Evaluation of Coaching Students Based on Dormitory Curriculum in Madrasah Aliyah Negeri Insan Cendikia Bengkulu Tengah

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Abstract

When BJ Habibie became the head of the BPPT, the idea of establishing a boarding school-based madrasa was based on the basic concept of the integration of Faith and Taqwa (IMAQ) and Science and Technology (IPTEK) called Madrasah Aliyah Negeri Insan Cendikia in Serpong, then this model developed to various provinces one of which is Bengkulu Province. The problem is the model developed by Madrasah Aliyah Negeri Cendikia Insane already running optimally and optimally, the extent of the success of student coaching in the Dormitory at Madrasa Aliyah Negeri Cendikia Insan Bengkulu Tengah. Therefore, this study discusses the evaluation of the management of student coaching in MAN Insan Cendikia Bengkulu Tengah Boarding House.The research method used is descriptive qualitative with evaluative research type, this research was conducted at Madrasah Aliyah Negeri Insan Cendikia Bengkulu Tengah, research data sources consisted of Boarding Trustees and Students. The results showed that all components and curricula of curriculum consisting of Salimul Aqidah, Sahihul Ibadah and Moral Karimah had been carried out well and fulfilled the established curriculum requirements for curriculum. Some of the obstacles experienced by hostel caregivers are heterogeneity of students from various aspects, but overcoming this the manager uses two approaches, namely the regulative approach and the psychological approach.

I. Introduction

The existence of Madrasas in Indonesia is seen from the historical aspect departing from the needs of Muslims for educational institutions that are concerned with the study of Islamic scholarship. It also marks that Madrasas are one form of Islamic education institutions that were born in Indonesia in addition to pesantren. Sukarno (2017) explained that madrasa in the Indonesian context is one of the institutions that are united under the Indonesian Ministry of Religion whose terms of use are almost equated with public schools under the national education ministry.

If traced from other historical traces, the Madrasas have been present and exist in Indonesia since the early 20th century which coincided with the existence of religious-based Community Organizations such as Muhammadiyah, Nahdathul Ulama, Islamic Unity (PERSIS) and others. The massive development of Madrasas is also supported by the presence of the Department of Religion which was founded in 1946, which is a symbol of the political struggle of Islamic education in Indonesia.

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In short, there are some things that are made based on the historical landscape of religious education. First, religious education has been introduced into formal education since the beginning of Indonesian independence and was even placed as part of the national education system. Education Law No. 2/1989 and later revised by No. 20/2003 has explained that religious education is part of national education, this is an indication that the country is paying serious attention to religious education, even though Indonesia is not a secular or Islamic state, Sulasmi (2019).

Second, there are always dynamics and fluctuations in implementing religious education in practice. In the initial conception of religious education, it was only taught in grades 4 through 6 elementary school. However, exceptions are made to certain areas which have very strong religious traditions; in such areas religious education has been introduced since first grade. Since the New Order era, religious education was a compulsory subject from elementary schools to universities as stated in Education Law No. 2/1989, and even in Education Law No. 20/2003, Section 12, article 1, section a, states that "Every student in every education unit has the right to receive religious education with his own conviction from a teacher of that religion." This section has caused serious debate and controversy in the mass media for quite a long time between those who support and oppose.

Third, the government formed three committees to manage religious education in only five years (1947-1952), starting with the Islamic Teaching Advisory Council in 1947, led by Ki Hajar Dewantoro and Prof. Drs. Abdullah Sigit, then in 1950 the government formed a new committee led by Prof. Mahmud Yunus from the Ministry of Religion and Bp. Hadi from the Ministry of Education and Culture, and in 1952 the government formed another committee headed by KH. Imam Zarkasyi. So, in just five years (1947-1952) the government had formed three committees to reorganize religious education in Indonesia, and this showed that the government paid serious attention to this problem.

Fourth, in the early 1980s, several years before the 1984 national curriculum was released, there was a suggestion to include a religious comparison curriculum as part of the national curriculum in high school, but it was rejected by some Muslim groups, arguing that it could reduce and weaken student faith. This means that in the past, there was an idea to formulate a religious education curriculum that contained comparative religions so that students of different religions knew and respected each other.

The dynamics of the development of Islamic educational institutions especially Madrasah Aliyah Negeri (MAN) experienced a very significant progress in the 1990s marked by the establishment of Madrasah Aliyah Negeri (MAN) Insan Cendikia Serpong. The establishment of this institution could not be separated from the ideas developed by BJ Habibi who was then serving as Chair of the Indonesian Muslim Intellectuals Association (ICMI). The basic idea is the emphasis on learning science and technology that are religiously oriented, or in other languages balancing imtaq (Faith and Takwa) and Science and Technology (Science and Technology). Since its establishment until now, there have been 23 MAN ICs spread throughout Indonesia. One of them is MAN IC Bengkulu Tengah.

Makmuri Sukarno (2014) in his research revealed that the establishment policy of MAN IC is in order to answer the needs amidst the challenges of the current modernization and globalization. Among these challenges are democratization, cultural, social and economic transformation that requires Makmuri Sukarno's Resources (2014) in his research revealed that the establishment policy of MAN IC is in order to answer the needs amidst the challenges of the current modernization and globalization. Among these challenges are democratization, cultural, social and economic transformation that require Human Resources

(HR) who are masters of Science and Technology and also have qualified faith and piety. In order to achieve this goal, MAN IC has compiled a curriculum that is divided into two forms, namely the national curriculum and the curriculum of diversity.

With regard to the curriculum of diversity, MAN IC has divided it into three domains, namely Salihul Aqidah, Sahihul Ibadah and Moral Karimah. The derivation of the three domains is detailed in eight forms, namely; Tahfidzul Quran, Tahfidzul Hadith, Qiraatul Pole, Tadarus Alquran, Fostering Imam Prayers, Fostering Khatib Friday, Tausiah/ Speech Training, and religious practice (www.icbenteng.sch.id).

Atmaja (2019) in his research revealed that when viewed from the aspect of learning time, the MAN IC began learning from 07.00 to 15.45 which was then continued with the activities of intimacy from 17.30 to 22.15. This illustrates that learning in MAN IC Bengkulu Tengah has a long duration. Departing from this background, this research becomes important for evaluating student coaching programs in MAN IC Bengkulu Tengah based on Dormitory curriculum. Humans (HR) who master Science and Technology and also have qualified Faith and Takwa qualities. In order to achieve this goal, MAN IC has compiled a curriculum that is divided into two forms, namely the national curriculum and the curriculum of diversity.

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II. Research Method

The research method used in this study is evaluative research comparing events, activities and products with standards that have been set based on the phenomenon (Sugiyono, 2005). In order to get measured information from sources and research locations, the authors used interview and documentation techniques as well as Observation. For the research instrument, the authors developed it by using the curriculum set by MAN IC Bengkulu Tengah. So that the results of this study can be measured, each item is assessed by involving experts and the results of the study are analyzed with a quantitative and descriptive qualitative approach, while to calculate the presentation of the development program implementation, the formula used by Sugiyono (2005) is: P = n / fx100.

III. Discussion

The concept of boarding school (boarding school) as a tool to bring together and maintain the socio-cultural diversity of students, not to isolate and homogenize them as is generally the case. The dormitory system which has a number of advantages for assisting the process of learning and evaluating behavior (student character) should not trap students so

that they only understand their own "school culture", but are relatively "blind" to the surrounding "social and cultural environment" as happened recently. Moreover Madrasa Aliyah Negeri-Insan Cendikia (hereafter MAN-IC) adopted the boarding school model as a tolerant and inclusive cultural reproduction institution in Indonesia. Although the existence of pesantren according to Ervan (2019) in the late 19th century until early 20th century experienced stigmatization of marginalized education.

Coaching students with the dormitory curriculum conducted at MAN-IC Bengkulu Tengah takes place after the completion of formal learning in the morning. Coaching activities are oriented to three domains, namely Salihul Aqidah, Sahihul Ibadah and Moral Karimah. As for the form of program activities carried out in order to achieve the goals of religious boarding school development are Tahfidzul Quran, Tahfidzul Hadith, Qiraatul Pole, Tadarus Alquran, Fostering Imam Prayers, Fostering Khatib Friday, Tausiah/ Speech Training, and religious practice, Sulasmi (2019)

The data found in the field regarding the Tahfizul Quran program was compiled with a model of memorizing the verses of the Koran that were targeted in Grade 10: Juz 'Amma and 1st Juz, Grade 11 Juz 2 and 3, and classes 12 Juz 4 and 5. Activity models carried out deliberately in front of the supervisor teacher. The Qur'an memorization test is conducted to assess the Makharijil Letters, the accuracy of the verse being read and the many or at least errors in reading. The evaluation model is carried out by carrying out annual exams, where students will later be given shahadah (diploma) if they pass the Tahfizul Quran exam.

Tahfizul Quran is one program that aims to increase love for the Koran, there are a variety of methods in learning. According to Ahmad Syarifuddin (2004: 81) the principle of learning the Qur'an can basically be done with a variety of methods including the following: First, the teacher reads first then followed by students / students, secondly, students read in front of the teacher, while the teacher listens to it, and third, the teacher repeats the reading while the students mimic the words and sentence sentences repeatedly until they are skilled and correct.

While regarding the memorization method according to Abdud Daim Al-Khalil (2010: 81) provides an important method for memorizing the Qur'an, which is as follows: 1) Trying to memorize the Qur'an every day even if only a little. Never leave the Qur'an. 2) Repeating what is memorized when praying, surely someone will find pleasure in it and unwittingly prayers will grow longer 3) Reflect on verses that have been memorized when heading to bed and when I wake up, because the subconscious at this two times continued with the conscious mind. 4) Optimistic that someone is able to memorize the Qur'an and always be enthusiastic about welcoming it.

Therefore, in an effort to improve and smooth the program, MAN IC Bengkulu Tengah is supported by various instruments which consist of time management and restrictions on learning the Koran, the availability of Qira'ah teachers and Tahfidz teachers (instructors) who are the same age, Madrasah environment which is far from the crowds, and he does various activities to develop talent in this interest in Tahfidz. This is in accordance with the results of research conducted by Ahmad Ali Azim (2016) who explained that the Quran Tahfiz program will be more effective when learning is carried out by involving peers, a quiet environment and activities programs are directed in order to strengthen student memorization.

The next step in fostering curriculum curriculum is Tahfidzul Hadith by utilizing media in the form of handbooks and blackboards, but also using verbal explanations, although it does not necessarily make students understand the material outline (Hasibuan and

Moejiono, 2010: 13). The steps taken in this method are as follows: 1. Choosing a friend to memorize that is suitable and determine the hadith and the time agreed upon together. 2. Open one another to the part of the hadith to be memorized, then one of them reads the hadith, while the other listens seriously and tries to record the reading in his brain. After finishing, a friend who had listened to the book reads the Manuscript he is holding, while the others listen intently. After that, the listener repeats the hadith without looking.Then the other friend did the same thing. This process was repeated several times until both were convinced that they had memorized the hadith. 3. Continue with the practice of tarabbuth, which is to connect the hadiths that have been memorized. 4. Lastly, test each other's memorization, Sulasmi (2020).

The next inaugural curriculum is the Polar Qiraatul using the Zazhom Aqidatul Public Book which contains poems about Tauhid. This book is authored by Shaykh al-Sayyid al-Marzuqiy, the Maliki Mufti of Mecca in Mecca born around 1205 h in Egypt. The next activities were the Tadarus Quran, the Construction of a Prayer Priest, the Friday Khatib Construction, the Religious / Speech Training, and the religious practice. Each of these activities is carried out in a specific, planned schedule. Particularly the Quranic treatises are performed naturally with the Quranic tahfiz. While the priest's prayer was being offered, Friday morning ceremonies were dedicated to male students. Forum enrichment through tutoring / speech training and religious practice is provided to all students at Bengkulu MAN-IC.

Judging from the program being designed, it appears that MAN-IC has a full range of coaching programs, as it consists of two models of activities, namely formal activities through morning learning that refer to the National curriculum, while the evening is designed on an equality-based curriculum. This model of construction can also be seen as an attempt to restore the success of the Islamic education model that integrates material and non-material needs. It must be acknowledged from the outset that religious education plays an important role in Indonesia. This has been implemented both in formal and informal education. As Michael Grimmit (1987: 67-68) proposed several meanings of religious education. Comprehensively, he distinguishes religious education as "studying religion, learning about religion, and learning from religion". First, religious education as a "study of religion" means the transmission of religious culture, beliefs, and values from one generation to the next. Second, religious education as "learning about religion" means studying religion objectively and descriptively, not just absorbing or accepting religious values. This approach can be regarded as an objective form of religious teaching. Lastly, the third is "learning from religion", which refers to the following, what are the benefits of individuals studying religion; how religion can contribute to illuminating human problems; and how religion can shape a student's character (Asrori, 2016).

By defining religious education as "studying religion, learning about religion, and learning from religion", one seeks to find the value of religion especially in the face of reality. This definition of religious education can also make religious studies illuminate the problems of human life. Tabita K. Christiana (2009: 173-191) complements the theory of religious education models. He came up with a model by adding "off the wall" ideas. In other words, this is a pragmatic model of religious education. Religious education "off the wall" means helping students work with people of different religions for peace, justice, and harmony. This is the pragmatic phase of faith, which is the link between theory and practice, faith and action, to make religion more meaningful to human life and to create a better world. Different beliefs at the exoteric level do not mean barriers to working together to combat the major enemies of religion, such as poverty, violence, corruption, manipulation, and the like.

In this regard, the process of fostering based on manners in MAN-IC Bengkulu Tengah has led to learning on the three aspects desired in Religion, namely the planting of belief in the form of aqeedah, the practice of true worship and the ability and good skills in the field of morals. However, out of the three domains that emphasize the curriculum of diversity, only 70% has been implemented maximally. The aspect which has not been fulfilled is the aspect of knowledge. Knowledge is familiarity, awareness, or understanding of someone or something, such as facts, information, descriptions, or skills, obtained through experience or education by perceiving, discovering, or learning. Knowledge can refer to a theoretical or practical understanding of a subject. This can be obtained implicitly, with practical or explicit skills or expertise, with a theoretical understanding of a subject and can be formally or systematically adjusted.

Likewise, according to Bahtiar (2014) explains that knowledge is what is known or the result of tofu work, the tofu work is the result of knowing, conscious, converted, understanding and clever, that knowledge all belongs to or contents of the mind so that knowledge is the result of the process of effort human to know.

Related to the constraints found is the material content that is much on formal learning in the morning, and the demands of learning achievements that are charged make students have difficulty in memorizing and understanding what is the standard of learning conducted in the Dormitory. In addition, physical fatigue also inhibits students' enthusiasm in participating in community activities. Even though they followed, their attention and motivation were more on obedience to the rules that were feared could affect the value of accumulated learning in class and in the Dormitory.

As a refinement of this student-based coaching process it is also necessary to look at it from the perspective of Bloom's taxonomy theory. This is important, because when viewed from the current religious education model it is still in the cognitive and attitude domains, and as such, its contribution is limited to gaining the knowledge, attitudes and skills needed to function effectively in a plural society. In order to face the challenges of the future, the realm of cognitive and attitude is inadequate. Religious education should help students to connect theory and practice, knowledge and action. Thus, students have the ability to interact, negotiate, and communicate well in the midst of society. In the long run, this type of religious education contributes to creating civic and moral communities that work for the common good.

IV. Conclusion

The guidance of students based on the curriculum in the Islamic State Madrasah Aliyah Insan Cendikia (MAN-IC) Central Bengkulu has been carried out based on the established policies. The content of the curriculum covers three main domains consisting of Salihul Akidah which means aiming at building students' beliefs based on the Koran and Hadith. Secondly sahihul worship, which means the obligation as a Muslim who has faith is the implementation of correct worship, in accordance with the requirements of the Shari'a and the last is Akhlakul Karimah, this means that every student is nurtured to possess and practice Islamic teachings by promoting noble behavior and ethics as taught in Islam. Nevertheless, from the various program activities compiled, there are still some shortcomings which include the density of teaching material delivered, and the low motivation of students to pay attention to the understanding of the material. This is based on the curriculum content that is too high, causing students to be exhausted.

Acknowledgement

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