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IMPLEMENTATION OF AN INTEGRATED CURRICULUM IN ISLAMIC RELIGIOUS EDUCATION AT SMAIT ABU BAKAR BOARDING SCHOOL KULON PROGO ACADEMIC YEAR 2021/2022

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Abstract

The large portion of religious education in Islamic Boarding School raises the problem that graduates are seen as not of the same quality as public schools. On the other hand, Islamic boarding schools have developed a lot of learning curricula, that the resulting students can master general science and religion, one of which is by implementing an integrated curriculum. Therefore, this research aims to describe the concept and the implementation of the integrated curriculum. This research used qualitative research with case study approach. The data collected from interviews, observation, and documentation. Data analysis used includes data collection, data reduction, data presentation, and verification. The result of this study are: (1) The concept used in SMAIT Abu Bakar Boarding School Kulon Progo in the integrated curriculum is the concept of Integrated Islam and integrating 2013 Curriculum with Pesantren Curriculum. But the concept of the integrated Curriculum still has boundaries in its implementation. (2) The implementation of the integrated curriculum icludes planning, implementation and evaluation with supervision agenda. The conclusions are the curriculum concept in SMAIT Abu Bakar Boarding School Kulon Progo is the concept of Integrated Islam and the implemntation process is not much different from other curriculum. But in its implementation process, between one subject to another still has boundaries meanwhile as the theory used in this study, integrated curriculum eliminates boundaries between various subjects and presents the subject matter as a whole.

Keywords : *Implementation, Curriculum, Integrated, Pesantren, Islamic Religious Education*

A. INTRODUCTION

National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.[1] It can be concluded that the Indonesian government not only wants to educate its citizens, but also needs citizens who have a national character such as faith and piety to God Almighty, noble, healthy, knowledgeable, and so on. To realize this goal, one of the efforts made by the government is to incorporated character education into the learning curriculum. This is evidenced by the formulation of 4 Core Competencies that must be achieved by students, namely core competencies of spiritual attitudes, social attitudes, knowledge, and skills. So in this case, educational institutions play an important role in realizing educational goals that produce students with these four core competencies. The same thing happened to religious education.[2]

For Muslims, Islamic education can also be obtained at Islamic Religious Education institutions such as Islamic Boarding Schools (Pesantren). Historically, the presence of pesantren is a response to the social situation and condition of a society that is being faced with the collapse of its moral foundations, through the transformation of the values it offers (amar ma'ruf nahy munkar).[3] Therefore, the development of Islamic education will affect the success of achieving national education goals.[4]

However, the large portion of PAI learning in Islamic religious education institutions, especially Islamic boarding schools, raises the problem that graduates are seen as not of uniform quality with public schools or state schools, in addition to being still far from meeting the quality standards of general knowledge.[5] In addition, the

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[1] Article 3 of Law Number 20 of 2003 concerning the National Education System, p. 5
[2] Article 3 of Law Number 20 of 2003 concerning the National Education System, p. 16
[3] Abdullah Aly, Pendidikan islam Multikultural di Pesantren Telaah terhadap kurikulum Pondok Pesantren Modern Islam Assalaam Surakarta, (Yogyakarta: Pustaka Pelajar, 2011), p. 158
[4] Ramayulis, Ilmu Pendidikan Islam (Jakarta: Kalam Mulia, 2015) p. 208
[5] Imam Bawani, Segi-Segi Pendidikan Islam, (Surabaya: Al-Ikhlas, 1987), p. 51

increase number of Islamic Boarding School was not accompanied by an increase in the quality of the Islamic Boarding School.[6]

Therefore, efforts are being made to maximize general and religious education by integrating several aspects of an integrated curriculum. An integrated curriculum in a comprehensive sense, not only in the presentation of materials in an integrated manner, but also in the goal that it is more important that it is expected to form a whole person, or often called a whole person.[7]

SMAIT Abu Bakar Boarding School Kulon Progo came and offer the education that create moselm scientist which has a good general knowledge and religious knowledge.

B. THEORETICAL FRAMEWORK

1. Curriculum

Marvin D. Alcom and James M. Linely in Curriculum Issues Development quoted by Nik Haryati that curriculum means lessons at school or courses in college, which must be taken to reach a certain level and obtain a diploma.[8] According to Print quoted by Rino, the curriculum is defined as an opportunity for learning plans offered or given to students by educational institutions and the experiences that students gain as long as the curriculum is applied. Meanwhile, according to Kelly, the curriculum is a practical, effective, and productive learning plan, offering a lot of knowledge content or subjects taught or transmitted.[9]

Based on the understanding of the curriculum above, it can be concluded that a curriculum is a tool needed for the continuity of the teaching and learning process. In the curriculum, there are objectives of the educational process to be carried out, what activities need to be carried out, so these goals are achieved, and an evaluation process to determine the success of the applied curriculum. The curriculum has been regulated concerning what students will study subjects to

[6] Alaika M. Bagus Kurnia PS, Problematika Pesantren..., p.230
[7] Syarifah, Management of Educational Institutions, (Ponorogo: UNIDA Gontor Press) , 2018) p. 65
[8] Nik Haryati. Pengembangan Kurikulum Pendidikan Agama Islam, (Bandung: Alfabeta, 2014), p. 1-2
[9] Nik Haryati. Pengembangan Kurikulum..., p. 4

achieve educational goals, what activities need to be carried out, and what methods and media are needed to support the educational process.

2. Kinds of Curriculum Concept Model

There are several kinds of curriculum concept model are as follows; *First,* Humanistic Curriculum that comes from the word human. As the name implies, this curriculum deals with the human side. In concept, this curriculum focuses on students developing all their potential, talents, and interests.[10] *Second,* Social Reconstruction is a curriculum that pays close attention to the relationship between the curriculum and the social and political economy of society. The teacher's role is to connect the goals of students with local, national, and international benefits. In this case, students are expected to be able to use their interests in finding answers to social problems discussed in class.[11] *Three,* Academic Subject Curriculum that is more emphasized is the academic aspect. Academic subjects view that science already exists and is just being developed, the position of teachers is all-knowing and cannot be wrong because they have been equipped with a myriad of knowledge based on the results of the education they have attended.[12] *Fourth,* Hidden Curriculum that is given indirectly by words and actions that are parts of the life of everyone in a society.[13] The hidden curriculum result of an unplanned educational process which means behavior that appears in students beyond the goals described by the teacher curriculum is an implicit curriculum that expresses and represents attitudes, knowledge, and behaviors, which are conveyed or communicated without conscious intent. *Fifth,* Integrated Curriculum that eliminates boundaries between various subjects and presents the subject matter as a whole. According to Sukiman, quoted by Aset Sugiana, the integrated curriculum is a curriculum that presents learning materials

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[10] Rino Rusdi, Perencanaan Kurikulum..., p. 16

[11] Oemar Hamalik, Dasar-dasar Pengembangan Kurikulum, (Bandung: Rosda, 2007), p. 146-147

[12] Masykur, "Teori dan Telaah Pengembangan Kurikulum", (Bandar Lampung : AURA, 2019), p. 52

[13] Jerald yang dikutip oleh Merfat Ayesh Alusbaie, "Hidden Curriculum as One of Current Issue of Curriculum," Journal of Education and Practice, Vol. 6, No. 33, 2015, p. 125

as a unit and whole without any boundaries between one lesson and another.[14]
integrated curriculum is a curriculum that combines one type of curriculum with
other curricula and then coordinates harmoniously and comprehensively without
any boundaries between lessons.

Regarding the integrated curriculum, it cannot be separated from the term
core curriculum, which is the core of implementing the integrated curriculum.
This is because the core curriculum uses materials from various subjects or
disciplines to answer or solve problems faced or learned by students. This
curriculum is general and applies to all students, but the substance is problematic,
personal, social, and integrated experience.[15] The characteristics of this core
curriculum are as follows, 1) a series of interrelated experiences, 2) planned on an
ongoing basis, 3) based on problems, 4) personal or social, 5) intended for all
students.[16]

3.   The Concepts of An Integrated Learning

Integrated learning as a concept is a learning approach that links and
integrates teaching materials both within one subject or between subjects to
provide meaningful learning to students and adapt to the needs and demands of
the social environment.[17] According to John Dewey, integrated learning is an
effort to integrate the development and growth of students and their knowledge
abilities. Furthermore, integrated learning is an approach to develop students'
abilities in forming knowledge based on interactions with the environment and
experiences in their lives.[18] As a concept, integrated learning uses a learning
approach that involves connected concepts both inter and between subjects.

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[14] Aset Sugiana, Proses Pengembangan Organisasi Kurikulum dalam Meningkatkan Pendidikan di
Indonesia, Jurnal Pedagogik, Vol. 05, No. 2, Jult-December 2018, p. 267
[15] Baderiah, "Buku Ajar Pengembangan Kurikulum", (Palopo : Lembaga Penerbit Kampus IAIN
Palopo, 2018) p. 32
[16] Aset Sugiana, Proses Pengembangan..., p. 269
[17] Asnawi, Ronald Fransyaigu, Bunga Mulyahati, "Konsep Pembelajaran Terpadu Dalam Kurikulum
2013 Di Sekolah Dasar", (Jurnal Seuneubok Lada, Vol. 3, No. 2, Juni 2018), p. 86
[18] Ibadullah Malawi, Ani Kadarwati, Dian Permatasari Kusuma Ayu, "Teori dan Aplikasi Pembelajaran
Terpadu", (Magetan : CV AE MEDIA GRAFIKA, 2019) cet-1, p. 1

4. Implementation of the Curriculum

Curriculum implementation is applying ideas, concepts, or innovations in the curriculum to the learning process that aims to influence and change the intended group of people.[19] In addition, according to Nasution that integrated curriculum is disclaimer boundaries of various subjects and present learning materials overall unique shape.[20] Curriculum implementation is the application of an idea, innovation, or concept related to the curriculum, which is needed in teaching and learning activities. Curriculum implementation is a process of operationalizing a curriculum concept that was previously still written into an activity in teaching and learning.

According to Oemar Hamalik, the stages of curriculum implementation include three stages, namely the planning stage, the implementation stage, and the evaluation stage :

a. The Planning Stage

The planning process is a person's intellectual process in determining the direction and determining decisions to realize previous determinations in actions or activities by taking into account opportunities and being oriented to the future. There are several components that will be used in implementing the curriculum. The components are as follows: (1) Purpose, (2) Content (curriculum content) includes studies and subects, (3) Activities (learning activities), (4) Resources used for learning, (5) Evaluation of activities and student learning progress, as well as curriculum implementation by teachers and other education personel.[21]

b. Implementation

At the stage of implementing the curriculum, the teacher plays a major role as the executor of the lesson plans that have been formulated previously. The implementation of the curriculum depends almost entirely on the

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[19] Mulyasa, Implementasi Kurikulum Tingkat Satuan Pendidikan, (Jakarta: Bumi Aksara, 2013), p. 179
[20] Aset Sugiana, Curriculum Organization..., p. 130
[21] Oemar Hamalik, Dasar-dasar, p. 177-180

creativity, skill, sincerity, and perseverance of the teacher. Teachers should be able to choose and create learning situations that excite students, be able to choose and implement teaching methods that suit students' abilities, study materials, and activate students [22]. In this process, there are several components in the process, namely the formulation of objectives, identification of sources, the role of related parties, professional capacity development, scheduling of implementation activities, elements that support curriculum implementation, communication in the curriculum implementation, monitoring, recording, reporting, and evaluation.

c. Evaluation

This stage is the final stage of curriculum implementation. This stage aims to see the ongoing curriculum implementation process, which functions as a control, whether the implementation follows the plan. In addition, this stage aims to see the final results achieved.

5. Islamic Religious Education

According to Muhaimin, quoted by Mahmudi, Islamic religious education has meaning as an effort to educate Islam or the teachings of Islam and its values, so it becomes a view of life and becomes the thing that underlies a person's attitude.[23] In addition, according to Harun Nasution, quoted by Syahidin and Mahmudi, Islamic religious education, especially those in public schools, is a place to form pious humans.[24] Islamic religious education is a lesson related to Islam. However, in the learning process, it targets students to understand the material. Still, Islamic Religious Education also wants students to have Islamic values embedded in them, that Islamic values are expected to be a point of view. Life for someone and can be the basis for doing everything.

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[22] Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori dan Praktik*, (Bandung: PT REMAJA ROSDAKARYA, 2019), p. 200

[23] Mahmudi, *Pendidikan Agama Islam Dan Pendidikan Islam Tinjauan Epistemologi, Isi, Dan Materi*, Ta'dibuna, Vol. 2, No.1, Mei 2019, p. 93

[24] Ibid.., p. 92

The characteristics of Islamic education are essentially rooted in Islamic teachings, namely the Qur'an and Sunnah. Islamic education in its application emphasizes religious and moral goals in various ways such as its goals and contents, methods, tools, and techniques. This is done because the purpose of Islamic education is to create human beings with noble character. In Islamic education, a student is not only seen as an object but also as a subject who is developing his potential by using the educational process as an infrastructure that supports the development of that potential.

6. Islamic Boarding School

In terminology, Islamic Boarding School is an Islamic Religious Educational institution with a dormitory system, where the Kiai as the central figure, the mosque as the center of activity that animates it, and the teaching of Islam under the guidance of the Kiai is followed by santri as the main activity.

According to Article 5 Paragraph (1) of Law Number 18 of 2019 concerning Islamic Boarding Schools, the establishment and operation of Islamic Boarding Schools are generally divided into: (a) Pesantren that organizes education in the study of the form of the Yellow Book; (b) Islamic boarding schools that provide education in the form of Dirasah Islamiyah with Muallimin Education Patterns;(c) Islamic boarding schools provide education in other forms that are integrated with general education.[25] According to Article 5 Paragraph (2) of Law Number 18 of 2019 concerning Islamic Boarding Schools, Islamic boarding schools must meet at least the following elements: (a) Kiai, (b) *Santri*, (c) *Pondok*, (d) Mosque, and (e) Teaching of Classical Books.

According to Lukens-Bull in a book written by Abdullah Aly, the Islamic Boarding School curriculum is divided into four curricula, namely: (a) Religious Education Curriculum, (b) Experience and Moral Education, (c) Schools and General Education, and (d) Skills and Courses.

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[25] Article 5 Paragraph (1) Law Number 18 of 2019 concerning Islamic Boarding Schools, p. 6

C. RESEARCH METHOD

The research method used a case study approach with a qualitative research type. In collecting data, the presence of the researcher was known by the informant. Sources of data in this research divided into two data, they are primary data and secondary data. Primary data is the leading data collected by the researcher itself to answer the research problem. Besides, secondary information is data obtained from related literature from research topics such as documents resmi, books, the results of the research that are manifested in attachments, diaries and so on. Data collection techniques using interview techniques, observation, and documentation. The data analysis used includes data collection, data reduction, data presentation, and verification. The validitty check used in this research are the triangulation of sources and data collection techniques.

D. RESULT AND DISCUSSION

1. The Concept of An Integrated Curriculum in SMAIT Abu Bakar Boarding School Kulon Progo

The concept used in the integrated curriculum is the concept of Integrated Islam (IT). The integrated curriculum is the national curriculum under Kemendikbudristekdikti and the pesantren curriculum which is adapted to pesantren in general. The formulation of curriculum content is adjusted to the core competencies according to the 2013 Curriculum preparation guidelines.

With an integrated concept, SMAIT Abu Bakar Boarding School still incorporates core competencies of spiritual attitudes (KI 1) and core competencies of social attitudes (KI 2) into each subject. This is then implemented using the concept of Integrated Islam. The concept is a concept in which Islam is the basis in the implementation of teaching and learning activities. The approach used is the TERPADU learning approach which is an acronym for Study, Exploration, Formulate, Present, Apply, Duniawi and Ukhrowi. The seven approaches are one unit and are interconnected with each other. With this approach, in each subject, there must be a process of internalizing Islamic values by linking the subjects being studied with verses of the Qur'an or Hadith related to these subjects.

From the results of the study, the selection of subject matter, especially in the pesantren curriculum, is still adjusted to the national curriculum (2013 curriculum) which is in accordance with core competencies. The pesantren curriculum that is applied does not follow any pesantren institutions. However, the dormitory system and religious subjects consisting of ushul fiqh, fiqh, aqidah akhlaq, nahwu, sorof, and tahfizul qur'an. Because the overall implementation of the curriculum is an integrated curriculum, in general subjects there are also core competencies of spiritual attitudes and social attitudes (KI 1 and KI 2). So, the pesantren curriculum is adjusted to the national curriculum and its integration with Integrated Islam is also adjusted to the vision and mission of SMAIT Abu Bakar Boarding School Kulon Progo.

Based on what was stated by Dede Rosyada, that the integrated curriculum is the curriculum that eliminates boundaries between various subjects and presents the subject matter as a whole. It means there is no specific subject, it all blended into one subject. Meanwhile the concept of the integrated curriculum in SMAIT Abu Bakar Boarding School Kulon Progo is still divided into several specific subjects like biology, physics, civic, and so on. So, in its application, there are still boundaries between one subject to another subject. Regarding Dede Rosyada, the concept of the integrated curriculum in SMAIT Abu Bakar Boarding School Kulon Progo still has boundaries in its implementation.

2. **The Implementation of an Integrated Curriculum at SMAIT Abu Bakar Boarding School Kulon Progo Academic Year 2020/2021**
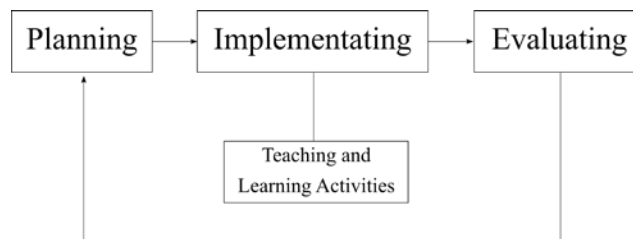
    a. Curriculum Planning

    The curriculum structure applied at SMAIT Abu Bakar Boarding School Kulon Progo is based on Permendikbud No. 36 of 2018 concerning the Basic Framework and Curriculum Structure of Senior High Schools/Madrasah Aliyah. The integrated curriculum structure of SMAIT Abu Bakar Boarding includes learning taken in one level of education for three years, starting from class X to class XII. Due to the large number of subjects taken by students in the integrated curriculum, an evaluation is carried out every year and the level

to identify weaknesses. Then from these weaknesses, solutions are sought which are then applied in the following school year.

b. Curriculum Implementation

The following is an overview of the curriculum implementation process at SMAIT Abu Bakar Boarding School Kulon Progo.

From this description, the curriculum implementation process at SMAIT Abu Bakar Boarding School Kulon Progo is in accordance with the theory of the stages of curriculum implementation consisting of the planning stage, implementation stage, and evaluation stage. In the implementation stage, the teacher plays an important role as an implementer in teaching and learning activities. In teaching and learning activities, educators at SMAIT Abu Bakar Boarding School Kulon Progo use various methods in delivering subject matter. Among the methods used are the lecture method, question and answer, discussion, and then games such as quizzes or guessing pictures, and weton. The method used is then adapted to the subject being taught, for example in the subject of morality, the teacher uses the weton method.

c. Curriculum Evaluation

The curriculum evaluation phase at SMAIT Abu Bakar Boarding School Kulon Progo is carried out before the end of the school year. The odd academic year 2021/2022, starting in September, begins with the preparation of a supervision program and ends with follow-up supervision in late November. The curriculum evaluation phase at SMAIT Abu Bakar Boarding School Kulon Progo is carried out before the end of the school year. The odd academic year 2021/2022, starting in September, begins with the preparation of a supervision program and ends with follow-up supervision in late

November. The evaluation of the curriculum carried out at SMAIT Abu Bakar Boarding School Kulon Progo was carried out in a directed and objective manner. At the end of September, the Supervisor conducts an assessment of the Lesson Plan (RPP) made by the previous teacher. Then in early October, the Supervisor made observations of teachers on teaching and learning activities in the classroom with predetermined assessment indicators. The teacher who conducts an assessment of the students is then also assessed by the Supervision team on the implementation of the learning assessment that they carry out. After the evaluation is carried out, then the results of the evaluation will be used as material in planning the curriculum for the next school year.

E. CONCLUTION

The concept used in the integrated curriculum is the concept of Integrated Islam (IT). The integrated curriculum is the national curriculum under Kemendikbudristekdikti and the pesantren curriculum which is adapted to pesantren in general. The formulation of curriculum content is adjusted to the core competencies according to the 2013 Curriculum preparation guidelines. The implementation of the integrated curriculum begins with the planning stage led by the Deputy Head of Curriculum or in Indonesia called Wakil Kepala (Waka) then the teacher who formulates the Syllabus, Learning Implementation Plan or in Indonesia called Rencana Pelaksanaan Pembelajaran (RPP), and time allocation. After planning, the curriculum is then implemented where the teacher's role is very large in the implementation stage. Evaluation of the integrated curriculum of SMAIT Abu Bakar Boarding School was carried out to determine the achievement and suitability of the previously planned targets. The evaluation of the integrated curriculum of SMAIT Abu Bakar Boarding School Kulon Progo was carried out with a supervision agenda.

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