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Traditional Authority Of Tuan Guru Leadership In Integrating The Curriculum At The Darul Musthofa NW Islamic Boarding School

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Abstract

Tuan Guru has position and power (authority) in Islamic boarding schools because Tuan Guru is an agent of change who brings change to Islamic boarding schools. Tuan Guru's power influences the education system in Islamic boarding schools. So integrating the madrasa curriculum with the Islamic boarding school curriculum is the policy of the authority of Tuan Guru. This research describes Tuan Guru's traditional authority in integrating the madrasa curriculum with the Islamic boarding school curriculum at the Darul Musthofa NW Islamic Boarding School. This research is descriptive qualitative research. Data collection by observation, In-depth interviews, and documentation. Data analysis by reducing data, presenting data, and clarifying data. The result; First, the traditional authority of Tuan Guru at the Darul Musthofa NW Islamic boarding school is demonstrated by (1) Islamic Boarding School feudalism by providing the closest family to take positions in the management structure of the Islamic Boarding School, (2) Wiridan Tradition such as wirid Hizib Nahdlatul Wathan and Thariqat Hizib Nahdlatul Wathan. secondly, the process of integrating the madrasa curriculum with Islamic boarding schools is based on four basic components in the madrasa curriculum, such as (1) Educational goals is to produce students who understand science, technology, and morals, (2) subject matter are based on the Turats books, (3) The methods used are classical-halaqah, mudzakah method, memorization method, and Qiroati method, (4) The evaluation used is teacher evaluation and student evaluation

Keywords: Traditional Authority, Tuan Guru, Integration Curriculum

Abstrak

Tuan Guru mempunyai posisi dan kekuasaan (otoritas) di Pesantren karena Tuan Guru sebagai *agent of change* yang membawa perubahan bagi pesantren. Kekuasaan Tuan Guru berpengaruh

dalam sistem pendidikan di pesantren. Sehingga terjadinya integrasi pada kurikulum madrasah dengan kurikulum pesantren di Ponpes Darul Musthofa NW merupakan kebijakan dari otoritas kepemimpinan Tuan Guru. Penelitian ini untuk mendeskripsikan tentang otoritas tradisional Tuan Guru dalam mengintegrasikan kurikulum madrasah dengan kurikulum pesantren di Ponpes Darul Musthofa NW. Penelitian ini merupakan penelitian kualitatif deskriptif. Pengumpulan menggunakan: Observasi, Wawancara mendalam dan Dokumentasi. Analisis data dengan tiga cara, yaitu; mereduksi data, menyajikan data, dan memverifikasi data tentang integrasi kurikulum madrasah dengan kurikulum pesantren dalam otoritas tradisional Tuan Guru. Hasil penelitian; *Pertama*, otoritas tradisional Tuan Guru di ponpes Darul Musthofa NW ditunjukkan dengan (1) Feodalisme Pesantren; yaitu memberikan keluarga terdekat untuk mengambil posisi dalam struktur kepengurusan Yayasan Pondok Pesantren, (2) Tradisi Wiridan Pesantren; yaitu wirid Hizib Nahdlatul Wathan dan Thariqat Hizib Nahdlatul Wathan *kedua*, Proses integrasi kurikulum madrasah dengan pesantren berdasarkan empat komponen dasar dalam kurikulum madrasah yaitu; (1) Tujuan Pendidikan menjadikan santri yang paham Ilmu pengetahuan, teknologi, dan bernalak, (2) Materi pembelajaran berdasarkan materi dari kitab-kitab turats, (3) Metode yang digunakan adalah klasikal-khalaqoh, metode mudzakaroh, metode menghafal, dan metode Qiroati, (4) Evaluasi yang digunakan adalah evaluasi guru dan evaluasi santri.

Kata Kunci: Otoritas Tradisional, Tuan Guru, Integrasi Kurikulum

Introduction

The sovereignty of Tuan Guru strongly influenced Islamic boarding schools in Lombok as their leader (Tuan Guru's authority). In the Islamic boarding school contest in Java, the leadership aspect of the Islamic boarding school is firmly held by the Kiai and even holds almost absolute power.¹ This shows that Tuan Guru is a central figure or main figure who is an expert in the field of religion. Tuan Guru is a symbol of religious culture belonging to the informal elite with power based on charisma and tradition.² Tuan Guru have an important role in society, namely as educators, guardians of traditional culture, and as social mediators.³

Tuan Guru as an educated elite figure should be followed in his attitudes,

behavior, and speech by the village community and be called a leader.⁴ Tuan Guru as a leader is a process of influencing Islamic boarding school residents to achieve common goals. The meaning of leadership is the process of a leader influencing other people so that other people understand and agree on what and how a task is carried out effectively and efficiently as well as facilitating all forms of individual efforts in achieving common goals.⁵ Leaders have the authority to direct members and provide influence. Tuan Guru's leadership can bring the worldly dimension to the spiritual (divine) dimension.⁶ Tuan Guru's leadership can bring the worldly dimension to a spiritual (divine) dimension.⁷

The power possessed by Tuan Guru makes him a leader and figure in society,

even Tuan Guru is an agent of change, like a figure who brings change in society and change in the Islamic boarding school community. That power is what makes the figure of the master teacher have position and power (authority). Apart from that, this authority is also influenced by high fanaticism towards Tuan Guru, which becomes a strong shield for the figure of Tuan Guru.⁸ The power shown by Tuan Guru tends to be conservative (traditional), where this power rests on Tuan Guru and is validated based on complete trust in the sanctity of tradition and culture and becomes legitimacy for the surrounding community who exercise authority according to that tradition.

The Traditional Authority of Tuan Guru at Darul Musthofa NW Islamic Boarding School is more influenced by educational background. Where Tuan Guru the leader at the Islamic boarding school is a student who has received education at the center of the Nahdlatul Wathan organization, so he still adheres to the teachings and traditions of Maulana Sayikh TGKH. Zainuddin Abdul Madjid who was his teacher and the founding figure of the Nahdlatul Wathan, Nahdlatul Wathan Diniah Islamiyah, Nahdlatul Banat Diniah Islamiyah organizations.

The Traditional Authority of Tuan Guru leadership at Darul Musthofa NW

Islamic Boarding School determines the direction of educational policy and the orientation of the learning curriculum, namely by integrating the madrasa curriculum with Islamic boarding schools. Integration means the combination of two or more objects.⁹ The integration of the madrasa curriculum with the Islamic boarding school curriculum at the Darul Musthofa NW Islamic Boarding School is an integration of several scientific disciplines (Correlated Curriculum).

A correlated Curriculum is a curriculum that combines one subject with another subject and then arranges as well as possible so that they strengthen and complement each other according to the characteristics of each subject.¹⁰ The direction of educational policy and curriculum at Darul Musthofa NW Islamic Boarding School is based on long-standing traditions and culture within the Nahdlatul Wathan organization. The Mardeka Curriculum is the core guideline for carrying out the learning process at school and focuses on studying the Turats books (yellow books) as an application of the Islamic boarding school curriculum. Studying the turats book (yellow book) becomes an orientation for the educational process within the Darul Musthofa NW Islamic Boarding School so that learning the yellow books dominates and is prioritized.

Because in general, the goals of education in Indonesia show an emphasis on worldly aspects and hereafter aspects.¹¹ Knowledge, objectives, methods, and assessment are the main characteristics of the curriculum.¹²

This shows that the Darul Musthofa NW Islamic Boarding School as a Khalafiyah Islamic boarding school combines traditionality and modernity to achieve the educational vision and mission. By using the Mardeka Curriculum as the Madrasa curriculum and studying books as the Islamic boarding school curriculum and continuing to follow the educational traditions of the Nahdlatul Wathan Organization. Because in principle, one of the indicators that shows quality education is being able to produce cadres with achievements and character. So one alternative to realizing quality education is to design and implement a good and quality educational curriculum.¹³

Based on research, Munjiat explains that Islamic boarding school education is never separated from general knowledge and religion, so the Manba'ul 'Ulum Cirebon Islamic Boarding School integrates the Islamic boarding school and Madrasah curricula. Apart from that, it is to equip students to face the demands of the times, the level of study of the students and to gain recognition from society and the government. This is a socio-cultural

representation in the frame of togetherness.¹⁴

Curriculum integration in Islamic boarding schools is never separated from the leadership authority of the Kiai and the intrinsic influence of his leadership. So in Rulitawati's research, in her research, she also stated that Authority and responsibility are the leader's authority and ability to make and determine decisions that can influence the behavior of subordinates. , with the principle of achieving the vision, mission, and goals in the implementation of education.¹⁵ In Zainal Fanani's research, he also stated that the authority or leadership authority of kiais as technical decision-makers is based on a collective-collegial, instructive, participatory, and supportive leadership approach. Apart from that, cadre formation policies, delegation, and position reshuffles are also under the authority of the Kyai.¹⁶

Method

This research is field research (field research) in the form of qualitative research. Qualitative research is research that is guided by the philosophy of postpositivism which is used by researchers to research natural conditions.¹⁷ This research examines and describes the traditional authority of master teacher leadership in integrating the Islamic boarding school curriculum at the

Darul Musthofa NW Islamic Boarding School.

Data collection uses three methods, namely; observation, interviews, and documentation.¹⁸ The data analysis technique in this research uses three methods, namely, data reduction (data reduction), data presentation (displaying data), and data verification (data verification) or further data analysis in research on the interaction of Islamic boarding school behavior in the traditional authority of master teacher leadership begins by preparing and organizing the data for analysis first, then reducing the data into a theme and finally presenting the data in the form of descriptions and interpretations.¹⁹

Results and Discussion

The Darul Musthofa NW Islamic Boarding School is a form of Khalafiyah Islamic Boarding School but does not eliminate the Islamic boarding school tradition by continuing to implement the typical Islamic boarding school curriculum which studies the Al-Qur'an and the (Kitab Turats). So that the combination of traditionality and modernity of education at the Darul Musthofa Islamic boarding school is marked by the use of the Islamic boarding school curriculum which is combined with the madrasah curriculum and applies nationally from the Ministry of Religion and

the Ministry of Education and Culture. This shows that Islamic boarding schools are community-based Islamic religious education institutions that provide Islamic education (traditional) or formal education (modern) in an integrated manner with other types of education.²⁰

Tuan Guru Syahri Ramadhan's leadership authority at the Darul Musthofa NW Islamic Boarding School, which originates from his tradition and scientific background, influences the formation of educational orientation in the Islamic boarding school environment. This happens because of the formation of behavioral patterns among Islamic boarding school residents. Power as a leader is the potential to influence others. The power or authority of a leader can change the attitudes and behavior of other people according to his wishes.²¹

Traditional Authority of Tuan Guru Leadership

The traditional authority of Tuan Guru leadership at Darul Musthofa NW Islamic Boarding School includes:

1. Feudalism Islamic Boarding School

The position of Tuan Guru at the Darul Musthofa NW Islamic Boarding School is to determine the direction of policies and regulations in the Islamic

boarding school environment. Structurally, leadership in Islamic boarding schools tends to be feudal in nature, because Tuan Guru is the owner of full power over the Islamic boarding school he leads and quite a few family members have important positions in the Islamic boarding school management structure.

The long history of Islamic boarding school education, coupled with complicated and complex cultural combinations, has formed feudalism.²² This feudal tradition seems to approve of an authoritarian leadership attitude.²³ The term Tuan Guru in the context of Lombok society can be said to be a new aristocratic class, which was formed from the capital of piety and religious knowledge that they had or was sourced from religious capital. In fact, there are quite a few master teachers who genetically have blue blood (nobility) which shows that there is a cult (official respect in religion) towards Tuan Guru so they tend to display a centralized-feudalistic culture.

Feudal culture at the Darul Musthofa NW Islamic Boarding School is by providing the closest family to take positions in the management structure of the Darul Musthofa NW Islamic Boarding School Foundation. This is to

facilitate communication and speed up relationships in advancing the Darul Musthofa NW Islamic Boarding School. Apart from that, teacher recruitment within the traditional leadership authority of Tuan Guru, especially religious teachers, uses an appointment system (the will of the leader) that is appointed directly by Tuan Guru without going through the recruitment of new teachers. To meet the needs of teachers at Islamic boarding schools by the orientation, namely forming students who understand religious knowledge in depth, Tuan Guru appoints more teachers from alumni of Ma'had NW which were founded by Maulana Syaikh Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Majid which is a special Madrasah Studying religious knowledge using Torah books is equivalent to a university.

MDQH alumnus are alumni who have mastered the Islamic scriptures, many of whom devote themselves to various Islamic boarding schools to practice their religious knowledge. Quite a few MDQH alumni have become Tuan Guru. Based on this, Tuan Guru determines the classification of teachers and chooses by himself, especially teachers in the field of religious education who are prioritized teachers

from MDQH NW Alumni who already understand religious knowledge, Nahwu and Sharef knowledge, and understand the knowledge of the Al-Qur'an and Hadith. Similarly expressed by a teacher who is a boarding school supervisor at the Darul Musthofa NW Islamic Boarding School, stated that he was appointed directly by Tuan Guru Syahri Ramadhan as the leader of the Islamic Boarding School, however, in delegating teaching staff, he must still fulfill the criteria and fulfill requirements such as having to master the sciences of nahwu and sharaf. , fluent in reading the yellow book (turats) and must be able to translate it and the teacher is a Ma'had NW alumnus.

2. Wiridan Tradition

Wirid is the function of the Qur'an as al-dhikr, where the Qur'an becomes a reminder of the life of a Muslim.²⁴ So the term wirid is synonymous with the word al-dhikr which is used in the language of the Qur'an. Wiridan is a form of Sufism practice. Usually, this tradition is carried out together in a community of Sufism practitioners which is usually called a tarekat group.²⁵

What is meant by general wirid is reading or dhikr, prayers, or practices that are usually read or practiced after

prayer, both obligatory prayers and sunnah prayers.²⁶ The practices of Hizib Nahdlatul Wathan and Thariqat Hizib Nahdlatul Wathan are wiridan traditions that can be practiced alone or in a congregation. Thariqat Hizib NW includes dhikr or prayer, teacher and student, and allegiance and diploma.²⁷

The wiridan tradition that developed at the Islamic Boarding School is the work of the founding Professor of Nahdlatul Wathan, namely Maulana Syaikh TGKH Zainuddin Abdul Madjid, such as Hizib Nahdlatul Wathan and Thariqat Hizib. Hizib Nahdlatul Wathan can be practiced individually or in congregation there are several ways to practice Hizib Nahdlatul Wathan, including; *First*; The practice of Hizib Nahdlatul Wathan when practiced alone; (1) Read Al-Fatihah 3 times, namely for the Prophet, for the author of Hizib Nahdlatul Wathan, for teachers, parents, and people who have contributed to us; (2) Reciting the six prayers, namely: Nahdlatul prayers, Fatih prayers, Nariyah prayers (at-Taziyyah), Thabbi prayers, prayers, 'aliyyil Qadri, Miftah Babirahmatillah prayers; (3) Reading Hizib (Overview of Hizib Nahdlatul Wathan) for men, and (Hizib Nahdlatul Banat) for women.

Second; The practice of Hizib

Nahdlatul Wathan when in congregation; (1) Read Al-Fatihah 3 times, for the Prophet, for the author of Hizib Nahdlatul Wathan, for teachers, parents, and people who have contributed to us; (2) Read Surah Yasin at least once; (3) Reading the six prayers, likes as; Nahdlatul prayers, Fatih prayers, Nariyah prayers (at-Taziyyah), Thabbi prayers, prayers, 'aliyyil Qadri, Miftah Babirahmatillah prayers; (4) Reading Hizib (Overview of Hizib Nahdlatul Wathan) for Muslims, and (Hizib Nahdlatul Banat) for Muslim women; (5) Reading Qosidah Munfarijah, prayers and tawassul; (6) The leader reads the closing prayer, namely al-Asma'ul Husna with the letter nida along with the prayer.

As a part from Hizib NW, there is also Tariqat Hizib NW who is Wirid at the Darul Musthofa Islamic boarding school. This tariqat tradition is also the creation of TGKH. Zainuddin Abdul Madjid. Tariqat NW is a way of remembrance taught by the founder of Nahdlatul Wathan. Tariqat NW is the tariqat of the end of the times which is suitable for everyone because the preparation of the tariqat Hizib NW is a bisyarah related to the Prophet Khidir. In his devotional testament to his new experience, he said.

“Tariqat hizib is the last tariqat

With the good news of Al-Basyirun-Nadzir

To Bermi Al-Faqirul-Hadir

And was ordained by Al-Khidir”

The Hizib NW thariqat consists of, (1) Reading Al-Fatihah three times, first for the Prophet and his companions, second for the author of Hizib Nahdlatul Wathan and Thoriqat Hizib Nahdlatul Wathan, third for teachers, parents, people who have contributed to us and for all Muslims and Muslim women (Miftahu Thariqati Hizbi Nahdlatil Wathan), (2) Read after the 5 daily prayers (Wazhifatur Rawatib), (3), Read when the sun sets (Wirdur Rabithah), (4) Read once a day (Al-Wazifatul Yaumiyyah), (5) Read once a week (Al-Wazifatul Usbu'iyah).

Tuan Guru's successful leadership was influenced by traditional authority through the wiridan (prayer and remembrance) tradition created by Maulana Syaikh TGKH. Zainuddin Abdul Madjid, then made it a tradition by Tuan Guru in the Darul Muthofa NW Islamic boarding school environment. The impact of the wiridan tradition can be felt by all residents of the Darul Musthofa NW Islamic boarding school, such as creating good

behavior or morals and also as a place of worship by praying and reciting remembrance of Allah SWT to become faithful and devout people. As stated by Tuan Guru, the influence of the Wirid can be felt, especially in the application of morals, because in fact, the content of the Wirid itself is morals.

The practice in Thariqat Hizib Nahdlatul Wathan, consists of 5 types of practice, namely: (1) Miftahu Thariqati Hizbi Nahdlatil Wathan: Reading Al-Fatihah three times, first for the Prophet and his companions, second for the author of Hizib Nahdlatul Wathan and Thoriqat Hizib Nahdlatul Wathan, thirdly for teachers, parents, people who have contributed to us and for all Muslims and Muslim women, (2) Wazhifatur Rawatib: read after the Fardu prayer, (3) Wirdur Rabithah: read when the sun sets, (4) Al -Wazifatul Yaumiyyah: read once a day, (5) Al-Wazifatul Usbu'iyah: read once a week.

Tuan Guru's leadership attitude, which is based on traditional authority, has made the Darul Musthofa NW Islamic boarding school become an advanced Islamic boarding school. Determining the vision, mission, and educational goals, where the vision set at the Darul Musthofa Islamic Boarding School is "excellence in quality based on faith and piety". Describes that the

expected goal is quality students in the field of general science and the field of religious knowledge by always remembering Allah SWT. So the learning materials set at the Darul Musthofa NW Islamic boarding school also support the understanding of general science and religious science. Understanding general science by studying general subjects that have been determined by the Government and understanding religious science is provided by studying the Turats books (kitab kuning). This leadership authority is very influential in determining learning methods, especially in Islamic boarding school traditions, such as the wetonan, bodongan and sorogan methods.²⁸ Then at the Darul Muthofa NW Islamic Boarding School, methods were formed in the form of classical-khalaqah, mudzakarrah, memorization, and the Qiroati method.

Integration Of Madrasah Curriculum With Islamic Boarding Schools

The integration of the Darul Musthofa NW Islamic Boarding School curriculum and the Madrasah curriculum with the Islamic boarding school curriculum is a form of modernization of Islamic education by trying to combine traditionality and modernity of education. There is no dichotomy between religious and general knowledge because the Darul Musthofa boarding school cultivates Islamic boarding school traditions and studies general

subjects in an integrated manner, but the proportion of religious education dominates more than general education.

The Islamic Boarding School leadership emphasized that Darul Musthofa NW has the principle of preserving and maintaining as best as possible the scientific traditions of the Salafussholih ulama, namely by studying Islamic books such as the Al-Qur'an, Hadits, Tauhid, Fiqh, Tafsir, Sufism, and Akhlaq. All of these scientific legacies have become the main references in studying other scientific disciplines. Educational activities at the Darul Musthofa Islamic Boarding School focus on mastering the treasures of Islamic teachings (*tafakkuh fi al-din*) as a basic principle in instilling an understanding of religious knowledge in students. The implementation of the curriculum used by the Darul Musthofa NW Islamic boarding school is more in-depth with classical books such as; (1) Monotheism; a book that studies divinity and the oneness of Allah, (2) Fiqh; A book that studies the laws that regulate aspects of human life, namely the relationship between humans and humans (*hablum minannas*), humans and God (*hablum minallah*) and humans and nature (*hablum minal 'alam*), (3) Hadith; Books that study the behavior, sayings and deeds of the Prophet Muhammad SAW, (4) Tafsir; Books that study explanations of the meaning and

content of the Al-Qur'an, (5) Sufism; A book that studies how to purify the soul for individuals who are always close to Allah SWT, (6) Dates; a book that studies the history and events of the period before Islam until the rise of Islam, (7) Nahwu and sharef; a book that studies the rules and forms of words in Arabic.

The NW Islamic boarding school makes the kitab kuning a center for religious knowledge in addition to studying general lessons at its formal institutions. Syamsul Nizar sees that there are two views regarding the position of the yellow book in Islamic boarding schools, namely: (1) the truth of the yellow book for Islamic boarding school circles as a reference whose contents no longer need to be questioned because it is seen as a supplier of theories and teachings that have been formulated in such a way by the ulama- scholars by relying on the Koran and Hadith. (2) the yellow book is important for Islamic boarding schools to facilitate the process of in-depth religious use, and make Islamic boarding schools a center for Islamic studies, so the maintenance and even enrichment of the yellow book must remain its main characteristic.²⁹

The integration of the Islamic Boarding School and Madrasa Curriculum at the Darul Musthofa NW Islamic Boarding School is reflected in the curriculum used

based on four components of the curriculum in general, namely objectives, content/material, methods, and evaluation.

1. Educational Goals

Goals may indicate futurity (the future) which lies at a certain distance and cannot be achieved except by effort through a certain process.³⁰ Educational activities should have goals to be achieved because goals are directions, references, and targets that become a description of the final results of an activity. The principle of combining traditional and modern education systems is an effort to achieve educational goals.

Darul Musthofa Islamic Boarding School's commitment to providing education aims to produce a generation that is intellectual and also becomes students who are faithful and devout. The Head of the Islamic Boarding School stated that. Islamic boarding school students must be students who understand science and technology, are strong in IMTAQ, and are accustomed to morals.

Furthermore, the head of the Darul Musthofa NW Islamic boarding school revealed that the educational goal he wanted to achieve was to produce smart and correct students. Smart in

science and correct in the actions of "alimun sholihun" namely diligently carrying out worship and always getting closer to Allah SWT. The Islamic boarding school aims to cover all aspects contained in Law No. 23 of 2003 and includes three domains cognitive, affective, and psychometric. In general, the ultimate goal in Islamic education is to become a perfect human being "insan kamil". Actions that are directed towards a certain goal or direction, a goal to be achieved through effort or activity.³¹ As stated in the aim of education in Law No. 20 of 2003 concerning the National Education System, namely: "National Education functions to develop abilities and shape the character and civilization of a dignified nation to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who believe and are devoted to God. Almighty God, noble character, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen.

2. Learning Materials

The learning materials at the Darul Musthofa Islamic boarding school are formal learning by following the learning materials in the 2013 Curriculum (K-13) which have been determined by the

government for Madrasas. So to support the cultivation of religious values there are four types, namely; (1) Fiqh with the books of Safinah Annajah and Fathul Qorib, (2) Ushul fiqh with the Book of Mabadi Awwalaiyah, (3) Suluk/adab with the Books of Akhlakul Banin, Akhlakul Banat, and Adabu as suluk and Ta'limul Muta'allim, (4) Science of Tafsir with the book Kaulul Munir, (5) Science of Hadith with the book Arbain Nawawi/Minhatul Mugis, and Lubabul Hadith/Syarah Tankihul Kaul (6) Nahwu with the book Muhtasor Jiddan, Al-Ajjurumiyah, Al-Kawkibuddurriyah, (7) Amsilatul Jadidah , Matan bina', Kaelani al-izi, (8) Tuhid with the Book of Assa'adah..

The learning materials outside the formal schedule are; (1) Al-Iqna' fi halli alfazzi abi syuja', (2) Al-kabair, (3) Assyifa, (4) Tafsir Jalalin, (5) Hadith Shohih Bukhori, (6) Riyadushsholihin.

3. Teaching Method

The method is a set that contains teaching methods and teaching techniques that educators must use in the learning process in the form of educational methods for delivering lessons to students to achieve the learning objectives contained in the curriculum.³²

The characteristic of the teaching method at the Darul Musthofa NW Islamic boarding school has been the same since its inception, namely the classical learning system and the classical-khalaqah learning system. (1) Classical-khalaqah teaching method; The shape is classic, students sit cross-legged, and the place is in an open room during the learning process such as a hall and terrace building. (2) Mudzkarah method; Mudzakarrah for teachers and led by the Head of the Darul Musthofa NW Islamic Boarding School with the Soheh Buhori Hadith book. Mudzakarrah for students led by the teacher is followed by a group of students who present a book they want to study, such as Nahwu, shared, and so on as needed. (3) Memorizing method; The memorization method is used in hadith subjects by memorizing the Arbain Nawawi hadith, nahwu by memorizing the book al-Ajjurumiyah with the provision of one chapter at each meeting, Al-Qur'an students are asked to memorize several verses from juz 30, which are deposited during the subject Al-Qur'an. (4) Qiroati Method; is a method of reading the Al-Qur'an directly and using or applying habituation by reading tartil following the legal rules of tajwid.

4. Evaluation

Evaluation is often referred to as a process of assessing (to evaluate), which means providing value content in the ontology and epistemology of education, as well as directing the process so that it continues to refer to values, and the assessment process is carried out throughout the educational process.³³ The types of evaluation that can be used are:

- a. Formative assessment, namely an assessment to determine the learning outcomes achieved by students after completing the program in units of learning material in a particular subject, the things that need to be paid attention to in this evaluation are: First; functional aspect, namely to improve the learning process in a better and more efficient direction. Second; the objective aspect, namely to find out to what extent students have mastered the educational material taught in one lesson program, and whether it is following the objectives or not. Third; Aspects assessed include; the level of students' knowledge, skills, and attitudes after the learning process is carried out.
- b. Summative assessment, namely an evaluation carried out on students' learning outcomes after attending

lessons in one month, one semester or at the end of the year to determine the next level of education. This assessment includes: first; determine the number or grade of students after following the learning material program in one month or semester. Second; to determine the level of learning outcomes achieved by students after completing the learning material program. Third; determining the aspects to be assessed include; students' knowledge, skills, attitudes, and mastery of the subject matter provided.³⁴

The Darul Musthofa NW Islamic boarding school uses two types of evaluation, namely; (1) Evaluation for teachers; The teacher evaluation activity is an evaluation of the learning program and evaluation of the learning process carried out at the Darul Musthofa NW Islamic boarding school. Implementing teacher evaluation aims to obtain accurate information about the sustainability of the activities that have been implemented. As stated by the head of the Islamic boarding school; Evaluations are held for teachers to obtain information as material for improving the obstacles experienced during the learning process and all

forms of activities in the Islamic boarding school environment. (2) Evaluation for students; Evaluation for students is a form of evaluation of learning outcomes with two types of evaluation that are participated in by Darul Musthofa NW students, namely; (a) Evaluation of learning in Madrasahs in the form of National Examinations, National Standard Madrasah Final Examinations and National Standard School Examinations. For National Examination subjects, it follows the Ministry and Culture's decision, while the National Standard Madrasah Final Examination is held as a means of final examination for some Madrasah subjects, and the National Standard School Examination is a test for all Madrasah subjects. (b) Evaluation for the boarding school program is held after the National Examination with oral and written tests. The evaluation of santri boarding schools focuses on subject matter in books such as the *Safinah Annajah* book, *fathul qorib*, *akhlakul banin* (for santriwan), *akhlakul banat* (for santriwati), *adabu as suluk*, *Al-Qur'an (tajwid)*, *Muhtassor Jiddan*, *Al-Ajjurumiyah*, and *Kawakibuddurriyah*.

Conclusion

The traditional leadership powers of Tuan Guru at the Darul Musthofa NW Islamic Boarding School are in the form of; (1) Mobilenalism, and (2) Wiridan Tradition. The integration of the Madrasah Curriculum with the Islamic Boarding School Curriculum is based on the formation of students who are intellectually, spiritually and morally sound who are developed based on traditional authority in the leadership of Tuan Guru through four basic components of the curriculum, namely; (1) Education aims to produce students who understand science and technology, have strong IMTAQ, and have noble character in the term "alimun sholihun". (2) Learning Materials; by following learning materials based on the Mardeka Curriculum and learning materials from Islamic books in the fields of Al-Qur'an, Hadith, Tauhid, Fiqh, Sufism, Nahwu, Sharif, and Tarikh. (3) Teaching methods use the classical-khalaqoh method, mudzakah method, memorization method, and Qiroati method. (4) Evaluation; There are two types of evaluation used, namely; teacher evaluation (evaluation of learning programs and evaluation of the learning process) and student evaluation (evaluation of learning outcomes). The integration of the Madrasah Curriculum with the Islamic Boarding School at the Darul Musthofa NW Islamic

Boarding School cannot be separated from the perspective and background of the Islamic Boarding School Leader who is an Alumni of the Nahdlatul Wathan Santri, so he continued. upholding the ideology of Nahdlatul Wathan as an obedient and obedient student who continues to follow the teacher's traditions (sunnatan hasanatan).

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Endnotes

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