



Curriculum learning organization (study at Madrasah Ibtidaiyah)

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ABSTRACT

The role of the curriculum for educational units is absolute. Therefore, curriculum development must be adjusted to the madrasah environment's identity and potential, including in organizing learning. The organization of learning is closely related to the learning process. This can also be one of the community's attractions to the madrasah. This study examines the components of organizing intracurricular, co-curricular, and extracurricular learning at MI Miftahul Ulum Bukur. Researchers used interviews and documentation. The research findings state that intracurricular learning on national content is arranged and carried out according to the guidelines of the Ministry of Education, Culture, Research and Technology and the Decree of the Minister of Religion but also maintains the potential of teachers such as maintaining science and social studies subjects that apply in each semester for all levels of grades III-VI. The local content that is applied shows the madrasah's identity, such as Mabadi, 'Alala, and BTQ. Co-curricular learning is carried out through P5RA activities, and the selection of activities is based on the needs and availability of surrounding resources. Extracurricular learning as an effort of madrasah to achieve in non-academic fields offers scouting activities, drumband, qira'at, banjari, speech (English and Indonesian), calligraphy, and English. This research can be used as a reference for other madrasahs to observe, imitate, and modify the organization according to their educational units.

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ABSTRAK

Peran kurikulum bagi satuan pendidikan adalah hal yang mutlak. Oleh karenanya, pengembangan kurikulum harus disesuaikan dengan identitas dan potensi lingkungan madrasah termasuk dalam mengorganisasikan pembelajaran. Pengorganisasian pembelajaran memiliki keterkaitan yang erat dengan proses pembelajaran. Pula hal ini bisa menjadi salah satu daya tarik masyarakat terhadap madrasah. Penelitian ini bertujuan mengkaji komponen pengorganisasian pembelajaran intrakurikuler, kokurikuler, dan ekstrakurikuler MI Miftahul Ulum Bukur. Peneliti menggunakan wawancara dan dokumentasi. Temuan penelitian menyatakan bahwa pembelajaran intrakurikuler pada muatan nasional disusun dan dilakukan sesuai pedoman Kemdikbudristek dan Keputusan Menteri Agama namun juga tetap mempertahankan potensi guru seperti mempertahankan mata pelajaran IPA dan IPS berlaku di tiap semester untuk semua jenjang kelas III-VI. Sedangkan muatan lokal yang terapkan benar-benar menunjukkan identitas madrasah seperti Mabadi, 'Alala, dan BTQ. Pembelajaran kokurikuler dilaksanakan melalui kegiatan P5RA dan pemilihan kegiatannya berdasarkan kebutuhan dan ketersediaan sumber daya sekitar. Pembelajaran ekstrakurikuler sebagai upaya madrasah untuk berprestasi dibidang non akademik menawarkan kegiatan pramuka, drumband, qira'at, banjari, pidato (bahasa Inggris dan bahasa Indonesia), kaligrafi, serta bahasa Inggris. Penelitian ini bisa dijadikan referensi bagi madrasah lain untuk mengamati, meniru, dan memodifikasi pengorganisasian tersebut sesuai satuan pendidikannya.

Kata Kunci: ekstrakurikuler; intrakurikuler; kokurikuler; kurikulum

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INTRODUCTION

Learning in educational units is organized based on a document called the curriculum. The curriculum is a living document that helps educational units deliver quality education. By the Kurikulum Satuan Pendidikan (KSP) guidelines issued by the Badan Standar, Kurikulum, dan Asesmen Pendidikan (BSKAP), the curriculum will be more meaningful to all school members when its development and preparation are aligned with the context and needs of students, educational units, and regions. This statement indicates that educational units are free to develop the curriculum based on the potential of school members within, as long as the basic components referring to the curriculum structure and the standards set by the government are included. The Pusat Informasi Guru Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi (Kemendikbudristek) also emphasizes that curriculum development processes that consider the potential of schools can foster autonomy and develop the competencies of school heads, educators, and education staff in organizing learning more effectively and efficiently according to the conditions of the educational unit to achieve its goals.

Organizing learning is one component of the curriculum closely related to the teaching and learning process in schools, as this component consists of intracurricular, co-curricular, and extracurricular learning. This learning includes several subject contents and their arrangements. Therefore, this component significantly impacts educational units (Wahyu, 2020). Given that in Indonesia, educational units operate under two authorities—namely the Ministry of Education, Culture, Research, and Technology (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi) and the Ministry of Religious Affairs (Kementerian Agama)—the policy for curriculum organization in educational units under them also differs in several ways. Under the supervision of the Ministry of Religious Affairs, educational units must adhere to both ministries' policies. Madrasah Ibtidaiyah (MI) Miftahul Ulum Bukur, an Islamic-oriented educational unit under the Ministry of Religious Affairs, follows the same approach. The curriculum is designed and developed based on the Ministry of Education, Culture, Research, and Technology regulations and the Ministry of Religious Affairs, which are integrated into a unified system to achieve the intended goals (Khumaini et al., 2022).

Educational institutions like madrasas are increasingly gaining public trust, interest, and attention (Fauyan et al., 2024; Merdikawati & Fathoni, 2023; Nurkhamidi, 2023). One notable example is Madrasah Ibtidaiyah (MI) Miftahul Ulum Bukur. This is evidenced by the substantial number of students enrolled, positioning it as the madrasah with the highest student population in Kandungan District. According to an interview with the head of the madrasah, the institution has experienced continuous growth, with its reach expanding to a broader demographic each year. While previously, most students originated from the same village where the madrasah was located, it now attracts students from outside the village, including areas located approximately seven kilometers away. This expansion occurs despite several equivalent educational institutions within the surrounding area.

Several previous studies have examined similar cases, specifically educational units in the form of elementary madrasas with the largest student populations at the sub-district level, but with different focuses. For instance, Setyaningsih and Rochma (2020) studied the religious character values of students at MI Nurussalam in Mantingan District, while Arif and Handayani (2020) focused on literacy culture at MI Miftahul Ulum Kesamben Wetan in Driyorejo District, Gresik Regency. This study aims to explore the same phenomenon—madrasahs with the largest student populations in their respective sub-districts—but with a specific focus on the components of learning organization in the curriculum. This research aims to investigate how the components of a learning organization, including intracurricular, co-curricular, and extracurricular activities, are implemented at MI Miftahul Ulum Bukur.

LITERATURE REVIEW

Organizing Learning

Learning organization refers to the method by which educational units structure the delivery of curriculum content over a defined period. It is closely related to the curriculum structure, which governs the subjects or content areas, competencies, and learning load. The Kurikulum Merdeka, learning organization is categorized into intracurricular learning, co-curricular activities (notably Proyek Penguatan Profil Pelajar Pancasila, or P5), and extracurricular activities. Intracurricular learning encompasses instructional activities conducted within the formal curriculum framework, by national content standards established by government policy, as well as local content developed by educational units to support the attainment of learning objectives across cognitive, psychomotor, and affective domains (Faizah, 2023). Intracurricular learning is implemented nationally as mandated by government regulations, obligating all educational units to organize it and ensuring that all students are entitled to receive the prescribed curriculum content.

Co-curricular learning in the Kurikulum Merdeka is implemented through Proyek Penguatan Profil Pelajar Pancasila (P5), which serves as one of the defining features of the curriculum (Pramesti et al., 2024). The government introduced the P5 initiative as a strategic effort to foster the expected competencies and character traits through thematic and project-based learning grounded in specific dimensions and developmental phases. P5 activities are designed to be flexible and adaptive, allowing educational units to align them with their contextual needs and potential to positively influence students and their surrounding communities (Nur & Wardiman, 2024). For institutions operating under the Ministry of Religious Affairs, the implementation of P5 is further regulated through the Peraturan Menteri Agama Nomor 2 Tahun 2020 tentang penguatan pendidikan karakter melalui Profil Pelajar Pancasila Rahmatan Lil Alamin (P5RA). This version of P5 maintains the same overarching goals but incorporates values rooted in Islamic teachings to reinforce character development. Although categorized as co-curricular and primarily supportive of intracurricular learning, implementing P5 is not left entirely to the discretion of educational units. This is evident from the formal guidelines issued by the government and the Ministry of Religious Affairs' active involvement in overseeing and advancing P5RA.

Meanwhile, extracurricular learning refers to educational activities conducted outside regular school hours. Each educational unit has the autonomy to determine the direction and objectives of its extracurricular activities based on the institution's specific characteristics (Nahdiyah et al., 2023). Implementing these activities is entrusted to the discretion of each educational unit. In selecting the forms of learning to be offered, schools must consider their unique institutional characteristics and the educational goals outlined in their curriculum documents.

METHODS

This qualitative case study research collects data to understand a case (Assyakurrohim et al., 2022). The study aims to explore implementing the curriculum within the learning organization components—intracurricular, co-curricular, and extracurricular—at MI Miftahul Ulum, located in Bukur Village, Kandangan District, Kediri Regency. This madrasah stands out as the institution with the highest student enrollment in Kandangan District, supported by its strategic location near the district center and accessible road infrastructure. The primary data source comprises curriculum documents, supplemented by interviews with the head of the madrasah. These interviews were conducted on October 19, 2024, and October 21, 2024, focusing on the components of a learning organization. A semi-structured interview format was employed, wherein a predetermined set of questions guided the discussion yet allowed for additional questions beyond the prepared scope to gather more nuanced and comprehensive information. The collected data were then categorized into intracurricular, co-curricular, and extracurricular components and presented according to these categories.

RESULTS AND DISCUSSION

MI Miftahul Ulum is located in Dusun Bukur, Bukur Village, Kandangan District, Kediri Regency. The madrasah was established under the auspices of the Miftahul Ulum Bukur Islamic Education Foundation (YPI), which is affiliated with an Islamic boarding school, as its administrators come from a santri (Islamic student) background. The socio-cultural environment surrounding the is highly supportive of the development of a strong Islamic character, as evidenced by its proximity to a mosque, Al-Qur'an Education Park (TPQ), and other Islamic educational institutions. The madrasah upholds the vision of "forming Muslims who are faithful, pious, knowledgeable, practice good deeds, and possess commendable morals." Its mission is to equip students with fundamental religious and general knowledge appropriate to their developmental level and to prepare them for further education. MI Miftahul Ulum is currently the madrasah with the highest student enrollment in Kandangan District, with 239 students. In line with national curriculum transformation efforts, the madrasah is also working to implement the Kurikulum Merdeka (independent curriculum). Grades I, II, IV, and V follow the Kurikulum Merdeka, while grades III and VI still use the Kurikulum 2013.

The learning organization at MI Miftahul Ulum Bukur is structured into three categories: intracurricular, co-curricular, and extracurricular. Intracurricular learning encompasses both national and local content. The national content implemented includes subjects mandated by the Ministry of Education and Culture—such as Islamic Religious Education, Pancasila Education, Indonesian Language, Mathematics, Science, Physical Education, Sports and Health (PJOK), and Arts and Culture—as well as subjects from the Ministry of Religion, namely Al-Qur'an Hadith, Akidah Akhlak, Fiqh, History of Islamic Culture (SKI), and Arabic. The madrasah integrates national content without neglecting religious values fundamental to madrasah-based educational institutions (Ihsan et al., 2024). Meanwhile, the local content includes Javanese, English, Mabadi 'Awaliyah, Alala, and Qur'anic Reading and Writing (BTQ). Each local subject is selected based on specific considerations. According to the interview results, Javanese language instruction aligns with regional government policy and is taught from grades I to VI. In the Kurikulum Merdeka, English is classified as a compulsory subject, whereas in the 2013 Curriculum (Kurikulum 2013), it is not. Nonetheless, English has long been taught at the madrasah in recognition of its significance in the current and future global context (Ilyosovna, 2024).

Mabadi and 'Alala are retained as local content due to the Islamic-based nature of the madrasah and its affiliation with an Islamic boarding school foundation. These two texts are considered essential for preservation and transmission to students. The Mabadi book's content is delivered to equip students with a foundational understanding of religious jurisprudence relevant to daily worship practices, such as purification, prayer, fasting, and related acts. Meanwhile, the 'Alala text is intended to instill knowledge and awareness regarding learning ethics—how to seek knowledge and become disciplined, purposeful learners. Both subjects are taught from grades III to VI. The madrasah's commitment to preserving this local content represents an effort to harmonize education with local identity, thereby safeguarding the roots of Islamic culture while simultaneously adapting to the demands of technological modernization in the current era (Zahrika & Andaryani, 2023).

BTQ (Baca Tulis Al-Qur'an) is a Qur'an reading class that utilizes the At-Tartil method, which emphasizes recitation according to the principles of 'ulūm al-tajwīd (the science of tajwid) and 'ulūm al-gharīb (the science of rare or complex Qur'anic words) (Qolbiyyah & Fathurrobbani, 2023). This BTQ class is considered to significantly enhance students' abilities in reading and writing the Qur'an (Wahyudi & Salahuddin, 2024). Madrasahs are expected to deliver general knowledge and provide a strong Quranic study foundation in contemporary contexts. Given the religious identity of madrasahs, students are expected to be proficient in Qur'anic recitation. The At-Tartil method was selected due to its alignment with the local educational environment, as several Qur'anic learning centers (TPQ) in the Kandangan sub-

district also apply this method. Additionally, the ustadzah (female religious teacher) assigned to teach BTQ has received At-Tartil teacher certification. According to an interview with the head of the madrasah, the BTQ class was initially scheduled in the morning; however, it encountered challenges due to frequent lateness by the female teacher. Subsequently, it was moved to the afternoon session after regular classes. However, this timing was ineffective, as students were often fatigued and less enthusiastic after a full day of learning. After a collaborative discussion involving relevant stakeholders, a new schedule was decided: the BTQ class is now conducted 35 minutes after the midday break. This decision was based on balancing the teacher's availability and the students' optimal energy levels. The BTQ class is offered to students in grades I through VI, with nine female teachers assigned based on the different volumes of the At-Tartil curriculum.

One of the programs within the BTQ (Baca Tulis Al-Qur'an) curriculum is the Tahfidz class. This program serves as a strategic initiative by MI Miftahul Ulum Bukur to enhance the quality of its graduates, particularly in Quranic memorization. The Tahfidz class is led by a ḥāfiẓah (female Qur'an memorizer) who resides near the madrasah, enabling close collaboration between the teacher and the institution. This partnership aims to strengthen the religious competence of students, especially in Qur'anic memorization. The Tahfidz class is designed for students in grades III through VI. Meanwhile, students in grades I and II are not yet included in the program due to the wide variation in their foundational abilities. At this early stage, some students can already read, some can write, others may read but are not yet fluent, and some have not mastered the hijaiyah letters. The diverse educational and socio-cultural backgrounds of the students influence this variation. In light of this, a joint agreement was made involving parents, madrasah administrators, and the BTQ and Tahfidz instructors, concluding that students in grades I and II should focus on basic literacy and Qur'anic reading skills before advancing to the memorization stage.

Table 1. Madrasah Organizing Learning

Subjects	Grades*					
	I	II	III	IV	V	VI
Al-Qur'an Hadis	√	√	√	√	√	√
Akidah Akhlak	√	√	√	√	√	√
Fikih	√	√	√	√	√	√
History of Islamic Culture	-	-	√	√	√	√
Arabic	√	√	√	√	√	√
Pancasila Education	√	√	√	√	√	√
Indonesian	√	√	√	√	√	√
Mathematics	√	√	√	√	√	√
IPAS	-	-	-	√	√	-
Nature Sciences	-	-	√	√	√	√
Social Sciences	-	-	√	√	√	√
Arts**	√	√	√	√	√	√
(Music, Visual Arts, and Dance)						
Physical Educations	√	√	√	√	√	√
Cultural Arts and Crafts (SBdP)	-	-	√	-	-	√
English	√	√	√	√	√	√
Mabadi dan 'Alala	-	-	√	√	√	√
BTQ	√	√	√	√	√	√

* Grades I, II, IV, and V apply the Kurikulum Merdeka, while Grades III and VI follow the Kurikulum 2013

** The madrasah accommodates all art subjects. However, in practice, teachers either allow students to choose or have them complete all activities based on the student worksheets. In this case, art subjects at the madrasah are still mostly taught theoretically.

Source: *Kurikulum Madrasah 2024 Document*

The organization of learning in **Table 1** is the organization of intracurricular learning. Each grade receives national content from the Ministry of Education, Culture, Research, and Technology and the Ministry of Religious Affairs according to their grade level. Grades I and II have not yet received the Islamic History (SKI) subjects. The table above clearly highlights the differences in subjects based on the curriculum

applied, such as arts and culture, arts and crafts, natural sciences, and social sciences. The curriculum document states that the organization of the madrasah curriculum includes: 1) The substance of the science and social science subjects at MI Miftahul Ulum Bukur is 'Integrated Science' and 'Integrated Social Sciences.' 2) Learning in Grades III and IV is carried out through an integrated thematic approach using Kurikulum 2013. 3) Grades IV, V, and VI also use a thematic approach consisting of general subjects. 4) Islamic Religious Education, local content, Physical Education, and Arts and Crafts follow a subject-based approach. 5) The time allocation for one learning hour is 35 minutes.

Co-curricular learning is carried out through P5 activities according to the instructions of the Ministry of Education, Culture, Research, and Technology. However, because this educational institution is in the form of a madrasah, the P5 activities carried out were expanded to become P5RA, or the Pancasila Rahmatan Lil 'Alamin Student Profile Strengthening Project. This aligns with the policy of the Ministry of Religion. The P5RA project previously carried out by the madrasah had the theme Herbal Plants: Toga Plants. Students were encouraged to develop a love for the surrounding environment by planting toga plants in the area around the madrasah and their homes. The targets of the P5RA activities are Grades I, II, IV, and VI because these grades implement the Kurikulum Merdeka. To ensure the success of the P5RA activities, the madrasah formed a module preparation team from the Class Teacher Working Group (KKG) and a class facilitator team led by the Class Teacher (Raysa & Mustika, 2024).

Meanwhile, for extracurricular activities at the madrasah, there are several options, including Scouts (mandatory), Drum Band, Qira'at, Banjari, Speech (in both English and Indonesian), Calligraphy (grades III-VI), and English (specifically for grade II). The instructors for these activities are experts in their respective fields. For example, English instructors are teachers from Kampung Inggris Pare Kediri, scout instructors are madrasah teachers with expertise in scouting, Banjari and Qira'at instructors are residents skilled in those areas, and Drumband instructors are also specialists in their field. The organization of intracurricular, co-curricular, and extracurricular activities aligns with the madrasah's vision, mission, and the local environment (Jannah & Suciptaningsih, 2023).

Discussion

The explanation above clearly shows that the curriculum applied in each grade is not the same. Grades I, II, IV, and V implement the Kurikulum Merdeka, while grades III and VI still use the Kurikulum 2013. Despite these differences, the madrasah remains committed to providing the best learning experiences for students. After all, the purpose of a curriculum is to support a more meaningful and enjoyable teaching and learning process (Anas et al., 2023). The way the curriculum is organized at MI Miftahul Ulum Bukur—through intracurricular, co-curricular, and extracurricular learning—reflects the unique characteristics of the madrasah. In designing the learning process, the madrasah considers its identity as an Islamic educational institution and the potential of its local environment. As a key element of the curriculum, this thoughtful organization of learning contributes to shaping an educational future in Indonesia that is inclusive, creative, and responsive to students' needs (Lestari et al., 2023).

In intracurricular learning, all educational units must follow national content provided by the Ministry of Education, Culture, Research, and Technology. Each subject within this content includes goals, materials or concepts, strategies or methods, and assessments to ensure learning outcomes (Sukmawati, 2021). One feature of Kurikulum Merdeka is integrating science and social studies into a single subject, IPAS. However, MI Miftahul Ulum Bukur states in its curriculum document that it applies "Integrated Science" and "Integrated Social Studies" as distinct subjects. This means that for all grades, whether they follow Kurikulum Merdeka or Kurikulum 2013, both subjects are taught within one semester, recognizing their importance in helping students understand the natural and social environments around them. This reflects how educational units exercise the autonomy granted under Kurikulum Merdeka. In some schools, for

example, IPAS is split into science (IPA) in the first semester and social studies (IPS) in the second, or alternated by chapters (Nuryani et al., 2023; Wijayanti & Ekantini, 2023). Each school determines its approach to implementing IPAS by its context and needs.

The content of religious education subjects in educational units such as madrasahs includes Qur'an and Hadith, Aqidah Akhlak, Fiqh, Islamic Cultural History (SKI), and Arabic—subjects that reflect the distinctive characteristics of madrasahs as outlined in the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 347 of 2022 concerning the implementation guidelines of kurikulum merdeka in madrasahs. These Islamic education subjects are rooted in the Qur'an and Hadith. At MI Miftahul Ulum Bukur, their implementation is aligned with that of general subjects, with 35 minutes per session and competency achievements assessed in both affective (attitudes) and psychomotor (skills) domains. These subjects offer the potential to be developed in ways that provide students with a holistic and meaningful educational experience, shaping individuals who are faithful, morally upright, knowledgeable, and aligned with the values of the Pancasila student profile (Munawir et al., 2024).

Local content in madrasahs consists of materials tailored to the potential of the surrounding environment and their identity as religious educational institutions, as the local content curriculum plays a significant role in promoting and preserving local wisdom (Thaariq et al., 2023). This is reflected in subjects such as Mabadi, 'Alala, and BTQ. The Mabadi and 'Alala books remain a staple in the madrasah curriculum, seen as essential to preserve and pass down due to their foundational role in teaching Islamic legal principles and daily worship practices such as purification, prayer, and fasting (Huda, 2024; Huwaida et al., 2023; Sartika et al., 2024). Furthermore, the Mabadi content aligns with and enriches the Fiqh subject within the Islamic religious education framework (Rahmatika et al., 2021). The continued inclusion of 'Alala is based on its role in nurturing students' understanding of how to seek knowledge and become ethical learners. Derived from Ta'lim al-Muta'allim, this collection of poetry helps instill social values, religious character, and noble behavior while also reflecting the cultural heritage of Islamic boarding schools commonly integrated within madrasahs (Maghfiroh et al., 2021; Musa et al., 2022; Rosyidah et al., 2024). This aligns with the identity of madrasahs that often operate under foundations affiliated with Islamic boarding schools.

In co-curricular learning, as outlined in the findings above, activities are implemented through the P5 program by the guidelines of Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi. For madrasahs, this program is adapted into P5RA (Penguatan Profil Pelajar Rahmatan Lil Alamin) based on Keputusan Menteri Agama Republik Indonesia Nomor 347 Tahun 2022 tentang pedoman pelaksanaan Kurikulum Merdeka pada madrasah. According to Direktorat KSKK Madrasah in the Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan Lil Alamin, P5RA stands on the foundation of the Pancasila philosophy, which emphasizes respect for diversity and humanity as part of the effort to realize an Indonesia that is safe, peaceful, and prosperous. The implementation of P5RA is contextualized according to the needs of each satuan pendidikan. In this case, the madrasah has selected the theme "Tanaman Herbal: Tanaman Toga" for its P5RA activities, considering the school environment still has available backyard land for cultivation and that many students come from rural areas where medicinal plants grow abundantly.

Through this program, students engage in environmental education in the madrasah (Handayani & Minsih, 2024). which aligns with madrasahs' goal to develop essential life skills, particularly the ability to recognize and address environmental issues (Sarbaini et al., 2022). The targeted participants of the P5RA activities are classes I, II, IV, and VI, as these are the ones implementing Kurikulum Merdeka. In addition to aligning with the guidelines of Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, the implementation of P5RA also aims to build students' character, strengthen their identity, and provide space to understand, appreciate, collaborate, and foster harmony within the school community (Damayanti & Al Ghozali, 2023).

Meanwhile, in the extracurricular learning at the madrasah, seven activity options are available, including scouting (pramuka), drum band, qira'at, banjari, public speaking (in both English and Indonesian), painting

or calligraphy, and English. Based on the explanation of the findings above, extracurricular instructors are competent in their respective fields because instructors are essentially teachers who pass on their knowledge to students. The selection of these instructors is inseparable from the important role of the head of the madrasah. Although the various extracurricular options are the result of collective discussion, the head of the madrasah remains the highest decision-maker in ensuring the continuity of the institution, as extracurricular learning also contributes to enhancing the madrasah's achievements in non-academic areas (Santoso et al., 2020). This aligns with the results of the interview with the head of the madrasah, who explained that the choice of extracurricular activities is also an effort to prepare candidates to participate in competitions at both sub-district and district levels.

Extracurricular learning at the madrasah takes place every Saturday, 35 minutes before the end of regular lessons. Scouting is a mandatory extracurricular activity for all students in grades III-VI during the first semester. For grade III, the scoutmaster is a teacher from the madrasah who has undergone scoutmaster training or courses. Scouting for grade III is still theoretical, focusing on the scout pocketbook, but also includes fun and engaging games inside and outside the classroom. For the higher grades (grades IV-VI), the instructors are a mix of madrasah teachers and external scoutmasters. The activities shift towards practical skills, such as rope-tying exercises. When camping activities are planned, the students in these higher grades are prepared to be candidates for camp members.

The drum band extracurricular is a highly popular activity among students. The drum band performs at various madrasah events, such as farewell parades, fun walks to commemorate significant days, and other activities. However, one challenge the madrasah faces is that drum band practices are not held regularly every week. Typically, practices are conducted 2-3 weeks before performances. This issue is similar to the banjari extracurricular, which also lacks a regular schedule due to the trainer's tight availability. In contrast, the qira'at extracurricular, speech (both English and Indonesian), painting, or calligraphy (for grades III-VI), and English (specifically for grade II) are carried out regularly every week. The English program for grade II is specifically designed to introduce and strengthen global language skills, focusing on listening, speaking, reading, and writing (Suherman et al., 2022). This initiative is further supported by the madrasah's proximity to the English Village in Pare Kediri, a distinctive feature of Kediri Regency. This proximity enhances and improves the madrasah's quality, reflecting the effective use of the surrounding environment to support educational goals.

Extracurricular activities are activities that take place outside of regular class hours. However, madrasahs do not overlook this form of learning, as it is part of their efforts to develop various positive character traits in students. Activities such as qira'at and banjari are aimed at fostering religious character, while speech activities help build public speaking skills (Samsirin et al., 2023), Scouting activities are designed to develop leadership, independence, teamwork, and honesty (Yulianti, 2024), The drum band teaches discipline, hard work, creativity, tolerance, love for the homeland, responsibility, and self-confidence (Ludfiana & Minsih, 2023; Puspitasari et al., 2022), Meanwhile, painting and calligraphy activities encourage student creativity, supporting the development of 21st-century skills (Musa & Kamal, 2022).

MI Miftahul Ulum Bukur has organized learning with a detailed and thoughtful curriculum structure, incorporating the identity and potential of the madrasah as an educational institution and the surrounding environment. This identity and potential are strongly emphasized in the curriculum, especially in the local content. The preparation and implementation of the curriculum align with the educational guidelines in Indonesia and the vision of the madrasah, which focuses on both religious and general knowledge based on Islam (Harahap et al., 2024; Rahmat, 2024). The educational unit does the process of compiling, implementing, and developing the curriculum to ensure that educators, students, and parents can experience a better learning environment, thus fostering the development of students' potential and interests that will be useful for their future lives (Fransiska et al., 2023; Rodliyah et al., 2021).

CONCLUSION

The curriculum is a framework or plan educational units use to implement the teaching and learning process to ensure it aligns with the madrasah's learning objectives and vision. This includes organizing learning that encompasses intracurricular, co-curricular, and extracurricular activities. MI Miftahul Ulum Bukur implements intracurricular learning by the guidelines of the Ministry of Education, Culture, Research, and Technology and KMA, while also preserving the potential of teachers, such as the integrated Science and Science subjects, which are taught at all grade levels in a scheduled manner. Additionally, the local content reflects the madrasah's identity, including Mabadi, 'Alala, and BTQ. Co-curricular learning is carried out through P5RA activities according to KMA decisions, with the selection of activities based on the needs and resources available in the surrounding environment. Extracurricular learning offers several activities that the madrasah has carefully selected, such as scouts, drum band, qira'at, banjari, speech (in both English and Indonesian), calligraphy, and English. It is hoped that extracurricular learning will also contribute to the madrasah's excellence in non-academic fields. Further research is recommended to study curriculum organization and planning in learning, as these two aspects are interrelated.

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