

Implementation of The Cambridge International Primary Programme on A Mosque-Based Learning Culture

Mukhlisah¹⁾, Ni'matus Sholihah²⁾

¹⁾ Universitas Islam Negeri Sunan Ampel Surabaya: Indonesia

²⁾ Universitas Islam Negeri Sunan Ampel Surabaya: Indonesia

e-mail Correspondent: mukhlisah@uinsa.ac.id¹, nimatus.sholihah@uinsa.ac.id²

Received: 11-11-2023

Revised: 30-01-2024

Accepted: 18-03-2024

Info Artikel

Abstract

Keywords:

Cambridge Primary,
Mosque-Based Learning,
Ibtidaiyah Madrasah.

Education is one solution to shape Indonesia into a developed country. Through education, quality and competent human resources can be produced. This naturally stems from designing a quality learning curriculum to foster a generation of high-caliber individuals for the nation. The quality of the international curriculum has gained global recognition and is complemented by teachings following the principles of Prophet Muhammad SAW, implemented through mosque-based learning. This research aims to describe the implementation of the Cambridge International Primary Program, which carries implications for mosque-based learning culture. The research is conducted at MI Al-Akbar Mosque in Surabaya. It employs a descriptive qualitative research methodology utilizing data collection techniques including interviews, observations, and documentation. Six research informants participated, including the madrasa head, curriculum coordinator, Cambridge primary coordinator, regular class teacher, CIP class teacher, and Islamic religious education subject teacher. Data analysis involves collecting, condensing, displaying data, and drawing conclusions/verifying data. The research findings demonstrate that Cambridge Primary was effectively and efficiently implemented under the provisions of the Al-Akbar National Mosque in Surabaya and Cambridge Assessment International Education (CAIE). The program spans grades 1 to 6, focusing on subjects such as science, mathematics, and English, with evaluations tailored to each level.

Kata kunci:

Cambridge Primary,
Mosque-Based Learning,
Madrasah Ibtidaiyah.

Abstrak.

Pendidikan merupakan salah satu solusi untuk dapat membentuk Indonesia menjadi negara maju. Melalui pendidikan dapat dihasilkan sumber daya manusia yang berkualitas dan berkompeten, tentunya hal tersebut berasal dari desain kurikulum pembelajaran yang berkualitas untuk mencetak generasi bangsa yang berkualitas. Kurikulum internasional telah diakui secara global kualitasnya dikolaborasi dengan pembelajaran mengikuti ajaran Nabi Muhammad SAW dengan menerapkan pembelajaran berbasis masjid. Penelitian ini bertujuan mendeskripsikan implementasi cambridge international primary program berimplikasi terhadap budaya pembelajaran berbasis masjid. Lokasi penelitian bertempat di MI Masjid Al-Akbar Surabaya. Jenis penelitian ini deskriptif kualitatif dengan menggunakan teknik pengumpulan data; wawancara, observasi, dokumentasi. Informan penelitian berjumlah 6 orang; kepala madrasah, koordinator kurikulum, koordinator cambridge primary, guru kelas reguler, guru kelas CIP, dan guru mata pelajaran pendidikan agama islam. Analisis data menggunakan; collecting, condensation, display data, conculison/verification data. Hasil penelitian menunjukkan cambridge primary diimplementasikan dengan efektif dan efisien mengikuti ketentuan dari pihak masjid Nasional Al-Akbar Surabaya dan cambridge assessment international education (CAIE). Penerapan program ini ada pada setiap tingkatan kelas 1 – 6, materi pekajaran difokuskan pada science, math, english kemudian evaluasi ditentukan sesuai dengan tingkatannya.

INTRODUCTION

International standard education is the answer to the challenge of facing educational developments in the current era of the millennial generation, to produce a millennial generation who is technologically and scientifically literate and continues to develop with the times (Oktar, 2022). Historically, Islamic education has had rapid development in the reform of educational institutions by continuing to adapt to developments over time. Madrasas are clear evidence of changes in the Islamic education model that has existed since the time of the Prophet until now. Before the existence of madrasas as educational institutions, mosques were the first place to become a forum for educational transformation. (Oktar, 2022) argued, "... if Muslims want to reach in science and technology, they need to reform higher education institutions ...". The importance of education has developed due to the rapid development of information technology which is increasingly easy to use so it is possible that this could affect the morals and intellectuals of the millennial generation if it is not balanced with quality education.

The problem is that all of those moralities tend to destruct, while education tends to grow, and technology itself could be utilized by human beings flexibility (Usri et al., 2021). Parents' anxiety about the decline in their children's morality caused by contemporary developments is what has prompted many Islamic schools to develop international programs, as an alternative step to improve the character of the millennial generation. Based on research (Isnawati, 2021) states that Islamic educational institutions must be able to compete with general educational institutions to survive in the era of globalization by implementing an international curriculum that emphasizes students' abilities on the 4Cs (critical thinking, creativity, collaboration, and communication skills). In her research, Isnawati provides an answer by implementing the curriculum Cambridge is one of the steps that can be taken to boost the quality of the nation's generation to be able to compete globally. In this regard, other research by (Oktar, 2022) states that the development of secularist education is increasingly rapid, where the teachings of secularism are not the teachings of Muslims. Süleyman believes that a new model of Islamic education is needed to be able to compete, starting from the implementation of learning in mosques until the term madrasa was born, which is a formal, religion-based educational institution.

Quality is demonstrated by a producer having a system (Sallis, 2005, p. 13). *Many projects promote global citizenship education through exchanges and contacts between schools and teachers* This shows the magnitude of the efforts made by each nation to achieve comprehensive equality in the quality of education. (Unesco, 2014, p. 18) One of the educational curricula that we can adopt is Cambridge Assessment International Education, which is a curriculum program from Cambridge University since 1858. (Creswell & Creswell, 2018). Standards of student success and achievement can be identified from the subjects of mathematics, reading, and writing, (Harlen & Cambridge Primary Review Trust, 2014, p. 19). All of these abilities are included in the Cambridge Primary learning subject. The Indonesian nation applies educational standards as a benchmark for the quality of education in providing education to educational units. Regulated in PP Number 32 of 2013 concerning National Education Standards article 2 paragraph 2 consisting of; content standards, process standards, graduate competency standards, teacher and education staff standards, facility and infrastructure standards, management standards, financing standards, and assessment standards. All national education standards must be applied to educational units, both schools and madrasas. To face educational challenges, each educational unit requires good adaptability to be able to compete in providing education for students.

Some previous research by Ulil Amri Syafri, Rahendra Maya and Akhmudi Bin Sarkiman (2022) "Islamic Value Everyday Learning Program (aL.I.V.E) at Al-Taqua Mosque Madrasah Singapore".(Syafri et al., 2022) Lifting theories from Ali and Ismail regarding Singapore as a secular country that does not emphasize religion as a national principle and Muslims as a minority group living in a multicultural society. The research results show that the Learning Islamic Value Everyday (aL.I.V.E) program is prepared in accordance with the basic curriculum of Singapore Islamic education, learning materials include fardhu 'ain; monotheism, fiqh, morals, sirah, life skills

and history of Islamic civilization, as well as skills in mastering the Al-Qur'an. Next by, (Sari, 2019) Management of Student Character Development Based on Research Mosques at Madrasah Aliyah Negeri 3 Tasikmalaya Regency .(Sari, 2019) This research states that; (1) Mosque-based management of student character development begins with identifying students' needs, namely religious character as the foundation for other character values. (2) implementation of character development management in the form of activities; ablution, midday prayer together, call to prayer, iqamah, reading al-asma'ul husna, tadarus Al-Qur'an, kultum, midday prayer together, dzkiri, and prayer. (3) Supervision is carried out directly and indirectly (4) evaluation is carried out in two ways; attendance and observation to determine the level of success of the mosque activity program implemented at the madrasah.

Other research by Süleyman Oktar (2022), "Madrasity: A new model of Islamic higher education integrating religion and science inspired by madrasas and universities".(Oktar, 2022) This research uses a literacy method by analyzing various literature sources. The results of this research state that there is a need for madrasas with new models which are innovations from universities and madrasas. This research states that Madrasity is the right place for a Muslim if they want to study higher levels of science and technology, so they need to move up to the level of a higher education unit. Madrasity will be an effective and efficient forum for Muslims to study, but it will also be accompanied by the study of Islamic education which will develop them into good Muslim people in the eyes of Allah SWT. Furthermore, research by the Istikhori Journal Article (2017) "Abd Al-Rahman Al-Nahlawi's Thoughts About Mosque-Based Community Education (Study of the Book of Ushul Al-Tarbiyah Al-Islamiyyah Wa Asalibuha: Fi Al-Bait Wa Al-Madrasah Wa Al-Mujtama)" (Istikhori, 2017). This research uses a literacy study analysis method that examines several literary sources and it is concluded that the urgency of the educational function of mosques is felt to be fading over time so that mosques in the current era are predominantly known only as places of worship. With a theory referred to from the thinking of 'Abd Al-Rahman Al-Nahlawi, this research results show that Muslim communities must have a high level of concern for the quality of their next generation, by improving mosque management so that it is hoped that it can change the community's perspective on the function of a mosque.

The Cambridge Primary curriculum is one of the international curricula that has been implemented in Indonesia. The latest data shows that there are 244 Cambridge centers, namely official institutions with authority to implement and distribute the Cambridge curriculum program to educational units in Indonesia. So indirectly one Cambridge center can oversee more than one international standard education unit with the Cambridge curriculum. Based on the 2022 statistical report, the number of basic level education units in Indonesia is 148,863 (Primary Schools (SD) and 26,129 Madrasah Ibtidaiyah) in the 2021/2022 academic year (*Statistik Indonesia 2022 - Badan Pusat Statistik*, n.d.). Madrasah is a place where educators and students meet to create a learning process together. Mosque-based madrasas are madrasas organized by mosques, such as Madrasah Ibtidaiyah Al-Akbar Surabaya. Mosque-based ibtidaiyah madrasas are madrasas that exist under the auspices of the mosque foundation as education providers. This is what encouraged the existence of the al-kuttab model of Islamic education, namely the first basic educational institution in the world of education, which at that time was implemented in teachers' homes, then moved to mosques, until they built their own buildings which are now called madrasas.(Ifendi, 2021)

MI Al-Akbar Masjid Surabaya is a formal education unit held at the Al-Akbar Mosque in Surabaya which applies the Cambridge International Primary curriculum at all grade levels. This curriculum was first implemented in 2017 based on the need for international standard education that remains Islamic-based which is implemented in a mosque environment. MI Al-Akbar Mosque organizes the Cambridge International Primary curriculum under the auspices of the Cambridge Center, State University of Malang.(*Find a Cambridge School*, n.d.) In its implementation, this madrasa follows the operational standards (SOP) of the Al-Akbar Surabaya mosque, including teaching methods and techniques, especially reading the Al-Qur'an. So independently, the first Islamic educational institution at the time of the Prophet Muhammad sallallaahu 'alaihi wa sallam

was a mosque. Education is based in theory and practice upon experience (Dewey, 1997, p. 83) means that education is a person's experience that has an impact on changing the behavioral habits of the person concerned.

From several previous research references, there are several phenomena that show that the quality of education in Indonesia still requires improving the quality of education. This is supported by data on the PISA 2022 scores which have decreased, data shows the ability of the Indonesian people in PISA 2018 in mathematics (379), reading (371), science (383), while PISA 2022 shows data on the Indonesian nation's ability in mathematics (366), reading (359), science (383) even though the Indonesian nation's ranking has increased, namely rising by 5 - 6 positions compared to the 2018 PISA data then (Media, 2023). Then, looking at the number of Cambridge centers in Indonesia, there are already 244 Cambridge centers, under which there are various Cambridge schools which are under the responsibility of the Cambridge Center. (*Find a Cambridge School - 244 Cambridge Centre School*, n.d.). Increasing the number of international standard education units is one of the efforts to improve the quality of education in Indonesia by changing learning designs to follow international standards so that they can be recognized globally and increase school accreditation and be able to achieve the quality of education expected by the Indonesian people.

The Indonesian nation is one of the countries with the largest Muslim majority in the world and is ranked 2nd after Pakistan (*Muslim Population by Country 2024*, n.d.). Therefore, you can find many Muslim places of worship, namely mosques, in all corners of Indonesia. At the time of the Prophet Muhammad SAW, mosques played a role apart from being a place of worship, they were also a place where the Prophet preached to his people. This is the essence of education where there is a transfer or transfer of knowledge from an educator to students. Therefore, in the time of the Prophet before there were schools, the mosque was used as a meeting place for teachers and their students, known as *kuttub*. (Istikhori, 2017). This research brings back the learning model from the time of the Prophet, where the place of learning at that time was a mosque which had many functions for society, especially in education. Thus, the mosque is the first place where Muslims receive education, both formal, non-formal and informal (Mu'arif, 2019).

This research aims to analyze how the implementation of the international curriculum, namely Cambridge Primary, is applied to mosque-based learning at MI Al-Akbar Masjid Surabaya. Reviewing schools that implement mosque-based learning is one of the newest innovations in the world of education. This fact encouraged researchers to examine the implementation of Cambridge International Primary education on the mosque-based learning culture at MI Al-Akbar Masjid Surabaya. So that it can produce a generation of people with Islamic boarding school character but not necessarily graduates from Islamic boarding schools. Based on the background above, the problem formulation can be obtained as follows: 1) How is Cambridge International Primary implemented in a mosque-based madrasa at MI Masjid Al-Akbar Surabaya? 2) How does the implementation of Cambridge International Primary have implications for the culture of mosque-based learning in mosque-based madrasas at MI Masjid Al Akbar Surabaya?

RESEARCH METHODS

This research uses qualitative research methods with data collection techniques using interviews, observation and documentation. The research location is at MI Al-Akbar Mosque Surabaya which is located at the Al-Akbar National Mosque Surabaya. This research involved 6 informants including; madrasa head, madrasa curriculum coordinator, Cambridge Primary coordinator, PAI lesson educator, and Cambridge Primary science subject educator. Researchers take related information through literature study. This type of research is a literature study using qualitative descriptive. Data analysis techniques use; condensation, data display, conclusion. The research informant subjects are as follows:

Table 1 Informan Subject

No.	Informan Name	Position
1	M J M. HI	Headmaster
2	S Z, S. S	Curriculum Coordinator
3	A L P S. Fil. I, M. Pd.	Cambridge International Primary Program (CIPP) Coordinator
4	N R A M, S. Pd	Reguler Class Teacher
5	E H S. Pd	Cambridge International Primary Program (CIPP) Teacher
6	H A M, M. Pd	Religion Islamic Teacher

Data collection was carried out during Focus Group Discussions (FGD) which were held twice on 21 and 22 June 2023. In these FGDs, researchers will explore data on informant subjects and directly observe the learning design planning process that implements the Cambridge Primary program. Then, for data analysis, researchers refer to theory (Miles et al., 2014) using Qualitative Research by analyzing through several stages; collecting data – display data – condensation data – conclusion: verification/drawing data. Then the data will be processed into information and described.

RESULT AND DISCUSSION

Result

Cambridge International Primary Programme di MI Masjid Al-Akbar Surabaya

The implementation of the Cambridge International Primary Program is carried out in accordance with the provisions of the Cambridge Assessment International Education (CAIE) madrasah implementing curriculum services; subjects, math science, English, these three lessons are delivered by CIP teachers in class in English and assessment; the evaluations that students take part in are formative, so there are no mid-semester and final exams, but rather formative evaluations; Continuous evaluation during learning with students takes place, then educators assess students through project assignments, class observations, and performance-based assessments, then there is a certification evaluation for grade level promotions that are adjusted to the students' grade level. MI Al-Akbar Mosque Surabaya has implemented the Cambridge International Primary Program since the 2017/2018 academic year.

The application of the Cambridge learning model at the basic education level is called Cambridge Primary, a program specifically for students aged 5 - 11 years. This program offers various services including; curriculum, assessment, classroom support, cambidge primary resources. The application of services can be adjusted to the needs of the educational unit so that it is easy and flexible so that it is adapted to the local content curriculum of the educational unit concerned. The implementation of the Cambridge program has certainly encountered several obstacles, the most common obstacle being the difference in the international curriculum model that is applied, which is different from the curriculum model that we use in Indonesia.

During the implementation of the first Focus Group Discussion (FGD) on June 21 2023, the results were that the madrasah had implemented this program since 2017. The planning in preparing the Cambridge Primary curriculum based on mosque learning involved all educators and education staff. Seen in Figure 1 below, the CIP curriculum coordinator leads and delivers a narrative regarding the preparation of questions for the summative examination of students. The informant explains that in the Cambridge Primary program the examination is divided into 3 levels;

CPT (Centre Progression Test), grades 3 – 5 carry out the IPT (International Progression Test) exam, grade 6 carry out the CPT (Checkpoint Progression Test) exam.



Figure 1 Discussion on Preparing Mosque-Based Cambridge Primary Learning Designs

Based on the results of interviews conducted by researchers with informants teaching Cambridge Primary program classes on June 14 2023, MI Al-Akbar Mosque Surabaya encountered several obstacles in implementing mosque-based Cambridge Primary in madrasas, including; (a) Limited resources: One of the main obstacles is limited resources, including funds, facilities and learning equipment. Mosques may face budget constraints to meet CIPP requirements. Lack of facilities such as science laboratories, libraries, or learning technology can also affect effective implementation. (b) Misaligned curriculum: CIPP has an international curriculum that may need to be adapted to reflect the values and principles of the religion adhered to by the mosque. Mosque managers must conduct an in-depth study of the curriculum and adapt it to suit their educational vision.

(c) Limited teaching staff: Mosques may face challenges in finding teachers who have sufficient understanding of the CIPP curriculum and required learning methods. A shortage of teachers trained in CIPP can impact effective teaching. (d) Differences in educational systems: Mosques administering CIPP may operate under different educational regulations or policies to schools that have traditionally adopted the program. This may require adjustments and compliance with different administrative requirements. (e) Adaptation to the community: Mosques that adopt CIPP may need to explain and gain support from the surrounding community in introducing new learning approaches and methods. Adapting to local culture and expectations can also be an obstacle that needs to be overcome.

(f) Evaluation and grading: Assessment systems in CIPP that focus more on formative and performance-based assessments may require changes in the way mosques measure student

progress and report results. This may require additional time and effort to develop an evaluation approach appropriate to the mosque context.



Figure 2 Interview with CIP Program Teaching Teacher (Wednesday, June 14 2023)

In the interview in accordance with Figure 2, he also explained solutions to follow up on obstacles in managing the mosque-based Cambridge International Primary Program (CIPP), here are several actions or solutions that can be taken; (a) Effective budget plan: Mosque management needs to create an effective budget plan to ensure adequate funding allocation to support CIPP. This may involve seeking additional funding sources, partnering with financial institutions, or seeking assistance from the government or foundations. (b) Improving learning facilities and equipment: If mosques face limited facilities, steps can be taken to improve them. Mosque managers can seek support and funds to build or update classrooms, laboratories, libraries and other facilities. Learning devices and technology can also be acquired or rented to suit CIPP needs.

(c) Training and development of teaching staff: It is important to provide ongoing training and development for teachers so that they have a good understanding of the curriculum and learning methods in CIPP. This can be done through internal training programs, collaboration with other educational institutions, or involving teachers who are experienced in CIPP as mentors. (d) Curriculum customization: Mosque management can consider adapting the CIPP curriculum to the values and religious principles adhered to by the mosque. This can be done by identifying areas where the CIPP curriculum needs to be adjusted, such as adding a religious component, Al-Quran study, or aspects of life skills based on religious teachings. (e) Communication and partnership with the community: It is important to communicate effectively with the surrounding community, explain the benefits and objectives of CIPP, and build strong partnerships with parents and other stakeholders. This can be done through regular meetings, information sessions, or participatory activities that involve the community in the management and development of CIPP. (f) Development of evaluation approaches: Mosques can develop evaluation approaches that are appropriate to their context and the religious values they adhere to. This may involve developing alternative assessment instruments that reflect the formative and performance-based methods in CIPP, as well as incorporating aspects of religious assessment.

Then in Figure 3, the next interview on June 15 2023, the researcher conducted interviews with regular class teachers and PAI subject teachers and obtained data that after implementing the mosque-based Cambridge International Primary Program (CIPP), MI Masjid Al-Akbar Surabaya obtained satisfactory results, especially for students.



Figure 3 Interview with regular class teachers and PAI teachers (Thursday, June 15 2023)

Based on the results of the interview, data was obtained that; (a) Improved academic achievement: By adopting CIPP, mosques can produce students who achieve higher academic achievement. The CIPP curriculum is comprehensive and oriented towards deep understanding, skills and application of knowledge helping students to make significant progress in core subjects such as English, mathematics and science. (b) Critical and creative thinking skills: CIPP encourages the development of students' critical and creative thinking skills through an active and reflective learning approach. After implementing CIPP, students will have skills in analyzing information, solving problems, thinking logically, and generating creative ideas. (c) Adaptability and independence: In managing mosque-based CIPP, students will be accustomed to a learning approach that emphasizes independence, cooperation and independent problem solving. They will become more adaptive in facing challenges, managing time, and taking responsibility for their own learning.

(d) Development of religious character and values: Mosque-based CIPP implementation helps students in developing strong religious character and values. They will have a deeper understanding of ethical values, morality, goodness and social responsibility in accordance with the religious teachings adhered to by the mosque. (e) Global awareness: CIPP exposes students to global contexts and appreciates cultural, social and environmental diversity. After implementing CIPP, students from the mosque that manages this program will have a better understanding of global issues, intercultural relations, and their obligations as world citizens. (f) Further educational opportunities: CIPP graduates often have access to a wider range of educational opportunities. The Cambridge International Primary certificate they obtain is internationally recognized and can be the basis for continuing to secondary school, both at home and abroad. This opens the door to higher education opportunities in the future.

Then, the results of the second FGD on Thursday, June 22 2023 showed findings related to the results of implementing the Cambridge program, in a document on the madrasa web news page, MI Al-Akbar Mosque students scored achievements; (a) 27 MI Al-Akbar Mosque students passed the East Java National Olympiad held by Emerald, they were selected from 600 other participants who had not had the opportunity to qualify for the next stage. (27 *Siswa MI MAS Lolos Olimpiade Nasional Tingkat Jawa Timur – MI Masjid Al Akbar*, n.d.) (b) Al-Akbar Mosque MI students were selected to take part in the East Java Madrasah Science Competition (KSM) last July 2023.

(adminmasjid, 2023). This was conveyed by the school principal informant when the FGD was carried out in accordance with Figure 4 below.



Figure 4 Submission of MI Al-Akbar Mosque achievement results (Thursday, June 22 2023)

Discussion

Cambridge International Primary Programme

Cambridge International Primary (CIP) is one of the programs of Cambridge Assessment International Education which was founded by Cambridge University located in the United Kingdom. At the beginning of 1858, 370 schools from 7 cities in England had taken part in exams held by Cambridge University with the aim of improving educational standards. The name Cambridge Assessment began to be established in 2005, then in August 2021 Cambridge Assessment and Cambridge University Press became one organization called University Press and Cambridge Assessment. This organization is an organization that provides global standards related to international education. Today there are 8 million schools that have become Cambridge schools from 160 countries .(Our History - Cambridge Assessment, n.d.) The program from Cambridge Assessment International Education is called Cambridge Pathway, which is a continuous education program for students aged 5-19 years.

The Cambridge international curriculum focuses more on subjects that are of interest to students. Meanwhile, the learning system in the Indonesian curriculum generalizes the types of subjects to all children. This means that the learning system in the Cambridge International curriculum is more liberating when children like certain learning, then they will only take certain subjects. There is no generalization of lessons in the classes, such as class 1 gets any lesson, class 2 gets any lesson, and so on, as in the KTSP system or the 2013 curriculum which requires children to take all the subjects provided by the school, regardless of their interests. from children or not.

If a child likes studying mathematics, then he doesn't have to study history or biology. They only deepen their mathematics lessons so that they become more content. The content in the education provided by the Cambridge curriculum is usually more interesting, so that students can learn more easily. Therefore, in the Cambridge curriculum teachers are required to have advantages in terms of teaching experience and packaging of learning, so that teaching and learning activities become more enjoyable. Such as using a variety of interesting learning media and contextual learning systems.

This method is one that is often used by educators in the Cambridge system. Creative educators are highly demanded by this learning system. Educators must be able to simplify learning and make knowledge real, such as when studying gravity we practice throwing balls on the field or so on.

Mosque-Based Learning

Since ancient times, mosques have been educational facilities and infrastructure before there was formal education like today. Mosques are often used as places to provide basic learning of the Koran for children, because it is the daily life of the community that makes mosques a place of worship and a center for other religious activities. . Mosque literally means مسجد, namely the place where Muslims perform prostration (prayer) to Allah.(2009, معرف عمر, p. 25) During the time of the Prophet Muhammad sallallaahu 'alaihi wa sallam, mosques were used as gathering places to discuss war strategies, discussions, and preaching. So in general, the mosque is a place for all kinds of Muslim activities.(Saputra, 2019) Then there is the *kuttab*, historically it existed before Islam came, which was an Islamic educational institution usually established next to the mosque. Derived from the words كتاب – يكتب – يكتب which means to write. (Batubara & Ariani, 2016) *Kuttab* is a place to learn writing to learn a science. Even though it existed before the arrival of Islam, the majority of the Arab population did not know about *kuttab*. This is proven by the slow reading and writing ability of the Quraysh, it is known that only 17 people were able to understand the meaning of what they read and wrote.(Ifendi, 2021) Until the beginning of the arrival of Islam during the period when the Prophet Muhammad migrated to the city of Medina, *Kuttab* reappeared due to the high enthusiasm of people who wanted to learn and be free from illiteracy.(Muhtar, 2021)

The term in Arabic is known as *tarbiyah* which comes from the word *Rabb* which means God (Allah). It is relevant to mention that God is believed to have taught the first man on this Earth the names of all things (Abdullah, 1990, p. 37) . Then the *madrasa* was the result of renewal from the *kuttab* (Islamic educational institution). Thus, it returned to the mosque which was the initial form of Islamic educational institution and turned into a *kuttab* until now it has been replaced with a formal educational institution, namely the *madrasa*. Mosque-based *madrasas* are educational units organized under the auspices of mosque foundations. The mosque functions as a place of study (*madrasah*) for students, referring to the footsteps of the Prophet who founded the mosque after 3) the migration from Mecca to Medina (Syafri et al., 2022) and provide learning to the people of Medina in the mosque together with other Muslims.

The Cambridge International Primary Program has implications for the Mosque-Based Learning Culture at MI Al-Akbar Mosque Surabaya

Mosque-based learning is a learning approach carried out in a mosque environment using religious values and Islamic principles as the basis for teaching. In the context of mosque-based learning, education and teaching are integrated with Islamic values and approaches that include religious, ethical and moral aspects. The definition of mosque learning by MI Al-Akbar Mosque Surabaya is; Holistic approach: Mosque-based learning aims to develop students holistically, namely in physical, mental, emotional and spiritual aspects. Apart from academic learning, this approach includes character education, ethics, morality, and the instillation of strong religious values. Of course, this is balanced with the integration of Islamic teachings: in mosque-based learning, Islamic teachings are integrated into the curriculum and learning methods. This includes studying the Koran, hadith, Islamic history, morals, and other religious obligations. Religious knowledge and understanding of Islamic values are used as the basis for developing students' knowledge and skills in various subjects (Bahri, 2022; Haq & Roesminingsih, 2024).

The need for personality development continues: Mosque-based learning aims to form a strong personality based on Islamic values. This includes developing awareness, kindness, honesty, discipline, cooperation and tolerance in daily interactions and social relationships. And supported

by a supportive learning environment: Mosques provide a suitable environment for mosque-based learning. Facilities and spaces inside the mosque are used as places for learning, such as classrooms, libraries and halls. An environment full of religious values and cleanliness supports a meaningful learning process. And the role of teachers as role models is very important: Teachers in mosque-based learning are expected to be role models for students in demonstrating practices and attitudes that are in accordance with Islamic values. Teachers are expected to uphold ethics, integrity and exemplary behavior in carrying out their duties as educators. And the importance of parental and community involvement: Parents and the mosque community play an important role in mosque-based learning. They are expected to be involved in supporting learning and providing moral encouragement and support to students. The mosque community also plays a role in forming and strengthening a learning environment based on Islamic values.

The mosque-based implementation of the Cambridge International Primary Program (CIPP) has several implications that need to be considered, including: Based on the results of interviews conducted by researchers, the researcher can thus interpret that MI Al-Akbar Mosque Surabaya includes; Integration of religious values: One of the main implications is the integration of religious values in the CIPP curriculum. Mosques administering these programs need to ensure that Islamic values and principles are reflected in teaching and learning in all subjects. This requires the development of a curriculum that reflects the religious beliefs and teachings adhered to by the mosque. Development of quality teachers: Mosque-based CIPP implementation requires teachers who have a good understanding of the curriculum, learning methods, and religious values. Mosques need to invest time and resources in teacher training and development so that they can provide effective teaching and integrate religious values consistently. Involvement of parents and community (Budiya, 2021; Efendi & Sholeh, 2023; Safariah & Masykur, 2022): Mosques as a program base need to involve parents and the community in the CIPP management process.

Parents can be encouraged to play an active role in supporting learning and the values that are instilled. The mosque community can also provide support and participation in supporting this program through financial support, personnel and other resources. Adequate resource management: Mosque-based CIPP implementation requires adequate resource allocation, including facilities, learning tools and teaching materials. Mosques need to ensure that supporting infrastructure, such as classrooms, laboratories, libraries and learning technology, is available and well managed to support the implementation of this program. Evaluation and monitoring: It is important to have an effective evaluation and monitoring system in measuring student progress and the effectiveness of mosque-based CIPP implementation (Ayyusufi et al., 2022; Tamimi, 2023; Wardiyah et al., 2023). Mosques need to develop evaluation instruments that are appropriate to the context and monitor student learning outcomes regularly. The evaluation data can be used to improve and develop the program further. Network development and collaboration: Mosque-based CIPP implementation can provide opportunities to network and collaborate with schools or other educational institutions that adopt similar programs. This kind of collaboration can provide benefits in the exchange of knowledge, resources, and professional development between mosques and other institutions.

In accordance with the results of the observations above, the researcher interprets that the madrasa has succeeded in implementing the Cambridge International Primary Program in accordance with the provisions of the Cambridge Assessment International Education and the provisions of the Al-Akbar National Mosque in Surabaya. In implementing the Cambridge International Primary Program (CIPP) in a mosque-based learning model, there are several parties involved. Based on the results of interviews conducted by researchers, the following are several parties involved in implementing this program; mosque managers, teachers and educational staff, students, parents/guardians, mosque community, Cambridge Assessment International Education (CAIE)

Mosque Managers: Mosque managers have a key role in the implementation of mosque-based CIPP. They are responsible for planning, organizing, and facilitating the implementation of this

program. Mosque managers are also responsible for managing resources, ensuring the availability of adequate facilities and infrastructure, and ensuring the development of a curriculum that is in accordance with religious values. Teachers and Education Staff: Teachers and education staff are the direct implementers of mosque-based CIPP teaching. They are responsible for designing and teaching subjects according to the CIPP curriculum, integrating religious values in learning, and involving students in the teaching and learning process. Teachers and educational staff also play a role in evaluating student progress and providing individualized support. Students: Students are the main subject in mosque-based CIPP implementation. They are involved in the teaching and learning process, follow the CIPP curriculum, and develop the understanding and skills set out in the program. Students also play an active role in utilizing the resources and facilities provided to support their learning.

Parents/Guardians: Parents or guardians have an important role in supporting the implementation of mosque-based CIPP. They participate in supporting their children's learning at home, communicating with teachers and educational staff to monitor children's progress, and providing moral and motivational support to students. Parental participation in mosque activities and meetings with teachers is also needed to create collaboration between home and school. Mosque Community: The mosque community contributes to mosque-based CIPP implementation through moral, financial and other resource support. They may be involved in social, religious, or educational activities at the mosque. The support and participation of the mosque community helps create a supportive environment for students in their learning and development. Cambridge Assessment International Education (CAIE): CAIE is the organizer of the CIPP program. Although not directly involved in managing mosque-based CIPPs, CAIE provides resources, learning materials, teacher training, and assessments to ensure the quality and consistency of CIPP implementation worldwide

CONCLUSION

MI Al-Akbar Mosque Surabaya implements the Cambridge International Primary Program which is an international curriculum collaborated with a mosque-based learning culture. Cambridge primary is a special type of program for elementary school level which focuses on science, math, English subjects at grade 1 – 6 elementary school level with a different student formative evaluation system. Class 1 – 2 CPT (Centre Progression Test), class 3 – 5 IPT (International Progression Test), class 6 CPT (Checkpoint Progression Test). The mosque-based learning culture at MI Al-Akbar Mosque Surabaya is a learning model that follows the rules of the Al-Akbar National Mosque Surabaya. Starting from Koran recitation techniques, student routines such as; obligatory dhuha prayer, muraja'ah every ba'da fardhu prayer, etc. Madrasahs play an important role in adapting the Cambridge Primary program so that it can be aligned with the specified mosque learning culture.

The madrasah has implemented this program since 2017. The results of implementing the Cambridge Primary program are that the madrasah has succeeded in achieving several achievements including; 27 MI Al-Akbar Mosque students passed the East Java National Olympiad held by Emerald, they were selected from 600 other participants who did not have the opportunity to qualify for the next stage. Furthermore, in another competition, MI Al-Akbar Mosque students were selected to take part in the East Java Madrasah Science Competition (KSM) last July 2023.

REFERENCES

- 27 Siswa MI MAS Lolos Olimpiade Nasional tingkat Jawa Timur – MI Masjid Al Akbar. (n.d.). Retrieved 7 August 2023, from <http://mimasjidalakbar.sch.id/olimpiade-nasional-7-emerald/>
- Abdullah, A. S. (1990). *Educational Theory: A Qur'anic Outlook* (H. M. Arifin & Zainuddin, Trans.). Rineka Cipta.
- adminmasjid. (2023, July 27). Siswa MI Masjid Al Akbar Surabaya terpilih ikuti KSM Jatim 2023. *Masjid Nasional Al Akbar Surabaya*. <https://www.masjidalakbar.or.id/2023/07/27/siswa-mi-masjid-al-akbar-surabaya-terpilih-ikuti-ksm-jatim-2023/>
- Ayyusufi, A. M., Anshori, A., & Muthoifin, M. (2022). Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools. *Nazḥruna: Jurnal Pendidikan Islam*, 5(2), Article 2. <https://doi.org/10.31538/nzh.v5i2.2230>
- Bahri, S. (2022). Meningkatkan Kualitas Manajemen Lembaga Pendidikan Islam Melalui Sumber Daya Manusia di Era Pandemi. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(1), Article 1. <https://doi.org/10.31538/munaddhomah.v3i1.158>
- Batubara, H. H., & Ariani, D. N. (2016). Kuttab sebagai Potret Pendidikan Dasar Periode Klasik. *Muallimuna : Jurnal Madrasah Ibtidaiyah*, 1(2), Article 2.
- Budiya, B. (2021). Manajemen Pengelolaan Kelas Masa Pandemi di SD Ta'miriyah Surabaya. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 4(1), Article 1. <https://doi.org/10.54069/attadrib.v4i1.129>
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design Qualitative, Quantitative, Mixed Methods Approaches* (5th ed.). SAGE Publications.
- Dewey, J. (1997). *Experience and Education*. Touchstone.
- Efendi, N., & Sholeh, M. I. (2023). Manajemen Pendidikan Dalam Meningkatkan Mutu Pembelajaran. *Academicus: Journal of Teaching and Learning*, 2(2), Article 2. <https://doi.org/10.59373/academicus.v2i2.25>
- Find a Cambridge school. (n.d.). Retrieved 8 September 2022, from <https://www.cambridgeinternational.org/why-choose-us/find-a-cambridge-school/?Location=Indonesia>
- Find a Cambridge school—244 cambridge centre school. (n.d.). Retrieved 16 February 2024, from <https://www.cambridgeinternational.org/why-choose-us/find-a-cambridge-school/?Location=Indonesia>
- Haq, A. M., & Roesminingsih, E. (2024). Situational Leadership Skills of Foundation Heads in Human Resource Development for Early Childhood Education. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(1), Article 1. <https://doi.org/10.31538/munaddhomah.v5i1.545>
- Harlen, W. & Cambridge Primary Review Trust. (2014). *Assessment, standards and quality of learning in primary education*.
- Ifendi, M. (2021). Kuttab Dalam Lintasan Sejarah: Dari Masa Pembinaan Hingga Kejayaan Pendidikan Islam (570 M-1258 M). *AT-TA'DIB: JURNAL ILMIAH PRODI PENDIDIKAN AGAMA ISLAM*, 27–38. <https://doi.org/10.47498/tadib.v13i01.511>
- Isnawati. (2021). *Pengembangan Kurikulum Pendidikan Agama Islam pada Sekolah yang Menggunakan Kurikulum Cambridge International (Studi di SMA Madania Bogor)* [masterThesis, Sekolah Pasca

- Sarjana UIN Syarif Hidayatullah Jakarta].
<https://repository.uinjkt.ac.id/dspace/handle/123456789/58245>
- Istikhori, I. (2017). Pemikiran Abd Al-Rahman Al-Nahlawi Tentang Pendidikan Masyarakat Berbasis Masjid (Studi Kitab Ushul Al-Tarbiyah Al-Islamiyyah Wa Asalibuha: Fi Al-Bait Wa Al-Madrasah Wa Al-Mujtama). *Edukasi Islami: Jurnal Pendidikan Islam*, 6(02), Article 02. <https://doi.org/10.30868/ei.v6i12.176>
- Media, K. C. (2023, December 6). Skor PISA Indonesia 2022 Turun tapi Peringkat Naik, Ini Alasannya. *KOMPAS.com*.
<https://www.kompas.com/tren/read/2023/12/06/163000865/skor-pisa-indonesia-2022-turun-tapi-peringkat-naik-ini-alasannya>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (Third edition). SAGE Publications, Inc.
- Mu'arif. (2019, November 25). Kuttab: Institusi Pendidikan Islam Pertama. *IBTimes.ID*.
<https://ibtimes.id/kuttab-institusi-pendidikan-islam-pertama/>
- Muhtar, F. (2021). Comparative Study of Kuttab Islamic Education System and Madrasah Ibtidayah Education System. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 9(1), 1–19. <https://doi.org/10.21093/sy.v9i1.3019>
- Muslim Population by Country 2024*. (n.d.). Retrieved 16 February 2024, from <https://worldpopulationreview.com/country-rankings/muslim-population-by-country>
- Oktar, S. (2022). Madrasaty: A new model of Islamic higher education integrating religion and science inspired by madrasah and university. *Katre Uluşlararası İnsan Araştırmaları Dergisi*, 13, Article 13.
- Our history—Cambridge Assessment*. (n.d.). Retrieved 6 July 2022, from <https://www.cambridgeinternational.org/about-us/our-history/>
- Safariah, S., & Masykur, M. (2022). Strategi Tahfidzul Qur'an di Dayah Ulumul Qur'an Kecamatan Seunagan Kabupaten Nagan Raya. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 5(2), Article 2. <https://doi.org/10.54069/attadrib.v5i2.377>
- Sallis, E. (2005). *Total quality management in education*. Taylor & Francis Group.
<http://www.vlebooks.com/vleweb/product/openreader?id=Exeter&isbn=9780203417010>
- Saputra, E. (2019). *Alternatif Pendidikan Non Formal Dalam Meningkatkan Akhlak Pada Anak Melalui Pendidikan Berbasis Masjid (Madrasah Diniyah/ Sekolah Agama)*. 4(2), 6.
- Sari, N. (2019). *Manajemen pembinaan karakter peserta didik berbasis Masjid: Penelitian di Madrasah Aliyah Negeri 3 Kabupaten Tasikmalaya* [Diploma, UIN Sunan Gunung Djati Bandung].
<http://digilib.uinsgd.ac.id/24963/>
- Statistik Indonesia 2022—Badan Pusat Statistik*. (n.d.). Retrieved 6 December 2022, from <https://www.bps.go.id/publication/2022/02/25/0a2afea4fab72a5d052cb315/statistik-indonesia-2022.html>
- Syafri, U. A., Maya, R., & Sarkiman, A. B. (2022). Program Learning Islamic Value Everyday (aL.I.V.E.) di Madrasah Masjid Al-Taqua Singapura. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01), Article 01. <https://doi.org/10.30868/ei.v11i01.2185>
- Tamimi, M. (2023). Implementasi Pendidikan Agama Islam Berbasis Behavioristik di MA An Nawari Bluto Sumenep. *Academicus: Journal of Teaching and Learning*, 2(1), Article 1. <https://doi.org/10.59373/academicus.v2i1.14>

- Unesco (Ed.). (2014). *Global citizenship education: Preparing learners for the challenges of the twenty-first century*. UNESCO.
- Usri, U., Saparuddin, S., Bani, S., Abdullah, A., & Lambe, H. (2021). The Contribution of Islamic School as Media of Developing Nation Culture. *Al-Musannif*, 3(1), 53–66. <https://doi.org/10.56324/al-musannif.v3i1.56>
- Wardiyah, J., Budianti, Y., Farabi, M. A., & Sirojuddin, A. (2023). Merdeka Belajar Activity Unit at Madrasah Aliyah: Program Evaluation Study Using CIPP Method. *Nazḥruna: Jurnal Pendidikan Islam*, 6(1), Article 1. <https://doi.org/10.31538/nzh.v6i1.2633>
- معرفة عمر, ع. ا. (2009). المدخل إلى دراسة المسجد الأقصى المبارك. Dar El Ilm Lilmalayin.