

THE IMPLEMENTATION OF RELIGIOUS AND BOARDING SCHOOL CURRICULUM INTEGRATION AT MADRASAH TSANAWIYAH

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Abstract: This research focused on three aspects, such as: model, implementation, supporting and inhibiting factors in implementing the integration Religious and Islamic Boarding School Curriculum at MTs Babussalam Kalibening Mojoagung Jombang. This research used case study approach, the data collection techniques using observation, interviews and documentation. Meanwhile, the data analysis technique in this research used qualitative methods with descriptive analysis techniques (reducing data, presenting data and drawing conclusions). Testing the validity of the data was carried out through extending the research period, triangulation, reference materials, and verification. The results of this research: Changing the boarding school curriculum from religion to Islamic boarding school curriculum and adding the learning time for non-boarding class religious curriculum. The implementation of boarding school classes integration are: the teacher reads the *kitab* and the students interpret it, students read the *kitab* in front of the teacher, and the teacher translates it, while the implementation of non-boarding class religious curriculum are: in the form of writing and explanation, meanwhile the Islamic boarding school curriculum consists of the teacher reading the *kitab* and the students interpreting it, then the teacher translates and explain the *kitab*.

Keywords: integration, curriculum, religious curriculum, boarding school curriculum.

Abstrak: Penelitian ini berfokus pada tiga aspek, yaitu: model, pelaksanaan, dan faktor pendukung dan penghambat Integrasi Kurikulum Agama dan Kurikulum Pondok Pesantren di MTs Babussalam Kalibening Mojoagung Jombang. Penelitian ini menggunakan pendekatan studi kasus Teknik pengumpulan data dengan observasi, wawancara dan dokumentasi. Sedangkan teknik analisis data pada penelitian ini menggunakan metode kualitatif dengan teknik analisis deskriptif, dengan langkah: mereduksi data, menyajikan data dan akhirnya menarik kesimpulan. Uji keabsahan data dilakukan melalui memperpanjang masa penelitian, triangulasi, bahan refrensi, dan mengadakan verifikasi. Hasil penelitian menunjukkan: model integrasi kelas pondok yaitu mengganti kurikulum agama dengan kurikulum pesantren, sedangkan kelas non pondok kurikulum agama tetap ada tetapi ada tambahan jam kurikulum pesantren. Sedangkan pelaksanaan integrasi kelas pondok yaitu guru membaca kitabnya dan siswa memaknai

kitabnya, siswa membaca kitabnya dihadapan guru, dan guru menterjemah kitabnya, sedangkan kelas non pondok ada dua pelaksanaan yaitu: kurikulum agama seperti pada umumnya berupa menulis dan penjelasan, dan kurikulum pondok pesantren berupa guru membaca kitabnya dan siswa memaknai kitabnya kemudian guru menterjemah dan memberikan menjelaskan.

Kata kunci: Integrasi Kurikulum, Kurikulum Agama, Kurikulum Pesantren.

INTRODUCTION

The curriculum in the educational system has a very important role, it is a tool to achieve educational goals and as a reference for implementing learning at all educational levels. Curriculum plays many important roles in any educational system as a framework that states goals, expectations, and means of supporting the education and cultural reproduction. According to Cushion and Jones, the curriculum contributes to the formation of social identity and human values, and religion.¹

The role of the curriculum is very important as a way to achieve national education goals, the government has taken various ways to revise and adapt the form of the Indonesian national education curriculum to obtain quality education and have competitiveness. There has been nine curricula have been developed and implemented in the national education system. Recently the idea of integrating the curriculum has re-emerged as one of the key themes of the 21st century. Integration is mixing to become a comprehensive or complete unity. The aim of this integration is to unite religious with general education.

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¹ Khozin Khozin, Abdul Haris, and Asrori Asrori, "Pengembangan Integrasi Kurikulum," *Tadarus* 10, no. 1 (2021): 84–94, <https://doi.org/10.30651/td.v10i1.9090>.

curriculum has re-emerged as one of the key themes of the 21st century². Integration is mixing to become a comprehensive or complete unity³. The aim of this integration is to unite religious with general education.

Islamic education is part of national education which aims to increase devotion to God Almighty. As stated in Law No. 20 of 2003, the contents of which are: Developing abilities and forming a dignified national character and civilization in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe, are devoted to God Almighty, have morals noble, healthy, knowledgeable, capable, creative, independent and a democratic and responsible citizen.⁴ Meanwhile, in its operation, Islamic Religious Education in schools (state or private) from primary to secondary education has been carried out for two lesson hours a week.⁵

However, people's needs for knowledge and enlightenment had been fulfilled considering the people's lives were not as complicated now. It is known, there is far differences between religious and Islamic boarding schools curriculum, the first curriculum is only worldly oriented while the second is oriented to matters of the afterlife. This situation makes Islamic boarding school practitioners develop their madrasas into superior Madrasas with an integrated curriculum system which combines the Religious and Islamic Boarding School Curriculum as a whole and is adaptive, inclusive and scientific (based on science) in the institution of Islamic education.

The implemention of this curriculum is hoped that the output of students will master Islamic religious knowledge and science & technology, so that they can become a driving force for the advancement of Islamic civilization under Islamic boarding school education. Even though regional autonomy has been implemented

² Graham McPhai, "Curriculum Integration in the Senior Secondary School: A Case Study in a National Assessment Context," *Journal of Curriculum Studies*, 2017, <https://doi.org/10.1080/00220272.2017.1386234>.

³ Mohammad Shohibul Anwar, Miftahul Huda, and Rodiatul Maghfiroh, "Integrasi Kurikulum Pesantren Dan Madrasah (Studi Kasus Di Pondok Pesantren Al-Ishlah Jenggawah Jember)," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 2 (2022): 142, <https://doi.org/10.24235/tarbawi.v7i2.12013>.

⁴ Muh. Wasith Achadi, "PENDIDIKAN ISLAM DALAM SISTEM PENDIDIKAN NASIONAL," *Al-Ghazali* 1, no. 2 (2018).

⁵ Daulay Haidar, Putra, *Pendidikan Islam dan Sistem Pendidikan Nasional Indonesia*, (Jakarta: Prenada Media, 2004), 38

which has a direct impact on educational autonomy, in practice, the government sets the percentage of teaching general material at 70% while religious material is only 30%. This is reflected in the Joint Decree of 3 Ministers, which stated that madrasahs are educational institutions that provide at least 30% of religious subjects. If Islamic boarding school madrasahs accept this kind of distribution model, of course the existence and identity of Islamic boarding school madrasahs will be threatened with extinction and this is ironic.

The reasons that MTs Babussalam maintains the Islamic Boarding School Curriculum, and follows the government curriculum (Religious Curriculum), are: MTs. Babussalam is part of the Unit and was born from the Babussalam Islamic Boarding School; Most of the students are from the Babussalam Islamic Boarding School, who are required to develop Islamic boarding school knowledge; For students who do not live in Islamic boarding schools, they are given material from the Islamic Boarding School Curriculum; to avoid deviations from religious material, especially in Islamic religious education lessons determined by the Indonesian Ministry of Religion; To achieve competent graduate competency standards in the field of religion and understanding Islamic boarding school books; and for Pondok classes or those only occupied by Santri, PAI material is change to be Islamic Boarding School material which has the same material substance (content). Based on the reasons above, and everything can run smoothly, MTs. Babussalam Jombang applies an integrated education curriculum model, namely implementing the Integration of the Religion and MTs Babussalam Islamic Boarding School Curriculum of Mojoagung Jombang.

METHOD

This research used qualitative method with descriptive analysis and case study approach. This research was conducted at MTs. Babussalam Kalibening Mojoagung Jombang. The research subjects were head master, curriculum deputy, and teachers. The data collected used interviewe, observation, and documentation. The data then was analyzed using interactive analysis continuously to obtain data completely to

answer research questions with stages as follows: data reduction, coding or data presentation and conclusion drawing/verification or drawing conclusions.⁶

FINDING AND DISCUSSION

A. Curriculum Integration

Integration comes from the word "integer" which means unit. By integration is meant fusion, coordination, harmonisation, overall roundness. Integration in Indonesian is a word taken from English, namely Integration which means blending two or more things so that they become one unit. Integrated curriculum eliminates the boundaries between various subjects and presents learning materials in the form of units or wholes. With the roundness of the subject matter is expected to be able to form an integral student personality, in harmony with the surrounding life, what is taught at school is adjusted to the needs of the students.⁷

According to Dakir, an integrated curriculum is a curriculum whose implementation is compiled as a whole to discuss a particular subject matter. The discussion can be by using various relevant subjects in a field of study or between fields of study. The topic of discussion is determined democratically between students and teachers.⁸

B. Forms of Curriculum Integration

According to Soetopo and Soemanto quoted by Abdullah Idi in his book entitled Curriculum Development Theory and Practice. It is said that curriculum integration can be divided into five forms, namely:

1. The Child Centred Curriculum, meaning that in curriculum planning, the child factor is the main concern
2. The Social Functions Curriculum, which means that this curriculum tries to eliminate school subjects from their separation from the main functions of social life which are the basis for organising learning experiences. All subjects

⁶ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*. (Jakarta: Rineka Cipta, 2006)

⁷ S. Nasution, *Berbagai Pendekatan dalam Proses Belajar Mengajar*, (Bandung: Bumi Aksara, 2018), 196.

⁸ Dakir, *Perencanaan dan Pengembangan Kurikulum*, (Jakarta: Rineka Cipta, 2010), 61

related to the environment around students are arranged in such a way that brings the consequences of protection, production, consumption, communication, transportation, recreation, aesthetics, and expression of religious impulses.

3. The Experience Curriculum, which means that in curriculum planning, the needs of the child are the main concern. The experience curriculum will occur if it only considers the existence of students by using a social function approach.
4. Development Activity Curriculum, very dependent on the level of development of children that must be passed.
5. Core Curriculum, the core is intended to be the essential material that must be known by every student at all levels of school.⁹

C. Islamic Boarding School Curriculum

In Arabic, the word curriculum can be translated with the term *manhaj* which means a bright path, or the path travelled by humans in various fields of life¹⁰. The term "curriculum" in pesantren education can experience an expansion or development of meaning, in line with the dynamics of pesantren in the midst of the process of transforming society that moves from traditional patterns of life to advanced (modern) society.

Almost the same definition is stated by Hilda Taba, that: "A curriculum is a plan for learning: therefore, what is known about the learning process and development of the individual has bearing on the shaping of a curriculum"¹¹. The curriculum is a plan for learning that is realised in the learning process.

Learning subjects in Pesantren, which were developed in Pesantren using Arabic-language sources (*kitab Kuning*). Such as *Aqidah/Tauhid*, *Tajweed* (Qur'an Reading), *Akhlak/Tasawuf*, *Arabic Language*, *Fiqh*, *Ushul Fiqh*, *Al-Qur'an (Tafsir)*, *Tafsir Science*, *Hadith*, *Hadith Science* and *Tarikh (Islamic*

⁹ Abdullah Idi, *Pengembangan Kurikulum Teori dan Praktik*, (Yogyakarta: Ar-Ruzz Media, 2011), 148-150

¹⁰ Asy-Syaibani, Omar Muhammad At-Toumy. *Falsafatu At-Tarbiyah Al-Islamiyyah*. (Libya: Dar Al-Arabiyyah Lilkitab, 1988), 478

¹¹ Hilda Taba, *Curriculum Development : Theory and Practice*. (New York: Harcourt, Brace & World, Inc. 1962)

History). All of them have material competencies that must be fulfilled in Pesantren Education.

The following will only present the learning materials that are applied in almost all pesantren in Indonesia. Learning that applies in almost all pesantren generally uses Arabic-language sources (*kitab kuning*). In general, the objectives of recitation (learning) and the books taught differ from one another depending on the type of mata aji (subject) concerned¹². The teaching subjects in question include:

1. Aqidah/Tauhid

Aqidah/Tauhid learning aims to instil beliefs about the monotheism of Allah and the other pillars of faith in students.

2. Tajweed (Read the Qur'an)

The teaching of reading the Qur'an is usually emphasised on several things, namely: First, the ability to recognise and distinguish the letters of the Qur'an (*hijaiyyah* letters) correctly; Second, the ability to pronounce or recite words in the Qur'an fluently in accordance with *makhraj* (the place where the *hijaiyyah* letters come out of the oral cavity); Third, understand and comprehend the laws or standards of recitation of the Qur'an.

3. Morals/Tasawuf

The purpose of learning morals/tasawuf is to form students to have a Muslim personality with good character (noble), both those related to the relationship between humans and Allah or *hablun min Allah* (vertical relationship) and those related to relationships between fellow humans or *hablun min al-nas* (horizontal relationship) as well as relationships with the surrounding nature or other creatures of Allah.

4. Arabic Language

This subject usually gets a large portion and quite an important position in learning in pesantren, so that almost every pesantren always has a tool science subject which includes *Nahwu*, *Sharaf*, and *Balaghah*. Sometimes it is also included in the science of *Manthiq* (logic). The purpose of this learning is

¹²Tim Pengembang Ilmu Pendidikan FIP-UPI, *Pendidikan Pesantren*. (Bandung: Imperial Bhakti Utama. 2007)

so that students are able to understand the Qur'an and al-Hadith and other books in Arabic.

5. Fiqh

Fiqh or Islamic Shari'a learning material is usually divided into: Fiqh ibadah (worship in the narrow/ritual sense); Fiqh Muamalat (about relationships or cooperation between people); Fiqh Munakahat (about marriage); and Fiqh Jinayat (about offences and murder). These courses are usually divided into levels: beginning, intermediate and advanced. Fiqh Ibadah is usually taught at the beginning level, while Fiqh Muamalat is taught at the intermediate level. At the high level, Fiqh Munakahat and Fiqh Jinayat are studied. In addition, at the high level, it is customary to broaden the horizon by covering other fiqhs and fiqhs from various madhhabs.

6. Ushul Fiqh

In addition to Fiqh, pesantren also provide Ushul Fiqh learning. This science is related to the basics and methods for drawing a law (istinbath). At a certain level, Fiqh is a product, while the process is covered in Ushul Fiqh.

7. Tafsir al-Qur'an

Broadly speaking, Tafsir Al-Qur'an can be divided into two types, namely Tafsir bi al-ra'yi (interpretation by ratio) and Tafsir bi al-ma'tsur (interpretation that focuses on the use of other verses, hadiths of the Prophet, and opinions of companions). The emphasis of learning Tafsir Al-Qur'an in Islamic boarding schools is mainly given to: First, the ability to know the position of a word in the sentence structure (i'rab) and to know and distinguish the meaning of mufradat (meaning of words) of the verses of the Qur'an both in terms of morphemes (sharaf) and word similarities (muradif); Second, asbabun nuzul, makkiyyah-madaniyyah, as well as nasikh and mansukh of a verse; Third, the content of the verse textually and contextually so that students find the relevance of the verse in the reality of life; Fourth, the comparison of the explanation of the meanings of the verses of the Qur'an of a book of interpretation with other books of interpretation. Fifth,

in some particular pesantren, the books of tafsir read are emphasised on the books of tafsir that have a legal character (tafsir al-ahkam).

8. Tafsir Science

Not many pesantren teach the science of tafsir, except for pesantren that have special characteristics or specialisation of the Qur'an. This science is useful to know about the Qur'an and is very useful as a tool in interpreting the verses of the Qur'an.

9. Hadith

The study of Hadith at the initial level usually aims to introduce hadith indirectly by emphasising the content of the material. The concentration of the study is centred on the matan and with a simple discussion, adapted to the ability of the santri at this level. At the intermediate level (wustha) attention to the sanad of hadith begins to be emphasised, as well as to rijal al-hadith while still paying attention to the content of the matan. At the high level ('aly), the study of hadith has really entered a complete stage, which includes knowledge of the sanad and variations of the sanad, the figures and characters of the narrators, the mode of transmission, the sanad and its variations, as well as the asbab al-wurd, and the content.

10. Hadith Science

Some new pesantren teach Hadith Science at the intermediate level. The purpose of studying Hadith Science at the intermediate and higher levels is for students to know the ins and outs of hadith, starting from its position as a source of law, the history of its writing, the quality and types of hadith in terms of matan, sanad or both, books, narrators, and so on. At a high level it is usually also added with takhrij al-hadith skills, namely the skills to apply existing methods. With this takhrij ability, students are expected to be able to conduct independent studies on the status and quality of hadith.

11. Tarikh (Islamic History)

The purpose of learning Tarikh is to recognise chronologically the growth and development of Muslims from the time of the Prophet Muhammad until the time of the Ottoman Turks. At the initial level, the

material provided is usually limited to the time of the Prophet Muhammad. At higher levels, the material is usually given from the early period to the temporary period, but the emphasis is not only limited to historical facts, but reaches the meaning behind the facts.¹³

To help understand how the Islamic Boarding School Curriculum looks like? To what extent is it covered? Let's first try to understand the definitive formulation of J. Galen Saylor and William M. Alexander as reported by Nasution that, "The curriculum is the sum total of school's efforts to influence learning. Whether in the classroom, on the play ground, or out of school". The intended curriculum is all the efforts taken by the school to influence (stimulate) learning, whether it takes place in the classroom, in the school yard, or outside of school.

The broad scope of curriculum understanding above includes intra-curricular and extra-curricular activities, and can involve in addition to activities played by santri also played by kiai. Likewise, activities that have the weight of mandatory participation or just a suggestion include this curriculum coverage.¹⁴

D. Integration Model of Religious and Islamic Boarding School Curriculum at MTs Babussalam Kalibening Mojoagung Jombang

Based on the research results, there are two different integration models because there are two classes, namely the boarding class and the non-boarding class. For the boarding school class, MTs Babussalam replaced the Ministry of Religion curriculum with the Islamic Boarding School Curriculum and collaborated with Madrasah Diniyah Education at PP Babussalam with the aim of making all students more in-depth with the books taught at the Islamic boarding school.

¹³ Tim Pengembang Ilmu Pendidikan FIP-UPI, *Pendidikan Pesantren*. (Bandung: Imperial Bhakti Utama, 2007), 450-451

¹⁴ Qomar Mujamil. *Pesantren dari Transformasi Metode Menuju Demokrasi Instansi* (Jakarta: Erlangga, 2002), 109-109

The students of non-boarding school classes in this case have used the Ministry of Religion curriculum but there are additional teaching hours. For the Islamic boarding school curriculum, the combined is PAI and Arabic language material then deepened with the material contained at Islamic Boarding School Curriculum.

There are details of religious material that is suitable for PAI learning, especially about Qur'an Hadith, *Fiqh*, *Aqidah Akhlaq*, and SKI (history) where these books are taken from Islamic boarding school books, *Salafi*, Qur'an Hadith are realized by studying books. The holy Qur'an and the book of *Hadith*. Meanwhile, madrasah hadith lessons use *Arba'in Nawawi* book.

The Fiqh lesson for first class is the students use *Mabadi Al-Fiqhi* book chapter one, and successively the second class, they learn chapter two, and third class they learn chapter three. For SKI, MTs Babussalam students use the book of *Khulashob Nurul Yaqin* (book of Islamic history), then Arabic the students learn the Arabic language book from the Islamic boarding school, that is the book *Al-Lughotul 'Arobiyyah*, and the next subject is Aqidah Akhlaq, in which the students learn the book *Akhlaqu al-Banin, Tayshiru al-Khalaq*.

The explanation above is in accordance with the theory which states that an Integrated Curriculum is a curriculum whose implementation is structured as a whole to discuss a particular subject matter. This discussion can be done using various relevant subjects within or between fields of study. The topic of discussion is determined between students and the teacher democratically. Integrated curriculum refers to discussion of topic or problem with various subjects both from similar fields of study and from other relevant fields of study.¹⁵

Based on the above theory and comparing data findings from observations and interviews had been conducted, it can be said that the Model of Integration of the Religion and Islamic Boarding School Curriculum at MTs Babussalam is running well, because there are subjects that have relevant substance and discussion

¹⁵ Dakir, *Perencanaan dan Pengembangan Kurikulum*, (Jakarta: Rineka Cipta, 2010), 61

The integration of the curriculum of Islamic boarding schools and madrasahs curriculum has a positive impact on the pesantren and environment, both students and their parents. The integration opens the way for Alumni to can continue their education and can also compete in work opportunities¹⁶

D. The Implementation of Religious and Islamic Boarding School Curriculum Integration at MTs Babussalam Kalibening Mojoagung Jombang

Implementation of Religious and Islamic Boarding School Curriculum Integration at MTs Babussalam Kalibening is as follows:

1. There are differences the implementation of integration between boarding school and non-boarding school classes.
2. The Implementation of integration at boarding school class is the teacher reads the book, the students give the meaning of the book, after the students have learned it, the students continue to to read the teacher's book which has no meaning, in front of the teacher, then the teacher gives grades to them and translates the book while giving explanation.
3. The implementation at non-boarding class integration, students write the material followed by the teacher providing explanations and question-answer, also discussion, while the implementation of the Islamic Boarding School Curriculum is that the teacher reads the book and the students interpret it then the teacher translates and provides an explanation in-depth understanding of the material, it means that the implementation is almost the same as in the boarding school class.

This is in accordance with Nasution's theory, that integration means coordination, harmonization, overall unity. An integrated curriculum eliminates boundaries between various subjects and presents study material in a unit or whole form. This is expected to be able to form an integral student personality,

¹⁶ Anwar, Huda, and Maghfiroh, "Integrasi Kurikulum Pesantren Dan Madrasah (Studi Kasus Di Pondok Pesantren Al-Ishlah Jenggawah Jember)."

in harmony with the life around them, what is taught at school is adapted to needs.¹⁷

According to Soetopo and Soemanto, quoted by Abdullah Idi, curriculum integration can be divided into five forms, such as:

1. The Child Centered Curriculum, child is the main factors in planning the curriculum.
2. The Social Functions Curriculum, this curriculum tries to eliminate subject material from its separation from the main functions of social life which are the basis for organizing learning experiences. All subjects related to the environment around students are arranged in a way that has consequences for protection, production, consumption, communication, transportation, recreation, aesthetics and the expression of religious motivation.
3. The experience curriculum means children's needs are the main concern. An experiential curriculum will occur if it only considers the existence of students using a social function approach.
4. The development activity curriculum is based on the level of the child development have to go through.
5. Core Curriculum, it is aimed to important things that every student at all levels of school should know.¹⁸

From the above few definitions mentioned, the integration means a concept used as a guide in implementation to achieve certain goals.¹⁹ Based on the findings and comparison with theory, it can be said that the implementation of the religious and Islamic boarding school curriculum integration at MTs Babussalam has similarities with theory, namely integration and strengthening of material. Such as: PAI and Arabic material is the Quran Hadith lessons have been replaced and deepened with Al-Qur'an and *Arba'in Nawawi* Hadith subjects, Fiqh lessons have been replaced and deepened with Mabadi Alfiqh subject matter. , SKI lessons and deepened with *Khulashob Nur Al-Yaqin* lesson

¹⁷ Nasution, S. *Berbagai Pendekatan dalam Proses Belajar Mengajar*. (Bandung: Bumi Aksara, 2015)

¹⁸ Abdullah Idi. *Pengembangan Kurikulum Teori dan praktik*. (Yogyakarta: Ar-Ruzz. 2007)

¹⁹ Abdullah Idi, *Pengembangan Kurikulum Teori*,....., 148-150

material, and Aqidah Akhlaq lessons and deepened with Akhlaqu Albanin lesson material and the *Taisiru AlKhalaq kitab*.

E. The Supporting and Obstacle Factors of the Religious and Islamic Boarding School Curriculum integration at MTs. Babussalam Kalibening Mojoagung Jombang.

1. Supporting Factors

- a. MTs Babussalam sitioation is the boarding school environtment
- b. Most of teacher at MTs Babussalam are pesantren graduation.
- c. The religious teachers agree with the integration.
- d. The stakeholder asks all graduation have to master the yellow *kitab*.
- e. Most of the students are the santri of Babusssalam boarding school.

2. Obstacle Factors

- a. Inadequate of human resources from quality assurance for integration.
- b. The teachers are less optimistic to be success.
- c. Less of learning practices either human resources or media.
- d. The incompleteness of learning tools for the Integration curriculum
- e. Most of non boarding school students are not capable to give meaning of boarding school *kitab*.

The advantages of Integrated Curriculum are:

1. All problems discussed in it are closely related.
2. The teaching and learning is in line with modern developments
3. There is a relationship between schools and the community.
4. The stimulation given to students to think for them, work alone, and assume responsibility together in groups is appropriate with the idea of democracy.
5. The material which is presented is adjusted with individual abilities, interests and maturity of students, individually or in groups.²⁰

The disadvantages of Integrated Curriculum are:

1. There is no traing for teacher to conduct this curriculum.
2. The organization is illogical and lacks systematicity.

²⁰ Nurdin, S., & Usman, M. B., *Guru profesional*, 49-50

3. It makes teacher's duties are too burdensome, because the learning materials can change every year, it will also change the main problems and the material content
4. It is impossible to conduct general examination.
5. The learners are considered unable to participate in determining the curriculum.
6. The inadequate facilities and infrastructure cannot be able to support the implementation of the curriculum.²¹

Based on the above findings, it showed that the supporting and obstacle factors to the implementation of the Religious and the Islamic Boarding School Curriculum integration at MTs Babussalam Jombang is still in the process of being refined to make running better. Because only few factors have been found, the other perhaps has been overcome.

CONCLUSION

The integration model of religious and Islamic boarding school curriculum at MTs Babussalam Kalibening Mojoagung Jombang is replacing the curriculum and deepening material, there are two different class groups at MTs. Babussalam such as: the boarding school class which is occupied by students who are from the Babussalam Kalibening Islamic Boarding School, and non-boarding class which is occupied by students from out of the Babussalam Kalibening Islamic Boarding School. Therefore, the integration model is also differentiated, namely: the model of Islamic boarding school class curriculum integrated by replacing the religious curriculum with the Islamic Boarding School Curriculum which has the same material content and non-Islamic boarding class integration model is adding the Islamic boarding school curriculum to lesson hours, without eliminating the religious curriculum. Such implementation of the integrated religious and Islamic boarding school curriculum at MTs Babussalam are: The implementation of integration in the boarding school class is the teacher reads the *kitab*, the students give the meaning of the *kitab*, after the students have learned the meaning of the *kitab*, the students

²¹ Nurdin, S., & Usman, M. B., *Guru profesional* ...50

continue to come before the teacher to read their *kitab* without meaning, the teacher gives grades to the students then the teacher translates the *kitab* while giving an explanation. The implementation of non-Islamic boarding class integration of the Religion curriculum or the curriculum from the religion ministry is conducted as follows: the students write material followed by the teacher providing explanations, giving questions and answer or discussion, the teacher reads the *kitab* and the students interpret it, and provided explanation in-depth understanding of the material. The supporting factors are the implementation is conducted at the Islamic Boarding School environment, many teachers graduate from Islamic boarding schools, religion teachers strongly agree with the integration, stakeholders expect graduates to master yellow book material, and most of students are *santri* of Babussalam Islamic Boarding School Meanwhile, the inhibiting factors are that human resources from quality assurance for integration are not optimal, teachers are still pessimistic about success, the minimum of practicing the learning process, both human resources and media, learning tools for the Integration curriculum are not complete and the students of non-Islamic boarding school classes, have no ability to give meaning of the *kitab*.

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