

Integrative curriculum management in Islamic boarding schools and schools in improving the quality of education (multi-case study at SMP Negeri 3 Peterongan Jombang and SMP A. Wahid Hasyim Tebuireng Jombang)

M. Zainut Tamam ^a, Mujamil^b, Syamsun Ni'am ^c, Maftukhin^d, Akhyak^e

^atamamzainut@gmail.com

^a Kantor Kementerian Agama Kabupaten Mojokerto, Jawa Timur, Indonesia

^{b,c,d,e} UIN Satu Tulungagung, East Java, Indonesia

Abstract

The education management has developed an integrated curriculum between attitude, knowledge and skill assessment based on strengthening character education, because education plays a role in producing high-quality human resources who have balanced intellectual, moral and spiritual abilities. To realize this, the integration of the curriculum between educational institutions should be carried out both in pesantren education and school education. This study aims to formulate and analyze the process of integrative curriculum management both planning, implementation of Islamic boarding school education and school education in order to be able to improve the quality of education. This research uses descriptive qualitative research with a multi-case study design. Data collection techniques in this study used interview, participant observation and documentation. The results showed that (1) The planning of an integrative curriculum for pesantren education and school education in improving the quality of education is carried out in three forms, namely conducting coordination meetings, reviewing the curriculum and preparing learning tools. (2) The implementation of an integrative curriculum for pesantren education and school education in improving the quality of education is carried out by integrating cottage subjects in learning activities at school, carrying out habituation activities and using cottage books as reference material in school learning. (3) Evaluation of the integrative curriculum of pesantren education and school education in improving the quality of education is carried out in the form of daily tests, Qur'an certification exams, mid-semester assessments, end-of-semester assessments and supervision of the curriculum.

Keywords: Integrative Curriculum Management, Islamic Boarding School, School Education, Quality of Education.

1. Introduction

Today's global society is seriously confronted with the influence of secular and materialist value systems. All walks of life, including parents, educators, and our clergy are facing a big dilemma in education, which is about "how best to educate the younger generation and prepare them to face global challenges in the future society". Some people try to give an answer that the best way is to return to the past, while others want to look to the future. But above all, in fact everyone needs improvement and reconstruction of the concept of education towards a glorious future generation.

The phenomenon that appears in Muslim society today is the loosening of the bonds of norms, bonds social, cultural and religious norms. This can be seen, for example, in the lack of respect for promises, time, order, cleanliness and many other basic ethics that should be considered. Then, why is there a disconnect between values and practices in Muslim society today and what role can education play in this context.

The problems faced by the world's Muslim community today cannot be separated from the factors of modernization and globalization which have an impact on all aspects of life: economic, social, political, and also education. The influence of modernization has contributed greatly to changing lifestyles and patterns of life in almost all levels of society, including the Muslim community. It is undeniable that most of our children learn values from popular culture and mass media. The influence of colonialism over the centuries has left an indelible mark on the mindset and value system of Muslims today.

Perhaps it is the educational system of the Islamic world that should be held responsible for the disconnect between the values of practice that is happening in the Muslim world today. This also includes the religious education system. For centuries, the world of education has always been understood as a process of transmission rather than a process of transformation and must be memorized rather than implemented or internalized. In today's multi-media world where the internet and global communication are trends, Islam should still be used as a value system both individually and socially, especially in the face of a modern and secular society like this.

While in the Islamic world itself there are problems around the dualism of education, Islamic education has given birth to two contradictory patterns of thought, both of which take different forms, both in material aspects, in systems of approach and in institutional forms. The two forms in question are traditional Islamic education and modern education. Traditional education in its development places more emphasis on doctrinal-normative aspects which tend to be exclusive-literal, while modern education loses its spirit.

In the context of Indonesia, where the majority of the population is Muslim, even the largest in the world, since the early 20th century AD, it has had a dichotomous education system, namely: First, education at Islamic boarding schools which only teaches religious sciences is held by indigenous Muslim communities. Second, education in secular public schools does not recognize religious teachings, which were established by the Dutch colonialists.

According to Stenbrink, the two types of education are very different in terms of materials, methods and objectives. Islamic education places more emphasis on religious knowledge with the characteristics of preparing prospective kyai who only master religious knowledge, are not given general knowledge and their attitude of rejection of anything that smells of the West. Meanwhile, colonial (secular) education was centered on worldly knowledge and skills only, with the following characteristics: it only accentuated intellectuals, had a negative

attitude towards Islamic religious teachings and its mind was alienated from the life of its nation (Stenbrink, 2016).

The presence of schools in Indonesia is a modern phenomenon. The background to the emergence of the renewal of Islamic education was influenced by two factors, namely the first renewal originating from outside ideas brought by figures or scholars who returned to their homeland, the second factor originating from the condition of Indonesia's homeland which was controlled by Western colonialists (Haidar Putra, 2012). The existence of Islamic boarding schools cannot be separated from the participation of the community who expect a generation of quality Islamic boarding school graduates, but in welcoming the era of globalization, Islamic boarding schools must prepare themselves for future challenges that not only master religious education but also have to know at least general education.

The need for integration of Islamic boarding schools with schools because Islamic boarding schools with all their uniqueness are still expected to support the development of the education system in Indonesia. Apart from being a treasure trove of the nation's cultural traditions, the originality and uniqueness of the pesantren is also a supporting force for the pillars of education to emerge moral national leaders. Therefore, the flow of globalization relies on the demands of professionalism in developing quality human resources. It is this reality that demands management of educational institutions according to the demands of the times.

The significance of the professionalism of education management is a necessity in the midst of the enormity of industrialization and the development of modern technology 4.0. And many of the demands of school managerial professionalism are managed integrally with Islamic boarding schools. In Indonesia, Islamic boarding schools, both modern and salaf, have educational institutions ranging from elementary to tertiary level. The educational institutions in these pesantren are in the form of madrasas and public schools.

This dualism of the education system does not only occur in Indonesia, but also affects all Muslim countries or the majority of Muslim communities. So that this has a broad impact on life, both lifestyle, mindset and social activities that harm and harm Muslims themselves. This is where the need for the development of Islamic education that is able to realize the integration between science and religion (Zainudin, 2013).

Current education management has developed an integrated curriculum between the assessment of attitudes, knowledge and skills based on strengthening character education, because education plays a role in producing high-quality human resources who have balanced intellectual, moral and spiritual abilities. Not only that, even education is also one of the main requirements that must exist so that a country can maintain its existence. Education is very important for every human being, in Islam, Allah SWT will elevate every human being who has knowledge and education. This has been stated in the Qur'an surah al-MujJad verse 11 concerning ethics or morals when attending a science assembly or educational institution. As the form of general education integration takes the form of schools whose graduates excel in the fields of knowledge and technology, while the Islamic education system takes the form of Islamic boarding schools and schools whose graduates excel in the fields of faith and piety (Supiana, 2018).

In order to achieve the concept of the integrity of knowledge, in accordance with the spirit of the Qur'an and Hadith and the spirit of previous scholars, Muslims need to review the non-dichotomous format of Islamic education through an integrative scientific structure. In an effort to erode the dichotomy of knowledge, the Muslim thinker Amin Abdullah brought up various ideas

about the unification of knowledge with the term, "Integrative, Interconnective". The form of implementation is the fusion of IAIN into UIN, where the faculties of religion are maintained, but open public faculties that are marketable with curriculum content that is equipped with critical and directed religious spirituality and morals in an "integrated curriculum" format (Waryani, 2013). In other words, Islamic boarding school education is needed as a support for the development of the education system in Indonesia.

Pesantren from its inception until now has experienced several developments. In its early days, the pesantren functioned as a center for Islamic education and broadcasting. These two functions move to support one another. Education can be used as a provision in preaching da'wah while da'wah can be used as a means in building an education system (Mujamil, 2015).

Islamic boarding school education in Indonesia, according to Mastuhu as quoted by Damopoli, aims to create and develop a Muslim personality, namely a personality that believes and fears God, has noble character, is beneficial to society (Mastuhu, 2011). The government has attempted and implemented a national education system, which is regulated by law. These goals are closely related to the goals of national education in Article 3 of the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System states that national education aims to develop capabilities and form dignified national character and civilization in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (UU Sisdiknas N0 20 tahun 2003).

In contrast to Islamic boarding schools, schools are places where teaching and learning activities take place. Learning and teaching are not only interpreted as knowledge transfer activities from teacher to student. Various activities such as how to get all school members to be disciplined and obedient to the rules that apply at school, respect each other, get used to living clean and healthy and have a spirit of fair competition and the like are habits that must be grown in the daily school environment (daryanto, 2015).

The progress of a nation cannot be separated from the ways in which the culture of that nation can recognize, appreciate and be able to utilize and continue to improve the quality of education for its people, especially students. As in the Law on the National Education System No. 2 of 2004, that education is defined as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, nation and state.

The Islamic Boarding School curriculum is formally positioned into the type of religious education. Meanwhile, the madrasah and school curricula (MI/SD, MTs/SMP, MA/SMA) are positioned as a type of general education, and (MAK/SMK) are included in the type of vocational education. From there it can be said that Islamic boarding schools only focus on Islamic religious learning, while schools provide general science learning. The implication is that the management of the pesantren curriculum at SMP Negeri 3 Peterongan Jombang and SMP A. Wahid Hasyim Tebuireng Jombang tends to be in demand by people who want to study only Islamic religion without other knowledge but are also in demand by people who crave integration between the two sciences.

The educational institutions at SMP Negeri 3 Peterongan Jombang and SMP A. Wahid Hasyim Tebuireng Jombang are examples of the implementation of educational integration

management that is open to changes and that needs to be done in order to improve the quality of education. Various demands for formal certificates that are legally recognized by the government. This is not owned by traditional Islamic boarding schools and results in difficulties for graduates of Islamic boarding schools to find work in formal institutions and companies that require a formal certificate. In addition to that, with the form of integration implemented at SMP Negeri 3 Peterongan Jombang and SMP A. Wahid Hasyim Tebuireng Jombang it is hoped that it will contribute to creating a quality and quality society.

These two institutions are very interesting to study further because there is a lot of interest from parents and students' desire to study at these institutions, and the fact that these institutions have won many championships when students take part in inter-agency competitions. In addition, the integrated management of the Islamic boarding school and school curricula at SMP Negeri 3 Peterongan Jombang and SMP A. Wahid Hasyim Tebuireng Jombang is able to integrate general and religious understanding of material because there is a lot of religious content, for example the study of the book *Aqidatul lay*, *Fatkhul Qorib*, *Syifaul Jinan*, the material which is generally not found in other institutions.

2. Research methods

This type of research is qualitative because the researcher intends to understand the phenomenon of integrative curriculum management at pesantren and schools in the form of a multi-case study at SMP Negeri 3 Peterongan Jombang and SMP A. Wahid Hasyim Tebuireng Jombang holistically by means of a detailed description. This research uses a multi-case study research design, where this research explores in depth at 2 locations of Islamic Education which are considered to have different characteristics and similarities in the objects studied. In this study, researchers collected data by conducting: participant observation, in-depth interviews), and documentation. In this study, three streams of data analysis activities were carried out simultaneously, namely: data condensation, data displays, and conclusion drawing/verification.

3. Result and discussion

Implementation of the curriculum is a process that provides certainty that the teaching and learning process already has human resources and the necessary facilities and infrastructure so that it can achieve the desired goals. From the research results obtained, it is known that the first form of curriculum implementation carried out by the two institutions is integrating Islamic boarding school subjects into learning activities in schools. In addition, the number of hours served in the integrative curriculum for Islamic boarding schools is also the same for general subjects.

In line with the explanation above, Kartanegara explained that various scientific fields can be integrated either in whole or in part, into a single unit that can be given to students with the aim of developing competence. It was further explained that there are groups of subjects that must be integrated with Islamic values in such learning, including: religion and noble character, citizenship and personality, science and technology, aesthetics, and the physical, sports, and health (Mulyadi, 2015).

Integrating religious knowledge and general knowledge through the learning process in class can be done in various ways. According to Adawiyah, there are two ways of integrating religious subjects into general science, namely: First, through searching for basic and equivalent concepts, general subject theories extracted from the Qur'an and the hadith of the Prophet and the

opinions of the scholars. Second, by taking or studying the concepts and theories of general subjects and then combining them with PAI subjects (Adawiyah, 2016).

Zainiyati in her research also explained that the scientific structure of UIN Maliki Malang with the metaphor of a tree of knowledge is dialogical-consultative in nature. The curriculum of UIN Maliki Malang integrates the Ma'had Sunan Ampel Al-Aly program with the curriculum of UIN Maliki Malang, by making the graduation certificates of tak'lim al-afkar al Islami and ta'lim al-Qur'an as prerequisites for Islamic study programs and as prerequisites comprehensive examination. Guiding Al-Quran studies for lecturers through activities at LKQS and fostering Al-Quran reading for employees through Al-Qur'an tahsin activities and fostering student Al-Quran memorization at HTQ (Husniyatus, 2016).

Another opinion was put forward by Mustafa and Aly that there are two possible ways to connect religious material with other material, namely the occasional way and the systematic way. First, the occasional way (correlation), namely by connecting parts of one lesson with parts of another lesson. Second, the systematic way, namely by connecting the learning materials in advance according to a certain plan so that the materials seem to form an integrated whole (Mustafa, 2018).

The next step taken by the two institutions in implementing an integrative curriculum is carrying out religious habituation activities. Religious habituation activities are an applicable form of religious material which is still in the form of theory. This habituation activity is expected to become a skill for students in the religious field so that when they go out into the community it can be useful. Ma'unah explained that habituation is an effective way of instilling positive values into children, both in cognitive, affective and psychomotor aspects, besides that habituation is also considered an efficient way of turning negative habits into positive ones (Maunah, 2019).

The habituation method itself is a form of education in which the process is carried out in stages in familiarizing good qualities as a routine, so that it can be carried out easily and lightly, does not lose a lot of energy and easily and does not experience difficulty in carrying it out (Arief, 2012). In addition, the habituation approach is also considered very effective in changing negative habits into positive ones. However, this approach will be far from successful if it is not accompanied by a good example from the educator. Habituation for students whose goal is to get used to doing commendable behavior, discipline, study hard, work hard, be sincere, honest and be responsible for all the tasks carried out (Heri Gunawan, 2012).

According to Widodo, routine madrasah activities are also one of the media for carrying out cultural internalization to students, both in a structured and unstructured manner, cultivating values is carried out through habituation and also intensive teacher guidance to students so that these values become culture. Here, the teacher acts as a role model and mover (central point) as well as a role model in implementing the cultivating of character values (tangible or intangible) through the learning process and outside of learning (Wahyudi, 2021).

The explanation above is reinforced by Zakiyah Daradjat who stated that religious exercises related to worship such as prayer, prayer, reading the Qur'an, praying in congregation, at school, mosque or breaking must be accustomed from childhood, so that over time will grow a sense of pleasure to do the worship. He is used to it in such a way, that he will be compelled to do it by himself, without outside orders, but encouragement from within (Zakiyah, 2003).

Ma'unah further explained that habituation is considered very effective if it is applied to young students. Because at that age they have a strong memory "recording" and immature personality conditions, so they easily get carried away with the habits they do every day. Therefore, as a start in the educational process, habituation is a very effective way of instilling moral values into the child's soul. These values that are embedded in him will then manifest in his life since he begins to step into adolescence and adulthood (Maunah, 2019).

In addition to habituation, the two institutions also use books on pondok studies as reference material in school learning. Islamic boarding school teaching materials certainly require deeper references such as special books commonly used in Islamic boarding school teaching. The use of boarding school books as a reference will assist teachers in establishing and determining basic competencies and the direction of learning objectives in accordance with a predetermined curriculum.

Learning is a two-way communication system, between educators and students. Learning as an interaction between educators and one or more individuals who learn as an effort to foster knowledge, skills and learning experiences. Learning as an organized combination includes human elements, materials, facilities, equipment and procedures that influence each other to achieve learning objectives.

If drawn into a broader concept, the use of books in the learning process is one of the concepts of using teaching materials. Teaching materials are all materials (both information, tools, and text) systematically arranged, which displays a complete figure of competency that will be mastered by students and used in the learning process with the aim of planning and reviewing the implementation of learning. For example, textbooks, modules, handouts, LKS, models or mockups, teaching materials audio, interactive teaching materials, and so on (Prastowo, 2014).

Meanwhile, according to Abdul Majid, learning resources are defined as information presented and stored in various media, which can assist students in learning as an embodiment of the curriculum. The form is not limited whether in print, video, software formats or a combination of various formats that can be used by students or teachers (Abdul Majid, 2016).

The explanation above was also strengthened by Luci Maduningtias in his research entitled Management of Integrated Islamic Boarding School and National Curriculums to improve the quality of Islamic boarding school graduates. He explained that during the implementation period all subjects were united so that there was no dichotomy between pesantren and schools, for example in religious studies such as Al-Qur'an Hadith, Fiqh, moral beliefs, SKI and Arabic using material from Islamic boarding schools. However, when the National Examination will be held, the material will be readjusted according to the grid or what will be tested (Lucia, 2022).

In line with what was stated above, teaching materials are not just a tool for teachers to teach students. However, what is more important is the book as a source used by students so that they learn. Teaching materials are generally packaged into textbooks or textbooks. Textbooks should be linked to the curriculum that operates at certain types and levels of education.

Teaching materials have a function in learning and affect the educational process. Teaching materials can affect the quality of learning, including the quality of learning outcomes. Therefore, teaching materials have a function in learning and play a very strategic role and also determine the achievement of educational goals.

4. Conclusion

Integrative curriculum planning in Islamic boarding schools and schools in improving the quality of education at SMP Negeri 3 Peterongan Jombang and SMP A. Wahid Hasyim Tebuireng Jombang is carried out through a grass roots approach involving all stakeholders, both Islamic boarding schools and schools, taking into account sociocultural conditions, facility conditions and curriculum continuity. . The implementation of an integrative curriculum at SMP Negeri 3 Peterongan Jombang and SMP A. Wahid Hasyim Tebuireng Jombang is carried out by integrating cottage subjects into learning activities at school both in an occasional (correlational) and systematic way, using the habituation method by placing the teacher as a mover and role model , as well as using boarding books as teaching materials. Integrative curriculum evaluation at Islamic boarding schools and schools in improving the quality of education at SMP Negeri 3 Peterongan Jombang and SMP A. Wahid Hasyim Tebuireng Jombang is carried out in the form of formative and summative evaluations as well as curriculum supervision

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