

IMPLEMENTATION OF AGRIBUSINESS-BASED ISLAMIC BOARDING SCHOOL CURRICULUM

**(Al-Musthafawiyah Islamic Boarding School Study, Sukakarya,
Megamendung, Bogor)**

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Abstract

Islamic boarding school as Islamic educational institution forms humans who have a high awareness of the agricultural environment. In Arabic vocabulary, the term curriculum is known as the *manhaj* which means the bright way or the bright path traveled by human in various fields of life. If this understanding is associated with education, then the *manhaj* or curriculum means a clear path taken by educators or teachers together with educated people (students) to develop their knowledge, skills and or attitudes. The purpose of life skills education is to make education work according to their nature, which is to develop the human potential of students to face their role in the future. Al-Musthafawiyah Islamic Boarding School is an educational institution which is quite successful in conducting plantation education while at the same time raising the economy of the community in Coblong village through its agribusiness activities. The research method used is descriptive qualitative. Al-Musthafawiyah Islamic boarding school was established separately from the community with the aim that the boarding school has space in forming the personalities of the students and does not mix with the culture of the surrounding community that is not in accordance with the objectives of establishing boarding schools. The education system at Al-Mushtafawiyah Islamic boarding school is to use an implementative, comprehensive and innovative curriculum so that students can and are increasingly developing to keep up with the times. At Al-Musthafawiyah Islamic Boarding School also conducts an integrated tarbiyah process which is: ruhiyah, aqliyah and jasadiyah and Al-Musthafawiyah Islamic Boarding School is an Islamic Boarding School that has a 24-hour parenting pattern and also an educational system used based on multimedia. The Agribusiness curriculum at Al-Musthafawiyah Islamic Boarding School has become a kind of companion, as well as the main activity of the curriculum. The main objective of this curriculum is to prepare the independence, skills and expertise that will be used by Al-Musthafawiyah graduate students in the plantation sector.

Keywords: *Curriculum, Islamic education, agribusiness*

BACKGROUND

As an Islamic educational institution, Islamic Boarding School is said to be a place of learning that automatically becomes the center of Islamic culture that is endorsed or institutionalized by the community, at least by the Islamic community itself which is de facto cannot be ignored by the government. That is why Madjid said that in terms of historicity, Islamic Boarding School is not only identical with the meaning of Islam, but also contains the meaning of Indonesian authenticity (indigenous) (Nurcholis Madjid, 1997).

The aim of Islamic Boarding School education is to form human beings who have a high awareness that Islamic teachings discuss three main problems, those are, God, humans and nature after an absolute dichotomy between God (khaliq) with beings, including forms of relationships between the three elements that are comprehensive. In addition Islamic Boarding School products are expected to have high competence to hold responsive to the challenges and demands of life in the context of existing space and time. In the development of today's society, it is demanded that there be a coaching of students carried out in a balance between values and attitudes, knowledge, intelligence, skills, ability to communicate and interact with the wider community, as well as increased awareness of the natural environment. This kind of guidance should be offered by Islamic boarding schools as the oldest Islamic religious education institutions in Indonesia, so that they can be seen even when modernity and science and technology tend to be more advanced.

It is hoped that a curriculum model for Al-Musthafawiyah Islamic Boarding School can be obtained which synergistically fosters the character of students, equips with religious and agribusiness knowledge, and can be applied in a practical level. So that students who have passed the education process not only have the moral character which is the main goal of character education and Islamic religious education, but also have the motivation, confidence, and standard abilities needed to manage village areas. Either as a practitioner or manager of land, as a plantation businessman, as well as managerial in the plantation sector.

The formulation of this problem is how is the implementation of the agribusiness curriculum at Al-Musthafawiyah Islamic Boarding School, Sukakarya, Megamendung, Bogor?

IDENTIFICATION OF THE PROBLEM

The implementation of the curriculum is as a process of applying ideas, concepts, and curriculum policies (potential curriculum) in a learning activity, so that students master a certain set of competencies, as a result of interaction with the environment. In this implementation, of course, efforts should be made to deal with the influence of certain factors, such as the readiness of resources, community cultural factors, and others. Various dimensions of curriculum implementation that are important to observe are curriculum material and curriculum organizational structure. The role or behavior, knowledge, and internalization of values. Successful implementation is mainly determined by aspects of planning and implementation strategies (Suharsimi Arikunto & Lia Yuliana, 2008: 131).

The etymology curriculum, derived from the Greek words *curir* and *currere* which is a term for a race, run, from a race that has formed a kind of race route that must be passed by

competitors in a race. In other words, the route must be obeyed and passed by competitors of a race. The consequence is that anyone who participates in the competition must obey the *curre* route.

So the curriculum is a number of subjects that must be taken and studied by students to gain some experience, the subject (subject matter) is seen as the experience of parents or smart people of the past that have been arranged systematically and logically (Oemar Hamalik, 1995: 16)

From several curriculum reviewed from various aspects. Including the curriculum in terms of concept and implementation, the curriculum can be grouped as follows:

1. Ideal curriculum, which is curriculum that contains something that is ideal, something that is aspired to as stated in the curriculum document.

2. The actual curriculum, the curriculum implemented in the teaching and learning process. The reality in general is far different from expectations. However, the actual curriculum should be close to the ideal curriculum. Curriculum and teaching are two inseparable terms. The curriculum refers to planned teaching material that will be implemented in the long term. While teaching refers to the implementation of the curriculum in stages in teaching and learning.

3. And a hidden curriculum (Hidden Curriculum), which is everything that happens when the implementation of an ideal curriculum becomes a factual curriculum. Everything can be in the form of the influence of teachers, principals, administrative staff, or even from the students themselves. The teacher's habit of coming on time when teaching in class, for example, will be a hidden curriculum that will affect the formation of students' personality (Htp: // [www.bintangbangsaku.com / content / various curriculum types](http://www.bintangbangsaku.com/content/various-curriculum-types)).

There are also several concepts that must exist in the formation of a curriculum, including the following:

1. Humanistic Curriculum

The emergence of the theory of empirical education is the forerunner of the emergence of humanist education which is then followed by the emergence of the humanistic curriculum, this is because both recognize that in every human being there is potential, and that potential will be developed through education.

Humanistic education is an educational model that is oriented and views humans as humans (humanization), that is, God's creatures with nature. So humans as living things, he must be able to carry out, maintain, and develop his life. So the position of education can build a humanization process, which means respecting human rights, such as the right to apply and be treated fairly, the right to speak the truth, the right to love, and so forth.

2. Social Reconstruction Curriculum

The social reconstruction curriculum focuses more on the problems it faces in society. The social reconstruction curriculum has the view that education is not an effort in itself, but rather a joint activity, interaction, cooperation between students and students, students and teachers and student interaction with the surrounding environment. The purpose of this social reconstruction curriculum is to create people or students able to solve the problems they face in society towards the formation of a better society.

3. Academic Subject Model Curriculum

This curriculum model prioritizes knowledge, so that education is directed to be more intellectual. The connotation of this model not only accepts what is conveyed in development, but also accepts the learning process experienced by students. In Islam the curriculum of this model must be formulated by integrating the Divine absolute values and the relative values of insaniyah, educational problems and social problems. Because in Islam requires an interdisciplinary and integrative model of all life problems.

4. Cognitive Process Model Curriculum

This curriculum aims to develop mental abilities, including thinking and believing that these abilities can be transferred or applied to other fields.

5. Technology Model Curriculum

In a sense, the curriculum in the context of educational technology emphasizes the preparation of teaching programs and lesson plans using a systems approach. This teaching program can only use the system alone, or also with tools and media. In addition, it can also be integrated between a program system approach and a tool or media program. In the context of the technology model curriculum, educational technology has two aspects, namely hard ware in the form of hard objects such as projectors, TV, radio, etc., and software of curriculum preparation techniques, both micro and macro. The technology that has been applied is sometimes in the form of instructional system development procedures, program lessons and modules (Abdul Mujib and Jusuf Mudzakkir, 2006).

Islamic Boarding House according to the basic understanding is a place to learn the students. As an Islamic educational institution, Islamic Boarding House is said to be a place of learning that automatically becomes the center of Islamic culture that is endorsed or institutionalized by the community, at least by the Islamic community itself which is de facto cannot be ignored by the government. That is why Madjid (1997: 3) says that in terms of historicity, Islamic Boarding House is not only identical with the meaning of Islam, but also contains the meaning of Indonesian authenticity (indigenous) (Abdul Mujib and Jusuf Mudzakkir, 2006).

By looking at this reality, Islamic Boarding House must move and utilize the potential of it, so that it is able to increase the rate of Islamic Boarding House growth, especially in economic terms. By utilizing local resources, Islamic Boarding House is believed to be able to realize the essence that it is capable. By seeing this reality, Islamic Boarding House must move and utilize the potential of Islamic Boarding House, so that it can increase the rate of Islamic Boarding House growth especially in economic terms. By utilizing local resource, Islamic Boarding House is believed to be able to realize the essence that it is able to become the center of economic institutions. Through agribusiness activities will teach students the value of honesty and experience first hand [the process of agricultural activity. Like the results of research (Asmahasanah, Ibdalsyah, & Sa'diyah, 2018) that the cultivation of a culture of environmental love since basic education through vegetable gardening in the school yard is meaningful learning for students.

METHODS

The research is a study at Islamic Boarding House location to observe the process of the ongoing educational activities, then describe the implementation of the applied curriculum and synthesize the curriculum using descriptive qualitative methods.

This research was conducted at the Al-Musthafawiyah Islamic Boarding School, Sukakarya Megamendung, Bogor Regency. The consideration to choose the boarding school is because it is considered that boarding schools have succeeded in building boarding schools as educational centers, as well as being one of the economic and agribusiness centers in their area.

RESULT AND DISCUSSION

Profile of Al-Musthafawiyah Islamic Boarding School

Al-Musthafawiyah Islamic Boarding School is located in Coblong Village, his village Sukakarya Megamendung District, Bogor Regency. This location was chosen because the first was originally set up a garden that is Salak garden, Duror Bawor garden, Jamaican guava garden, abiyu, sapodilla Netherlands and many other kinds and also include vegetables for kitchen needs. The founder of Al-Musthafawiyah Islamic boarding school is Buya KH. Musthafa Husein Harahap as caregiver for integrated Al-Musthafawiyah Islamic boarding school and KH. A. Syamsul Bahri N as Director of Al-Musthafawiyah Integrated Islamic boarding school.

The most important basic potential is the potential of the environment to support strategic locations and then also available water sources and the extent of land to meet the establishment of a boarding school. Islamic boarding school is established at least must be separated from the community because Islamic boarding school itself has the formation of the personality of the students and cannot be integrated with the community because it involves cultural issues and the daily habits of the students.

Educational System in Al-Musthafawiyah Islamic Boarding School

The education system at Al-Mushtafawiyah Islamic boarding school is to use an implementative, comprehensive and innovative curriculum so that students can develop to keep up with the times. Besides that, there is also a marticulation for students with a general elementary or junior high school certificate. At Al-Musthafafiyah Islamic Boarding School, the tarbiyah process is integrated, namely: *ruhiyah*, *aqliyah* and *jasadiyah*. It also teaches the study of the yellow book through *sorogan*, *bandungan* and *muhadhoroh*. There is also conducted guidance for worship, *riyadhoh* and *mujahadah*. The students at the Islamic boarding school were instilled with the spirit of nationalism and patritism as well as love and defending the country and there was also the formation of moral mercy through qudwah hasanah. Educators and caregivers to establish Islamic boarding schools want to be balanced in developing and creating children of the nation both in terms of religion and technology.

At Al-Musthafawiyah Islamic Boarding School there are 3 levels of education, those are: SMPIT, SMAIT and SMKIT. As for SMAIT there are 2 majors, namely: Natural Sciences and Social Sciences while in SMKIT the Pharmacy major.

Agribusiness curriculum at Al-Musthafawiyah Islamic Boarding School

The results of the study (Gusti, Palenti, & Kusumawardani, 2017) showed that social entrepreneurship can be used as a method of learning in character education. In accordance with the nature of the character more directed to the behavior of a positive person. The agribusiness curriculum implemented at Al-Mustafawiyah Islamic boarding school has three levels of education, including SMPIT, SMAIT, and SMKIT which are emphasized at each level, including: (Syllabus Documents and RPP of Al-Musthafawi Islamic Boarding School)

Table 1. Material of Al-Musthafawiyah SMPIT Workshop

Time allocation: 2 hours of lessons / week

NO	THEORY	LEARNING MATERIALS
1	Craft	<ul style="list-style-type: none"> • Types of fibers and textiles • Fiber and textile properties • Character of fibers and textiles • Fiber and textile processing techniques
2	Engineering Work	<ul style="list-style-type: none"> • Introduction to the Basic Technology Education program • Technological development • Work safety • Technical Sketches • Engineering drawings
3	Cultivation Craft	<ul style="list-style-type: none"> • Understanding of vegetable plants • Types and requirements for growing vegetables • Vegetable crop production facilities
4	Processing Craft	<ul style="list-style-type: none"> • Types of basic ingredients, adding materials, and food packaging materials • Types of tools and their uses • Processing techniques and steps • Packaging and serving techniques

Table 2. Craft Material of SMAIT Al-Musthafawiyah

Time allocation: 8 hours of study / week

NO	THEORY	LEARNING MATERIALS
1	Mass production planning and process	<ul style="list-style-type: none"> • Observe • Ask • Collecting data • Reasoning / associating • Communicate
2	Assembly to product testing of goods / services	<ul style="list-style-type: none"> • Observe • Ask • Collecting data • Reasoning / associating • Communicate
3	Marketing of products / services	<ul style="list-style-type: none"> • Observe • Ask • Collecting data • Reasoning / associating • Communicate
4	Evaluation of business development	<ul style="list-style-type: none"> • Observe • Ask • Collecting data • Reasoning / associating • Communicate

Table 3. Craft Material of Al-Musthafawiyah SMKIT

Time allocation: 8 hours of study / week

NO	THEORY	LEARNING MATERIALS
1	Mass production planning and process	<ul style="list-style-type: none"> • Observe • Ask • Collecting information² • Reasoning / associating • Communicate
2	Assembly to product testing of goods / services	<ul style="list-style-type: none"> • Observe • Ask • Collecting information² • Reasoning / associating • Communicate
3	Marketing of products / services	<ul style="list-style-type: none"> • Observe • Ask • Collecting information² • Reasoning / associating • Communicate
4	Evaluation of business development	<ul style="list-style-type: none"> • Observe • Ask • Collecting information² • Reasoning / associating • Communicate

Implementation of Agribusiness Curriculum in Al-Musthafawiyah Islamic Boarding School

Previously, it has been explained how the Agribusiness Curriculum at Al-Musthafawiyah Islamic Boarding School has become a kind of companion, as well as the main activity of the curriculum. The main objective of this curriculum is an effort to prepare the independence and expertise of Al-Musthafawiyah students in the plantation sector. So that the students can not only theorize about plantations or agribusiness, but have the skills in running it. The skills that will later be used as a means of Al-Musthafawiyah students live independently after completing their education at Islamic Boarding House.

As an agribusiness enterprise, Al-Musthafawiyah has a business engaged in plantations and bottled water. In the field of Al-Musthafawiyah plantations, there are a variety of fruits, with the main products being *salak*, *durian bawor*, *guava jamaika*, *sawo belanda* and several other fruits.

Therefore, agribusiness education materials in the production of Al-Musthafawiyah Islamic Boarding School are also based on the implementation of businesses in both fields. The students at SMPIT were taught workshop materials for 2 hours of teaching, while at SMAIT and SMKIT they were taught 2 hours of theory, 5 hours of practice to the garden and 1 hour of

evaluation, in one meeting during the week. The material taught is like pruning, correct grafting, fertilizing, seeding to harvesting.

The existing curriculum at the levels (SMPIT, SMAIT and SMKIT) of Al-Musthafawiyah Islamic Boarding School include:

a. SMPIT

In this SMPIT, the agribusiness curriculum is taught for 2 hours classically, while what it teaches in general is starting from making fertile planting media, making compost, making liquid fertilizer, planting nurseries, caring for plantation land, harvesting plantation products, selecting fruit with high quality, sell the plantation. Specifically the curriculum material for SMPIT students is how to utilize bark to become a business commodity.

b. SMAIT

In this SMAIT, the curriculum is taught for 8 hours (2 hours of teaching, 5 hours of practice and 1 hour of evaluation). While what he teaches in general is starting from making fertile planting media, making compost, making liquid fertilizer, plant nurseries, caring for plantation land, harvesting plantation products, selecting fruit with a predetermined quality, selling plantation products. While what is taught specifically in the agribusiness curriculum is in addition to crafts that change shape and entrepreneurship.

c. SMKIT

In this SMKIT, the curriculum taught is the same as SMAIT for 8 hours. The material he teaches in general is starting from making fertile planting media, making compost, making liquid fertilizer, seeding plants, caring for plantation land, harvesting plantation products, selecting fruit with a predetermined quality, selling plantation products. It's just that in this SMKIT students are taught to be more creative to manage existing materials. Not only selling raw as bark which is only sold raw but can be processed again such as chips, sweets, tea from bark skin, syrup from bark, *dodol* from bark, it can even be a medicine because it leads more to pharmacy.

Table 4. Agribusiness Material Name at each level

Level	Material	Lesson hours	Taught
SMPIT	Craft	2 Jam	How to make bark commodity in business
SMAIT	Craft and Entrepreneurship	8 Jam	Crafts change shape
SMKIT	Entrepreneurship Creative Products	8 Jam	What creativity products can be, not only sold raw but can be made of chips, syrup, medicine, and so forth.

These students are also taught in agribusiness from the beginning of planting seeds, fertilizing plants or making fertilizers, until the harvest arrives. From the levels of SMPIT, SMAIT, and SMKIT, all of them know from the beginning to the end of the harvest and the process of dividing the yields as well as choosing ordinary to super yields for distribution to traders.

Agribusiness education material received by students is not widely implemented in the classroom, but rather in the form of experience working on the plantation. In each farm there is a farm supervisor and one farm leader who monitors the entire estate. The function of the garden leader is not only to be the leader or foreman but also to be a companion figure, teacher and motivator for the students.

Practices on plantations

Through the use of gardens in the Al-Musthafawiyah boarding school, students are expected to better understand about the origin of food and healthier patterns. Several other studies have also shown that the use of gardens can influence the eating patterns of students and their families. The parents stated that students eat lots of fruits and vegetables, and have a desire to always eat vegetables and fruit at home (Wayan, 2016). Utilization of gardens can also increase students' natural intelligence, namely in exploring themselves and learning from the natural environment. Likewise, the results of Marheni's research (2017) which show that garden use makes learning more meaningful because students are directly involved. Students can construct their own knowledge by using the garden as a natural laboratory. Based on this, the study will analyze the improvement in teaching skills of teachers and the cultivation of student character values through the use of gardens in the Al-Musthafawiyah Islamic Boarding School.

At this time in the Al-Musthafawiyah Islamic boarding school, it still has about 3000 meters of vacant land, in the near future it will be planted with medicinal herbs such as red ginger, curcuma and turmeric. The number of supporting staff in managing the gardens apart from students, there are also 60 people from the target neighborhood around Islamic Boarding School environment to manage an area of 8 hectares.

In post-harvest processing, students are taught to choose products according to their target market. In post-harvest, students learn to classify plantation products according to their quality. This post-harvest process starts from sorting, namely the separation of high-quality products from products that are not worth selling. After the sorting process, the selection will continue with the second step, namely *garding*. The *garding* process is carried out by dividing the product into several classes, according to quality at different prices according to their respective classes, such as salak fruit products that have a brand name *Salak Macho* is honey bark in the area Coblong Sukakarya Village, Megamendung District, Regency Bogor. Variants of *Salak Macho* fruit products are categorized in the classification of types and prices as follows: Salak type thumb 1kg with 8/9 contents price of Rp. 25,000, -, 1 kg *Salak Super* Type with the contents of 10 pieces the price of Rp. 20,000, -, 1 kg of *salak KWI* with 12 pieces for Rp. 17,500, -, and Type of *Salak Kw 2* 1kg Fill 14 pieces the price of Rp. 15,000.

Once classified, the product will go through the third and fourth processes, namely packing (using a transparent net bag so that there is circulation / air so that it does not rot quickly) and labeling. Super standard fruit products that have a higher price with good quality and larger size.

The sale of the estate in the form of financial benefits is given to workers who are mostly from residents around Islamic Boarding House due to them and for them. in the Al-Musthafawiyah boarding school environment.

CONCLUSION AND SUGGESTION

Based on the results of research conducted at the Al-Musthafawiyah Islamic Boarding School, several conclusions can be drawn as follows:

1. Al-Musthafawiyah Islamic Boarding School, Sukakarya, Megamendung, Bogor curriculum, which uses an implementative, comprehensive and innovative curriculum so that students can and increasingly develop to keep up with the times.
2. Agribusiness curriculum implemented at Al-Mustafawiyah Islamic boarding school, Sukakarya, Megamendung, Bogor, which has three levels of education, including SMPIT, SMAIT, and SMKIT which are emphasized at each level, including: (a) The

material taught at SMPIT Al-Musthafawiyah are: crafts, engineering works, cultivation crafts, and processing crafts, (b) The material taught at Al-Musthafawiyah High School and Vocational High School is not much different, namely: Planning and mass production processes, assembling to testing goods / services products, marketing goods / services products, and evaluating business development and making financial reports.

3. The implementation of the agribusiness curriculum at Al-Musthafawiyah Islamic Boarding School, Sukakarya, Megamendung, Bogor implements several curricula simultaneously within its education system. In addition to running a curriculum that is based on the curriculum set by the State under the Ministry of Religion. One of the curriculum applied at Al-Musthafawiyah Islamic Boarding School is the 8 hours learning method per day, where 2 hours is used for theory in the classroom, 5 hours is used directly in the field of agribusiness practice and 1 hour evaluation. The Agribusiness curriculum at Al-Musthafawiyah Islamic Boarding School has become a kind of companion, as well as the main activity of the curriculum. The main objective of this curriculum is an effort to prepare the independence and expertise of Al-Musthafawiyah graduate students in the field of plantations. So that the students can not only theorize about plantations or agribusiness, but have the skills in running it. The skills that will later be used as a means of Al-Musthafawiyah students live independently after completing their education at the pesantren.

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