AT-TURATS

DEVELOPMENT OF LOCAL CONTENT CURRICULUM BASED ON PESANTREN TAHFĪẒ IN MTS. AL-FATHIMIYAH BANJARWATI

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ABSTRACT

MTs. Al-Fathimiyah is one of the madrasas in the north coast area of Lamongan which since its establishment has focused on the development of tahfīẓ al-Qur'ān. This research aims to describe the implementation concept of madrasah-based pesantren tahfīẓ and analyzing curriculum development management in MTs. Al-Fathimiyah. This research is descriptive-qualitative research with a phenomenological approach. The analysis of curriculum development research uses the Hilda Taba concept which consists of 1). Producing experimental units; 2). Testing of experimental units; 3). Revision and consolidation; 4). Development of a curriculum framework; 5). Implementation and dissemination. The results of the study provide conclusions: 1). MTs. Al-Fathimiyah is a madrasah based pesantren that integrates the Ministry of Religion curriculum with the pesantren curriculum. Whereas in the management of students, MTs. Al-Fathimiyah implemented boarding student management; 2). The concept of curriculum development in MTs. Al-Fathimiyah focused on developing tahfīẓ al-quran which is integrated with the pesantren curriculum. The development model uses an inductive model so that it is more open to the process of improvement and improvement every year

Keywords: Curriculum Development, Madrasah Based *Tahfīẓ* Pesantren, Hilda Taba.

INTRODUCTION

Curriculum is a component that plays a significant role in the world of education. The strategic role of curriculum is to embody the vision, mission, and educational goals of an institution and a nation generally. Therefore, its existence becomes very important as the one that rotates the wheel of education in institution or nation. The education of an institution or a nation will progress if the curriculum in it is systematized, organized, and implemented. On the other hand, if the curriculum is not systematized, organized, and implemented, it is certain that education will stagnate, not develop, and even experience a setback.

Along with the dynamics of social change with various surrounding factors, as well as a shift in the direction and educational goals to be achieved, absolutely the curriculum

must also change following the changes in the direction and objectives of the education. A curriculum that is less responsive to social changes and the direction of educational goals will produce educational outputs that are stuttering in adapting and less responsive to change in their social environment.

As a regional characteristic that is extracted from the potential of natural and human resources in an area, local content finds its urgency to be developed by madrasas so that they can become a barometer of development in the madrasah. In the Decree of Minister of Religious Affairs No. 184 of 2019 it is stated that local content is a subject or study material in an educational unit that consists of content and learning processes that highlight local potential and culture. From this definition, it is concluded that the purpose of local content is to provide students with an understanding of the culture and advantage of the area where they live (Indonesia, 2019, p. 21).

Madrasah Tsanawiyah (MTs.) AL-Fathimiyah Banjarwati is one of the madrasas located in the north coast of Lamongan Regency. Unlike most madrasas in general, MTs. Al-Fathimiyah has a very prominent characteristic because it only accepts female students. In addition, all students are required to live in boarding school dormitories which are under the auspices of the al-Fathimiyah foundation. Another feature that sets this madrasah apart from others is that since the beginning of the MTs. Al-Fathimiyah focuses on learning tahfīẓ al-Qur'ān in addition to other subjects.

On its way, MTs. Al-Fathimiyah has experienced curriculum governance that has grown and developed following the response to changes in the national curriculum. However, this madrasah has never once left the *tahfīẓ* boarding school curriculum which is the starting point for the development of the madrasah curriculum. Various ways have been taken and applied by the madrasah to get a local content concept of tahfīẓ which is ideal for the madrasah and as expected as it is now.

Based on the background stated, this article seeks to describe the implementation concept of madrasah-based pesantren *tahfīẓ* and analyzing curriculum development management in MTs. Al-Fathimiyah Banjarwati

RESEARCH METHOD

This research is descriptive-qualitative research to describe the implementation of the concept of madrasah based on pesantren *tahfīẓ* and the concept of curriculum development in MTs. Al Fathimiyah Banjarwati. The research approach used is a phenomenological approach, which is a research approach that describes an object, event, or condition as it is (Hasbiansyah, 2008).

As for curriculum development, the author uses an analysis knife of the Hilda Taba's curriculum development concept which consists of five stages. The first stage, producing experimental units. This phase is carried out through six stages: 1). Needs diagnosis. 2). Goal formulation. 3). Content selection and organization. 4). Selection and organization of learning experiences; 5). Evaluation, and 6). Testing the balance of curriculum elements. The second stage, testing the experimental units. The third stage, revision, and consolidation. The fourth stage, curriculum framework development. The fifth stage, implementation, and dissemination (Nafi'ah, 2019).

The data analysis technique was carried out through several stages following the steps presented by Creswell as follows: 1) Initial stage: describing the entire phenomenon that the research subject undergoes. 2) Horizonalization stage: collecting important statements related to the theme. 3) Cluster of Meaning Stage: grouping statements into themes or units. At this stage, two things are done: a) textural description, the researcher describes what is experienced by the individual; b) structural description, researchers

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describe how the phenomenon is experienced by individuals. 4) Essence Description Stage: the researcher builds a comprehensive description on the meaning and essence of the experiences experienced by the subjects. 5) Final stage: reporting research results (Hasbiansyah, 2008).

The research location is in MTs. Al Fathimiyah Banjarwati. The complete address of this madrasah is on West Sunan Drajat Street, Banjarwati village, Paciran sub-district, Lamongan regency. The selection of MTs. Al-Fathimiyah becoming the object of the author's research is based on two reasons: First, this madrasah is the pioneering madrasah of the *tahfīẓ* program in Lamongan regency. Second, this madrasah is under the auspices of an Islamic boarding school based on *tahfīẓ* al-Qur'an.

The population that become the target of this research are all parties who play an active role in the learning process in MTs. Al Fathimiyah Banjarwati. The subjects of this study were taken from several parties who have roles in the madrasah curriculum development team at MTs. Al-Fatimiyah. They consist of several people who represent a). foundation's president/committee, b). educators and education staff, and c). *Tahfīẓ* al-Qur'an Development Institute (LPTQ).

This research takes approximately one semester and is carried out from July to December 2020.

RESULT AND DISCUSSION
Madrasah Curriculum Development

The term curriculum originally emerged from the world of sports in Ancient Roman times in Greece, "*curir*" which means runner and "*curare*" which means a place to race. What is meant is the distance traveled by runners starting from the *start* line to the *finish* line (Langgulung, 1986, p. 176). From this understanding, it can be understood that the curriculum is a series of teaching materials that must be taken by a student to complete his education.

The curriculum based on the previous understanding according to Abudin Nata is a curriculum with a narrow understanding. More broadly, Nata presents the definition of curriculum with all things, not only limited to lesson plans or fields of study, which occurs in the education process in schools both inside and outside the classroom (Irsad, 2016).

A person who will compile a curriculum must understand the components that are in it first. Each component is interrelated, and it cannot be separated. These components are; First, the goal to be achieved. Second, the content is in the form of subjects that include knowledge, information, data, and so on. Third, a process that includes methods and ways of delivering subjects, and fourth, an evaluation that includes methods and ways of assessment to measure learning outcomes. Some experts add one more component, that is facilities and infrastructure (Irsad, 2016).

While what is meant by curriculum development is the process of planning learning opportunities that are directed to lead students towards the desired changes and assess the extent to which these changes have been implemented (Bahri, 2017). In order for curriculum development to be carried out as expected, the curriculum development process must be carried out effectively and efficiently by considering the principles of curriculum development which include; 1) Centered on the potential and needs of students and the environment. 2) Diverse and integrated. 3) Responsive to changes in science, technology, and art. 4) Relevant to the needs of life. 5) Thorough and continuous. 6) Lifelong learning, and 7) Balance between regional interests and central interests (Indonesia, 2013a, pp. 8–9).

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Curriculum development is a necessity that must be carried out by educational institutions if they want their education system to progress and develop. Educational institutions that do not wish to make changes, innovations and creations of curriculum development will gradually be left behind from other institutions and will eventually be abandoned by the public (Arifin, 2012, p. 84). There are many concepts of curriculum development offered by experts, including the concept of inductive or "reverse" development popularized by Hilda Taba (1902-1967). The development of this curriculum model begins with an experiment, followed by the formulation of a theory and then it is established. Taba formulated the steps for developing her curriculum as follows: First, producing experimental units. Second, test experimental units. Third, revision and consolidation. Fourth, the development of the curriculum framework. Fifth, implementation and dissemination (Nafi'ah, 2019).

Among the various curriculum contents outlined by the government, local content is the curriculum content that acquires the widest space to be developed in educational institutions. Local content is a subject or study material in an educational unit that consists of content and a learning process that highlights potential and local culture which is intended to shape students understanding of the potential in the area where they live (Indonesia, 2013b, p. 2). Through the Decree of Minister of Religious Affairs No. 184 of 2019, whose implementation was carried out in the 2020-2021 academic year, the government has given their own portion for the development of al-qur'an-based education. The Decree offers several local contents that can be developed by educational units in madrasas, such as: the Qur'an memorization, art of recitations, Islamic arts, research or scientific study, language or literacy, technology, science comprehension, the uniqueness of madrasas and the uniqueness of special madrasas under the auspices of Islamic boarding schools (Indonesia, 2019, p. 21).

Tahfīẓ and Pesantren *Tahfīẓ*-Based Madrasah

In terms of language, *Tahfīẓ* is a *maṣdar* form of *fi'il ruba'i "ḥaffaẓa"* which means memorizing (with encouragement/effort). The root form comes from the word *ḥafaẓa* which means to guard, maintain, protect, and memorize. People who memorize are called *ḥāfiẓ* whose plural form uses the word *ḥuffāẓ* (Munawwir, 1984, p. 279).

Moving on from the meaning of *tahfīẓ* from a language review, *Tahfīẓ* al-Qur'an can be defined as a process for memorizing the Qur'an into memory so that it is able to be recited by heart correctly and precisely and carried out continuously on an ongoing basis. Two main things that need to be underlined from the above definition are First, the process of memorizing and reciting must be in accordance with the muṣḥaf of the Qur'an and the law of recitation. Second, the memorization process must be carried out continuously on an ongoing basis. Thus, people who memorize so many *juz* of the Qur'an then forget them because they are not istiqāmah in maintaining their memorization cannot be called *ḥāfiẓ* al-Qur'an (Hidayah, 2016).

Pesantren, as quoted by Usman from Imam Zarkasi, is defined as an Islamic educational institution with a boarding school or dormitory system, where a kyai is the central figure in it, the mosque is the center where the activities and teaching of Islam to students under the guidance of the kyai becomes the main activity (Usman, 2013). Meanwhile, what is meant by pesantren *tahfīẓ* is a pesantren institution that focuses on the field of tahfīẓ al-Qur'an as the main program of learning (Ah, 2008).

At the beginning of its development in Indonesia, very few educational institutions held the *tahfīẓ* al-Qur'an program. However, after the Qur'an Recitation Competition (MTQ) includes the *tahfīẓ* al-Qur'an branch in the competition, the *tahfīẓ* al-Qur'an

educational institution stretched and developed in various regions in Indonesia. In addition to the MTQ phenomenon, the results of research conducted by the Research and Development Center for Religious and Religious Education in 2005 concluded several points behind the development of *tahfīẓ* al-Qur'an educational institutions in Indonesia. Among them; 1) The *tahfīẓ* al-Qur'an program is a social phenomenon that appears as a form of meeting the needs of the public; 2) A person's ability to memorize the Qur'an is the peak of his intellectual journey that is able to increase his social status in religion (Ah, 2008).

As a form of Islamic educational institution in Indonesia, the existence of madrasas cannot be separated from the pesantren. The existence of madrasas in Indonesia is believed to be a continuation of the pesantren system that has been adapted and perfected based on public schools using the classical system. The expectation is the formation of competent students in the general field and capable in the religious field (Nasir, 2010, p. 90).

Ridlwan Nasir divides madrasah in terms of curriculum into three types: 1) Madrasah Diniyah, 2) SKB Three Minister Madrasah, and 3) Madrasah Pesantren. Madrasah Diniyah are madrasas that only focus on the education of religious sciences (*Diniyah*). While the SKB Three Minister Madrasah are madrasas that include general lessons and today we know them as Madrasah Ibtida'iyyah (MI), Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA).

The madrasah pesantren is a madrasah that uses the Pesantren system by providing dormitory facilities for students for 24 hours. Based on the curriculum, this type of madrasah is divided into two types. First, all curricula are regulated and programmed by pesantren, whether general or religious. Second, religious lessons are programmed by pesantren, while general lessons are adjusted to the curriculum of the SKB Three Minister Madrasah so that students are still taking the state exam (Nasir, 2010, pp. 95–100).

Concept of Madrasah Based on Pesantren *Tahfīẓ* in MTs. Al Fathimiyah Banjarwati

Madrasah based on Pesantren *Tahfīẓ* is an innovation of Islamic educational institutions that seeks to integrate *tahfīẓ* learning in Pesantren with madrasas as formal educational institutions. Madrasas of this type usually start from the existence of Pesantren that wants to expand its scope of education in the formal sector without losing the identity as Pesantren.

Madrasah Tsanawiyah Al-Fathimiyah was established in 2007 and is under the auspices of the Al-Fathimiyah Banjarwati Women's Islamic Boarding School Foundation (YPPPi. Al-Fathimiyah). There are several reasons that underlie the establishment of this madrasah. First, the request of the local public to establish a formal institution. Second, the desire of the foundation's president at that time (KH. Abdul Hadi Yasin. alm) to establish an institution that specifically deepens knowledge and *tahfīẓ* al-Qur'an. Third, facilitating the boarding school students not to go far to study in formal schools outside the Islamic boarding school. This is in accordance with the description of Abdul Majid Yasin's interview as the Head of Education Division YPPPi. Al-Fathimiyah.

"MTs. Al-Fathimiyah was founded, apart from the suggestion of the students' parents and the public, it was the desire of the *mu'assis* (founder of the Pesantren) to have a formal institution that specifically studied the Qur'an. Besides that, it was also to facilitate the boarding school students who got formal study. Because at that time there were a lot of Islamic boarding school students got formal study nearby, such as at the Sunan Drajat Islamic boarding school and at the Tarbiyatut Tholabah Islamic boarding school of Kranji"

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The author also got a similar statement from Ainur Rofiq. In his interview he explained: "it was the proposal from the students' parents and the public around this Islamic boarding school who wanted a formal institution specifically for women that was well responded to by the founder by establishing a madrasah tsanawiyah, after previously establishing a madrasah diniyah in the al-Fathimiyah Islamic boarding school environment in 2002"

In terms of curriculum, Ainur Rosyidah explained as follows: "MTs. Al-Fathimiyah uses the Ministry of Religious Affairs curriculum which is integrated with the pesantren curriculum in the field of *tahfīż* and religious lessons. This madrasah only accepts female students and is required to stay in the boarding school dormitory. This is intended so that the management of *tahfīż* al-Qur'an can run optimally in accordance with expectations"

From the findings above, there are two main concepts of Islamic boarding school-based madrasas in MTs. Al Fathimiyah Banjarwati. First, MTs. Al-Fathimiyah Banjarwati is madrasah of a Pesantren that implements the curriculum management of the Ministry of Religious Affairs which is integrated with the Pesantren curriculum in the field of *tahfīż* and religious lessons. Second, the management of students in MTs. Al-Fathimiyah is a hostel management that requires students to live in Islamic boarding schools and only specializes in empowering female students.

Curriculum Development in MTs. Al Fathimiyah Banjarwati

By using the framework of Hilda Taba's development theory, curriculum development in MTs. Al-Fathimiyah Banjarwati can be analyzed as follows:

1. Producing Experimental Units
a. Need Diagnosis

The first step that must be taken in the context of curriculum development is the diagnosis of needs. In the introduction to the Regulation of the Ministry of Education and Culture number 81A of 2013 concerning the iimplementation of the 2013 Curriculum explains that the diversity of characteristics and uniqueness of an area gives rise to different levels of development needs and challenges in each region. Therefore, the educational curriculum is developed and applied contextually to respond to the needs of the region, education units, and diverse students (Indonesia, 2013a, p. 4).

MTs. Al-Fathimiyah curriculum was developed based on the vision and mission of the Pesantren. The vision proclaimed by the pesantren is "Excellent in Achievement, with Qur'anic Character". While the mission carried out are: 1). The realization of students who excel in academic and non-academic achievements. 2). The realization of students who can memorize the Qur'an, explore values, and actualize them in society, and 3). The realization of students who can actualize science and technology.

Rosyidah explained "In addition to being guided by government policies, the existence of madrasas under the auspices of *tahfīż*-based Pesantren makes the vision and mission of the Pesantren as the main foundation in developing the madrasah curriculum"

b. Goal Formulation

As part of national education, in formulating a goal, educational institutions should first understand the educational goals proclaimed by the government so that the formulation of the objective results can be aligned and not lose direction.

The Constitution of the Republic of Indonesia concerning the National Education System explains that the purpose of education is to develop students' potential to become human beings who believe and fear God Almighty, have noble character, are healthy,

knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Indonesia, 2003, p. 3).

Based on the national goals above, the goals of education in MTs. Al-Fathimiyah are formulated as follows: 1). Creating madrasah graduates who have strong faith and devotion. 2). Creating madrasah graduates who have honest, polite, good-mannered, and respectable behavior. 3). Creating madrasah graduates who can read the Al-Quran fluently. 4). Creating madrasah graduates who have memorized 6 chapters of the Al-Qur'an. 5). Creating madrasah graduates who excel in academic and non-academic fields. 6). Implementing madrasah quality control management so that there is an increase in the interest of new students (Tim Pengembang Kurikulum, 2019, p. 6).

Abdulloh Adib Haad, as the chairman of the Foundation, explained: "In general we want children to have Qur'anic characters, to memorize 6 chapters (*Juz*) of the Al-Qur'an at the Tsanawiyah level which will later be increased at the Aliyah level to 9 chapters of the Al-Qur'an, so that after graduating from madrasah they will have memorized 15 chapters of the Al-Qur'an as a provision to go to college or continue at the Pesantren"

c. Content Selection and Organization

Chapter X article 37 of the Constitution of the Republic of Indonesia no. 20 of 2003 concerning the National Education System, it is explained that the scope of content in the primary and secondary education curriculum consists of; religious education, civic education, language, mathematics, natural sciences, social sciences, arts and culture, physical education and sports, skills/vocational and local content (Indonesia, 2003, p. 12).

Curriculum content in MTs. Al-Fathimiyah as stated by Muthi'atur Rosyidah, includes: Al-Qur'an Hadith, Akidah Akhlak, Fikih, History of Islamic Culture, Pancasila and Citizenship Education, Indonesian Language, Arabic, English, Mathematics, Natural Sciences, Social Sciences, Cultural Arts, Physical Education, Sports and Health, Informatics, Tahfīẓ, Tafseer, Aswaja, and Nahwu-Ṣaraf

Organizing curriculum content in MTs. Al-Fathimiyah is carried out based on the level of competence and is integrated with the Pesantren curriculum. Furthermore, Muthi' said: "At the beginning of its establishment, almost all Pesantren curricula were also taught in madrasas. However, after the establishment of the *Tahfīẓ* al-Qur'an Development Institute (LPTQ) in 2012, an evaluation was carried out so that some overlapping curriculum content such as Tauheed, Islamic History and others were directed to madrasah diniyah. Likewise, tahfīẓ and its derivatives, such as tajweed and tahseen, are handed over to the LPTQ and madrasas as implementers

d. Selection and Organization of Learning Experiences

Learning experience refers to any interaction, program, or other experience in which learning takes place, whether it occurs in schools and classrooms or outside of school, and whether there is interaction between students and teachers or is no interaction such as learning through games and others (Partnership, 2013).

Selection and organization of learning experiences in MTs. Al-Fathimiyah Banjarwati can be explained as follows:

1) Learning Phase

Learning activities in MTs. Al-Fathimiyah consists of two phases. First, *Tahseen* and *Tajweed* phases, namely the repair and improvement phase of reciting the Qur'an. New students are quarantined at the Pesantren for one and a half months to improve their recitation of the Qur'an according to the rules of recitation, *tajweed*. In this phase, the portion for learning in madrasas is reduced by only having learning material for the

national examination. Second, the *tahfīz* al-Qur'an phase. This phase is carried out after students have passed the first phase.

This finding is consistent with the results of an interview with the head of LPTQ, Abdulloh Thobbun Wikaab. He explained "(because of) the diverse backgrounds of students, some even have an elementary education background without learning al-qur'an, makes it difficult for them to carry out *tahfīz* learning. Seeing this situation, a preparatory school was then carried out at the beginning of the school year to improve the Qur'an recitation before they went to the level of memorization".

2) Study Time

Like the other Pesantren-based madrasas, student activities start at 3.30 to 21.30. *Tahfīz* al-Qur'an activities are carried out every day from Saturday to Thursday with the following time allocation: a). after dawn until 06.00 submit the Qur'an memorization. b). 07.00 to 07.50 continue the submitting at the madrasah for those who have not done it after *Subh* and do *takrār* (repeat the memorization for those who have made the *Subh* submitting). c). 15.45 to 17.15 the madrasah Diniyah activity. d). after *maghrib* until 19.30 the Qur'an madrasah (MQ) activity, and e). after *Isha'* until 21.30 do *takrār* (repeating memorization) and *muṭāla'ah* (studying madrasah lessons).

Hauli' Layyinah said: "teaching and learning activities in madrasas are carried out from Saturday to Thursday from 07.00 to 13.00. *Tahfīz* lessons in madrasas are carried out in the first hour of every day, the rest are carried out in Islamic boarding schools under supervision of *tahfīz* teachers".

3) Class Distribution

Classroom management in MTs. Al-Fathimiyah uses grouping according to the results of the test assessment. Each class consists of 20-30 students with one homeroom teacher as *tahfīz* teacher and one *tahfīz* teacher assistant who assists in the implementation of *tahfīz* in madrasas and supervises the implementation of *tahfīz* in the boarding school.

Ainur Rosyidah explained: "Unlike most other madrasas, here the homeroom teacher must accompany the students until they graduate from the madrasah, so it is not limited to one school year only and each homeroom teacher is assisted by a *tahfīz* teacher from senior students who are ready to monitor student activities 24 hours a day".

4) Learning Method

The learning methods used in *tahfīz* learning in MTs. Al-Fathimiyah are as follows: a). *Talaqqi* and *Mushāfahah*, namely the process of reciting the memorization face-to-face to the teachers with an emphasis on fluency and tajweed. b). *Murāja'ah*, which is the process of memorizing by reciting the verses to memorize repeatedly. c). *Mudārasah*, namely the process of listening to each other's recitations in groups. d). *Simā'an*, which is the process of listening to each other's recitations in pairs. e). *Takrār*, namely the process of repeating the memorized verses. and f). Recitation or assignment for students who have achieved certain memorization targets.

Whereas in the learning process at the madrasah the methods used include: lecture method, discussion method, question and answer method, demonstration method and assignment method. The learning approach used is a scientific learning approach with 5 M steps (observing, asking, trying, reasoning, and communicating).

5) Extracurricular Activities

Extracurricular activities at MTs. Al-Fathimiyah is held on Tuesday and Friday afternoon. The forms of activity consist of: scout, *tilāwah* (the art of reciting the Qur'an), tambourines, calligraphy (the art of Arabic writing), journalism, works of art and culinary arts.

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e. Evaluation

Evaluation on *tahfīẓ* in MTs. Al-Fathimiyah was carried out cooperatively with LPTQ as the executor of the activity. The evaluation is carried out twice each semester, in the middle and at the end of the semester. The evaluation is carried out in a closed and open way. Closed evaluation is carried out using the stratified *simā'an* method. The first level is assessed by the *tahfīẓ* teacher, while the second level is assessed by the Pesantren caregiver. The open *tahfīẓ* exam is carried out with the MHQ (*Musabaqah Hifdzul Qur'an*) system.

As for the evaluation of learning other than *tahfīẓ* includes three aspects of assessment. First, the attitude competency assessment is carried out through observation, self-assessment, peer assessment and journal assessment. Second, knowledge assessment is carried out through written tests, oral tests, and assignments. Knowledge assessment consists of daily assessment, mid-semester assessment (PTS), end-semester assessment (PAS), and end-of-year assessment (PAT). Third, skills competency assessment is carried out through: practical tests, projects, and portfolios (Tim Pengembang Kurikulum, 2019, pp. 28–29).

f. Testing the Balance of Curriculum Elements

Testing the balance of elements can be seen by comparing the content of the curriculum, learning experiences, and learning models (Nafi'ah, 2019, p. 33). As described above, the curriculum content has been developed the following points: spiritual attitudes, social attitudes, knowledge, curiosity, creativity, and skills. The learning process uses a five-step approach: observing, asking, trying, reasoning, and communicating, while the studying process has utilized the public as a source of learning. Thus, the balance between elements in the curriculum at MTs. Al-Fatimiyah has been fulfilled.

2. Testing Experimental Units

From the exposure of the data and the results of interviews with several sources, it is known that the curriculum in MTs. AL-Fathimiyah has been developed and tested since its establishment in 2007 by inputting the contents of the Pesantren curriculum at the beginning. Although it is only limited to the scope of the Pesantren and has never been tested outside, according to the author, this development has passed the second stage of the Taba's curriculum development model.

3. Revision and Consolidation

At this stage, improvements and refinements are made based on the results of unit trials. The author's analysis concludes that the stages of revision and consolidation have been passed by madrasas. This can be referred to from what Muthi' stated above which explains that the establishment of the LPTQ in 2012, gave birth to a curriculum revision by transferring some of the content of the religious curriculum to Madrasah diniyah and handing over the organization of the *tahfīẓ* curriculum to the LPTQ.

4. Curriculum Framework Development

This fourth stage is carried out by reviewing the revised curriculum from various angles, starting from ideas, curriculum content and learning activities. From checking the curriculum documents and the results of interviews with deputy head of curriculum it is known that the curriculum of MTs. Al-Fathimiyah is revised and developed at the beginning of each year to be implemented.

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5. Implementation and Dissemination

Based on the results of the author's analysis, it is known that the curriculum of MTs. Al-Fathimiyah has been ratified by the madrasah supervisor and the madrasah's chief of education section of Ministry of Religious Affairs of Lamongan and implemented it for madrasah residents.

Based on some of the findings that author has described, second problem formulation regarding curriculum development can be described as follows: a). The concept of curriculum development in MTs. Al-Fathimiyah Banjarwati uses an inductive method that begins with compiling an experimental unit then experimental trials, then continues with development and ends with validation and implementation. b). curriculum development in MTs. Al-Fathimiyah emphasizes the development of the *tahfīẓ* al-Qur'an curriculum which is integrated with the *tahfīẓ*-based curriculum of the main boarding school.

CONCLUSION

Based on the findings and data analysis, it can be concluded that the research results are as follows:

MTs. Al-Fathimiyah Banjarwati is an madrasas Pesantren that integrates the curriculum of the Ministry of Religious Affairs with the Pesantren *tahfīẓ* curriculum. As for student management, MTs. Al-Fathimiyah implements total boarding student management and focuses on empowering female students.

Concept of curriculum development in MTs. Al-Fathimiyah Banjarwati focuses on developing *tahfīẓ* al-Qur'an which is integrated with Pesantren curriculum. The development model uses an inductive model so that it is more open to the process of improvement and refinement every year.

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