

Model Organisational Structure of the *Kulliyatul Mu'allimin Al-Islamiyah* Curriculum Content

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ARTICLE INFO

Keywords:

content organisation;
curriculum models;
KMI Gontor curriculum.

Article history:

Received 2022-10-25

Revised 2022-12-04

Accepted 2022-12-06

ABSTRACT

This study aims to analyse the design and structure of the content, the type of knowledge that is arranged in the form of subjects, and the content of knowledge in each subject. This research uses qualitative research with phenomenological types, data collected through in-depth interviews, observation and documentation, as well as analysing data through reduction, display and conclusion. The results show that the Kulliyatul Mu'allimin Al-Islamiyah (KMI) content organisation model is "Eclectic" or a combination of several existing curriculum models. On the one hand, adopting the "Correlated Subject" model, namely by grouping all subjects into three main groups, namely 1) the Islamic science group (*al-ulum al-islamiyah*), 2) the linguistics group (*al-ulum al-lughawiyah*) and 3) general knowledge group (*al-ulum al-'ammah*). And the lessons in each group are correlated with each other. However, in terms of its application, it adopts the "Separated Subject" model where each subject from the group of disciplines is taught separately.

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1. INTRODUCTION

Pesantren is an educational institution that has been proven to play an important role in transmitting religious knowledge in society. The number of Islamic boarding schools in Indonesia in 2018/2019 was recorded as recorded in the Islamic Boarding School Database of the Ministry of Religion of the Republic of Indonesia, a total of 28,194 units (Ditdpontren, 2021) which consists of various patterns and learning models, among others; *salafiyah* pesantren, *khalafiyah* pesantren (*ashiriyah*), and combination boarding schools, namely boarding schools that combine the *salafiyah* and *khalafiyah* systems.

The material taught in Islamic boarding schools consists of religious material directly extracted from classical books in Arabic. With a system called pesantren, the process of internalizing Islamic

teachings to students can run in full. Both with the leadership and example of the *kyai* and *ustadz* as well as typical management, a separate communication will be created for all aspects of life, including economic, cultural and organizational aspects. Changes in the pattern and system of education in Islamic boarding schools are a response to the modernization of Islamic education and socio-economic changes in society. Azyumardi Azra, writing in Djamas (2009), outlined four ways in which pesantren have responded to the modernization of Islamic education. These are: (1) expanding the scope of what is taught in pesantren by incorporating general and vocational subjects; (2) modernising teaching methods like the classical system and grading; (3) reorganising pesantren administration and curriculum; and (4) reviving pesantren as institutions.

Social transformation and the flow of globalization with modern characteristics make a society that used to be exclusive in nature become more open and ready to accept change, which is a characteristic of an open society. The consequences of this change have an impact on sharpening the friction of the dynamics of life that often occurs and the clash between different value systems and cultures, including changes in Islamic boarding schools which from time to time continue to undergo adjustments to the development of modern science and technology.

One of Indonesia's oldest educational institutions, Pesantren, is undergoing a reformation into a model valued for the exceptional resources it provides. Until the introduction of Kulliyatul Mu'allimin Al-Islamiyah (KMI), which was pioneered in Indonesia by Pondok Modern Darussalam Gontor and is now being embraced by many other Islamic boarding schools in Indonesia. The KMI model of education, which follows a particular pedagogical pattern, has been widely acknowledged both domestically and internationally as being on par with the standard of a senior high school education. Currently, the education model of the Islamic Boarding School slowly but surely already has a reputation and position as an excellent or internationally labelled school. We can see that it's easy for parents with 'great' backgrounds, both educational and economic backgrounds, to send their children to Islamic boarding schools (Sulaiman & Musthafa, 2018).

Many experts, education leaders and practitioners, as well as the general public, expect that the KMI system (*Kulliyatu-l-Mu'allimin Al-Islamiyah*) and other designations of the *Mu'allimin* education pattern such as *Tarbiyatu al Mu'allimin Al-Islamiyah* (TMI), *Madrasah al -Mu'allimin Al-Islamiyah* (MMI) and other names from the *Mu'allimin* system, "existence and independence are maintained" as one of the alternative education systems that receive official recognition from the Government of the Unitary State of the Republic of Indonesia as stipulated in Article 93 of Regulation Government No. 19 of 2005 concerning National Education Standards.

The *Kulliyatu-l-Mu'allimîn Al-Islâmiyyah* (KMI) system is the result of "ijtihad" of the founders of Pondok Modern Gontor; K.H. Ahmad Sahal, K.H. Zainuddin Fannani, and K.H. Imam Zarkasyi, which has been carried out since 1926, in order to "modernize" the pesantren education system as "Indigenous Culture" (original culture) of the Indonesian nation, so that people then call Pondok Gontor "Modern Pondok". Throughout the journey through 5 periods of time (colonial period, early independence period, old order period, new order period, and reformation period), the founders and successors of Pondok Modern Gontor continued to stick with the KMI system consistently and consistently in the midst of various challenges. Changes that occur in the world of education in Indonesia. Even the founders of Pondok Modern Gontor "willed" that the KMI system be maintained at all times and hoped that in Indonesia, there would be a thousand Gontors (KMI) or more. This expectation is in line with the expectations of several National and International Education Leaders who have visited Gontor and know the advantages of the KMI or TMI (*Tarbiyatu-l-Mu'allimîn Al-Islâmiyyah*) system. Until 2015, more than 200 Islamic boarding schools have been established in all corners of the country that use the KMI/TMI system.

KMI/TMI is not the same as formal schools or madrasas, such as MTs and MA or SMP and SMA or Madrasah Diniyah and Salafiyah, but substantially, KMI/TMI has met the National Education Standards as stipulated in Government Regulation no. 19 of 2005, even in some aspects exceeds the standard. This proves that throughout its history, KMI/TMI has been able to produce quality alumni

and are recognized for their excellence, which are widely spread in various fields or professions, either as experts, figures or practitioners, both in government (executive, legislative, judicial) and in the midst of society and the world. One of the proofs of this superiority is that the KMI/TMI system has received "recognition" (*mu'dalam*) from various institutions or universities abroad, such as Al-Azhar University, Cairo; Islamic University, Medina Munawarah; University of Punjab, Lahore, Pakistan; Al-Zaitun University, Tunisia; International Islamic University Islamabad, Pakistan; International Islamic University, Malaysia; Malaysian National University and others.

In fact, since 1998, the Government of the Republic of Indonesia has officially issued a "Recognition of Equalization" of KMI/TMI diplomas with Madrasah Aliyah (MA) and High School (SMA) certificates, namely the Decree of the Director General of Islamic Institutions of the Ministry of Religion No. E.IV/PP.03.2/KEP/64/98 dated July 28, 1998; and the Decree of the Minister of National Education No. 105/O/2000 dated June 29, 2000. According to the latest report, the "KMI/TMI Equalization Team" formed by the Ministry of National Education has issued a similar Equality Recognition Decree for 17 KMI/TMI throughout Indonesia, and there are many more KMI/TMI others that will be accredited soon in the years to come. In 2014, the KMI/TMI system was further strengthened by the issuance of Minister of Religion Regulation (PMA) number 18 of 2014 concerning the Mu'adah Islamic Boarding School. Pondok Pesantren Mu` is a boarding school that is equivalent to SMA/MA because even though the boarding school does not follow the curriculum of the Ministry of Education (SD, SMP, SMA) or the curriculum of the Ministry of Religion (MI, MTs, MA), the alumni of the Islamic boarding school can be accepted or recognized, in universities at home and abroad (Tazakka, 2015).

In addition, when viewed from the curriculum process in general, there are four stages of curriculum development seen from the level, namely, curriculum development at the national level, curriculum development at the institutional level, curriculum development at the syllabus subject level, curriculum development at the level of learning in the classroom (Fajri, 2019). One of these stages in the first stage of curriculum development at the national level becomes the conformity of things to strengthen the existence of FDI. In this case, as quoted by Zainal (Fajri, 2019) revealed that curriculum development at this level discusses education at the national level consisting of formal, informal, and non-formal education. From its tiers, it can be seen vertically and horizontally. Vertically, curriculum development is carried out based on the level of education from the lowest to the highest. Meanwhile, curriculum development is based horizontally on equal education, such as SD, MI, and package A programs.

Research on the curriculum in Islamic boarding schools has been carried out, including research by Budiman (2018), M. Alfian (2018), Nurmayani (2018), and Yuniarti Mil'u Sadiyah Burhanudin (2010). Relevant research by Wardani et al. (2016). What distinguishes it from previous research is that it aims to analyse the content's design and structure, the types of knowledge arranged in the form of subjects, and the content of knowledge in each subject in the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum. This research is important to be carried out so that it becomes additional information for those who want to adopt this curriculum in educational institutions other than Gontor.

2. METHODS

This research uses a qualitative research approach that aims to understand a phenomenon in a natural social context by prioritizing a process of deep interaction with the phenomenon under study. (Sudaryono, 2019). The type of research used in this study is phenomenology (Meleong, 2012), which tries to understand the meaning of events and their relation to the situation under study. In this case, understand the meaning of the *Kulliyatul Mu'allimin al-Islamiyah* (KMI) Curriculum Organizational Structure model. The subjects of this study were students, *ustadz*, the head of Madrasah, curriculum representatives, and pesantren leaders. The subject of this study was used as material, and the data desired by the researcher of the data source was purposive and snowball (Sugiyono, 2020). The leader

concerned, ustad or teacher and student who are considered related to the research of the KMI curriculum organizational structure model, then in determining the sample. Then the main instrument (key instrument) is the researcher himself functioning as digging for data, studying, and interpreting it.

Data was obtained through data collection techniques, namely observation techniques through observation instruments, in-depth interviews (in dept Interview) using methods and using documentation methods. Data analysis techniques using the Miles and Humbermen model (Sugiyono, 2015). The stages of data analysis through data reduction, data display and conclusion drawing/verification about the organizational structure model of the *kulliyatul Mu'alilimin al-Islamiyah* (KMI) curriculum. Furthermore, the data obtained were validated by the technique of validity of source triangulation data, time triangulation and triangulation techniques.

3. FINDINGS AND DISCUSSION

3.1. Curriculum Content Organization

To ensure that the discussion of this issue can be easily understood, it is necessary to first explain what is meant by curriculum content organization. Curriculum organization or often referred to as curriculum content organization aims to make it easier for students to learn lesson materials and make it easier for students to carry out teaching and learning activities so that learning objectives can be achieved effectively. Curriculum organization is a very important basis in curriculum development and is closely related to educational program objectives. This curriculum content organization is important to be considered by curriculum developers or teachers as curriculum implementers because it relates to how to structure and systematic curriculum materials. Curriculum material has a form and method of preparation and organization, namely by grouping lessons in a certain pattern (Abdurrahmansyah, 2021). In addition, the organization of the content of this curriculum must be selected and organized in such a way as to be able to be developed more broadly and more deeply so that learners obtain something valuable from the established educational programs (Ramadani, 2020).

These forms of curriculum content organization have been known for their variety and structural models. In general, the division of curriculum content organization or curriculum structure preparation is grouped into two parts, namely the model or form of the horizontal curriculum structure and the vertical curriculum structure. The horizontal curriculum structure means that the grouping of subject matter is adjusted or considered with the fellow subject matter itself. So, subjects are grouped with subjects horizontally, although with various patterns and grouping models.

In the horizontal curriculum organizational structure, there are several organizational patterns or models for grouping subjects: First, separate subject curriculum or curriculum structure with separate subjects. The form of this curriculum structure is very simple and easy form to do because the curriculum developer simply puts or writes the names of different subjects as the structure of the curriculum material. Subjects that are considered important and need to be taught can be placed as subjects. It is not too complicated, and not many considerations must be made in compiling the curriculum structure in this separated subject curriculum model. Second, the Correlated Subject Curriculum pattern or curriculum structure that is interconnected between subjects. This pattern of curriculum preparation considers the relationship or connection (correlation) of one subject to other subjects, but still pays attention to the characteristics or characteristics of each field of study. Although the context of scientific disciplines is different, certain aspects of the subject matter can be linked to other subjects. The process of linking or correlating between subjects does not necessarily eliminate the essence of these subjects (Nasution, 2006).

The relationship or correlation between subjects can be done in several ways. Among others, incidentally, that is, by chance, there is a relationship between one subject and another. For example, the field of science studies can be touched upon or associated with material issues in the disciplines of

Geography, Anthropology, Sociology, and so on. The next way is that there is a closer relationship between subjects. The fact that there are several subjects or fields of study that are content closely related to the issues studied. For example, Sociology lessons are very close to Anthropology subjects, or Fiqh lessons are very close to Usul Fiqh lessons, and so on. Therefore, it is possible to make a correlation between these two or more lessons. In this case, based on data found from Miftah Harmain:

"in this curriculum, the subjects are in accordance with the process and the relevant pesantren curriculum in KMI, such as the standards for implementing the learning process. We already have such a thing as a standard written in the *Tarbiyah amaliyah* book (class VI lessons) which is a reference in the process and stages of learning in the classroom, every material already has its thoriqoh in accordance with the character of the lesson, and it has been proclaimed by the founder of the lodge from the beginning, so we have to adjust to the method in the book *Tarbiyah Amaliah*."

Therefore, a curriculum seeks harmony between national and students' goals. Teachers try to help learners find their interests and needs. According to Widyastono (2012), one of them is creating good cooperation between individuals and groups, learning together, mutual understanding and learning approaches that are cooperative, not competitive, learning approaches.

Third, the Integrated Subject Curriculum pattern or integrated curriculum structure. This pattern of curriculum content preparation is considered more complicated because it must combine various issues on several subject matters in a particular theme. In this curriculum pattern, the name of the subject or field of study is no longer known. Therefore, the presentation of the subject matter is designed in thematic form or the presentation of themes by giving the nuances of various points of view of the scientific field in it. With regard to the integrated curriculum above, if it is linked to the curriculum *kulliyatul muallimin al Islamiyyah*, it is a curriculum that is designed integrally by combining religious/ Islamic, scientific, and social content. Its implementation is reflected in intra-curricular, co-curricular and extra-curricular activities (Budi & Apud, 2019).

The organizational pattern of the integrated subject curriculum has a unique and distinctive character because it eliminates boundaries between various subjects and presents the subject matter in the form of units. All subjects must present coherent subjects. With this pattern, it is hoped that students will gain complete insight into a discussion of the subject matter by using various scientific disciplinary issues in a variety of ways (Abdurrahmansyah, 2021).

Fourth, the Eclectic Curriculum Pattern The term eclectic is taken from the English "eclectic" which means selecting something that is considered the best from several doctrines, methods or styles and arranging parts taken from various sources (Merriam-Webster, 2022). Eclectic is choosing the best from various sources (about people, styles, and methods) (KBBI, 2022). In Arabic, this method is called by several names, including *Ath-Thariqah al-Intiqaiyyah*, *Ath-Thariqah At-Taufiqiyyah*, *Ath-Thariqah al-Mukhtarah*, and *Ath-Thariqah al-Mudzdawihaj* (Fahrurrozi & Mahyudin, 2010).

In this case, Muhammad Miftah revealed that:

"The selection of *mukoddimah* or preliminary methods carried out by the teacher before entering this lesson is in the form of simple questions related to the previous material, be it in the form of questions about past themes or asking to mention important points that have been studied *jama'i* and subsequently slightly related to the new material that will be taught today."

Rosyidi (2012), in his book, he explains several assumptions that underlie the emergence of this eclectic model or method based on several assumptions, namely: 1) there is no ideal model or method because each method has advantages and disadvantages. 2) each model or method has advantages and is used to activate lessons. 3) the birth of a new method is not to compete with the old model or method but as an improvement. 4) no one model or method fits all goals, all teachers, all students, and all

teaching programs. 5) the most important thing in teaching is meeting the needs of students. 6) Every teacher has the authority and freedom to choose a method that suits the needs of students.

3.2. Content or Materials in the KMI Curriculum at Pondok Modern Darussalam Gontor

In general, Pondok Modern Darussalam Gontor implements a formal education system like other schools in Indonesia, but in terms of curriculum, they have their own model and structure which is called the *Kulliyatul Mu'allimin al-Islamiyah* curriculum, or more familiar with the *Mu'allimin* curriculum. So in this case, the theory expressed is the same as the field data, Mashuri Sobari explained:

"that the KMI curriculum is included in the *Mu'allimin* type of curriculum, which sa'at has become a sub-system of the National education curriculum as also regulated in the Law of the Republic of Indonesia, so the diploma has also been recognized and equated with the national school diploma both schools under the auspices of the Ministry of Religion such as MTs and MA as well as with schools under the auspices of KemendikBud is like a middle/high school."

The curriculum structure describes the conceptualization of the content of the education program as a subject, the position of the content/subject in the education plan, the delivery of the content/subject in one semester or year, the concentration of the load for the subject and the study load every week for each student. The curriculum structure is also the use of ideas to be sorted out in the learning framework and setting the learning load in the learning framework. The linkage of the content in the learning framework used is the semester framework, while the linkage of the learning load in the learning framework depends on the hours of the lesson.

The curriculum structure consists of a number of subjects, and the learning load in the *Kulliyatul Mu'allimin al-Islamiyah* or *Mu'allimin* curriculum consists of three main groups: The subject group of Islamic Studies (*al-'ulûm al-islâmiyyah*) – The subject group of Language Studies (*al-'ulûm al-lughawiyyah*), and the general science subject group (*al-'Ulûm al-'âmmah*). The following is the content or material that has been compiled based on subjects in the KMI curriculum structure in each subject group in each class and level, as shown in Table 1.

Table 1. Subject Group

No	Subject	Class					
		I	II	III	IV	V	VI
I	<i>Ulumul-Islamiyah</i> Category	I	II	III	IV	V	VI
1	Al-Qur'an	1	1				
2	Tajwid	1	1				
3	Tafsir	1	-	1	1	1	2
4	Tarjamah	-	1	1	1	1	1
5	Hadits	1	1	1	2	1	1
6	Mustholahul Hadits					1	2
7	Fiqh	2	2	2	2	2	2
8	Ushul Fiqh			2	2	2	2
9	Faraid			2			
10	Tauhid	1	1		2	2	
11	Al-Din al-Islamiy			1	2		
12	Muqaranah al-Adyan					1	
13	Tarikh Islam	2	2	2	2		
II	<i>Ulum al-Lughawiyah</i> Category	I	II	III	IV	V	VI
1	Imla'	1	1	1			
2	Tamrin Lughah	6	2	1			
3	Insyah		1	2	2	2	2
4	Muthola'ah		2	2	2	2	1

5	Nahwu		2	2	2	1	2
6	Shorf		1	1	1		
7	Balaghah				2	1	1
8	Tarikh Adab Lughah					1	1
9	Mahfuzhot	1	1	1	1	1	1
10	Khat	1	1	1			
11	Reading	3	3	2	2	2	2
12	Grammar			1	1	1	1
13	Composition				1	1	1
14	Indonesian Language	1	1	1	1	1	1
III.	Kategori <i>Ulumal-'Amah</i>	I	II	III	IV	V	VI
1	Mathematics	4	4	3	3	3	3
2	Physics	2	2	1	1	1	1
3	Chemical					1	
4	Biology	1	1	1			
5	Geography	1	1				
6	History	1	1	1		1	1
7	Counting/Ordering books	2	1	1			
8	Citizenship				1	1	1
9	Sociology					1	
10	Tarbiyah wata'lim			1	1	1	1
	Total	34	34	34	34	34	32

From the data above, it is found that the content in the KMI curriculum is divided into three main groups, namely the Islamic Religious Studies subject group (*al-'ulûm al-islâmiyyah*) – the Linguistics subject group (*al-'ulûm al-lughawiyyah*), and General Science subject group (*al-'Ulûm al-'âmmah*). Furthermore, from the three groups, separate subjects were determined from one lesson to another. However, even though the subjects and learning times are separate, there are still complementary links and relationships between one material or knowledge from one lesson to another, especially subject matter that is in one existing group. For example, the subject matter Insha' (composing in Arabic) is closely related to the material in the *Nahwu* and *Shorf* subjects and *Muthola'ah*. To produce a good and correct assignment insya' or essay, you inevitably have to understand the material learned from the *nahwu* lesson to know how to compose the right sentence. It takes an understanding of *Shorf's* science to know the use of the right word form in the composition of the essay. , and need to know examples of proper sentence structure in assembling each sentence so that it becomes an correct, precise and easy to understand, and even further, can use material from *Balaghah* lessons to produce beautiful essays. Likewise, several other lessons, especially subjects that are in one group.

3.3. KMI Curriculum Content Organization Model

Based on the available data, it can be said that the type of KMI curriculum leads to the Education Unit Level curriculum. This is as expressed by Kristiawan (2019) that with regard to the Education Unit Level Curriculum, it seems more likely to use an eclectic organization, where subjects are divided into several subject groups, for example; (1) groups of religious subjects and noble character; (2) civics and personality subject groups; (3) science and technology subject groups; (4) aesthetics subject group; and (5) physical, sports and health subject groups. These subject groups are further elaborated into a number of specific subjects, which are adjusted to the level and type of school. In addition, to meet local needs, local content subjects are provided, and for the benefit of channelling the talents and interests of students, self-development activities are provided.

Thus, if analyzed based on several views of experts with what is applied in the KMI curriculum, it can be concluded that the content organization model in the KMI curriculum is eclectic or a combination of several existing content organization patterns. In general, the description of the pattern or model of the content organization structure in the *Kulliyatul Mu'allimin al-Islamiyah* curriculum at Pondok Modern Darussalam Gontor is shown in Figure 1.

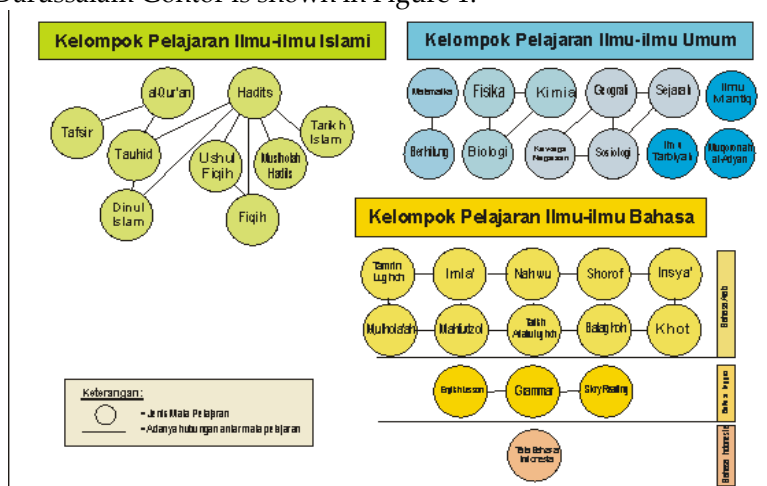


Figure 1. Content Organization Structure in Curriculum

From the picture above, it can be seen that the curriculum content contained in the KMI curriculum is divided into three main science groups, namely the language sciences group, which includes Arabic and English. The Islamic science group, and the general science group which in terms of This includes lessons in social sciences as well as Indonesian, and natural sciences. so it can be concluded that the KMI curriculum content organization model tends to be "Eclectic" or a combination of several existing curriculum models. One side adopts the "Correlated Subject" model. Namely by grouping all subjects into three main groups namely; 1) the Islamic science group (*al-ulum al-islamiyah*), 2) the linguistics group (*al-ulum al-lughawiyah*) and 3) the general knowledge group (*al-ulum al-'ammah*). And the lessons in each group are correlated with each other from one lesson to another. Where in this model subjects are correlated with each other from one lesson to another in an effort to reduce weaknesses as a result of the separation of several subjects. The procedure taken is to convey correlated points to make it easier for students to understand certain lessons. This can be seen in several existing subjects, including Fiqh, Usul Fiqh, Hadith, Al-Qur'an, Interpretations, Tarjamah, Muthola'ah, Insha', Nahwu, Shorf, and Balaghah, and so forth.

However, on the other hand, it also adopts the "Separated Subject" model, where each subject from the group of disciplines is taught separately. Each is given at a certain time and does not consider the interests, needs and abilities of students and all materials are given the same, this can be seen in several subjects, including; Mathematics, Tarbiyah, and Mahfuzhot.

Based on the explanation of the concepts above, it can be relevanzed in the implementation of learning on the core concept of the *Kulliyatul Mu'alilimin al-Islamiyah* (KMI) curriculum that in the process of its implementation, there are four stages. This is revealed by one of the *ustadz* or teachers at the Islamic boarding school that Muhammad Miftah said:

"First, the mukoddimah (Introduction) stage. Second, al-'Aradh wa al-Rabth or the stage of exposure to the core material. Third, the at-Tathbiq or Adjustment/Strengthening of the core material. Fourth, the al-Ikhtitam stage or Closing of the learning process."

This is in accordance with what was stated by Hamalik (2014) that the stages of curriculum content consist of the planning, implementation, and evaluation. The evaluation process is an important part of achieving curriculum objectives. One of the studies by Iqbal states that:

"evaluation of learning as a consideration in the development of educational science and evaluation of cutting-edge learning as a basis for improving the quality of education, without leaving the values of existing Islamic boarding schools".

In addition, after understanding the process of implementing the KMI curriculum in Islamic boarding schools, it is related to revealing the fact that there is the supervision of the implementation of learning in Islamic boarding schools to the application of the KMI curriculum. One of the leaders of the Islamic boarding school, Mashuri Sobari, revealed that:

"that there are at least several types of programs and stages in the supervision system for the learning process in the modern hut of Gontor, including Daily routine supervision, supervision in the form of Taftis mufaji' or sudden inspection, supervision in the form of *Muraqabatul fushul* or supervising secretly, and supervision in the form of Naqdu at-Tadris or monitoring and assessing the learning process in the classroom directly. randomly."

From this study, the Kulliyatul Mu'allimin al-Islamiyah curriculum has its own model in terms of content organization. This study is certainly not enough to describe how the complete curriculum model of KMI Gontor is. With its various uniqueness, conducting in-depth studies is necessary to find out, understand, and unravel various aspects of this curriculum. However, this study can contribute to scientific work on the curriculum applied at the Gontor Islamic boarding school, focusing on the content organization structure model. The results of this study are expected to enrich and add scientific references to the Kulliyatul Mu'allimin al-Islamiyah model curriculum, which is now a sub-section of the National Education curriculum and has been widely applied by many Islamic boarding schools throughout Indonesia. In terms of methods, this research has limitations, namely by using only qualitative methods. It is hoped that further research or studies can combine mixed methods to produce stronger and more accurate data and analysis.

4. CONCLUSION

This study concludes that the organizational model of the KMI curriculum content at Pondok Modern Darussalam Gontor Ponorogo tends to be "Eclectic" or a combination of several existing curriculum models. One side adopts the "Correlated Subject" model, namely by grouping all subjects into three main groups namely; 1) Islamic science group (*al-ulum al-islamiyah*), 2) linguistics group (*al-ulum al-lughawiyah*) and 3) general knowledge group (*al-ulum al-'ammah*). And the lessons in each group correlate with each other from one lesson to another. However, in terms of its application in the learning process, it adopts the "Separated Subject" model, where each subject from the group of disciplines is taught separately. In addition, to hone and develop the potential of the students as well as to channel their interests and talents of the students, various self-development activities are provided, such as three-language speech study groups (Indonesian, Arabic and English), Arabic courses and England, sports groups, arts and so on.

Based on the results of this study, it is recommended that Islamic boarding school educational institutions be additional information for those who want to adopt this curriculum. The application of this curriculum needs to be implemented as a characteristic of living in the Islamic boarding school environment with the aim of education being achieved optimally. Strict discipline, consistency and carrying out the regulations of Islamic boarding schools it is proof that they can educate students with Islamic character. The organizational structure model of Kurilulum *Kuliyatul Mu'allimin al Islamiyah* (KMI) is a reference in subsequent research and for researchers to study more deeply related to the concept of developing the *Kurilulum Kuliyatul Mu'allimin al Islamiyah* (KMI) model in the Islamic boarding school environment so that it can provide inspiration and new knowledge.

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