

INTEGRATION MANAGEMENT OF MADRASAH AND PESATREN CURRICULUM AT MAS MIZANUL KUBRO BINJAI

Manshuruddin¹
Charles Rangkuti²

^{1,2}Universitas Pembangunan Panca Budi Medan
(email: manshuruddin@dosen.pancabudi.ac.id)

Abstract: This study aims to describe 1) madrasah-Islamic boarding school integrative curriculum planning at MAS Mizanul Kubro Binjai, 2) madrasah-Islamic boarding school integrative curriculum implementation at MAS Mizanul Kubro Binjai, and 3) the evaluation of madrasah-Islamic boarding school integrative curriculum at MAS Mizanul Kubro Binjai. This study used a descriptive qualitative method through an interpretive paradigm with the research site, namely Madrasah Aliyah Mizanul Kubro Binjai. Data collection techniques include non-participatory observation, in-depth interviews, and documentation studies. Data analysis uses data reduction techniques, data presentation, and conclusions and verification. The results of the study show that: 1) the integration planning of the madrasah and Islamic boarding schools curriculum at MAS Mizanul Kubro Binjai is carried out by integrating curriculum objectives and integrating the organization of curriculum content; 2) implementing an integrative curriculum for madrasah-Islamic boarding schools at MAS Mizanul Kubro Binjai is carried out by integrating academic and non-academic programs implementing the curriculum and integrating the supervision of curriculum implementation through collaboration between the head of the madrasah and the head of the Islamic boarding school in carrying out supervision; 3) evaluating the integrative curriculum of madrasah and Islamic boarding schools at MAS Mizanul Kubro, including the curriculum in context (social-cultural developments, science and technology, and the world of work), input (competency of teaching staff, readiness of students, learning media/means), process (identical and weekly), and product (mid-year and year-end evaluation)

Keywords: Management, Curriculum, Integratif, Madrasah, Islamic Boarding School

Introduction

Curriculum management is one aspect that influences the success of learning in national education. The curriculum has a central position in the educational process, where it provides a design as well as a guideline for directing all forms of educational activity in order to achieve educational goals. In addition, the curriculum also plays an important role in creating quality schools. To support the success of the curriculum, efforts to empower the field of management or curriculum management are needed. A well-regulated and well-developed educational institution curriculum will produce students who are in line with national education goals. This is the most important aspect, especially the management of the curriculum implemented in Islamic boarding schools.

Islamic boarding schools are educational institutions that are always developing. According to Zamakhsyari Dhofier¹, pesantren is a continuity of processes and dynamics that have existed before and will experience changes. Likewise, what will happen to the education system in pesantren will continue to change and develop according to the times. To innovate Islamic boarding schools, a curriculum that supports the continuity of education in Islamic boarding schools is needed. The curriculum is one of the things that needs urgent updating according to the times.

The community's desire for Islamic boarding schools, apart from producing graduates who are able to understand and study religious books, especially those in Arabic, and have spiritual depth and moral excellence, is also required to be able to respond to future challenges. So that the community hopes that pesantren (islamic boarding school) education will create a local curriculum or extra-curricular activities that are relevant to scientific developments and the demands of the times.²

As we know, the curriculum, in addition to being a guideline for the implementation of education at Islamic boarding schools and to enable the attainment of educational goals at Islamic boarding schools, can also serve as a limitation on a program of activities (teaching materials) that will be carried out in a semester, class, or at a certain level. specific education, and as a guide for the kyai/ustadz in carrying out the teaching and learning process, so that the activities carried out by the kyai/ustadz and santri are directed at predetermined goals. Departing from the form of the curriculum, in the implementation of the curriculum in madrasah that are integrated with Islamic boarding schools, it is necessary to plan and organize all of its components. As for the organizing process, this will be closely related to planning, implementation, and control. This is where managerial factors determine the development and progress of the institution.

Given that school-based management has been implemented by the government, the existing curriculum in educational institutions, both schools and madrasah, will definitely be different from one another. Differences in the curriculum and its management in each educational institution, including Islamic boarding school-based madrasah, are inseparable from the culture and structure, which are their strengths and characteristics. So it is necessary to know the curriculum management that exists in an educational institution, especially in Islamic boarding schools.³

Based on the background above, the researcher is interested in conducting research to uncover and describe the conditions and implementation of educational curriculum management at MAS Mizanul Kubro, which is integrated with Islamic boarding school education. Private Madrasah Aliyah (MAS) Mizanul Kubro Binjai is a formal educational institution that combines madrasah and dormitories, or Islamic boarding schools. MAS Mizanul Kubro is an Islamic educational institution that internalizes character and religious education intensively through exemplary behavior and togetherness in a boarding school program that combines formal education patterns with modern Islamic boarding schools with the principle of intellectual,

¹ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 1982), Cet. I, hal. 128.

² Ahmad Royani, "Eksistensi Pendidikan Pesantren dalam Arus Perubahan", *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, Vol. 16 No. 2, (Juli-Desember 2018), hal. 375-391

³ Ahmad Zaini Aziz, "Manajemen Berbasis Sekolah: Alternatif Peningkatan mutu Pendidikan Madrasah", *El-Tarbawi: Jurnal Pendidikan Islam*, Vol. III No. 1 (2015), hal. 69-92

emotional, and spiritual balance, which is monitored 24 hours a day. Through the peculiarities of this institution, researchers are interested in researching the integration management of madrasah and Islamic boarding schools at MAS Mizanul Kubro Binjai

Literature Review

A. Curriculum Management

Curriculum management can be interpreted as a whole process of joint efforts to facilitate the achievement of teaching goals, with an emphasis on efforts to improve the quality of teaching and learning interactions, which are the main management substances in schools. Curriculum management characteristics can be seen based on the limited scope of implementing the curriculum in a school, starting from planning, organizing, implementing, and evaluating the curriculum.⁴

According to Syafaruddin, curriculum management is the process of utilizing all elements of management in order to maximize the achievement of educational curriculum goals implemented in educational institutions.⁵ On a micro level, the field of curriculum and teaching is part of the operational management of education in schools. Management of education in schools is a significant factor in planning, implementing, and supervising all educational activities and fostering students in schools. The achievement of national, institutional, curriculum, and learning objectives, or competency standards and core competencies, is the responsibility of education management. Therefore, the curriculum must be managed effectively and efficiently to ensure that learning takes place effectively.⁶

In practice, curriculum management must be developed in accordance with the context of school/madrasah-based management (MBS/M) and education unit-level curriculum (KTSP). Therefore, the autonomy given to educational institutions or schools or madrasahs in managing the curriculum independently by prioritizing the needs and achievement of targets in the vision and mission of school or madrasah education does not ignore the national policies that have been established.⁷

We can understand the meaning of curriculum management as the responsibility (accountability) of educational institutions to the wider community and the government so that the resulting outcomes can be beneficial. Curriculum management is an activity designed to facilitate education managers in carrying out teaching and learning activities, starting from the planning stage and ending with program evaluation, so that teaching and learning activities can be well-directed. From exploring the concept, basically the curriculum has three dimensions of understanding, namely the curriculum as a subject, the curriculum as a learning experience, and the curriculum as a learning program plan.⁸

Since the change in the Indonesian education system has shifted from centralization, where all government regulations must be centered on the government (the government's role), to decentralization, which is centered on community needs (the community's role), educational institutions are competing to be the best, including by developing curriculum. In

⁴ Din Wahyudin, *Manajemen Kurikulum*, (Bandung: Remaja Rosdakarya, 2014), hal. 42

⁵ Syafaruddin dan Amiruddin, *Manajemen Kurikulum*, (Medan: Perdana Publishing, 2017), hal. 39

⁶ Ibid, hal. 39-40

⁷ A. Rusdiana dan Elis Ratna Wulan, *Manajemen Kurikulum: Konsep, Prinsip, dan Aplikasinya di Sekolah/Madrasah*, (Bandung: Arsad Press, 2022), hal. 24

⁸ Muwahid Shulham dan Soim, *Manajemen Pendidikan Islam, Strategi Dasar Menuju Peningkatan Mutu Pendidikan Islam*, (Yogyakarta: Teras, 2013), hal. 51

the process of developing an institution's curriculum, it cannot be separated from management activities.

A. Curriculum Management Function

1. Curriculum Planning

Hamalik stated that in curriculum planning, the first thing that was put forward was the fact that there was a gap between the strategic ideas and approaches contained in a curriculum and its implementation efforts. This gap is caused by the problem of personal involvement in curriculum planning, which depends a lot on the curriculum planning approach adopted.⁹

There are two approaches to curriculum planning, namely the "administrative approach" and the "grass roots approach."¹⁰ In approaches that are "administrative," curriculum is planned by the superiors and then handed down to subordinate agencies to be taught by the teachers. So from the top down, from top to bottom, at the initiative of the administrators, In this case, there is not much that can be done by subordinates in planning the curriculum because it is the superiors who have full power in carrying out the planning. Approach that is a "grass roots approach", that is, starting from the bottom. This approach emphasizes curriculum planning that involves subordinates and even at the teacher level to be able to jointly think about new ideas about the curriculum and are willing to apply them to improve the quality of lessons.

Curriculum planning is planning that aims to guide students toward the desired behavior change and assess the extent to which the changes have occurred in students. In curriculum planning, there are several things that must be considered, including the basis of curriculum planning, the formulation of curriculum objectives, and the formulation of curriculum content.

a) Curriculum Planning Foundation

The foundation of the curriculum that must be considered includes social strength, knowledge treatment, human growth, and development.¹¹

b) Formulation of Curriculum Objectives

In the curriculum, goals play an important role as the direction to be aimed at in educational or teaching activities, as well as coloring other curriculum components. With clear goals, other educational components and their activities are always guided by goals, so that the effectiveness of the educational process is always measured, whether it achieves goals or not. Curriculum objectives are formulated based on two things, namely: (a) the development of the demands, needs, and conditions of society; (b) thoughts directed at achieving philosophical values, especially the philosophy of the state.¹²

2. Curriculum Organization

⁹ Oemar Hamalik, *Manajemen Pengembangan Kurikulum*, (Bandung: Remaja Rosdakarya, 2010), hal. 149

¹⁰ Ibid, hal. 150

¹¹ Oemar Hamalik, *Dasar-Dasar Pengembangan Kurikulum*, Cet. I, (Bandung: Remaja Rosda Karya, 2007), hal. 171

¹² Neliwati, *Pengembangan Kurikulum Pendidikan Agama Islam*, (Medan: CV. Widya Puspita, 2019), hal.

The curriculum organization is the structure of the curriculum program in the form of a general framework of teaching programs that are conveyed to students in order to achieve the set educational or learning goals.¹³ The curriculum developed by educational institutions should contain learning materials, learning programs, expected learning outcomes, cultural reproduction, tasks and concepts that have their own characteristics, and provide provisions for life skills.¹⁴ Curriculum organization is a pattern or design of curriculum materials whose purpose is to make it easier for students to learn subject matter and to carry out learning activities so that learning objectives can be actively achieved.

According to Abu Ahmadi, there are several forms of curriculum organization: separated subject curriculum, namely a curriculum consisting of separate subjects; correlated curriculum, namely subjects that are combined; and integrated curriculum, namely a curriculum that is integrated.¹⁵ Oemar added that the Core Curriculum is a curriculum that is structured based on students' problems and needs.¹⁶

3. Curriculum Implementation

Implementation of the curriculum There are two levels: the implementation of the curriculum at the school level and the class level. Some things that need to be considered in the implementation of the school-level curriculum are: the principal as the leader and administrator; the annual planner; the school organization's development; the coordinator's role in implementing the curriculum; the activity of leading meetings; and the manager of the communication system and curricular development. While the division of tasks for class-level implementation includes: distribution of teaching tasks, curricular development, and tutoring tasks.¹⁷

The stages of implementing the curriculum include: first, program development (covering annual, semester, and quarterly, monthly, weekly, and daily programs); second, the implementation of learning; and third, process evaluation.¹⁸ In implementing the curriculum in each educational unit, use the following principles:

- a. Implementation of the curriculum is based on the potential, development, and condition of students to master competencies that are useful to them. In this case, students must get quality educational services as well as the opportunity to express themselves freely, dynamically, and in a fun way.
- b. The curriculum is implemented by upholding the five pillars of learning, namely: (1) learning to have faith and piety toward the One God; (2) learning to understand and live; (3) learning to be able to carry out and act effectively; (4) learning to live together and be useful for others; and (5) learning to build and find identity through active, creative, effective, and fun learning.
- c. The implementation of the curriculum allows students to receive services that are remedial, enrichment, and/or accelerated in accordance with their potential, developmental stages, and conditions while still paying attention to the integration

¹³ Lismina, *Pengembangan Kurikulum di Sekolah dan Perguruan Tinggi*, (Ponorogo: Uwais Inspirasi Indonesia, 2019), hal. 91

¹⁴ Nasution, *Asas-Asas Kurikulum*, (Jakarta: Bumi Aksara, 2003), hal. 11

¹⁵ Abu Ahmadi, *Pengantar Kurikulum*, Cet. 6, (Surabaya: Bina Ilmu, 1984), hal. 30-31

¹⁶ Oemar Hamalik, *Manajemen Pengembangan Kurikulum*, (Bandung: Remaja Rosdakarya, 2010), hal. 137

¹⁷ Din Wahyudin, *Manajemen Kurikulum*, Cet. I, (Bandung: Rosda, 2014), hal. 94

¹⁸ Oemar Hamalik, *Op.Cit.*, hal. 238

- of their personal development with the divine, individual, social, and moral dimensions.
- d. The curriculum is carried out in an atmosphere of student and teacher relations that accept and respect each other and are friendly, open, and warm with the principles of *tutwuri handayani*, *ing madya mangun karsa*, and *ing ngarsa sung tulada* (behind gives power and strength, in the middle builds enthusiasm and initiative, and in front gives a good example).
 - e. The curriculum is implemented by using multi-strategy and multimedia proximity, adequate learning resources, and technology, and utilizing the surrounding environment as a source of learning, with the principle of nature as a teacher (everything that happens, unfolds, and develops in society and the surrounding environment and the natural environment are used as a source of learning, examples, and role models).
 - f. The curriculum is implemented by utilizing natural, social, and cultural conditions as well as regional wealth for the success of education with optimal content in all study materials.
 - g. The curriculum, which includes all components of subject competence, local content, and self-development, is carried out in a suitable and adequate balance, with linkage and continuity between classes and types and levels of education.¹⁹

For this reason, implementing the curriculum cannot only look at one aspect; all four aspects above must be interrelated and considered.

4. Curriculum Evaluation

Experts define curriculum evaluation with various meanings. According to Sukmadinata, curriculum evaluation plays an important role both in determining educational policy in general and in making decisions about the curriculum. According to Tyler, cited by Wahyudin, evaluation is "the process for determining the degree to which these changes in behavior are actually taking place", Evaluation focuses on efforts to determine the level of change that occurs in learning outcomes (behavior). Curriculum evaluation is a systematic effort to collect information about a curriculum to be used as a consideration regarding the value and meaning of the curriculum in a particular context.²⁰

Meanwhile, according to Nasution, curriculum evaluation is a complex matter because of the many aspects that must be evaluated, the number of people involved, and the breadth of the curriculum that must be considered. Besides that, curriculum evaluation is also related to the definition of the curriculum given, whether in the form of subject matter according to scientific disciplines or in a broad sense covering children's experiences inside and outside the classroom.²¹

According to Gronlund, curriculum evaluation is a systematic process of collecting, analyzing and interpreting information/data to determine the extent to which

¹⁹ Kunandar, *Guru Profesional: Implementasi KTSP Dan Sukses Dalam Sertifikasi Guru*, (Jakarta: Rajawali Press, 2011), hal.142-143

²⁰ Din Wahyudin, Op.Cit, hal. 27.

²¹ Sukiman, *Pengembangan Kurikulum*, (Bandung: Rosda Karya, 2015), hal. 194

students have achieved learning objectives.²² The point is that curriculum evaluation aims to examine the performance of the curriculum as a whole in terms of various criteria. The indicators are effectiveness, efficiency, relevance, and feasibility (program feasibility).

B. Islamic Boarding School (Pesantren)

1. Definition of Islamic Boarding School

Islamic boarding school is a series of two words consisting of the words "cottage" and "boarding school". Pondok means room, hut, or small house, which is used in Indonesian by emphasizing the simplicity of the building. There are also those who argue that the word pondok comes from the word funduq," which means a simple sleeping room, guest house, or hotel. Because the cottage in general is a simple shelter for students who are far from their place of origin, The term pesantren comes from the word santri. The word "santri" is also a combination of the two syllables "sant" (good people) and "tra" (likes to help), so that the word pesantren can be interpreted as a place to educate good people.²³

Islamic boarding schools are quite unique among Islamic educational institutions because they have elements and characteristics that are different from those of other Islamic educational institutions. The main elements of Islam are the huts or residences of the santri, mosques, classical books, clerics, and santri. These five elements are the requirements for the formation of a pesantren. Each Islamic boarding school has its own characteristics that are not shared by the others, but behind these differences, each Islamic boarding school has something in common; that similarity is what is called the characteristics of Islamic boarding schools.

2. Islamic Boarding School Education Curriculum

In RI Law Number 20 of 2003 concerning the national education system, in Article 1 Paragraph 19, it is stated that what is meant by curriculum is a set of plans and arrangements regarding objectives, content, and learning materials, as well as methods used as guidelines for organizing learning activities to achieve certain educational goals.²⁴

According to Saylor and Alexander, the islamic boarding school (pesantren) curriculum, which was quoted again by Mujamil Qomar, stated that the pesantren curriculum is all forms of both intra-curricular and extra-curricular activities played by students and by kyai, accompanied by activities that are both mandatory to be carried out and carried out or not. just a suggestion.²⁵

In the context of updating the pesantren education curriculum, K.H. Ali Maksum revealed the curriculum design by taking into account the following matters:

- a. Sharia sciences, such as the Ulumul Qur'an, interpretation, hadith, jurisprudence, and monotheism, and these branches of science, including Arabic,

²² Rusman, *Manajemen Kurikulum*, (Jakarta: Wali Press, 2011), hal. 93

²³ Hadi Purnomo, *Menejemen Pendidikan Pondok Pesantren*, (Yogyakarta: Bilndung Pustaka Utama, 2017), hal. 23.

²⁴ Syamsul Kurniawan, *Filsafat Pendidikan Islam*, (Malang: Wisma Kalimetro, 2017), hal. 67

²⁵ Mujamil Qomar, *Pesantren Dari Transformasi Metodologi menuju Demokratisasi Instisusi*, (Jakarta: Erlanggar, 2009), hal. 108

- b. Empirical sciences, including Islamic history, general history, history of Islamic law, social studies, and state science,
- c. Sciences that make critical and insightful thinking, such as mantiq science, ushul fiqh, qawaidul fiqh, and so on,
- d. The sciences of fostering morals and scientific character, namely the science of morals, the science of sufism, congregations, and so on,
- e. Various trainings in the community include public speaking exercises, problem solving exercises, personality relations exercises (personal approach), discussion exercises, organizational exercises, and leadership training, including scouting,
- f. Mental and character-building exercises with mujahadah, istighasah, and other practices This includes strengthening the soul of the santri to apply the concepts of lillahi ta'ala and thalabul ilmi.²⁶

Method

This study used a descriptive qualitative method through an interpretive paradigm with the research site, namely Madrasah Aliyah Mizanul Kubro Binjai. Data collection techniques include non-participatory observation, in-depth interviews, and documentation studies. Determination of the subjects using the snowball sampling technique, namely, islamic boarding school caregivers, madrasah heads, several teachers and ulama, and students Validity of the data using triangulation of sources and techniques.²⁷ The data analysis technique uses the interactive analysis model developed by Milles, Huberman, and Saldana by following the following steps:

1. Data condensation, namely the process of selecting, focusing, simplifying, abstracting, and transforming data that approaches the whole part of written field notes, interview transcripts, documents and empirical materials.
2. The presentation of data, namely the presentation of data, is an organizing, unifying, and inferred information. Presenting the data here also helps in understanding the research context as it allows for a more in-depth analysis.
3. Drawing conclusions, which is carried out by the researcher from the beginning as the researcher collects data, such as looking for an understanding that has no pattern, noting the regularity of explanations, and observing causal flow, is the final stage of analyzing all the data obtained by the researcher.²⁸

Result and Discussion

1. Madrasah and Islamic Boarding School System Integration

The principle of education is that "everything in MAS Mizanul Kubro is integrated with Islamic boarding schools and is deliberately created for education". All activities at Islamic boarding schools with a madrasah system and the KMI curriculum (Kulliyatul Mu'allimin al-Islamiyyah) adhere to the pesantren spirit, which is spelled out

²⁶ Ali Maksum, *Ajakan Suci: Pokok-Pokok Pikiran Tentang NU, Ulama dan Pesantren*, (Yogyakarta: Lajnah Ta'arif wa al-Nashr NU, 1993), hal. 111

²⁷ Sugiono, *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, Kombinasi, R&D dan Penelitian Pendidikan)*, (Bandung: Alfabeta, 2019), hal. 485

²⁸ Mathew B. Miles, A. Michael Huberman, Johnny Saldana, *Qualitative Data Analysis, A Methods Sourcebook*, Edition 3, USA: Sage Publications, Terj. Tjetjep Rohindi Rohidi, (Jakarta: UI-Press, 2014), hal. 12-14

in the santri parenting curriculum (the totality of the santri's life), both of which are interrelated and mutually supportive.

As an Islamic educational institution with a modern, quality, and forward-looking system, MAS Mizanul Kubro requires it to adapt and accommodate the curriculum according to the times by paying attention to the balance between knowledge of religion and general knowledge. This integration is expected to make the students understand the true value and meaning of education. That the most important educational value is akhlaqul karimah and that personality is not a diploma. Among the doctrines that are often instilled in students are high self-confidence and independence.

From the information above, the authors conclude that the concept of the integration of the two educational systems applied at MAS Mizanul Kubro, which has a pesantren system, is in accordance with Islamic religious teachings and the thoughts of contemporary educational leaders. Islamic teachings do not distinguish between the life of this world and the hereafter, both of which are very important elements for achieving happiness.

2. Foreign Languages as the Key to Knowledge

One of the peculiarities of a modern-styled pesantren like the one implemented in Mizanul Kubro is the use of foreign languages, namely Arabic and English, in the learning curriculum and curriculum of pesantren life. In the teaching and learning process (PBM), the language of instruction used is Arabic for religious studies and lessons that use Arabic, English for English-language material, and Indonesian for general and other subject matter.²⁹

Mastery of a foreign language is very important as a key to unlocking the treasures of knowledge, both religious and general, as well as a tool for expressing ideas and for effective communication, both towards culture, science, and fellow human beings, which can give birth to positive values for society and the people.

3. Day School With Boarding System

In the context of madrasah education with the Islamic boarding school system, education has the meaning that everything that is seen, heard, and cared for by students at this Islamic boarding school is for education and must contain educational values that can be taken and instilled in their souls to shape their personalities from an intellectual point of view. morals, physical health, and other educational factors.

With this boarding system, MAS Mizanul Kubro tries to integrate the three educational centers, namely family, school, and community, in one environment. This is very possible and has the potential to create conducive military, effective and efficient management in instilling the spirit and effective and efficient value of education, and implementing all educational and teaching activities from the time students wake up until they go back to sleep.³⁰

²⁹ Interview Results with the Head of the MAS Curriculum Division, Mizanul Kubro, and Ust. Putra Handoko, December 12, 2022, 13.30 WIB

³⁰ Results of an interview with the Head of Student Affairs, MAS Mizanul Kubro, Ust. Krisna, on December 13, 2022, at 10:00 WIB.

4. Implementation of Madrasah and Islamic Boarding School Curriculum Integration Management at MAS Mizanul Kubro Binjai

Academically, formal education at MAS Mizanul Kubro Binjai combines the curriculum of the Ministry of Religion and Kulliyatul Mu'allimin al-Islamiyyah (KMI) Gontor. The integration of the educational curricula of the two takes place in a planned and continuous manner for 24 hours with a special emphasis on tafaquh fid-din efforts, namely, by providing the basic provisions of clergy, scholarship, leadership, and teacher training in order to produce Mundzirul qaum cadres (community leaders).

a. Madrasah and Islamic Boarding School Curriculum Integration Planning at MASA Mizanul Kubro

1) Integration of Madrasah and Islamic Boarding School Curriculum Objectives

The integration of madrasah and pesantren curriculum objectives lies in the vision of developing religious knowledge and general knowledge, life skills, and noble character. General knowledge is given regularly in class lessons in madrasas, then further studied in Islamic boarding schools in guided learning. Meanwhile, religious knowledge is taught regularly at madrasas in class; in Islamic boarding schools, it is also taught regularly in afternoon learning (darsul masa') and guided evening learning (muwajjah). Integrated skill development is in life skills and instilling good morals, which are given in extracurricular education, and fostering good relations between students and each other and between students and their teachers.

The integration of the goals of the madrasah and pesantren curricula in the form of the same vision shows the comprehensive reach of Islamic education goals, which are not only in the mastery of religious knowledge (regular material and religious majors) but also in general science (social, natural, and language) and the internalization of Islamic spiritual values. In Zainiyati's theory, this form of integration is included in the second model, namely, the education system and traditions of the pesantren are integrated into the higher education delivery system in order to produce graduates who are intellectual scholars.³¹

2) Integration in Madrasah and Islamic Boarding Schools Curriculum Content Organizations

Madrasah and Islamic boarding school curriculum organizations can be integrated through matching between curriculum materials in similar subject areas, namely Islamic Religious Education material and madrasa specialization material. Islamic Religious Education Materials consist of a) Al-Qur'an Hadith, b) Aqidah Akhlak, c) Jurisprudence, and d) History of Islamic Culture. The specialization material at MAS Mizanul Kubro that can be paired with the curriculum of Islamic boarding schools includes specialization in religious knowledge, namely: a) Tafsir-Tafsir Science; b) Hadith-Hadith Science; c) Jurisprudence-Ushul Fikih; d) Kalam; e) Morals; f) Arabic; and majoring in general science, namely: a) Social Sciences; b) Mathematics and Natural Sciences; c) Language and Culture Studies; d) Religious Sciences.

³¹ Husniyatus Salamah Zainiyati, *Integrasi Pesantren ke Dalam Sistem Pendidikan Tinggi Agama Islam*, Disertasi (IAIN Sunan Ampel Surabaya, 2012), hal. 286.

Religious knowledge and general science are studied in a balanced way. Religious knowledge is the obligation of every Muslim to strengthen faith and guidelines in carrying out worship, or mu'amalah. While general knowledge is useful for humans in living life in this world as caliphs who must protect the earth and use it for the preservation of human life.

b. Implementation of Madrasah and Islamic Boarding School Curriculum Integration

1) Integration of madrasah and islamic boarding school curriculum implementation programs

In this case, the integration of the educational calendar and the madrasah academic activity plan is carried out as a reference in the madrasah education activities themselves and at the same time the activities of the islamic boarding school. Important madrasah activities that must be used as benchmarks are odd and even semester learning activities, odd and even midterm exam agendas (UTS), odd and even semester final exam agendas (UAS), distribution of odd and even semester report cards, and semester holidays. Islamic boarding school learning activities coincide with the start of learning in madrasah, while madrasah UAS precedes the implementation of islamic boarding school exams. During the madrasah UAS period, Islamic boarding school learning was closed because students were required to concentrate on preparing for madrasah UAS. Likewise, during the long madrasah holidays, islamic boarding school activities are also automatically closed. These activities are considered important in the madrasah and islamic boarding school academic activity plans, among others. This indicates that the pesantren activity program, which also means the islamic boarding school curriculum implementation program, is truly integrated with the madrasah activity program.

Strengthens the classification of islamic boarding school according to the Mujahidin, namely the Jami'i model islamic boarding school. This model islamic boarding school provides more religious learning to students as a supplemente Jami'i model islamic boarding school. This model islamic boarding school provides more religious learning to students as a supplement. In the perspective of this islamic boarding school, the success of students studying in formal schools is prioritized. Therefore, the material and learning time in Islamic boarding schools are adapted to the free time for learning in formal schools.³²

2) Implementation of supervision in the integration of madrasah and pesantren curricula

In terms of supervision, it is also carried out in an integrated manner, namely through collaboration between the head of the madrasah and the head of the Islamic boarding school in improving the quality of the implementation of their respective curricula, because teachers (ustadzs) and students (students) come from both elements of the institution. The leadership of the pesantren coordinates with the head of the madrasah curriculum and consults with the head of the

³² Endin Mujahidin, *Pesantren Kilat Alternatif Pendidikan Agama di Luar Sekolah* (Jakarta: Pustaka Kautsar, 2005), hal. 19-20

madrasah. It is carried out formally in meetings of leadership elements and sometimes directly by individuals. Because institutionally, pesantren are an integral part of madrasah, In dealing with student/santri learning problems in class, the madrasah homeroom teacher coordinates a lot with the Islamic boarding school supervising teacher directly. The problem of teacher development is also carried out jointly by the leadership of the pesantren and the head of the madrasah.

c. Evaluation of Madrasah and Islamic Boarding School Integrative Curriculum

1) Context evaluation

In context, the madrasah and pesantren curricula are evaluated at several points, namely: a) the extent to which they can create people who are able to compete in the era of industrialization and modernization without losing the good values that were originally upheld by humanity with a comprehensive understanding of religious knowledge; b) the extent to which they can answer the development of science and technology and use it for the benefit of the people; d) the extent to which they can provide knowledge, skills, and good attitudes to students so they can compete in a healthy manner in the world of work later.

2) Input evaluation

In terms of input, the madrasah and pesantren curricula are evaluated in several aspects, namely: a) the qualifications, competence, and linearity of the teaching staff that are appropriate to the field of study being taught; b) the learning materials and methods that are adapted to the students' intellectual and psychological conditions; c) the infrastructure and learning media that are representative and support teaching and learning activities. The evaluation of the input or ability of components in the internal institutions that are carried out, according to Nasution and Hamalik, is in accordance with the notion of input evaluation. Nasution stated that this input evaluation was a curriculum implementation strategy in terms of effectiveness and economy. Meanwhile, according to Hamalik, this input evaluation is an evaluation that can formulate problem-solving related to obstacles, work skills (teachers), efficacy, and economic costs. So, from evaluating the curriculum input, it is hoped that it will result in solving problems in the internal elements of madrasahs and Islamic boarding schools.

3) Process evaluation

In the process, the madrasah and pesantren curricula are evaluated in incidental and weekly evaluations. Accidental evaluation is carried out at any time with the aim of discussing everything that requires immediate handling related to the smooth implementation of learning. The weekly evaluation is carried out once a week, namely every Thursday, to discuss problems in all elements of the madrasah represented by the leaders of the madrasah elements, such as heads of curriculum, student affairs, public relations, infrastructure facilities, quality assurance, pesantren leaders, and heads of administration. The curriculum is the most important part, because the center of madrasah activities is the curriculum. However, it is necessary to involve other elements because all of these parts are interrelated with each other to achieve curriculum goals.

4) Product evaluation

In terms of products, madrasahs and Islamic boarding schools both carry out product evaluations, which include: a) mid-year evaluations and b) end-of-year evaluations. So, evaluation of curriculum results is carried out twice in one school year. The mid-year evaluation is carried out based on the results of the odd-numbered semester exam scores and some of the results from the evaluation of the previous process. Everything is discussed, and the results are followed up on by implementing the curriculum in the next even semester. The evaluation at the end of the school year is carried out at the end of the school year and is a report of previous evaluations. From this discussion, changes to policies regarding the madrasah curriculum in the coming academic year will be determined based on the results of evaluations of student learning in the odd and even semesters. This final evaluation is a series of teacher meetings after one school year is over to proceed to the curriculum planning process in the next school year.

Counclusion

Planning for integration of madrasah and Islamic boarding school curricula at MAS Mizanul Kubro Binjai is carried out by a) integrating curriculum objectives, namely unifying the vision of developing general knowledge, religion, skills, and akhlakul karimah, and b) integrating the organization of curriculum content by juxtaposing Islamic religious material and specialization material in madrasah in the same subject area.

The implementation of the madrasah-Islamic boarding school integrative curriculum at MAS Mizanul Kubro Binjai is carried out by: a) integrating the curriculum implementation program, namely unifying the use of the educational calendar and madrasah academic activity plans together; and b) integrating the supervision of curriculum implementation, with cooperation between the head of the madrasah and the head of the pesantren in carrying out supervision.

Evaluation of the integrative curriculum of madrasah and Islamic boarding schools at MAS Mizanul Kubro is carried out by evaluating several aspects, namely curriculum evaluation in context (social-cultural development, science and technology, and the world of work), input (competency of teaching staff, readiness of students, learning media/means), process (identifiable and weekly), and product (half-year and year-end evaluation

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