order to become muhāsabah material, especially for improving the quality of Islamic boarding schools.

References


Juklak *Muhāfazah* Pondok Pesantren Lirboyo Kota Kediri Tahun 1439-1440 H / 2018-2019 M.


