Bad Improving Student Character: The Implementation of The QUBA Curriculum

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Abstract

Improving the morality and character of students is an endless task. The moral degradation of students due to brawls, violence, bullying, pervade the news every day. Schools have a great responsibility in shaping the morals and character of students. Therefore, we need a curriculum that can improve student behavior. The Diniyah Putri Padang Panjang College has designed a curriculum to produce students who have with strong character. The curriculum is known as the QUBA curriculum. QUBA refers to the Qur'an, Sunnah (prophetic examples), and Qalbu (the heart or intellect). This study aims to describe the implementation of QUBA curriculum in the Diniyyah Putri Padang Panjang College, West Sumatra. This research is field research. Data analysis techniques are based on Miles and Huberman, involving data reduction, data presentation, and data verification. The author also uses data triangulation to test the validity of the research data. The results of the study explain how to plan, implement and evaluate the QUBA curriculum at the Diniyyah Puteri College. Planning is carried out by carrying out work meetings by the leadership with the head of the Ministry of Education and all education units and autonomous divisions that support the education *process.* The implementation of the QUBA curriculum is carried out by aligning education services between parents, teachers, students, and dormitories. In measuring the success of students, the Quba curriculum has 29 assessment indicators that include assessments of cognitive, affective, and psychomotoric aspects contained in the student's domain circle.

Keywords*: Quba Curriculum, Character, Pesantren*

Abstrak

Persoalan moral dan karakter siswa saat ini masih menjadi pekerjaan rumah yang tidak ada habisnya. Degradasi moral seperti tawuran, kekerasan, bullying, menghiasi berita setiap harinya. Sekolah memiliki tanggungjawab yang besar dalam pembentukan moral dan karakter siswa. Oleh sebab itu diperlukan suatu kurikulum yang dapat membentuk siswa agar menjadi insan yang berkarakter. Perguruan Diniyyah Puteri Padang Panjang merancang sebuah kurikulum guna melahirkan siswa yang berkarakter. Kurikulum itu dikenal dengan QUBA kurikulum. Artinya Qur'an Sunnah Qalbu Brain Attitude yaitu Qur'an dan Sunnah memimpin kerja hati yang akan disalurkan ke otak dan akan terlihat dari sikap. Penelitian ini bertujuan untuk mendeskripsikan implementasi Quba kurikulum dalam melahirkan santri yang berkarakter di Perguruan Diniyyah Puteri Padang Panjang Sumatera Barat. Penelitian ini merupakan penelitian lapangan. Pengumpulan data dilakukan dengan observasi dan wawancara. Teknik analisis data menggunakan teknik analisis menurut Miles dan Huberman yakni reduksi data, penyajian data, dan verifikasi data. Penulis juga menggunakan trianggulasi data untuk menguji keabsahan data penelitian. Hasil penelitian menjelaskan bagaimana perencanaan, pelaksanaan serta evaluasi QUBA kurikulum di Perguruan Diniyyah Puteri. Perencanaan dilakukan dengan pelaksanaan rapat kerja oleh Pimpinan bersama kepala Departemen Pendidikan dan seluruh unit pendidikan beserta divisi otonom yang mendukung proses pendidikan. Pelaksanaan Quba kurikulum ini dilakukan dengan penyelarasan pendidikan antara orangtua dengan guru dan peserta didik dan asrama. Dalam mengukur keberhasilan peserta didik, Quba kurikulum memiliki 29 indikator penilaian yang memuat penilaian aspek kognitif, afektif dan psikomotor yang tertuang dalam lingakaran domain peserta didik.

Kata Kunci: *QUBA kurikulum, Berkarakter, Pesantren*

Introduction

The challenges of Islamic education in the future will continue to increase. Various aspects of Islamic education are still in need of improvement, aspects that are not only relevant to the present, but also look to the future with various forms of

change occurring, from graduates of the *madrasa* (religious school) system and Islamic boarding schools who are often less competent in labor, prone to juvenile delinquency, and are susceptible to immoral acts such as molestation of teachers, parents, friends, blackmail, bullying, theft, free sex, running away from home, etc. These are now very common. This proves how great the decline in moral standards is today[1]. The moral decline of the nation is also indicated by the lack of effective Islamic education. Moral decadence is a challenge for Islamic education[2]. Thus, Islamic education in its various forms must be able to keep up with the times. They must compete and advance their education services to produce quality human resources. To answer this challenge, Islamic education must have a clear vision.

Islamic education, both formal and non-formal, must have a dynamic mindset. The non-formal education that we have now cannot be relied on in preparing the workforce to meet the future. Madrasas as formal educational institutions should be able to produce the nation's next generation of leaders in accordance with the challenges of the times. The existence of madrasas is regulated in the Law on the National Education System Chapter VI, Pathways, Levels and Types of Education Part Two Article 17 paragraph 2 for the elementary level, Madrasah Ibtidaiyah (MI), and Madrasah Tsanawiyah (MTs), Article 18 paragraph 3 for the secondary level, Madrasah Aliyah (MA), and the fourth part of article 19 regulates higher education[3]. Madrasas comprise of those that provide boarding and those which do not. This will have implications for the quality of education obtained. Madrasas that have dormitories will have more additional learning time compared to those

that do not. Thus, it is found that students who live in dormitories have more value than those who are not in dormitories, be it in the field of language or other subjects.

However, there is still much to be developed and improved according to the challenges that will arise in the future. Madrasas must be empowered with teaching patterns and curricula that are taught not only by rote, but by emphasizing the psychomotor aspect of learning. This is because understanding and habituation to carry out good religious teachings must start from an early age. Moreover, madrasas are institutions that are expected to provide religious understanding for children who attend public schools. Islamic education must understand that now is the modern era.

Education is a basic need for humans, because humans at the time of birth do not know anything, as the word of Allah have said:

$$... لَا تَعْلَمُونَ شَيْئًا لَّهُ بُطُونِ$$

This verse explains that at birth, humans do not know anything. (Surat an-Nahl (16):78).

Education is an inseparable part of life and human life. According to Omar Mohammad al-Thoumi al-Syaibani, Islamic education is the process of changing individual behavior in personal life, society and the natural surroundings.[4] This opinion places more emphasis on changing behavior, from bad to good, from minimal to maximum, from potential to actual, from passive to active.

Learning is an activity or process of providing knowledge from teachers to students in a systematic process. Learning is centered on

[1] Trimulato Trimulato and Nuringsih Nuringsih, 'Keterkaitan Lembaga Keuangan Mikro Syariah Dengan Agenda Sustainable Development Goals (SDGs)', *Al-Mashrafiyah: Jurnal Ekonomi, Keuangan, Dan Perbankan Syariah*, 3.2 (2019) <https://doi.org/10.24252/al-mashrafiyah.v3i2.9869>.

[2] Putu Febri and others, 'Mengurangi Degradasi Moral dan Penguatan Karakter Anak Melalui Peran Catur Guru di Tengah Pandemi Covid-19', 1.2 (2021), 124–35.

[3] Sofyan Sofyan, 'Eksistensi Madrasah Diniyyah Takmiliyyah Awwaliyah (MDTA) Al-Amin Dalam Menanamkan Nilai-Nilai Pendidikan Islam Dikalangan Siswa Minoritas Muslim Di Desa Lau Bekeri Kecamatan Kutalimbaru Deli Serdang', *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 6.1 (2022), 147–59.

[4] Ramayulis, *Islamic Education* (Jakarta: Kalam Mulia, 2015).

student activities. With learning, it is hoped that students can have knowledge to improve themselves and become noble and dignified human beings and to be useful for families, nations, and countries[5].

However, this expectation is not in accordance with reality. Many students are in moral crises. In Indonesia, moral degradation is often found among students in their teens. Research conducted by Reckitt Benckiser Indonesia on the use of the contraceptive brand Durex among 500 teenagers in five major cities in Indonesia found that 33 percent of teens had had penetrative sex. From these results, 58 percent of them engaged in the act at the age of 18 to 20 years. In addition, the participants of this survey were not married[6].

Meanwhile, adolescent drug victims have reached 1.1 million or 3.9%. The data was taken in 2008 by taking samples in 33 provinces in Indonesia. Data from the DKI Jakarta Center for Social Disruption Control states that elementary, middle, and high school students who are involved in brawls has reached 0.08% or around 1,318 students out of a total of 1,647,835 students in DKI Jakarta. In fact, 26 of them have died. The problem of today's youth does not end there, recently there have been many cases of students fighting against their teachers. Some even have the heart to torture their own teacher to death, as happened in Madura. This of course has gone too far, there was no more respect and ethics embedded in the student in question.[8]

There are so many teenagers today who are not respectful to teachers and parents. They often curse and fight them. They forget their obligations to study. They do not pray, recklessly, get addicted to drugs and free sex. They violate traffic rules and even dare to commit other criminal acts. This indicates that the next generation is currently experiencing moral degradation and a very extraordinary decline in character[9].

This is due to a lack of character education and the absence of the cultivation of moral values at an early age at school or at home. The role of parents at home greatly affects the character of the students. When problems at home can be handled well by parents, teachers at school will find it easier to guide students to become useful people. However, when parents are not able to solve the problems of students at home, the task of teachers at school will be even more difficult in carrying out character education. Therefore, there is a need for synchronization between education at school and education at home. Parents and teachers must work together in educating students.

The process of establishing good relations between the school and parents in carrying out the character education process is closely related to the output/quality of students. Parents and teachers are partners in achieving the expected ideals for students. However, in Indonesia, there are many disputes or conflicts between the school and parents. Conflicts that occur are usually due to disagreements between the two parties. Reporting from kompas.com, there was a feud between Yuspita Supatmi as the parent of a student with the initials BB and SMA Kolese Gonzaga because her son lived in class from class XI to class XII[10]. This shows that parents do not understand the existing education regulations in schools. There is only a one-way communication between the school and parents.

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[5] Teguh Triwiyanto, *Manajemen Kurikulum dan Pembelajaran* (Jakarta: Bumi Aksara, 2015).

[6] Giovani Dio Prasasti, 'Riset: 33 Persen Remaja Indonesia Lakukan Hubungan Seks Penetrasi Sebelum Nikah', *Liputan6*, 2019, p. 1 <https://www.liputan6.com/health/read/4016841/riset-33-persen-remaja-indonesia-lakukan-hubungan-seks-penetrasi-sebelum-nikah#>.

[8] Yoni Mashlihuddin, 'Degradasi Moral Remaja Indonesia', *P2KK UMM* <https://p2kk.umm.ac.id/id/pages/detail/artikel/degradasi-moral-remaja-indonesia.html>.

[9] Febri and others.

[10] Walda Marison, 'Jalan Panjang Konflik SMA Kolese Gonzaga Vs Orangtua Murid Yang Berujung Damai', *Kompas.Com*, 2019, p. 1 <https://megapolitan.kompas.com/read/2019/11/22/11164771/jalan-panjang-konflik-sma-kolese-gonzaga-vs-orangtua-murid-yang-berujung?page=all>.

To create a two-way education between them, the Islamic Boarding School Diniyyah Puteri Padang Panjang formulated a character education curriculum for its students. The curriculum is designed to involve the school and parents, by making them actively work together in providing character education to students. The curriculum is known as QUBA (Qur'an Sunnah Qalbu Brain Attitude) curriculum.

The Quba curriculum was born as an answer to the demands of the times in facing Industry 4.0 and Society 5.0, which have caused major changes to the world of education. In this era, humans have switched to using artificial intelligence for every aspect of life, including in the field of education. Therefore, the Quba curriculum is considered as a tool to achieve the goal of gold and global education in Indonesia in 2045. The Quba curriculum is the result of character-based curriculum development that has been set by the government. This curriculum is the result of an amalgamation of education in Japan and Finland where the focus of education is character building for 24 hours. Education in Japan does not recognize a grade promotion examination system. However, students who have completed the learning process in grade one will automatically advance to grade two, and so on[12]. The Finnish curriculum contains general guidelines in the form of goals. Teachers are given the freedom in how to achieve these targets. Teachers are free to use any teaching method or textbook. Teachers teach the same group of students for up to several years. Thus, teachers can get to know their students better and at the same time monitor their academic, social, and emotional developments[13]. Every teacher is obliged to make an evaluation of the learning progress of each student. One class has a maximum number of only 12 students so that teachers can easily monitor all their students. There is no standardization of education in Finland because it is against creativity. They believe that the more standardization is emphasized, the narrower the creative space[16].

The curriculum applied by the Putri Diniyyah College follows similar principles. In this curriculum there are various programs that are given to educators, students, and parents at home. One of them is Parenting Training. In this curriculum, students are directed and guided to produce works of global relevance. Students are required to produce a work every month. This is intended so that students are ready to answer the challenges of industry 4.0. The work produced is in the form of books, fashion, food, skincare, application designs, websites, and robots. The work produced by these students is the initial stage for them to continuously improve themselves. One of the works that has been shown on the world stage is a robot named "Sabai and Midun" who appear as waiters and were once used to deliver rendang to the governor of West Sumatra and other officials in the "Randang Global" event which was held on August 21, 2021 at LANTAMAL II Padang, West Sumatra. This event is a virtual worldwide rendang cooking event, held to celebrate the induction of rendang as a World Cultural Heritage from West Sumatra by UNESCO. The headline was: "The dining procession was also assisted by two robot waiters, Sabai and Midun. Both were introduced in July, made by female students at the Diniyyah Puteri Padang Panjang College." This event is a virtual worldwide rendang cooking in the context of recording rendang as a World Cultural Heritage from West Sumatra, Indonesia to UNESCO. "The dining procession there is also assisted by two robot waiters, Sabai and Midun. Both were introduced in July, made by female students at the

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[12] Armansyah Putra, 'Mengkaji Dan Membandingkan Kurikulum 7 Negara (Malaysia, Singapura, Cina, Korea, Jepang, Amerika Dan Finlandia)', 2017.

[13] Bambang Baiturrahman, 'Pendidikan Islam Dalam Menghadapi Dekadensi Moral Di Era Globalisasi: Telaah Pemikiran Muhammad Tholhah Hasan', 2018.

[16] Putra.

Diniyyah Puteri Padang Panjang College"[17]. The learning concept here is -20+20= -40. This means that students who live this year will be given learning according to the circumstances of the next 20 years. They cannot be given conventional learning, because they must have strong resources in facing the challenges of an increasingly sophisticated era in the future.

Therefore, the author is very interested in studying more deeply about the implementation or implementation of the Quba curriculum in this female-only Islamic boarding school.

Method

The type of research carried out in the writing of this article is field research[18]. This means that the research was conducted in the community, specifically at the Modern Islamic Boarding School for Girls in Padang Panjang, West Sumatra from February 2022 to April 2022. The method used in this research is descriptive and qualitative, which describes the state of the object under study in accordance with the data obtained in the field[19].

The data collection methods used in this study were observation, interviews, and documentation. There are two sources of data in this study. First, the primary data sources are the head of the Diniyyah Puteri college, the head of the Kulliiyyatul Private Madrasah Aliyah. Mu'allimat El-Islamiyyah MAS KMI, head of curriculum, homeroom teachers, and hostel supervisor. Second, secondary data sources are subject teachers as well as employees who reside in the MAS KMI area. The data analysis technique was carried out in three stages, namely, data reduction, data presentation and data verification. Meanwhile, testing the validity of the data was done using data triangulation.

Results and Discussion
Result

Diniyyah Puteri Padang Panjang College is a special boarding school for women founded by Rahmah El-Yunusiyyah's mother. This Islamic boarding school was founded on November 1, 1923, when she was 23 years old. Rahmah El-Yunusiyyah founded this pesantren after getting inspired when she attended the Diniyyah School education which was founded by her older brother Zainudin Labay el-Yunusiy in 1915. Currently, Diniyyah Puteri Padang Panjang college has grown considerably. It has six educational programs starting from Raudhatul Athfal (RA), Madrasah Ibtidaiyyah (MI), Junior High School (SMP), Junior High School Dniyyah (DMP), MAS Kuliyyatul Mu'allimat el-Islamiyyah (KMI), and Diniyyah Puteri Tarbiyyah College (STIT).

The objectives of the Diniyyah Puteri Padang Panjang College are: To produce graduates who have memorized at least 3 chapters of the Qu'ran and to have embodied certain characteristics, namely: (a) Experts in worship and morality; that is, to have (i) true belief (ii) adequate knowledge to carry out obligatory and supererogatory worship. (b) They must have noble character, that to have: (i) honesty, (ii) respect, (iii) Friendliness and positive thinking, (iv) humility, and (v) compassion. (c) Strong and firm as a someone devoted to Allah: never complaining; never despairing; not being a burden to others; understanding risks; ready to face all the problems of life; all of which is reflected in the attitude of gratitude, patience, and consistency. (d) Being intelligent: to have a clear and measurable blueprint for future plans for oneself, family, religion, and country; academic intelligence by having a high passing grade to be able to enter the world's best universities; to have emotional

[17] Trifitria Nuragustina, 'Acara Virtual Masak Rendang Sedunia Masuk Rekor MURI. Ini Kata Ibu Negara Iriana Joko Widodo', 2021 <https://jurnal.femina.co.id/food-trend/acara-virtual-masak-rendang-sedunia-masuk-rekor-muri-ini-kata-ibu-negara-iriana-joko-widodo>.

[18] Susilo Surahman, 'Implementasi Manajemen Mutu Pendidikan Islam Menuju Era Society 5.0', *Journal On Teacher Education*, 3.2 (2022), 170–82.

[19] Indra Keswara and Wiwik Wijayanti, 'Implementasi Pendidikan Karakter Di Pondok Pesantren Al Husain Magelang', in *Prosiding Seminar Nasional Dies Natalis 41 UTP Surakarta*, 2021, I, 70–79.

intelligence with readiness to become future leaders who are able to overcome personal and social problems; having spiritual intelligence by being a comprehensive (*kaffah*) Muslimah to become pious, wise, and noble mothers. These must be reflected in the attitude of being clean, solemn, responsible, diligent and consistency. They must be professional teachers and achievers at the global level through healthy and transparent management. The school must provide excellent service for all madrasa students, such as:

a. The Quba curriculum

The Quba curriculum entails that the Qur'an and Sunnah is at the core of the heart and the brain. The Quba curriculum began to be implemented at the Diniyyah Puteri Padang Panjang college on January 1, 2015.

The Quba curriculum will give birth to pious students. Being pious means to have a combination of being good, morally upright, correctness, and having excellence of character (*thayyib, khair, ma'ruf* and *ihsan*). These four words mean good. *Thayyib* is when students have a healthy body by consuming halal food. *Khair* means that students have good character. *Ma'ruf* means students have a good attitude. While *ihsan* means when students always feel themselves within the sight of Allah so that they always try to take care of themselves and offer worship as perfectly as possible [20] . This excellence makes a person to be always at the peak of faith and to be a trusted person[21].

Figure 1. Indicators of pious students in an online seminar by Mrs. Fauziah Fauzan, Leader of Diniyyah Puteri

A healthy body, good character and attitude, and moral excellence will produce pious and pious children. They will become a believer who are: Diligent in prayer; Abstaining from useless actions; Abstaining from useless words; Paying zakat; Keeping his desires in check; Maintaining trust that is given; Keeping promises; Maintaining prayer.

In carrying out the Quba curriculum, there are several excellent programs provided by this Diniyyah Puteri Islamic boarding school, namely: love language training; parenting training; Training the seven essential skills; leadership training; and my big dream training. This training is given once a year to students, teachers, and parents. Parents are given parenting training and parenting in the language of love. This training is conducted once a year at the beginning of the new school year.

In addition, there are several autonomous divisions that assist the learning process at Diniyyah Puteri, namely: DTC (Diniyah Training Center), which has conducted training both at home and abroad, such as training by Islamic boarding schools in Bogor and Lampung, and Pesantren Darul Ulum and SMADI in Malaysia; DITC (Diniyyah Information Technology Center), which is engaged in technology, such as ICT labor and photocopying; DLC (Diniyyah Literacy Center) which has published a number of their students' works, both books and weekly writings that have been published in newspapers; DAC (Diniyyah Arabic Centre) which is active in improving the quality of the Arabic language of students. This DAC also collaborates with Morocco and Medina in improving the language skills of students. The students participate in a language program for one month. This program is an annual program

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[20] Fauziah Fauzan, 'Webinar' (Padang Panjang, 2022).

[21] Hujair A H Sanaky, 'Konsep Manusia Berkualitas Menurut Al-Qur'an Dan Upaya Pendidikan'.

attended by students of class X and XII majoring in Middle East Studies (STT); DEC (Diniyyah English Centre) which is active in improving the English language of students. DEC also held a homestay program to Japan for class X for 10 days and language strengthening for class XI to IIUM, Malaysia for one month; DCC (Diniyyah Counseling Centre), which conducts talent mapping for prospective students before entering Diniyah Puteri. DCC also helps and directs students' interests in continuing their studies, as well as being a counselor for student; DSC (Diniyyah Science Centre), which is engaged in the field of science such as writing scientific papers MYRES; DC (Diniyyah Chanel), which manages the website and all social media accounts of Diniyyah Puteri; DTQ (Diniyyah Tahfizul Qur'an), which have guided the graduation of at least 3 memorizers of the Qur'an every year; DIRO (Diniyyahʀmedicine), which has succeeded in creating the Sabai and Midun robots; DOA (Diniyyah Outbound Agrotourism) as an outdoor recreational place for training participants; DPU (Diniyyah Pillar of Business), which manages cafes, minimarkets, canteens, basiba shops, laundry businesses, guesthouses, and polyclinics.

b. Implementation of the Quba curriculum

The Quba curriculum uses the K-13 curriculum by combining it with the curriculum that has been designed by the pesantren. In implementing the Quba curriculum, attitude becomes the most important point in determining the success of students. If a student is found to have a problem with attitude, then she is given more training and attention to suit the stage of her development. This is different from the situation before the Quba curriculum was implemented, where attitude was less considered in the success and

intelligence of students. Academic value greatly determines the intelligence of students.

1. Quba curriculum planning
   This is done through the following steps: Selection of seven skills; Student learning contract; Parental commitment to the school; Determination of learning themes.
2. The implementation of the Quba curriculum in schools is carried out by performing late morning prayer activities; journal writing; homeroom footing; making connections; communication between parents and homeroom teachers; and dormitory students.
3. Evaluation of the Quba curriculum by carrying out weekly, monthly, semester, and yearly evaluations by the teacher and the principal. To measure the success of the character of students using domain assessment.

Discussion

As mentioned above, the Quba curriculum means that the education in Putri Padang Panjang Diniyah is based on the Qur'an and Sunnah. All activities carried out during the educational process are intended to build brain cells as in quantum learning[22] so that the brain functions optimally (which is the hardware) with the Qur'an and Sunnah (which is the software). The results will be seen in the attitudes and behavior of students. This is because the learning presented is fun, like in quantum learning.

The Quba curriculum holds the principle that a child's level of intelligence is not only measured on the ability to answer questions on a piece of paper. In the Quba curriculum, students cannot be labeled intelligent if their attitude is problematic. This contrasts with the IQ standard set in Indonesia, which states that the intelligence of students is measured based on their academics

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[22] Irma Febriyani, 'Quantum Learning Model Perspective of Islamic Education', 2022, 11.

alone. This results in failure to optimally develop potentials in students because they are already labeled "stupid" by the existing system.[23]

Based on the results of observations, it was found that a student in class XI IPS was threatened not to go to class because she did not meet one of the criteria for promotion. This was because her attitude score was in the red, even though her academic grades were good. The Quba curriculum prioritizes attitudes and character above the academics skill.

The Quba curriculum was born as a complement to existing educational theories. Gardner mentions in the theory of multiple intelligences that students have nine aspects and indicators that can be developed[24]. He argues that intelligence is the ability to solve various problems in life and can produce products or services that are useful in various aspects of life[25]. This is in line with Diniyyah Puteri, but the difference is that Diniyyah Puteri is based on the Qur'an and Sunnah which lead the heart and brain. This leads to better attitude in learning. They would be able to solve problems and complete tasks. While the theory of multiple intelligences only focuses on the intelligence of brain development,[26] it does not involve the heart and is not based on the Qur'an and Sunnah[27].

Diniyyah Puteri Padang Panjang College has 25 indicators that form the basis for assessing the educational success of students, which is called DOMAIN. This domain consists of six sub themes, namely Aesthetics, Affective Development, Cognition, Language, Physical and Social Development.

In the learning process, students will be monitored by educators regarding 29 predetermined domain indicators. Learning takes place effectively by applying Project Based Learning[28] recently established by the government. However, long before that, Diniyyah Puteri had already implemented it. With this learning, students will have their own work exhibited at the end of the semester.

Planning for the Quba curriculum begins with the implementation of a Work Meeting (RAKER) which is chaired directly by the leaders of the Diniyah Putri together with the Ministry of Education. The work meeting is held at the beginning of the new academic year and is attended by all units of the education department along with the supporting autonomous divisions and the boarding unit of the Padang Panjang Puteri Diniyyah College. In the process of implementing the Quba curriculum at every level of the existing education unit, learning is presented in the form of Project Based Learning. This learning aims to increase the creativity of students in integrating the knowledge they already have in solving problems in society.

This project-based learning has produced various works by students, including in the fields of literacy, fashion, cooking, science and technology, applications and programming, and so on. This project can be done on all subjects. For example, the project carried out by Putri Salsabila Anabel class XII. The project is to make detectors of prohibited items for residents of the Diniyyah Puteri dormitory in the form of electronic goods such as TVs, cellphones, speakers, laptops, MP3s. This project is the result of the integration of physics on sensors and mathematics on matrix material, of belief and morality with disgraceful conduct, and so on. As for the group's nature,

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[23] Muskinul Fuad, 'Teori Kecerdasan, Pendidikan Anak, Dan Komunikasi Dalam Keluarga', KOMUNIKA: Jurnal Dakwah Dan Komunikasi, 6.1 (2012).

[24] Fuad.

[25] Ratna Megawangi and others, 'Pendidikan Yang Patut Dan Menyenangkan', Jakarta: Indonesia Heritage Foundation, 2007.

[26] Nurul Hidayati Rofiah, 'Menerapkan Multiple Intelligences Dalam Pembelajaran Di Sekolah Dasar', DINAMIKA Jurnal Ilmiah Pendidikan Dasar, 8.1 (2016).

[27] Fauziah Fauzan, Mengenal Tahap Perkembangan Anak (Padang Panjang, 2021).

[28] Sri Widiyanti and Dyah Rosna Yustanti Toin, 'Efektifitas Pembelajaran Berbasis Proyek Terhadap Kreatifitas Mahasiswa Di Masa Pandemi Covid-19', Jurnal Ilmiah IT CIDA, 7.1 (2021).

students design and provide ideas related to public places where problems are found and then find solutions. For example, the Koto Baru market is jammed every Monday. So, the students try to solve the problem and design the Koto Baru in the form of a mock-up. This trains students' critical thinking skills in seeing a problem, analyzing it, and then finding solutions.

Such learning is certainly very effective because students are learning by doing. Students can integrate the subject matter that has been obtained in class so that a work or product can then be produced. Diniyyah Puteri students have succeeded in making the first cafe waiter robot in Indonesia, named Sabai and Midun. These two robot operate at the Arfa Cafe owned by the Diniyyah Puteri College. They also participated in a global rendang event held at Lantamal II in 2021. This proves that the curriculum applied is very effective in developing the talents and interests of students. This curriculum does not only create students who have character but who also influences world stage.

In giving birth to students with character, Diniyyah Puteri conducts an assessment which is described in the 29 personality indicators outlined in DOMAIN. This assessment is carried out in line with school education and boarding education. This means that students will receive two domain reports each semester. Some of the indicators assessed include trust, industry, insight, enjoyment, stimulation, autonomy, initiative and so on. The ultimate goal of this Quba curriculum is to produce students who have three characters, namely firstly worship experts and mortally upright, secondly strong and tough as a supporter of Allah, third intelligent as the caliph.

Although this curriculum is relatively new, the concept of Quba encourages educational institutions both at home and abroad to make Diniyyah Puteri a consultant in their educational institutions. For example, the Darul Ulum Education Institute, Negeri Sembilan Malaysia, which also adopted this Quba curriculum. The educators came directly to visit Diniyyah Puteri to conduct this Quba Curriculum training. however, due to the pandemic the training was conducted via online.

The teaching practice program carried out by Diniyyah Puteri abroad is one of the avenues for students to apply the knowledge they already have. In February 2020, STIT students Diniyyah Puteri were even asked to continue teaching at educational institutions at SMADI, Perak Malaysia and Darul Ulum Malaysia. For the Aliyah and Tsanawiyah levels, students conduct study exchanges to several countries such as homestay programs to Japan, Malaysia and Singapore, Morocco, language programs and umrah (the minor pilgrimage) to Mecca and Medina, and so on.

To be considered as an alumni of Diniyyah Puteri, students are asked to write a mini thesis related to the project they are working on and to write down overcoming the problems they found. Then, the results of this research will be presented in three languages, namely Indonesian, Arabic and English.

With this presentation of learning, students will have excellent self-management skills. Characters that have been firmly entrenched during their education at Diniyyah Puteri have made alumni less anxious and easier to face future challenges.

Call her X, an alumnus who is currently studying at the African International University has succeeded in writing two books That are sent to various regions and neighboring countries such as Egypt. This is the CEO of the Wardah Foundation who is very active in helping the development of Islamic boarding school education in Indonesia. This of course will not be achieved if education is not managed in the right way, especially between students, teachers, and parents. This curriculum continues to strive to optimize its application to achieve the vision that has been set. The percentage of success from having influence on the world stage has not yet reached 50%, but this is what motivates the Diniyyah Puteri school to continuously make improvements and innovations to improve the quality of its education.

Table 1. Research Findings

Category	Findings
Quba curriculum development concept	Using a neuroscience approach and integrated curriculum, which combines all subjects with the Qur'an and Sunnah based on the themes that have been compiled
Implementation of the Quba curriculum	Planning Implementation Support division
Evaluation of the implementation of the Quba curriculum	In the dormitory At school

Conclusion

Based on the description above, the writer concludes that the Quba Curriculum is effective in giving training students to have good character and to be influential on the world stage. The limitation of this research is that small studies produced on a global scale, but it will always strive to achieve the goals set in accordance with Diniyyah Puteri's vision and mission. The amount produced on the world stage is still small, but gradually it will increase in accordance with Diniyyah Puteri's vision and mission. The Quba curriculum is implemented in schools and dormitories with various interesting programs, namely love language training, seven essential skills, leadership, my big dream, project-based learning, etc. The implementation of the Quba curriculum is also supported by various autonomous divisions, namely the DTC, DITC, DC, DCC, DLC, DAC, DEC, DJC, DTQ, DIRO, Polyclinic. Evaluating the Quba curriculum in producing students who have good character and are influential on world stage is carried out in schools and dormitories using domain standards. There are 29 standard indicators of assessment for students which are carried out every semester.

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