



CURRICULUM MANAGEMENT INDEPENDENCE

Multisite Empirical Study of Islamic Boarding School Curriculum in Indonesia

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The purpose of this study is to examine and understand the planning for independence of the salaf Islamic boarding school curriculum at the Nahdlatut Tholibin Islamic Boarding School in Bladu Wetan Probolinggo and the Bustanul Ulum Islamic Boarding School Sumber wringin Jember. The independence of Islamic boarding schools is an absolute thing, especially for Islamic boarding schools. Generally, educational institutions are very dependent on the government in the development of facilities and curriculum for pesantren. The type of research used in this research is field research which is carried out with a multi-case study approach. While the design used is phenomenological. Location This research was conducted at the Nahdlatut Tholibin Islamic Boarding School in Bladu Wetan Probolinggo and the Bustanul Ulum Islamic Boarding School Sumberwringin Jember, East Java, Indonesia. The presence of researchers as observers who observe all processes and activities that occur. Sampling in qualitative (naturalistic) research is very different from sampling in conventional (quantitative) research.

Determination of the subject in this study using purposive techniques and snowball sampling. Data collection techniques are used with empirical studies and literature studies (literature). While the way to get integrated and real data, this research uses three techniques, namely interview, observation and documentation. Based on the picture above, it can be explained that the flow of analysis of Miles & Huberman's interactive analysis model.

The independence of pesantren includes (1) Planning. In both salaf Islamic boarding schools, there is a team that compiles the curriculum at the two Islamic boarding schools, namely the management, alumni chairman, and asatidz with the yellow book learning as its trademark. The target of the learning is for students to have morals. (2) Implementation. The implementation of student learning has been scheduled starting in the morning until the evening, and the schedule is distinguished for banin and banat. As for the target of having good morals. (3) Evaluation in the two salaf Islamic boarding schools is carried out according to a predetermined schedule, namely four times a year, twice a year, then the evaluation technique for written and oral exams, while the graduation indicators are prioritized on morals.

Keywords: Management, Islamic Boarding School, Curriculum

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Introduction

The orientation of the world of education in pesantren is built on the basis of independence. This means that every educational institution should also be developed or organized according to its independence. This independence cannot be separated from the decentralization program carried out. Centralized programs can experience problems or shortcomings, as William Bailey said that centralization breeds first, is slow to change and adapt. Second, it is rigid. Third, the orientation is normative, because it has layers of bureaucracy. Fourth, stifle the creativity of teachers and students. Fifth, traditions and ceremonies are full of falsity (Bailey: 1991).

Efforts to create independence in the world of education are not easy. Especially if applied in Islamic boarding schools. Independent educational institutions are institutions that have the ability to organize and achieve national education standards that have been determined independently. There are several instruments to measure the independence of pesantren, namely curriculum management, management, finance and educational programs. . This theme can be broken down into several important sub-study. To see the independence of an educational institution, the important thing to look at is the aspect of how the educational program is. As in the model offered by Caldwell and Spink that educational independence can be done by utilizing independent sources of financing for goals, policies, curriculum, standards and accountabilities (Government Regulation: 2005).

So what actually needs to be discussed in the study of educational independence is the management of the program itself which includes policies, objectives, curriculum, educational standards and accountability. Based on this, this research will highlight significant things in describing the independence of Islamic boarding schools

The pesantren that was born long before independence has proven that it is an independent institution with its own strength and has survived in various regimes. The strength of pesantren arises because of external forces in the form of community support and the support of other agencies, although Abdurrahman Wahid or Gusdur said that he still maintains his position with the government. The independence of pesantren is carried out in order to maintain tradition and stay with the people in building civilization. Continue to grow and develop with its own abilities. Remaining independent since the pre-colonial era, until after the reformation (Wahid: 2007).

The strength of the independence of Islamic boarding schools is of course because the roots of its establishment were born from the mutual cooperation of the community. Psychologically, the community has a strong sense of solidarity with the pesantren institution. This is not only because pesantren is an institution that faithfully serves religious matters, but also because pesantren is the closest institution to the community. The community does not hesitate to donate their assets, both in the form of money and even land for the construction of pesantren and the development of pesantren in their area (Karcher: 1986). Arifin said that the pesantren is the only institution established by the community sincerely and with mutual cooperation. All funding in the implementation of education comes from its own ability. In general, it comes from waqf, grants or



donations from the students themselves. From this it then appears that the pesantren has the characteristics of self-standing (self-reliance) (Arifin: 1981).

Several theories that explain the factors of the decline of pesantren are first, the public's concern is getting weaker. Second, the growing tendency of the younger generation to leave traditional education such as pesantren education. Third, its commitment to independence of course receives assistance from other parties, especially the government. In essence, if there is a pesantren that continues to stick to its commitment to independence, then that pesantren is an extraordinary pesantren, because it still exists and is able to survive in the midst of a culture that marginalizes it (Steenbrink: 1999).

In addition, for pesantren that have undergone regeneration, generally the quality of their caregivers has declined, both in terms of knowledge and sincerity and the quality of pesantren alumni has decreased. This is also related to the involvement of kiai in the practical political stage, which often leads to different conclusions from the results of their *ijtihad siyosiy*. This causes some people to have bad thoughts and no longer sympathize with the pesantren (Jauhari: 2017).

To support, respect and participate in efforts so that pesantren can be run independently. This government support can be seen in the emergence of PMA regarding *muallim* education units in Islamic boarding schools and *takmiliah* education (Religious Government Regulations: 2014). This is also reinforced by Law no. 18 of 2019 article 1 paragraph 2 explains that what is meant by the principle of independence is that the implementation of pesantren is carried out by optimizing pesantren resources (Law: 2019).

This government effort is carried out from the central to regional levels. One of them is that the pesantren empowerment program is included in the discussion of the Regional Government Meeting (Raperda). As a result, the pesantren assistance program was inaugurated in the Regional Medium-Term Development Plan (RPMJD). In the RPJMD it is explained, "Empowerment of *diniyah* education and *salafiyah* Islamic boarding schools through adequate school operational assistance, and/or subsidies/grants in the form of block grants or self-help compensation to improve the quality of religious education services equivalent to general education and (2) increase the quantity and the quality of educators (teachers/*ustadz*) at *Diniyah* educational institutions and *Salafiyah* Islamic Boarding Schools more evenly, of good quality, in precise locations, especially for rural areas, remote areas, and islands" (Bappeda East Java: 2014-2019).

The above is also reinforced by PMA No. 31 of 2020 Article 1 Paragraph 2 says that pesantren education is held based on the unique traditions and educational curriculum of each pesantren. This means that each pesantren is required to have and highlight the uniqueness of each pesantren.

Even though some pesantren still hold on to their traditions and beliefs, such as pesantren which refuse to accept assistance from the government. In general, this pesantren is very independent, both in regulating the curriculum and even in the cost of providing education. As stated by M. Syadeli Hanafi in his research, he said that the operational costs, both in the educational process and the costs for providing developing facilities, came from the mutual cooperation process. The education budget is obtained from the management of public funds such



as grants, zakat and several other contributions (Hanafi: 2016). In general, salaf pesantren do not receive assistance from the state. He is independent with his own abilities (Subhan: 2012).

Based on the foregoing, research related to the independence of Islamic boarding school education is very interesting to study. Although many say that the salaf pesantren is not in demand by modern society, its existence that continues to survive and serve public education is certainly a special thing. Salaf Islamic boarding schools continue to develop independently from time to time. The management and preparation of the curriculum is carried out with its capabilities. One of them in East Java is Kyai A. Thoha Khozin, the caretaker of the Nahdlatul Tholibin Islamic Boarding School in Probolinggo Wetan and Kyai Abdul Latif, Sumberwringin Jember. The two kyai both take care of the salaf pesantren, of course independently.

The independence of the education of these two pesantren has also been proven to exist until now. This then refutes several figures who predict that pesantren will fail to play a role in society. According to Steenbrink, the Salaf Islamic boarding school, if it continues to maintain its traditional traditions, will eventually be abandoned by the community, is not always true. The Nahdlatul Tholibin Islamic Boarding Schools Bladu Wetan and Raudlatul Ulum Sumber Wringin are salaf Islamic boarding schools that maintain their traditional values. In the midst of the hustle and bustle of modern society which is increasingly pragmatic, individualistic and indifferent to the aspect of the orientation of the morality of education, these two pesantren remain in their original goals.

These two pesantren have their own uniqueness compared to other salaf pesantren, for example the salaf pesantren Nahdlatut Tholibin Bladu Wetan Probolinggo. tashil (fast way to read the yellow book). This integrated learning compares the previous learning from i'dadiyah to aliyah. This integrated learning is specifically intended for teachers who will be assigned to teach outside the pesantren. This means that before studying and exploring this integrated book, the teacher who will be on duty must understand the contents of the integrated book learning. After being declared graduated from the at-tashil book, the pesantren gave permission to carry out tasks outside the pesantren. For that, one of the requirements to become an assignment teacher is to pass the integrated book learning (at-tashil) first. Then the second is that in the preparation of the curriculum alumni are involved in order that the curriculum implemented still reflects the characteristics of the Salaf pesantren but has the value of benefit and blessing, especially for students.

Methods

The type of research used in this research is field research which is carried out using a multi-case study. While the approach used is phenomenological. Based on the general special characteristics of qualitative research, it is oriented to the process of collecting various information in the form of data that departs from general questions raised so that it elicits responses from partisans in the form of text (words) or documentation / pictures, as well as important information from resource persons either in the form of individuals or groups in a location (place). A qualitative



approach is used because it considers two things. The two things are first, the study in this study will describe the meaning of an action or what is behind a person's action or event. Second, the actions of social individuals in dealing with their social environment adaptively use appropriate action strategies, thus requiring in-depth and comprehensive analysis. Location This research was conducted at the Nahdlotul Tholibin Islamic Boarding School in Bladu Wetan Probolinggo and the Bustanul Ulum Islamic Boarding School Sumberwringin Jember. The presence of researchers as observers who observe all processes and activities that occur. Sampling in qualitative (naturalistic) research is very different from sampling in conventional (quantitative) research. Determination of the subject in this study using purposive techniques and snowball sampling. Research data is divided into two, namely primary data and secondary data. Primary data is data collected directly from the object or unfinished data, or data directly obtained or collected directly from the investigated individuals. The secondary data. This data is obtained from documents, photos, and objects that can be used as a supplement to primary data. Data collection techniques are used with empirical studies and literature studies (literature). While the way to get integrated and real data, this research uses three techniques, namely interview, observation and documentation. Based on the picture above, it can be explained that the flow of analysis of Miles & Huberman's interactive analysis model. The steps used include Data Condensation (data condensation), Data Collection (data collection), Data Display (Data presentation), Conclusion (Final findings). Based on the explanation above, the conclusion is that the analytical technique used in this study uses several stages as emphasized by Creswell which include: the researcher begins to describe his entire experience, the researcher finds the statements and statements are grouped into meaningful units, reflects the thoughts of the informants, constructs explanations about the meaning and essence, the integration of the disclosure of the researcher's experience with the informant. Second, using cross-case data analysis (cross-case analysis). Cross-case data analysis is intended as a process of comparing the findings obtained from each case as well as a process of integrating between cases. While the validity of the data used is the degree of credibility, transferability, dependability and confirmability.

Results

The Nahdlotul Tholibin Islamic Boarding School has proven to play a major role in the process of developing education in the archipelago. Apart from currently having hundreds of students, this educational institution has also been proven to create alumni who have proven their figures in the community. According to Yazid al-Bustami, who is the head of the pesantren's formation body and one of the caregivers' sons, he said that although the alumni of the pesantren they manage do not have formal certificates, many of them are useful in the community. Some work in foreign national and international scale companies. The majority of alumni are community leaders who are committed to disseminating Islamic teachings (Interview with Management: 2018). Among the famous alumni are KH Abdullah Sattar, Lumajang who is the community's favorite preacher and KH Abdul Hadi who also founded the pesantren with the same name (Abdullah: 2020).



The achievements achieved were born from the salaf education process which was held independently. According to one of the advisors to the pesantren, KH Muhammad Ghazali Bahar: since its inception, the pesantren has never received any assistance from the government. All costs of education in pesantren are managed with the capacity of the pesantren's own budget, not only the issue of curriculum costs are carried out independently. The principle of being independent has been a commitment since its inception. This commitment to independence from generation to generation can be well preserved until the third generation of pesantren leadership.

Kyai Muhammad Ghazali Bahar said that pesantren is not disrespectful to government assistance, the pesantren's commitment to independence is solely not to preoccupy the government, not just a matter of cost, curriculum as well. According to him, the government is already busy taking care of the wider community, they shouldn't be busy also serving pesantren. It is the pesantren that should help the government. In addition, according to him, the commitment to independence actually aims to educate students to live independently and improve their service.

If you do not get assistance from the state, then where will the budget for the development of pesantren come from, especially in the infrastructure sector. Kyai Muhammad Ghazali Bahar and Gus Yazid Bustomi conveyed that the independence of Islamic boarding schools cannot be separated from the awareness of their alumni. Pesantren alumni are very concerned about the development of their pesantren. The construction of the auditorium and various kinds of buildings are all at the initiative of alumni, including in the preparation of the curriculum.

The alumni of the Nahdlatul Tholibin Islamic boarding school are widely distributed in every sub-district in two districts, namely Probolinggo and Lumajang districts. Each sub-district has a coordinator or leader. Likewise in each district. Pesantren alumni gather in an organized and structured manner. According to Gus Yazid al-Bustomi's explanation, each sub-district is led by a district coordinator and each district coordinator is led by an alumni head who is currently held by KH Abdullah Sattar. In relation to their agenda, they hold a recitation routine and a meeting agenda on the development of pesantren which is held every month. The routine is an agenda that was initiated by them. They invite the family of the pesantren to every meeting in it. Any problems and problems experienced by the pesantren will be discussed to find a solution in the monthly event.

It is not only independent in what is taught, it turns out that the preparation of the system is also carried out very independently. One example, for example, the organizers of different educational strata with educational strata in general. The educational strata at the pesantren do not have an elementary school level (SD/MI). The first level is i'tiqadiyah. This level is referred to as preparatory education to take tsanawiyah education. Strata i'tiqadiyah is different from ibtidaiah or elementary school. This school is not implemented for 6 years but depends on the ability of the students (must master several books). If you have mastered, you will be allowed to take the tsanawiyah strata. After tsanawiyah, the last beru can proceed to the aliyah level. This strata difference indicates that the independence of education providers in the pesantren is very comprehensive.

In line with what happened at the Nahdlatul Tholibin Islamic boarding school, at the Bustanul Ulum Sumberwringin Islamic boarding school the same thing also happened. The Islamic boarding school founded by KH.M Ali Wafi Bin KH. Ahmad Sukri in 1948, was also a salaf



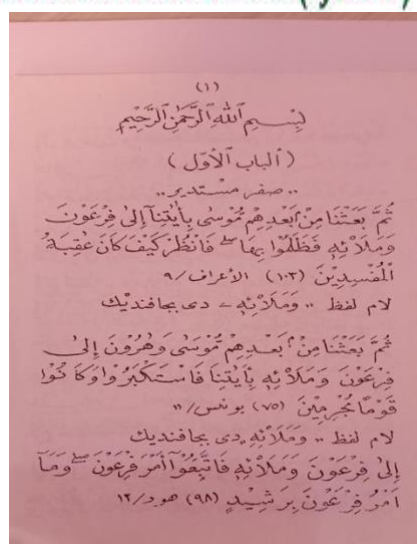
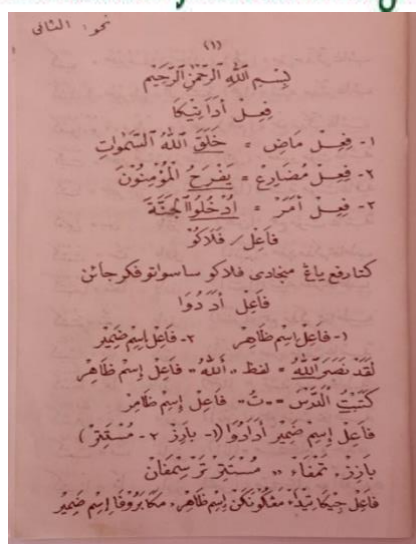
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pesantren that had a high commitment to independence in its development process. According to Ishomuddin's explanation, the younger brother of KH. Abdul Latif, the commitment to independence of Islamic boarding schools is not solely intended to break away from the government. However, it is only to continue to create independent education and give birth to students who are also independent. Even Nabilul Khoir, who is also the younger brother of KH Abdul Latif, added that the pesantren still felt the need to maintain the idealism of the pesantren which remained oriented towards its mistakes. For him, his pesantren must create students with high moral and religious qualities, not the quality of the value of their diplomas. He added that students are educated to seek the blessings of knowledge. And let students learn simply, in order to get the blessing of knowledge.

As for the cost of developing the pesantren, including curriculum development, the conditions are almost the same as what is in the Nahdlatul Tholibin pesantren. The development process is also at the initiative of the alumni. Its alumni, which number in the hundreds and spread across several areas, also play an active role in developing the pesantren. Every problem and problem that the pesantren faces is also discussed in the alumni group.

Likewise with the implementation of education. The education system implemented is also different from other formal education systems. Educational strata have three levels. The stratified strata are ula, wustho and ulya. Each level has a standard that is used. All standards are based on the ability to understand the books that they have formulated themselves. All of these things indicate that the cottage independently organizes its own education.

Examples of the types of Nahwu and Tajweed books taught from the pesantren curriculum





Related to the explanations of all the above contexts. The independence of the education management of the two Salaf Islamic boarding schools, especially in the aspect of curriculum and implementation, has proven to be able to continue to play a role in serving community education. Based on the view as stated earlier that educational independence can be pursued by making the curriculum independent, it becomes very important to examine how the curriculum independence model of the two pesantren is. This is what underlies this research by raising the title "Independence of the Salaf Islamic Boarding School Curriculum at the Nahdlatul Tholibin Islamic Boarding School in Bladu Wetan Probolinggo and the Bustanul Ulum Islamic Boarding School Sumber Wringin Jember.

Table 1 : The independence of the two pesantren can be illustrated in the following table:

NO	Islamic Boarding School's Independence Curriculum Management Islamic Boarding School Salaf Nahdlatut Tholibin Bladu Wetan Probolinggo	The independence of the Bustanul Ulum Islamic boarding school Sumber Wringin Jember
1	Plan	Curriculum preparation is based on the initiative and own resources of the management and alumni. And the types of books are carried out together except for the preparation of the learning schedule.
2	Action	The independence of curriculum planning is done independently based on the yellow book (classic). The preparation of the book is carried out by the caregiver himself including determining the type of book being taught. Then Ustadz was invited to prepare it.
3	Evaluation	The implementation of learning is carried out by independent procurement, not government assistance. The implementation process is carried out with integrated education, namely a combination of curricular and extracurricular materials carried out in classrooms and pesantren mosques. The schedule of learning activities is carried out in the morning, afternoon and evening.
		The implementation of the curriculum is implemented in Islamic boarding school education and daily activities of students. The implementation location is determined independently either in the classroom, mosque or in the hall. The schedule of learning activities is carried out in the morning, afternoon and evening. The implementation of the curriculum consists of curricular and extracurricular.
		The evaluation of the curriculum is carried out independently with alumni, at the Bustanul Ulum Islamic



administrators and caregivers of boarding school is carried out every month and a half by pesantren. The achievement of educational and learning involving alumni at alumni objectives is carried out based on meetings. The discussion is the standard of results set by the related to the evaluation of management, alumni and learning, students' morals, and so caregivers. on.

Discussion

Based on the explanation of the data above, the research findings on the independence of curriculum management at the Salaf Nahdlatul Tholibin Islamic Boarding School in Bladu Wetan Probolinggo went through several stages, namely: (1) Planning, curriculum planning was prepared based on the results of the deliberations of the management and alumni leaders, with the yellow book learning as its characteristic because this Islamic boarding school is a salaf Islamic boarding school which in fact the overall learning that is taught is the yellow book. The purpose of the compiled curriculum is for students to have good morals. The books taught include commentary, Nahwu fiqh, Hadith science and integrated books (combining curricular and extracurricular) by publishing a book called at-tashil (a quick way to read the yellow book). (2) Implementation, learning starts from the morning until the evening by reciting books that have been scheduled, namely morning until noon of learning, evening muhafadzoh, evening of learning deliberation. (3) Evaluation, management of curriculum evaluation at the Islamic Boarding School Salaf Nahdlatul Tholibin Bladu Wetan Probolinggo is carried out four times a year, namely the odd semester, odd semester, even semester, and even semester. The exam technique is muhafadhoh and reading books, while the evaluation of the curriculum is once a year with the hope that the knowledge gained at the Islamic boarding school can be practiced in the community and bring benefits to the community.

From the results of the data analysis presentation above, the research findings of the Salaf Nahdlatul Tholibin Islamic Boarding School in Bladu Wetan Probolinggo are as in the matrix below:

Table 2 : Findings Focus on Case I
Islamic Boarding School Salaf Nahdlatut Tholibin Bladu Wetan Probolinggo

NO	Focus	Componen	Finding
1.	Independent Curriculum Management	Plan	Curriculum planning is prepared based on the results of the deliberations of the management and alumni chairman, with the yellow book learning as its trademark. The books taught include commentary, fiqh, nahwu, hadith science and integrated books. In addition, there is also



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	integrated learning that combines curricular and extra-curricular activities by publishing the at-tashil book (a quick way to read the yellow book). Examples of extracurricular activities are khitobah, book studies, bahtsul masail, and recitations. The target of this learning is for students to have good morals in the realm of religion, humanity, and love for the homeland.
Action	Learning starts from morning until night by reciting books that have been scheduled, namely morning until noon learning, afternoon muhafadzoh, evening deliberation learning. In addition, there is also an integrated book, which is a combination of curricular and extracurricular activities.
Evaluation	The evaluation of the curriculum at the Islamic boarding school is carried out with alumni, administrators, and caregivers. The alumni meeting is held according to the region, some are quarterly and some are monthly. The evaluation is carried out four times a year, namely the middle of the odd semester, the odd semester, the middle of the even semester, and the even semester.

Based on the explanation of the data above, the research findings on the independence of curriculum management at the Pesantren Bustanul Ulum Sumber wringin Jember went through several stages, namely: (1) Planning, there was a team in preparing the curriculum consisting of asatidz at the Pesantren Bustanul Ulum Sumberwringin Jember. Because it is a Salaf Islamic boarding school, the contents of the curriculum only study the yellow book. The books studied are monotheism, tajwid, nahwu, fiqh, mufrodat, qiroatul pole, imla' akhlaq, shorf, khulasoh, i'rob, i'lal, hadith, sullamut taufiq, syarhul umruty, Bulughul marom, ta'limul muta'allim, published a summary book of Nahwu sharrof and the science of recitation. For the target of this learning so that students have noble character. (2) Implementation, there is a lesson schedule that has been prepared which includes classes, hours, yellow book material, and the name of the teacher who teaches. For different schedules, there are banin schedules (for men) and banat schedules (for women). In addition, there are also mosque and extracurricular classes including tahsinul khot, hadrah, agriculture, and development. (3) Evaluation, curriculum evaluation at the Bustanul Ulum Islamic boarding school is carried out once a year which is discussed at the alumni meeting every month and a half by involving alumni. Also, all curriculum evaluations are related to the yellow



book, while the learning exam is held twice a year with written and oral exams. The graduation indicator is prioritized in terms of morality.

From the results of the presentation of the data analysis data above, the research findings of the salaf pesantren at the Bustanul Ulum Pesantren Sumberwringin Jember are as in the matrix below:

Table 3 : Findings Focus on Case II
Salaf Islamic Boarding School at Bustanul Ulum Islamic Boarding School Sumberwringin
Jember East Java

No	Focus	Componen	Finding
	Independent Curriculum Management	Plan	There is a team in developing a curriculum consisting of asatidz at the Bustanul Ulum Sumberwringin Islamic boarding school Jember. Because it is a Salaf Islamic boarding school, the contents of the curriculum only study the yellow book. The books studied are monotheism, tajwid, nahwu Jurmiyah, shorf, alfiyah, ibn aqil, fiqh fathul qorib, Fathul Mu'in, Fathul Wahhab, mufrodat, qiroatul pole, imla' morality lil bain wal banat, khulasoh, i'rob, 'lal, hadith, sullamut taufiq, Maqsud, syahrul umruty, Bulughul marom, ta'limul muta'allim, published a summary book of Nahwu sharrof and a book of tajwid knowledge. For the target of this learning so that students have noble character.
		Action	there is a lesson schedule that has been prepared which includes classes, hours, yellow book material, and the name of the ustadz who teaches. For the different schedules, there are banin schedules (for men) and banat schedules (for women). In addition, there are mosque and extracurricular classes for students who are equipped with tahsinul khot, hadrah, agricultural practice and development.
		Evaluation	The evaluation of the curriculum at the Bustanul Ulum Islamic boarding school is carried out once a year which is discussed at the alumni meeting for a month and a half by involving alumni, the evaluation of the curriculum is all related to the yellow book, while the exam is



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held twice a year with written and oral exams. The graduation indicators are prioritized in terms of morals, both in terms of religion, nationality, and society.

Curriculum management, which is the focus of this research, is related to the overall curriculum evaluation focusing on the yellow book, where the learning exam is held twice a year with written and oral exams (qiroatul pole), while the curriculum evaluation is carried out once a year by involving alumni at a meeting. The alumni are for those at the Bustanul Ulum Islamic Boarding School, while at the Nahdlatul Tholibin Islamic Boarding School it is held four times in one year (odd semesters, odd semesters, even semesters, even semesters). The graduation indicators are prioritized in terms of morals, while the evaluation of the curriculum is carried out once a year. From the description above, the cross-case findings are shown in the table below:

Table 4: Findings of Curriculum Management Independence Cross Cases

No	Focus	Componen	Case I	Case II	Cross-case findings
1	2	3	4	5	6
1.	Independent Curriculum Management	Plan	Curriculum planning is prepared based on the results of the deliberations of the management and alumni chairman, with lessons learned	There is a team in compiling the curriculum, the books studied are monotheism, tajwid, nahwu jurmiah, alfiyah, ibnu	The curriculum is compiled based on the results of the deliberations of the management and alumni chair, meaning that there is a team that compiles the curriculum at the two pesantren, namely:
1	2	3	4	5	6
			yellow book.	aqil, shorf, fiqh fathul qorib, fathul mu'in, fathul wahhab, mufrodat, qiroatul pole, imla' akhlaq, khulasoh, i'rob,	administrators, alumni chairman, and asatidz. with the yellow book learning as its trademark. The target of this learning is for



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					i'lal, hadith, sullamut taufiq, syarhul umruty, bulughul marom, muta'allim	students to have morals. The books studied are monotheism, tajwid, nahwu, sorf, jurmiyah, alfiya, ibn aqil, fiqh fathul qorib, fathul mu'in, fathul wahhab, mufrodat, qiroatul pole, imla' morality lil banin wal banat, khulasoh, i'rob, i'lal, hadith, sullamut taufiq, syarhul umruty, intent, bulughul marom, and ta'limul muta'allim. There are extra curricular activities though
Action					Learning starts from the morning until the evening by reciting the book that has been scheduled, namely in the morning	there is a lesson schedule that has been prepared which includes classes, hours, yellow book material, different. publishes textbooks at-tashil,
1	2	3	4	5		summary of Nahwu sharraf and the book of knowledge of Tajweed
					until dzuhur learning, afternoon muhafadzoh, evening	and the name of the teacher who teaches. For different schedules, there The implementation of student learning has been scheduled starting in the



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			deliberation learning, the target is good character.	are banin schedules (for men), and banat schedules (for women	morning until the evening, and the schedule is distinguished for banin and
	Evaluation		The evaluation of the curriculum at the Islamic boarding school is carried out with alumni, administrators, and caregivers. The alumni meeting is held according to the region, some are quarterly and some are monthly.	The evaluation of the curriculum at the Bustanul Ulum Islamic boarding school is carried out once a year, while the evaluation of learning is every month and a half by involving alumni at alumni meetings. The graduation indicator is prioritized in terms of morals	
1	2	3	4	5	6
			It is held four times a year, namely the middle of the odd semester, the odd semester, the middle of the even semester, and the even semester. As for the test technique with muhafadoh and reading books, while		



Based on the explanation above, the comparative analysis of the independence of the management of the Salaf Islamic Boarding School Salaf Nahdlatut Tholibin Bladu Wetan Probolinggo Islamic Boarding School and the Salaf Islamic Boarding School at the Bustanul Ulum Islamic Boarding School Sumberwringin Jember are:

1. Curriculum planning

In the two salaf Islamic boarding schools, there are teams that develop the curriculum in the two pesantren, namely the administrators, alumni leaders, and asatidz. with the yellow book learning as its trademark. The target of the learning is for students to have morals. The books studied are monotheism, tajwid, nahwu, fiqh, mufrodat, qiroatul pole, imla' akhlaq, shorf, khulasoh, i'rob, i'lal, hadith, sullamut taufiq, syahrul umruty, Bulughul marom, and ta'limul muta' allim. The two Islamic boarding schools organize extra-curricular activities although they have different activities.

2. Implementation of the curriculum

The implementation of student learning has been scheduled starting in the morning until the evening, and the schedule is distinguished for banin and banat.

3. Curriculum evaluation

The learning evaluation is carried out four times a year, twice a year, then the evaluation technique of written and oral exams, while the graduation indicators are prioritized on morals, both in terms of religion, nationality, and society. While the evaluation of the curriculum is carried out once a year.

From each curriculum independence of the two salaf pesantren, there are several differences and similarities, in detail can be seen in the following table:

Conclusion

The independence of financing management for the Salaf Nahdlatul Tholibin Islamic Boarding School in Bladu Wetan Probolinggo and the Bustanul Ulum Islamic Boarding School Sumber Wringin Jember through several stages consisting of: (1) Planning. In the two salaf Islamic boarding schools, there are teams that develop the curriculum in the two schools, namely the administrators, alumni leaders, and asatidz. with the yellow book learning as its trademark. The target of this learning is for students to have good morals. The books studied are monotheism, tajwid, nahwu, fiqh, mufrodat, qiroatul pole, imla' akhlaq, shorf, khulasoh, i'rob, i'lal, hadith, sullamut taufiq, syahrul umruty, Bulughul marom, and ta'limul muta' pious. There are also extracurriculars, namely hadra, bahsul masail, khitobah, carpentry. And the Bladu boarding school publishes a textbook called at-tashil (how to quickly read the yellow book). (2) Implementation. The implementation of student learning has been scheduled starting in the morning until the evening, and the schedule is distinguished for banin and banat. As for the target of having good morals. (3) Evaluations at the two salaf pesantren are carried out according to a predetermined schedule, namely four times a year, twice a year, then the evaluation technique of written and oral exams, while the graduation indicators are prioritized on morality.



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KH Abdullah Sattar akhir-akhir menjadi pendakwah yang sudah berkiling nusantara. Banyak pidatonya yang muncul di beberapa media sosial seperti youtube.com dan sebagainya.

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