Curriculum Management System in Religious Education: Insights from Diniyah Takmiliyah Al-Wahdah, Bandung City

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Abstrak: Abstract: Within the realm of religious education and the national educational framework, Diniyah Takmiliyah (DT) stands as a pivotal cornerstone in the nation's development, preparing future generations with a robust grounding in religious knowledge, profound insight, life skills, and virtuous character, all rooted in a deep understanding of Islamic teachings. Diniyah Takmiliyah Al-Wahdah in Bandung city is not only a prominent exemplar within the city but also within the wider context of West Java and Indonesia. This research endeavors to delve into the Implementation of the Curriculum Management System within the Diniyah Takmiliyah Education at Al-Wahdah Bandung city. Employing a qualitative research approach, this study aims to shed light on the practical application of the curriculum management system in Diniyah Takmiliyah Al-Wahdah Bandung city. Qualitative research, characterized by its inductive nature, primarily seeks to depict and explore. The research methodology entails field research, involving direct data collection in the field. The research subjects, serving as primary data sources, encompass all individuals contributing information necessary for comprehensive data collection. These individuals consist of the Diniyah Head, Teachers, and students, selected through purposive sampling, with the sampling technique employing a snowball sample. The research findings reveal that Diniyah Takmiliyah Al-Wahdah Bandung city stands as a distinguished and paradigmatic institution within Bandung city. In its practical implementation, the institution amalgamates the Diniyah Takmiliyah curriculum with the Islamic Religious Education curriculum of Elementary Schools or Madrasah Ibtidaiyah, seamlessly integrating them within the framework of the curriculum at Diniyah Takmiliyah Al-Wahdah Bandung city.

Keywords: Al-Wahdah; Diniyah Takmiliyah; Islamic education; Curriculum management

Introduction

Education constitutes the linchpin of contemporary and future development, serving as the conduit through which individuals are poised to augment their acumen, insights, and competencies, thereby empowering them to actively engage in the development trajectory. Education, by virtue of being a means to enhance the present state and prepare for a more auspicious future, assumes the mantle of a preeminent institution tasked with sculpting and nurturing forthcoming generations. It steers them towards a society adept at confronting the vicissitudes engendered by the evolving temporal landscape. Through the

endowment of knowledge and skill, a nation is able to materialize its aspirations in the quotidian realm.

Recent times have witnessed the domain of education in Indonesia grappling with momentous challenges and predicaments. Pervasive student conflicts and altercations have become a disconcerting norm, accompanied by a palpable erosion of moral and ethical moorings among the nation's youth, a deviation from the tenets of Islamic principles, and a plethora of social quandaries that plague diverse regions. Furthermore, instances of corruption have witnessed a precipitous upswing within the country, with Wana Alamsyah, a author from Indonesia Corruption Watch (ICW), documenting 169 cases of corruption during the inaugural semester of 2020.

In the precincts of Bandung, a city unto itself, a conspicuous uptick in the tally of 11 distinct categories of transgressions has been discerned, with juvenile delinquency comprising 40% of this surge, equivalent to an increment of five cases (Dewi et al., 2017). Prevalent manifestations of teenage delinquency encompass truancy, violent altercations, drug abuse, alcohol consumption, instances of sexual harassment, theft, and even criminal activities resulting in the loss of human lives (Kim & Kim, 2008). In consonance with the National Education System Law, the overarching objective of national education encompasses the nurturing of learners' potential, instilling in them unwavering faith and piety towards the Supreme Deity, inculcating noble character, physical well-being, erudition, adeptness, creativity, self-sufficiency, and an unwavering commitment to democratic citizenship. By invoking the functions and objectives of national education, it becomes manifest that the immanence of religious values holds primordial significance in each educational undertaking, including scholastic institutions. The cultivation of individuals characterized by faith, piety, and noble character remains an unattainable feat devoid of religious influence. The allotment of time dedicated to Islamic religious education within schools is still deemed insufficient in the endeavor to instill character and spirituality founded upon Islamic precepts in children.

Henceforth, the augmentation of Islamic religious education assumes prodigious import, affording progeny the opportunity to burgeon both cognitively and spiritually, fortified by a resolute religious foundation. In Articles 30, 36, 37, and 55 of the National Education System Law of 2003, reference is made to Islamic education, encapsulating at least three pivotal facets therein (Daulay, 2007). Firstly, formal, non-formal, and informal institutions are accorded recognition, with madrasah institutions distinguished for their Islamic character securing acknowledgment. Secondly, Islamic religious education is ordained as a mandatory subject across all educational pathways, typologies, and echelons. Lastly, Islamic education, in its capacity as a constellation of values, encapsulates a gamut of Islamic virtues that find their place within the edifice of the national education system.

The Diniyah Takmiliyah Madrasah emerges as a proposed solution to bridge the existing gap and fulfill the demand for Islamic religious education within the formal schooling system, which is widely perceived as considerably insufficient. The Diniyah Takmiliyah Madrasah operates as an extracurricular religious educational institution, capable of providing comprehensive Islamic religious education to students, a need that is not fully met by the formal educational institutions. Diniyah, as a particular category of religious educational unit, imparts a general educational curriculum while preserving its distinctive Islamic educational character. In accordance with the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2014, Article 48 outlines the

subjects encompassed within the Diniyah curriculum, which include al-Quran, Hadith, *Fiqh* (Islamic jurisprudence), *Akhlak* (morality), Islamic history, and the Arabic language.

The instructional approach adopted by Diniyah adheres to a classical methodology. Nevertheless, the Madrasah system exhibits considerable institutional diversity, with some being managed by Islamic boarding schools, local communities (mosque management committees), individuals, or foundations and religious organizations. Within the framework of the national education system, Diniyah is classified into both formal and non-formal education pathways. In terms of formal education, explicit provisions are made in the Republic of Indonesia Law Number 18 of 2019 concerning Pesantren (Islamic boarding schools). Article 1, paragraph 6 defines "Formal Diniyah Education" as education conducted within the formal educational framework, following the distinct characteristics of Pesantren based on Kitab Kuning (traditional Islamic texts), delivered in a structured and systematic manner. Furthermore, Article 17, paragraph 3, outlines that formal education at the elementary level within the Pesantren system can take the form of either "Muadalah ula Education" or "formal Diniyah ula Education," or alternatively "Muadalah wustha Education" or "formal Diniyah wustha Education."

Paragraph 4 of the same article specifies that formal education at the secondary level corresponds to "Muadalah ulya Education" or "formal Diniyah ulya Education." Moreover, the formal Diniyah regulations are reinforced by the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2014. In Article 1, paragraph 7, it is defined as an "Islamic religious educational institution" conducted within Pesantren, delivered in a structured and systematic manner within the formal education framework. On the other hand, Non-formal Diniyah Madrasah is explicitly acknowledged by the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2014, Article 1, paragraph 8. It characterizes "Non-formal Diniyah Education" as Islamic religious education presented in various forms, such as Diniyah Takmiliyah, Quranic Education, Taklim Assembly, or equivalent formats, both within and outside Pesantren, falling within the non-formal education pathway, as stipulated in Articles 45 to 47.

A cursory examination of the significance of the Madrasah reveals its instrumental role in raising awareness within the Islamic community regarding the importance of religious education. In its evolution, it has instigated educational reforms. Initially, Islamic education took place within mosques, which, from their inception, served not only as places of worship but also as centers for seeking and honing knowledge (Nizah N, 2016). In terms of instructional implementation, it was rudimentary. The foremost emphasis was on motivating Muslims to continually pursue knowledge and learning (Daulay, 2001). In the context of Indonesian Islamic society, educational practices adapted to the prevailing conditions. Surau (small mosques) served as venues for both worship and learning. This tradition persisted until the concept of establishing dedicated madrasah schools emerged, designed specifically to cater to the educational needs of the Muslim community. The educational model within Surau was characterized by the absence of classrooms, desks, chairs, and blackboards, with students typically seated on the floor (Maksum, 1999).

The presence of Diniyah Takmiliyah holds paramount importance as society increasingly recognizes the inadequacies inherent in the provision of Islamic religious education within mainstream schools. This deficiency arises from the insufficient allocation of instructional hours dedicated to religious education. Diniyah Takmiliyah is perceived as possessing the capacity to instill and propagate Islamic values into daily life,

cultivate virtuous character, and foster proficiency in Quranic recitation. It continues to be a cornerstone of hope for the community, as it has been historically. As an integral part of religious education and the national educational framework, Diniyah Takmiliyah (DT) assumes a pivotal role in the nation-building process, equipping future generations with profound religious knowledge, insights, essential life skills, and noble character, all deeply rooted in a comprehensive understanding of Islamic teachings.

In the city of Bandung, local regulations pertaining to Diniyah Takmiliyah are codified in Bandung City Regulation No. 23 of 2012, which mandates compulsory Diniyah Takmiliyah education in Bandung City. This local regulation harmonizes with the provisions delineated in the National Education System Law No. 20 of 2003, Pesantren Law No. 18 of 2019, and Circular Letter No. 13 of 2014 issued by the Director General of Islamic Education, outlining the Guidelines for Diniyah Takmiliyah Implementation. Collectively, these regulatory frameworks fortify the institutional foundation. Consequently, the primary aim of this regulation is to encourage greater enrollment of children in Diniyah Takmiliyah, especially within the confines of Bandung City.

Nonetheless, to achieve the established goals of Diniyah Takmiliyah, proficient managerial and curriculum management systems are imperative. These systems necessitate professional and effective administration. Furthermore, multifarious stakeholders must extend their support, and the leadership of the Madrasah's head plays a pivotal role in ensuring the efficacious and successful operation of Diniyah Takmiliyah. Preliminary observations have revealed that Diniyah Takmiliyah Al-Wahdah in Bandung City, West Java, stands as an exemplary institution, not just within the Bandung region but on a broader national scale. Prior to the outbreak of the Covid-19 pandemic, Diniyah Al-Wahdah was a frequent destination for benchmarking visits by numerous other Diniyahs within West Java and beyond. Situated at the heart of Bandung City, specifically at Jl. Batunungal Indah V No 10 Batununggal, South Bandung District, Bandung City, this particular Diniyah assumes great significance.

Subsequently, the focus of the subsequent research site shifts to Diniyah Takmiliyah Al Hikmah, another Diniyah situated in the Bojongloa Kaler District of Bandung City, West Java. From the aforementioned descriptions, it becomes evident that the managerial dimension, particularly the leadership of Diniyah Takmiliyah, profoundly influences the successful implementation of the curriculum management system within Diniyah Takmiliyah. Comprehensive management entails a range of functions, encompassing planning, execution, monitoring, and addressing aspects spanning from input to output, and even encompassing the outcome of Diniyah Takmiliyah management. Supervision and guidance provided by the Ministry of Religious Affairs have yet to fully reach their intended targets, and the potential of Diniyah Takmiliyah in Bandung City varies considerably. Such variations can exert a notable impact on teacher performance and the desired outcomes of Diniyah Takmiliyah. To address these challenges, there exists a compelling need for professionally managed Diniyah Takmiliyah institutions underpinned by a robust curriculum management system. Such institutions should be adept at meeting the expectations of the community, parents, administrators, and governmental authorities.

Diniyah Takmiliyah Al-Wahdah, located in the Bandung Kidul District, and Diniyah Takmiliyah Al Hikmah, situated in the Bojongloa Kaler District of Bandung City, have, through their management practices, proffered alternative solutions to address the aforementioned needs. They have successfully implemented various management

strategies, achieving their intended objectives. Particularly intriguing for authors is the fact that Diniyah Takmiliyah Al-Wahdah serves as an exemplary and benchmark institution in Bandung City. Notably, in its implementation, this Diniyah fuses the Diniyah Takmiliyah curriculum with the Islamic Religious Education curriculum of elementary schools, creating an integrated educational framework. In light of these multifaceted challenges, this research holds profound significance, offering a comprehensive understanding of the educational management systems adopted within these institutions.

Literature Reviews

Numerous preceding studies have conducted comprehensive examinations of the application of specific curriculum management strategies across various educational tiers. These investigations collectively emphasize the paramount importance of effectively implementing curriculum management within educational institutions to facilitate the attainment of educational and instructional goals. For instance, Munawar et al.'s research (2021) illustrates the identification of six valid and reliable criteria for evaluating the implementation of digital literacy curriculum management in kindergarten settings. These criteria encompass: 1) the availability of digital infrastructure; 2) the digital literacy competence of administrators and educators; 3) curriculum objectives related to children's mastery of fundamental digital literacy competencies; 4) the practical execution of digital literacy in schools, including children's learning experiences; 5) the utilization of digital literacy teaching materials and strategies within educational institutions; and 6) the active involvement of parents in curriculum development. Furthermore, there is a discernible need for a technology integration development module tailored to kindergarten settings. Such a module can serve as a valuable resource for educators and parents when integrating digital technology into children's educational experiences.

In a related study, Pratami et al. (2021) expound upon the implementation of curriculum management within intercultural schools, delineating the stages of curriculum development, which encompass planning, organization/coordination, implementation, and evaluation. The study findings affirm that these stages of curriculum development have been effectively executed, signifying that the curriculum management process is operating efficiently. In a similar vein, Sabrina et al.'s investigation (2022) asserts that within the realm of education, each geographical region should establish a comprehensive curriculum management system that both elaborates on and implements educational curricula prescribed by educational institutions. This approach is aligned with the evolving curriculum landscape, granting both local authorities and educational institutions the latitude to devise programs aimed at enhancing the quality of education. Key stakeholders in the curriculum development process include governmental bodies, school principals, educators, and students. The findings of this curriculum management study furnish a conceptual framework that serves as the linchpin guiding educational activities aimed at augmenting the quality of education.

Furthermore, Suryadi and Karnati's inquiry (2022) illuminates that despite the absence of a standardized curriculum, curriculum planning is executed with proficiency. The core curriculum is meticulously tailored to meet the specific needs, age groups, and learning outcomes of the children involved. This customization is achieved through the active participation of parents, children, educators, and school management in the design and determination of educational activities. Curriculum organization and implementation

adhere rigorously to preconceived schedules, offering flexibility to ensure the attainment of educational objectives during implementation. The educational team conducts ongoing curriculum assessments and monitoring, with educators providing detailed reports during visits, thereby elucidating the activities undertaken with the children in alignment with the predefined curriculum. This research delivers a noteworthy contribution to the field of educational management, with a particular focus on street children, while also offering broader insights into education as a whole.

Collectively, these antecedent studies underscore the profound significance of the presence and effective execution of curriculum management in aiding educational providers in realizing structured educational objectives. Consequently, this study endeavors to investigate the practical application of curriculum management within the context of elementary Islamic education, specifically focusing on Diniyah Takmiliyah Al-Wahdah in Bandung City.

Methods

This study employs a qualitative research approach to conduct an in-depth examination of the implementation of the curriculum management system within the framework of Diniyah Takmiliyah (DT) education at DT Al-Wahdah in Bandung City. Qualitative research, characterized by its inductive nature, is primarily geared toward the exploration and illumination of various complex phenomena. The research methodology involves field research, necessitating active engagement with the field to gather indispensable data. The study's primary data sources encompass a diverse range of key stakeholders, including the Head of Diniyah, teachers, and students, who have been purposively selected as informants to ensure comprehensive data collection.

The sampling technique employed for participant selection adheres to the snowball sampling method, enhancing the study's depth and scope. Through this meticulous investigation, the research aims to provide valuable insights into the intricate workings of the curriculum management system within DT Al-Wahdah, contributing to the broader understanding of educational practices in Islamic institutions.

Results and Discussions
Curriculum Management Implementation Planning at Diniyah Takmiliyah Al-Wahdah in Bandung City

Curriculum planning is an integral part of the process of curriculum development. Planning plays a pivotal role in optimizing the outcomes of curriculum development; effective planning yields favorable results, whereas inadequate planning leads to outcomes that are neither systematic nor relevant and fail to adapt to societal and technological advancements. Thorough planning offers numerous advantages. As articulated by the Head of Diniyah Al-Wahdah in Bandung City:

> *"To formulate a sound curriculum management plan, teachers must actively enhance their capabilities through discussions with colleagues, training, and organization. This dynamic approach allows educators to stay attuned to the evolving educational landscape"* (Head of Diniyah Al-Wahdah, 11/08/2022).

Speaking about the curriculum, Diniyah Takmiliyah (DT) institutions in Bandung City predominantly employ curricula endorsed by the Ministry of Religious Affairs. This

was further emphasized by the Head of Diniyah Takmiliyah Al-Wahdah, Hj. Ima Malihah, M.Pd:

> *"We utilize a curriculum officially sanctioned by the Ministry of Religious Affairs, as stipulated in the Directorate General of Islamic Education's Circular Letter regarding the Guidelines for Diniyah Takmiliyah Education. This serves as our reference for the national Diniyah curriculum"* (Head of Diniyah Al-Wahdah, 11/08/2022).

In the execution of Diniyah Takmiliyah education, curriculum planning takes center stage and must be meticulously organized. The curriculum is essentially a blueprint for activities to be conducted within Diniyah or formal/non-formal educational institutions. The curriculum management of Diniyah Takmiliyah involves several planning steps, as described by the Head of Diniyah Takmiliyah Al-Wahdah, Hj. Ima Malihah, M.Pd:

> *"Our planning at Diniyah Takmiliyah Al-Wahdah entails identifying curriculum needs, followed by assessing the Ministry of Religious Affairs' curriculum. Subsequently, we develop the curriculum's objectives and goals, while managing resources and addressing challenges in the curriculum development process"* (Head of Diniyah Al Hikmah, 11/08/2022).

The first step involves establishing the foundations for curriculum planning, encompassing philosophical, psychological, sociological, and technological bases. Second, curriculum objectives represent the targets to be achieved by a curriculum. On a macro scale, these objectives are closely linked to the philosophical or value systems embraced by society. They reflect the aspirations of a desired society. On a micro level, curriculum objectives relate to the school's vision and mission, as well as narrower objectives such as those for individual subjects and the learning process.

Educational objectives can be classified into four categories: National Educational Objectives (NEO), Institutional Objectives (IO), Curriculum Objectives (CO), and Instructional Objectives or Learning Objectives (IO/LO). Factors to consider when formulating curriculum objectives include: (1) national educational goals, which provide the foundation for every educational institution; (2) alignment between curriculum objectives and the goals of the respective educational institution; (3) alignment between curriculum objectives and societal or employment needs; (4) alignment between curriculum objectives and current advancements in knowledge and technology; and (5) alignment between curriculum objectives and the prevailing value systems and aspirations within society.

Third, curriculum content refers to the entirety of materials and activities structured in a sequence and scope that encompasses teaching fields, subjects, topics, and projects that require attention. Fourth, the method/strategy component plays a crucial role in curriculum implementation. Objectives cannot be achieved without the use of appropriate strategies and methods. Strategies encompass plans, methods, and activity devices designed to achieve specific objectives. The chosen strategy or method may either place students at the center of each activity or adopt a different approach. Strategies that prioritize students are commonly referred to as student-centered, while those focusing on teachers are labeled teacher-centered. The selection of a strategy heavily relies on the curriculum's objectives and content. In practical terms, instructional strategies encompass the procedures and methods employed by educators to facilitate active learning experiences for students in pursuit of predefined learning objectives. Currently, there exists a wide array of teaching

methods and strategies, including lectures, discussions, and CTL (Contextual Teaching and Learning), among others. When deciding on the most suitable teaching method or strategy, educators must align their choice with the curriculum's content and objectives.

Fifthly, learning resources can originate from various sources such as books, magazines, newspapers, journals, the natural environment, television, the internet, and more. The selection of learning resources should be congruent with the curriculum's objectives, content, and instructional strategies. Sixthly, curriculum evaluation aims to assess the degree of attainment of educational objectives specified within the respective curriculum. In this context, the performance indicators under scrutiny pertain to the program's effectiveness. Curriculum evaluation serves multiple purposes, including program enhancement, accountability to diverse stakeholders, and determining subsequent actions based on developmental outcomes. It is imperative that curriculum evaluation does not concentrate solely on one component but encompasses all facets of the curriculum, encompassing objectives, content/materials, strategies/methods, and the evaluation process itself. The principles guiding curriculum evaluation necessitate a goal-oriented, comprehensive, and objective approach.

According to Law No. 20 of 2003, a curriculum comprises a set of plans and arrangements encompassing objectives, content, teaching materials, and methods. This serves as a guiding framework for conducting learning activities aimed at achieving specific educational objectives. These specific objectives encompass national educational goals while being adaptable to the unique characteristics, conditions, and potentials of regions, educational institutions, and students. As a result, educational institutions formulate curricula to enable the adjustment of educational programs to meet regional needs and potentials. Curriculum development is indispensable due to a multitude of internal and external challenges. The impetus for curriculum change and development stems from a combination of internal and external factors. In practice, Diniyah Takmiliyah Al-Wahdah in Bandung City has crafted its curriculum, factoring in both internal and external considerations.

These insights were conveyed by the Head of Diniyah Al Hikmah, Mrs. Hj. Ima Malihah, M.Pd. The Head of Diniyah Takmiliyah Al-Wahdah also shared the following:

> *"We employ the curriculum provided by the Ministry of Religious Affairs of the Republic of Indonesia, which we combine and modify to align with the Islamic Religious Education curriculum found in elementary schools and Madrasah Ibtidaiyah"* (Head of Diniyah Al-Wahdah, 11/08/2022).

In the context of its educational processes and in compliance with the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2014 regarding Islamic Religious Education, paragraphs 4 and 5 provide comprehensive insights into the curriculum and the learning procedures of Diniyah Takmiliyah. According to Article 26, the Islamic religious education curriculum for Diniyah Takmiliyah Awaliyah educational institutions must encompass a minimum of 7 subjects. This aligns with the information furnished by the Head of Diniyah Takmiliyah Al Hikmah in Bandung City, Ali Rohili, M.M.Pd, who articulated:

> *"Our curriculum incorporates 7 subjects, in strict adherence to the national curriculum stipulated by the Ministry of Religious Affairs through the Minister of Religious Affairs'*

regulations. Among the included subjects are the Quran, Hadith, Tauhid, Fiqih, Akhlak, Tarikh, and the Arabic language" (Head of Diniyah Al Hikmah, 11/08/2022).

Regarding the curriculum aspect, particularly in terms of subjects, nearly 95% of the subjects taught by Diniyah Takmiliyah Al-Wahdah in Bandung City align with the curriculum prescribed by the Ministry of Religious Affairs, as per the Minister of Religious Affairs' regulations, encompassing 7 (seven) subjects. Concerning the scheduling and days of instruction, Diniyah Takmiliyah Al-Wahdah in Bandung City employs two sessions of Teaching and Learning Activities (KBM), conducted in the morning and afternoon. This was further validated by the Head of Diniyah Takmiliyah Al-Wahdah, Hj. Ima Malihah, M.Pd, who elucidated:

"When dividing the time for the teaching and learning process in Diniyah Takmiliyah Al-Wahdah, we allocate KBM into two sessions: one in the morning, from 07:00 to 08:00 WIB, and another in the afternoon, from 15:30 to 16:30 WIB. Our rationale for this bifurcation lies in the fact that nearly half of the students attending Diniyah Takmiliyah Al-Wahdah also pursue formal education at elementary schools, which also adhere to a dual-session system. By doing so, we can accommodate students attending both morning and afternoon schools to continue their education at Diniyah Takmiliyah Al-Wahdah" (Head of Diniyah Al-Wahdah, 11/08/2022).

On its journey, the curriculum management planning of Diniyah Takmiliyah encounters several factors, comprising both facilitative and obstructive elements. These aspects were delineated by the Head of Diniyah Takmiliyah Al-Wahdah, Hj. Ima Malihah, M.Pd, as follows:

"In the curriculum, there exist several factors that bolster the curriculum management process. First and foremost, the learner factor. In curriculum development, the curriculum is tailored and designed in accordance with the needs and interests of the students. Consequently, the approach adopted centers around teaching materials, encompassing the content and materials to be delivered to the students. Secondly, the socio-cultural factor. In curriculum management, the curriculum is adapted to accommodate the guidance, pressures, and diverse requirements of the community. Thirdly, the political factor. Politics plays a pivotal role in curriculum management, as it forms the underpinning basis for policy direction within the curriculum itself" (Head of Diniyah Al-Wahdah, 11/08/2022).

Meanwhile, the Head of Diniyah Takmiliyah Al-Wahdah, Hj. Ima Malihah, M.Pd, also addressed certain hindering factors encountered during the curriculum planning at Diniyah Takmiliyah, as follows:

"We acknowledge that, at times, we encounter impediments in the curriculum planning process at our Diniyah. Factors hindering curriculum development planning encompass: Firstly, a few teachers who may not possess complete mastery of the content they teach, possibly due to limitations in specific subjects or topics, owing to the circumstance that some teachers instruct more than 1 (one) subject in Diniyah Takmiliyah Al-Wahdah. Secondly, unattained program objectives. Thirdly, inadequacies and incompleteness in certain resources, as some have deteriorated and require immediate replacement" (Head of Diniyah Al-Wahdah, 11/08/2022).

Curriculum management significantly influences the success of the learning process at Diniyah Takmiliyah in achieving its established educational objectives. If curriculum management does not proceed effectively, the teaching and learning process at Diniyah Takmiliyah may encounter obstacles, thereby impeding the attainment of the intended goals through the teaching and learning process. Conversely, when curriculum management is well-structured, the conditions at Diniyah Takmiliyah become conducive to the development of high-quality learning processes.

The curriculum management planning carried out at Diniyah Takmiliyah Al-Wahdah in Bandung City is one of the efforts aimed at enhancing the quality of education. It involves the planning and efforts to instill Islamic teachings specified in the curriculum to students. Education holds a crucial role, aligning with what Mulyasa (2005; 31) elucidates, that "In the context of Indonesia, the improvement of education quality is a development target in the field of national education and is an integral part of the effort to enhance the overall quality of Indonesian citizens. Education quality is the benchmark of success for an education process that is felt by the community, starting from input (inputs), the education process that occurs, to the output (output) of an education process (Abdul Hadis and Nurhayati 2010: 85)."

In this context, authors perceive that education serves as a means to fulfill human needs for social values, moral principles, and other dimensions that support the development of the increasingly complex modern world. Therefore, planning, maturation, and quality control of education are highly prioritized because with the maturity (policy) of education, it can anticipate the intellectual issues faced by individuals seeking solutions to global life challenges. To achieve this target, it is necessary to formulate several curriculum plans capable of bridging the achievement of the intended educational objectives since the curriculum serves as a reference for implementing education in line with the educational objectives. As stated in Law Number 20 of 2003 concerning the National Education System, the curriculum is "a set of plans and arrangements regarding objectives, content, and teaching materials, as well as the methods used as guidelines for the implementation of learning activities to achieve specific educational objectives."

Upon examination, in Government Regulation No. 13 of 2015 concerning National Education Standards, which is the second amendment to Government Regulation No. 19 of 2005, it is stated that the basic framework of the curriculum is a conceptual arrangement developed based on National Education Standards. National Education Standards themselves consist of several components: graduation competency standards, content standards, process standards, educator and education staff standards, facilities and infrastructure standards, management standards, financing standards, and education assessment standards.

Furthermore, the curriculum planning for Islamic education conducted by Diniyah Takmiliyah Al-Wahdah in Bandung City, which has been implemented, is expected to yield a curriculum capable of developing all the potential within the students. This is vital, in line with what Syaodih (2014: 56) conveys, that "the curriculum is an absolute requirement, an integral part of education and teaching. The curriculum is a means to achieve the desired educational program. In Islamic education, the curriculum is a means to nurture individual learners who make Islamic values the spirit of their lives."

Based on the observations in the field, at Diniyah Takmiliyah Al-Wahdah in Bandung City, curriculum management planning has been undertaken by:

1. Utilizing the National Diniyah Curriculum based on the Director General of Islamic Education's Decision Number 2347 of 2012.
2. Identifying the Ministry of Religious Affairs curriculum, developing curriculum objectives, and enhancing the Diniyah Takmiliyah curriculum.
3. Combining the National Diniyah Curriculum with the Islamic Religious Education curriculum at the elementary school level.
4. Incorporating 7 (seven) subjects into their curriculum planning (in accordance with the National Diniyah Curriculum), including the Quran, Hadith, Tauhid, Fiqih, Akhlak, Tarikh, and the Arabic language.
5. Implementing teaching and learning activities in two sessions, morning and afternoon, with a weekly lesson duration of 6 hours.

The author observes that through curriculum management planning at Diniyah Takmiliyah, including the initiatives undertaken at Diniyah Takmiliyah Al-Wahdah in Bandung City, the learning process and the objectives of education can be effectively realized. This aligns with the emphasis made by Rusman (2011), highlighting the critical role of curriculum management in ensuring the successful implementation of education and the achievement of its goals. Curriculum management is a cooperative, comprehensive, systematic, and structured system aimed at attaining the objectives set by the curriculum.

In light of the foregoing discussion, the author endeavors to provide recommendations concerning the yet-to-be-implemented curriculum planning at Diniyah Takmiliyah Al-Wahdah in Bandung City:

1. A Modified Curriculum, bridging the Ministry of Religious Affairs (Kemenag RI) Curriculum and the Islamic Religious Education (PAI) Curriculum at the elementary school level, should have clear guidelines or Standard Operating Procedures (SOPs). This clarity is essential to establish a precise and measurable framework during the process of modifying or integrating the two curricula.
2. To uphold the quality of Diniyah Takmiliyah (DT) Al-Wahdah education, the development of a Quality Assurance Guide is imperative. This guide will serve as a reference for all Diniyah institutions nationwide. The development process of this system commences with strategic planning, followed by tactical planning. It is crucial to acknowledge that quality is an intrinsic aspect of education.
3. Diniyah Takmiliyah Al-Wahdah in Bandung City should also embrace and delineate a curriculum planning and modification model within its institution. This step would significantly facilitate curriculum development. Among the curriculum planning and development models are the Administrative Model, Grass Roots Approach Model, Demonstration Model, Beauchamp Model, Roger's Model, Problem-Solving Model, Taba's Inverted Model, and others.
4. Diniyah Al-Wahdah may also contemplate the redevelopment of its existing curriculum. Curriculum development is essential for enhancing or refining a curriculum, regardless of whether it is formulated by the central government, local authorities, or the school itself.
5. Diniyah Takmiliyah Al-Wahdah in Bandung City should implement various stages of instructional planning and intracurricular assessment. Firstly, Analyzing Learning Achievements (CP) to formulate learning objectives and the flow of learning objectives. Learning Achievement (CP) represents the learning

competencies that must be attained by students at each developmental stage for each subject, encompassing early childhood education, basic education, and secondary education levels. Secondly, Planning and conducting diagnostic assessments aimed at identifying students' competencies, strengths, and weaknesses. The outcomes serve as references for educators in tailoring learning according to students' educational needs. Thirdly, Developing teaching modules. Fourthly, Adapting learning to the level of achievement and students' characteristics. Learning in the new paradigm centers on students, necessitating alignment with their developmental stages and characteristics. The content of the learning material pertains to what educators will teach in the classroom or what students will learn. Subsequently, educators adapt the learning process, modify the learning outcomes, and establish the learning environment. Lastly, Planning, implementing, and evaluating formative and summative assessments.

Implementation of the Curriculum Management System at Diniyah Takmiliyah Al-Wahdah, Bandung City

Education is a process aimed at enhancing comprehension across various disciplinary fields. Each discipline possesses distinctive characteristics, necessitating a reference or guideline to direct the learning process. This instructional framework is commonly referred to as a curriculum. In the educational system, the curriculum holds immense significance as it serves as the guiding structure for the execution of teaching and learning procedures. The quality of educational outcomes is, to a certain extent, contingent upon the curriculum and the efficiency of its implementation. It is imperative that the curriculum aligns with the nation's philosophical underpinnings and aspirations. The madrasah curriculum represents a collection of learning experiences meticulously designed for madrasah students to achieve educational objectives.

Considering that the madrasah operates as a non-formal educational institution responsible for imparting knowledge and materials pertaining to the reinforcement of Islamic values, it is imperative that this curriculum be comprehensively understood by all madrasah personnel, particularly the head of the madrasah and the teachers. The effective execution of curriculum management largely hinges on the proactive involvement of the head of the Madrasah in its administration by empowering all components engaged in the holistic operation of the madrasah. This underscores the ongoing necessity to enhance the competencies of the Madrasah head in community empowerment.

The execution of curriculum management constitutes an integral facet of overall educational management practiced across all educational types and levels, including non-formal education such as Diniyah Takmiliyah. It is not an overstatement to assert that the success of an educational institution is profoundly contingent upon its curriculum management. In the context of the learning process at Diniyah Takmiliyah, habitualization programs are frequently undertaken as part of the Diniyah curriculum development. Among these programs are the daily practices of religious rituals, which serve as added value and practical manifestations of Islamic values.

This approach aligns with the practices at Diniyah Takmiliyah Al-Wahdah, where the Head of Diniyah Al-Wahdah, Hj. Ima Malihah, M. Pd, stated:

"Alongside the regular learning process, we have implemented a learning program focused on habituating religious practices, such as congregational Dhuha prayers for morning attendees,

recitations of the Asmaul Husna (Beautiful Names of Allah), and Quranic recitations preceding the commencement of the learning process. Our aspiration is for these habituation programs to instill the practice of religious rituals in the daily lives of our students" (Head of MDT Al-Wahdah, 08/19/2022).

Diniyah Takmiliyah, as one of the non-formal educational institutions, strives to equip its students with religious knowledge, cultivating them as knowledgeable, faithful, devout, virtuous, and morally upright Muslims. Furthermore, they are encouraged to become responsible members of society, nurturing strong personalities, self-confidence, physical and spiritual well-being. This also involves enhancing the professionalism and accountability of educational units as centers for disseminating knowledge rooted in Islamic teachings. The engagement of all segments of the community in the management and provision of Diniyah Takmiliyah education is of paramount importance.

The responsibilities of curriculum management at Diniyah Takmiliyah are delegated to the head of Diniyah, with the curriculum department's deputy serving as the operational executor. These officials bear the responsibility for curriculum management at Diniyah Takmiliyah. Given the pivotal role of curriculum management, those entrusted with its implementation are expected to possess profound insights and capabilities in this domain. The success of an educational institution in enhancing student achievements, serving as a benchmark for educational quality and levels, predominantly hinges on the effectiveness of its curriculum management. When curriculum management functions efficiently, the learning process becomes streamlined, resulting in significant enhancements in student performance.

Furthermore, concerning the objectives of curriculum management, Hj. Ima Malihah, the Head of Diniyah Al-Wahdah, further elucidated:

"I am of the view that curriculum management encompasses several objectives, namely aiding education practitioners in comprehending how to strategize, organize, execute, control, and assess the teaching and learning processes at Diniyah Takmiliyah. It also aims to foster interconnections and alignment between education and the environment as a wellspring of learning, catering to the students' requisites for life skills within society" (Head of MDT Al-Wahdah, 08/19/2022).

Moreover, within the context of classroom instruction, teachers shoulder substantial responsibilities and a notable workload beyond the mere impartation of lessons and the delivery of course materials. These responsibilities encompass guiding and educating students, curating instructional materials, conducting assessments, appraising learning outcomes, devising lesson plans, and managing various administrative tasks. It is worth noting that these duties are not confined to the domain of formal education but extend to non-formal educational levels like Diniyah Takmiliyah Awaliyah, where educators assume administrative roles, thereby concretely manifesting their roles as public servants and contributors to the educational community.

Additionally, in conjunction with the internal educational activities conducted within Diniyah, the educational tier of Diniyah Takmiliyah actively participates in events organized by the Forum for Diniyah Takmiliyah (FKDT). FKDT serves as an established organization facilitating communication and coordination among Heads of Diniyah and members of the Diniyah Takmiliyah community at various administrative levels, ranging

from sub-districts, districts/cities, provinces, to national levels. Notably, one of the frequently attended programs involves the training of Diniyah Takmiliyah students in the rituals of Hajj, alongside the Diniyah Takmiliyah Sports and Arts Week (PORSADIN).

In the course of its educational pursuits and operational endeavors, Diniyah Takmiliyah operates as a non-formal educational institution under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia. Given this, the institution demands a cadre of high-caliber and qualified Human Resources (HR). This emphasis on HR quality assumes paramount importance as the cornerstone of educational excellence. Indeed, the quality of education serves as a litmus test for evaluating the overall caliber of an educational institution. An educational institution attains a stature of quality when it can effectively compete with peer institutions. Consequently, a nation can be recognized as advanced when its educational system attains a zenith of quality. When the populace of a nation conscientiously recognizes the pivotal role of education, they embark on a quest for knowledge, thereby catalyzing the creation of high-quality innovations. Conversely, in a nation where the quality of education is lackluster, it is indicative of a lesser degree of advancement.

In compliance with Law Number 14 of 2005 concerning Teachers and Lecturers, which mandates that educators possess a minimum qualification of a D-IV or Bachelor's degree (S1), a majority of teachers across the spectrum of Diniyah Takmiliyah educational institutions in Bandung City, including Diniyah Al-Wahdah and Al Hikmah, have attained S1 degrees. Notably, research findings unearth an intriguing pattern: nearly all personnel at Diniyah Takmiliyah Al-Wahdah also hold roles as kindergarten (Taman Kanak-kanak, TK) instructors within the same foundation and share the distinction of being alumni of Diniyah Takmiliyah Al-Wahdah.

Based on the testimony of the Head of Diniyah Al-Wahdah, the human resource landscape parallels that of Diniyah Al-Wahdah. The majority of educators at Diniyah Takmiliyah Al-Wahdah hold S1 degrees, albeit with diverse educational backgrounds. Remarkably, a substantial proportion of Diniyah Al-Wahdah's teaching staff are alumni of the institution and possess roots in Islamic boarding schools (pesantren). As educators and integral components of Diniyah's Human Resources, teachers are obligated to continually enhance their competencies, particularly in the domain of information technology proficiency. Presently, non-formal educational systems like Diniyah Takmiliyah employ a dual mode of instruction, comprising both offline (luring) and online (daring) teaching methodologies.

The online and offline education systems also conform to policies implemented in various types and levels of formal educational institutions, including schools and madrasahs. In the era of the new normal, the utilization and mastery of information technology by Diniyah Takmiliyah teachers represent pivotal factors in realizing an effective teaching system. One method to enhance teacher competencies is through training related to teaching activities. It is advisable for teachers to continuously enhance their competencies, given their crucial role in attaining educational objectives. For Diniyah, efforts should be directed towards providing facilities that support the enhancement of teacher competencies, such as organizing training activities related to teaching.

In practice, as part of the endeavor to develop the existing human resources at Diniyah Takmiliyah, particularly the teaching workforce, enabling them to make substantial contributions and aligning student graduate outcomes with expectations and

educational goals, training programs, workshops, and similar initiatives must be implemented to elevate the quality of teachers. This aligns with the practices undertaken by Diniyah Takmiliyah Al-Wahdah, as articulated by the Head of Diniyah Al-Wahdah, Hj. Ima Malihah, M.Pd:

> *"As one of the initiatives that we and the institution undertake to enhance the quality of Human Resources, specifically the teachers of Diniyah Takmiliyah Al-Wahdah, in terms of quality, understanding, and mastery of teaching materials and methods, we conduct guidance and training sessions every semester. Some of the initiatives we have carried out include Al Quran training using the Al Barqy method, curriculum development workshops, Diniyah Takmiliyah teaching methodology workshops, and various other training programs"* (Head of MDT Al-Wahdah, 08/19/2022).

In the execution of teacher training, workshops, seminars, or similar programs aimed at enhancing human resources at Diniyah Takmiliyah, a critical effort is undertaken. This is pivotal because it directly influences the quality of Diniyah graduates. Furthermore, to ensure that all human resources within Diniyah, including deputy heads, teachers, administrative staff, students, parents of students, foundations, and relevant parties, can optimally contribute to the attainment of Diniyah Takmiliyah's vision, mission, and goals, they must be managed and empowered by the Head of Diniyah according to their respective capacities. This involves elevating the professionalism of teachers and administrative staff.

One initiative to enhance the professionalism of teachers and administrative staff, as already implemented in Diniyah Takmiliyah Al-Wahdah, is providing training on curriculum development, the development of teaching media, computer skills, the utilization of technology, information and communication, archiving, library management, laboratory management, and other relevant areas. Additionally, support for career development among teachers and administrative staff is facilitated to assist, encourage, and enable their career advancement. Several steps must be taken by the Head of Diniyah to ensure that human resources, particularly teachers, not only enhance their quality or qualifications but also their motivation and welfare, thus enabling them to significantly contribute to achieving the school's objectives in alignment with Diniyah's vision and mission.

Teachers, as the linchpin of successful learning processes, must be consistently encouraged and facilitated by the Head of Diniyah to fulfill their roles effectively. In addition to teachers as educators, administrative staff also play a crucial role in supporting educational tasks and other school-related matters, including correspondence, inventory management, library operations, laboratory maintenance, and more. Thus, the role of administrative staff is equally vital in supporting effective learning activities. Furthermore, students, parents of students, and the school committee should also be effectively managed to provide comprehensive support for Diniyah's objectives. They should also be involved in shaping Diniyah's policies according to their respective roles, thereby providing strong support for achieving the school's vision, mission, and goals. All these efforts ultimately converge on the welfare of the students, aiming to produce high-quality graduates proficient in all required competencies. From the aforementioned discussion, it can be concluded that the Head of Diniyah must undertake specific efforts to manage the human resources within the school effectively, ensuring that all personnel, particularly teachers and

administrative staff, make significant contributions to achieving the school's objectives in alignment with Diniyah's vision and mission.

Furthermore, in curriculum management, to make the curriculum an effective tool for achieving educational objectives, evaluation is necessary to assess whether the curriculum has been successful in guiding learning towards those goals. Evaluation serves as an act of control, assurance, and quality determination of the curriculum based on specific considerations and criteria. It is a means to ensure that the curriculum can indeed serve as a tool for achieving educational objectives. Evaluation is essential for assessing the effectiveness of the curriculum, aligning with the principles of accountability in curriculum development.

This aligns with what was conveyed by the Head of Diniyah Al-Wahdah, Hj. Ima Malihah, M.Pd, regarding curriculum management evaluation, as follows:

> *"The purpose of evaluation is to determine the state of the educational or learning situation so that steps for improvement can be taken to enhance the quality of education at the Madrasah. The objects we continuously evaluate include: general learning objectives or basic competencies, content, teaching methods, learning media, learning resources, encompassing messages, people, materials, tools, techniques, and context. The environment, especially the school and family environments. Process and learning outcomes assessments, both using tests and non-tests. Criteria used include their alignment with basic competencies, learning outcomes, and indicators; their alignment with assessment goals and functions; essential elements in assessment; aspects assessed; their alignment with student development levels, types, and assessment tools. Using several evaluation principles, namely continuity, comprehensiveness, fairness and objectivity, cooperation"* (Head of MDT Al-Wahdah, 08/19/2022).

Furthermore, the learning process at Diniyah Takmiliyah Al-Wahdah utilizes various methods. This is crucial because in the application of teaching methods, teachers continually consider the material and the conditions of the students, ensuring the achievement of Diniyah Takmiliyah's learning objectives. This was also emphasized by the Head of Diniyah Takmiliyah Al-Wahdah, Hj. Ima, M.Pd, as follows:

> *"The use of teaching methods at Diniyah Takmiliyah Al-Wahdah is based on the content and themes of the subjects being taught. For example, when students are learning fiqh, it is taught through practice and demonstration, while subjects like aqidah and akhlak are taught using lecture methods combined with the latest teaching media (audiovisual)"* (Head of MDT Al-Wahdah, 08/19/2022).

In the teaching process, educators must have the ability to understand the differences among students, enabling them to assist in overcoming learning difficulties. Therefore, educators must be able to provide optimal and engaging educational quality to make students more efficient and effective learners. One way to achieve this is by providing learning media. Learning media can be considered as tools used in the learning process to convey the educator's teaching materials in a way that stimulates the minds, emotions, interests, and attention of students, facilitating interaction between educators and students in education. These media can take the form of graphic, visual, electronic, and audio tools used to simplify the information presented to students. The use of media in teaching is not intended to replace effective teaching methods but rather to complement and assist educators in delivering material or information. Through the use of media, meaningful

interactions are expected to occur between educators and students, leading to learning outcomes that align with the intended goals. Learning media greatly aids in the psychological development of students by making abstract concepts more tangible.

This aligns with the statement made by Rusyan (1993), stating that media is essentially used in the learning process to make communication more effective and efficient. Regarding the effectiveness of using media in the learning process, the Department of Education and Culture (1992) emphasizes that using media can stimulate students' interest and motivation to learn, reduce or avoid verbalism, stimulate systematic and organized thinking, and develop understanding and values in students. This aligns with the opinions of Arsyad (2015) that the use of media in learning will enhance the effectiveness of education. The use of learning media in the teaching and learning process can generate new desires and interests and stimulate learning motivation.

The preceding discussion elucidates the imperative for educators to comprehend and proficiently master innovative pedagogical methodologies. This proficiency equips them with the requisite mental readiness and competencies essential for the effective implementation of diverse pedagogical approaches and instructional models. These competencies empower educators to adeptly navigate the heterogeneous student populace they encounter. Furthermore, it underscores the significance of providing adequate educational infrastructure and resources, encompassing media, tools, and learning materials. This provision serves to alleviate the substantial efforts educators might otherwise expend when imparting educational content to their students, thereby facilitating the attainment of educational objectives.

The execution of the curriculum at both Diniyah Takmiliyah Al Wahdan and Diniyah Takmiliyah Al Hikmah fundamentally constitutes an endeavor to actualize the curriculum within educational institutions. This endeavor is undertaken with the overarching goal of aligning the curriculum's implementation with the predefined objectives outlined in the curriculum implementation guidelines. This alignment resonates with the perspective articulated by Suparlan (2011), wherein the guidelines for educational organization at a particular educational institution level are conceived as instrumental in facilitating the realization of the institution's objectives. Furthermore, the practical manifestation of the curriculum unfolds within the pedagogical realm, adhering to the underlying principles and stipulations enshrined within the curriculum specifically tailored for the corresponding educational level.

In this context, the author posits that the experiential implementation of the curriculum at Diniyah Takmiliyah Al-Wahdah presents a compelling case for streamlined and effective communication to diverse stakeholders. These stakeholders encompass madrasah leaders, educators, madrasah supervisors, and auxiliary support personnel. This efficacious communication is predicated on the notion that the curriculum itself serves as a finely-tuned sociological construct. This viewpoint aligns harmoniously with the sentiments expressed by Omar Malik, as conveyed through Rusman (2011), which posit that curriculum planning assumes the role of a finely-tuned sociological construct, exerting influence across diverse spheres and levels of decision-making. The curriculum, in essence, constitutes a compendium of subjects provisioned by an educational institution, encompassing the meticulous design of pedagogical content destined for delivery within a single educational period.

Moreover, the tailoring of this pedagogical content is predicated upon the distinctive attributes and capabilities inherent to each educational level within the broader educational framework. The temporal dimension of a curriculum's lifespan is typically calibrated in alignment with the overarching aims and objectives that underpin the educational system it serves. Ultimately, the curriculum serves as a navigational compass directing the trajectory of education towards its predefined destination, encapsulating the multifaceted objectives of the learning endeavor. This conceptualization of the curriculum, as a program or blueprint for learning, finds resonance with contemporary curriculum authorities such as Donald E. Orlosky and B. Othanel Smith, as cited in Sanjaya (2006). According to their perspective, the curriculum fundamentally constitutes a program delineating the totality of student experiences guided and orchestrated by the educational institution. Beyond mere programmatic content, it encompasses explicit objectives and accompanying evaluative mechanisms geared towards ascertaining the attainment of those objectives.

Grounded in empirical observations within the educational landscape, at Diniyah Takmiliyah Al-Wahdah in Bandung City, the management of the curriculum is operationalized through a series of concerted initiatives:

1. Ritualistic practices and devotional activities, including the Dhuha prayer, recitation of Asmaul Husna, and Quranic recitation, precede classroom instruction.
2. The creation and oversight of three distinct dimensions of teacher administration encompass personal administration, class administration, and school administration.
3. Personal teacher administration entails the development of Lesson Plans (RPP), Syllabi (Silabus), Teaching Plans (Prota), Teaching Programs (Promes), and the meticulous recording of subject attendance within the classroom.
4. Participation in extracurricular programs and activities, conducted beyond the conventional academic schedule of Diniyah, notably encompassing participation in Hajj rituals and Porsadin events organized by the Forum Kerja Diniyah Takmiliyah Awaliyah (FKDT) at the sub-district, city/district, or provincial levels.
5. Execution of classroom supervision protocols forms an integral facet of the teacher evaluation framework, overseen by the Head of Diniyah Takmiliyah Al-Wahdah.

The implementation of curriculum management, both at Diniyah Takmiliyah Al Wahdan in Bandung City, entails the function of management execution. This encompasses the process of implementing various plans, concepts, ideas, and previously formulated notions, both at the managerial and operational levels, with the aim of achieving organizational objectives. This is in alignment with the definition of curriculum as stipulated in Law Number 20 of 2003 concerning the National Education System, which defines curriculum as a set of plans and regulations regarding goals, content, and teaching materials, as well as the methods used as guidelines for conducting learning activities to achieve specific educational objectives.

Furthermore, in the curriculum implementation carried out by Diniyah Takmiliyah Al-Wahdah, this Diniyah curriculum is subsequently developed based on needs and other aspects to support the attainment of learning objectives and education within the Diniyah

Takmiliyah environment. This autonomy empowers Diniyah to manage and develop the existing curriculum, provided that it adheres to the national educational objectives as outlined in the National Education System Law. This approach aligns with what (Halimah, 2010) emphasized regarding the autonomy granted to educational institutions in managing the curriculum independently, prioritizing needs and achieving targets in line with the institution's vision and mission, without disregarding established national policies.

From the above exposition, the author seeks to provide input and offer insights into the curriculum implementation at Diniyah Takmiliyah, which has not yet been implemented by Diniyah Takmiliyah Al-Wahdah in Bandung City: *Firstly,* there is a need for evaluation conducted by the Head of Diniyah regarding the curriculum management implementation. This evaluation is essential to ensure that Diniyah Takmiliyah Al-Wahdah can achieve satisfactory results in line with the educational objectives to be achieved. *Secondly,* there is a need for written guidelines, modules, and standard operating procedures (SOPs) related to teacher administration. This would enable teachers to understand the necessary administrative procedures that need to be prepared to support the success of the teaching process in the classroom.

In the enhancement of human resources' quality in educational institutions, as has been implemented at Diniyah Takmiliyah Al-Wahdah, all efforts are directed towards increasing participation in organizations and improving productivity. Various studies have indicated that human resources are a determining factor in productivity. Human resources in the context of Diniyah Takmiliyah education are divided into several components, including the Head of the Madrasah, Teachers (Mudaris), and staff (Gunawan, 2016). The competitiveness of Diniyah Takmiliyah Madrasah is also influenced by the quality of its human resources. Competent human resources constitute a crucial factor in determining an organization's quality. An organization with valuable and rare competencies will achieve a greater competitive advantage over its rivals, subsequently resulting in optimal performance.

The author perceives that issues related to educational quality can be addressed through the empowerment of human resources (HR) within the Diniyah Takmiliyah Al-Wahdah environment. Human resources can serve as both subjects and objects of development, as individuals can contribute to the success of development when their inherent potential is cultivated and harnessed. This perspective is congruent with the assertions made by Gunawan (2016) that individuals who cannot utilize and develop their potential become a burden to development. Quality assurance is critically important in the realm of education to oversee the execution of the learning process (Waryono, 2015). This aligns with the issuance of Law Number 20 of 2003 concerning the National Education System and Government Regulation Number 19 of 2005 concerning National Education Standards.

Therefore, the implementation of these two legal frameworks is carried out by the government, including the issuance of the Minister of National Education Regulation Number 13 of 2007 concerning the Competency Standards for Principals of Schools/Madrasahs. One of the provisions in this regulation pertains to managerial competence, which is one of the competency standards that school/madrasah principals must possess as the vanguards in implementing education quality assurance. The Madrasah Head, as the leader of the educational institution, plays a crucial role in enhancing quality and empowering resources within their school. There is a strong correlation between the

quality of madrasah heads in various aspects of Diniyah Takmiliyah society, including discipline, the school/madrasah's cultural climate, and the reduction of misconduct among students (Mulyasa, 2005). Empowerment moderates the relationship between leadership empowerment and creativity (Winarno, 2008).

The author observes that the head of Diniyah assumes a crucial role in macro-level educational management, which directly pertains to the school's instructional processes. As stipulated in Article 12, Paragraph 1 of Government Regulation No. 28 of 1990, school/madrasah principals bear responsibility for the execution of educational activities, the administration of the school/madrasah, the development of other educational personnel, and the utilization and maintenance of facilities and infrastructure (Kodiran, 2018). Moreover, the implementation of regional autonomy necessitates that school/madrasah principals possess the capacity to adapt to the regulations applicable in their respective regions. Consequently, school principals must possess leadership acumen, rooted in these foundational considerations.

As part of endeavors to elevate the quality of human resources within an educational institution, it becomes imperative to ensure that the head of Diniyah Takmiliyah, in their capacity as a top leader, assumes a pivotal role in elevating the quality of human resources. This role necessitates meticulous execution, and one of the responsibilities that can be effectively discharged is the optimization of the head of Diniyah's role, encompassing activities undertaken at Diniyah Takmiliyah Al-Wahdah in Bandung City. This is germane to the assertion made by Zainun (1995), underscoring that high-quality human resources, in their genuine essence, encompass individuals whose endeavors yield desired outcomes. Quality extends beyond mere intellectual aptitude, encompassing qualitative qualifications mandated by the profession, including competencies, skills, dispositions, and behaviors.

Several guiding principles underpin the teaching methodologies frequently employed at Diniyah Takmiliyah Al-Wahdah and Al Hikmah in Bandung City. Firstly, each teaching methodology invariably serves a specific purpose, implying that the selection and deployment of a particular teaching methodology are predicated upon predefined objectives, meticulously employed to attain those objectives. Secondly, the selection of a teaching methodology, affording learning opportunities for students, should be contingent upon the students' circumstances, the educator's persona, and the learning milieu. Thirdly, teaching methodologies can be optimally executed when complemented by instructional tools or audio-visual aids. Fourthly, in the realm of education, there exists no universally superior or flawless methodology; a methodology is deemed effective when it successfully realizes the educational objectives. Fifthly, every teaching methodology can be subject to evaluation to gauge its appropriateness, with the assessment of learning outcomes determining the efficiency and efficacy of the chosen methodology. Sixthly, pedagogical diversity is encouraged in employing teaching methodologies, advocating for the simultaneous utilization of various methodologies by educators. This mirrors the assertion of (Hamalik, 2002, 2006) that students should be afforded opportunities to engage in a multitude of learning activities or processes to foster the development of diverse facets of their behavioral patterns.

The author identifies a multitude of pedagogical methodologies applicable in the Islamic learning context, which hold relevance for the educational processes at Diniyah Takmiliyah Al-Wahdah Bandung city. These include didactic methodologies, Socratic question-and-answer methodologies, interactive discussion methodologies, recitation-based

methodologies (assignment-driven), demonstration methodologies, problem-solving methodologies, and simulation methodologies. It is vital to acknowledge that there is no universally superior pedagogical methodology; each possesses inherent strengths and limitations. In practice, the educational process typically involves the concurrent utilization of two, three, or more methodologies, contingent upon the predefined learning objectives. The integration of diverse pedagogical methodologies invigorates the classroom environment for the students engaged in the learning process.

In light of these observations, educators undeniably serve as the linchpin of the educational and instructional process. This sentiment underscores the pivotal role of teacher competency in realizing success in scientific learning. Building upon the elucidation provided above, the author seeks to proffer recommendations pertaining to teaching methodologies yet to be implemented by Diniyah Takmiliyah Al-Wahdah:

1. The teaching methodologies employed at Diniyah Al-Wahdah already exhibit merit, yet their consistent and sustained application remains requisite to yield optimal outcomes.
2. In the process of selecting teaching methodologies and instructional media, several criteria must be factored into the decision-making process. These criteria encompass alignment with predefined learning objectives, clarity and organizational structure, cleanliness and visual appeal, compatibility with the target audience, adherence to high-quality standards, relevance to the subject matter being conveyed, practicality, adaptability, and durability.
3. To ensure the effective, enjoyable selection of teaching methodologies, educators at Diniyah Al-Wahdah ought to undertake a series of measures, encompassing a comprehensive understanding of student characteristics, the judicious selection of alternative teaching methodologies aligned with the material and dominant characteristics, and the subsequent assessment of efficacy following the application of the chosen methodologies in the learning process.

Conclusions

Based on the comprehensive discussions presented, it can be unequivocally affirmed that the curriculum planning conducted at Diniyah Takmiliyah Al-Wahdah stands as an exemplary model. This commendable practice finds its manifestation in the meticulous adoption of the National Diniyah Curriculum, as delineated by the Directive of the Director General of Islamic Education, No. 2347 of 2012. This curriculum endeavor encompasses the astute identification of the Ministry of Religious Affairs curriculum, the meticulous formulation of curriculum objectives and goals, and the continual refinement of the Diniyah Takmiliyah curriculum. Notably, their curriculum encompasses seven core subjects, meticulously aligned with the National Diniyah Curriculum. These subjects encompass the Quran, Hadith, Tauhid, Fiqih, Akhlak, Tarikh, and the Arabic Language. The allocation of lesson time is judiciously divided into two sessions, spanning both morning and afternoon, with a weekly class hour load amounting to 6 JP (study periods). The process of curriculum planning at Diniyah Takmiliyah entails the establishment of a robust curriculum foundation, the delineation of precise curriculum objectives, the careful curation of curriculum content, the discerning selection of teaching methods and strategies, and the thoughtful identification of learning resources. Additionally, it harmoniously amalgamates the National Diniyah Curriculum with the Primary Islamic

Education (PAI) curriculum designated for Elementary Schools. This synthesis is a meticulous endeavor, encompassing the formulation of curriculum foundations, the definitive articulation of curriculum objectives, the meticulous determination of curriculum content, the strategic planning of teaching methodologies, and the rigorous evaluation of the learning process.

Furthermore, the adept implementation of teaching methodologies at Diniyah Takmiliyah Al-Wahdah in the city of Bandung resonates with an effective, innovative, and creative approach. Remarkably, this educational institution, despite its non-formal Islamic educational status, exhibits an impressive degree of ingenuity and innovation. The discerning observer can readily discern the diversification and enrichment of the learning process through the adept utilization of various teaching methods and media. In the realm of teaching strategies, Diniyah Takmiliyah Al-Wahdah embraces a multifaceted approach, incorporating Active Learning, Cooperative Learning, Learning by Doing, and Inquiry Learning as pivotal pedagogical strategies. Similarly, Diniyah Takmiliyah Al Hikmah employs a versatile array of teaching methods, ranging from traditional lectures to practical demonstrations of religious practices (practical worship), memorization and review sessions (muroja'ah), and other methods meticulously tailored to suit specific learning needs and contextual factors, all aligned with the nuances of the instructional content and themes. Noteworthy, the augmentation of the learning experience includes the judicious incorporation of Islamic games, experimental activities, and simulated scenarios, all contributing to the diversification and enhanced engagement of the learners. Moreover, both Diniyah Takmiliyah Al-Wahdah and Al Hikmah judiciously apply practical and demonstrative teaching methods for subjects that necessitate extensive hands-on practice (Fiqih, Quran, Hadith). Conversely, subjects centered around Aqidah (faith) and Akhlak (morality) predominantly employ lecture-based methodologies. The instructional repertoire is further enriched by the extensive utilization of learning materials, which include official textbooks issued by the Ministry of Religious Affairs, meticulously tailored to each subject. Additionally, the educational process benefits from supplementary media resources, such as projectors, visual aids portraying Hijaiyah letter images, and illustrative depictions of practical worship rituals, among other multimedia tools.

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