Research Article

Curriculum Development Strategy Management for Student Mental Health in Covid-19 Pandemic

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ABSTRACT
This study aimed to explore how is the management of the curriculum in traditional Islamic boarding schools, this research is important to do considering the curriculum as the basis of realizing quality in educational institutions. While the method used in the study is qualitative with a phenomenological approach, the research informant is determined by snowball method, from the informants, data collected through observation, interview, documentation study and focus group discussion, data analysis is done interactively by the classification of the data found. From the results of data analysis, it is known that the management of curriculum development in traditional Islamic boarding schools both in terms of planning, implementation, and evaluation of the curriculum that has authority is the leader of Islamic boarding schools, while stakeholder involvement, especially in the aspect of curriculum planning and evaluation, never existed, this management pattern shows the curriculum management system in traditional Islamic boarding schools goes one way.

Keywords: curriculum planning, Yellow Books, priest domination

INTRODUCTION

Islamic boarding schools are an educational institution that mostly can be found in Indonesia. As an educational institution, Islamic boarding schools have a distinctive curriculum and are not found in other educational institutions namely Yellow Books (Ritonga, Lahmi and Hakim, 2020). The Yellow Books is the main feature of Islamic boarding schools that need to be preserved and developed, but on the other hand, they are faced with a variety of issues whether the issue comes from the Islamic boarding school environment such as teaching materials, methods, media, ability or intelligence level of students as well as government policy on educational issues.

The curriculum in traditional Islamic boarding schools since ancient times is dominated by Yellow Books, especially the book that written by salaf scholars who have Shafi'iyyah sect (Solichin, 2018). Based on various literature it is known that the existence of the Yellow Books curriculum as an attempt to create the prospective scholars (Ritonga, Bustami, et al., 2020), (Apdoludin, Wiryotinoyo and Hadiyanto, 2017), (Suud, Chaer and Setiawan, 2020), so that by the time they return to their homeland they can be relied upon to become imams in prayer, provide enlightenment related to Islamic teachings to the wider community, and not common that among graduate students of Islamic boarding schools have a depth of knowledge and feeling in the field of religion (Dhofier, 1994).

Related to the Yellow Books as the main curriculum of Islamic boarding school various research results concluded that the Yellow Books with Islamic boarding school is inseparable (Djunaedi, 2020), (Ritonga et al., 2019), (Agung, Putro and Suryono, 2019). The book is used as a reference to obtain knowledge of Islam (Ritonga, Lahmi and Hakim, 2020). The additional value that Islamic boarding schools have in the curriculum problem of the Yellow Books needs to be preserved, but no less important is certainly providing teaching that is not ruined and according to the needs of students, is said to be ruined is because it is not uncommon among students who find it difficult to answer the questions contained in the lattice of the final exam question.

To realize the curriculum that suits the needs of the community in every educational institution, the manager of the educational institution must analyze various user parties (OECD, 2015), (Team, 2002). The curriculum should also be managed to take into account the content of the curriculum and its suitability with the development

of the times ((Kwadwo et al., 2020), (Mandukwini, 2016), (Alsubaie, 2016), therefore the management of educational institutions are required to carry out regular curriculum development and evaluation (Palupi, 2018), (Hayani, 2018). The curriculum as expressed by Cahapay must be adapted to the teacher's ability to implement it (Cahapay, 2020), a not-so-different statement expressed by Hos and Wolfi in which teachers need a new adaptation to the self-adaptation with the curriculum (Hos and Wolfi, 2020).

Based on some of the above statements and conclusions experts can be stated that the curriculum at each educational institution requires gradual development and evaluation taking into account various aspects. While the reality that occurs in traditional Islamic boarding schools in Indonesia the development and evaluation of the curriculum does not exist as expected (Muazza et al., 2018), (Ritonga et al., 2019), (Lahmi et al., 2020), the curriculum in Islamic boarding schools, especially Yellow Books has never been changed, even some Islamic boarding schools since its founding to this day have never evaluated the curriculum of the Yellow Books (Ritonga, Lahmi and Hakim, 2020).

The reality of Yellow Books as a curriculum that does not get changes or improvements, it is important to do more research into how the management of the curriculum in traditional Islamic boarding schools, who has authority over curriculum management in boarding schools, and how the community's involvement in providing input to the curriculum used in traditional Islamic boarding schools, the three questions above are material aspects that will be analyzed in this study.

Method
This research aimed to establish how the curriculum management in traditional Islamic boarding schools in Indonesia, who has authority in the determination of the curriculum and how the community was involved in determining the curriculum. By this goal, the study used qualitative research methods with phenomenological approaches. The study was conducted in two boarding schools in North Sumatra province, the source of the research data was the manager of boarding schools, teachers, students and the community around the boarding school which was selected by snowball sampling. According to the research conducted, the research informant numbered 42 people, consisting of the head of boarding school 2 people, the teacher of the

Yellow Books as many as 10 people, the students of 16 people, and the community of 14 people.

From informants, there was data obtained through interviews related to focus research. To strengthening the data obtained from the interview, the data was also collected through observation and documentation studies during the implementation of the research. Also, the research team together with 4 experts conducted a focus group discussion on the issue of managing curriculum development in boarding schools.

The data analysis technique that the authors used in this study was qualitative analysis with interactive models, namely all data obtained both through interviews, observations, documentation studies and focus group discussions analyzed simultaneously according to the classification.

Research Results and Discussion
The management of curriculum development in traditional Islamic boarding schools in terms of planning, implementation and evaluation can be described as the data found, namely:

Curriculum Planning at Islamic Boarding School, Authority and Stakeholders Engagement
Curriculum Planning and Development. By the results of interviews with several research informants, it was known that the curriculum in traditional Islamic boarding schools was not based on planning, but rather on the initiative of the head of boarding school who is generally by his experience studying in Islamic boarding schools before he established his Islamic boarding school, this was reinforced by the statement of the head of Darussalam Islamic boarding school who asserted that the Yellow Books curriculum taught in this boarding school has a lot in common with Nabundong boarding school. This can happen because Darussalam's leader was a graduate of Nabundong Islamic boarding school.

The above data was also following the statements of some teachers who asserted that during Islamic boarding schools stood and he has taught in this institution but the curriculum of the Yellow Books has not changed. While some community leaders in Islamic boarding schools also revealed that they did not know how to establish the curriculum used in boarding schools, they were never asked for input on the curriculum by anyone including boarding school leaders.

The observation results also strengthened the absence of planning in terms of curriculum development, during the study there were no

activities that discussed the issue of curriculum development planning management. Documents related to curriculum development planning were also not obtained in boarding schools, for example, there was no summary of the meeting recorded, while the books in the library showed curriculum stagnation. Other data that corroborates the above findings were the results of focus group discussions attended by experts and graduates of Islamic boarding schools as well as a team of researchers who concluded that during their study at boarding school they never got curriculum planning information but were subject to the decision of the leadership.

The findings of this study when discussed based on the opinions of experts as well as the results of research related to planning management will be able to be stated that the management of curriculum in Islamic boarding schools should be changed. This statement was based on Saerozi's opinion which confirmed that evaluation to make curriculum changes must be made to determine its suitability for the development of the times (Saerozi, 2019). On the other hand, in Michubu's opinion, Nyerere and Kyalo curriculum should be developed and revised by involving each stakeholder (Michubu, Nyerere and Kyalo, 2019), (Afrin et al., 2019), while what happens in traditional boarding schools curriculum determination did not involve the community, ironically not only the wider community, alumni, students, and even other teachers were not involved in the determination of the Yellow Books curriculum (Mahmud, 2020).

Implementation of Curriculum at Islamic Boarding Schools, Authorities and Stakeholder
Second, the implementation of curriculum management in traditional Islamic boarding schools as found data can be revealed that the implementation of the curriculum took place was following what has been established in the boarding school. Teachers who taught Yellow Books in various scientific fields. The results of observations and studies of documents showed that the Yellow Books of fiqh taught in the boarding school of Darussalam Parmeraan was Ilmu al-Fiqh, Fath al-Mu'in, I'anah Tholibin, Takrib, Fathul Qarib al-Mujib, Kifayah al-Akhyar, Bajuri, Iqna', Minhaj al-Thalibin, Minhaj al-Thullab, fathul Wahab, Mahalli, Minhaj al-Qawim, safinah, Kasfiyat al-Saja, Sullam al-Tawfiq, tahrir, Riyadh al-Bidayah, Bidayatul Mujtahid, 'Uqud al-Lujain, Mabadi' Fiqhiyah.

The various types of Yellow Books mentioned above according to some informants were taught from grade II Tsanawiyah to grade III Aliyah or grade VIII-XII. The informant's statement was also in accordance with the observation that the book of Ilmu al-Fiqh was taught to grade VIII and I'anah Thalibin for grades VIII and IX, while Bajuri was taught for class XI and for class XII taught the book Bidayatul Mujtahid.

In the implementation of learning, teachers never had a Learning Implementation Plan (RPP) as it should be. According to the informant they never drafted Learning Implementation Plan (RPP) to teach Yellow Books, they rely only on teaching books used in boarding schools. As for knowing the material to be taught he usually folded the side of the book taught or by asking the students what page to learn. This statement was also in accordance with the results of an interview with one of the students who explained that they were accustomed to folding the edges of the book as a sign of the end of learning today, and it was familiar if the teacher asked from the page how many lessons will begin then the students who provide the information.

The phenomenon of implementing a learning curriculum like this certainly has many negative impacts, while teachers seem to have no mature plan that will also have an impact on unclear learning goals. While experts asserted that the preparation of Learning Implementation Plan (RPP) was one indicator of a professional teacher (Timperley et al., 2007), (Abushawar and Al-Sadi, 2010), (Ritonga, Asrina, et al., 2020), (Ritonga, Ritonga, et al., 2020). Bjekic, Krneta, and Milosevic affirmed to realize the targeted learning goals of each teacher required to compile learning tools ranging from syllabus and learning implementation plan (Handelzalts, Nieveen and Akker, 2019), (BJEKIĆ, KRNETA and MILOŠEVIĆ, 2010).

That statement as described can be said in contrast to the implementation of the Yellow Books curriculum in Darussalam Islamic boarding school, where in this institution teachers had no clear purpose. This justification was not hyperbolic when associated with learning activities, each material was always directed to the deepening of Arabic grammatical (qawa'id) rather than on deepening the content of the themes taught. Exemplary, the theme of كتاب الطهارة, the focus of learning directed by teachers was to delve into all aspects related to language, ranging from shighat (word form), why is it such a form, to mufrad, mutsanna or jama', its position so what? As the word كتاب is mashdar, its form for one, its position is as khabar, as for the mubtada'nya is hidden, its zhahir is هذا, as for its I'rab is rafa' because it is mubtada, while its rafa' sign is dhammah because it is isim mufrad,

besides it becomes khabar also as mudhaf hence should not being tanwin. While the word الطهارة is mudhafun ilaih, the form of it is mashdar (infinitive), as for its i'rab is khafadh, its khafadh sign is jarr because it is isim mufrad, it is not being tanwin because it is already alif and lam.

Islamic boarding schools community in reviewing Yellow Books generally did not have a clear target or learning purpose related to the scope of the material, even from the information obtained known not rarely in reviewing the Yellow Books in a full year can only complete 4-5 sheets of a book, this happened because the learning was not directed to complete a subject, but they were more likely to focus the deepening of the word positions contained in the text when what they were doing was not very significant in related material that being studied.

The ustadz in Islamic Boarding School has a perception that reading was very important to build a civilized and quality human life because reading was an effort to enlighten intellectual, spiritual, emotional, social, and gain a lot of science, experience, feelings, and various information. Reading was an attempt to open the window of the world, so reading became an obligation and a command of the Holy Book of the Qur'an. The awareness of the ustadz as expressed above was undeniable, but in the application and reading strategy that done did not realize the expectations as intended above. Again this was not separated from the way they read, fiqh material, tawhidic, hadith, morals and others contained in the Yellow Books were all directed to study nahwu and sharaf, whereas the material nahwu and sharaf that will be studied as found in the boarding school curriculum were not less than 10 types of nahwu and sharaf books (Ritonga, Lahmi and Hakim, 2020).

This kind of grammatical study became a tradition in teaching Yellow Books in Darussalam Islamic boarding schools and not only Yellow Books of fiqh, but also the morals, Tarikh, hadiths and other science. The above example was usually parsed in such a way that the teacher system asked the students in turns and it was not uncommon that the learning time available was only spent for qawa'id activities, while the core of the material contained in the sourcebook was not taught even not mentioned by the teacher. Another informant explained that every learning of the Yellow Books, the teacher always directs the material to the deepening of qawa'id, so that for those who have a good understanding of nahwu and sharaf felt that the time of learning was too soon to run out, but for students who

have weak knowledge of qawa'id always feel bored if learning Yellow Books.

The learning of Yellow Books that focused on deepening qawa'id that did not correlate with the material content has an impact on the ability of students in the face of exams, not only the final exam of madrasah but also the final exam of the semester. This was because the final exam material was arranged by KKG (Teacher Working Group) at the level of Padang Lawas Utara Regency, while teachers at Darussalam Parmeraan Islamic boarding school did not teach the subject according to the common purpose of the District level. Other informants also said that the material studied through the Yellow Books often has nothing to do with the final exam material of the semester, making it difficult for students to answer questions about the final exam.

Evaluation of Curriculum in Islamic Boarding Schools, Authorities and Involvement of Others

By the data found both through observations, interviews, documentation studies, and focus group discussions can be stated that the evaluation aspect of the curriculum in boarding schools was never done. The reality of the revision of the curriculum in boarding schools made this institution seem not to think about the development of the world.

In curriculum management, the evaluation aspect was needed either from the objectives, content, or learning methods contained in the curriculum (Purwadhi, 2019), the purpose of the evaluation of the curriculum was to be able to collect, analyze and present data for the deciding materials on the curriculum whether it needs to be revised or even replaced (Kurangi, Nanjwade and Jangade, 2017), (Hs et al., 2017), (Andrian and Hadi, 2018). Meanwhile, in evaluating the curriculum the management of educational institutions should involve various parties who have an interest in the quality of results or graduates of the institution (Al-jardani, 2012), (Purnomo and Nastiti, 2019), (Alsubaie, 2016), (Handelzalts, Nieveen and Akker, 2019).

Based on the above findings can be affirmed that the management of curriculum development in boarding schools from the evaluation aspect was not based on good management so that the existence of Yellow Books as the main curriculum in boarding school has never been found change, even since the establishment of boarding school to this day the type and number of Yellow Books taught by the wishes of the head of boarding school. Various research data showed that the management patterns embraced and run in

boarding schools look one-way, especially in curriculum development management. This finding was in contrast to the conclusion of Ritonga (Ritonga et al., 2019) which said that the learning system in Islamic boarding school ran democratically.

CONCLUSION

From the analysis of the findings can be concluded that the management of curriculum development in Islamic boarding school from the aspect of planning is that there is no curriculum development planning that involves various parties but rather the initials of the leader based on his experience following education in the previous Islamic boarding school. Yellow Books as the main curriculum in boarding schools is carried out without having learning tools, such as syllabuses, structured evaluation systems, and learning planning. The authorities in evaluating the Yellow Books as the curriculum are the leaders of boarding schools and do not involve various parties who have an interest in the existence of boarding schools.

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