

## The Implementation of Madrasah and Islamic Boarding School Curriculum Integration in MTs. N 02 Peterongan Jombang Indonesia

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### Abstract

The combination of the curriculum of formal institutions with Islamic boarding schools (Integration) has directly or indirectly contributed to advancing and modernizing education in Islamic boarding schools, which initially focused only on religious education. aside from that, pesantren that were once underestimated by some people have now reversed direction by naming these educational institutions as plus schools where additionally to studying religious education they also provide general material in order that pesantren graduates aren't only limited to the religious sphere but also are ready to participate in current modernization. With the mixing of this curriculum, pesantren will give birth to subsequent generations with noble character and character.

Based on the background of the matter above, the researcher will find a tangle that wants to be studied, namely the implementation of the integration of the madrasah curriculum with the Islamic boarding schools at MTsN 02 Peterongan Jombang Indonesia. This study uses a qualitative approach, a multi-site study type. Data collection techniques using in-depth interviews, participant observation, documentation. Data analysis used the Myles Huberman model from data reduction, data presentation verification, and conclusion, data were analyzed from single-case data and cross-site. Test the validity of knowledge through credibility, transferability, dependability, and confirmability.

From the results of this study, the authors conclude: Implementation includes; Implementation of integration of the madrasah-pesantren curriculum implemented at the varsity and sophistication levels, implementation of 24 hours of learning (full-day school and boarding school), Leaders are always responsive in implementing the curriculum so as to make superior student character and religious.

**Keywords:** *Implementation, Curriculum Integration, Student Character*

### 1. Research Context

Education in Indonesia has many sorts and faces within the type of formal, non-formal, and informal education, all of which might educate the lives of superior, skilled, and virtuous human resources. Islamic boarding schools began way back, before the independence of this country. Its existence is urgently needed by the community as a replacement for a mosque which isn't sufficient for the method of instilling religious values. Initially, the pesantren was founded on the initiative of the previous *Ulama* (Cleric) who carried this religion which the people at that time should have followed. *Pondok pesantren* (boarding school) has been changing continuously until this moment. *Pesantren* initially had a function of religious sharing and Islamic education, which function was to support the spread of Islam as a way to mend the Islamic education system in Indonesia, this

improvement is certainly an improved transformation of Islamic educational institutions.<sup>1</sup> The pattern of education within the pesantren environment contains a noble goal, namely to create humans as *kaffah* Muslim individuals, namely individuals who always believe and have devotion to Allah Almighty, and have the character of starting to board society and educate people's lives, this goal is in line with the goals of national education.

The *pesantren* was originally a center for the study of Islamic religious science and Islamic preaching *rahmatan lil 'alamin*. The study of religious knowledge is studied in a very limited manner within the scope of religious scholarship as a differentiator from other sciences belonging to the overall scientific scope, in order that it can become a dichotomy of knowledge between religion and general knowledge. In the *pesantren* environment, morality or character is incredibly much recommended, both the morals of fellow friends, the community, and with the *asatidz* and *Kyai* (the name for teachers in Islamic boarding schools). This brotherhood bond must be maintained continuously to strengthen brotherhood and maintain the image of the Islamic boarding school in order that it remains superior in the fields of morality and religion in society.

*Madrasah* is the face of the transformation of the pesantren, their presence in the early 20<sup>th</sup> century in Indonesia could be a renewal in the pesantren. The factors behind the development of Islamic education include the transformation of ideas and concepts that have grown from cultures outside the Indonesian region, which have been adopted, and also the adaptation of scholars who return to Indonesia after living in other countries for a protracted time (Cairo, Medina, Makkah). from the condition of Indonesia which at that time was controlled by the Dutch and westerners.

Based on the historical approach madrasah are a part of the national education system whose placement is under the guidance of the Ministry of Religion. Compared to pesantren, the concept of education in madrasah is better organized in terms of objectives, management, curriculum, managerial, and teaching and learning activities. The transformation of the pesantren that gave birth to the current madrasah is evident and firm in its involvement in improving the education system and its management. The presence of a madrasah during this pesantren doesn't shift the paradigm of traditional Salafi studies, but rather complement it.

Islamic boarding schools and madrasah have distinctive characteristics and differences, namely that madrasah are classified as modern Islamic educational institutions from the point of view of curriculum, methods, and management, while pesantren emphasize religious learning with a Salafi system and traditional methods, so the reform of this madrasah could be a big hope in order to provide a brand new face within the world of contemporary Islamic education.

The establishment of madrasah within the pesantren environment has contributed to the renewal of Islamic education in pesantren which initially focused on religious studies only. over that, the public's view of pesantren was pessimistic and now very different because pesantren gave the name of this institution the plus school, where the training not only examines the religious field but also studies the overall field so that the output of these pesantren and madrasah isn't limited to the religious sphere. only, but also qualified in the general field and technology, and able to play a role in the flow of modernization within the middle of the current globalization of this society.

With the integration of formal institutions with Islamic boarding schools within the pesantren environment, it directly or indirectly contributed to advancing and modernizing education in Islamic boarding schools which initially focused only on religious education. Aside from that, pesantren that were once underestimated by some people have now reversed direction by naming these educational institutions as plus schools where additionally to studying religious education they also provide general material in order that pesantren graduates aren't only limited to the religious

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<sup>1</sup>Mujammil Qomar, *Pesantren: dari Transformasi Metodologi menuju Demokratisasi Institusi*, (Jakarta: Erlangga, 2005), 22

sphere but also are ready to participate in current modernization. In schools under the Islamic private school foundation, religious education isn't a drag, because the curriculum arranged in schools is tailored to the environment of the students and therefore the spirit of the pesantren. Except for public schools, albeit religion is inserted, the portion is small, and it seems that it only burdens the cognitive aspects because the internalization of affective (values) isn't well ordered. Efforts to maximise the proportion of general and non secular education in pesantren have led to efforts to integrate aspects of the curriculum, namely into an integrated curriculum. This pattern may be a step in improving the standard of faculty education by integrating traditional Islamic boarding schools in order that they're going to increase general and non secular knowledge.

From the preliminary field study at the Darul Ulum Peterongan Jombang Indonesia Islamic boarding school, it's an Islamic institution that's always adaptive to the days and desires of society, also because the need for a proper certificate recognized by the government. Where traditional pesantren don't have formal institutions just like the one above, this may end in pesantren alumni having difficulty finding jobs in formal institutions or companies. Not only that, with the curriculum integration model implemented at the Darul Ulum Peterongan Islamic boarding school, hopefully, it can contribute to realizing students with character. Character education may be a sincere effort to help an individual understand, look after and act on the premise of core ethical values.<sup>2</sup> Many of the teachers surveyed by Brannon agreed that Character Education is important, and building good character at a young age is just as important as academics.<sup>3</sup>

Therefore, the integration of the madrasah curriculum with pesantren in improving the character of students is needed to answer challenges and as a solution for alternative Islamic education in the future. Based on the context of this research, the researcher will carry out a study on the integration of the madrasah curriculum with the pesantren as well as the basic policies in designing curriculum integration, design optimization, design patterns and implementation of the integrated design of the madrasah curriculum with Islamic boarding schools.

## **II. Theoretical Review**

According to Kunandar, implementation is a process of applying ideas, concepts, policies, or innovation in an action so that it has an impact, in the form of changes in knowledge, skills and values and attitudes. In the Oxford Advanced Learner's Dictionary it is said that implementation is "put something into effect" (placing something that has an effect or impact).<sup>4</sup>

According to Leithwood in Miller and Seller, quoted by Abdul Majid, implementation is a process. "Implementation is the process of changing behavior in recommended instructions by innovation occurring in stages, over time and overcoming obstacles in its development."<sup>5</sup>

With regard to education, the implementation of education policy is the actualization of legalized education policies, depending on the way it is implemented in the field. The implementation of educational policies is an effort so that the formulation of educational policies applied in practice. However, the implementation of the policy of strengthening character values in the curriculum structure and educational process is relevant to overcoming the moral crisis that is happening in society.

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<sup>2</sup> Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*(New York: Bantam Books, 2009),

<sup>3</sup> Brannon, D, Character education - a joint responsibility. *Education Digest*, 73(8), 56-60 Retrieved from ERIC database, 2008.

<sup>4</sup> Kunandar, *Guru Profesional : Implementasi Tingkat Satuan Pendidikan (KTSP) Dan Persiapan Menghadapi Sertifikasi Guru*, PT RajaGrafindo Persada, Jakarta, 2011, hlm 69

<sup>5</sup> Ahmad Rusdiana, *Kebijakan Pendidikan : Dari Filosofi Ke Implementasi*, Pustaka Setia, Bandung, 2015, hlm. 133.

Curriculum implementation means implementation or application. Implementation in another sense is the application of ideas, concepts, policies, or innovations in practical action to have an impact in the form of changes in knowledge, skills, values, and attitudes.<sup>6</sup> The meaning and significance of the material in the integrated curriculum can be considered by students. Students gain a deeper understanding of the material.<sup>7</sup>

Historically, madrasah have served as places for modernization and transformation of traditional Islamic education institutions, namely Islamic boarding schools or Islamic boarding schools. Culturally, pesantren is a form of adaptation and Islamization of the pre-Islamic education system in the Hindu-Buddhist era. In traditional historiographical illustrations, pesantren are religious educational institutions that are used as a reference for developing pious values based on Islam. When students have the opportunity to discover new knowledge and apply that knowledge, they are more likely to succeed. Gain in attainment is seen, especially when students are involved in hands-on activities.<sup>8</sup>

Learning tends to ignore the character load in practice and practice. The transformation of moral values and character is limited to text and does not prepare students to respond to and face the realities of life in society. Therefore, we need an education system that is more responsive to the real problems faced by the community. In an increasingly advanced community life with high life demands, the world of education is required to produce a generation that is in accordance with the needs of the community, especially to produce cadres who can increase achievement in the economic and material fields.

The material taught in Madrasa is not only the same, but integrated with the material taught in the pesantren. Because Madrasah education starts in the morning, afternoon until evening, the main activity is to add and strengthen the material taught in the morning. Today's knowledge is becoming more interdisciplinary and integrated, requiring more interdisciplinary and integrated learning in public schools. Teachers are constantly looking for ways to engage their students and deepen their understanding of content.<sup>9</sup>

The orientation of educational institutions today does not emphasize the balance between cognitive aspects with moral and character. The internalization of values is increasingly important today considering that technological advances and the rapid development of information can affect the way students think and behave, which no longer make religion a behavior guide. This condition can keep students away from the values of character and morals which are the main mission of Islamic teachings. Integrated curriculum is learning that is organized around student problems and issues.<sup>10</sup> The integrated curriculum applies skills and vocabulary from more than one subject area to examine<sup>11</sup>

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<sup>6</sup> Ecols Mulyasa, *Kurikulum Berbasis Kompetensi; Konsep, Karakteristik dan Implementasi*, (Bandung: P.T. Remaja Rosdakarya, 2003), hlm. 43.

<sup>7</sup> Watkins, D., & Kritsonis, W. *Developing and designing an effective school curriculum: Enhancing student achievement based on an integrated curriculum model and ways of knowing through the realm of meaning. Focus on College, Universities, and Schools*, (2011). 6(1), 1-15

<sup>8</sup> Bolak, K., Bialach, D., & Dunphy, M. *Standards-based, thematic units integrate the arts and energize students and teachers. Middle School Journal*, (2005). 36(5), 9-19.

<sup>9</sup> Campbell, C., & Henning, M. *Planning, teaching, and assessing elementary education interdisciplinary curriculum. International Journal of Teaching and Learning in Higher Education*, (2010). 22(2), 179-186

<sup>10</sup> Campbell, C., & Henning, M. *Planning, teaching, and assessing elementary education interdisciplinary curriculum. International Journal of Teaching and Learning in Higher Education*, (2010). 22(2), 179-186.

<sup>11</sup> Shriner, M., Schlee, B., & Libler, R. *Teachers' perceptions, attitudes and beliefs regarding curriculum integration. The Australian Educational Researcher*, (2010). 37(1), 51-62.

The emergence of the idea of character education in the world of education is an effort to improve the quality of education. This idea arose because the educational process that had been carried out had not been fully successful in building Indonesian people with noble characters, in accordance with the noble values of the Indonesian people. "There are even those who say that Indonesian education has failed to build character. This assessment is based on the number of school graduates and scholars who are intellectually intelligent, but are not mentally tough and behave in accordance with the noble goals of education.

In the integrated curriculum implementation approach, students are decision makers and problem solvers. Process is seen as the essence for explaining behavior. Learners are different from each other whereas problem is the key with which the process starts because it is also a way to solve different problems with each other. No two options are the same. Students develop not only as unanimous individuals, but also as individuals who can play a role in society. In addition, this approach allows for collaboration between schools and communities.<sup>12</sup> Integrating the curriculum enhances student learning. Some authors also report that students in schools that focus on and take part in the integrated curriculum perform better on standardized tests and state exams.<sup>13</sup>

The Pesantren Madrasah Model is an ideal Islamic education institution that combines the sincerity of Islamic values, intellectuality, understanding, and cultural togetherness, which are regulated in modern administration and bureaucratic management. At a more basic level, the Pesantren model will complement our character education in general. It happened especially in the pragmatic orientation of the school system. In the Madrasah system based on the school system, education is oriented towards the acquisition of functional knowledge. This means that Islamic education is not only limited to the goal of producing teaching staff in Islamic education.

Therefore, education is needed that meets the character and intellectual needs of students, and is more oriented towards fostering the character of students. Education should be directed to provide students with provisions to contribute to society by planting character values in schools. The tendency of education to emphasize more on cognitive aspects, results in the aridity of morality in the lives of students.

The integrated curriculum "deals with increasing the likelihood of personal and social integration through the organization of the curriculum around important issues and issues, which educators and students collaboratively identify, regardless of subject line."<sup>14</sup>

The integrated curriculum aims to build a student-centered curriculum that invites students to take part, and have metacognitive abilities. This curriculum emphasizes higher order thinking skills, cooperative learning about social problems and tolerance for values and the concerns of others.<sup>15</sup>

In addition, education does not only involve relationships with fellow humans, but also relationships with God. If indeed if it is not carried out wisely, Islamic education will not only make their knowledge of Islam so low, but also have the opportunity to suppress the essence of Islam itself which demands unity between knowledge and charity. Knowledge can be limited in the classroom, but practice must be as extensive as life itself. To see and understand the pesantren

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<sup>12</sup> Oemar Hamalik, *Manajemen Pengembangan Kurikulum*. (Bandung: UPI dan Remaja Rosdakarya, 2008), 60-62.

<sup>13</sup> Harrell, P. (2010). Teaching an integrated science curriculum: Linking teacher knowledge and teaching assignments. *Issues in Teacher Education*, 19(1), 145-165.

<sup>14</sup> Beane, J, *Curriculum integration: Designing the core of democratic education*. New York, NY: Teachers College Press. . (1997).

<sup>15</sup> Vars, G. Can curriculum integration survive in an era of high-stakes testing? *Middle School Journal*, 33(2001). (2), 7-17.

model, here are two descriptions of the pesantren integration pattern.<sup>16</sup>

### III. Research Methods

Based on the preliminary study that researchers have done as described in the previous discussion, the research approach used is a qualitative approach. Qualitative research places more emphasis on directing and fostering substantive theoretical arrangements based on data. The main cause is the lack of priorities that can represent an event that is real at hand. In addition, this research believes in what the five human senses have seen, so this research tries to be as neutral as possible, and the grand theory is more responsive to the aspect of conceptual value.<sup>17</sup>

A qualitative approach is an approach that tries to reveal facts in the field based on the phenomena that occur. Thus this research is a qualitative research type, the approach is phenomenological, while the design is a case study. Phenomenology is an attempt to see something from the point of view of people who behave by themselves, therefore the researcher will feel like people acting and behaving directly. The phenomenological approach seeks understanding through qualitative methods, for example participant observation, in-depth interviews, and other archives. With this technique, it can produce data descriptions that researchers might be able to see in this world like what research subjects have seen.

Qualitative research is used because the researcher wants to feel the scope of real and natural, harmonious social events, and the results of this research cannot be estimated with statistics or heavy calculations. A qualitative approach leads from the background and the individual as a whole. A qualitative approach is "a research process that gets a description of the data, including the spoken word or spoken word of the person and observed human behavior."<sup>18</sup> So that this qualitative approach is an approach that shows an event that is detailed, deep, and holistic. This qualitative approach also combines a phenomenological theory and the theory, rules or views of figures that are still relevant using descriptive methods.

Descriptive method aims to describe, translate a current event or events that have occurred. In other words, descriptive research sees problems as the main focus of attention in understanding current issues about an event that a research will conduct.<sup>19</sup> In addition, there are also those who describe this descriptive method as "the actual problem solving process through collecting data, compiling and classifying it, analyzing and interpreting it" so that valid and reliable data information is compiled to be presented perfectly and obtain the best result.

### IV. Discussion and Research Results

Implementation of curriculum integration in shaping student character: A measure of the success of a leadership policy is in its implementation. The formulated policy design is not only a formulation, but must be carried out systematically. Even a good policy formulation is useless, if it is not implemented, it will be useful if it is carried out regardless of the results. With this implementation it will be clearly known whether the formulation of the problem is in accordance with the policy or not. The process of implementing this education policy can be a measure of whether or not a policy has been implemented or has been implemented.<sup>20</sup>

<sup>16</sup> Hamalik, Oemar. *Manajemen Pengembangan Kurikulum*. (Bandung: UPI dan Remaja Rosdakarya, 2008), 129.

<sup>17</sup> Moloeng, Metodologi Penelitian Kualitatif, (Bandung: PT. Remaja Rosdakarya, 2002), h 6

<sup>18</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2005), 4

<sup>19</sup> Nana Sudjana, *Penelitian dan Penilaian Pendidikan* (Bandung: Sinar Baru, 1989), 64

<sup>20</sup> Oemar Hamalik, *Pengembangan kurikulum (dasar-dasar dan pengembangannya)*, (Bandung: Mandar Maju, 2008),

The implementation of the curriculum is the application or implementation of programs that have been developed in the previous stage, then tried in the implementation and management that is adjusted to the situation and conditions in the field and the characteristics of students, both intellectual, emotional and physical development.<sup>21</sup> The subject of this curriculum includes activities carried out at the level of Islamic boarding schools and madrasah institutions, therefore this discussion does not cover the implementation of the curriculum at the lesson level.

Therefore, the researcher found and analyzed the data in the implementation of the integrated design of the madrasah curriculum with Islamic boarding schools in shaping the character quality of students at MTsN 02 Peterongan Jombang Indonesia as follows:

1. The integration of the madrasah-pesantren curriculum is implemented at the school and class levels,

Then after the coordination process is complete and mutually agreed upon, the next process is the implementation of the curriculum. Curriculum implementation is the implementation of a curriculum integration design from plans that have been prepared according to the needs of the educational unit. In this case the vision, mission, and of course the goals of national education. Implementation or application of the curriculum should place the development of student creativity beyond mastery of the material. In this connection, students are placed as subjects in the learning process.

Communication in multi-directional learning should be developed so that cognitive learning can develop students' thinking abilities not only mastery of the material. In addition, learning to think should be developed by emphasizing student activities to seek understanding of objects, analyzing and reconstructing so that new knowledge is formed in students. Therefore, learning is not only transferring or providing information, but rather creates an environment that allows students to think critically, be knowledgeable and have good character in both the school environment and the general environment.

The implementation of the curriculum at MTsN 02 Peterongan Jombang Indonesia has been running according to the rules for implementing the curriculum.<sup>22</sup> Of course, it will have a significant impact on the preparation of teachers in teaching and learning and carrying out their work in accordance with the concept of the curriculum in schools.<sup>23</sup>

At the school level the principal is fully responsible for implementing the curriculum in the school environment that I lead. I have the obligation to carry out activities, namely compiling an annual plan, compiling a schedule for implementing activities, chairing meetings and making meeting minutes, making statistics, compiling reports and making changes in curriculum integration according to the adaptive times.

According to observations made by the principal researcher of the MTsN 02 Peterongan school, the activities must be carried out as a school principal including: compiling a schedule for implementing activities, leading meetings and making meeting minutes, compiling an annual plan.<sup>24</sup> The principal has the obligation to carry out activities, namely compiling an annual plan, compiling a schedule for implementing activities, chairing meetings and making meeting minutes, making statistics, compiling reports and designing curriculum integration according to environmental conditions "<sup>25</sup>

The principal in implementing the curriculum carries out the duties of the vice principal in curriculum management at the school level which includes planning, organizing the curriculum at

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<sup>21</sup>Din Wahyudi, *Manajemen Kurikulum*, cet 1 (Bandung, Rosda 2014), 94

<sup>22</sup>Observasi di MTsN 02 Peterongan Tanggal 21 Januari 2019

<sup>23</sup>Observasi di MTsN 02 Peterongan Tanggal 21 Januari 2019

<sup>24</sup>Observasi di MTsN 02 Peterongan Tanggal 21 Januari 2019

<sup>25</sup>Wawancara dengan Guru TIK Ahmad Daim, M.PdI, pada tanggal 20 Januari 2019.

the level of integration between pesantren and madrasah, controlling and evaluating the integrated curriculum of this pesantren and madrasah. The implementation of learning in the classroom is the responsibility of the respective subject teachers and the homeroom teacher.

According to observations made by the principal researcher at MTsN 02 Peterongan, they have carried out activities that must be carried out as the principal, including: compiling the schedule for implementing activities, meeting in teams and meeting minutes, and compiling annual plans.

The principal's job is indeed tough to achieve school goals effectively and efficiently. Moreover, the task of implementing the integration of the pesantren and madrasah curricula that have been compiled together, of course requires good habits or routines in the pesantren and schools, so that school principals, teachers and students will get used to living in an environment with religious characteristics of the pesantren. Indirectly, this curriculum integration design application can form superior character for students.

Based on the description above, it can be analyzed that the implementation of the Peterongan 02 MTsN curriculum in the implementation of the school level carries out activities that must be carried out as a school principal including: compiling a schedule for implementing activities, leading meetings and making meeting minutes, compiling annual plans, familiarizing pesantren culture one environment with the madrasa and provide examples of good figures for students. The head of madrasah is assisted by the wakasek in the field of curriculum in carrying out his duties for the implementation of the curriculum at the school level, and for implementation at the class level carried out by each subject teacher, but always under the supervision and direction of the leader.<sup>26</sup> Then after the coordination process is complete and mutually agreed upon, the next process is the implementation of the curriculum. Therefore, learning is not only transferring or providing information, but rather creating an environment that allows students to think critically and shape the knowledge and character of students.

## 2. Implementation of learning for 24 hours (*full day school and boarding school*),

The teaching and learning process that took place at MTsN 02 Peterongan started in the morning, namely 06.45 WIB and returned at 13.00 WIB, with one break, namely 10.10-10.40. and before the lesson or so-called the zero hour duha prayer is held at the pondok mosque. This duha prayer is held alternately from grades VII, VIII, and IX. At 13.00-14.00 students rest at the Islamic boarding school, then at 14.00-16.00 students rush to the madrasa again to take part in religious learning (*diniyah*) and integration of the pesantren curriculum, after that at 16.00-16.30 students rest and pray *asr* in congregation, then at 16.30 -17.00 students usually take part in various extracurricular activities at pesantren and madrasah. At 17.00-18.00 *ISHOMA* students and *khususiyah* (daily pondok dzikir routine) will then take part in special pesantren recitation at 19.30 or after *Isya* 'until late at night at 21.00. At 21.00 to 22.00 students take part in intra-Islamic boarding school activities, namely *khitobiyah*, *dzibaan*, management and prayer according to the schedule set by the boarding school manager, at 22.00-02.00 students rest and at 02.00-04.00 students are invited to *qiyamul lail*, *dzikir* with *kyai* and until prayer At dawn in congregation, after the dawn prayer there is also a general recitation activity of the interpretation of *Jalalain* which is directly cared for by the *kyai*, and so on which have been carried out daily routines at the Darul Ulum Peterongan Islamic Boarding School, Jombang.<sup>27</sup>

The implementation of the curriculum at MTsN 02 Peterongan has been running according to the rules for implementing the curriculum. Therefore, leaders must always be responsive in implementing the curriculum, organizing and evaluating the curriculum that has been implemented

<sup>26</sup>Observasi di MTsN 02 Peterongan Tanggal 21 Januari 2019

<sup>27</sup>Observasi di MTsN 02 Peterongan Tanggal 21 Januari 2019



at MTsN 02 Peterongan Jombang Indonesia, with the hope that this pesantren and madrasah integrative curriculum will be effective and efficient in developing the character of superior students.

The implementation of the curriculum at MTsN 02 Peterongan runs under the leadership of the school principal and is assisted by the vice principal in the field of curriculum.<sup>28</sup> Implementation of the curriculum at the school level is such as coordinating teacher activities, guiding and carrying out planned activities. Meanwhile, the implementation of the class level curriculum is the responsibility of each teacher.

In this case the teacher as the spearhead of that the teacher must prepare what must be done in the next year and so on, so that the implementation of the class level integrative curriculum can take place as planned and aspired.<sup>29</sup>

The teacher must make a learning plan and administration which includes an annual program, a semester program, and a lesson plan when a person enters the class, they must prepare mentally and scientifically because they are not only transferring knowledge, the teacher is also a role model for their students. That is why the teacher must really prepare it<sup>30</sup>

MTsN 02 Peterongan teachers make program plans for one year (prota), MTsN 02 Peterongan teachers make one semester program plans (promes), MTsN 02 Peterongan teachers make lesson plans (RPP).<sup>31</sup>

Semester Program is a description of the annual programs which contain the aspects of achievement that you want to implement in that semester. MTsN 02 Peterongan teachers in making the semester program are as follows the formulation of teaching and learning activities for one semester whose activities are made based on the consideration of available time allocation, the number of subjects in the semester and the frequency of examinations adjusted to the educational calendar. The semester program contains an outline of the things to be implemented and achieved in the semester.

In implementing the integrated madrasah and pesantren curriculum, what teachers must prepare is to prepare learning plans, annual programs and semester programs at the beginning of the school year, then the teacher's assignments are submitted to the vice head of the curriculum to help control the course of the curriculum in madrasah and pesantren.<sup>32</sup>

Learning Plans, Annual Programs and Semester Programs are made by teachers at the beginning of the school year and then the teacher's assignments are checked by the time the curriculum is used as a tool to monitor the course of the curriculum in the classroom, so that it can make the curriculum integration that has been compiled between the pesantren and madrasah curricula successful.<sup>33</sup>

This is also reinforced by the results of the researchers' observations that the vice principal of the madrasah in the field of curriculum has and stores learning plans and other teacher assignments that have been compiled by each teacher as a form of orderly administration of learning and the success of the pesantren and madrasah integrative curriculum. In addition, the lesson plan is also attached to the school curriculum document which is used as a reference for the use of the curriculum in schools.<sup>34</sup>

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<sup>28</sup>Observasi di MTsN 02 Peterongan Tanggal 21 Januari 2019

<sup>29</sup>Wawancara dengan Kepala Madrasah Mulyaningsih Sri Andayani, S.Pd, M.Pd.I, pada tanggal 20 Januari 2019.

<sup>30</sup>Wawancara dengan Wakil Kepala Kurikulum Maulana Alwy, S.Pd, M.Pd.I, pada tanggal 20 Januari 2019.

<sup>31</sup>Observasi di MTsN 02 Peterongan Tanggal 21 Januari 2019

<sup>32</sup>Wawancara dengan Wakil Kepala Kurikulum Halimah Sa'diyah, M.Pd.I, pada tanggal 20 Januari 2019.

<sup>33</sup>Wawancara dengan Guru Olahraga Masduki, S.Pd, pada tanggal 20 Januari 2019.

<sup>34</sup>Observasi di MTsN 02 Peterongan Tanggal 21 Januari 2019

3. Implementation Leaders are always responsive in implementing the curriculum in order to form superior and religious character of students.

Extracurricular coaching at MTsN 02 Peterongan Jombang Indonesia is very varied and there are many activities tailored to the talents and interests of students. This shows that the integration of the madrasah and pesantren curricula in its implementation, in addition to classroom learning, there is also learning outside the classroom, namely extracurricular activities that have been scheduled by madrasahs. With the many extracurricular activities that have been programmed by madrasahs, it will form the character of students who excel in the fields of science and technology and IMTAQ, so that the implementation of the integrated madrasah curriculum with pesantren in Darul Ulum Peterongan Jombang Indonesia can be realized effectively and efficiently based on field data findings, both observations and interviews with key informants.

## V. Closing

### 1. Conclusion

Based on the focus, questions, data exposure and research findings on the Implementation of Madrasah Curriculum with Islamic Boarding Schools in Forming Student Character at MTsN 02 Peterongan Jombang Indonesia, the results of this study can be concluded as follows:

- A. Implementation of Madrasah Curriculum with Pesantren in Shaping Student Character at MTsN 02 Peterongan Jombang Indonesia is carried out at the school and class levels.
- B. Implementation of Madrasah Curriculum with Islamic Boarding Schools in Forming Student Character at MTsN 02 Peterongan Jombang Indonesia for 24 hours of learning (full day school and boarding school), Application of integrated Islamic boarding school and madrasah curriculum at MTsN 02 Peterongan Jombang Indonesia from the aspect of learning materials, namely by reducing and collaboration subjects, compacting material, reducing time allocation, and reducing the number of lesson meetings. As applied from the Shared Curriculum (integration in one discipline), Correlated Curriculum (integration of several disciplines), and Integrated Curriculum (integration in one and several disciplines).
- C. Implementation of Madrasah Curriculum with Islamic Boarding Schools in Shaping Student Character at MTsN 02 Peterongan Jombang Indonesia by streamlining study hours outside of class, individual study, and guidance of *ustadz* from the aspect of learning evaluation, applying a comprehensive evaluation, both oral and written, emphasizes a comprehensive assessment.

### 2. Suggestion

- A. Implementation of Madrasah and Islamic Boarding School Curriculum in Forming Student Character at MTsN 02 Peterongan Jombang Indonesia can be used as an alternative to developing pesantren and madrasah curriculum by considering three aspects as follows: supporters, among others; environment, human resources and culture.
- B. Implementation of Madrasah Curriculum with Pesantren in Shaping Student Character at MTsN 02 Peterongan Jombang Indonesia should include more modern curriculum.

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