

Integrated Curriculum Development Model of Islamic Boarding School Curriculum with Formal Schools at Persatuan Islam 76 Tarogong Islamic Boarding School, Garut Regency

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Abstract

This study aims to explore the integrated curriculum development model combining the Islamic boarding school curriculum with that of formal schools at Persatuan Islam 76 Tarogong Islamic Boarding School in Garut Regency. The research employs a qualitative approach to capture and describe the phenomena occurring in the field. Data collection methods include observations of the Islamic boarding school environment, in-depth interviews with key volunteers who are knowledgeable about curriculum issues, and document analysis of archives, formal meeting notes, photos, videos, and other relevant materials. The data analysis focuses on processing this information to draw meaningful conclusions and support decision-making regarding the curriculum model. The findings reveal that the Islamic boarding school follows an integrated approach, harmonizing Islamic teachings with scientific knowledge. The institution operates both non-formal religious education and formal education in the form of schools and madrasas, aiming for excellence in both areas.

Keywords: Curriculum Development, Islamic Model, Boarding School

INTRODUCTION

The integration of science into Islamic education has been a topic of significant discussion among Muslim intellectuals, beginning with Muhammad Natsir at the Persatuan Islam meeting in Bogor in 1934. This discourse was further developed by figures such as Sayed Hosein Nasr in his works "Science and Civilization in Islam" (1968) and "Islamic Science" (1976), Syed M. Naquib al-Attas in his 1977 paper presented at the International Conference on Islamic Education in Mecca, and Ismail Raji al-Faruqi in his book "Islamization of Knowledge: General Principles and Workplan" (1982). These scholars laid the conceptual foundation for integrating science into Islamic education.

The idea of integration has sparked responses from various intellectuals, both Muslim and Western. Western scholars like John H. Brooke in "Science and Religion: Some Historical Perspective" argue that the relationship between science and religion can manifest as conflict or harmony. Ian G. Barbour, in "When Science Meets Religion," discusses four possible relationships: conflict, independence, dialogue, and integration. John F. Haught, in "Science and Religion: From Conflict to Conversation," identifies four patterns: conflict, contrast, contact, and confirmation. Despite these variations, the consensus among Western intellectuals is that conflict is the predominant relationship between science and religion. Among Muslim intellectuals, views on the integration of science are diverse, with differences arising in terms, urgency, and models.

The proponents of integrating science into Islamic education argue that the Qur'an, as the ultimate source of truth, mandates the pursuit and mastery of knowledge in all its forms, without separation. This is supported by verses such as Q.s. al-Mujadila [58]:11, which emphasizes the elevated status of those endowed with knowledge. Choirunnisa, Ismania. (2016). Furthermore, modern scientific discoveries, whether by Western or Muslim scientists, often align with the knowledge revealed in the Qur'an centuries earlier. While modern science is currently dominated by the West, its foundations were laid by Muslim scholars, whose discoveries were further developed by Western scientists.

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The concept of knowledge integration is not about creating something new but rather restoring knowledge to its rightful place. Historically, Muslim scholars like al-Khwarizmi (d. 850M), al-Kindi (d. 873M), al-Farabi (d. 950M), Ibn Sina (d. 1037M), al-Ghazali (d. 1111M), Ibn Rushd (d. 1198M), and Ibn Khaldun (d. 1406M) were not only experts in religious studies but also made significant contributions to various fields of science, demonstrating the integrated nature of their knowledge.

A challenge facing Islamic educational institutions today is the perception that only institutions labeled as "Islamic" can properly educate and guide Muslim youth into becoming well-rounded Muslims. Minarti, Sri. (2018). Meanwhile, general educational institutions are often viewed as secular and distant from Islamic values. Conversely, some Muslims prefer general educational institutions for their perceived quality and the job prospects they offer, while viewing Islamic institutions as outdated and less capable of securing employment for their graduates.

Muhammad Natsir, who led the management of education, implemented an integration model based on his belief that all knowledge originates from a single source Allah SWT. He argued that both religious knowledge, derived from revelation, and general knowledge and skills, derived from thought and experience, come from Allah. Purnomo, M. Hadi. (2017). Therefore, there is no need to view them as conflicting; instead, both are essential for living a fulfilling life and achieving the pleasure of Allah SWT.

FRAMEWORK OF THINKING

Curriculum Essence

To comprehensively understand curriculum theory, it is essential to delve into its theoretical aspects, including an exploration of the curriculum's nature. Bahri, Syamsul. (2017). This exploration allows for an understanding of the curriculum from various perspectives, enabling the drawing of conclusions specific to the curriculum in this study. Additionally, a discussion on the curriculum's foundation is necessary as it serves as the main reference point in curriculum development, guiding what should be used as a basis and its impact on the curriculum's evolution. Moreover, identifying the components of the curriculum its essential organs is crucial in determining which parts need development from inception to completion.

James A. Bane, in curriculum planning and development, identifies four categories of curriculum:

- Curriculum as a product,
- Curriculum as a program,
- Curriculum as the required subject matter (curriculum as intended learnings),
- Curriculum as the experience of the learner.

Curriculum Foundation

As an educational design, the curriculum serves as a guideline for implementing the teaching and learning process, aimed at achieving national educational goals. Asha, Lukman. (2020). This design must be supported by a solid and robust foundation. To establish such a foundation, it is necessary to selectively, accurately, deeply, and comprehensively identify and study the foundational elements that should be used as the basis for curriculum development. The appropriate and strong foundation is vital not only for curriculum developers at the central level but also for those at the operational level within educational units.

Curriculum Components

The nature and foundations of the curriculum are essential starting points in curriculum development. Following these foundational aspects, the next critical process is the development of curriculum components, which will form the overall curriculum system. A system is a unified set of interrelated components, and the curriculum, as a system, contains specific components that dictate how it functions. In this curriculum system, there are four key components: objectives, content, methods, and evaluation.

Characteristics and Types of Islamic Boarding Schools

Islamic boarding schools have fundamental elements that enable them to function as Islamic educational institutions. According to Zamakhsyari Dofier, there are five basic elements of Islamic boarding schools: the dormitory, mosque, students, teaching of classical books, and kyai religious leader. Mukti Ali identifies four basic elements: kyai, students, mosque, and dormitory. Imam Zarkasi suggests two primary elements: the material elements dormitory, kyai, mosque and the non-material elements views on figures and the value system. The Ministry of Religion lists three elements: kyai, students, with their pondok, and the mosque. Abdul Mughits outlines six elements, ranked by their emergence: kyai, mosque, students, study of yellow books, dormitory, and the internal system of the Islamic boarding schools.

Formal Education in Islamic Boarding Schools

Over time, there has been a shift in the institutional structure of Islamic boarding schools. Furqon, Al. (2015). While they remain non-formal educational institutions focusing on Islamic religious knowledge and value formation, they now often include formal educational institutions as part of their broader educational framework.

Islamic Boarding Schools Curriculum

Pesantren, or Islamic boarding schools, are typically established by a religious scholar residing in a particular area, often after returning from prolonged study. This scholar may originate from the local community or from another region, having come with the intent to practice and spread Islamic teachings.

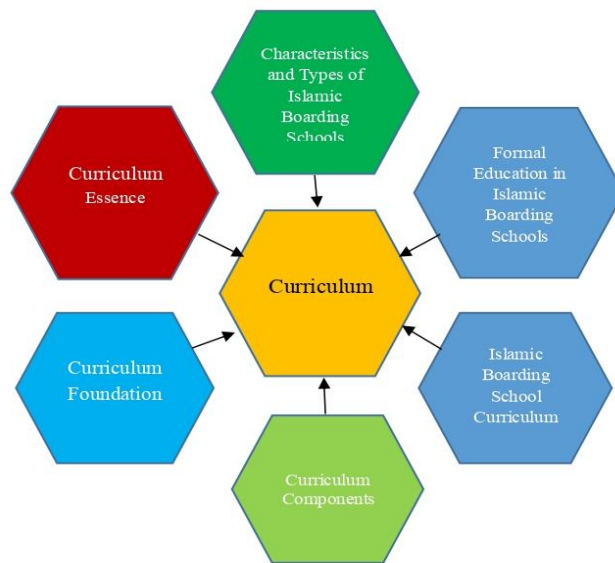


Figure 1 Framework of Thinking
(Source: Sutarman 2024)

METHOD

This research employs a qualitative approach, which seeks to uncover insights through the observation of specific issues. Afrizal. (2019). The researcher aims to explore the natural or intrinsic nature of events, utilizing methods such as phenomenology, symbolic interaction, ethnography, and case studies, while describing qualitative characteristics. This type of research varies in terms of control over the treatment of subjects, the depth of analysis, and the involvement of research subjects.

Data Sources

The data in this study include all facts and figures that can be used to compile information. Generally, the data are divided into three types: facts, opinions, and abilities. To assess opinions, questionnaires are used; to evaluate abilities, tests are administered; and facts are gathered in the form of words, actions, and images. Sugiyono. (2019). To collect these facts, several techniques are employed, including interviews—conversational interactions aimed at gathering explanations and interpretations from informants about the phenomenon under study. Observation techniques are also used to record phenomena or behaviors as they occur naturally, with information sourced from objects, movements, or processes. Additionally, documentation techniques involve examining documents or records such as letters, diaries, photo archives, meeting notes, and activity journals to extract information from past events.

Data Collection Techniques

Data for this study are collected through various methods, including observation, one-on-one interviews, focus groups, and similar techniques. Qualitative data, also known as categorical data, are categorized based on the attributes and characteristics of a phenomenon. Interviews are a common technique for data collection, involving direct communication between the interviewer and the source of information. Observation, another prevalent technique in qualitative research, involves directly collecting data from the field. Documentation involves gathering information from stored documents, such as letters, diaries, and archives, which provide insights into past events.

Data Analysis Techniques

This study uses content analysis for data analysis. According to Berg, content analysis is a process that transforms interview results, field notes, and various data descriptions into systematic information. Ibrahim. (2018). This technique emphasizes three key prerequisites: objectivity, systematic procedures, and generalization. The steps in content analysis include:

- Identifying research questions,
- Determining analytical categories,
- Reading data and identifying grounded categories,
- Establishing selection criteria for sorting data based on analytical and grounded categories,
- Categorizing data,
- Counting and statistically describing the categories to identify significant patterns in the text, and
- Considering category patterns as overarching themes, providing explanations for the findings, and relating them to existing theories.

Testing the Validity and Reliability of Data

The data obtained in this study are subjected to a validity test. According to Sugiyono, the main criteria for data validity are validity, reliability, and objectivity. In qualitative research, data validity is tested using four criteria:

- Credibility, ensuring that the instrument accurately measures reality,
- Transferability, confirming that the results are applicable to other situations,
- Dependability, evaluating the design and implementation process of the research, and
- Confirmability, explaining the process of drawing conclusions and constructing theories.

RESULTS AND DISCUSSION

Objectives of the Integrated Curriculum Development Model for Islamic Boarding Schools and Formal Schools at Persatuan Islam 76 Tarogong, Garut Regency

The objectives of the curriculum are closely tied to its direction and desired outcomes. On a macro level, the formulation of curriculum objectives is intrinsically linked to the philosophy and value system embraced by the society. In essence, the formulation of these objectives reflects the society's aspirations. Masykur, R. (2019). The curriculum's objectives are encapsulated in the vision, mission, and specific goals, which are elaborated as follows:

The curriculum objectives at MA Persis 76 Tarogong are outlined as: "To establish the madrasah as a miniature of Islamic society and to become a leading educational institution." The mission of MA at PPI 76 Tarogong is "to nurture individuals with noble character, foster a deep understanding of Islamic teachings (*tafaqquh fiddin*), and develop mastery in science and technology." The vision and mission statements of MA derive from the broader vision and mission of the Islamic boarding school but are tailored to the educational unit's scope. The vision statement highlights the alignment of the madrasah's moral imagination and profile with that of the pesantren. Similarly, the mission statement reinforces the pesantren's mission, ensuring that the educational unit's purpose and goals are consistent with the pesantren's.

The achievement of the vision and mission at the MA level aligns with the indicators of the pesantren's vision and mission, thus further reinforcing that the vision, mission, and their achievement indicators extend to the educational unit's scope. According to Ust. Iqbal, the orientation policy for the educational unit curriculum at PPI 76 Tarogong is firmly rooted in the pesantren's domain, meaning the educational units do not have the autonomy to formulate their own orientation.

The final objectives expected from MA Persis 76 Tarogong in implementing its programs to realize the school's mission are divided into three categories: long-term, medium-term, and short-term goals. The long-term objectives outline the graduate profile to be achieved after completing studies at MA Persis 76 Tarogong. The medium-term objectives focus on the process of shaping this graduate profile during the student's time at the madrasah. The short-term objectives specify the process of shaping the graduate profile over a one-year study period at MA Persis 76 Tarogong.

Development of Integrated Curriculum Materials for Pesantren and Formal Schools at Persatuan Islam 76 Tarogong, Garut Regency

To achieve the vision, mission, and objectives of the MA Persis 76 Tarogong curriculum—whether long-term, medium-term, or short-term this section discusses the development of materials as a crucial component of the curriculum. The discussion is divided into two parts: the organization of the learning program and the development of teaching materials.

The organization of the learning program includes intracurricular, extracurricular, and co-curricular activities. These programs are designed to ensure that learning at MA Persis 76 Tarogong effectively contributes to realizing the madrasah's vision, mission, and objectives:

Intracurricular programs are the core educational activities conducted by teachers and students during class hours, following the time allocation set in the learning program structure.

Islamic Studies subjects focus on Islamic religious education, corresponding to the study field of *al-ulum al-syar'iyah* within the Persis pesantren curriculum, which is grounded in Islamic revelations (*Qur'an* and *Sunnah*).

Natural Science and Scientific subjects relate to the study of *al-ulum al-kauniyyah* within the Persis pesantren curriculum, which involves the scientific exploration of the natural order of the universe.

National and Social subjects fall under the study of *al-ulum al-insaniyyah* within the *Persis pesantren* curriculum, addressing human behavior, both individually and socially, as well as cultural and rational aspects of humanity.

Extracurricular programs encompass activities outside of intracurricular and co-curricular hours, under the guidance and supervision of the educational unit. These activities include scouting, journalism, literature, arts, sports, martial arts, vocational training, and entrepreneurship, aimed at developing students' interests, talents, and personalities.

Co-curricular programs are designed to reinforce, deepen, or enrich intracurricular learning without overlapping or repeating content. These activities may involve structured assignments related to one or more subjects, facilitating a more comprehensive learning experience.

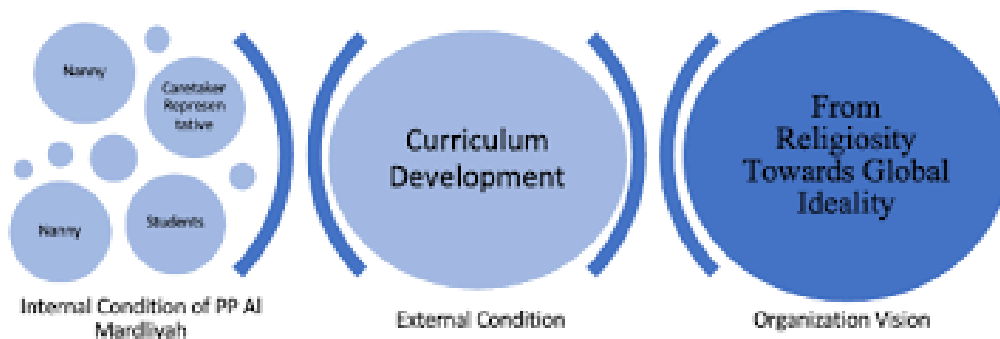


Figure 2 Development of Integrated the Islamic Boarding School Curriculum

(Source: E-journal Undip)

Development of Integrated Teaching Materials for the Islamic Boarding School Curriculum with Formal Schools at Persatuan Islam 76 Tarogong, Garut Regency

The teaching materials used at MA *Persis 76 Tarogong* are sourced from two curricula: the Islamic boarding school curriculum, which adheres to the 2015 *Persis Education System Guidelines*, and the madrasah curriculum, which follows *Permendikbud No. 59 of 2014* and *KMA No. 165 of 2014*. These teaching materials fall into several categories:

Exclusive Islamic Boarding School Teaching Materials: These materials are separate subjects that are taught outside of formal learning hours.

Islamic Boarding School Teaching Materials during Formal Hours: These materials are distinct subjects but are integrated into the formal school schedule.

Integrated Islamic Boarding School and Formal Education Subjects: These are Islamic boarding school subjects that have been merged with formal education subjects and are taught during regular school hours.

The following are the details

The Islamic boarding school teaching materials, as referenced in this discussion, are drawn from the curriculum outlined in the 2015 *Persis Education System Guidelines*. These materials are delivered in two formats: first, during formal school hours, and second, outside of formal hours.

The madrasah teaching materials at MA *Persis 76 Tarogong* are based on *KMA No. 165 of 2014*, which includes integrated Islamic Education (PAI) and Arabic subjects in madrasahs, and *Permendikbud No. 59 of 2014*, which covers general subject content in schools or madrasahs. This discussion will focus on integrated PAI materials, science-focused subjects, and social studies-focused subjects.

The integrated PAI materials at MA Persis 76 Tarogong are aligned with KMA No. 165 of 2014. These materials are further integrated with Islamic boarding school teaching content, which includes religious studies, effectively merging similar subjects with different content.

The material on halal and tayyib (good) food in the madrasah curriculum is designed around the basic competency of "analyzing Q.S. al-Baqarah verses 168-169 and 172-173 on consuming good and halal food," along with relevant hadiths.

The material on the attributes of Allah SWT in the madrasah curriculum focuses on "Analyzing the obligatory, impossible, and permissible attributes of Allah SWT." This content is divided into four key areas: understanding these attributes, providing evidence of their truth, and understanding the characteristics of those who believe in these attributes.

The material on Allah's qada and qadar (divine decree) in the madrasah curriculum emphasizes "Analyzing the meaning, evidence/proof, types, and wisdom of believing in *qada* and qadar." The basic competencies are described in the Al-Qur'an Hadith textbook published by the Directorate of KSKK Madrasah, Directorate General of Islamic Education, Ministry of Religious Affairs in 2020.

The science teaching materials at the madrasah level in PPI 76 Tarogong fully adhere to the national curriculum as stipulated in Permendikbud No. 59 of 2014. These science materials are integrated with Islamic boarding school teaching materials that contain religious content, a practice driven by the government policy outlined in Permendikbud No. 59 of 2014.

Development of Integrated Curriculum Methods for the Islamic Boarding School Curriculum with Formal Schools at Persatuan Islam 76 Tarogong, Garut Regency

The development of the integrated curriculum at MA Persis 76 Tarogong also encompasses the evolution of curriculum methods, or learning strategies. Readi, Agus. (2021). Understanding the relationship between strategies, methods, approaches, and learning models is crucial for effective curriculum development. In this context:

The Learning Method at Persis Islamic Boarding School: MA Persis 76 Tarogong, known for being a modern Islamic boarding school, has implemented a classical learning system since its inception in 1936 in Bandung. This system remains a standard teaching method across all Persis pesantren.

Learning Model: This study focuses on madrasah learning models, as traditional pesantren learning does not typically follow a specific model. The model used at PPI 76 Tarogong serves as a framework for the sequence of activities that educators and students must follow, targeting the development of attitudes, knowledge, and psychomotor skills.

Learning Environment: The physical setting for learning is vital for ensuring the learning process runs smoothly and achieves its objectives. PPI 76 Tarogong, as an integrated institution, provides diverse learning environments that support the educational process.

Assessment: This refers to the collection and processing of information to evaluate student learning outcomes. According to PP No. 32 of 2013, educational assessments consist of evaluations conducted by educators and educational units. Educators' assessments are ongoing, monitoring students' progress to improve learning outcomes, competency achievement, and learning process quality.

Islamic Boarding School Learning Outcomes Assessment: This assessment at PPI 76 Tarogong includes spiritual assessments, which evaluate students' ability to apply religious values, and skills assessments, which measure students' ability to apply knowledge in various tasks.

Madrasah Learning Outcomes Assessment: This is the process of systematically collecting evidence of student learning achievements in the domains of attitudes (spiritual and social), knowledge, and skills. It is conducted during and/or after the learning process to evaluate progress over a semester, a year, or the entire educational program.

Development of Integrated Curriculum Evaluation of Islamic Boarding School Curriculum with Formal Schools at Persatuan Islam 76 Tarogong, Garut Regency

This study evaluates the curriculum using the CIPP (Context, Input, Process, Product) model developed by Daniel L. Stufflebeam, which defines curriculum evaluation as a detailed process of gathering and providing essential information to make informed decisions. The curriculum evaluation in this study follows eight steps:

Process

Detailed explanation of what is being evaluated

Data collection on what will be evaluated

Providing information about the purpose of the evaluation

Ensuring usefulness through specific criteria for evaluation

Information gathering, describing the necessary data

Decision-making on criteria, value frameworks, and other relevant information

Exploring decision alternatives, considering various responses to the decision.

In the CIPP model, the evaluation encompasses context, input, process, and product aspects namely: Product evaluation focuses on assessing the curriculum's impact on the alumni's acceptance within the community. Hamdi, Mohamad Mustafid. (2020). Data needed for this evaluation includes the number of graduates and their acceptance by the community. The criteria used to evaluate the product include diplomas awarded to graduates, their performance in the community, their satisfaction with their roles, and the community's satisfaction with their contributions. The context evaluation concludes with a determination of the curriculum's quality. According to data from MA Persis 76 Tarogong, there is an annual increase in the number of graduates. Additionally, UN scores in Science, Social Studies, and IAI programs show significant improvement each year. Nearly 90% of MA Persis Tarogong graduates continue their education at national or international universities, including internal institutions like UNIPI, STAIPI, and STKIP, which offer affordable options for further education and career development.

CONCLUSION

Based on the previous discussions on the integrated curriculum development model in Islamic boarding schools, several key points can be summarized:

The motivation for developing an integrated curriculum in Islamic boarding schools is influenced by multiple factors. These schools adopt an integrated knowledge paradigm that harmonizes Islam and science, as supported by scholars such as Jamaludin al-Afghani, Sayyid Ahmad Khan, and others. This approach contrasts with Muhammad bin Abdul Wahhab's perspective, which rejects modern science as un-Islamic, and differs from the views of Ismail Raji al-Faruqi and Muhammad Naquib al-Attas, who call for the Islamization of modern science. Islamic boarding schools, functioning as non-formal religious education institutions, also include formal educational programs, striving for excellence in both areas.

Strategic steps in developing an integrated curriculum involve merging key curriculum components: objectives, materials, strategies, and evaluations. This approach aligns with the perspectives of Ronald C. Doll and Dede Rosyada, who view the curriculum as encompassing all experiences offered to students. In the context of Islamic boarding schools, curriculum integration involves: 1. Aligning curriculum objectives, including vision, mission, and graduate profiles. 2. Integrating curriculum materials using Robin Fogarty's model, merging Integrated Islamic Education materials from the Ministry of Religion's curriculum with Islamic religious content from the boarding school curriculum. 3. Combining learning strategies from both the boarding school and madrasah methods, while also integrating learning

environments. 4. Aligning evaluations of learning outcomes with the goals of both the boarding school and madrasah programs.

The integrated curriculum development at PPI 76 Tarogong has resulted in several achievements, including increased efficiency in material delivery, the effective use of teaching materials, and the optimization of learning spaces. Additionally, the institution has gained greater respect from the community, reflected in the rising number of student registrations. The community values the integrated Islamic boarding schools for producing graduates who are morally upright, knowledgeable, well-educated, and skilled—traits essential for a modern and religious society.

SUGGESTIONS

Recognizing the importance of integrated curriculum development in Islamic boarding schools for creating superior and respected educational institutions, the following recommendations are proposed:

Administrators of Islamic educational institutions should integrate the national curriculum with the Islamic boarding school curriculum. The national curriculum offers modern scientific content and recognized diplomas, which are essential for graduates' future success, while the Islamic boarding school curriculum strengthens religious understanding and character.

Education policymakers in Indonesia should take concrete steps to recognize and support Islamic boarding schools, which have historically been marginalized. These institutions have demonstrated excellence through various achievements, proving their value as superior educational establishments.

The Indonesian Muslim community is encouraged to appreciate the significance of Islamic boarding schools. These institutions consistently produce graduates who excel in Islamic studies and moral values, and with the integration of the national curriculum, they also possess knowledge in science, technology, and practical skills.

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