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INDONESIAN FAVOURITE ISLAMIC CURRICULUM MODEL, BASED ON CULTURAL PERSPECTIVE

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Abstract:

This article describes the favourite Islamic school curriculum model that is different from other conventional school curricula. Based on the superior curriculum, then the aim of this research was to determine At the stage of implementing the school curriculum, it can be a good example or model, for example at the Pandeglang Model State MTs, Al-Azhar Serang Islamic Junior High School and Raudlotul Jannah Cilegon Junior High School, this is made to find a comparability of these schools and implementation of the curriculum. This study used a qualitative method with a case study research design. The leading curriculum studied was the different curriculum between the three leading Islamic schools. Semi-structured interviews, observation and documentation were used to collect data. Data were analyzed qualitatively using the Miles and Huberman procedure.

The results of the study found that the form of a curriculum shows better than the old curriculum, namely there is a significant increase of 50%. in other words, the form of favorite school curriculum has virtues in several ways, for example content that has a character of 13%, also in terms of objectivity, which is 12%, other things also in terms of creativity of 7%, the level of accuracy of funds for accuracy in terms of evaluating learning is 8% , then in the quality of activities by 10%. Finally, the researcher makes a summary that the form of excellence of favorite schools always has advantages that are very different from other schools, especially in terms of quality, because among the leading schools have different curricula, the connection with quality is an element that distinguishes it from the form of a school that has traditional characteristics. implementation in this form of curriculum is very dominant and determines the quality that controls learning through several components, for example the essence of the existing curriculum, the use of teaching methods and learning assessment. This superior curriculum is effective for improving learning achievement and can be applied in any school.

Keywords: Curriculum Model, Islamic School Curriculum, Superior Curriculum,
Favorite School, Implementation.

I. INTRODUCTION

The development of science and technology cannot be separated from the school curriculum. So it is obligatory for the government to make improvements and improvements to the curriculum in order to quickly adapt to the demands of the world of work and changes in community.

Through various stages and testing, curriculum implementation activities cause many conflicts and long debates, namely through direct reinforcement [1]. Many

curricula were changed suddenly, for example the 1968 curriculum suddenly became an improvement in another form of curriculum, namely 1975/1976 which had a focus on objectivity which then underwent a renovation of the 1984 and 1994 curricula [2].

Based on the formal objectivity of a curriculum, namely creating or designing people to understand culture as well as providing knowledge and skills to prepare a society that has a civilization [3]. The Indonesian government carried out a curriculum revolution right in 2004, in order to adapt to the demands of the Zaman in terms of individual competences that must be put forward

or in other terms a curriculum that is guided by the competency as well as a form of curriculum that is guided by the Education Unit Level

There are several things that need to be considered by looking at the government curriculum, namely curriculum objectives that are still general, curriculum content that is less varied, learning methods that are less creative, and evaluation of learning that is less rigorous. This opportunity is captured by the leading Islamic schools to complement its shortcomings by designing a superior curriculum, namely developing an existing government curriculum. The government has made maximum efforts in terms of improving the quality of schools from all levels or levels of education ranging from elementary, middle and high. This mass renovation began with changes to the curriculum, facilities and infrastructure as well as teachers in schools. starting from changing the curriculum which ultimately has a major influence on increasing human resources through continuous learning carried out in Islamic schools. One thing that can be found is the existence of Islamic boarding schools which have holistic learning or a comprehensive description of Islamic-based teaching. Another important thing is that the existing patterns and designs in the curriculum have an important role in increasing students' motivation [4]. The teacher as co-designer, develops what he has and agency principles, from curriculum reform, this contributes to the improvement of teaching practice. A well-designed curriculum product is proven to be deemed necessary to enhance the continuous of the desired curriculum changes [5]. Because a superior and effective curriculum will foster interest in learning, if students' interest in learning grows, the quality of education will increase [6]. Especially when the interest or motivation is specified, because the more focused a person's motivation is, the more specific the activity he will do [7].

There are many samples that can be used as a reference for other schools that really apply modern and good forms of learning even though the implementation still seems traditional in Pandeglang Banten, namely Madrasah Tsanawiyah Model. Al-Azhar 11 Serang Islamic Junior High School and Raudhatul Jannah Cilegon Islamic Integrated Junior High School. The researchers put forward the following questions: (1) How is the form and application curriculum of the three Islamic schools, madrasah Tsanawiyah Pandeglang, Al-Azhar 11 Serang Islamic Junior High School dan Raudhatul Jannah Cilegon Islamic Integrated Junior High School? (2) what is your comparative analysis between the model and curriculum application?

II. LITERATURE REVIEW

The superior curriculum in Islamic schools expects a superior output, this is different from conventional schools. Andreas Gegenfurtner and Gerda Hagenauer reported, that the structure of local goals at the macro level affects the orientation of student achievement goals at the micro level [8]. General objectives must describe specific goals, because in real terms what will be achieved first are the specific goals.

The leading Islamic school curriculum is the creation of experts in Islamic education, where this curriculum requires a special design, both in terms of objectives, materials, methods and evaluation. To design the curriculum requires a process, such as Laura Saily, Rauna Huttunen, Hannu LT Heikkinen, Tomi Kiilakoski and Tiina Kujalaa, in their research reported that the curriculum design process, will be meaningful, if the component curriculum draft received so the most critical comments will be considered in support of this critical comment, be considered with caution. Changes to the curriculum will be made, if most of the comments are logic and based on real pedagogical evidence [9].

The consistent application of superior curriculum materials, as intended by the designer, is strongly influenced by factors outside the teacher, as expressed by Kylie Zee Bradfield and Beryl Exley in their research, that this external contextual influence, such as: opportunities for teachers to access professional development, consideration of the role of curriculum in schools, provision of additional or thoughtful alternative curriculum materials, recognition of special priorities, and provision of learning areas by schools [10].

In order for this superior curriculum to continue to be dynamic, openness is needed for improvement, it is necessary to have curriculum democracy, as stated by Laura Saily, namely a deliberative and dialogical process of forming a rational collective will where all parties can participate and provide reasonable suggestions on the development of the curriculum [9].

The development and reform of the leading Islamic school curriculum is very much needed, as the research results of Joke M. Voogt, Jules M. Pieters, and Adam Handelzalts in their research, said that professional development, in the form of a specific collaborative team design, related to the curriculum, affects teacher knowledge and practice, as well as having an impact on the implementation of curriculum reform [5].

For the effectiveness of implementing the superior curriculum, professional teachers are needed. So we need a special approach in implementing the curriculum. As Ya Su, Liyia Feng and Chang Hui Hsu's research report, that a teacher's life-world-based approach, which raises awareness and takes into account the teacher's specific situation and goals, is used as an alternative or supplement to the knowledge-based and practice-based professional development approaches recommended in the literature to ensure achievement of authentic results, [11] superior curriculum.

The development of a superior curriculum in this Islamic school can lead to positive and innovative things, including human rights in education. It is important that human rights are included and developed in the educational curriculum. Abdulkarim Sen, in a research study, explained that the key to a strong Human Rights Education (HRE) is political support. With political support, HRE will be

able to exist in the educational curriculum. It's just that risky politics need to be avoided, because it will make the implementation of HRE ineffective in schools [12].

Fatchurrohman explained how the description of Madrasas and Islamic Full-Day Schools [13] he indicated that the regulation and administration of a madrasah school was still minimal in terms of reviewing the core curriculum, the madrasah still fully depended on the pattern of orders or vacuum in carrying out school routines. The essence of Fatchurrohman's opinion in his findings is to focus on the anticipation of a split in madrasas through intact activities in schools called full day schools. while this research activity is only in the core curriculum through innovation and enhancement of good and superior curriculum resolution activities.

Rosyada and Sayuti explained how the problem of implementing the Unit Level Curriculum in educational units (KTSP) [13] found several important pointers, namely: There was a change in the core of an ability-based curriculum (KBK) turning into a unit-based curriculum (KTSP) with a view to significant changes in quality in the education and teaching sector. Meanwhile, Dede and Wahdi only focused on the form of education unit-based curriculum (KTSP) through applications in Islamic schools, while researchers who had been careful saw how the existing curriculum forms were applied in favorite schools in early secondary school. see or refer to the form of unit-based curriculum seeing the effectiveness of the traditional curriculum that is innovated in school learning activities.

Sukmadinata et al., discussing the problem of "limiting the quality of a secondary education [14] emphasizes that the early Middle and Upper Middle school levels have an important role for expanding the knowledge of intellectuals who have elements of morality and good character, have quality morals, noble beings or beings. At this level, both the early middle and high school levels have a very important role in the development of the character and morals of students, while researchers in this case only refer to the quality of the curriculum applied to favorite schools at both the early and upper secondary levels.

Studying the results of previous researchers, researchers saw a literature gap, namely collaboration between the curriculum concepts they reported with the advantages and disadvantages of the government curriculum called the superior curriculum which will be examined in this study.

III. METHODS/MATERIALS

The purpose of this study was to investigate the favourite Islamic school curriculum model. Obtaining answers to this research question, the researchers applied a qualitative approach. This qualitative type is maximally using a method which is a combination of various methods, for example evaluation, assessing writing activities and interviews in order to obtain maximum data credibility [15]. the results are used through accurate, precise methods that are used as an instrument in order to obtain a form of concept, attitude and viewpoints of behavior in a particular community.

[16]. A case study was chosen in this context due to this study has several characteristics similar with this. To compile data, the writers tried to manipulate some tools for examples; (1) observations [17], to clarify the curriculum observation. (2) Interviews [18], to collect model data of implementation of curriculum to those there schools. (3) Documentation [19], curriculum documentation, school profil, the writers also did some techniques in order to get some comparative things. The number of subjects consisted of all Islamic teachers at *Madrasah Tsanawiyah* of Model Pandeglang, *Al-Azhar* 11 Serang Islamic Junior High School and *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School.

In this study, the source of teaching representatives was taken randomly, namely only one person who was a representative of several teaching staff who were limited to approximately working more than ten years, then one teacher was also a representation of adult teaching staff or had teaching experience between 5 to 10 years, then one teacher is also a representative of several other teaching staff, namely those who have less than five years of teaching experience with one madrasah principal. so have the following 3 teachers + 1 principal $\times 3 = 12$ as a source. This type of activity is an academic activity in general, therefore data is obtained through natural settings only by looking at phenomena that occur naturally. *Madrasah Tsanawiyah* of Model Pandeglang, *Al-Azhar* 11 Serang Islamic Junior High School and *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School.

After being processed and verified, the data on the superior Islamic school curriculum model from the three schools then each curriculum component, namely the objectives, curriculum content, learning methods and learning evaluation were analyzed using comparative analysis. Conclusions are directed at answering research questions accurately.

IV. RESULTS AND DISCUSSION

Implementation of activities in the form of pesantren-based curriculum at the Tsanawiyah madrasah school in Pandeglang

applying the 2013 curriculum form which focuses not only on Islamic religious lessons but all teaching subjects. 2013 curriculum form activities have objectivity to Core Competencies, this can be achieved through reference to the graduation standards that secondary students at Madrasah Tsanawiyah must have, [20] have several abilities that focus on spiritual KI-1, social abilities (KI-2), the knowledge abilities that are other names KI-3 and the skills abilities of children KI-4. At the 2013 Curriculum stage, regular or regular classes are made. The main objective of the regular class is the design of a national standard form that includes various important things, namely, content, weight of the lesson content [20]. In essence, the implementation of curriculum activities at religious schools, namely Madrasah Tsanawiyah Model Pandeglang, was then named the superior class at Madrasah which was carried out in the afternoon time [20]. the implementation of this school learning has a certain time, namely 13.00-16.30. while the implementation of

learning activities during the day has the following subjects; natural sciences, algebra, Islam, foreign languages namely Arabic and English. while for practice-based activities, for example, students are asked to do direct experiments for material on natural science, algebra and Islam. and practice foreign languages, Arabic and English. For the afternoon class, students are required to take the favorite class, namely in classes A - E, while the other one, namely F-H, is not obliged to take the superior class because they are considered an ordinary class.

At the Tsanawiyah Model school, located in Pandeglang, Banten, it has several teaching materials that are superior to others ranging from natural science lessons, Islamic religion, foreign languages, namely Arabic, reading the Koran that students must learn for 13 hours also has several other teaching material activities. such as Islamic History for 2 hours for one week, Fiqh lessons for 2 hours for one week, Al-Qur'an Hadith lessons for 2 hours for one week, Aqidah Akhlaq lessons for 2 hours for one week, Arabic for 3 hours for one week, reading and writing the Koran for 2 hours for one week. while in total or the total course time is 46 hours, so for general subjects in this school it only has 33 hours.

referring to the content of all teaching materials based on the 2013 curriculum is also closely related to the standardization of material that has the goal of developing children's competencies

which is interpreted as an increase in children's spiritual abilities, ¹ KI two also contains social competence, KI three contains knowledge, and KI four contains skills. [20].

whereas for the teaching method or methodology based on the implementation of the 2013 curriculum, this school generally focuses on theme-based subject matter which is linked to several competencies such as social, cognitive and psychomotor. For the delivery of teaching material, the teachers usually provide several important components starting from observation, doing the form of questions, communicating with each other and so on. This model school is also very popular in E-Learning activities in order to anticipate distance learning which is needed by students at any time [21].

For school assessment activities, it is carried out in two ways, namely academic assessment and second, non-academic assessment. For academic assessment activities, there are activities such as daily tests, Mid-Semester evaluations, and Final Semester exams. also, the teachers do several tests to test the understanding they have read for some chapters of the lesson. Then the formative exam is designed by the teachers to holistically determine the capabilities and performance of the students.

Other activities are also carried out to assess the success of students in understanding the questions or material by about 50 percent, while the form of the

final questions is prepared through a minimum passing criterion with clear references to the curriculum.

The implementation of a superior-based curriculum that includes several schools such as SMP Islam Al-Azhar 11, based on the findings of the researchers, it turns out that this school is still struggling and implementing school activities based on KTSP. The interesting thing is that this school has different teaching materials and is different from other schools such as religious lessons, reading and writing the Koran, learning Arabic which they design themselves starting from teaching methods, books and so on at Al-Azhar. -Azhar center of Kebayoran Jakarta, religious lessons are highly conditioned through hands-on practice for 3 hours in one week.

then the lessons of reading and writing the Koran are taught 2 hours for one week, students are obliged to chew the murojaah reading the Koran. Through reading and loving the Koran, it is hoped that students will memorize the Koran. Meanwhile, foreign language activities, namely Arabic, are carried out for two hours in one week. There is indeed a correlation when students' understanding of Arabic becomes good automatically their ability to memorize the Koran can also be maximized [22].

Other findings obtained by the researchers are that this school has a Tahfidz class and a bilingual class. specifically, this school also has a tahfidz program so that in its management it has a structure for the vice principal of the school in the field of tahfidz.

Another thing is that there is a biingual class that uses English totally, so that the structure also has a bilingual representative structure [22]. This school also has full objectivity and concern for the education sector in its totality, both in the academic and non-academic fields [22].

At the level of content in the curriculum at SMP Islam Al-Azhar 11 Serang, it is exactly the same as other secondary schools, namely the use of unit-based curriculum (KTSP) through the same components such as subject matter, scope. only what makes a difference in the subject of religion, reading and writing the Koran and the use of Arabic, but the expansion of the material is very deep in referring to the reading ability of children in understanding the content and content of the Koran.

In general, this subject, namely Islamic Religious Education, is still based on the 2013 curriculum, besides they must also follow Al-Azhar special subjects (22).

while the teaching method is also based on a curriculum that is autonomously given to each teacher. To avoid teaching subjectivity, teachers are required to use attractive media so that students become more interested in participating in classroom learning activities. so that students will experience an active and creative

learning process so as to produce students who have proficient academic abilities who also have good non-academic abilities that have been determined in the national curriculum and mostly there is additional local content that comes from Al-Azhar every three month [22].

The assessment stage of teaching and learning activities is intended to measure the success in the curriculum applied in the school. This assessment consists of formative evaluation, Middle and Mid-Semester Exams and Final Semester Examinations (UAS), which are the focus not on the mid and final exams because these are included in the KTSP (Education Unit Level) Curriculum). Whereas in the formative evaluation type, the researcher found that the teachers had questions that were made to measure the students' abilities in each subject given through chapter by chapter discussion. especially for the mid-question exam made by the class teacher while the final test questions were designed by the center, namely Al-Azhar. This school also puts forward questions from the Central Subject Teacher Conference (MGMP) [22].

The application of a pilot form of the curriculum in junior secondary, namely Integrated Islam Raudhatul Jannah Cilegon is an example of the 2013 curriculum that has been implemented for 3 years. These findings also indicate that the traditional curriculum application contains tahfiz lessons and Arabic language communication. The main goal of learning tahfiz is to fully master memorization, namely 30 juz by understanding the overall meaning. Arabic language activities are carried out in full and also practice through muhadrasah yaumiah [23].

The implementation of the 2013 curriculum has received direct attention and support from the local government as well as by foundations that support the totality. It is given a kind of training that has been provided by the local government through ongoing training or training and fostered by the local government [23].

Literally, the meaning of the learning and teaching process in the 2013 curriculum is an active and dynamic form of learning carried out by both teachers and students in achieving a complete or detailed learning effort [23].

Researchers in the end obtained findings from three schools, namely Madrasah Tsanawiah Model Pandeglang, SMP Islam Al-Azhar 11 Serang, and SMP Islam Terpadu Raudhatul Jannah Cilegon using curriculum model analysis in which there are various analyzes of curriculum models also have various comparisons in the application of the curriculum by model madrasahs. in Pandeglang.

Researchers found new things: first, basically, this curriculum is a mix of theory and practice so that students have verbal and nonverbal abilities as a whole which is carried out in regular classes. Second, another finding is that this curriculum provides a lot of learning dynamics like students who have IQ and can comprehensively improve abilities. Third, fully understand the concept of full day learning at madrasahs. Fourth, the implementation of this Islamic concept can

increase overall understanding, these five curricula are very good for increasing students' talents and interests.

The type of curriculum that has been implemented by SMP Islam Raudhatul Jannah Cilegon. Based on the above, the researchers found several important things first, the form of the curriculum closely follows the pattern of the Education Office curriculum, namely the 2013 curriculum. Second, what makes the difference is that the local curriculum is connected to the traditional curriculum, namely memorizing 30 juz and 29 and the use of learning Arabic. Third, a curriculum that is integrated with academic and non-academic activities. Fourth, there is a local curriculum, namely the pesantren curriculum. Fifth, the implementation has been very maximal and integrated.

The components of curriculum

The following things will deal with the objectives, contents, methods and evaluation of the curriculum.

Curriculum Objectives

Another finding in terms of the curriculum applied to the Madrasah Tsanawiyah Model Pandeglang school is that it is a careful finding that the curriculum implemented involves both academic and non-academic activities. also of course it is closely related to various social, intellectual, and intellectual aspects. On the other hand, we also found that the material used as a reference at the school was mastery of advanced science, Arabic and English [20].

Meanwhile, the Al-Azhar 11 Serang Islamic Junior High School has a slight difference. namely a curriculum that emphasizes the pattern of developing spiritual, social, intellectual and skills competencies, even though the implementation of the 2013 Curriculum is still very minimal or not well realized. also learn as a whole some of the main lessons in Islam, namely Religion, the Koran and Arabic and other things including memorizing two juz, namely juz 30 and 29 [24].

Other principles that must be achieved are character issues such as simplicity, Islam, care, discipline, commitment, high curiosity, scientist, spiritual, social, intellectual. Other knowledge is also related to social science, for example, being able to be a person or a person who can socialize with other creatures. the other side also is having a skilled attitude means that students are able to learn totality of theory in school but also able to practice outside of school [23]. Based on the foregoing, the researchers saw an increase of 12% of favorite Islamic schools compared to traditional schools.

Contents of Curriculum

The content in the curriculum at Madrasah Tsanawiah Model in the Pandeglang area is closely related to a combination of other lessons, meaning general and religious lessons. Another finding is that there is the development of teaching subjects in grade 2 that are considered superior, for example material on natural

science, Islamic religion, for example the science of Fiqh, Al-Qur'an Hadits, Aqidah Akhlaq, and Islamic Cultural History. the other side there is also a group of general studies such as Indonesian, Arabic and English. [20].

Another finding is that the researcher found that there are fundamental differences with the curriculum at SMP Islam Al-Azhar 11 Serang, it appears that it is more regular, the funds are good in the arrangement, there is a compulsory, local division of subjects.

the most noticeable difference is in the traditional local mutant curriculum. [25].

The content of the curriculum that is very visible in Raudlotul Jannah Cilegon Islamic Junior High School is in the teaching of tahfidz al-Quran and Arabic, [26]. Based on the foregoing, the researchers found that the favorite curriculum in superior schools was only 13% compared to the traditional curriculum.

Method of Learning

its relation to the learning strategies and methods implemented at the Madrasah Tasanawiyah Model in the Pandeglang area indicates or follows a modern learning pattern because it follows the rules of the game in the 2013 curriculum. The forms of the method are active learning, integrated learning [21].

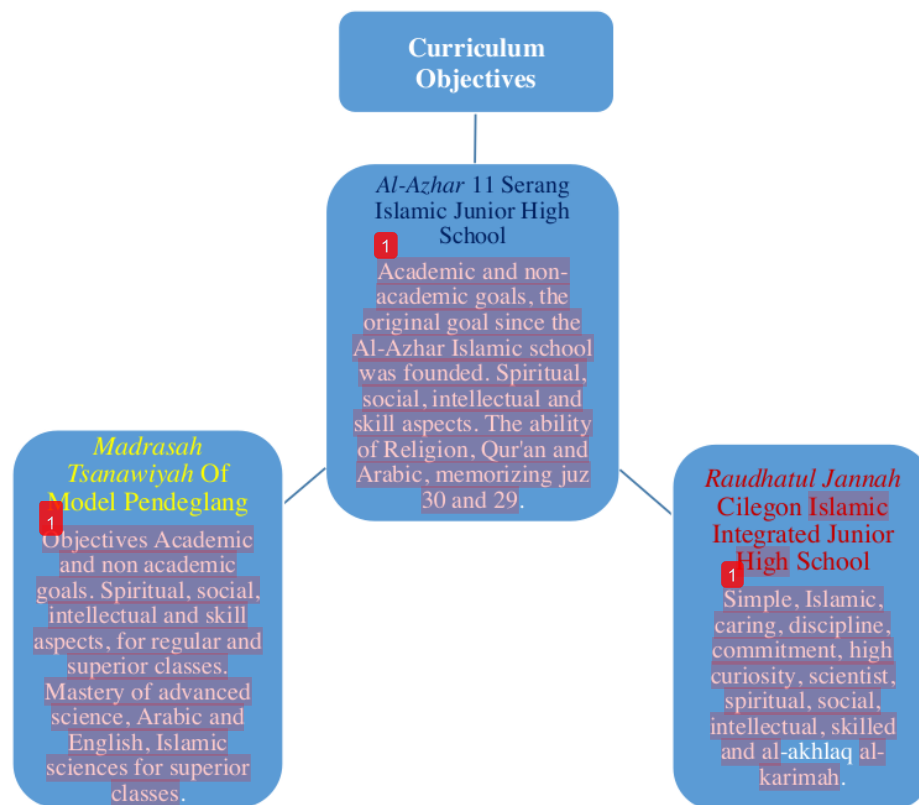
while at SMP Islam Al-Azhar 11 Serang full autonomy is given to teachers who teach in class. [22].

In terms of its relation to the teaching method, the Raudlotul Jannah Cilegon Islamic Junior High School has similarities with the previous school. all types of learning are associated with active learning, scientific learning, and integrated learning [23]. Based on the references and conclusions above, the researchers concluded that the existing method in favorite schools has an advantage of 7% compared to conventional schools.

Evaluation of Learning

The findings found by researchers when conducting evaluation analyzes at the three school institutions were that all of them used the same type of test, namely the formative test, through which the assessment activities were carried out in the middle of the semester, also at the end of the semester, also in class promotion, and in the form of evaluation national end or UN. [21], meanwhile, at SMP Islam Al-Azhar 11 Serang when carrying out midterm or final exams carried out by MGMP Al-Azhar [22], while at Raudhatul Jannah Islamic Junior High School Cilegon, teachers make questions from the local office. but for the final exam made by each teaching teacher in the class [23]. while for the questions on UKK, at Madrasah Tsanawiyah Model Pandeglang school, the person in charge of questions is the teachers who make the final basis for graduation, while at Al-Azhar 11 Serang Islamic Junior High School it is still designed and distributed by the Al-Azhar Central MGMP, and at Islamic Integrated Junior High School Raudhatul Jannah Cilegon, the teacher has the responsibility to make exam questions, for the School

Final Examination at the Madrasah Tsanawiyah Model in the Pandeglan¹ area, all the questions were designed by the Central Ministry of Religion, while at Al-Azhar 11 Serang Islamic Junior High School, full responsibility was given to the Al-Azhar MGMP. while at the Raudhatul Jannah Cilegon Integrated Islamic Junior High School, everything related to the questions was transferred to the school or local teachers. through various stages of assessment in the favorite school curriculum, there is 8% accuracy and tightness compared to evaluation of learning at traditional schools in Banten. Another finding obtained by the researchers was that there was a slight increase of only 10% in the application of the curriculum compared to the implementation of the classical or traditional curriculum. In total, the implementation of the superior type of school form is about 50% more advanced in terms of traditional schools, pay close attention to the table below:



1 Contents of the Curriculum

Al-Azhar 11 Serang Islamic Junior High School

1 Divided into compulsory subjects, local content, self-development. Local content; Qur'an and Arabic education subjects. Self-development; Read Write al-Qur'an, Tahfidz al-Qur'an. The best science subject in Mathematics.

Madrasah Tsanawiyah Of Model Pendeglang

Combining general subjects, religious education and language. Excellent class; general subjects, especially the Natural Sciences mathematics group, religious education includes; *Fiqh, Qur'an Hadith, Aqidah Akhlak*, and the History of Islamic Culture, language subject groups include; Indonesian, Arabic and English. The superior class of KKM is high, not only theory but practice. There is a maple of the environment, realizing madrasa civilized environment.

Raudhatul Jannah Cilegon Islamic Integrated Junior High School

1 The only differentiating factor from other conventional schools is only the Qur'an and Arabic language, but what is extraordinary is the level of implementation, so that the *output is* extraordinary and is in demand by the community. Proof of this school's interest in the community, because every year it always rejects students about a third of the applicants who enter.

Learning Method

Al-Azhar 11 Serang
Islamic Junior High
School

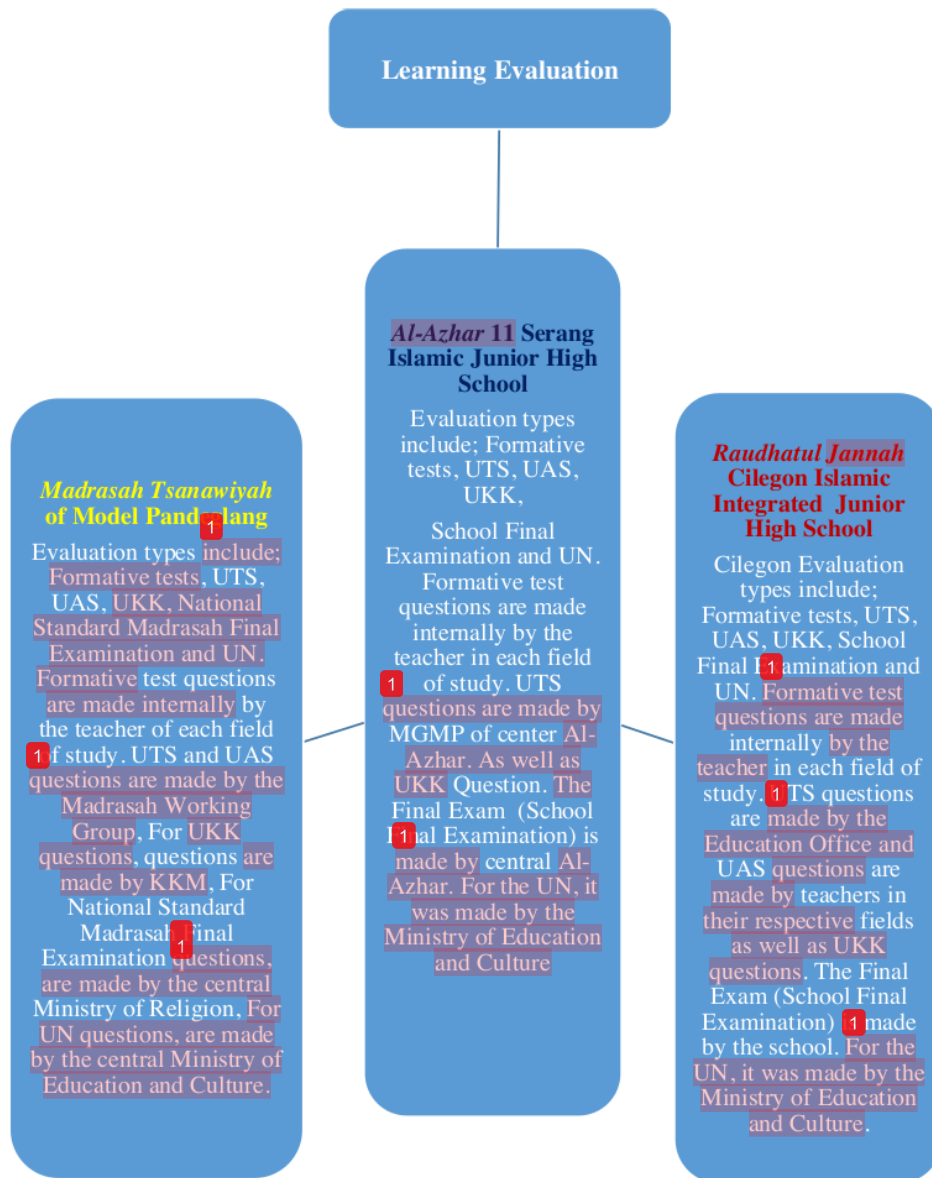
The method was handed over to their respective teachers, as long as the children were happy and active, because they had not used the 2013 curriculum except for the subjects of Religious Education and Character. Each teacher is required to use instructional media when teaching, and it is recommended to use practice methods.

Madrasah Tsanawiyah Of
Model Pendeglang

Methods *Active learning*, approaches to active learning, scientific approaches, and integrative approaches. Learning E-Learning.

Raudhatul Jannah
Cilegon Islamic
Integrated Junior High
School

Learning is directed to *active learning*, using a positive approach, and integrative approach. These methods and approaches are used with very high commitment and discipline, so the results are satisfying.



V. CONCLUSION

1. The curriculum comparisons obtained from these three schools are, from the component **curriculum objectives**, actually almost similar between *Madrasah Tsanawiyah of Model Pandeglang*, *Islamic Junior High School Al-Azhar 11 Serang* and *Raudhatul Jannah Cilegon Islamic Integrated Junior High School*,

referring to the results of the discussion above, the researcher has several important conclusions as follows:

an example form of the curriculum applied to the Madrasah Tsanawiyah Model in the Pandeglang area is a combination of theoretical understanding and practical activities that are actually carried out in the full day school program at Madrasah Tsanawiyah Model. Another thing is also like in the form of the curriculum model at the Islamic school Al-Azhar 11 Serang which is an elaboration of the government curriculum, while the enrichment comes from the Al-Azhar curriculum in matters of Religion, Al-Qur'an and Arabic, while in the form of superior curriculum model Al-Azhar has a better model because it has been implemented for a long time. The curriculum model is updated with the times, different things are in local content such as tahfidz juz 30 and 29 and Arabic. Another form of curriculum at Raudhatul Jannah Cilegon Islamic Junior High School, is to use an integrated model both academically and non-academically.

2. Another thing is the curriculum which focuses on non-academic, spiritual, social academic, intellectual and skills aspects. Another finding is that there are different things in Madrasah Tsanawiyah, the Pandeglang regional model has an emphasis on English and Arabic, at SMP Islam Al-Azhar 11 Serang also underlines the memorization of the Koran, religion and Arabic, while in Islam Raudlatul Jannah focuses on disciplinary knowledge, al-morals. based on the main reference in the objectivity of the pesantren in terms of its objectives it has increased by about 12% compared to traditional schools. Compared to the goals of conventional pesantren, the aim of favorite pesantren will be better, which is around 12%. Another thing is also at SMP Islam Al-Azhar 11 Serang which focuses on local content and development Raudhatul Jannah Islamic Junior High School Terpadu, which distinguishes from other conventional schools is only Alquran Tahfiz and Arabic, but what is extraordinary is the level of implementation, so that the output is extraordinary and is in demand by the community. Compared to conventional school content, the curriculum for favorite Islamic content is more advanced and 13% better.

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