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Islamic Leadership School Curriculum Development in Taruna Panatagama Putri Yogyakarta

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Abstract: This research focuses on the process of curriculum development at Islamic Leadership School (ILS) in Taruna Panatagama Yogyakarta. This study aims to determine the concept and implementation of ILS curriculum development and its implications for learning outcomes. The method used in this research is descriptive qualitative method. The subjects were the founder, the Principal, the Caregiver, the teachers, the students and the alumni of the ILS Taruna Panatagama School. The data were obtained through interviews, observation, and documentation. The data were analyzed by using Spradley model, namely data analysis and data collection processes carried out simultaneously, consisting of analysis of conceptual domain information, taxonomic analysis (exploring important domains and subdomains by referring to library materials to obtain in-depth understanding), componential analysis (contrasting elements in the domains obtained and subsequent relevant categorization), and theme analysis. The results of the study indicate that the curriculum with a homeschooling model has been built based on the potential development of each student. The basic concepts and ideas are applied based on Islamic teachings with a focus on leadership competencies by building awareness of Islamic personality and developing leadership. The implications for student learning outcomes are the changes in attitudes and behavior of students and achievements.

Abstrak: Penelitian ini difokuskan pada proses pengembangan kurikulum Islamic Leadership School (ILS) di Taruna Panatagama Yogyakarta. Penelitian ini bertujuan untuk mengetahui konsep dan implementasi pengembangan kurikulum ILS serta implikasinya terhadap hasil belajar. Metode yang digunakan dalam penelitian ini yaitu metode deskriptif kualitatif. Subjek penelitian adalah Kepala Sekolah, guru, pengasuh dan siswa serta alumni. Teknik pengumpulan data diperoleh melalui wawancara, observasi, dan dokumentasi. Teknik analisis data menggunakan model Spradley, yaitu analisis data dan proses pengumpulan data dilaksanakan secara bersamaan, terdiri dari analisis untuk mendapatkan informasi ranah konseptual, analisis taksonomi (mendalami domain dan subdomain penting dengan merujuk pada bahan pustaka agar diperoleh pemahaman mendalam), analisis komponensial (mengontraskan unsur-unsur pada ranah yang diperoleh dan berikutnya kategorisasi yang relevan), dan analisis tema. Hasil penelitian menunjukkan

bahwa kurikulum dengan model homeschooling di sekolah ini dibangun berdasarkan pengembangan potensi setiap siswa. Konsep dan ide dasar yang diterapkan berdasarkan ajaran Islam dengan fokus pada kompetensi Leadership dengan cara membangun kesadaran berkepribadian Islami dan mengembangkan jiwa kepemimpinan. Implikasi terhadap hasil belajar siswa yaitu adanya perubahan sikap dan perilaku siswa serta prestasi yang dicapai.

Keywords: Curriculum, Islamic Leadership, Islamic Teachings

INTRODUCTION

Education is one of the most important parts of human life. The development process in education is a process in preparing future generations as the nation's successors to realize leadership in the midst of Muslims. So, the success of the education system implemented by a country will be reflected in the current condition of the younger generation. If the portrait of education in the younger generation shows ugliness, such as a crisis and moral decadence, drug use, intellectual weakness, doing damage, then this is an indication of an irregularity in the education system. On the other hand, if the portrait of education in the younger generation shows a good figure, achievers, has an increased level of thinking, cares about the people, has a leadership spirit, then the world will see the success of an education system that is able to produce great generations and educate the nation's life.

Realizing quality education that is able to develop self-potential and skills, of course, requires awareness from every educator as an education actor in developing curriculum or learning methods in schools. Because the curriculum is a set of tools used to achieve educational goals and one of the supporting components in the successful implementation of activities in schools. The curriculum is one of the references in preparing programs by managers and organizers. Especially teachers and principals in carrying out the learning process.

In its development, quality education can be pursued in various ways. Considering that education is not only obtained from school and is not limited to learning at school.

Nationally, in Indonesia, three channels or forms of education are recognized, namely formal, non-formal and informal education. As stated in Law Number 20 of 2003 concerning the National Education System.

Informal education is also referred to as an alternative to other family-based education that is currently developing and run by the community known as homeschooling. The form of homeschooling education services is different from educational services in general. Homeschooling is more specialized in providing services to students which aims to create a comfortable, focused, and fun atmosphere in the learning process of students.

Informal education has been explained in the Law on the National Education System (UUSPN) Number 20 of 2003 article 27 paragraph 2 that informal activities carried out by families and the environment are in the form of independent learning activities. Although the government does not regulate the content and process standards of informal education services, the results of informal education are recognized as equal to formal education (public schools) and non-formal after students pass the exam in accordance with national education standards. Regulations related to homeschooling are also contained in Permendikbud Number 129 of 2014 concerning home schooling. So that its existence is more recognized and legal in Indonesia. In this study, Taruna Panatagama was included in the category of informal education pathway. This is marked by the concept of learning that is applied based on homeschooling. However, Taruna Panatagama emphasizes education and

learning by developing an Islamic Leadership curriculum.

Islamic Leadership School (ILS) comes from English which consists of three syllables, namely Islamic, Leadership, and School. Islamic means Islam, Leadership means leadership, and School means school. Islamic Leadership School means Islamic Leadership School. Making Islam the basis or foundation in educating generations to become leaders.

The basis used as a reference is from the hadith of the Prophet *sallallaahu 'alaihi wasallam* (Abdullah, Muhammad Husain: 2014) which means: From Ibn Umar r.a from the Prophet. Indeed, the Messenger of Allah -peace and prayer of Allah be upon him- said: 'Everyone is a leader and will be held accountable for his leadership. A Head of State is a leader over his people and will be held accountable for the people he leads. A husband is the leader of his family members and will be asked about the family he leads. A wife is the head of the household and her children and will be asked about her responsibilities. A housemaid is in charge of maintaining the property of her employer and will be questioned for her responsibility. And you are all leaders and will be asked for accountability (HR. Muslim).' This hadith has also been explained in the Book of *Jami'ul Sahih Bukhari* as the main source which is the Master Book of *Sahih Muslim* and *Sahih Bukhari* taken from the Book of *Wa Al - Lu'lu Wa Al - Marjan* written by Imam Jalaluddin Asy - Syuyuti and has been agreed upon.

This was used by ILS Taruna Panatagama as a reference in giving a new color in the world of education how to make children or

METHOD

This research was conducted at Taruna Panatagama Putri Yogyakarta. The method used is descriptive qualitative method. Qualitative descriptive method is done by answering problems by describing a situation through observation, interviews, and documentation. Qualitative descriptive research is described in words based on the

opinion of the respondent, as it is in accordance with the research question. Then it is analyzed with the words that become the background of the respondent's behavior (thinking, feeling, acting), (Usman & Akbar, 2008).

The sources of data in this study were the Founder and Principal of Taruna Panatagama Islamic Leadership School (ILS), Caregivers of ILS Taruna Panatagama, Teachers at ILS Taruna Panatagama, and several students and alumni of ILS Taruna Panatagama. Data collection techniques were carried out by means of interviews, direct observation in the field (observation), and documentation. This research is only limited to female students (santriwati) at the Taruna Panatagama educational institution. Because santri and santriwati (male and female students) are informal (separately).

The data analysis technique in this study used data analysis techniques with the Spradley model, namely data analysis and the data collection process were carried out simultaneously, consisting of analysis to obtain conceptual domain information, taxonomic analysis (exploring important domains and subdomains by referring to library materials in order to gain understanding). in-depth), componential analysis (contrasting elements in the obtained domains and subsequent relevant categorizations), and theme analysis. There are different narrative forms, descriptions, and arguments to draw conclusions according to the research objectives (Spradley, 1997: 145).

RESULTS AND DISCUSSION

Concept of Thought or Basic Idea of Islamic Leadership Curriculum

Based on the results of research on the development of the Islamic Leadership School (ILS) curriculum for Taruna Panatagama Putri Yogyakarta, it was found that the basic ideas and concepts for the establishment of this institution were that the name Taruna means Youth who are studying. The vision and mission of ILS is "To Create a Bersyakhshiyah Islamiyah Figure Who Is

Able to Lead the Realization of the Civilization Change Agenda'. The ILS institution uses an Islamic teaching-based learning model with the competencies or focus being taught on Leadership. Then the second is that this institution applies the Islamic Leadership curriculum, which means the Islamic Leadership School.

Based on the results of a direct interview on November 21, 2020, to the Founder and Principal, Caregivers, and Teachers at ILS Taruna Panatagama Yogyakarta, it was found that the curriculum applied in the educational institution was the Islamic Leadership curriculum. The difference with other schools can be seen from the basic ideas or thoughts that are carried out as well as their implementation and influence on student learning outcomes. In addition, interviews were also conducted with three students and two alumni of ILS Taruna Panatagama Yogyakarta. They said that the curriculum applied in this school was very good, emphasizing the leadership spirit built within by paying attention to and adjusting the potential of each student. So that the learning process becomes fun without pressure, (27 November 2020).

There are learning materials sourced from Islamic tsaqafah sciences. Tsaqafah Islam is knowledge that makes Islamic aqidah the cause in its discussion. Referring to the book *Asy - Syakhsyah Juz 1* it is explained that at - tariqah bi ad - darsi or Islamic learning method is based on the concept of Talaqiyyan Fikriyyan. This concept is applied so that students receive lessons by thinking. Not just dictated. Because understanding Islamic religious education material in terms of aqidah and Islamic sharia, cannot be understood without a thought process. Because with the thought process that will raise the level of thinking which then encourages the development of other sciences, including science and technology.

The Talaqiyyan Fikriyyan curriculum applied at ILS refers to the educational paradigm not to produce industrial servants, but to produce people who are pious and

useful for others. The aim of education is to create children with Islamic personalities, creative and problem solvers who provide benefits to others.

Based on the results of interviews with the Founder and Principal of ILS Taruna Panatagama, he said that in developing the Islamic Leadership curriculum, it was developed by training students to become leaders (by looking at the potential of students) with several important themes (as in the lesson schedule). For example, we often hear a sentence that reads 'Youth or students are future leaders'. The ILS manager then criticized that the sentence was not correct. According to him, that youth is the leader of today, today, and at this moment.

In fact, there are three parties that must be led. The first is to lead yourself. The first party is the most severe as well as a foundation in terms of leadership. Because, if we are not able to lead ourselves, then how can we lead others? Then the second is to lead others. Other people referred to here are people we still know. Such as being a leader between teachers and students, being a leader between brothers and sisters, being a leader between parents and their children, and so on. In the book of Nidzam Al Islam Chapter Qadha and Qadar, other people who are known belong to the category of controlled area, meaning we know that person. Then the third leads the crowd or the general public, namely people we do not know. For example, the leader of the head of state towards his people. Back to the initial foundation, students must be able to lead themselves first, because that is their foundation before becoming leaders in the midst of Muslims.

The theory used in self-leadership is as previously discussed, namely in the book of Nidzam Al Islam Chapter Qadha and Qadar which discusses there are areas that are controlled and areas that are not controlled. The territory that is controlled is the area where humans have the awareness to think and choose. For example choosing to be a leader. As for the area that is not controlled, it is an area that humans are not reckoned with. Like being born to blind parents, he

can choose to leave his parents or take him together in an effort to heal and take care of him. Choosing, of course, is based on something based on what you have. Humans are given the most important potential by Allah SWT, namely reason. Intellect is the weapon for every human being to lead. Reason and leadership are interrelated. Because reason is used to think. So from the thought process, humans are able to understand and understand and are able to make decisions. This is called making thinking as *qiyadah fikriyah*, namely thinking leadership, (an-Nabhaniy, Taqiyuddin: 2001). The existence of this sense is the advantage of every human being. So what needs to be built is awareness and willingness to lead.

Based on the results of interviews with the principal of the Panatagama school, that the world of education talks about the process of child development. The process of educating children has three stages or phases, namely as follows:

1. The children's phase. At this stage, children cannot solve their own problems.
2. The phase when someone already has a mind, has common sense, is *mumayyiz* or has reached puberty and has been able to solve his own problems. This is known as the independent child phase.
3. Able to solve other people's problems. This phase is already included in the category as a leader or leader.
4. When children are able to solve their own problems, then are able to solve other people's problems, then this phase is termed the Great Leader phase. In Arabic it is called *Al Khoir*. As the words of the Prophet that *Khoirunnaas Anfauhum Linnaas* which means the best of humans are those who are useful for others.

Another thing that underlies ILS Taruna Panatagama to apply the Islamic Leadership curriculum is by observing other schools which generally do not produce many leaders or great leaders. Based on information from year to year it only prints

students into workers. The history of education by Ki Hajar Dewantara has carried the idea of an Islamic education curriculum only until the seventies. Then the curriculum was changed and no longer in accordance with the ideas of Ki Hajar Dewantara. Education today only continues what the Dutch used to do with the vision of producing workers. If the country is a big country, the vision of education is only to print workers, it is very far from the ideals of the nation, namely the intellectual life of the nation. Because a good worker may not necessarily be a good father or parent. Many workers are good but disobedient to their parents for example. There are many good workers, but they are not able to be good neighbors, as well as many good workers but are not able to be good leaders, and so on. This is because there is no education in training students to be good fathers or leaders but only to be good workers. That is the concept that ILS Taruna Panatagama developed in Yogyakarta.

The teaching and learning process is not only carried out in the classroom, but also outside the classroom (outdoor). The activities outside the classroom are:

1. *Longmarch*, namely students carry out activities by walking a distance of 32 KM with a long journey of three days and three nights, starting from the dormitory to Kulonprogo (in 2019). This activity is carried out once every semester which aims to *tadabbur 'nature*, train leadership and independence, train physically not to complain, gain experience, knowledge, new skills. In addition, students can increase socialization with the community. Like stopping by to rest. On the way, students bring stoves for consumption purposes. The stoves were made by the students themselves using materials made from used cans and spirits. This illustrates that students are more creative and independent.
2. *Temnas (National Meeting)*, students hold events by inviting other schools to attend. The event is in the form of a

grand tabligh with the theme 'About Talent, Fashion and Dream'.

3. Conduct research by studying the natural potential that exists, then present it.

Achievements that have been achieved by ILS Taruna Panatagama Putri Yogyakarta students in 2019, are:

1. Juara 1 umum lomba karya tulis ilmiah essay tingkat nasional.
2. Juara 1 dan juara 2 lomba poster tingkat nasional.
3. Juara 2 lomba fotografi tingkat nasional.
4. Juara 1 lomba debat tingkat SMP.
5. Juara harapan 1 lomba *tahfidzul qur'an*.

Implementation of Islamic Leadership Curriculum

The educational curriculum applied in Taruna Panatagama Islamic boarding schools is a tool to achieve the goals of Islamic Religious Education. The scope of pesantren education material is the Qur'an and Hadith, Faith, morals, Fiqh/worship and history.

The model and paradigm of Islamic boarding school education is expected to be the orientation and basis for the curriculum for Islamic boarding schools, namely: First, basic education; pesantren must be based on 'theocentric' by making 'anthropocentric' an essential part of the theocentric concept. This is different from secular education which is only anthropocentric. Second, Educational Objectives; building a worldly life through education as a manifestation of serving Him. The development of worldly life is not a final goal but is an obligation that is believed in and strongly related to the life of ukhrawi. Third, the human concept; Islamic education views humans as having a nature that must be developed unlike secular education which views humans with their tabulars. Fourth, Value; Pesantren education is oriented towards science and technology as relative truth and imtaq as absolute truth. This is different from secular education which is only oriented towards science and technology

(https://www.kompasiana.com/restorasi_man

[ia/5529845cf17e61ee7dd623ad/pondok-pesantren-taruna-panatagama](https://www.kompasiana.com/restorasi_man/ia/5529845cf17e61ee7dd623ad/pondok-pesantren-taruna-panatagama)).

The results of Suntari's (2018) research state that Taruna Panatagama boarding school implements a student -based curriculum, that learning is tailored to children's interests and talents. Learning strategies use expository, inquiry, cooperative and contextual learning strategies. The learning evaluation system emphasizes on the personality aspect.

The school has stood for 10 years and has already passed 4 batches. The implementation obtained from the learning results are good and some are not. Because education does not only involve schools. Because the main factor in the influence of change on children is al madrasatul ula that is at home, parents, school, lastly the environment. As for what can be measured in the child's learning outcomes is the achievement achieved. Each class consists of 10 students. ILS Taruna Panatagama uses a homeschooling learning model to be more focused in the learning process to improve performance. The implementation directs how to ground the requirements of leaders in the concept of leadership, which is grounded with the word IKHLAS. This word stands for:

I is integrity, H is relationship. So students have the ability to build integrity, awareness in building competence, and awareness of competence to establish relationships with other people. Then L is leadership, then A is trust, lastly S is smart or solution. In this case is able to solve the problem.

This concep⁴s similar to the concept in a study that to support the optimal implementation of holistic education in schools, researchers build a theoretical construction that principals become IKHLAS (Innovative, Creative, Humanist, Flexible, Religious, and Patient). Such character⁵people become a reinforcing factor in the implementation of holistic

education in innovative schools, (Widodo, H: 2019).

At this institution, it gives the meaning of intelligence to children that intelligence is not the one who has a high value. However, ILS provides a more in-depth review, namely first based on the hadith of the Prophet Muhammad that an intelligent person is a person who has a vision of the hereafter and a person who is able to restrain his desires in charity because of knowledge. While the second meaning of intelligent according to facts is a person who is able to solve problems, problem solving. The last is creative, which is being able to give new thoughts or create something new in the realm of education.

The influence of the Islamic Leadership School curriculum in everyday life can be seen from the ability to solve problems, creative activities in making projects, as well as speaking well and politely. The subject matter of Islamic education is a mandatory material at this institution. In addition to indoor materials in class, projects in learning also include outdoor activities outside the classroom.

CONCLUSION

The development of the Islamic Leadership School curriculum in Taruna Panatagama Putri Yogyakarta has a basic idea or concept of thinking that emphasizes on leadership competencies for students. The results show that the curriculum with the homeschooling model in this school is built based on the potential development of each student. Basic concepts and ideas applied based on Islamic teachings with a focus on Leadership competencies by building awareness of Islamic personality and developing the spirit of leadership. Implications for student learning outcomes are changes in student attitudes and behavior and achievements.

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