# The Grass Roots Curriculum Model in Basic Education through Self-Development Programs

## Sri Atin[1]*, Mohamad Agung Rokhimawan[2] iD

[1,2] Master of Madrasah Ibtidaiyah Teacher Education, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

*A B S T R A K*

*Program pengembangan diri yang dilaksanakan di madrasah dilatarbelakangi oleh berbagai permasalahan moral dan etika: seperti perundungan, perkelahian, kurang sopan santun, bahkan tindakan kriminal yang banyak terjadi saat ini. Penelitian ini bertujuan untuk menganalisis implementasi model kurikulum akar rumput melalui program pengembangan diri di madrasah. Penelitian ini menggunakan metode penelitian deskriptif kualitatif dengan pendekatan fenomenologi dengan jenis studi kasus. Untuk memperoleh data penelitian, peneliti menggunakan teknik observasi non partisipan, wawancara terstruktur, dan dokumentasi. Sumber data dalam penelitian ini adalah kepala madrasah, wakil kepala kurikulum, dan guru. Teknik pemilihan data menggunakan teknik purposive sampling. Teknik analisis data penelitian ini menggunakan triangulasi sumber data. Hasil temuan penelitian menunjukkan bahwa program pengembangan diri yang dilakukan di madrasah dilakukan secara bertahap: (1) teridentifikasi adanya perundungan dan kurang sopan santun; (2) Madrasah mengkaji program yang telah dilaksanakan; (3) Madrasah mengusulkan berbagai jenis program; (4) Program pengembangan diri pada madrasah ibtidaiyah dapat mengatasi perundungan dan kurang sopan santun; (5) Program pengembangan diri telah terlaksana dengan baik diantaranya program perkemahan tahfid ini, Ramadhan Ceria, Qoululah, Rihlah, Outschool, Parade Tasmi', Kelas Perintis, dan Home Visit. Model kurikulum akar rumput telah diterapkan dengan baik melalui program pengembangan diri di madrasah. Kedepannya akan dilakukan evaluasi yang lebih akurat dan terukur terhadap program pengembangan diri yang dilaksanakan.*

**A B S T R A C T**

The self-development program that is implemented in madrasas is motivated by various moral and ethical issues: such as bullying, fights, lack of manners, and even criminal acts that are rife today. This study aims to analyze the implementation the curriculum model grassroots through self-development programs in madrasas. This study uses a descriptive qualitative research method with a phenomenological approach with a case study type. To obtain research data, researchers used non-participant observation techniques, structured interviews, and documentation. The data sources in this study were the head of the madrasah, the deputy head of curriculum, and teachers. The data selection technique uses a purposive sampling technique. This research's data analysis technique uses triangulation of data sources. The results of the research findings indicate that the self-development program is carried out in madrasas in stages: (1) bullying and lack of manners are identified; (2) Madrasas review the programs that have been implemented; (3) Madrasas propose various types of programs; (4) Self-development programs at madrasah ibtidaiyah can overcome bullying and lack of manners; (5) The self-development program has been well implemented including programs this tahfid camp, *Ramadan Ceria*, *Qoilulah*, *Rihlah*, Outschool, Tasmi' Parade, Pioneer Class, and Home Visit. The grassroots curriculum model has been well implemented through self-development programs in madrasas. In the future, a more accurate and measurable evaluation of the implemented self-development program will be carried out.

## 1. INTRODUCTION

The curriculum model applied by an educational institution must be designed and implemented according to current needs. Previous study stated that in the last decades, education has been criticized for

Corresponding author
*E-mail addresses:* 21204082003@student.uin-suka.ac.id (Sri Atin)

only focusing on cognitive performance which is measured only through learning outcomes tests (Zweeris et al., 2023). Therefore, the curriculum applied must be oriented towards educational goals from a broad perspective. Currently, problems in the education sector continue to be discussed in terms of improving the quality of human resources (HR) and the low morale of the nation's generation. Many of the young generation currently commit immoral, criminal acts and fail to compete on the global stage (Handitya, 2019; Tuhuteru, 2022). The age where they should contribute positively to the nation, through various useful activities such as organizing, self-development, and religious activities. Data from the Indonesian Child Protection Commission (KPAI) shows an increase of 30-40 cases per year, namely 3,311 cases of perpetrators and victims of bullying, abuse, and violence in school. From this data, some of the perpetrators and victims were teenagers and even elementary school (SD) children. This problem is motivated by various factors, for example: social style, lack of ability to adapt, identity crisis, unsupportive environment, and the education system implemented. If this is not handled immediately, it could threaten national stability and hamper the continued development of the nation and state. This is because the spirit of youth in the nation's generation can provide positive energy in the development of the nation and state and as a determinant of educational success (Inanna, 2018; Inayah & Yusuf, 2021).

In the millennial era, the education system in Indonesia has undergone several curriculum changes, namely, starting from the 2004, 2006, 2013, and 2022 curriculum (Hayati et al., 2023; Syaharani & Fathoni, 2023). This change is a form of adaptation of the education system to political, economic, societal, and technological changes that continue to develop, so it absolutely must be flexible and futuristic (Abidin et al., 2020; Bahri, 2019). As stated by previous study the curriculum is dynamic, not static or rigid (Budiyanto, 2020). The curriculum is flexible, easy to modify, and applies what is called "diversification" (development). However, in practice learning in schools does not experience significant changes every time the curriculum is changed. In fact, Indonesia's curriculum is not inferior to developed countries, but its implementation is still far from optimal (R. Hidayat & Abdillah, 2019; Triyono, 2019). In essence, students need to get various educational experiences to develop thinking concepts, principles, intellect, initiative, creativity, will, emotions/feelings, responsibility, and skills. The implementation of the elementary school curriculum in Japan focuses on one's ability to act and behave (Khan & Kusakabe, 2023; Olkishoo et al., 2019). A flexible curriculum accompanied by appropriate methods of delivering material is the main factor supporting successful learning. Teachers must ensure that the curriculum is designed according to student's needs so that close relationships are created and learning becomes more meaningful. Therefore, all subsystems and components in the curriculum including objectives, teaching materials, learning processes, and evaluations must function and be well organized and relevant to the needs, demands, and conditions of society (T. Hidayat et al., 2019; Maulidiyah & Manaf, 2021).

The curriculum in the national education system is the main tool that is important in realizing educational programs in a formal or non-formal educational institution. The curriculum development process of an educational institution must be comprehensive from start to finish, if the management is wrong or something is lacking there will be an imbalance or results that are not optimal (Akkus et al., 2007; Desyandri & Maulani, 2020). In its implementation, the curriculum must be managed as well as possible from the planning stage to the evaluation stage. Curriculum development in educational units cannot be carried out partially. Therefore, Madrasas are given the authority by the government to develop a curriculum in accordance with the educational vision and mission and the needs of students in order to improve the quality of national education (Ilham, 2021; Suardi et al., 2023). This has an impact on Islamic schools becoming increasingly popular with the public with competitive and diverse curricula. Three curriculum models that can be applied in the implementation of education are the Tyler model; The inductive models presented are the Taba model and the administrative progress model, especially the top-down and grass root ( Bottom-Up ) models (Azyumardi, 2019; Solahudin, 2018). The Grass Roots curriculum development model is a type of curriculum model that is suitable for developing curriculum at the educational unit level. This is because this curriculum model gives educational units the freedom to develop their curriculum according to their needs. Teachers who have met the qualifications have significant freedom to innovate in the development of the school curriculum, as has been done by Finland. However, facts on the ground show that many schools have not dared to develop their curriculum (Murwaningsih & Fauziah, 2023; Reinius et al., 2022).

The grass-root curriculum development model is decentralized, which is relevant for modification and diversification by its developers, where the initiative and efforts to develop the curriculum come from below, namely by a teacher, a group of teachers, or all teachers in the educational unit (Rosmana et al., 2022; Sutrisno et al., 2019). According to previous study curriculum development involves various epistemic, and social concerns and great responsibilities (Tronsmo & Nerland, 2018). Several steps must be fulfilled in implementing grassroots model curriculum development, namely: (a) identifying the problem, (b) reflecting, (c) proposing a temporary hypothesis, (d) determining the hypothesis according to factual

conditions in the field, (e) implementing and evaluation until the problems faced are solved (Hermawan, 2020; Nasirudin, 2021; Zafi, 2022). Therefore, the quality of teachers should continue to be improved in order to realize an " actual " curriculum to produce a superior and moral generation for the nation. Teachers must be professional when involved in formulating objectives, selecting materials, carrying out evaluations, and solving curriculum problems. Because teachers are the main implementers of the curriculum who are in direct contact with students (Hidayani, 2018; Martín-Alonso et al., 2021).

Previous research related to curriculum development was carried out which discussed efforts to integrate the practice of religious values with knowledge carried out through a transformation process and experience learning aspects for students (Bidin et al., 2020). The results of his research show that the application of the grassroots development model lies in the constructive efforts and ideas carried out in integrating science and Islamic religious values in all institutions, especially those labeled Islamic institutions. Similar research was conducted who discussed the development of a grassroots curriculum model in improving the quality of education (Seyfang, 2013). The results of his research revealed that the grassroots curriculum model curriculum was effective and valid. The implementation of the curriculum model is included in the high category so that the curriculum model meets the practicality criteria (Maq et al., 2021). Furthermore, other study in their research on the role model of grassroots curriculum development in elementary schools revealed that the application of the grassroots model was carried out in organizing different subjects in lower and upper grades according to the needs of students (Pratiwi et al., 2022). The difference between this research and the previous one is that researchers have not found research with a phenomenological approach, a type of case study in madrasas that focuses on self-development programs at Madrasah Ibtidaiyah using the grassroots model curriculum.

Based on the explanation above, the researcher is interested in studying in more depth how the self-development program is implemented using the grassroots model at Madrasah Ibtidaiyah Alam Islamic Center Ponorogo and its implications for teachers and students. Structurally, this institution is supported by the Islamic Center Foundation, which was founded in 2014. Even though it is classified as a new madrasa, MI Alam Islamic Center is currently an educational institution that is in great demand in Ponorogo. This is because this madrasah has unique characteristics compared to other madrasas. The characteristic of the MI Alam Islamic Center is that it focuses on strengthening faith, worship, adab, tahfidz, and being close to nature. The novelty of this study instilling morals in students is important to produce a generation of the nation, who have faith, morals, and worship in accordance with the Sunnah of the Prophet. With this self-development program, it is hoped that it will be able to provide a solution to the moral problems that are currently prevalent.

## 2. METHOD

This research uses qualitative research with a case study-type phenomenological approach. This approach is the most appropriate approach for this research because it reveals and understands more deeply the phenomena directly experienced by research subjects including views, attitudes, motivations, behavior, and actions, as a whole which are expressed in the form of words and language using methods. Scientific (Moleong, 2016). Qualitative research is a means of exploring and understanding the meaning of individuals or groups related to social or human problems (Creswell, 2019). The characteristics of qualitative research are natural and carried out to understand a phenomenon experienced by the subject or object of research (Ikhwan, 2017). This research is intended to understand and reveal in depth the efforts made by MI Alam Islamic Ponorogo in implementing self-development programs as a form of response to problems related to student morals. As for the case study type, the researcher only focused on studying the MI Alam Islamic Center Ponorogo. This research was carried out in June-December 2022.

Data sources in this research include primary data sources and secondary data sources. Primary data in this research includes the head of the madrasah, deputy head of curriculum, and teachers. Meanwhile, secondary data is obtained through observation and documentation, namely in the form of books, documents, and data related to research problems. The demographic data of the research informants is presented in Table 1:

**Table 1** . Demographic Data of Research Informants

| No | Research Informant | Gender | Code |
|----|--------------------|--------|------|
| 1. | Headmaster | L | E.B |
| 2. | Deputy Head of Curriculum | P | V.V |
| 3. | Teacher | P | RM |

The data sample selection technique uses a purposive sampling technique namely, the selection of informants is based on certain characteristics that are considered capable of providing valid data (Sidiq et al., 2019). In collecting data, researchers used non-participant observation and structured interviews with madrasah principals, curriculum representatives, and teachers, as well as documentation. Non-participant observation researchers are not directly involved in systematic observation and recording of the elements that appear in a symptom on the research object. A structured interview activity according to previous study is a conversation to explore information using a series of prepared lists of questions (Saleh, 2017). The data analysis technique in this research uses triangulation of data sources. This is done to explore the truth of certain information through various methods and sources of data acquisition (Alfansyur & Mariyani, 2020). The stages in developing the grassroots model along with the indicators that must be achieved in its application in Table 2.

**Table. 2** Grass Roots Model Curriculum Development and Indicators

| No. | Model Stages Grass Roots | Grass Roots Indicator | Implementation Indicators |
|---|---|---|---|
| 1. | Identification of problems | Identify the problem you want to find a solution for. | The development team coordinates, and identifies problems in the field |
| 2. | Reflection | Carrying out reflection activities by looking at the problems currently being faced by the madrasah | The development team carried out self-reflection on the problems faced by the madrasah |
| 3. | Proposing a temporary hypothesis | Proposing a temporary hypothesis as a solution to the problem you want to find a solution to | The development team proposed a hypothesis as an alternative temporary answer |
| 4. | Determine a hypothesis that is in accordance with the facts in the field | Students accept and understand religious teachings as life guidelines and guidance | The development team determines a hypothesis that suits the problem it wants to solve |
| 5. | Implement it continuously with adjustments | Students practice religious teachings to help others, work together, forgive each other, and so on. | The development team implements the development program as a form of concrete steps in accordance with the problems faced |

Furthermore, in order to obtain the required data, the researcher compiled a research instrument in the form of the following interview guide as show in Table 3.

**Table 3.** Research Interview Guidelines

| No. | Interview Materials | Informant |
|---|---|---|
| 1. | Implementation of the curriculum at MI Alam Islamic Center | Headmaster, |
| 2. | Reasons behind curriculum development | Deputy Head of |
| 3. | Parties involved in curriculum development | Curriculum, |
| 4. | Goals that the madrasah wants to achieve | And Teacher. |
| 5. | Obstacles faced in implementing development programs | |

Based on Table 3, research data in the form of interview results is then processed, analyzed, and presented. The data analysis technique in this research uses nalysis technique, namely; data reduction, presenting data, data verification, and triangulation of data sources to check the validity of data (Sugiyono, 2016).

## 3.  RESULT AND DISCUSSION

**Result**

Administratively, Madrasah Ibtidaiyah (MI) Alam Islamic Center is one of the private madrasas under the auspices of the Islamic Center Foundation and the Ministry of Religion of Ponorogo Regency. This madrasa, since its inception, has developed a curriculum that is different from other madrasas. In providing education, this madrasah applies the independent curriculum in grades 1 and 4 and the 2013 curriculum in grades 2, 3, 5, and 6. Madrasah Ibtidaiyah Alam Islamic Center responds to changes and demands of the

times by developing a curriculum that is adapted to the local needs of its students and conditions. factual in the field. As stated by the head of the madrasah, the development of the curriculum was motivated by problems related to morals, morals, and character which are in the spotlight nowadays. Madrasas hope that with the development of this curriculum, they will be able to overcome the problems faced by madrasas. Based on the results of interviews with madrasa heads, it can be concluded that at the identification stage, madrasas view the importance of a process of providing education that runs dynamically following the times. Therefore, it is necessary to make efforts to develop the curriculum according to the needs of students.

The next stage, which is carried out by the madrasah, is the reflection stage. The head of the madrasah stated that the madrasah reflects itself by looking at the problems that occur in the madrasah's internal environment. Facts on the ground show that madrasas encounter problems related to manners, namely a lack of manners in eating and dressing. The teacher found students eating and drinking standing up or with their left hand, and forgetting to recite prayers before eating. In terms of clothing, some female students roll up their sleeves to half their sleeves, and male students roll their trousers up to their calves. It was also found that in terms of manners in communicating with teachers, they did not use impolite language*.* Thus, it can be said that madrasas are self-reflective, considering that it is necessary to prepare madrasa programs to produce superior generations, with morals based on the Koran and Sunnah. This was validated by Mrs. VV, as Deputy Head of Curriculum, who revealed that the self-development program is a superior curriculum for madrasas which focuses on forming students' morals and manners. Evidently, the number of students in madrasas is increasing. This is a positive response from parents towards this superior curriculum. Based on the information from Mrs. VV above, it can be explained that the development program that has been implemented must pay attention to the main basic principles.

In the next stage after reflecting, the madrasa proposes a hypothesis, namely that this self-development program is expected to be able to produce a generation that is superior and has good morals. This was expressed by the RM teacher, that by compiling a self-development program that focuses on forming students' morals and manners, the madrasah believes that this self-development program is a solution to overcome various problems faced by the madrasah, such as bullying and ethical problems. The self-development programs that have been formulated include: *tahfizh* camp program*,* cheerful Ramadhan*, Qoilulah, Rihlah, Outschool, Tasmi'* Parade, Pioneer Class, and Home Visit Program to establish cooperation and good relationships with students' guardians. From the results of the interview with Teacher RM, it can be said that the self-development program is expected to be able to overcome the problem of lack of manners and bullying. Temporary hypotheses are proposed in accordance with the real conditions being faced at the local level.

The next stage is to determine the hypothesis for the development program that has been prepared. The temporary hypothesis put forward is that it is hoped that this self-development program, can produce a generation of people who are moral, civilized, and adhere to the Al-Qur'an and Sunnah. In the next stage, the head of the madrasah involves the deputy head of curriculum and one of the competent teacher representatives and discusses the design at a meeting. As stated by the deputy head of curriculum in the interview, the program evaluation meeting was carried out by the head of the madrasah with all the teachers. The teacher added that evaluation activities related to program implementation are carried out periodically. This information was validated by the RM teacher that the self-development program that had been formulated was then implemented gradually and continuously and evaluated through regular teacher meetings with the head of the madrasah.

Apart from the results of the observations and interviews above, researchers also obtained information data in the form of documents on activities in the field. The implementation of several self-development programs is presented in Figure 1.



**Figure 1**. Implementation of Outschool, *Qoilulah,* and *Tahfidz* Development Programs Camp

Data resulting from documentation of the implementation of the self-development program in Figure 1 above is carried out routinely and continuously. The out-school program is held every Saturday with various activities such as outbound activities, visiting farms, and cooking. The Qoilulah program is a development program that is carried out every day, where students are required to take a nap before performing the midday prayer. This activity is carried out to familiarize children with napping according to the sunnah of the Prophet Muhammad by paying attention to etiquette when sleeping. The tahfidz camp program aims to refresh memorization of the Al-Qur'an and guide and motivate students. Not only that, when students are active, supervision is carried out so that they pay attention to daily etiquette, practice the values of faith, and train independence.

Since its inception until now, the implementation of self-development programs has continued to develop. In the beginning, there were around three programs, now it has grown to eight programs. As stated by the head of the madrasah, there are many benefits achieved by these programs. The benefits that madrasas have experienced are not only for students but also for teachers. Teachers become more motivated to increase their capacity, as do students. Students have better morals and manners. The problems of eating and drinking while standing, forgetting to pray before and after eating, or eating with the left hand, have been greatly reduced. Likewise, with communication, students use polite regional and national languages. Therefore, it can be said that the self-development program which has been implemented with an orientation towards moral development, makes MI Alam Islamic Center unique compared to other madrasas in the surrounding area. A self-development program that is implemented consistently and continuously focuses on forming students' morals. The researchers present the self-development activities that have been carried out in Table 4.

**Table 4.** Personal Development Program and Its Benefits in Moral Development

| No. | Personal Development Program | Objectives and benefits | Moral Development |
|---|---|---|---|
| 1. | *Tahfidz* Camp | Refreshing memorization of the Koran, guidance, and motivation | Applying daily etiquette, as well as practicing the values of faith and practicing independence |
| 2. | Cheerful Ramadan | Intensify students' closeness to the Al-Quran through Qiroah and murojaah by understanding its meaning | Increasing faith and devotion by practicing religious values, being devout, and absorbing the reading of the Koran. |
| 3. | *Qoilulah* | Get your child used to napping | Train discipline and habituation |
| 4. | *Rihlah* | Refresh the minds of the students with recreation and natural *tadabbur* | Practicing cooperative attitudes in group living and getting to know nature |
| 5. | Outschool | Activities outside the classroom with various programs such as cooking, outbound, visits to farms | Teaching life skills *to* students, training independence and responsibility |
| 6. | *Tasmi* Parade | The activity shows the students' talents in art and memorizing the Qur'an | Develop an attitude of self-confidence and responsibility |
| 7. | Home Visit | Visits to the homes of student guardians to establish closeness and cooperation in education | Strengthening the relationship between santri and santri guardians with madrasas |
| 8. | Pioneer Class | Guiding students who are delegates from madrasas to take part in various competitions | Increase self-confidence, increase knowledge |

The self-development program and its benefits in moral development is a self-development program at the MI Alam Islamic Center. These eight programs are implemented routinely and continuously. In its implementation, madrasa teachers together with madrasa heads periodically carry out evaluations and make necessary adjustments.

**Discussion**

Referring to the results of observations, interviews, and documentation, it can be concluded that the curriculum model implemented at MI Alam Islamic Center is the grassroots curriculum model. This

finding can be seen from the desire that arises from the lower level, namely the school as an educational unit or teachers. This desire emerges as a form of madrasa sensitivity, where the current curriculum is corrected and refined according to the needs and potential that exist in the field (Pratiwi et al., 2022; Zweeris et al., 2023). This occurs because society's curriculum needs to evolve over time, as do the knowledge and skills needed to function constructively. Therefore, the curriculum implemented must be in accordance with the needs of the students themselves and in accordance with current developments. Previous study states the curriculum adopted by the educational unit level should be dynamic, adapted to real conditions in the field, and in accordance with the needs of students (Fatimah, 2021). This is supported by other study statement that educational curriculum design is the selection and organization of knowledge that must be relevant in its time (Ghozil Aulia et al., 2022).

Grassroots model curriculum begins with problem identification and reflection. The identification process is carried out by looking at the gaps between the existing curriculum and factual field data currently being faced by madrasas (Rahayu et al., 2022; Syar'i et al., 2020). The results of identification and reflection found problems regarding students' morals and morals, namely the existence of bullying and low manners. Bullying in elementary school-age children in North America to includes physical and verbal bullying (Nurlia & Suardiman, 2020; Rawlings & Stoddard, 2019). Physical bullying is defined as the actions of hitting, punching, pushing, and kicking. Verbal bullying includes teasing and exclusion, all of which have an impact on students' psychological aspects. Apart from verbal and physical, currently cyberbullying on social networks by elementary school-age children also often occurs (Evangelio et al., 2022; Okagbue et al., 2022). Meanwhile, in multicultural schools in China, acts of bullying include calling certain names, being talked about, being made fun of or insulted, being excluded, being threatened with harm, being pushed or spat at, or destroying things on purpose.

The bullying that occurred at MI Alam Islamic Center only involved verbal bullying in the form of teasing, and calling friends not by their names. Meanwhile, regarding etiquette, what still needs attention and improvement are the etiquette of eating and drinking, the etiquette of dressing, the etiquette of communicating with peers and teachers, and also the etiquette of good manners. Etiquette problems at elementary school age include drinking while standing, eating with the left hand, or eating and drinking while talking. Apart from that, it is also often found that people are not neat in dressing and are not clean. In terms of communication etiquette, students do not yet use polite and courteous language toward older people, teachers, or peers. To overcome these problems, madrasas must design a curriculum that suits their needs. In providing education, it is not only the responsibility of the madrasah, but parents and the community also play a role in educating, directing, and accompanying children where they socialize (Akhyar & Sutrawati, 2021; Yulianti et al., 2019). One of them can be done through self-development programs at madrasas.

The next stage of the grassroots curriculum model is proposing a hypothesis. The hypothesis proposed is a temporary assumption regarding the self-development program that will be carried out. At this stage, the madrasah formulates the goals it wants to achieve through self-development programs. With this program, it is hoped that it will be able to overcome various moral and moral problems faced by paying attention to several fundamental principles, including the principles of relevance, flexibility, continuity, practicality, and effectiveness. This principle functions as a guideline in the process of guiding students' development to achieve the educational goals they aspire to together (Adinia et al., 2022; Kurniawan & Yuniarsih, 2019). Madrasah believes that with self-development programs, the goal of education to produce a generation that is religious, civilized, and has good character can be achieved. must be considered. In the initial stage, the self-development program proposed by the curriculum development team included the Outschool, *Rihlah,* and Home Visit programs. Meanwhile, *the Tahfizh* camp, cheerful Ramadhan, *Qoilulah, Tasmi'* Parade, and Pioneer *Class* were implemented in stages in the following years. Thus, students are expected to have strong beliefs, be trained in worship, have good manners, be close to the Koran, and be close to nature. With correct and strong beliefs, you can overcome problems regarding character (Agustiana & Asshidiqi, 2022; Shawer, 2017). Teachers develop or transmit a curriculum adapted to the local needs of students. For this reason, professionalism and readiness of all elements in the madrasah are very necessary. In this case, teacher readiness is very necessary to motivate and accompany students. Teacher interpretation of the curriculum encourages curriculum design through meaningful learning experiences. This inspires teachers to improve their professionalism and adopt certain learning outcomes, teaching strategies, and assessment methods. The superior graduates produced are forged through a quality learning process with the guidance of educators who are competent, inspiring, and providing good examples to their students (Gugssa, 2023; Taufik, 2020).

The next stage after proposing a hypothesis is formulating a hypothesis. The Madrasah formulated a hypothesis that the self-development program that had been designed was able to overcome the problem of verbal bullying and manners (manners about eating, drinking, communicating, and dressing neatly,

cleanly, and fragrantly). Apart from being taught through self-development programs, teachers also integrate it into learning activities. Previous study revealed that character education can be integrated into learning and self-development activities by paying attention to three aspects, namely teaching, example, and evaluation. Self-development activities can take the form of providing good advice, good role models, good habituation activities, as well as providing extracurricular activities that can support the cultivation of character education values (Firmansyah & Iksan, 2021). The hope is that with the implementation of this development program, students will have better morals, be encouraged to do good deeds and practice them in their daily lives. Of course, this requires good cooperation between various related parties, including teachers, madrasa heads, and stakeholders. This is in line with state by other study state that programs within the scope of the curriculum are implemented referring to an educational goal with cooperation between all its subsystems (Shandi, 2018). The implementation of this development program is in line with the principles of the grassroots model, namely that teachers play a role in preparing, implementing, and evaluating. Program development includes several curriculum components, namely objectives, learning materials, methods, and evaluation (Bisri, 2019; Masdiono, 2019).

Implementation of a self-development program makes teachers more motivated to upgrade themselves, increasing their professionalism as educators. Meanwhile, students are expected to be able to produce a superior generation who have correct beliefs and morals based on the Al-Qur'an and Sunnah and practice them in everyday life. As can be seen in the implementation of the self-development program, students show polite, civilized, disciplined attitudes in learning and worship. This is in line with previous study state that in providing education, teachers are expected to be motivated to become professional teachers in preparing a curriculum that is relevant to the demands of the times, and upgrading themselves to achieve mutually agreed goals (Istiningsih & Agung Rokhimawan, 2022). The implications of this self-development program can be seen in the motivated attitude of educators to upgrade themselves and have students who believe in the Koran, Sunnah, and Hadith. Meanwhile, the implications for students are expected to instill in students' strong beliefs and morals as provisions to face and prevent the moral degradation of the nation's generation. Future research, in the fifth stage, will carry out a more accurate and measurable evaluation of the self-development program in madrasas and the research subject will be expanded.

## 4. CONCLUSION

Grass-root model curriculum is a form of response and solution to problems that occur in the madrasa environment related to students' morals and morals, namely through a self-development program. Problems faced by madrasas include bullying, lack of food and drink, and manners in communication with teachers. Therefore, madrassas responded by formulating self-development programs, which became the hallmark of madrasahs. The implementation of the grassroots model curriculum at the MI Alam Islamic Center is carried out in five stages, namely: (1) problem identification, (2) reflection, (3) proposing a hypothesis, (4) determining the hypothesis, and (5) implementation and evaluation. The self-development program which is carried out in stages according to the grass root model includes; the *Tahfizh* camp program, cheerful Ramadhan, *Qoilulah, Rihlah,* Outschool, *Tasmi'* Parade, Pioneer Class, and Home Visit Program. This self-development program is expected to be able to overcome the problem of verbal bullying and the lack of manners such as eating and drinking manners, dressing manners, communication manners, and good manners.

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