

The Integration of 2013 Curriculum with Pesantren Curriculum in Fiqh Subject of Class X at Madrasah Aliyah Al-Mawaddah Ponorogo

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Abstract

The aims of this research are to discover the implementation, supporting factors, and inhibiting factors of the integration of the 2013 curriculum with the pesantren curriculum in fiqh subject of class X at Madrasah Aliyah Al-Mawaddah Ponorogo. This research is a field research. The techniques of data collection used were interview, observation, and documentation. The process of analyzing the data of this study used data collection, data reduction, data presentation, and drawing data conclusions. The validity of the data was tested by triangulation technique. The research results show that: (1) The application of the integration of the 2013 curriculum with the KMI curriculum in the subject of fiqh class X Madrasah Aliyah Al-Mawaddah was held by setting the hours of study for one semester to study the KMI fiqh material and repeating the 2013 curriculum (Ministry of Religion Curriculum) fiqh material. (2) Supporting factors are the support of the pesantren leader in form of policies, a similarity in specifications between the subject matter of the 2013 curriculum curriculum (Ministry of Religion) and the KMI curriculum, and the habits of students using Arabic as the language instruction. The inhibiting factors are limited study time and crowded pesantren activities.

Keywords: Integration, 2013 Curriculum, Pesantren Curriculum

Abstrak

Penelitian ini bertujuan untuk mengetahui implementasi, faktor pendukung, dan faktor penghambat integrasi kurikulum 2013 dengan kurikulum pesantren mata pelajaran fiqh kelas X di Madrasah Aliyah Al-Mawaddah Ponorogo. Penelitian ini merupakan penelitian lapangan. Teknik pengumpulan data yang digunakan adalah wawancara, observasi, dan dokumentasi. Proses analisis data dalam penelitian ini menggunakan pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan data. Validitas data diuji dengan teknik triangulasi. Hasil penelitian menunjukkan bahwa: (1) Penerapan integrasi kurikulum 2013 dengan kurikulum KMI pada mata pelajaran fiqh kelas X Madrasah Aliyah Al-Mawaddah dilaksanakan dengan pengaturan jam belajar selama satu semester untuk pembelajaran fiqh KMI. materi dan pengulangan materi fiqh Kurikulum 2013 (Kurikulum Kementerian Agama). (2) Faktor pendukungnya adalah dukungan pimpinan pesantren dalam bentuk kebijakan, kesamaan spesifikasi materi mata pelajaran Kurikulum 2013 (Kementerian Agama) dengan kurikulum KMI, serta kebiasaan santri yang menggunakan

bahasa Arab sebagai bahasa. petunjuk. Faktor penghambatnya adalah keterbatasan waktu belajar dan padatnya aktivitas pesantren.

Kata Kunci: Integrasi, Kurikulum 2013, Kurikulum Pesantren

Introduction

Technology development accompanied by the 4.0 industrial revolution have created changes in all aspects of life, especially in education. Education patterns that are more oriented towards cognitive abilities cannot be maintained anymore so it is necessary to develop educational patterns that are oriented towards the creativity of students. Curriculum improvement becomes an alternative solution to develop the quality of education in accordance with the needs of the times and the characteristics of students. Curriculum improvement is expected to be able to create students who are able to compete in the era of globalization (Mulyasa, 2018). This is because the curriculum as a learning design has a strategic position and determines the level of success in learning (Mulyasa, 2018). Curriculum improvements usually include changes in learning models, teaching methods, textbooks, and administration that must be met in the learning process (Nasution, 2008). Thus, the 2013 curriculum was determined by the government as an alternative curriculum that was able to develop the potential of learners based on character and competence.

The differences between the 2013 curriculum with the previous curriculum include: First, learning that emphasizes the use of models, methods, and learning strategies that are student-centered (Mulyasa, 2018). Second, the application of Higher Order Thinking Skills (HOTS) which requires students to think critically, logically, reflectively, metacognitively, and think creatively in the learning process (Mulyasa, 2018). Third, learning oriented towards "*Penguatan Pendidikan Karakter*" (PPK)/strengthening character education and student competencies (Mulyasa, 2013). The competencies developed include competency attitudes, knowledge, and skills so that students are able to understand the concept of learning material contextually. Competencies developed in the implementation of the 2013 curriculum include aspects of spiritual attitudes (KI-1), aspects of social attitudes (KI-2), aspects of knowledge (KI-3), and aspects of skills (KI-4). In the learning process teachers are required to plan and implement a learning process that includes four core competencies. It is likewise in the learning assessment system conducted by the teacher. Teacher assessment is taken from the process and learning outcomes of students in their entirety. The assessment must include assessing aspects of students'

attitudes, knowledge, and skills. This is because the success of student achievement is not only measured through cognitive abilities, but also it is measured in aspects of the attitudes and skills of students (Mulyasa, 2013).

Curriculum improvement has a significant influence on the development of learning patterns in formal and non formal education. Islamic boarding school or pesantren is one of the non-formal education in Indonesia which was established by the Islamic cleric (*kyai*) and managed by the boarding school administrators. Islamic boarding schools have their own authority in determining the whole series of learning, including in determining curriculum. The curriculum used in pesantren education is not the same as the curriculum in formal educational institutions. In general, the curriculum of pesantren has a certain direction of learning (*manhaj*) which is realized by determining the level of knowledge of the santri through the understanding of certain books (Babun, 2011).

Historically, pesantren education does not have a written curriculum. The Islamic cleric has an important role in determining the learning program and activities of his students. The curriculum is arranged based on the direction of the Islamic cleric and can be said to be in line with the life of the kiai. Besides the Islamic cleric, the yellow book has a role in determining the direction of the pesantren education curriculum. The yellow book can influence students in religious behavior, Islamic character, and become the foundation of santri's behavior in building a civilization (Muhtifah, 2016).

Along with the times, pesantren education has significant changes to fulfill their needs. In the development of pesantren, it appears modern (khalafi) pesantren model that is not oriented to the study of classical books in the learning process but foreign language books written by muslim leaders of the 20th century. In addition, the modern cottage also emphasizes the use of foreign languages such as Arabic and English in the learning process. This emphasis aims to prepare students to compete according to the demands of the times (Arifin, 2012).

The Islamic Girl-Boarding School of Al-Mawaddah is a special educational institution for young women founded by the Al-Arham Foundation. This Islamic boarding school was founded by a caretaker from Pondok Modern Darussalam Gontor, KH. Hasan Abdullah Sahal. The learning at the Islamic Girl-Boarding School of Al-Mawaddah is equivalent to formal education at the Madrasah Tsanawiyah and Madrasah Aliyah

levels. The curriculum used is the 2013 curriculum and the Kulliyatul Mu'allimin Al'Islamiyah (KMI) curriculum. The 2013 curriculum is used as a basis for formal education that refers to the Ministry of Religion Curriculum and the Kulliyatul Mu'allimin Al'Islamiyah (KMI) curriculum as a non-formal education base. Thus, the curriculum applied in the learning process and used as a guide for all student activities is the 2013 curriculum and the pesantren curriculum (Kulliyatul Muallimin Al-Islamiyah) (Nadiyah & Syahidul Haq, 2019).

Curriculum integration affects the amount of subject matter. Pesantren must teach subjects from the 2013 curriculum (Ministry of Religion Curriculum) and the pesantren curriculum (KMI). Many subjects do not prevent pesantren students from competing with other public school students who only apply the 2013 curriculum. In the aspect of academic achievement, the excellence of pesantren students can be proven by the number of pesantren students who are able to enter state universities, reputable universities in Indonesia, and even foreign universities. In social aspects, pesantren students are able to play an active role in daily life. General society considers that pesantren students have a good understanding of religious knowledge. So many people ask the pesantren students for Islamic law, procedures, and other aspects of worship. In this case, fiqh learning influences students' understanding to answer problems in society. As a pesantren that is not affiliated with one *madzhab*, the application of the integration of the 2013 curriculum with the pesantren curriculum in learning at the Islamic Girl-Boarding School of Al-Mawaddahis seen as capable of instilling broad understanding of pesantren students in addressing social problems.

Based on the explanation above, the researcher assumes that there is a good process in integrating the curriculum so that pesantren can produce graduates who are able to compete with graduates of other educational institutions. In addition, fiqh learning has a role in shaping students' understanding to face problems in society. Thus, the researcher will discuss the application of the integration of the 2013 curriculum with the pesantren curriculum in fiqh subjects as well as the supporting and inhibiting factors of the application of the integration of the 2013 curriculum with the pesantren curriculum in class X fiqh subjects in Madrasah Aliyah Al-Mawaddah Ponorogo

Theoretical Framework

1. Integration

Integration is the unity of several elements into a single unit (Rais, 2012). Integration also means mixing, combining, and unifying interdisciplinary science by paying attention to the scope and sequence of that science (Hamalik, 2019).

Some scientific integration-interconnection models that can be used include:

- a. Informative, namely the need for other disciplines knowledge to enrich the information of a scientific discipline so that the scientific insight is broader.
- b. Confirmative, means the need for other disciplines to build a strong theory and reinforce these disciplines.
- c. Corrective, means that a discipline knowledge corrects other discipline knowledge so that the development of science is more dynamic (Akademik, 2006).

The realm of science interconnection integration includes:

- a. The philosophical domain, which is to provide existential values and connect to the human values of other disciplines in the learning process (Akademik, 2006).
- b. The realm of material, namely linking universal truth in religious subjects and Islamic truth in general science courses. The implementation of the material domain is divided into three models, namely:
 - 1) Integration with curriculum packages. This model juxtaposes courses that represent general and religious science courses in the weight of studies completed by students.
 - 2) Naming the course. This model shows the relationship between general science and religion through each course name, such as Islamic economics, Islamic education, and others.
 - 3) Integration of subject themes. This model incorporates general scientific theory in religious subjects and vice versa (Akademik, 2006).
- c. The methodological domain, which is to develop a scientific discipline using other disciplinary approaches (Akademik, 2006).
- d. The realm of strategy, which is developing strategies in the learning process to integrate one discipline with other disciplines (Akademik, 2006).

2. 2013 curriculum

One of the factors in developing the 2013 curriculum is the eight educational references that demand the development of Indonesian education. National education standards are the basis for the formation of an education system in Indonesia which includes the process of planning, implementing and supervising education. National education standards are used as guarantors and controllers of the quality of education to fit the national education goals. The eight national education standards include: content standard, process standard, graduate competency standard, educator and education staff standard, facilities and infrastructure standard, management standard, financing standard, and education assessment standard.

According to the rules of the Ministry of Education and Culture No 70 of 2013, the objectives of the 2013 curriculum are as follows:

“Kurikulum 2013 bertujuan untuk mempersiapkan manusia Indonesia agar memiliki kemampuan hidup sebagai pribadi dan warga negara yang beriman, produktif, kreatif, inovatif dan afektif serta mampu berkontribusi pada kehidupan bermasyarakat, berbangsa, bernegara, dan peradaban dunia”.

a. 2013 Curriculum Implementation Process

The objectives of the 2013 curriculum require teachers to design enjoyable learning, choose the right learning approach, and form effective student competencies. There are three learning process activities which include opening activities, main activities, and closing activities.

b. Assessment process

The implementation of the 2013 curriculum which is focused on developing students' competencies and character must be accompanied by an integrated and continuous assessment process. The quality of learning can be seen from the process and learning outcomes.

3. Pesantren Curriculum

Basically, the curriculum used by the Islamic boarding school is the same as the curriculum used in schools or madrasah which is standardized by the Ministry of Education and Culture and the Ministry of Religion. The objectives of pesantren curriculum are determined by their respective clerics as the center of orientation of

all pesantren activities. Mujamil Qomar mentioned the general objectives of pesantren, namely:

"Membina warga negara agar berkepribadian Muslim sesuai dengan ajaran-ajaran agama Islam dan menanamkan rasa keagamaan tersebut pada semua segi kehidupannya serta menjadikannya sebagai orang yang berguna bagi agama, masyarakat, dan negara." (Qomar, 2005)

One example of a pesantren curriculum is Kulliyatul Muallimin Al-Islamiyyah (KMI). The Daarussalam Gontor Modern Pondok Institute formed the KMI curriculum which is responsible for implementing academic activities. In the implementation, KMI prioritizes mental formation of the students and implements integrative, comprehensive, and independent system. Integration between intra, extra, and co-curricular illustrates the integrative nature of the curriculum so that it is able to integrate the three educational centers in one environment. The formal education process is demonstrated by the implementation of the learning process in the classroom. The informal and non formal education process is indicated by the regulation that students are required to live in a dormitory.

The implementation of KMI in the learning process is to teach religion and science as a whole. KMI subjects include Arabic, *dirasah Islamiyah*, teacher training and educational psychology, English, exact science, natural sciences, social sciences, and Indonesian/Citizenship. This material emphasizes the balance of the two sciences, both methodological and material. So that in practice it does not recognize the dichotomy of science or does not distinguish two sciences. This system is not only centered on the development of cognitive aspects, but it also pays attention to the development of affective and psychomotor aspects of students. KMI is also not limited to learning in the classroom, but also all activities outside the classroom. Thus, this implementation has described the comprehensive KMI curriculum (Syarifah, 2016).

4. Learning Fiqh

At school, fiqh is one of the materials contained in Islamic Religious Education subjects as well as the Qur'an-Hadist, moral

beliefs, and history of Islamic culture. While in madrasah, fiqh becomes an independent subject. In fiqh, students are taught the rules that govern the relationship between humans and God, other human beings, and other living creatures.

Fiqh contributes greatly in motivating students to practice Islamic law and apply it in everyday life. Fiqh has the objective to provide students with an understanding of the principles, rules and procedures for implementing Islamic law in the aspects of worship and *muamalah*. Another goal is that students are able to practice the provisions of Islamic law correctly as a form of obedience in carrying out the teachings of Islam.

In general, fiqh can play a role in solving the problems of people, but it sometimes can cause dilemma problems. The problems solved by referring to the medieval fiqh books had substantive weaknesses in terms of age, sociological, cultural, and psychological differences. These differences raise the dialogue barrier between ideality (fiqh in the book) and reality. Fiqh in the modern era has occupied a problematic and dilemma position. Fiqh finds difficulties in solving the problems of the ummah, as well as difficulties in defining its substance which is used to resolve the problem.

Fiqh in pesantren is one of the most important subject because it plays an intensive role in determining religious practices in life. Fiqh is also one of the typical determinants of a pesantren that adheres to madzhabi fiqh. Madzhabi fiqh is capable to build Islamic boarding school fanaticism in choosing and implementing madzhab. The use of Islamic books in learning can demonstrate the fanaticism of pesantren in having madzhab. Nevertheless, the changing time requires pesantren to make changing and renewalling fiqh teachings. Changing and renewalling fiqh is a process that must be carried out to maintain adaptive, applicable, relevant and contextual fiqh.

Method

This research is a type of field research that is a study conducted systematically by raising the data in the field (Suharsimi, 1995). This study uses 3 data collection methods. They are interview, observation, and documentation. The subjects of this study were the school principal, vice principal of curriculum, and his staff as curriculum policy designers, as well as fiqh teachers and class X students as curriculum implementers in classroom learning. The focus of this research object is the implementation

of the 2013 curriculum which is integrated with pesantren curriculum, supporting factors, and inhibiting factors from the implementation of the integration of the 2013 curriculum with the pesantren curriculum in class X of fiqh subject at Madrasah Aliyah Al-Mawaddah Ponorogo.

The data collection methods used in this research are interviews, observation, and documentation. The interview method used is unstructured interviews to obtain data on implementation, supporting factors, and inhibiting factors from the implementation of the integration of the 2013 curriculum with the pesantren curriculum in the fiqh subject. Observation is a systematic data collection process. It was carried out through the process of observation and recording of events that occur on the object of research (Wiratna, 2014). The documentation method serves as a refinement of observation and interview methods, research data sources, and makes the results of interviews and observations more credible (Prastowo, 2011).

The processes of data analysis in this study are: (1) Data collection, it is the process of collecting data in form of interview data, observation data, and documentation data. (2) Data reduction, it is used to reduce and select the important parts of the results of interviews, observations, and study of documentation. (3) Data display, it is the process of gathering information in a structured manner so that the conclusion can be taken from the data and the following actions can be determined. (4) Conclusion drawing or verification, it is the process of drawing conclusions from research results that will be presented in a descriptive form and the process of checking the truth of the report. Conclusions are drawn using observation data analysis, interview data analysis, and documentation data analysis.

Research Results and Discussion

1. The Implementation of the Integration of the 2013 Curriculum with the Islamic Boarding School Curriculum in the Fiqh Subject of Class X at Madrasah Aliyah Al-Mawaddah Ponorogo

The policy of pesantren leader is that all formal education levels of the Al-Mawaddah female boarding school use two curricula which are pesantren curriculum referred to the Kulliyatul Muallimin Al-Islamiy (KMI) curriculum and the National curriculum which currently refers to the 2013 Curriculum. There are three ways used to integrate 2013 Curriculum (Ministry of Religion Curriculum) with KMI Curriculum. First, choosing the KMI curriculum material

according to students' needs. Madrasah Aliyah Al-Mawaddah uses several KMI curriculum subjects namely Fiqh, Nisa Fiqh, Usul Fiqh, and Faraidl. Second, describing the fiqh material listed in the 2013 Curriculum (Ministry of Religion) with the KMI curriculum. The 2013 curriculum fiqh material (Ministry of Religion Curriculum) is elaborated using KMI fiqh curriculum. The explanation includes Fiqh, Usul Fiqh, Faraidl, and Fiqh Nisa. Third, determining the time allocation of study. The division and determination of class hours for each subject will adjust to the amount of material to be discussed.

Based on the realm of science interconnection integration, the concept of integration that is applied includes: (1) Material domain. In this realm the teacher uses the model of integrating subject themes. This semester's fiqh learning consists of 18 pesantren fiqh material themes and 5 themes of 2013 fiqh curriculum. The teacher arranges subject themes through syllabus study in the learning planning process. (2) The realm of methodology. The teacher uses a sociological approach to integrate material in fiqh learning. The sociology approach aims to complete the pesantren curriculum material that studies the fiqh theory in deep with the discussion of 2013 curriculum fiqh material on contemporary issues. (3) The realm of strategy. In teaching practice, the teacher develops the strategies used during the learning process in class. The development is taking into account the different language instruction. They are the 2013 curriculum teaching materials using Indonesian and pesantren curriculum teaching materials using Arabic. The different language instruction initiates the teacher to make learning strategies in various classes according to the content of the material.

At class X, there are three fiqh materials. They are Fiqh (2 hours), Nisa fiqh (1 hour), and Faraidh (1 hour). Based on the principle of continuity in curriculum development which states that subject material that has been taught at the previous level does not need to be taught again to avoid overlapping (Nurhayati, 2010), the fiqh subjects will discuss the 2013 curriculum fiqh material and KMI fiqh material. Before entering the implementation process, the teacher carries out the planning process. The teacher plans a series of learning programs at the beginning of the new school year by studying the KMI fiqh syllabus and 2013 curriculum (Ministry of Religion). This syllabus study aims to determine the main material that will be taught in the learning process in class. The determination

of the subject matter is to minimize the subject matter that students have studied at the previous level and to unite the same subject matter.

Teaching materials for the 2013 curriculum fiqh (Ministry of Religion Curriculum) are the Wisdom Modules (*Modul Hikmah*) compiled by the PAI Teachers Team who are members of the Madrasah Aliyah PAI Teacher Study Group. The authorship of this module refers to Core Competency and Basic Competency which have been published by the Indonesian Ministry of Religion. This teaching material uses Indonesian as the language of instruction. Teaching material for KMI fiqh is the book of fiqh wadhah (*Kitab Fiqih Wadhah*) volume 3 written by Muhammad Yunus (Department of Religion Advisor, Jakarta) and published by Saadiya Putra Jakarta.

Based on the study of teaching materials above, there is one material in 2013 curriculum (Ministry of Religion) which has the same specifications with KMI fiqh material. It is qurban and aqiqah material. The other four materials which include worship and law (*Ibadah dan Syariah*), the management of corpses, zakat, and hajj have similarity in KMI curriculum fiqh materials at the previous class. The material includes:

- a. Students study the material of worship and Shari'a in the subject of fiqh KMI curriculum class VII by discussing the definition of fiqh and law, commands and prohibitions, five fiqh laws, compulsory and sunnah distribution, discussion on legal, null, conditions and harmony, and mukallaf (Zarkasyi, 1995).
- b. Students study the materials for handling corpses in the subjects of the KMI curriculum at class VIII by discussing muslim obligations to the corpse, bathing the corpse, putting the shroud on the corpse, praying the corpse, burying the corpse, die martyrs, miscarriages, and takziah.
- c. Students study zakat material on the subject of KMI curriculum class IX by discussing the meaning of zakat, something that must be tithed, the obligatory requirements of zakat, zakat reckoning, goat zakat, jewelry zakat, agricultural zakat, trading zakat, and almsgiving.
- d. Students study the material of Hajj and Umrah on the subject of KMI curriculum class IX by discussing the argument of Hajj and Umrah, the ways of Hajj and Umrah, Umrah ihram, Thawaf, Sa'iy, representing Umrah, Pilgrimage, Hajj Law, Hajj Condition,

Hajj Pillars, Hajj Obligation, Hajj Sunnah, Meaning of Umrah and Pillars, Things Forbidden In Hajj, The Law of Leaving The Pillars Of Hajj, And The Law of Leaving The Hajj Obligation.

The teacher decides to spend 80% of the total fiqh learning hours to discuss KMI fiqh material, and another 20% is used to repeat and follow up on the 2013 curriculum fiqh material. In the process of implementing fiqh subjects, the teacher uses an interactive question and answer strategy for KMI curriculum fiqh material and a grouping strategy for 2013 curriculum fiqh material.

At the assessment point, aspects of the assessment conducted by the teacher is an assessment of the process and student learning outcomes. Student assessment used by teachers in aspects of the process is through observing class learning. In addition to direct assessment from the teacher, at this term the teacher also collaborates with several pesantren departments to assess students comprehensively. First, the teacher works closely with the pesantren parenting department to assess changes in student attitudes. The pesantren parenting section will assess changes in student attitudes through reports from the central student council and room manager. This structured assessment will make it easier for teachers to monitor the changes in students attitudes. Second, the teacher works closely with the boarding school exam committee to assess students' knowledge and skills. Pesantren Examination Committee is a committee that deals with all processes of evaluating student learning outcomes.

In the class learning process, students study four madzhab books in the subject of fiqh, so that they know the opinions of the four imam madzhab as a whole. Students also learn the qawaidh fihiyyah on the subject of usul fiqh to equip students about the principles of fiqh in taking Islamic law. The implementation of the 2013 curriculum that examines contemporary problems supports the application of the method of civilization in a manhajy manner. The goal is students can choose understanding freely without compromising their principles as a believer and Muslim. Thus, taking law in the process of learning fiqh is understanding all the opinions of the Imam of the schools, connecting qawaidh fihiyyah, and taking the most diligent propositions.

The Islamic Girl Boarding School of Al-Mawaddah is a boarding school that does not direct students to one party or mass organization. Based on this research, it was stated that the ideology and paradigm in learning at the Islamic Girl Boarding School of Al-Mawaddah was Sunni (ahlussunnah wal jamaah). This paradigm is not referring to one of the schools of thought and returning the understanding of fiqh to four madzhabs, namely Hanafi, Maliki, Shafi'i, and Hambali. This paradigm supports pesantren to use contextual social fiqh reasoning in the learning process.

2. Supporting factors and inhibiting factors

Supporting factors for the implementation of the 2013 curriculum integration with the pesantren curriculum in class X fiqh subjects in Madrasah Aliyah Al-Mawaddah Ponorogo include: First, pesantren leaders provide policies to implement the curriculum integration. As the highest policy holder in the pesantren, leader forms policies by considering students' needs in the future. The leader gives direction to the pesantren parenting department to manage student activities for 24 hours to create a pesantren environment that supports the implementation of curriculum integration. The leader also fully supports the procurement and development of pesantren facilities. Second, there is a specifications similarity between the subject material of the 2013 curriculum (Ministry of Religion Curriculum) and the KMI curriculum. In the odd semester of the 2019-2020 school year, the fiqh subject of the 2013 curriculum consists of five materials. 4 of the 5 curriculum materials in 2013 curriculum (Ministry of Religion) have been studied at the previous level. The material includes worship and law, the management of bodies, zakat and hajj. Another one material has the same specifications as the KMI fiqh material, namely the qurban and aqiqah chapters. Third, since class VIII, the teacher uses religious science teaching materials published by Pondok Modern Daarussalam Gontor. The teaching material uses Arabic as the language of instruction. The use of Arabic in learning requires the teacher to provide many new vocabulary and explain the meaning of the sentences in the book. Therefore, students are accustomed to study religious science subjects using Arabic.

Factors inhibiting the implementation of the integration of the 2013 curriculum with the pesantren curriculum in class X fiqh subjects in Madrasah Aliyah Al-Mawaddah Ponorogo include: First, the limited time of subject learning. The unification of the two curricula led to the addition of subjects. The addition of subjects also affects the division of class hours. The result is that each subject has relatively few hours of study in general. So the teacher must think of appropriate learning strategies to complete the target material that must be delivered within the allotted time given. Second, self-habitation activities outside of crowded classrooms, often consume students' energy. Self habituation activities include intensive language learning, extracurricular activities, scouting, muhadlarah, *sima'an* (reciting Al-Qur'an together), and other annual activities. The tightness of the activities also reduces the student's rest time. So that many students who do not do the task, do not reread the previous material and are sleepy when the learning process takes place.

Conclusion

First, the application of the integration of the 2013 curriculum with the pesantren curriculum in class X fiqh subjects Madrasah Aliyah Al-Mawaddah is as follows: (1) The planning step. The teacher arranges class time for one semester into two learning sessions, namely learning the material of Islamic boarding school fiqh and repeating the material of 2013 curriculum (Ministry of Religion). (2) Implementation phase. In the implementation of learning, the teacher uses the lecture and question and answer method in learning the material of Islamic boarding school fiqh and using the method of grouping in the learning of curriculum materials in 2013 curriculum (Ministry of Religion). (3) Assessment step. The teacher makes direct assessments to students during the learning process. In addition, the teacher also cooperates with the pesantren parenting department and the pesantren exam committee to hold a comprehensive assessment of student learning outcomes.

Second, the supporting factors for the implementation of the 2013 curriculum integration with the pesantren curriculum in class X fiqh subjects in Madrasah Aliyah Al-Mawaddah Ponorogo are (1) Supporting from the pesantren leader policies, pesantren environment, pesantren facilities, and teacher quality development. (2) There is a similarity

specifications of the subject material between the 2013 curriculum (Ministry of Religion Curriculum) and the KMI curriculum. (3) Students are accustomed to using Arabic as the language instruction so it is easy to understand subject matter that uses Indonesian. The inhibiting factor is the limited time of learning in fiqh subjects and the crowded pesantren activities.

Suggestions

Based on the above research, the following suggestions are put forward: First, for the Madrasah Aliyah Al-Mawaddah Ponorogo curriculum team it is necessary to review the division of class hours and the amount of learning material to be learned in the classroom. The hope is that all subject matter can be delivered maximumly. Second, madrasah leader should establish communication and coordination with the pesantren parenting department. The hope is that student activities outside the classroom do not interfere with student concentration. Third, teachers should prepare many learning strategies for delivering learning material in class. Preparation of this strategy is to plan for facing the worst possible early on. Second, the teacher should use a lot of learning media in the learning process to increase student enthusiasm for learning.

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