

CHAPTER I

INTRODUCTION

A. Background of Study

The classical book, or kitab kuning, is a scientific work written by previous scholars (*Salaf*) compiled and formed from the sources of the Qur'an and hadiths that are used to answer *Sub* that are not specifically mentioned clearly in the Qur'an and Hadith. Despite the modernisation of the Islamic education system, the use of kitab kuning remains an essential element in maintaining the authenticity and depth of Islamic knowledge.¹

Islamic education aims to shape individuals who are faithful, pious, and possess noble character. One of the primary instruments in traditional Islamic education is the kitab kuning, which serves as the main source for understanding Islamic teachings in depth. These texts are used in various pesantren (Islamic boarding schools) to teach Islamic jurisprudence (*fiqh*), exegesis (*tafsir*), hadith, and mysticism (*tasawuf*), enabling students to comprehend and practice Islamic teachings correctly. Education based on kitab kuning is also considered an effective method for preserving the Islamic scholarly tradition in Indonesia.²

Classic books are found and studied in the world of institutions, especially pesantren institutions, which are still consistent and coherent in studying heirloom books in depth. Therefore, if we look at the early history of the compilation of Kitab al-Turath for the first time in the second century Hijri, since the time of the Prophet until now, many scholars who wrote or collected their works are Kitab al-Turath. which makes Kitab al-Turath a reference source in determining Islamic law and can also increase the knowledge of other scholars. Islamic boarding schools not only function as centers for religious education but also as hubs for character building and the preservation of Islamic culture in society. The kitab kuning taught in Islamic boarding

¹ Azra, *Pesantren: Continuity and Change in Islamic Education in Indonesia*, (Jakarta: Wacana Ilmu, 2005), p. 56

² Zuhairini, et.al, *Philosophy of Islamic Education*, (Jakarta: Bumi Aksara, 1994), p. 78

schools contributes to developing a strong Islamic perspective, particularly in Islamic law (fiqh), theology (aqidah), and ethics.³

Today, the pace of development of Islamic education is so rapid that many scholars are trying to develop a vision of Islamic education. the increase of Islamic thinkers in the development of Islamic education, opens up opportunities for scholars who have graduated from an institution to apply it outside the institution.

To realise the formation efforts, it is necessary to implement the right way by utilising the local content facilities provided by the government. Implementation is an action taken to cause a form of impact or effect that can be in the form of laws, government regulations, legal decisions and policies made by educational institutions. Implementation is a form of action that produces a change in the form of a policy made by a national institution to realise a goal or ideal.

The inclusion of local content programs in the content standards is based on cultural differences in Indonesia. The school where the education program is implemented is part of the community. In general, the idea of local content is a set of plans and regulations relating to the objectives, content, and educational subjects prepared by educational units according to the diversity of regional capabilities, regional characteristics, regional advantages, regional needs, and their respective environments, as well as methods used as guidelines for carrying out learning activities to achieve specific educational goals. Specifically, local content is an educational program in the form of subjects whose content and communication media are related to the natural environment, social environment, cultural environment, and regional needs that students must learn in this area.

The local content applied by MA Ma'arif 1 Ponorogo is in the form of classical book learning, book learning is included in the schedule of additional lessons consisting of 6 books, namely:

1. Hadith : Bulughul Maram
2. Tafsir : Tafsir Al Jalalayn

³ Op. cit p. 35

3. Akhlak : Ta'lim Muta 'alim
4. Fiqh : Fathul Qarib
5. Arabic : Nahwu, Sharaf

The classical book teacher is an alumnus of the boarding school who lives around the madrasa, the local content is based on the needs of the surrounding community. The addition of this subject is a form of the school board's efforts to improve the quality of its students by deepening religious knowledge where the learning of classical books does not have to be limited to the hut.

The teaching of heritage literature is carried out through a local content curriculum that can be applied in any educational institution outside the institution. In accordance with what has been implemented by MA Ma'arif 1 Ponorogo through the utilization of human resources, most of whom are graduates of predecessor institutions who have studied heritage books, local content is a topic, so religious schools must develop core competencies and core competencies for each type of local content.

The researcher considers that the creation of local content is a beneficial idea for students who want to study classical books, not having to go all the way to the boarding school but can visit the school. By balancing compulsory subjects and local content so that the learning process is not too disturbed by the presence of subjects from additional local content. Most of the local content is an effort to preserve regional culture, local languages and tahfidz programs. With the local content that carries classical books as additional local content, this is a new form of local content that already exists to improve students in terms of religion. The madrasah uses the local content curriculum of PAI subject because the madrasah has a pesantren background and wants its graduates to have the same level of understanding in terms of religion as children who graduate from pesantren.

With local content that takes heirloom book learning, something that is usually not studied at school, researchers want to discuss " **MANAGEMENT OF LOCAL CONTENT CURRICULUM FOR ISLAMIC EDUCATION (PAI) SUBJECTS AT MA MA'ARIF 1 PONOROGO** ".The reason why the researcher took this research subject is because he wanted to introduce the subject of PAI to be used as a local content

curriculum because there are still few madrasah that adopt PAI subjects based on the yellow book.

B. Problem Formulation

Based on the background and focus of the research above, the problem formulation can be concluded as follows:

1. How is the local content curriculum on Islamic Religious Education subjects at MA Ma'arif 1 Ponorogo plans?
2. How is the implementation of the local content curriculum on Islamic religious education subjects at MA Ma'arif 1 Ponorogo?
3. How is the evaluation of the local content curriculum on Islamic religious education subjects at MA Ma'arif 1 Ponorogo?

C. Research Objectives

Starting from the problem formulation above, the objectives that the researcher wants to achieve through this thesis are:

1. To describe the planning of local content curriculum on Islamic religious education subjects at MA Ma'arif 1 Ponorogo.
2. To describe the implementation of the local content curriculum on Islamic religious education subjects at MA Ma'arif 1 Ponorogo.
3. To describe the evaluation of the local content curriculum on Islamic religious education subjects at MA Ma'arif 1 Ponorogo.

D. Research Benefits

After the completion of this research, it is hoped that it can be useful for the authorities, and divide the researchers into two benefits, namely:

1. Theoretical Benefits

This research can be used as a reference for other educational institutions. This research can be used as a reference and reference for competent parties as regulators in improving the quality of quality education from the aspects of norms, religiosity and religious values of students so as to create Islamic and religious outputs. this will be beneficial for educational aspects to serve as a reverence for other parties who have something in common.

2. Practical Benefits

The results of this study are expected to be useful for related parties such as teachers, schools, the surrounding environment and especially for the researchers themselves. The practical benefits are:

a. For School

As an assessment subject to develop learning methods in teaching Islamic religious education subjects.

b. For Researchers

Increase knowledge and abilities in research, especially in the field of management of local content Islamic education subjects.

c. For Darussalam Gontor University

Adding to the research literature on the discussion of the management of local content in PAI subjects.

E. Writing Systematics

To facilitate understanding of the overall content in this study, the authors arrange it in three main parts, namely the initial part, the main part and the final part. In the initial part, it consists of a title page, a statement of authenticity page, a supervisor's official note page, an endorsement page, a motto page, an offering page, a preface page, a table of contents page, an abstract page, a table list page, and an attachment list page. This section generally displays matters relating to the legality of the research and expressions of gratitude.

In the main part, it consists of 5 research chapters, and each chapter is a link to the chapters that precede it in this discussion, including:

1. Chapter I Introduction

This chapter contains the background of the study, problem formulation, research objectives, research urgent, and writing systematics.

2. Chapter II Theoretical Review.

This chapter will discuss the definition of local content curriculum, the definition of Islamic religious education, the definition of the yellow book, the yellow book learning method, and the review of previous research results.

3. Chapter III, Research Methods,

Research methodology, including research quality, research location, researcher presence, data sources, data collection methods, data analysis methods, and data validity verification.

4. Chapter IV, Analysis and Discussion.

Data display and analysis, consisting of public data display, private data display, general data, special data and data analysis.

5. Chapter V, conclusion

This section consists of conclusions, suggestions and closing remarks.

At the end, it consists of a bibliography page, an appendix page, and a curriculum vitae.

