

Integration of The K13 Curriculum and Islamic Boarding School with Implementation in Madrasah Tsanawiyah Fadlillah Tambak Sumur Waru Sidoarjo

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curriculum subjects (TMI). Therefore, to improve the quality for the better, researchers suggest that always make every effort to improve facilities and infrastructure to support the learning process. So that it can improve quality and achieve the expected learning objectives.

INTRODUCTION

National education has the aim of developing the potential of students to become human beings who believe and obey God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and are expected to become democratic and responsible citizens. Therefore, a mature curriculum design is needed so that it can achieve what has become the goal of national education (Tirtarahardja, 2005). The importance of the role and function of the curriculum has been recognized in the national education system. This is because the curriculum is a strategic tool in realizing educational programs, both formal and non-formal, so that the picture of the education system can be seen clearly in the

curriculum. In that sense, the curriculum system is essentially the education system itself (Hamalik, 2008). That's because education is a system that can contribute fresh views (Wakhidah, 2015).

One of the national education systems implemented in Indonesia includes the 2013 curriculum. Namely, the learning curriculum carried out by teachers in the form of a process that is developed in the form of learning activities in schools, classrooms and communities. Students direct learning experiences are in accordance with the background, characteristics, and initial abilities of students. Students individual direct learning experiences become learning outcomes for themselves. Meanwhile, the learning outcomes of all students become the result of the curriculum (Kusnandar, 2014). On the other hand, the Islamic boarding school is growing rapidly with the non-cooperative attitude of the ulama towards ethical political policies. Entering the era of the 1970s, Islamic boarding school underwent significant changes, these changes can be seen from the first point of view, Islamic boarding school experienced extraordinary and amazing quality developments both in rural, suburban and urban areas. Second, regarding the issue of education delivery.

In this case, the Fadllillah Islamic boarding school is a type of modern islamic boarding school, in which the education system adopts the Darussalam Gontor Ponorogo Modern Islamic Boarding School, especially in the field of curriculum. The integration of the 2013 curriculum and the islamic boarding school curriculum aims to produce better educational output. Namely, being able to master the science of madrasah and the islamic boarding school knowledge. The curriculum in the islamic boarding school complements the existing curriculum in Madrasah Tsanawiyah, especially related to language material. Because the educational process in this institution, in addition to aiming at mastering the science of madrasah and the islamic boarding school, it also leads to the ability to master two languages, namely Arabic and English. Each of these knowledge is very important to be mastered by students, especially when socializing with people in the current era of globalization.

The integration was taken with the consideration that Madrasah Tsanawiyah was managed, lived, and was in a boarding school environment. Thus, the curriculum used is the curriculum created by the Ministry of Religion. In addition, it also adopts the islamic boarding school curriculum. Thus, both can be achieved, namely the provisions of the Ministry of Religion and the provisions of the Fadllillah islamic boarding school. The education and teaching system established at the Fadllillah islamic boarding school is education and teaching at the secondary and upper levels which has a level of education for 6 years. Where grades 1-3 are equivalent to Madrasah Tsanawiyah/Junior School and grades 4-6 are equivalent to Madrasah Aliyah/High School. Therefore, the leadership of the Fadllillah Islamic Boarding School should be as much as possible to be able to combine the two curriculum, namely the 2013 curriculum subjects and the islamic boarding school curriculum subjects (TMI).

In the history of the development of islamic boarding schools, it is undeniable that there has been a gap between the islamic boarding schools and the government, and this has been going on for a long time, since the reign of the Dutch

East Indies and even now there are still a handful of the Islamic boarding schools that are allergic to the government (Depag RI, 2002). However, in implementing the integration of the 2013 curriculum and the Islamic boarding school curriculum, it seems that it is still not optimal. Thus, based on the above phenomena, the authors feel the need to examine in more detail so that the results obtained can be accepted by many parties. One of the most recent studies relevant to this topic is a journal entitled "Character Education Through Islamic Boarding Schools at Ar-Rahmad Bojonegoro Junior High School." Published by the PAKAR Pendidikan Journal Volume 18 Number 02 of 2020. The research discusses character education, especially in the social field. Meanwhile, this author's research emphasizes the integration process of the curriculum.

The focus of the problem in this research is how to integrate the curriculum and its implementation in MTs Fadlillah Tambak Sumur Waru Sidoarjo. So that the purpose of this study is to identify, describe, and analyze the integration of the curriculum and its implementation at MTs Fadlillah Tambak Sumur Waru Sidoarjo. Thus, it is hoped that this paper can provide a comprehensive understanding of curriculum integration and its implementation in the world of education. Then also as a contribution of thought in the scientific treasures of society for the development of related science. The purpose of this study was to determine, describe, and analyze the integration of the K13 curriculum and the Islamic boarding school curriculum and its implementation at Madrasah Tsanawiyah Fadlillah Tambak Sumur Waru Sidoarjo.

METHOD

The data collection techniques used were observation, interviews, and documentation. Subjects interviewed in this study included school principals, teachers, employees, and students. While the interview technique used is structured, namely preparing a question guide and carried out formally. The data that has been collected are then analyzed, compared, and combined to form a systematic, coherent and complete study result. Thus, this research does not only collect, write, and report in the form of quotations regarding a number of data obtained in the field, but also the results of a comprehensive analysis of these data.

The qualitative research used in this study is flexible, can be developed more broadly or negotiated but without intervention. Thus, this research relies a lot on the ability of researchers to observe and interact with informants or research subjects (Moleong, 2008). In this case, qualitative data analysis is an effort carried out by working with data, organizing data, sorting data into a single unit that can be managed, combined, looking for and finding patterns, finding what is important and what can be learned. Then decide what if you can tell others.

RESULT AND DISCUSSION

The K13 Curriculum

The 2013 curriculum is a curriculum that aims to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative, and affective and able to contribute to the life of society, nation, state and world civilization (Kusnandar, 2014). According to Sudjana, learning is every effort made deliberately by educators which can cause students to

carry out learning activities. According to Gulo, learning is a means of creating an environmental system that optimizes learning activities. Meanwhile, Nasution revealed that learning as an activity to organize or manage the environment as well as possible and connect it with students, so that the learning process occurs. What is meant by environment in this case is a study room, teacher, teaching aids, library, laboratory, etc. that are relevant to student learning activities (Amri, 2013).

In every curriculum development there must be foundations that are used. The foundations used in the development of the 2013 curriculum are as follows. First, the philosophical foundation. Pancasila philosophy which provides various basic principles in education development. Educational philosophy based on noble values, academic values, the needs of students, and society. From other sources, it is explained that the philosophical foundations of the 2013 curriculum include education rooted in the nation's culture, present life, and building a foundation for future life. Education is a process of cultural inheritance and development. Education provides a basis for students to participate in building contemporary life. Education develops various potentials that students have. Education develops various potentials that students have. Education is a process of developing the identity of students. Education places students as learning subjects. Education is an effort to instill noble values in students and then develop it so that they are able to find their identity and are ready to face all the possibilities that will happen to them in their future lives armed with the divine values that have been provided to them. Madrasah Tsanawiyah, with a combination of its two curriculum, seeks to revive the nation's culture by instilling the character values that exist in the 2013 curriculum (Kusnandar, 2014).

Second, the juridical basis. The juridical basis for the 2013 curriculum includes the 1945 Constitution of the Republic of Indonesia, Law Number 20 of 2003 concerning the National Education System, Law Number 17 of 2005 concerning the National Long-Term Development Plan, along with all the provisions contained in the Plan. National Medium Term Development, and Government Regulation Number 19 of 2005 concerning National Education Standards as amended by Government Regulation Number 32 of 2013 concerning amendments to Government Regulation Number 19 of 2005 concerning National Education Standards. Strengthened by the 1945 Constitution, laws, and also government regulations, it is very clear where the direction of Madrasah Tsanawiyah education is going (Kusnandar, 2014).

Third, the theoretical foundation. The curriculum is developed on the basis of educational theory based on standards and competency-based educational theories. Education based on standards stipulates the existence of national standards as the minimum quality of citizens, which are broken down into content standards, process standards, competency standards for graduates, standards for educators and educational staff, standards for facilities and infrastructure, management standards, financing standards, and education assessment standards. The 2013 curriculum embraces learning carried out by teachers in the form of a process that is developed in the form of learning activities in schools, classrooms and communities. And the direct learning experience of students according to the background, characteristics, and initial abilities of students. Students individual direct learning experiences

become learning outcomes for themselves. Meanwhile, the learning outcomes of all students become the result of the curriculum (Kusnandar, 2014).

The Islamic Boarding School Curriculum

In fact, there are several types of Islamic boarding schools that have developed in society, including traditional Islamic boarding schools, modern Islamic boarding schools, and comprehensive Islamic boarding schools, which are a combination of traditional and modern education and teaching systems. The existence of Islamic boarding schools which are increasingly diverse in form, role and function has made a significant phenomenon in an effort to create a pattern that can be understood as a reference for the development of future Islamic boarding schools.

In several studies on Islamic boarding schools, it was found that pesantren had their own authority in compiling and developing their curriculum. Based on Lukens Ball's research in Abdullah Aly's book, it explains that in general the Islamic boarding schools curriculum is divided into four forms, including religious education, experience, moral education, general education, and skills and courses (Aly, 2011). Meanwhile, Ridwan Natsir provides an overview of the level of diversity of institutions according to the spectrum of components as well as the development of an Islamic boarding school which is classified into five sections, namely the classical salaf pesantren, semi-developed pesantren, modern salaf pesantren, and ideal pesantren (Mustuhu, 1988).

The dynamics of the times are so fast, that some Islamic boarding schools that continue to exist by implementing the salafi curriculum, some remain with their khalaf, and some are combined. In addition, there are also some that include the national curriculum in them. All of this is only to prepare ummat cadres who are ready and able to answer all the challenges of the times. The characteristics of the boarding school curriculum include the following. First, adhering to the government curriculum and salaf curriculum is not abandoned. Second, general science and religious knowledge are both studied. Third, the emphasis is on Arabic and English. Fourth, no longer using traditional recitation systems such as *sorogan*, *wetonan*, and *bandongan*.

Likewise with the characteristics of the Fadllillah Islamic boarding school curriculum which is indeed the same as the theory above, that the curriculum used is not only the Islamic boarding school curriculum itself, but the government curriculum also becomes the main weight in taking education in the Islamic boarding school.

Integration of The K13 Curriculum and Islamic Boarding School

The curriculum is a set of plans and arrangements regarding, objectives, content, and learning materials as well as methods used as guidelines for implementing learning activities to achieve certain educational goals (Barwani, 2012). Whereas integrated in English is integrate which means to combine, combine (Shadily, 1966). So, the integrated curriculum is a product of the effort to integrate learning materials from various kinds of lessons into one separate unit. The most important thing is not only the form of this curriculum, but also its purpose. With the unanimity of subjects, it is hoped that they can form children into integrated

ones, namely humans who are suitable or in harmony with their lives. What the school teaches is adapted to the child's life outside of school. Lessons help children in dealing with life problems outside of school (Nasution, 2006).

In the development of the educational curriculum in Indonesia, there is a term integrated curriculum with a system that includes unit teaching. In this case, all subjects or fields of study are inseparable or separate from one another, so that there are no boundaries between each other (Hamalik, 2008). In this case, the system adopted is the teaching of all units, all subjects taught in the classroom are then continued outside the classroom, supported by activities that have been compiled and determined by the policies of the boarding school leader.

In this integrated curriculum, the boundaries between all subjects are completely invisible, because all subjects have been formulated in the form of problems or units. So, all subjects have been integrated as a unified whole. The characteristics of this integrated curriculum include the following. First, based on the philosophy of democratic education. Second, based on the psychology of learning gestalt or organismic. Third, based on sociological and socio-cultural foundations. Fourth, based on the needs, interests, and level of development and growth of students. Fifth, this form of curriculum is not only supported by all existing subjects or fields of study, but is even broader. In fact, new subjects or fields of study can emerge and be used for problem solving. Sixth, the delivery system uses a unit teaching system, namely both experience units and units for learning. Seventh, the role of the teacher is as active as the role of students, even the role of students tends to be more prominent in teaching and learning activities, and the teacher acts as a guide. Although this form of curriculum has progressed a lot compared to the previous curriculum form, but for various reasons until now its users are still limited (Hamalik, 2008).

On a practical scale, the integrated curriculum has several advantages and benefits, among which are all the issues discussed in the unit are very closely related, very much in line with modern developments regarding the world of teaching and learning, allowing for a relationship between schools and society, in accordance with ideas and democracy, where students are stimulated to think on their own, work alone, and take responsibility together or work together in groups. In addition, the presentation of the material is adjusted to the individual abilities, interests, and maturity of students, both individually and in groups. Reflecting on the already advanced era, Islamic boarding schools must be able to answer all the challenges of the ever-evolving era. With the integration of this curriculum, it is hoped that they will be able to understand the subjects given by the teacher, both individual and group assignments (Nasution, 2008).

In addition to the several advantages that have been stated above, the integrated curriculum also has several weaknesses, including that teachers are not trained to carry out this kind of curriculum, the organization is illogical and less systematic, it is too burdensome for the teacher's duties, because the teaching materials may change every year so as to change subject matter and also content (material), it is not possible to carry out general examinations, students are considered unable to participate in determining the curriculum, and inadequate

facilities and infrastructure that can support the implementation of the curriculum (Nasution, 2008).

In this case, there are several things that need to be considered in the integrated curriculum, namely continuing to evaluate all the weaknesses and strengths. So that it is hoped that the goals of national education can be achieved. Moreover, the teachers at Madrasah Tsanawiyah Fadlillah are still relatively young. So, intense guidance and also more supervision of a school principal is needed.

Profile of Madrasah Tsanawiyah Fadlillah Tambak Sumur

Madrasah Tsanawiyah Fadlillah Tambak Sumur Waru Sidoarjo was founded in 2000. Madrasah Tsanawiyah Fadlillah was established by deed of notary Nastiti Anugrahwati, SH Number 359 on October 29, 1998. Since its establishment until the end of the 2016/2017 academic year, Madrasah Tsanawiyah Fadlillah Tambak Sumur has turned 15 year and issued 13 alumni. The curriculum in Madrasah Fadlillah Tambak Sumur uses an integrated curriculum, namely the 2013 curriculum from the Ministry of Religion with the Islamic boarding school Gontor-Ponorogo curriculum for grades VII, while grades VIII and IX still apply the KTSP curriculum. The teaching and learning process at Madrasah Tsanawiyah Fadlillah Tambak Sumur has an allocation of teaching and learning hours from 06.30am to 03.10pm for a total of nine lesson hours.

Teachers and education staff at Madrasah Tsanawiyah Fadlillah Tambak Sumur consist of graduates from State, Private Universities, and Alumni of the Islamic Boarding School Gontor-Ponorogo. Madrasah Tsanawiyah Fadlillah Tambak Sumur has been accredited with an "A". The vision of Madrasah Tsanawiyah Fadlillah Tambak Sumur is the formation of high-minded, healthy, experienced, and free-minded people. To achieve this vision, this Madrasah sets indicators including having excellence in the practice of worshiping Allah SWT, in akhlakul karimah, in science and technology, in obtaining academic achievements, in selecting exemplary students and Scouts, in social care, having a comfortable and conducive environment to learn and gain the trust of the wider community.

Meanwhile, the mission of Madrasah Tsanawiyah Fadlillah Tambak Sumur is as follows. First, get used to every behavior that breathes Islam. Second, hone rational thinking as a provision to achieve higher education and be able to implement it in society. Third, explore the potential of Islamic human resources by improving the quality of sustainable teaching and learning. Fourth, implementing school management in accordance with school-based quality improvement management. Fifth, carry out active, creative, effective, and fun learning and guidance in achieving academic and non-academic achievements using the Contextual Teaching Learning (CTL) approach. Sixth, developing a syllabus and value system. Seventh, implement innovation in the learning process. Carry out the development of a syllabus and value system. Eighth, carry out the development of graduation standards. Ninth, carry out the development of completeness competency standards. Tenth, implementing the development of human resources for educators and education personnel. Eleventh, implementing the development of school facilities. Twelfth, carrying out the development of academic and non-

academic quality improvement activities. Thirteenth, carry out the development of creative and competitive activities based on faith and devotion (2020).

The number of students at Madrasah Tsanawiyah Fadlillah Tambak Sumur in the 2019/2020 school year is 392 students. The VII class consists of 157 students, namely 83 male students and 74 female students. Class VIII is 115, namely 59 male students and 56 female students. Class IX totals 120, namely 59 male students and 61 female students. Meanwhile, Madrasah Tsanawiyah Fadlillah Tambak Sumur has 12 classes of which 5 classes are for class VII students and students, namely VII A, VII B, VII C, VII D, and class VII E. 4 classes for class VIII students and students, namely class VIII A, VIII B, VIII C, and VIII D. 3 classes for grades IX students, namely class IX A, IX B, and class IX C (2020).

Meanwhile, the condition of the facilities and infrastructure of Madrasah Tsanawiyah Fadlillah Tambak Sumur is of course very important in the whole series of teaching and learning activities and as a support in the formation of an atmosphere that can encourage children in learning activities. Therefore, the condition of the facilities and infrastructure should be made as much as possible to provide and create an inspiring and conducive learning situation. So that it is expected to provide stimulation to students to be enthusiastic about participating in teaching and learning activities. The data on the state of the facilities and infrastructure available at Madrasah Tsanawiyah Fadlillah Tambak Sumur include 12 classrooms, 1 headmaster's room, 1 teacher room, 1 administration room, 1 physics laboratory, 1 chemistry laboratory, 1 biology laboratory, 1 computer laboratory, 1 language laboratory, 1 library room, 1 UKS room, 1 skills room, 1 art room, 4 teacher toilets, 10 student toilets, 1 BK room, 1 multipurpose building, 1 OSIS room, 1 scout room, 1 mosque, 1 room sports, 5 dormitory rooms for men, 6 dormitory rooms for girls, and 1 canteen (2020).

Curriculum integration in Madrasah Tsanawiyah Fadlillah Tambak Sumur

Because Madrasah Tsanawiyah is still the same roof as the Fadlillah Islamic boarding school, in the sense that Madrasah Tsanawiyah cannot reject the dichotomy of science and educational institutions. The integrated curriculum used by the Fadlillah Islamic boarding school is a curriculum that contains a description of the field of study from the curriculum of the Ministry of National Education and the Ministry of Religion/K13 for class VII while grades VIII and IX still use KTSP and the Islamic boarding school/TMI curriculum which are presented in a related way into a complete and adhere to a continuing education system (Jamal, 2020).

In this case, Islamic boarding schools, which are all of santri obliged to live in dormitories, actually make it easier to implement sustainable education. So, schools are responsible from 07.00am-03.30pm, while boarding from 03.30pm-07.00am. As for the subject matter taught in this school, it still refers to the Ministry of National Education and the Ministry of Religion. Meanwhile, the teaching material for this school's Islamic boarding school refers to the modern Islamic boarding school Gontor-Ponorogo, and everything is taught without any separation of time (Jamal, 2020).

Since its inception, this school has implemented an integrated curriculum, because it has become a necessity for the community. In this case, the school

realizes that the spirit of Madrasah Tsanawiyah is that all students come from the community and are certainly expected to return to the community later. Therefore, it is appropriate, the school also provides everything that will become the needs of students in the future (Jamal, 2020).

AminullahHadi revealed that two curriculum with two ideals will be difficult to integrate, especially the government curriculum which tends to dynamically adjust ministerial policies. In this case, of course it is very difficult to follow the boarding school curriculum which is more static. In addition, general learning methods and character building outside the teaching curriculum are also provided. The character method is education, while the curriculum is teaching. So, the two can be clearly distinguished. The government curriculum can still be implemented to meet the continuation of post-islamic boarding school education, but character is maintained by forming daily attitudes (Hadi, 2020).

Meanwhile, AmilatusSholihah revealed that the curriculum is a standard educational process. In this case, the application must pay attention to various internal and external aspects. With the combination of the two curriculum, there should be priorities that are prioritized, so that they are right on target for students. With the combination of the two curriculum, a complementary blend of general and religious aspects is created. It remains only to maximize and develop it in order to realize a religious and modernist education (Sholihah, 2020).

Table 1. Integration of the 2013 Curriculum and the Islamic Boarding School Curriculum in Madrasah Tsanawiyah Fadllillah Tambak Sumur

The 2013 Curriculum	The Islamic Boarding School Curriculum	Integration
Spiritual Aspect	Bulughul Marom	<ul style="list-style-type: none"> - Manaqib - Istighosah
Social Aspect	Dinul Islam	<ul style="list-style-type: none"> - Salam tradition every Thursday after maghrib prayer - Community service every Friday morning
Knowledge Aspect	Tarbiyah wa Ta'lim	<ul style="list-style-type: none"> - Compulsory study every night with Asatidz in a guided manner - Discussions every Sunday evening
Skill Aspect	Al-Khot	<ul style="list-style-type: none"> - Calligraphy lessons every Friday morning

In order to support and reach the peak of the success of the application of these two curriculum, important learning materials must be chosen again and not forgetting that the facilities and infrastructure also contributed to this success. Meanwhile, the difficulty in combining two forms of curriculum in one administration and one management is certainly a challenge in itself. So, if this can be handled properly and is able to run smoothly, then it is not impossible that everything will get maximum results (Jamal, 2020).

Meanwhile, in the combination of the two curriculum, two study materials were combined in each curriculum. Each curriculum has certain materials that are very important and cannot be removed from the implementation of student learning activities. The obstacles that are felt by students in the combination of the two curricula are the large load of subject matter students must accept and the tight schedule of activities that last 24 hours a day. So it does not rule out that there are students who are often sleepy and fall asleep in class (Jamal, 2020).

So, because the boarding school agenda and the school agenda that refer to the Ministry of National Education and Religious Affairs are different, this also becomes an obstacle in the process of implementing an integrated curriculum. Where at the beginning and end of the academic year in the Islamic boarding school Gontor-Ponorogo curriculum, the Qomariyah or Hijriyah calendar is used, namely the month of Shawwal for the beginning of the new academic year and the month of Ramadan for the end of the school year. Adjustment of semester holidays, odd and even semester examinations, annual/semester routine data collection by the District Ministry, Madrasah Working Group (MWG) activities, also the 5-year accreditation program and so on (Jamal, 2020).

Implementation integrated curriculum in Madrasah Tsanawiyah Fadlillah Tambak Sumur

There are several things that lead to the integration of the two Islamic boarding schools curriculum, in this case in Madrasah Tsanawiyah Fadlillah it is called Tarbiyatul Mu'allimin al-Islamiyah or commonly abbreviated as TMI and the national curriculum, namely the 2013 curriculum which is integrated into an integrated curriculum at Madrasah Tsanawiyah Fadlillah. These reasons are first, Madrasah Tsanawiyah Fadlillah wants to preserve the values that exist in the mu'allimin education system and this is in accordance with the ideals of the founders of this institution since the establishment of this Islamic educational institution (Madrasah Tsanawiyah Fadlillah). Second, these two ideologically different curriculum can be run together by applying an integrated curriculum model. With the implementation of this integrated curriculum, it is considered as an alternative curriculum that is able to lead to a character curriculum. The following is a detailed explanation of the two combined curriculum.

First, the national curriculum or the formal curriculum applied at Madrasah Tsanawiyah Fadlillah Tambak Sumur is the 2013 curriculum and the Education Unit Level Curriculum (KTSP) with the Madrasah Tsanawiyah educational institution which has a legal umbrella under the Ministry of Religion. As for grades VII, it uses the 2013 curriculum, while grades VIII and IX still apply the Education Unit Level Curriculum (KTSP). At the beginning of the launch of the 2013 curriculum for the first time, the Minister of Education and Culture at that time said that the 2013 curriculum was dynamic. In that sense, the 2013 curriculum is a growing curriculum, opening up opportunities for improvements to adapt to developments and needs. In line with this, there have been so many changes that have occurred so rapidly in the implementation of the 2013 curriculum, starting from the concept of the curriculum, the books used, to the regulations related to the 2013 curriculum.

Second, the *tarbiyatul mu'alimin al-islamiyah* curriculum is a reflection of the identity of educational institutions. This curriculum is what actually differentiates one school from another. The difference between SMP and MTs can be seen in the curriculum, not the building. This is also the case between public schools and madrasah. The *tarbiyatul mu'alimin al-islamiyah* curriculum, which is commonly abbreviated as TMI, is a curriculum adopted from the curriculum at the Islamic Boarding School Gontor-Ponorogo, East Java. The main vision of this curriculum is to prepare Islamic teachers, such as the meaning of the name of the curriculum itself *tarbiyatul mu'allimin al-islamiyah* which means the education of Islamic teachers by prioritizing mental formation and planting of Islamic knowledge which can later be useful for society, nation, religion, and country.

The curriculum content and the composition of the TMI curriculum teaching program consists of 100% religious knowledge and 100% general science. In that sense, the lessons that are applied at TMI do not recognize the separation between religious and general sciences, so that the two of them form a complete unity. This is evidenced by the Indonesian-language TMI curriculum structure in which there are several general science subjects. In the academic field, the TMI curriculum is divided into several fields including Arabic, Dirosah Islamiyah, Teacher Training, English, Science, Natural Sciences, and Social Sciences.

The TMI curriculum contains at least study materials and lessons on Pancasila through Citizenship Education, Indonesian Language, Mathematics, Natural Sciences, and other General Sciences for lessons in Indonesian. For lessons in English, include English Lesson, Grammar, Conversation, Vocabularies, Translation, Reading, Writing, and Dictation. Meanwhile, Arabic lessons cover various fields ranging from the Qur'an, *at-Tajwid*, *al-Fiqh*, *al-Hadist*, *al-Muthola'ah*, Tauhid, *Usul Fiqh*, *Nahwu*, *Imla'*, *Dinul Islam*, *al-Khot*, *Insya'*, *at-Tafsir*, and *at-Tarbiyah* lessons or education (MTs Fadillillah, 2020).

The teaching systems used in the TMI curriculum include the direct method and the *Khomsu khathawat Tadris* or the Herbert Spencer method. In the language teaching method, one of them is by using the direct method or so-called direct teaching method, which is sometimes also referred to as the natural method. Which is often used in foreign language learning, this method refrains from using the students native languages or regional languages, so that it uses only the target languages (Arabic and English). In teaching practice, which is extracted from the book *Tarbiyah Amaliyah* by the founder of the Islamic Boarding School Gontor-Ponorogo, KH. Imam Zarkasyi, which is consistently used by madrasah as TMI, includes the Herbert Spencer method with his *Khamsu Khatwat Tadris*. The peculiarity of this methodology is in the refinement of the learning process contained in the *I'dad Tadris* (teaching preparation) and strengthened by the *Naqd Tadris* (teaching criticism) by the *Musrifin* (Instructors).

Planning for teaching and learning activities in the integrated curriculum at Madrasah Tsanawiyah Fadillillah includes daily, monthly and annual planning. Planning for daily activities includes control of class entry discipline, checking teacher teaching preparation (*i'dad tадris yaumiyah*), class control during the teaching and learning process and conducting guided night learning. The monthly activity planning includes a meeting of teachers every month which aims to equalize teacher perceptions of the Madrasah program and next steps led by the Principal of

the School and the Head of the Foundation. Evaluation of teaching and learning for one month regarding teachers, teaching discipline, controlling teaching preparation, meeting class leaders every saturday to convey information on teaching and learning activities, discipline in class, delivery of advice, and announcements from administrative staff. In addition, to plan the annual activities of Madrasah Tsanawiyah Fadllillah to create a conducive environment and increase student motivation, this annual program also holds general tests, mid-year exams, and final semester exams.

This activity begins with the implementation of an oral exam consisting of Arabic language exams (*Muhadasah, Muthola'ah, nahlwushorof, mahfudzot, mufrodzat, and translation*), English (conversation, reading, grammar, vocabularies, translation, and dictation), and al-Qur'an (*tajwid, amaliyah* worship, qouliyah worship, and daily prayers). The language of instruction in teaching and learning activities here uses Arabic and English, especially TMI subjects, while Indonesian for general subjects. Meanwhile, the recruitment of teachers used by madrasah is professional teachers who are in accordance with their respective fields. In addition, it is also assisted by several alumni, namely those who graduated but already have a service period of approximately two years.

By using Tarbiyatul Mu'alimin al-Islamiyah (TMI) which means religious teacher education. Therefore, the things that are emphasized in the TMI curriculum are in the field of at-Tarbiyah which is taught to grades IX students, with systematic and continuous subject matter. So that the capacity of students' abilities in educational theories and teaching and learning practices is so strong. Supported by Arabic language subject matter which is education-oriented. The integrated curriculum used at Madrasah Tsanawiyah Fadllillah Tambak Sumur is a curriculum that contains a description of the field of study from the curriculum of the Ministry of National Education and the Ministry of Religion. In this case, the TMI curriculum that is presented is related to one another and adheres to a continuing education system.

The implementation of this integrated curriculum makes madrasah the center for character building of students and the development of students in the national and TMI academic fields, because the learning time they take in madrasas is approximately eight hours, from 07.30am to 03.00pm (Fullday). In teaching general materials refer to the Ministry of National Education and the Ministry of Religion, using textbooks from the Minister of National Education. Meanwhile, the teaching of TMI materials refers to materials from the Islamic Boarding School Gontor-Ponorogo, using Arabic and English text books. Meanwhile, in the schedule of student subjects starting from 07.30 to 03.10pm there is also no time separation between general (National) lessons and TMI subjects. The implementation of the integration of the 2013 curriculum and the islamic boarding school curriculum at Madrasah Tsanawiyah Fadllillah is quite good. Although there are several things that must be considered in order to be able to achieve the goals of the madrasah itself.

In this study it was found that Madrasah Tsanawiyah Fadllillah which is still the same umbrella as Fadllillah Islamic Boarding School. In that sense, Fadllillah islamic boarding school as an institution engaged in education has a main character,

namely rejecting the dichotomy of science and educational institutions. The integrated curriculum used by the Fadlillah Islamic boarding school is a curriculum that contains descriptions of the field of study of the curriculum of the Ministry of National Education and the Ministry of Religion/K13 only for grades VII, while grades VIII and IX still use KTSP and the Islamic boarding school/TMI curriculum which are presented in a related way into a single whole and adhere to a sustainability education system.

The implementation of a combination of two curriculum makes dormitories and schools an integral part of student care. Schools are responsible for caring for students from 07.00am-03.00pm, while dormitories are from 03.00pm-07.00am. This is a program that is quite good, but in its implementation there are still many obstacles that must be considered. Therefore, it would be nice if you always make innovations and discuss any obstacles. If everything is well communicated, it is possible that there will always be a way out.

Thus, the supporting factors are complete facilities and infrastructure. In this case, the number at Madrasah Tsanawiyah Fadlillah is sufficient and it can be said to be insufficient. However, if this is immediately completed, it is not impossible to support the enthusiasm for learning of all students, so that they can produce high scores as well. When viewed from the perspective of the researcher, the inhibiting factor is actually the competence of each teacher who does not really master the concept of learning in the implementation of the integration of these two curricula. So it would be nice if there is continuous counseling in order to produce increasingly qualified teacher competencies and are able to compete with other schools.

CONCLUSION

The implementation of the integration of the 2013 curriculum and the Islamic boarding school curriculum at Madrasah Tsanawiyah Fadlillah has been going quite well. This is evidenced by the results of data analysis, namely the integrated curriculum used by the Fadlillah Islamic Boarding School is a curriculum containing descriptions of the field of study from the curriculum of the Ministry of National Education and the Ministry of Religion/K13 only for grades VII, while grades VIII and IX still use KTSP and the Islamic boarding school curriculum/TMI which is presented in a related way becomes a whole unit and adheres to a continuing education system.

Supporting factors in this case include complete facilities and infrastructure. In that sense, Madrasah Tsanawiyah Fadlillah is not sufficient and can be said to be insufficient. When viewed from the perspective of the researcher, the inhibiting factor is actually the competence of each teacher who does not really master the concept of learning in the implementation of the integration of these two curricula.

Thus, to improve quality to make it better, it would be better to make innovations in implementing curriculum integration, so that students can follow and produce quality learning outcomes. In addition, to always make the most of the facilities and infrastructure to support the quality of learning, so as to be able to achieve the expected learning objectives.

SUGGESTION

Based on the data from research conducted at Madrasah Tsanawiyah Fadllillah which was then analyzed in such a way, to improve the quality to make it better the researcher gave several suggestions, including for schools to make innovations in implementing curriculum integration, so that students can follow them and produce a learning process that is quality. In addition, it also strives for as much as possible the facilities and infrastructure to support the quality of learning, so as to be able to achieve the expected learning objectives.

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