

The implementation of national curriculum and Islamic boarding school curriculum integration

Rofi Atina Maghfiroh, Mohamad Ali, Mohamad Zakki Azani

Universitas Muhammadiyah Surakarta, Indonesia

Corresponding author

Rofi Atina Maghfiroh, E-mail: rofiatina06@gmail.com

Abstract The relationship between religion and science is an interesting debate to discuss. The thing that often becomes the point of the problem is the integration between the two. The question is when religion becomes a source of spirit for the development of science and how the two sciences can meet. There is an essential component in the educational process, namely the curriculum. Because the curriculum applied in Indonesia is more oriented to secular Western concepts, it is necessary to integrate religious education with general education. More than that, the question often arises is whether the integration is a form of dissolution or mixing. By a phenomenological approach with descriptive analysis techniques, this research concludes that the integration of the curriculum at the KMI level at Pondok Pesantren Jajar Islamic Center Surakarta can be categorized in the form of dissolution, however in applying this form is not perfect yet; therefore, a review is needed, especially in the implementation of an integrative Curriculum Lesson Plan.

Keywords: *Integration, National Curriculum, Islamic Boarding School Curriculum*

Abstrak Hubungan antara agama dan sains menjadi perdebatan yang menarik untuk dibahas. Hal yang sering menjadi titik permasalahan adalah integrasi antara keduanya. Pertanyaannya adalah kapan agama menjadi sumber ruh bagi perkembangan ilmu pengetahuan dan bagaimana kedua ilmu tersebut dapat bertemu. Ada komponen penting dalam proses pendidikan, yaitu kurikulum. Karena kurikulum yang diterapkan di Indonesia lebih berorientasi pada konsep sekuler Barat, maka perlu dilakukan integrasi pendidikan agama dengan pendidikan umum. Lebih dari itu, pertanyaan yang sering muncul adalah apakah integrasi itu merupakan bentuk pembubaran atau pencampuran. Dengan pendekatan fenomenologi dengan teknik analisis deskriptif, penelitian ini menyimpulkan bahwa integrasi kurikulum tingkat KMI di Islamic Center Pondok Pesantren Jajar Surakarta dapat dikategorikan dalam bentuk disolusi, namun dalam penerapan bentuk tersebut belum sempurna; Oleh karena itu, diperlukan adanya peninjauan kembali khususnya dalam implementasi RPP Kurikulum integratif.

Kata Kunci : *Integrasi, Kurikulum Nasional, Kurikulum Pondok Pesantren*

Article history:

Received 05 January 2023

Revised 25 March 2023

Accepted 10 April 2023

Available online

06 May 2023

Introduction

Indonesia is very popular with the term multi or diversity, as there are many organizations in Indonesia as a means of religion in people's lives (Akhmadi, 2019, p. 45). There are also organizations that think about the interests of the people, one of which is in the field of education, namely National Education is a strategy in building the nation, while education in Islamic boarding schools is still considered second-class level education. Madrasah or Islamic boarding school-based education also still faces problems such as the low quality of education and management of Islamic boarding schools. The problems faced by Islamic boarding schools do not hinder their growth and development because of the encouragement from the attitude of the people who are sensitive to the importance of Islamic education, this is a challenge as well as an opportunity that the Islamic boarding school has (Alawiyah, 2014, p. 51).

The Jajar Mosque Islamic Boarding School in Surakarta or known as the Jajar Islamic Center (JIC) Surakarta Islamic Boarding School is a boarding school that combines the national curriculum and the Islamic boarding school curriculum. Kulliyatul Mu'allimin Al-Islamiyah (KMI) or at the same level as Madrasah Salafiyah Ulya/Aliyah, KMI is a madrasa with two specializations, namely Science and Social Studies, this is to make it easier for students to continue to the next level, namely at the strata-1 level. The hope of PP JIC Surakarta for KMI graduate students is that they have memorized the Koran at least 10 chapters with mutqin. Another hope is that KMI graduate students can speak Arabic actively, have an understanding of Aqidah, Interpretation, Hadith and Jurisprudence. KMI graduates from PP JIC Surakarta will have 3 diplomas, including a formal diploma from the Indonesian Ministry of Religion,

In the research conducted, especially the curriculum at KMI PP JIC Surakarta, it is very interesting. This is due to the integration between the National curriculum and the Islamic boarding school curriculum. Meanwhile, in the meaning of integration, there are some people who are still unclear about the meaning of the word integration.

Islamic science was once the center of world civilization and a source of renaissance in western civilization, Islamic civilization influenced European civilization such as Spain, Sicily and the Crusades (Wasito, 2013, p. 53). In the discussion of Islamic science, there is a methodological style that often emerges, namely the integration or Islamization of knowledge (Subari & et al, 2018, p. 250).

The relationship between religion and science is an interesting debate to discuss, in discussing the relationship between these two things there is a typology (Iqbal, 1988, p. 17). The typology that is often the point of issue is the integration of religion and science, this is even more interesting with the question regarding when did religion become the source of the spirit of the development of science and how did the two sciences meet (Barbour, 2002, p. 83).

AM Saefuddin in discussing the concept of religious education offers an integrative theory that departs from the concept of Al-Dunya Wa Al-Akhirah. In AM Syaifuddin's theory regarding integration, there are explanations of two perspectives that often arise in people's minds when they meet the word integration. The two perspectives are dissolving and mixing (Saefuddin, 1993, pp. 113-114). This raises a question that departs from AM Syaifuddin's mindset, namely about how to integrate general education into religious education in the curriculum at the KMI level at Pondok Pesantren Jajar Islamic Center Surakarta.

In educational institutions, there is one important component part in every educational institution, namely the curriculum (Huda, 2017, p. 52). Curriculum is an educational program that is provided as a reference in the learning process (Eryanto & Marsufiyati, 2022, p. 108). Automatically the curriculum must follow the changes and developments of human progress. The curriculum in the boarding school or school must always be under development, namely updating, designing or reformulating what was already in the previous curriculum (Fatmawati, 2015, p. 74). The curriculum is not just demands on subject matter delivered to students, but curriculum

development efforts that are operational in nature and can achieve the expected educational goals. Curriculum development refers to the principles and principles so that each student can achieve the best point for himself and his environment (Prasetyo & Tasman, 2020, p. 42).

So far, the curriculum implemented in Indonesia has been more or less oriented towards Western concepts inspired by secularization and even industrialization, which has been influenced by the colonial culture that is so thick that it is felt, which systematically aims to keep Muslims away from Islam. his own religion (Qomar, 2005, p. 115). Education at the time of the Prophet Rasulullah SAW. as well as several Islamic governments using a curriculum according to the concept of Islam, capable of producing superior leaders and scholars of their time, the highest wisdom is to have a feeling of fear only for the creator Allah azza wa jalla.

Therefore, in order to regain success in creating a glorious generation, it is necessary to implement efforts to integrate religious education with general education in one place. Apart from that, in implementing curriculum integration by reviewing AM Saifuddin's theory, integrating existing curricula in the KMI PP JIC Surakarta curriculum including dissolving or mixing, this is the core of this research.

An integrated curriculum provides opportunities for the success of quality education (Rusman, 2009, p. 1). Integrating religious and general or formal curricula is a breakthrough in this modern era with the aim of producing an ideal output, namely students who have studied for 3 years. Curriculum integration can be supported if it has good management, in order to produce output that has memorized the Koran and good academic skills.

The combination of the national and pondok curriculum at the KMI level at PP JIC Surakarta will affect the learning process at the pondok and the quality of its graduates. So with the combination of the two curricula, the researcher wants to know how the curriculum management is, namely the planning, implementation and evaluation of the curriculum at Kulliyatul Mu'allimin Al-Islamiyah (Madrasah Salafiyah Ulya) PP JIC Surakarta, besides that the researcher wants to find out how PP JIC Surakarta gets graduates who quality.

Methods

In this study, collecting data was based on the scientific background that existed at KMI PP JIC Surakarta with the aim of interpreting a phenomenon that occurred at the boarding school, while conducting data sampling was accompanied by purposive and snowball methods, then the data collection technique used triangulation. In data analysis, it is carried out with a qualitative or inductive nature, this emphasizes generalization (Anggito & Setiawan, 2018, p. 8). So this research paradigm with the method that has been mentioned, is classified in qualitative research. Based on the title, namely regarding the implementation of the integration of the two curricula at PP JIC Surakarta, this research is of the field type, while this type of research includes exploratory and descriptive types.

This research uses a phenomenological approach, this aims to find out how this research interprets the social actions obtained at KMI PP JIC Surakarta related to the subject and object of research into something meaningful. The approach used is expected to be able to explore a phenomenon or event or fact that occurs (Shobron, 2021, p. 15).

At the implementation stage of data collection, data was obtained from data collection procedures through observation, interviews and documentation (Surakhmad, 1990, p. 139). Meanwhile, those interviewed were the head of PP JIC Surakarta, the head of the KMI madrasah, the deputy head of curriculum, the KMI level educators. The research location is at Pondok Pesantren Jajar Islamic Center Surakarta with the address at Jl. Slamet Riyadi no. 566 rt. 01/rw. 03, Jajar, Laweyan, Surakarta City.

The data collection method is by means of interviews and documentation, so in testing the validity of the data a Credability test is required in order to achieve a degree of trust. Testing the

degree of trust requires a triangulation technique in which this technique maintains regularity of observations and checks on members (Zamzam, 2018, p. 107).

At the completion stage, the researcher will use a qualitative descriptive method, so a method is needed to analyze the data including; data reduction, then categorization is carried out, then data synthesis is carried out and ends with the preparation of the research hypothesis or what is meant by drawing conclusions on the study (Moleong, 2006, pp. 288-289).

This research focuses on implementing the integration of the National Curriculum and Pondok Curriculum at the KMI level at Pondok Pesantren Jajar Islamic Center Surakarta. This research will be carried out with efforts to implement curriculum integration by reviewing existing theories regarding integration, whether it includes integration that is dissolving or that is mixing the curriculum both in preparation or in implementation of learning materials in the classroom.

Results and Discussion

Profile of KMI Pondok Pesantren Jajar Islamic Center Surakarta

KMI or known as Kulliyatul Mu'allimin Al-Islamiyah (KMI) or equivalent to Madrasah Salafiyah Ulya/Aliyah/equivalent to high school with a statistical number 510333720032, numbered NSPN 699 696 73. The KMI school organized by the Jajar Surakarta Mosque Foundation is located at Jl. Slamet Riyadi no. 566, Kec. Laweyan, Surakarta. This KMI school head of the madrasah is occupied by Mr. Shonnifaul Syuhada, S.Pd. while the head of the lodge is occupied by Typhoon Yuda Negara, SH

KMI began with the formation of an educational institution called Ma'had Ilmi Al-Madinah in Surakarta which was a boarding school under the supervision of the Al-Madinah Surakarta foundation. The background to the existence of KMI is the history of the kindness of the founder of the Jajar Mosque by Abdul Kadir so that the mosque has a hut so that the goodness in the Jajar Mosque continues to last from generation to generation. So that all da'wah activities at the Jajar Mosque went well on May 20 2016 the Jajar Surakarta Mosque foundation was established which is the parent of all current educational units. The Jajar Surakarta Mosque Foundation is engaged in the fields of education, Islamic da'wah and also special social activities to prosper the Surakarta Jajar Mosque.

In the field of education, the Jajar Mosque foundation gave birth to educational institutions from kindergarten to undergraduate level. In 2016, Ma'had Aly was created first, then in 2017 the unit Madrasatul Quran Al-Muttawasithoh (MQW) was born which is equivalent to junior high school, then in 2018 the unit Kulliyatul Ma'alimin Al-Islamiyyah (KMI) was born / equivalent to high school with students first there were 15 sons and 15 daughters.

KMI PP JIC Surakarta has a clear vision, mission and goals. KMI PP JIC's vision is "Fostering Generations of Islamic Educators", in the vision it uses the word fostering because every student has various potentials. One of the goals of educators is to maximize the potential of students, therefore in the vision of the Islamic boarding school, the word "fostering" is used because this word is considered the most rational than the word printing or the word realizing. The word printing, according to the founders of the pondok, is a word that was feared but was not printed because the printing used the method or tool in the world of education was from the wrong thing, if you used the word form, you were afraid that it would not materialize. This is not something to show pessimism,

The word educate is different from the word teach in terms, educating has a broader meaning than teaching. The word teaching means giving teaching in certain subjects, while the word educating is more than teaching, educating is something that will be imitated by students in the form of the teacher's attitude, his words and everything that is seen and heard by students will be the standard of assessment.

The mission of KMI PP JIC Surakarta is discipline, charity and noble character. While the goals or indicators desired by the boarding school for its students if they graduate from the

boarding school. 1) Equipping students with memorization, interpretation and tahsin of Al-Quran 10 chapters, 2) Instilling salaf morals and deepening knowledge of diniyah / Islamic religion in the form of Aqidah, Hadith, Jurisprudence, Dates so that they can continue at the next higher level. 3) Equipping students with Arabic and trying to apply maharatul arba'ah namely writing, reading, listening and speaking, this is according to their level. 4) Understanding students regarding the basics of education methodology in Indonesia as well as the methodology of Islamic scholars, this is a provision for students to become adults who are independent, pious and become educators in the future.

Pondok JIC Surakarta has not yet focused on participating in competitions because it is still in the development stage of the pondok. However, if there is, they will participate in competitions in Surakarta as was participated in in the 2018 Olympics which were held at the As-Salam Islamic Boarding School by winning 1st place in the 5 juz memorization category followed by 60 from Islamic boarding schools in Java -Bali. In 2019, he received an invitation from the Kafila International Islamic School Islamic Boarding School level throughout Indonesia by carrying out the 1st prize in the men's category. Then he took part in POSPEDA (Week of Sports and Arts Between Islamic Boarding Schools) in 2022, winning 3rd place in the online Calligraphy competition.

The concept of integration according to AM Saefuddin and Naquib Al-Attas

AM Saefuddin in discussing the concept of religious education offers an integrative approach. The integrative theory developed by AM Syaifuddin departs from the concept of Al-Dunya Wa Al-Akhirah which is taught in Islam. The concept of Al-Dunya, according to AM Syaifuddin, is defined by low values, namely the world as part of life which is materialistic and in which it emphasizes worldly satisfaction. Meanwhile, the concept of Al-Akhirah according to AM Syaifuddin, is another part of life from the life of the world that has a higher, noble and noble value. The concept of Al-Akhirah emphasizes the purpose of a moral life. The concept of Al-Dunya Wa Al-Akhirah is a concept that is completely unified and cannot be separated between two things in one concept. Even the quality of life in the hereafter is determined by one's life in the world, then because of that a person cannot be separated from their connection to something that is worldly and hereafter. AM Syaifuddin's integrative mindset is the reason for the existence of an integrative theory in the field of education, which results in that religious education includes general education and there is no dichotomy between the two educations. This raises a question from AM Syaifuddin regarding how to integrate general education into religious education (Saefuddin, 1993, pp. 113-114).

The separation between religious education and general education either in full or in the form of sharing portions of religious and general education materials at certain presentations still has a dichotomy in that view. So integration should be in the dissolving process, not just the usual mixing, the difference between the dissolving and mixing processes can simply be seen in the following chart (Saefuddin, 1993, p. 114):

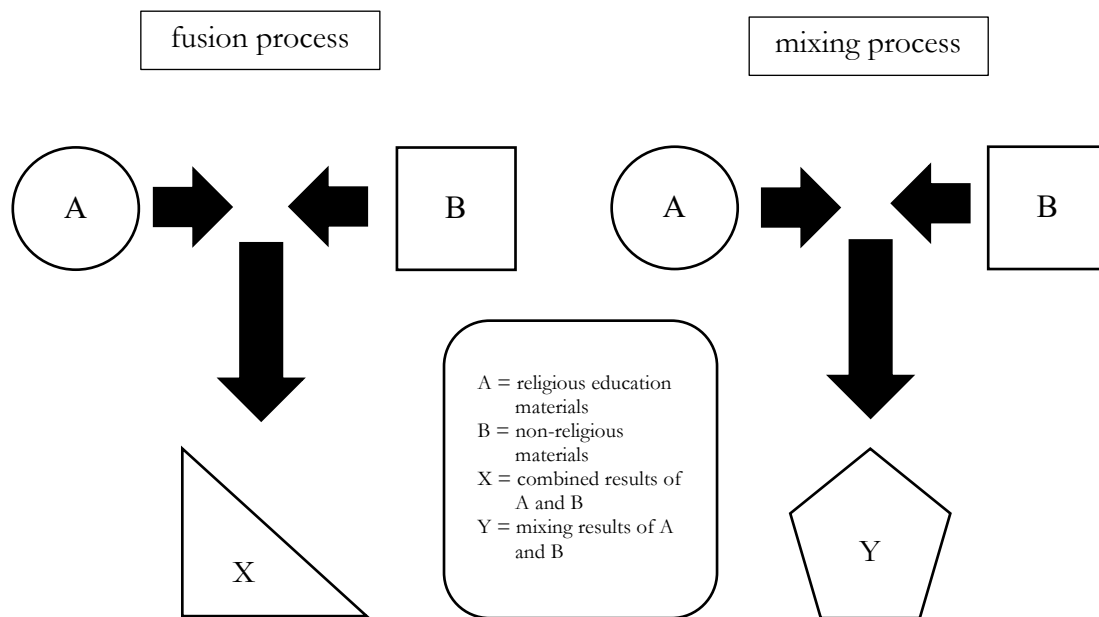


Figure 1. Blending and Mixing Process

In the integration theory initiated by AM Saefuddin, namely the integration of general education into religious education in an integrated manner. This fusion process includes a dissolution process, not just ordinary mixing. The education system is structured based on the values of the Koran, its operational steps are guided by the principles of the Koran, this is a system that transforms the values of the Koran itself. The dissolution process creates a guarantee that the integrity and straightness of the character of Muslims is maintained by itself. In the actualization of the Al-Quran, not only in planning the education system, but also in the steps in operationalizing it, it must be guided by the Al-Quran and Al-Sunnah by bringing together 3 sets of actions, namely motivation, method (Saefuddin, 1993, pp. 113-115).

The integrative approach offered by AM Saefuddin needs implications for the program he hopes to implement, namely the Islamization of science and technology.

1. Islamization of Science and Technology

The Islamization of science and technology is an effort to integrate scientific insights as the initial process that must be carried out in integrating the lives of Muslims. Insights into science that have been integrated should be contributed to designing an Islamic education system and formulating educational theories that originate from concepts that exist in the teachings of Islam.

2. Medan Studies

Medan Study is very important to do by remembering the relationship with education in everyday human life. This field study provides input in the preparation of tactics on aspects of the management of the education system and assessment with evaluation and control methods for the functioning of the education system implemented in a school institution. This is an alarm for implementers that previous experience has shown to have an impact or not on the implementer's ability to recognize the target field of an educational institution. So with field studies a knowledge regarding the characteristics of the field will determine the innovation steps and become a mainstay strategy that is often used.

3. Resource Management

Resource management is becoming a managerial concept that can keep up with the increasing challenges of changing circumstances.

4. Transformation Process

This process occurs when educational activities take place, in this process there is also a need for attention to the nature of education. The essence of education itself consists of 4 processes, including the nature of origin, purpose and value of life, the process of integration between life and personality, the process of developing human resources and the process of processing with the aim of fulfilling practical needs, these things need to be used as a basis for guidance.

Islamization of knowledge from the perspective of Al-Attas, namely Islamization becomes human liberation from things that are magical, myths, animism and national cultural traditions and humans must be free from secularism that permeates their souls (N. Al-Attas, 1978, p. 56).

Integration in the concept of Islamization of knowledge according to Al-Attas can be carried out with 2 processes that are related to each other, the following are the processes:

1. Isolate the key concepts and elements that make up western civilization which has been owned by modern knowledge, especially humanities science. So by locking these sciences, all natural sciences, physics and their applications must comply with Islamic teachings, especially with regard to facts and formulation of theories. Facts will be considered inconsistent and untrue if they contradict the Islamic view of life.
2. Incorporate Islamic elements and concepts in every relevant field of modern science. Islamic concepts that replace Western concepts, namely concepts relating to explanations about human beings, *din*, *'ilm* and *ma'rifah*, wisdom, *al-'adl*, *amal-adab*, and the concept of university/*kuliyat jamiyah* (Taufiq, 2019, pp. 275-276).

KMI Curriculum Management at PP JIC Surakarta Academic Year 2022/2023

Curriculum management according to Rusman is a curriculum management system which is comprehensive, systemic and systematic cooperative, this aims to realize the goals of the curriculum itself. In practice, curriculum management is required to be developed by adjusting the management context (Rusman, 2009, p. 3). Mohamad Ali argues that curriculum management is a set of systems which are used in organizing, organizing and coordinating, this is done continuously with the hope of achieving the goals of school institutions as well as contributing to school quality assurance (Ali & Istanto, 2018, p. 195).

In this study, the JIC Surakarta Islamic Boarding School used the KTSP curriculum in its national curriculum. Curriculum management has a scope or stages of implementation consisting of planning, organizing, implementing and evaluating the curriculum (Rusman, 2009, p. 4). However, the curriculum management discussed in this research relates to planning, implementation and evaluation, while organizing is included in the planning stage.

1. Curriculum Planning

Many experts carry out curriculum planning steps, one of which was initiated by Rusman. The following is a discussion of important components that need to be discussed in curriculum planning, including those that will discuss 1) objectives, 2) foundation and 3) content of curriculum planning (Rusman, 2009, pp. 25-61).

1) Formulation of curriculum objectives at the KMI PP JIC level

The formulation of curriculum objectives consists of aims, goals and objectives (Rusman, 2009, pp. 22-23). These 3 things are related to institutional or institutional goals, learning objectives and general goals.

The goals of the National Curriculum in terms of aims are to educate the nation in life, to try to form all people so that they believe in and fear God Almighty, to form a society that has intelligent, skilled and noble character traits, to form a society that is healthy both physically and mentally. as well as spiritually, the formation of a society that has a strong character, is independent and has an instilled sense of responsibility towards society and its country.

Institutional goals in terms of goals are in the goals that should be achieved by PP JIC Surakarta, especially at the KMI level, this is therethis is contained in the vision and mission of the boarding school, namely coaching the boarding school for students to become future generations of educators who are Islamic in nature, as well as students who are the output of PP JIC Surakarta must have qualified quality in knowledge, especially religious knowledge and be equipped with qualifications in general science. Students are also instructed in their daily life at the cottage to practice the knowledge they have acquired in accordance with what they face in their daily life. The purpose of the curriculum is also to form students who have character so that they have good morals because this becomes the basic capital when students go directly into society.

In the curriculum objectives in terms of objectives, there are integrative cottage curriculum objectives, these objectives are in the form of providing pondok students with memorization, interpretation and tahsin of the 10 chapters of the Koran, cultivating salaf morals and deepening knowledge of diniyah / Islamic religion in the form of Aqidah, Hadith, Jurisprudence , Date in order to proceed to the next higher level. Equipping students with Arabic and trying to apply maharatul arba'ah namely writing, reading, listening and speaking, this is according to their level. Providing an understanding of KMI students regarding the basics of education methodology in Indonesia as well as the methodology of Islamic scholars, this is a provision for students to become adults who are independent, pious and become educators in the future.

In the previous discussion related to curriculum objectives, the point can be drawn that there is integration between the National curriculum and the cottage curriculum at the KMI level at Pondok Pesantren Jajar Islamic Center Surakarta for the 2022-2023 academic year. In the integration of curriculum objectives covering a comprehensive scope, the curriculum objectives at PP JIC Surakarta are not only concerned with education related to Islamic scholarship, but are balanced with the general knowledge that a person needs to live in the world. The following is a table of integration between the objectives of the National curriculum and the Islamic boarding school curriculum:

- 2) The foundation of curriculum planning at the KMI PP JIC level
Onbasefrom curriculum planning with regard to strengths from the social domain, reactions obtained from knowledge which is data as well as information, growth as well as human development namely educators are required to make curriculum plans or learning programs (Rusman, 2009, p. 25-26).

Social strength is one of the cornerstones of the curriculum to continue to develop by taking into account the needs of the community and the strength of the social community to become external support integrated into the curriculum at PP JIC Surakarta.

The second basis for curriculum planning is the treatment of knowledge, this relates to curriculum planning as a reaction to information related to learning. This foundation can be seen when the PP JIC Surakarta curriculum team uses the curriculum matrix technique or what is called matriculation, this aims to make learning appropriate and not burden students in going through the learning process from start to finish.

An example of the matriculation that has been carried out by the PP JIC curriculum team is that there are 5 KMI families, in the Al-Quran cluster in class X there are no interpretation lessons but there are tahfidz and tahsin. In the diniyyah class, there are only the subjects of faith, jurisprudence, hadith, and dates. Later on, in class XI, there will be new lessons but what was originally reduced, in the Al-Quran tasin cluster, there is no change in interpretation. In the diniyah family of class XI there is aqidah, hadith is there but fiqh is no longer there, or class XI semester 1 qowaid fikhiyyah semester 2 is fiqh, the date is replaced by mustolah hadith, using a curriculum matrix / matriculation.

The third foundation relates to curriculum planning, namely human growth, meaning that educators are required to make lesson plans. On this basis, the curriculum team develops a detailed curriculum. Educators at JIC Surakarta are required to compile a lesson plan, but this has not been implemented in a disciplined manner, but there has been an order from the deputy head of the PP JIC Surakarta curriculum.

3) Formulation of planned curriculum contents at the KMI PP JIC level

The formulation of integrative curriculum content at KMI JIC Surakarta must pay attention to 1) the significance of the content, 2) the usefulness of the content, 3) selection of content by looking at its validity and social relevance. The content of the curriculum also pays attention to 4) the level of maturity of students, 5) the experience of students, 6) and the level of difficulty of the material arranged in the content of the curriculum is arranged from concrete things to abstract things (Rusman, 2009, pp. 26-29).

In terms of the significance and usefulness of the curriculum content, it was found that the KMI curriculum at PP JIC Surakarta forms the personality of an Islamic educator by making Tarbiyah material or what is known as knowledge related to education including methods of being an educator. In addition, it also equips students in the form of religious and general knowledge, morals and other science tools to help students understand lessons that use Arabic and can be a provision for students to become educators.

In the theory offered by Rusman namely selecting content by paying attention to validity, relevance, level of maturity of students and level of difficulty of the material, this can be seen from the content of the curriculum which consists of 5 families:

- General Subject Cluster: take part in equality education from Kemenag or follow Kemendikbud
- Al-Quran family: tafidz (carried out at dawn and asr), tahsin and interpretation (included in class learning)
- Diniyah subject clusters: Aqidah, jurisprudence, hadith, and tool sciences: ushul fiqh, Qowaid fikhiyah, mushthalah hadith, faraid
- The Tarbiyyah Sciences Clump: educational sciences, student students to become teacher candidates, materials on education, counseling methods with books in Indonesian and Arabic
- The Arabic language family (about maharatul `arba'ah ie reading, writing, saying and hearing): Arabic, Nahwu and Sharaf.

If the subjects are in the general family, there is no doubt about the validity and level of difficulty of the material, this is because the material and reference sources have been determined by the Ministry of Religion. In discussing the theory of relevance, other than the general cluster, it returns to the method used by the curriculum team, namely matriculation. The curriculum team has carried out the relevance of the curriculum content and is now under observation and development.

If there are subjects that do not match the level of students, this will be included in the evaluation. Meanwhile, for now it is relevant between the content of the curriculum and the muqorr or the book that is used as a reference.

The theory offered by Rusman relates to the level of difficulty of the material, if you review the KMI curriculum for the 2022-2023 school year, the level of difficulty of the material in some subjects in grades 10 to 12 has been adjusted, this is also the result of the matriculation method carried out by the PP JIC curriculum team Surakarta. However, in the 2022-2023 KMI curriculum the muqorr between grades 11 and 12 still overlaps, for example in fiqh subjects who were informed that for one year, in grade 11 there is still the same muqorr fiqh as the muqorr for grade 10, namely Manhajussalikin. If this is analyzed, it gives the result that the integrative curriculum at the KMI level at PP JIC Surakarta is still in the developmental stage and not fully mature.

The theory offered by Rusman relates to the level of experience of students in the field of formulating curriculum content, in this case PP JIC uses screening activities. Screening lies in the acceptance of students according to the suitability of students with their ability to deal with the difficulty level of the material, this is tested in several forms including written tests (Indonesian, English, Mathematics, Science, Islamic Insights, Academic Potential Tests and Al-Quran writing tests and its meaning), interview test and reading test as well as memorization of Al-Quran which is given time to memorize for 5 minutes.

So the point that can be drawn from the previous discussion regarding the formulation of integrated curriculum content at the KMI level in PP JIC Surakarta is that there are some imperfections in the implementation of Rusman's theory. One of the things that is not perfect is related to the level of difficulty between classes in compiling curriculum content, there is overlapping between classes, in short, in adjusting the difficulty level of immature material in compiling curriculum content. However, this does not mean that it negates the feasibility of the contents of the PP JIC Surakarta curriculum, because other standards have met both in terms of significance, relevance and level of experience of students who have fulfilled the scope of the theory. While the standard level of material difficulty has not been met, it only occurs in a few subjects such as jurisprudence,

The integration of the goals of the National and Islamic boarding school curricula is to conform to what is the vision, mission and objectives of PP JIC Surakarta, be it fostering students to become Islamic educators by providing them with knowledge, inviting them to do good deeds from the knowledge gained and fostering the morals of students, this is by paying attention to existing technological developments and local wisdom so that students can respond and sort them out according to what is taught at PP JIC Surakarta. In addition, there is also integration of the organization of curriculum content, namely by unifying the 5 clusters in one curriculum, this is the interpretation of curriculum integration between the National curriculum and the Islamic boarding school curriculum.

2. Implementation of Curriculum

In the implementation of the integrative curriculum at the KMI level at PP JIC Surakarta, the factors that must be considered in its implementation are the characteristics of the curriculum, strategies for implementing the curriculum, characteristics in the use of the curriculum which includes knowledge of skills in terms of attitudes and values in the implementation of learning. All of these factors lie with the educator who is the implementer of the curriculum that has been organized.

In the discussion of the characteristics of the curriculum, the KMI curriculum data contains subjects, study hours, KKM, Muqarrar which are grouped for each class, both science or social studies majors and the semester. The curriculum also has a reference for its implementation in the form of an educational calendar and description of activities on each set date, this has been approved by KEMENAG. Included in its implementation is the distribution of educators in teaching subjects that are tailored to the respective areas of expertise of the teachers.

In terms of curriculum implementation strategy, an educator at PP JIC Surakarta as program implementer determined by the curriculum team should prepare lesson plans, semester programs and annual programs as curriculum implementation strategies. The implementation of this strategy has not been carried out in a disciplined or comprehensive manner in the preparation of the RPP alone, however, there has been an order for this to be made from the curriculum team. While other curriculum development strategies such as compiling curriculum tables and implementing them, adjusting subjects and educators by matching areas of expertise according to each educator's graduate program, preparation of semester programs and annual programs has been carried out.

There is integration in the implementation of the curriculum, this is found in the integration of curriculum design and educational calendars which serve as guidelines in the activities of students and all relevant stakeholders, namely integration between the National curriculum and the cottage curriculum at the KMI PP JIC Surakarta level.

If the program created by the curriculum team has been implemented by the educators in the teaching and learning process, then there must be supervision of the ongoing implementation of the curriculum, supervision carried out by the Head of the Madrasah and the Head of the Pondok as internal supervisors. While external monitoring is carried out by supervisory members from Kemenag, this is often done the last time on 26 July 2022 general supervision from Kemenag and 10 October 2022 to carry out monitoring activities.

There is an integrative curriculum implementation sectionsupervision in its implementation carried out by external and internal supervisors, namely 1) coaching for educators who have problems, 2) sudden corrections and checks by being directly present in class during teaching and learning activities, this is good for educators or students, 3) observation either directly or through data collection on the presence of educators and students through attendance which runs every day, 4) 24-hour monitoring of student activities through data written by students in the book "Santri Daily Handbook". 5) the pondok provides periodic questionnaires once a month to identify violations aimed at students, the questionnaire is not an assessment but as a tool to record problems in the field.

If during the supervision period there are problems originating from educators and students, then this will be discussed directly or waiting for the monthly meeting depending on the severity of a problem that occurs. Problems will be discussed in both large and small meetings by reviewing the problems encountered to adjust when and at what meetings they will be discussed. The method implemented in addition to leading to inspection, the method used in the supervision stage leads to the development of teachers and students, but the coaching has not yet touched on coaching in depth. To identify the deficiencies that occur, it is expected to carry out identification through transparent coaching channels.

In integrated programs: integrated programs prepared in the implementation of the curriculum, namely educational calendars, academic activity plans contained in the semester and annual programs, daily, weekly and monthly activity plans for students. In integrated supervision: in the implementation of the curriculum there is cooperation that is built between the head of the Islamic boarding school, the head of the madrasa in making

improvements aimed at improving the quality of education in the Islamic boarding school because each educational stakeholder comes from a variety of environments.

3. Curriculum Evaluation

In the discussion of curriculum evaluation in PP JIC Surakarta, especially at the KMI level using the Sufflebeam theory, namely the CIPP model, there are 4 scopes including evaluation of context, input, process and product (Lismina, 2017, pp. 24-25).

1) Context Evaluation

In this evaluation, we review the background or phenomenon on the social environment that influences educational goals and strategies. So the evaluation of this scope can be related to the first, in the realm of departmental policies or policies within the work unit. Second, on the target to be achieved within the allotted time. Third, namely the development of adolescent association in the 2023 era and the negative effects of this development. Fourth, on manpower issues in the unit concerned.

The first scope of the evaluation is viewed from the aspect of context, PP JIC Surakarta evaluates the curriculum by adjusting what is the basis of KEMENAG's policy in the education sector by paying attention to social developments in Indonesian society. The interaction between people is getting longer and the feeling of kinship and the spirit of mutual assistance is fading, what's more PP JIC is in the middle of Surakarta city, so with the evaluation in the section on coaching students to become Islamic educators, students not only gain religious knowledge but also general science which is now the era of industry 4.0 and the rapid development of modernism in society.

In the second aspect there is the problem of curriculum evaluation which focuses on goals and time. The more developed various kinds of educational institutions in Indonesia, it is possible that there will be tough competition, so it is no longer strange if an educational institution determines targets that will become connoisseurs of the curriculum of the educational institution by offering facilities with a vision and mission and goals to clients. In curriculum evaluation it should be connected with target needs and time, because this aspect of the context greatly influences the course of the curriculum.

The third aspect of evaluating the context dimension is the development of youth association in the 2023 era and the negative effects of this development. This aspect includes aspects that need to be considered in curriculum evaluation by reviewing what the community needs in dealing with youth association in 2023 and from negative issues that arise can be material for evaluating institutional curricula to determine next steps in planning curriculum content for the next school year.

The fourth aspect of the evaluation relates to educational staff, this is needed because of the increasingly competitive economic competition over time. In this realm, the role of evaluation is to weigh the results of students who are equipped with religious and general knowledge so that they can compete strictly later when students enter the world of work.

In evaluating by paying attention to the context that is in the school environment or the context that comes from outside. The PP JIC Surakarta Evaluator will review the educational environment and externally, this review will be submitted and it could be a recommendation at the annual evaluation meeting during the Ramadan holidays to improve the programs in the curriculum.

2) Input Evaluation

In the evaluation the input section has the first scope, namely evaluation aimed at educators, especially in terms of proficiency in teaching. Second, how prepared each

student is in carrying out learning activities at school. The three evaluations relate to the facilities and infrastructure that support the teaching and learning process.

In the *first* scope of the evaluation regarding educators, in determining who are educators and staff in education at PP JIC Surakarta, this begins with the recruitment of workers by the Islamic boarding school HRD team. Acceptance of educational workers by reviewing the following standards and qualifications: 1) Muslim, 2) physically and spiritually healthy, 3) dressed in *syar'i*, 4) graduates according to the required human resources, for example if education personnel are needed for the *diniyah* subject, then minimum S1 Sharia (preferably graduates from the Middle East, LIPIA, STDI Jember, MABAIS Surakarta, Domestic Islamic University), if what is sought for English language education staff is a minimum of S1 FKIP English, if what is sought is Al-Quran *tahfizh* teaching staff then it must have memorized at least 15 *juz*; the *second* scope relates to the readiness of students in carrying out learning activities at school, so the evaluation material is the material to be delivered and the methods used by educators when teaching. The evaluation is then matched to the condition of the learner, whether psychological or intellectual compatibility of a person.

In the *third* scope regarding the evaluation of PP JIC Surakarta's ability to provide infrastructure, the person in charge is the deputy for infrastructure, the treasurer and the school principal. Before the evaluation is put into practice, it should record the information needed or what infrastructure facilities are capable of being procured by the cottage. In this scope, there are things that need to be considered with regard to the instruments of facilities and infrastructure, among which are examples of holding a special room for science laboratories, LCD projectors for each class, a library with adequate books, a language laboratory with adequate tools. If the school does not have the ability to provide it, then it should make submissions in the form of proposals to hold whatever instruments are needed during learning.

3) Process Evaluation

The process dimension in curriculum evaluation relates to the evaluation of the implementation of educational programs, this dimension is carried out in the process of teaching and learning activities. In reviewing the data found in the field, regarding the evaluation of the curriculum implementation process, it was found that there was an incidental evaluation. This evaluation requires direct problem solving. Related to process evaluation, there are also exam meetings where evaluation is sometimes required in the implementation of PAS or UAS exams, so they are held right away. There is also an evaluation in the process of implementing other curricula, namely an evaluation that is carried out every two weeks attended by all teachers at KMI along with the deputy head of curriculum, the deputy head of student affairs and the deputy head of Islamic boarding school.

Student activities at school make the curriculum the center of the estuary of these activities, so it is not surprising that student evaluation is one that influences the ongoing curriculum evaluation.

4) Product Evaluation

In the evaluation in the product dimension, this evaluation is carried out on the results that have been achieved after the learning activities have been completed, the point of review is if a learning evaluation has been carried out. So it is known that the scope of product evaluation is carried out in the middle of the year after the exam, this is a short-term evaluation and at the end of the school year evaluation is a long-term evaluation. Evaluation of products in PP JIC Surakarta, especially at the KMI level, is evaluated every semester, even though the evaluation is carried out in a simple

way. Long-term evaluation is carried out after the final exam in the second or even semester, namely at the end of the school year.

The presentation regarding curriculum evaluation consisting of Context, Input, Process, Product shows the attention of the Pondok Pesantren JIC Surakarta towards curriculum evaluation and following up if there are changes in accordance with the policies and decisions of the Pondok Pesantren Leaders and their staff. There is an evaluation in the integrated National curriculum and Pondok curriculum as a form of effort to achieve the vision, mission and objectives of the KMI level at PP JIC Surakarta. The following is an outline regarding the evaluation of the KMI curriculum at PP JIC Surakarta.

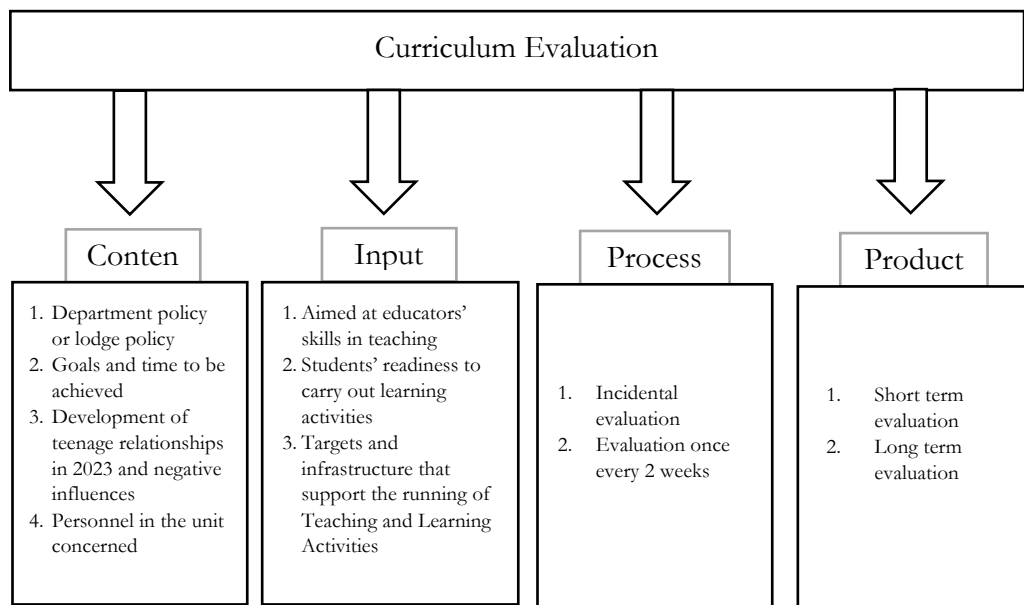


Figure 2. Curriculum Evaluation

Implementation of Integrating National and Islamic Curriculums at KMI PP JIC Surakarta

AM Saefuddin is of the opinion that in the actualization of the Koran, it is not only the planning of the education system, but also the operational steps that must be guided by the Al-Quran and Al-Sunnah by uniting 3 sets of actions, namely motivation, ways of , as well as goals(Saefuddin, 1993, pp. 113-114). So in integrating the curriculum, it is also necessary to integrate planning, implementation and evaluation which are points in curriculum management.

In the KMI curriculum planning process at JIC Surakarta there is an integration process that transforms the religious and general groups into one part of the curriculum used. The integration process by borrowing AM Saefuddin's theory, it was found that between the goals and organization of the National curriculum and the cottage curriculum were integrated with the integration and processing process to meet the learning needs of the KMI level in accordance with the vision and mission of PP JIC Surakarta, namely the provision of religious knowledge and general knowledge which became a provision for further education. If you review Al-Attas' theory, namely integrating learning materials, then the integration in the KMI curriculum is not in accordance with the theory offered by Al-Attas,

In the process of implementing the KMI curriculum at JIC Surakarta there is an integration process that transforms the existing programs in the National curriculum and the cottage

curriculum, besides that there is also integration of supervision between the two curricula into an integrated curriculum that is used. The integration process by borrowing AM Saefuddin's theory, it was found that between the National curriculum and the Islamic boarding school curriculum in program coverage and supervision were integrated with the integration and processing process to meet the learning needs of the KMI level in accordance with the vision and mission of PP JIC Surakarta, namely the provision of religious knowledge and general knowledge which is a provision for further education.

In the KMI curriculum evaluation process at JIC Surakarta there is an integration process that transforms the evaluation of the National curriculum and the Islamic boarding school curriculum. The integration process by borrowing AM Saefuddin's theory, it was found that between the National curriculum and the cottage curriculum the evaluation process was integrated and processed in the same activity, such as having evaluation discussions in the same meeting to meet the learning needs of the KMI level in accordance with the vision and mission of PP JIC Surakarta, namely the provision of religious knowledge and general knowledge to make it easier for them to take further education.

In AM Syaifuddin's theory regarding integration, there are explanations of two perspectives that often arise in people's minds when they meet the word integration. The two perspectives are dissolving and mixing, these two things have different meanings. Here is the explanation:

- 1) Mixing, this perspective is the gathering of two or more kinds of matter that still have the original properties of these materials, such as oil and water mixed in one container, this is called a heterogeneous mixture. Heterogeneous mixtures are mixtures in which there are clear boundaries between two or more materials which are used as one container of the curriculum. While there are also homogeneous mixtures that form a new whole. A homogeneous mixture can be called a solution.
- 2) Solution, this perspective is a combination of solvent and solute, usually the amount of something called the solvent is more than what is dissolved. An example of this is having sugar and water mixed in a container which will become a sugar solution. Likewise with learning materials, for example science material which is Islamized into the Al-Quran and Modern Science, or sociology subjects into Sociology and Da'wah Anthropology.

If the integration of the curriculum at the KMI level at PP JIC Surakarta is analyzed by the theory of AM Syaifuddin and the theory of Naquib Al-Attas, then the word integration with AM Syaifuddin's theory falls into the category of dissolving not mixing. The interviews in CHAPTER III with educators at KMI JIC Surakarta showed that there was an attempt by educators to bind Western concepts while subjecting these concepts to Islamic teachings. Educators at the KMI level try to include the concept of Islam in every relevant field of knowledge. However, in implementing KMI subjects, it cannot be applied to all material, because there is material that only needs to be explained in a formulaic manner. In an effort to integrate the curriculum and between religious material and general material it has not been maximized.

Conclusion

Planning for implementing the integration of the National curriculum and the Islamic boarding school curriculum at KMI in the Jajar Islamic Center Surakarta Islamic boarding school, this is done by doing two things. First, the goals of the National Curriculum and the Pondok Curriculum are integrated, which means a combination of what is the vision, mission and goals of PP JIC Surakarta in developing religious and general knowledge as a provision to become prospective educators who do good deeds and have noble character. The second is the integration of the organization of curriculum content, namely by juxtaposing or grouping fields in one cluster (there are 5 clusters, namely: the diniyah family, the Al-Quran family, the general family, the Arabic language family, and the tarbiyyah family) determined by PP JIC Surakarta.

The implementation of implementing the integration of the National and Islamic Curriculums with the aim of improving the quality of education at the KMI level at PP Jajar Islamic Center Surakarta, namely by doing two things, namely program and supervision of an integrative curriculum. First, the integration of curriculum programs is carried out by integrating educational calendars, RPP academic activity plans, semester and annual programs, participants' daily or weekly or monthly activity plans. Second, the integration of supervision, namely the form of improvement which aims to improve the quality of education at PP Jajar Islamic Center Surakarta, and the executors are the head of the Islamic boarding school and the head of the madrasa.

Evaluation of the implementation of integrating the National and Pondok curriculum at KMI PP Jajar Islamic Center Surakarta by carrying out 4 dimensions of the evaluation. The first is the context dimension, in this dimension evaluation is carried out by educational institutions by evaluating departmental or cottage policies, evaluation of students by reviewing the development of adolescent association in 2023 and its negative effects, evaluation of the workforce in the unit concerned. The second is the input dimension, evaluation of educators in terms of teaching skills, evaluation of students in terms of readiness evaluation of infrastructure in terms of readiness to support the teaching and learning process. The third is the process dimension, in this dimension evaluation is carried out on the curriculum implementation process at incidental times, Evaluation of the curriculum implementation process is also carried out once every two weeks. Fourth is the product dimension, this dimension is divided into two, namely short-term evaluation and long-term evaluation. Short-term evaluations such as holding meetings every semester change while long-term evaluations are carried out after the final exam in the even semester.

If we analyze the integration of the curriculum at the KMI level in PP JIC Surakarta with the theory of AM Syaifuddin and the theory of Naquib Al-Attas, the word integration falls into the category of dissolving not mixing, or the theory offered by Naquib Al-Attas regarding the Islamization of knowledge, namely integration between material religion and public. The implementation of the integration of the National Curriculum and KMI Islamic Boarding School in PP JIC Surakarta for the 2022-2023 academic year is more about the meaning of dissolving subjects between subjects in the National curriculum and subjects in the Islamic boarding school curriculum, but in applying this dissolving it is not optimal or not perfect and needs to be reviewed and there must be data regarding integration, for example with the existence of a lesson plan.

References

- Akhmadi, A. (2019). Moderasi Beragama dalam Keragaman Indonesia. *Inovasi: Jurnal Diklat Keagamaan*, 12(2), 45.
- Al-Attas, N. (1978). *Islam and Scularism*. Angkatan Muda Bela Islam.
- Alawiyah, F. (2014). Pendidikan Madrasah di Indonesia. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 5(1), 51.
- Ali, M., & Istanto. (2018). *Manajemen Sekolah Islam*. Muhammadiyah University Press.
- Anggito, A., & Setiawan, J. (2018). *Metode Penelitian Kualitatif*. CV. Jejak.
- Barbour, I. (2002). *Juru Bicara Tuhan antara Sains dan Agama Terj. E.R. Muhammad*. Mizan.
- Eryanto, H., & Marsofiyati. (2022). *Perencanaan Pengajaran*. UNJ Press.
- Fatmawati, E. (2015). *Profil Pesantren Mahasiswa; Karakter Kurikulum, Desain Pengembangan Kurikulum, Peran Pemimpin Pesantren*. LKIS Pelangi Aksara.
- Huda, N. (2017). Manajemen Pengembangan Kurikulum. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 1(2), 52.
- Iqbal, M. (1988). *Islam and Science*. Ashgate.
- Lismina. (2017). *Pengembangan Kurikulum*. Uwais Inspirasi Indonesia.
- Moleong, L. J. (2006). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.
- Prasetyo, A. R., & Tasman. (2020). Prinsip-prinsip dalam Pengembangan Kurikulum. *Jurnal Palapa*, 8(1).

- Qomar, M. (2005). *Epistemologi Pendidikan Islam dari Metode Rasional Hingga Metode Kritik*. Erlangga.
- Rusman. (2009a). *manajemen Kurikulum*. Rajawali Press.
- Rusman. (2009b). *Manajemen Kurikulum*. Rajagrafindo Persada.
- Saeffuddin, A. M. (1993). *Desekularisasi Pemikiran: Landasan Islamisasi*. Mizan.
- Shobron, S. (2021). *Pedoman Penulisan Tesis*. Sekolah Pascasarjana UMS.
- Subari, Z., & Dkk. (2018). Nilai-nilai Integrasi Ilmu Pengetahuan dalam Kurikulum 13. *Edu Religia*, 2(2), 250.
- Surakhmad, W. (1990). *Pengantar Penelitian Ilmiah Dasar, Metode dan Teknik*. Tarsito.
- Taufiq, M. (2019). *Pengembangan Paradigma Keilmuan Perspektif Epistemologi Islam*. Prenadamedia Group.
- Wasito. (2013). Respon Barat Terhadap Islam Sebagai Sumber Peradaban. *Ejournal LAI Tribakti*, 24(2), 53.
- Zamzam, F. (2018). *Aplikasi Metodologi Penelitian*. Deepublish.