

CURRICULUM MANAGEMENT OF THE DINIYAH CONVERSION ASSEMBLY (MTKD) AL-IKHLAS, BANDUNG CITY

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Abstract

The existence of a curriculum is very important in the development of materials and material models such as what an educational institution wants to convey, including the taklim assembly. RoleMajelis taklim is very strategic in religious development in the community. As a non-formal education, the taklim assembly must have good management, including curriculum management. In this case, the Al-Ikhlash Al-Ikhlash Conversion Islamic Council (MTKD) of Bandung City, which is under the guidance of the Bandung City Ministry of Religion through the Extension Work Group (Pokjaluh) has succeeded in giving birth to a taklim assembly model by converting the Madarash Diniyah curriculum into the taklim assembly curriculum. This study aims to find out how the management of the MTKD Al-Ikhlash curriculum in Bandung City starts from planning, organizing, implementing and evaluating. The research method used in this study is a qualitative descriptive method with a systems approach.

Keywords: Management, Curriculum, Taklim Council

INTRODUCTION

The curriculum is one of the most important factors in the educational process. Every educational institution in the form of formal, informal and non-formal education requires a curriculum as an educational plan that will be given to students. The curriculum is a measure of the success of an educational process. In addition, the curriculum is also a reference used by an educational institution in carrying out the learning process. With the curriculum, the educational process is more focused and its success is easy to measure. The curriculum is all aspects related to education such as learning methods and learning objectives (Sukmadinata, 2012).

The curriculum is a written plan about the abilities that must be possessed based on national standards, the materials that need to be studied and the learning experiences that must be undertaken to achieve these abilities and evaluations that need to be achieved by the students' abilities, as well as a set of regulations relating to the learning experiences of students in developing their potential. in units (Hamalik O. , 2006).

The curriculum as an educational design has a fairly central position in all educational activities, determining the implementation process and educational outcomes. Given the importance of the role of the curriculum in education and in the development of human life, the preparation of the curriculum cannot be done haphazardly. Sukmadinata

emphasized that curriculum development requires strong foundations, which are based on the results of in-depth thinking and research. If the foundation for the construction of a building is not solid, the building will collapse, but if the foundation for education, especially the curriculum is weak, it will be the people who will collapse. (Sukmadinata, 2012).

Efforts to develop education and achieve the educational goals set, the curriculum must have an important role in efforts to realize these educational goals. The implementation of learning activities in schools organized by teachers, always begins and leads to the components of the lessons that have been set in the curriculum. Learning activities carried out by teachers are the main part of formal education whose absolute requirement is the existence of a curriculum as a guide. Thus, teachers in designing learning programs and implementing the learning process will always be guided by the curriculum.

The existence of a curriculum is very important in the development of materials and models of what kind of material an educational institution wants to convey. In this case, the taklim assembly curriculum has certain desires and is influenced by certain religious ideological content, in the area of the taklim assembly's dynamic learning system it makes it absorb many things from its environment so that the taklim assembly is able to survive for a long time.

The taklim assembly has a very strategic role in religious development in the community. As a non-formal education located in the midst of society, the existence of the taklim assembly is expected to be an alternative for the general public in gaining religious knowledge. The taklim assembly is also expected to be able to shape the character of a religious community, namely being able to practice the religious values it has learned both in terms of ritual and social worship.

Judging from its structure, the taklim assembly is a non-formal Islamic educational institution. In general, taklim assemblies are established or implemented by mosques, Islamic boarding schools, Islamic organizations or other community groups. Judging from its history, the taklim assembly is the oldest Islamic educational institution, because the model of this educational institution has existed since the time of the Prophet Muhammad. although at that time the term majlis taklim was not known. However, the pattern of the spread of Islam carried out by the Prophet Muhammad SAW. which is done secretly by gathering people in the house of Arqam ibn Abu al-Arqam (Al-Siba'i, 2011), can be considered as a taklim assembly in the context of the present sense. Then the spread of Islam was then carried out openly after an order from Allah swt came. (Ibnu Ishaq, 2015), as mentioned in the word of Allah QS Al-Hijr verse 94.

In Indonesia itself, recitation activities have existed since the first time Islam came to the archipelago. At that time, the recitation was carried out from house to house, surau to surau and mosque to mosque. The guardians and broadcasters of Islam at that time had made the study as a means of spreading Islam to the people of the archipelago. This kind of activity also became the forerunner to the establishment of Muhammadiyah (1912) in Yogyakarta and Nahdlatul Ulama (1926) in Tebuireng Jombang and other organizations.

With such a long career, the contribution of the taklim assembly to the development of the nation is also undeniable. The taklim assembly has a very important role in the development of the Indonesian nation, especially in the development of Indonesian people in improving spiritual and moral qualities.

There are several obstacles faced by the taklim assembly, including: 1) the taklim assembly as a non-formal education, minimal in managerial and discipline aspects; 2) The curriculum presented is not structured systematically; 3) Some of the taklim councils do not have qualified teachers/ustadz (having the competencies as expected) which results in less quality teaching and learning processes; 4) Lack of facilities and infrastructure; 5) Teaching methods tend to be monotonous/less dynamic, thus making the congregation of the taklim assembly easily bored.

Majelis taklim as a non-formal educational institution must have good management. However, if we look at the majority of taklim assemblies that are traditionally managed using a reward approach and the concept of lillahitaala, so that the material delivered is in accordance with the congregation's request, it is not well planned, the delivery method uses jiping (recitation of ears), and hafmul (memorization of the mouth), without knowing hijaiyah letters, human resources have not been managed properly.

Thus, the taklim assembly which is still managed in a traditional manner, must make improvements in its management with better management. Good management or good management in it consists of planning, organizing, implementing, and supervising.

One thing that must be considered by the manager of the taklim assembly is curriculum management. The absence of a structured curriculum makes it difficult to measure the success of learning at the taklim assembly. Thus curriculum management becomes very important in the organization of the taklim assembly.

The organization of the taklim assembly can be carried out in a more focused manner through planning. This can happen because with careful thought about what things must be carried out and how to do them in order to convey Islamic teachings to their congregations, it can be considered what activities should get priority and which activities should be prioritized. must be followed. This includes the management of learning activities in the taklim assembly.

In order to increase the role of the taklim assembly as a non-formal Islamic educational institution for the community, the Ministry of Religion of the City of Bandung through the Extension Work Group (Pokjaluh) initiated a concept of developing the taklim assembly by establishing the Islamic Religious Conversion Council (MTKD).

The Diniyah Conversion Taklim Council (MTKD) is a model for the development of majelsi taklim which in the implementation of learning converts the madrasah diniyah curriculum. If in general the taklim assembly activities are carried out conventionally, namely the congregation comes and listens to lectures from the ustadz without a structured curriculum and no evaluation, then Majelsi Taklim Diniyah Conversion (MTKD) learning is carried out in a structured manner starting from the subject structure to evaluation.

The development model of the taklim assembly as implemented by the Majelis taklim Diniyah Conversion (MTKD), is a new phenomenon in the implementation of the taklim assembly. In general, the implementation of the taklim assembly is carried out conventionally, namely the congregation comes to the taklim assembly to get religious lectures from the ustadz. The lecture material delivered is generally unstructured but more thematic in nature, there is no lesson schedule and the congregation is not burdened with evaluation.

The results of the preliminary study of the author found that the Majelis Taklim Diniyah Conversion (MTKD) is a taklim assembly whose management converts from Madrasah Diniyah. Like the Madarasa Diniyah Takmiliah, the Taklim Conversion Diniyah Council (MTKD) is carried out in a structured and tiered manner and has a curriculum. Learning in MTKD is carried out with reference to the curriculum that has been prepared by the curriculum team, both in terms of objectives, materials, methods and evaluation of learning. The content of subject matter in the MTKD curriculum consists of the Qur'an, Hadith, Jurisprudence, Morals and Dates/History.

RESEARCH METHODS

The research method used in this study is a qualitative descriptive method. The approach used in this research is a systems approach. The factors studied from this approach include the components of the curriculum management system, namely: planning, organizing, implementing and evaluating the curriculum at the Al-Ikhlas Al-Ikhlas Islamic Conversion Council (MTKD) Bandung. This approach model allows a descriptive, explanatory, and comprehensive approach. The nature of the descriptive approach seeks to answer "what" happened, while the explanatory approach answers "why" and "how".

This is in line with the purpose of the study, namely to know and understand in depth the relationship between actions and the meaning of actions taken by actors in social situations. The chosen social situation for this is the situation of the implementation of the taklim curriculum. Therefore, this study places major emphasis on aspects related to curriculum management and the meaning of these actions in terms of educational aspects that support success in curriculum management. How to plan the curriculum, how to organize the curriculum, how to implement the curriculum and how to evaluate the curriculum at the Al-Ikhlas Al-Ikhlas Conversion Islamic Council (MTKD) Bandung.

Sources of data or respondents in this study were the parties involved in the activities of the Al-Ikhlas Conversion Taklim Council (MTKD) Bandung City starting from the Director, Curriculum Division, ustadz and congregation. Data collection techniques through interviews, observation and documentation. The data analysis was carried out by data reduction, data display/presentation, data analysis, decision making and verification.

RESULTS AND DISCUSSION

1. Curriculum Planning

To understand more clearly, basically Islamic education demands the presence of a curriculum that is built on the basis of the Islamic concept of how humans relate to God, fellow human beings and also the natural environment. So that the MTKD curriculum is an alternative form of Islamic education. The MTKD learning curriculum is a teaching and learning approach at the taklim assembly that pays attention to and adapts to the age level of the congregation/students who are generally elderly.

Curriculum is a plan drawn up to expedite the teaching and learning process, both in activities that take place in formal and non-formal institutions (Nasution S. , 2010). In these educational institutions, the curriculum is used by educators as a footbridge or a bridge that is very important to reach the end point of a journey to fit educational goals. (Hamalik O. , 2006). The curriculum includes the substance of the planned learning activities which are documented in the form of the formulation of objectives, teaching materials, teaching and learning activities, schedules and evaluations (Beane, 1986).

Curriculum planning for the Al-Ikhlâs Islamic Religious Council (MTKD) Al-Ikhlâs Bandung City is a process that involves collecting, sorting, synthesizing and selecting relevant information from various sources. The information is then used to design and design learning experiences that enable the congregation to achieve learning objectives. Beane James defines curriculum planning as a process that involves various elements of participants at many levels making decisions about learning objectives, how to achieve goals, learning situations, and reviewing the effectiveness and meaning of the method. (Beane, 1986).

MTKD curriculum planning is carried out at all levels, including ustadz, supervisors, administrators and others who are involved in the curriculum effort. All ustadz are involved in the planning of the class-level curriculum. The level of curriculum planning according to Olivia starts from the class level, then individual school, school district, state, region, nation and work. Teacher representation must be dominant at the class and departmental level (Olivia, 1992). In curriculum planning, MTKD Al-Ikhlâs requires curriculum material content that has a further reach, namely with a set of competencies that equip the congregation to be ready to face a more eternal or eternal life, namely facing the presence of Allah SWT.

Hamalik stated that in curriculum planning the first thing that was put forward was regarding the fact that there was a gap between strategic ideas and approaches contained in a curriculum and its implementation efforts. This gap is caused by the problem of personal involvement in curriculum planning which depends a lot on the curriculum planning approach adopted (Hamalik O. , 2006).

There are two approaches in curriculum planning, namely the "administrative approach" and the "grass roots approach". (Hamalik O. , 2006). The "administrative approach" approach to the curriculum is planned by the superiors and then passed down to

subordinate agencies to the teachers. So from the top down, from top to bottom on the initiative of the administrators. In this case there is not much that can be done by subordinates in planning curriculum, because superiors have full power in carrying out the planning. Approach that is "grass roots approach" that is, starting from the bottom. This approach emphasizes curriculum planning that involves subordinates even at the level of teachers to be able to jointly think about new ideas about the curriculum and be willing to apply them to improve the quality of lessons.

The planning of the Taklim Conversion Diniyah Council (MTKD) curriculum is carried out to improve the education quality of the Taklim Council, both the quality of learning and the quality of learning outcomes. In planning the curriculum of MTKD Al-Ikhlas Bandung: First, the education provided must be sourced from the right sources. Second, education must benefit society. Third, education must be adapted to the age and needs of students at each level. Fourth, education must be easily accessible to the students/congregational participants.

The concept of selecting material in the curriculum is based on the educational vision and mission of the Al-Ikhlas Conversion Taklim Council (MTKD) of Bandung City. Learning materials are divided into several areas, namely: 1) Al-Qur'an; 2) Hadith field; 3) Field of Jurisprudence; 4) Aqidah; 5) Morals/Tashawuf; 6) Field of Islamic Dates/History. Formulation of Curriculum Content is based on each level according to the abilities and needs of the congregation/students. By referring to each level and the needs of the congregation/santri, then there is a separation of subject matter and groupings consisting of 6 groups of subject areas with the hope that the curriculum can meet the needs of the congregation/santri.

2. Curriculum Organizing

Curriculum organization is a very important basis in curriculum development and is closely related to the objectives of the educational program to be achieved, because the form of the curriculum also determines the learning materials, their order and the way they are presented to students. (Nasution, 1994). Curriculum organization is a pattern or design of curriculum materials whose purpose is to make it easier for students to study learning materials that can be achieved effectively.

In organizing the curriculum, the Al-Ikhlas Conversion Islamic Council (MTKD) of Bandung City uses the Correlated Curriculum model (Gabaungan Subject). Basically, this curriculum organization requires that the subjects are related to one another, related, although perhaps the boundaries of one another are still maintained. (Suryosubroto, 2005).

The subject matter at the Al-Ikhlas Al-Ikhlas Conversion Council of Bandungh is divided into several areas, namely: 1) Al-Qur'an; 2) Hadith field; 3) Field of Jurisprudence; 4) Aqidah; 5) Morals/Tashawuf; 6) Field of Islamic Dates/History. Furthermore, each of these subject areas was developed into the following subject matter:

- 1) The field of the Qur'an
 - a) Tahsin/Tajwid
 - b) Tahfidz
 - c) Ulumul Qur'an
 - d) Tafsir al-Qur'an
- 2) Hadith field
 - a. Ulumul Hadith
 - b. Arbain Hadith Study
- 3) Fiqh field
 - a) Fiqh of Worship
 - b) Muamalah fiqh
 - c) Munakahah fiqh
 - d) Fiqh Mawarits
- 4) Field of Aqidah
 - a) Faith in Allah
 - b) Faith in Angels
 - c) Faith in the Book
 - d) Faith in the Apostle
 - e) Faith in the Last Day
 - f) Faith in Qada and Qadar
- 5) Moral Field
 - a) Morals to Allah
 - b) Morals to Others
- 6) Islamic Dates/History Field
 - a) History of Islam at the time of the Prophet
 - b) History of Islam in the Period of Khulafaur Rashidin
 - c) History of Islam in Indonesia

The division of these subjects is based on each level according to the abilities and needs of the congregation/students. By referring to each level and the needs of the congregation/santri, then there is a separation of subject matter and groupings consisting of 6 groups of subject areas, it is hoped that the curriculum can meet the needs of the congregation/santri.

Then in order for the implementation of the curriculum to be effective, the Al-Ikhlās Conversion Islamic Board (MTKD) of Bandung City then made an arrangement of subjects that was adjusted to the level of the congregation/santri. The composition of the division of subjects can be seen in the table below:

No	First year	Second year	Third year
	Basic Materials	Material Development	Strengthening And Service
1	Read Write Al-Quran (BTQ)	Translate, Write the Qur'an	Read, Translate, Write the Qur'an
2	Munakahat Jurisprudence	Fiqh Mawaris I	Fiqh Mawaris II
3	Fiqh of Worship	Fiqh of Worship (Amaliah/Practice)	Muamalah fiqh
4	Mahfuzhat I	Mahfuzhat II	Interpretation
5	Aqidah (Pillars of Faith)	Aqidah (Faith, Islam and Ihsan)	Hadith
6	Akhlak (Sesam Creatures)	Morals (Towards Allah and the Messenger)	Teaching and Learning Strategy
7	Islamic Date I (Sirah Nabawi)	Islamic Dates (Qasas al-Qur'an)	Practice Amaliah Tadris + Munaqasah
8	Muhadlarah I	Muhadlarah II	Tablighi Amaliah Practice

In organizing the curriculum, the Al-Ikhlās Conversion Diniyah Council (MTKD) of Bandung City has chosen and arranged it in such a way as to be developed more broadly and more deeply so that the congregation gets something valuable from the education program that has been set.

In formulating an effective curriculum organization, there are several criteria that need to be considered as expressed by Hamalik, namely: a. The scope of the material (scope) is the entire subject matter and experience that will be given from a field of study or from a particular subject. In addition, a subject and or sub-topic also contains its own scope. The scope of the material is a detail of the subject or topic. Clarity about the details of these materials can be obtained from the textbook or the main source of the lesson that has been determined. b. Sequence, namely the preparation of lesson materials according to certain rules in sequence, The order of the material is arranged in such a way as to show systematics and facilitate the delivery and capture by students. c. Placement of materials (grade placement), namely the placement of some learning materials for a particular class. The placement of the lesson materials is linked to the scope of the material and harmonized with the order of the lesson materials (Hamalik U. , 1980).

3. Curriculum Implementation

The implementation of the Taklim Conversion Diniyah Council (MTKD) curriculum is basically expected to make the curriculum meaningful for the congregation/students. This is so that the material that has been designed in the curriculum can be well received and understood in accordance with the abilities and needs of the congregation. Learning management can be optimal if the teacher is able to place himself in the whole process. In a sense, the teacher must be able to position himself as a facilitator and mediator in the learning process.

The implementation of the MTKD curriculum is carried out in order to build the learning experience of the congregation's participants with the ustadz as a guide and facilitator. In implementing the curriculum, it is necessary to pay attention to, among others: (1) macro aspects of curriculum development (society, political, social, cultural, economic,

technological conditions); (2) aspects of curriculum development materials and procedures as ideas; (3) aspects of curriculum development materials and procedures as documents; (4) material aspects and procedures for evaluating learning outcomes (Sagala, 2011).

Implementation of the MTKD Al-Ikhlas curriculum in Bandung can be interpreted as the actualization of a written curriculum (written curriculum) in the form of learning. This is in line with what Miller and Seller said that "In some cases, implementation has been identified with instructions". It was further explained that curriculum implementation is an application of concepts, ideas, programs, or curriculum arrangements into learning practices or new activities, so that changes occur in a group of people who are expected to change. (Dwijowijoto, 2003).

In implementing the curriculum at MTKD, the curriculum team makes an agenda for teaching and learning activities, division of ustadz tasks, preparation of lesson schedules, division of study groups, making ustadz and santri attendance, determining extra-curricular activities, making a list of grades, determining exam times and so on. All of this is intended to provide convenience for ustadz and congregation in carrying out learning.

In implementing the curriculum of the Majelis Taklim Convert Diniyah (MTKD), the curriculum field has implemented curriculum management in a structured and systematic manner. So that it can support the creation of an effective learning process in order to achieve curriculum goals.

From the explanation above, it can be understood that in implementing the curriculum the teacher has a very central role as a determinant of the success of implementing the curriculum. Teachers are required to be innovative in designing and implementing learning. In addition, teachers are also required to understand the condition of the congregation so that the learning carried out is right on target.

4. Curriculum Evaluation

Evaluation is one component of the curriculum. In a narrower sense, curriculum evaluation is carried out in order to check the level of achievement of educational goals to be realized through the curriculum in question. In Islamic education curriculum management evaluation is one of the functions that must be carried out. Evaluation of the Islamic education curriculum is an effort made to determine the ability of students to the results of the education and learning process carried out in schools or madrasas. (Fitri, 2013).

According to Gronlund, curriculum evaluation is a systematic process of collecting, analyzing, and interpreting information/data to determine the extent to which students have achieved learning objectives. (Rusman, 2009). In essence, curriculum evaluation aims to examine the overall curriculum performance in terms of various criteria. The indicators are effectiveness, efficiency, relevance, and program viability.

The evaluation of the Al-Ikhlas MTKD curriculum in Bandung was carried out with the aim of improving the program and accountability to various parties. In the context of the

evaluation objective for program improvement, the role of evaluation is more constructive, because the information on the evaluation results is used as input for improvements needed in the curriculum program that is being developed. Here evaluation is more of a need that comes from within the system itself because the evaluation is seen as a factor that allows the achievement of optimal development results from the system in question. Furthermore, as a form of accountability to various parties, there needs to be some kind of accountability from the curriculum developer to various interested parties. The parties in question include both parties who sponsor curriculum development activities and parties who will become consumers of the curriculum that has been developed. These parties include the Bandung City government, the Bandung City Ministry of Religion Office, students/jama'ah, ustadz, and other parties. In accounting for the results that have been achieved, the manager of MTKD Al-Ikhlas Kota Bandung stated the strengths and weaknesses of the curriculum being developed as well as further efforts needed to overcome these weaknesses. To produce information about the strengths and weaknesses mentioned above, evaluation activities are needed. The Office of the Ministry of Religion of the City of Bandung, students / congregations, ustadz, and other parties. In accounting for the results that have been achieved, the manager of MTKD Al-Ikhlas Kota Bandung stated the strengths and weaknesses of the curriculum being developed as well as further efforts needed to overcome these weaknesses. To produce information about the strengths and weaknesses mentioned above, evaluation activities are needed. The Office of the Ministry of Religion of the City of Bandung, students / congregations, ustadz, and other parties. In accounting for the results that have been achieved, the manager of MTKD Al-Ikhlas Kota Bandung stated the strengths and weaknesses of the curriculum being developed as well as further efforts needed to overcome these weaknesses. To produce information about the strengths and weaknesses mentioned above, evaluation activities are needed.

The evaluation of the Al-Ikhlas MTKD curriculum in Bandung was carried out with a focus on two things, namely the outcomes of the curriculum (outcomes based evaluation) and the curriculum components (intrinsic evaluation). *Outcomes based evaluation* This is done to see how far the achievement of the curriculum towards the goals that have been made, and how the influence of the curriculum on a desired achievement. Outcome evaluation is carried out in the form of evaluation of learning outcomes which is carried out at the middle of each semester and at the end of the semester. While the focus of intrinsic evaluation is evaluation of the evaluation of curriculum supporting infrastructure, evaluation of human resources to support the curriculum and the characteristics of the congregation who run the curriculum.

Curriculum evaluation carried out at the Al-Ikhlas Conversion Taklim Council (MTKD) of Bandung City was essentially carried out with the aim of knowing the extent to which the congregation was able to achieve the goals that had been set. Goals are the reference of all components in the curriculum, both components of materials, methods and evaluations. What the congregation learns in order to gain a learning experience in accordance with the objectives is reflected in the content of the curriculum. How The content of the curriculum is broad and deep is determined by the objectives to be

achieved. Thus, if you want to know whether the goal is fully achieved or not, then all components become the basis for evaluating.

In the implementation of the evaluation sometimes the teacher's subjective factors can influence. If that happens, the evaluation results will not be able to describe the actual state of the results achieved. Thus, so that the evaluation results can describe the actual state of learning outcomes or curriculum outcomes, the evaluation needs to be carried out objectively (Ali, 2009).

Based on the explanation above, in evaluating the curriculum, the Al-Ikhlas Conversion Islamic Council (MTKD) of Bandung City holds the following principles:

1. Evaluation refers to goals
2. Evaluation is comprehensive or thorough
3. Evaluation is carried out objectively (Ali, 2009).

In its implementation and objectives, the evaluation of the curriculum of the Al-Ikhlas Conversion Diniyah Council (MTKD) of Bandung City can be divided into two types, namely:

1. Formative evaluation, which is an evaluation carried out during the curriculum used with the aim of being the basis for improvement. This formative evaluation is carried out on each subject or each overall curriculum program. The formative evaluation is carried out through the Mid-Semester Examination (UTS) and the Final Semester Examination (UAS).
2. Summative evaluation, which is an evaluation aimed at finding out the success of the curriculum implementation, while the evaluation is carried out at the end of the curriculum implementation, namely when the congregation has completed the program at the Early Conversion Taklim Council (MTKD) for 3 years (level 3).

CONCLUSION

The Al-Ikhlas Conversion Taklim Council (MTKD) is a model of the taklim assembly that implements a structured education system so that it is different from the general taklim assembly. In carrying out the learning process, curriculum management at MTKD Al-Ikhlas has been implemented in accordance with management principles ranging from planning, organizing, implementing and evaluating. In the planning of the Al-Ikhlas MTKD curriculum in Bandung City, it is done by collecting, sorting, synthesizing and selecting relevant information from various sources. The information obtained is then used to design and design a curriculum that allows the congregation to achieve learning objectives. Curriculum organization is carried out using the Correlated Curriculum model (Combined Subjects). That is a curriculum organizing model that makes each subject related to each other or related. In implementing the curriculum at MTKD Al-Ikhlas Bandung, the curriculum team made an agenda for teaching and learning activities, division of ustadz tasks, preparation of lesson schedules, division of study groups, making ustadz and santri attendance, determining extra-curricular activities, making a list of

grades, determining exam times and so on. All of this is intended to provide convenience for ustadz and congregation in carrying out learning. As for the evaluation of the curriculum, MTKD Al-Ikhlās focuses on evaluating the results and evaluating the components of the curriculum itself. In implementing the curriculum at MTKD Al-Ikhlās Bandung, the curriculum team made an agenda for teaching and learning activities, division of ustadz tasks, preparation of lesson schedules, division of study groups, making ustadz and santri attendance, determining extra-curricular activities, making a list of grades, determining exam times and so on. All of this is intended to provide convenience for ustadz and congregation in carrying out learning. As for the evaluation of the curriculum, MTKD Al-Ikhlās focuses on evaluating the results and evaluating the components of the curriculum itself. In implementing the curriculum at MTKD Al-Ikhlās Bandung, the curriculum team made an agenda for teaching and learning activities, division of ustadz tasks, preparation of lesson schedules, division of study groups, making ustadz and santri attendance, determining extra-curricular activities, making a list of grades, determining exam times and so on. All of this is intended to provide convenience for ustadz and congregation in carrying out learning. As for the evaluation of the curriculum, MTKD Al-Ikhlās focuses on evaluating the results and evaluating the components of the curriculum itself. determine the time of the exam and so on. All of this is intended to provide convenience for ustadz and congregation in carrying out learning. As for the evaluation of the curriculum, MTKD Al-Ikhlās focuses on evaluating the results and evaluating the components of the curriculum itself. determine the time of the exam and so on. All of this is intended to provide convenience for ustadz and congregation in carrying out learning. As for the evaluation of the curriculum, MTKD Al-Ikhlās focuses on evaluating the results and evaluating the components of the curriculum itself.

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