Conceptualization of the Integrated Islamic Religious Education Curriculum: A Literature Study at Imam Hatip Schools Turkey and MAN Insan Cendekia Indonesia

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ABSTRACT

Purpose – The authors aim to compare Imam Hatip School (IHS) with MAN Insan Cendekia (MAN IC), two Islamic educational institutions that have successfully implemented an Islamic religious education curriculum integrated with general science.

Design/methods/approach – This study used a literature review research method that examined several sources and government documents in three languages. The data collection technique was conducted by extracting and evaluating information in articles that meet the inclusion criteria. Once extracted and evaluated, the authors analyzed and interpreted the data.

Findings – The integrated curriculum of Islamic education in IHSs aims to anticipate extreme, radical understandings and rejection of the state that implements the secular system. It will form the nature and attitude of tolerance among fellow citizens, allowing it to reduce social conflicts. The IHSs has implemented the integrated Islamic education curriculum by adopting a modern education system. The implementation of the integrated PAI curriculum at MAN IC aims to eliminate the paradigm and praxis of the dichotomy of science. MAN IC adopts an integrated Islamic religious education curriculum based on the traditional Islamic system with a mandatory policy to stay at a dorm for students, where religious activities are more emphasized when students are in the dormitory.

Research implications/limitations – This research still has limitations due to a limited literature review and verification study in closed terms on our respondent informants. Therefore, further research is required to deepen the examination in this study.

Originality/value – The findings in this study have included the aspects of policy, strategy, content or material development, and the implementation results of the integrated PAI curriculum in the two institutions. Those aspects build a socio-cultural identity, allowing it to develop the school in the realm of progress and achievement. The expectation is that this research can become an example for the development of Islamic Education Institutions in integrating the PAI curriculum.

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Introduction

By and large, countries with a majority Muslim population prefer and entrust Islamic religious educational institutions to send their children to school (Voas & Fleischmann, 2012). Islamic religious education institutions have particular attractions that have different characteristics and uniqueness in each country. Conservation and collaboration in the context of religion and culture are the focal points of Islamic education in the current era (Sholehuddin, 2021). Cultural heritage is an important component in defining the identity of each individual and a certain group. Therefore, Islam's approach to culture needs to collaborate, especially on the aspect of the right to education (Alshehaby, 2020). Moreover, the synchronization of graduate competency required between the implementation of government policies and Islamic religious education through an integrated curriculum must be in keeping wiht the times (Khasanah, 2020). Grouping based on structure and educational pathway is a form of government policy implementation path in Islamic education intervention.

Some countries with Muslim-majority populations, such as Indonesia and Turkey, have grouped educational structures and pathways into categorizations. Regulations in Indonesia are based on Law No. 20 of 2003 concerning the National Education System which states that the structure and pathways are divided into three pathway groups, namely formal, non-formal, and informal education (Brennan, 1997). The grouping is based on modern multi-level education programs and traditional educational institution models. Meanwhile, the grouping of educational structures and pathways in Turkey are classified into two groups, namely formal and non-formal education pathways (Varli, 2008).

Education in these two countries, with the majority of the population embracing Islam, is flourishing due to the role of government intervention through policies to improve the standard and quality of Islamic education, both formal, non-formal, and informal education paths. Pros and cons related to policies are commonplace in terms of arguments and opinions by academics in education. The conservative and collaborative concept carried out by Islamic educational institutions and the government is one way to synergize the goals, needs, and demands of Islamic education in the era of Society 5.0. namely digital transformation.

In synergizing, a tiered formal school was built, which is a combination model of modern education and the traditional Islamic education model. It can be seen in the integration of the science of general subjects/technology with religion, which is correlated with the development of further knowledge. Integration education is the hope and interest of the community, not to mention a solution to face this era of disruption. The first implementation of the integrated Islamic religious education curriculum in Indonesia was to Madrasah Aliyah Negeri (MAN) Insan Cendekia Serpong. The school is the forerunner of the establishment of other Madrasah Insan Cendekia, which has established 23 MAN Insan Cendekia schools spread throughout Indonesia to date (Khotimah, Zainiyati, Hamid, 2020). Based on data released in August 2022, Madrasah Insan Cendekia Serpong was ranked first in the lineup of the best schools in Indonesia with the highest average score indicator of the computer-based written exam (UTBK) in 2022. Moreover, 10 out of 23 MAN Insan

Cendekia schools were ranked in the top 100 schools. From this, we can see how integrated Islamic education is able to compete with other public schools (LTMPT, 2022).

This result is highly inverted based on the negative stigma of the community that looks down on madrasah graduates, considering them incapable of competing with their favorite public schools (Junaedi et al., 2023). They view madrasah graduates will finding it difficult to be accepted into well-known state universities, let alone to continue their studies abroad. These negative assumptions and stigmas seem to be solved by the emergence of MAN IC which can refute all those assumptions. The success of MAN IC in achieving superior graduate competency standards is inseparable from the implementation of an integrated Islamic religious education curriculum.

The implementation of the integrated Islamic religious education curriculum also affects the quality of Madrasah Insan Cendekia graduates. It is marked by graduates of Madrasah Insan Cendekia who are able to compete with public and private school graduates to be accepted into well-known favorite universities, both at home and abroad. For example, graduates of the 2021 Madrasah Insan Cendekia Serpong were accepted into the best state universities with a percentage of 95% (LTMPT, 2020). The graph of MAN IC Serpong graduates from 2012-2017 showed a positive trend with the acceptance percentage in state universities reaching 94%. Even, five renowned foreign higher education institutions have accepted graduates from MAN IC Serpong (Ayuhan et al., 2022). It has been such a remarkable achievement for Islamic educational institutions like the madrasas. More particularly, considering the general views and statements of the public that madrasah graduates are those who can only recite (study religion) and are underestimated to be accepted into their favorite state universities.

In other Muslim countries, such as Turkey, the integrated Islamic education curriculum also has an appeal and uniqueness in itself. One of the Islamic educational institutions that implement an integrated Islamic education curriculum by uniting religion and modernity is Imam Hatip School Turkey (Cakir, 2004). The data compiled by the Ministry of Education of the Republic of Turkey (MEB) in 2014 stated that the total number of students from Imam Hatip middle and senior high schools was 932,273 (MEB, 2015).

The development dynamics of Imam Hatip's school were greatly influenced by political turmoil and government intervention in Turkey (Pak, 2004). Accordingly, the principal characteristics of Imam Hatip's school are supervision and control by the government, starting from the education system, the presentation of religious and secular curricula in a modern framework, the integration of the sociocultural environment, and the understanding of Islam (Pak, 2004). The change in the Turkish government's policy regarding compulsory education for eight to twelve (8 - 12) years is a form of government attention to education there (Kaya, 2015). More importantly, graduates of Imam Hatip schools are free to choose to continue to public universities in any major (Aşlamacı & Kaymakcan, 2017).

The idea of reconciliation between traditional and modern Islamic education models through the development of an integrated Islamic education curriculum has been applied to Imam Hatip Schools in Turkey since the end of the Ottoman government. State

control and supervision have bridged Imam Hatip Schools (IHS) progress by providing educational services and strengthening the education system centrally (Aşlamacı & Kaymakcan, 2017). The construction of state hegemony and the historical development and transformation of Imam Hatip Schools are fundamental elements that play a significant role in the progress of scientific integration education at HIS (Buyruk, 2021).

The rationalization of Madrasah Insan Cendekia Pekalongan in implementing learning based on the integration of religious knowledge, science, and technology rests on the vision of a madrasah that produces students who have academic and non-academic excellence through participation in various competitions that are expected to be able to improve the quality as an integrative Islamic educational institution. The implementation of learning in the Insan Cendekia madrasah uses the integrated verb model (IV), interdisciplinary dialogical integration (IDI), instrumentalist justification integration (IJI), and reflective techniques (Muhlisin & Syaifuddin 2020).

Government intervention, scientific integration, conservation, and collaboration between religions and cultures in the two Islamic educational institutions call for further and more in-depth studies. Accordingly, the study results can be taken as models by other Islamic educational institutions in developing an integrated Islamic religious education curriculum. Similar studies have been conducted by Aslanargun, Kılıç, and Bozkurt on *Parental Expectation and Religious Education in State Schools in Turkey: The Case of Imam Hatip High Schools.* The study results stated that parents in Turkey prefer to send their children to schools with a special religious portion to provide academic and moral benefits accompanied by character development that has been adjusted to societal values. Moreover, even in these secular countries, religious course schools, like Imam Hatip Schools, emphasize learning oriented towards a sense of responsibility for life and family (Aslanargun et al., 2014). Research by Junaedi, Fikri, Kusaeri, and Rusydiyah on *The Model of modern Islamic Education: MAN Insan Cendekia in Indonesia and Imam Hatip High Schools in Turkey* revealed that the two schools under the auspices of the government have a curriculum that combines Islamic religious education, culture, science, and technology (Junaedi et al., 2023).

However, this study aims to find the common points and differences in the conceptualization of the integrated Islamic religious education curriculum between Imam Hatip Schools in Turkey and Madrasah Insan Cendekia Indonesia in aspects, namely government policies or interventions on the development of an integrated Islamic religious education curriculum and the conceptualization of an integrated Islamic religious education curriculum in Imam Hatip Schools and MAN IC. Therefore, the analysis focus may be found dissimilar from previous studies.

Methods

This study falls under the categorization of qualitative research, namely research that presents data in a written descriptive manner without using numbers within. This study used a literature review (content analysis) research model with several stages of

research, including problem formulation, data collection, data evaluation, analysis and interpretation, and public presentation (Randolph, 2009).

The data collected was in the form of government policy documents in Indonesian and Turkish related to the development of the Islamic religious curriculum between Imam Hatip Schools (HIS) in Turkey and Madrasah Insan Cendekia in Indonesia, books containing the history and establishment of the two institutions, and articles discussing the two Islamic educational institutions, not to mention curriculum documents of the two schools which can be accessed through the government websites. Data evaluation was conducted by extracting and evaluating information in articles that met the inclusion criteria. From the extracted and evaluated data, the author analyzed and interpreted the data. The analysis technique of this study was the text analysis technique (Randolph, 2009) (Gall, 1996).

Image 1. Research Stages

Results and Discussion

1. Data on the Development of Institutions and Students in Imam Hatip Schools in Turkey and Insan Cendekia

The following is data on schools and students in Imam Hatip school between 1923 – 2022 (Aşlamacı & Kaymakcan, 2017) & (Karateke, 2021):

Table 1. Data on schools and students in Imam Hatip school between 1923 – 2022

Academic Year	Junior Division (Middle school)		Senior Division (High School)		Total number of students
	Schools	Students	Schools	Students	
1923 – 1924	29	2268	-	-	2268
1996 – 1997	601	318.775	601	192.727	511.502
1998 – 1999	-	-	604	191.183	191.183
2002 – 2003	-	-	536	64.534	64.534
2014 – 2015	1597	385.830	1017	546.443	932.273
2019 - 2020	3437	777.438	1651	610.007	1.387.445
2020 - 2021	3427	714.297	1672	568.175	1.282.472
2021 - 2022	3451	710.264	1694	617.278	1.327.542

The following is the number of schools and students in MA Insan Cendekia between 1996 - 2022 (Kemenag RI, 2016) (Dirjen Pendis, 2019):

Table 2. Number of schools and students in MA Insan Cendekia between 1996 - 2022

Academic Year/ Start of Operation	Schools	Students	School Location (New Addition)
1996 – 1997	1	48	Serpong
1997 – 1998	2	96	Gorontalo
2014 – 2015	3	360	Jambi
2015 - 2016	9	1.004	East Aceh, Ogon Komerin Ilir (South Sumatra), Siak (Riau), Bangka Tengah (Bangka Belitung), Paser (East Kalimantan), Pekalongan (Central Java)
2016 – 2017	17	1.892	Padang Pariaman (West Sumatra), Bengkulu Tengah, Batam, Sambas, Tanah Laut (South Kalimantan), Palu (Central Sulawesi), Sorong (West Papua), Kendari (North Sulawesi)
2017 - 2018	22	2.324	East Lombok, Halmamera, Gowa (South Sulawesi), Pasuruan, South Tapanuli
2018 - 2019	22	2.324	-
2019 - 2020	24	2.468	Palangkaraya, East Lampung

2. Integrated Islamic Religious Education Curriculum Implementation at Imam Hatip Schools in Turkey and MAN Insan Cendekia

Generally speaking, the implementation of the Islamic religious education curriculum at Imam Hatip Schools and MAN IC is conceptualized in four aspects, including policies, strategies, development of materials/content, and the results of its implementation. The following are the literature study findings on the conceptualization of the Islamic religious education curriculum in the two educational institutions:

Table 3. literature study findings on the conceptualization of the Islamic religious education curriculum in the two educational institutions

Aspect	Imam Hatip Schools	MAN IC
Policy	1. Intervention and supervision of institutions by the government is comprehensive and plays a major role in all learning activities 2. Political unrest has greatly influenced the development of Imam Hatip Schools 3. Government policy is top down (from top to bottom) 4. Government intervention aims to suppress extremist movements that want to overthrow secularism in Türkiye	1. The government plays a role as conceptualizer and facilitator in the development and development of MAN IC 2. Political turmoil does not affect the development of MAN IC because learning activities are handed over to schools 3. Management of MAN IC is handed over to the Director General of Islamic Education 4. Government intervention aims to create schools that

		eliminate the dichotomy paradigm of science and educational institutions
Strategy	1. Imam Hatip School is a modern educational model seen from the presentation of a very modern IHs religious and secular curriculum (modern educational approach, modern learning methods and techniques) 2. Providing dormitories for students who come from outside the city or abroad 3. Delivery of Islamic religious education material is carried out while at school (class) 4. The structure of the Islamic religious education curriculum at IHs is 60% science subjects and 40% religion subjects 5. The dominance of religious subjects is basically inseparable from the initial goal of IHs, namely to produce a cadre of great preachers or preachers.	1. MAN IC is a collaboration of modern and traditional education models 2. The Islamic boarding school system (mondok) is a form of implementation of the traditional education model (madrasah) 3. Emphasis on religious material is carried out while in the dormitory 4. The structure of the Islamic religious education curriculum at MAN IC is 75% science/IPS subjects and 25% religion subjects 5. MAN IC's main goal is to produce graduates who are faithful and devout and master the basics of science and technology
Material/Content Development	1. Schools restrict teachers from conveying religious information to the new generation without them asking the reasons for something. 2. The religious material developed in IHs is not information from the past that is provocative, blaming and extreme 3. Changes in learning methodology from traditional to modern aims to change the perspective of religion and approaches to religious knowledge	1. Religious subjects are divided into several elements, namely: Al-Qur'an Hadith, Fiqh, Aqidah Akhlaq, History of Islamic Culture (SKI) 2. The aqidah subject is based on the teachings of the ahlus sunnah wal jama'ah (al-asy'ariyah/maturidiyah) and the Syafi'I madzhab in the context of learning fiqh 3. Emphasis on individual ritual and piety values while at school 4. The emphasis on social piety that is emphasized while in the dormitory is still lacking, especially in responding to the pluralist Indonesian context
Implementation Results	1. Many state officials are graduates of the Imam Hatip School and therefore pay close attention to the development of the school 2. Ease for Imam Hatip School graduates to continue their education to a higher level at domestic and foreign universities	1. MAN IC graduates' insight into religious material is very broad 2. Independence is embedded through the boarding education system so that graduates do not worry about continuing their education anywhere

	3. The number of students increases significantly every year (student interest in IHs is high) and there are even international programs available for students from abroad in Turkey	3. Highest UTBK score and 10 out of 23 MAN ICs in the top 100 best school categories in Indonesia 4. MAN IC graduates are highly accepted at public universities both at home and abroad

3. Government Policy in the Development of Imam Hatip Schools in Turkey and Islamic Madrasah Negeri Insan Cendekia in Indonesia

The introduction of culture to market-oriented consumers in the education sector has been driven by ideological and political beliefs rather than rational arguments and research (Bolam, 1993). For example, a study conducted by Iqbal and Davies on the autonomy grants of educational institutions through Pakistani government policies. According to them, it was greatly influenced by political interests without considering the resulting impact of pessimism on schools and students (Iqbal & Davies, 1994). Kogan stated that the conflict of interest between the government and the head of the institution must be balanced to avoid the effect on the school's existence (Acker, 1995).

Essentially, the government seeks to initiate and implement substantial reforms that are an effort to develop a more effective school system and improve the success rate of learning and student achievement (Hopkins & Levin, 2000). Through government policies that focus on interest factors, these efforts are ineffective, and even many efforts to improve schools are contrary to current government regulations (Hopkins & Levin, 2000). An approach is needed that will help the government achieve the educational goals of each institution through explicit policy initiatives with a knowledge base on school development (Shawe, 2019). Each institution has different characteristics and goals that cannot be generalized through binding and comprehensive policies.

Government policies must be based on a rational research approach. For example, the Taiwan government has been approaching and working closely with high schools and colleges to improve the STEM education experience and develop the country's talent pathway (Yang, 2020). Moreover, the government has also been actively highlighting several cases of obstacles to STEM education and new ways universities can use them to teach students. From there, they have learned, researched, and made policies that lead to the advancement of the education field.

From the above-mentioned things, it is obvious how government policies affect the development of educational institutions. The following are the dynamics of government policy factors in the development of Imam Hatip Schools and Madrasah Insan Cendekia.

3.1 Turkish Government Policy in the Development of Imam Hatip Schools

Several educational institutions in Turkey were a legacy of the Ottoman dynasty's rule after the War of Independence ended (Bilgi, 2014). Turkey's reform from a monarchical system of government to a modern and secular state system also influenced the

transformation of the education system (Aşlamacı & Kaymakcan, 2017). Multi-school education consisting of mektep, madrassas, and foreign schools of the Ottoman dynasty heritage was discontinued and replaced by a national education system (Aşlamacı & Kaymakcan, 2017). Turkey's declaration as a secular state indirectly defines the separation of state and religion (Kesgin, 2013).

The state has a major role in monitoring and intervening in the education provision provided by all educational institutions (Aşlamacı & Kaymakcan, 2017). Surveillance was especially tightened on covert organizations and religious activities that were against the government. Imam Hatip School, as an Ottoman heritage institution, also experienced government intervention in administering education. Imam Hatip School initially aimed to educate competent imams and preachers and gained support from the conservative community (Kaymakcan & Aşlamacı, 2011). According to conservative groups, the school became the basis for religious instruments without the intervention of the secular state. Imam Hatip school's model is a combination of traditional and modern schools through the integration of madrassas as a classical Islamic tradition and modern schools as a basis for coexistence (Bahattin, 1991).

It was motivated by the 1927 Law on the unification of education, ruling all educational institutions in Turkey would be under the development and supervision of the Ministry of Education *(Milli Eğitim Bakanlığı)* (Memduhoğlu, 2007). The law stated that religious education was not dismissed, yet both religious and secular education were presented based on the modern school framework (Aşlamacı & Kaymakcan, 2017). It was ultimately decided to establish a special school for imams and preachers that trained religious experts. Therefore, the law transformed the *Dar al-Khalifah madrasa*, a relic of the Ottoman dynasty, into the Imam Hatip school (Esen, 2016). The post-1930 turmoil over religious education was raised by extreme secularists who were concerned about the traditional view of religion. They feared that this perspective would threaten the national state which could lead to a negative perception of religious education. As a result, 29 Imam Hatip schools spread across several cities were forced to close due to a lack of interest from students (Junaedi, 2016). A study revealed three causal factors, namely 1) no vocational/skills in graduates, 2) no high school program after completing junior high school, and 3) constraints and opportunities of public universities for Imam Hatip school graduates (Öcal, 2007).

Government intervention in the compulsory education program also led to the closure of Imam Hatip Junior High School between 1998 and 2003 AD. The mandatory education program detailed eight (8) years of primary education and three (3) years of secondary education. The regulation changed after the advent of the law that stipulated 12 years of compulsory education divided into three stages: the first stage of 4 years for primary school, the second stage of 4 years for junior high school, and the third stage of 4 years for senior high school (Güneş, 2015). Moreover, the procedure and placement of Imam Hatip school graduates who want to pursue university were updated. Graduates of Imam Hatip schools could enroll in all fields or majors in all universities in the country without barriers (Yilmaz, 2018).

The ongoing political turmoil also led to government supervision and control, which impacted the development of Imam Hatip School (Aşlamacı & Kaymakcan, 2017). In addition, the society's need for religious education for their children and religious understanding by religious leaders and preachers (*muballigh*) caused Imam Hatip schools to receive more attention than other institutions (Dinçer, 1998). The government's intervention in religious education in Imam Hatip schools pragmatically aims to limit the space for coup groups (rebels) who want to overthrow the secular state system through the doctrinalization of education and provide responses and services to the public needs in religious education. The secular state system also appreciates modern education models more than traditional education, making European schools the basis of their education development model. It is evident in their very modern presentation of religious and secular curricula (Aşlamacı & Kaymakcan, 2017).

3.2 Indonesian Government Policies in the Development of Insan Cendekia Madrasahs

The dichotomy of the education system in Indonesia is inseparable from the influence of colonial education institutions when Indonesia was under a Dutch colony. The cause of this dichotomy even occurred far before the arrival of the Dutch to Indonesia (Nusantara). At that time, a traditional Islamic education system had been formed in the form of mosque education, Islamic boarding schools, *meunasah*, and *madrasah* (Syaharuddin & Susanto, 2019). On the other hand, the Dutch East Indies Government (VOC) introduced modern European education models and systems, such as elementary schools, secondary schools, and universities (Syarif, 2019). After the Independence period, the government divided the supervision and control of traditional Islamic educational institutions like madrasah, Islamic boarding schools, Islamic colleges, and so on to the Ministry of Religious Affairs (Kemenag). It has also included modern educational institutions, such as primary, secondary, and public universities, to the Ministry of Education Culture, Research and Technology (Kemendikbud-Ristek).

Policies regarding the dichotomy of religious and general education are very pronounced in Indonesia, starting from the dualism of ministries in supervising and managing educational institutions to the overlap between the rights and obligations of the two ministries (Muslih & Ulum, 2019). Even the education digital database system is also divided between SIMPATIKA (information system and management of educators and education personnel of the Ministry of Religious Affairs), managed by the Ministry of Religious Affairs, and DAPODIK (Basic Education Data), managed by the Ministry of Education and Culture-Research. Moreover, the government's partiality towards general education institutions is obviously felt by graduates of Islamic education institutions when they want to continue their education at public universities. Some Islamic scholars in Indonesia, such as KH Salahuddin Wahid, feel there is a dichotomy of knowledge and educational institutions in Indonesia. Therefore, he offered the concept of combining religious and non-religious education and discarding the dichotomous perception between the two (Rosyidin & Arifin, 2021). They seemed to be marginalized and underestimated

before finally recognizing and equalizing graduates of general and religious education institutions through a joint decree (SKB) of 3 Ministers (Zuhdi, 2006).

Based on the initiation of former Indonesian president BJ. Habibie, a pioneer or magnet school was created, having a principle of balancing the mastery of science and technology with faith and piety. Accordingly, a school with a dormitory system was established that combined the science and technology curriculum with the Islamic curriculum (PMA, No. 42, 2017). The initial naming of the school was SMU Insan Cendekia, which was under the guidance of the Agency for the Assessment and Application of Technology (BPPT) and initially located in two places, namely Serpong and Gorontalo (Dirjen Pendis, 2017). In 2000/2001, the management of SMU Insan Cendekia was delegated to the Ministry of Religious Affairs and transformed into Madrasah Aliyah Negeri (MAN) Insan Cendekia (Mastiyah & Lisyawati, 2022). Since being handed over to the Ministry of Religious Affairs, MAN Insan Cendekia, whose management is under the Director General of Islamic Education, had grown to 24 schools by the end of 2020 (Mastiyah & Lisyawati, 2022). The Ministry of Religious Affairs' discourse and target to establish the Insan Cendekia State Aliyah Madrasah (MAN) in all provinces by 2019 has not yet reached the target, however, it is slowly starting to find a bright light for this progress (Kemenag, 2016).

Government policies that direct MAN IC to be able to integrate science and technology with religion are considered successful (Muhlisin & Syaifuddin 2020). Some of the factors are, among others, Insan Cendekia Serpong Madrasah was ranked first in the line-up of the best schools in Indonesia with the highest average score indicator for the computer-based written exam (UTBK) in 2022. Also, graduates of Insan Cendekia Serpong Madrasah in 2021 were accepted at the best public universities with a percentage of 95% (LTMPT, 2020). Furthermore, 10 out of 23 MAN Insan Cendekia schools have been ranked among the 100 best schools. From this, we can see how integrated Islamic educational institutions are able to compete with other public schools (LTMPT, 2022).

The success of MAN IC in achieving graduate competency standards based on the percentage of acceptance in advanced universities is inseparable from the integrated Islamic religious education curriculum management policy accompanied by a high-standard quality assurance system. Quality assurance management in MAN IC in the academic aspect is integrated with the performance activities of students while in the dormitory (Ayuhan et al., 2022). Although the emphasis on learning Islamic material in the style of pesantren is more emphasized when students stay in the dormitory, tutoring while in the dormitory is carried out intensely through the supervision of the dormitory supervisor ustadz. Communication between subject or class teachers and dormitory coaches is well established to overcome students' problems when receiving learning in madrasah (Junaedi et al., 2023). The madrasah system integrated with boarding schools combines all programs with different functions that run side by side, intertwined, and complementary.

The organization and work procedures of the MAN Insan Cendekia are ruled in the regulation of the Minister of Religious Affairs (PMA) Number 42 of 2017. The regulation states that MAN IC has the task of implementing education that produces graduates who have faith and devotion and master the basics of science and technology. Every year, MAN

IC always opens a national selection of new students (SNPDB) with two entry points, namely the achievement path and the test path (SNPDB-Kemenag, 2022). The quota of students for each MAN IC is limited, while the number of applicants always exceeds the committee's target.

4. Conceptualization of Integrated Islamic Religious Education Curriculum Implementation in Imam Hatip Schools in Turkey

In combining science and religion, there is often friction, opposition, and even social conflict. The relationship between science and religion is indirectly classified into four models: conflict, independence, dialog, and integration (Hanley, 2014). In keeping up with the times and the increase in science and technology accompanied by strengthening faith and piety in religion, Islamic educational institutions need to implement an integrated Islamic education curriculum. An integrated curriculum with general science is especially required in religious countries to achieve social and political stability. The application pattern of integration in schools is a central issue that becomes an answer to how to combine science and technology with religious knowledge.

After the issuance of the 1924 Law (Tevhid-i Tedrisat), the stipulation was that all educational institutions were under the supervision of the Ministry of Education, Imam Hatip School was able to integrate religious education into the general education system (Aşlamacı & Kaymakcan, 2017). The directorate general of religious education cannot intervene in supervising and controlling Imam Hatip schools. The only task the directorate general of religious education has is managing and addressing the administrative issues of Imam Hatip schools. Financing these schools is met by the state through the budget allocated to the education sector. The policy indirectly abolished the dualism of management, allowing Imam Hatip schools to benefit from the ever-evolving educational experience, modern educational approaches, and modern learning methods and techniques (Aşlamacı & Kaymakcan, 2017).

As a heritage school of the Ottoman Empire, Imam Hatip School initially adopted the madrasa curriculum, or in other words, the traditional Islamic education curriculum. After the reformation of Turkey as a secular state, the madrasa curriculum was reformed in parallel with the modernity of education and the integration of science/social science courses with Islamic studies (Aşlamacı, 2014). Imam Hatip School's curriculum blends religious and secular sciences in the republican tradition. The curriculum offered 60% secular/general subjects and 40% religious subjects. The religious and secular curriculum is presented in a modern way based on the development of modern pedagogy (Aşlamacı & Kaymakcan, 2017).

Integrated Islamic Education Curriculum Structure Imam Hatip School
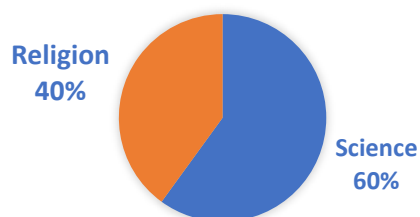
Image 2. Integrated Islamic Education Curriculum Structure Imam Hatip School

The secular subjects presented include science and social studies, such as Literature, History, Geography, Foreign Languages, Philosophy, Health Sciences, Music, Visual Arts, Mathematics, Physics, Chemistry, and Biology. Meanwhile, the religious subjects comprise the Qur'an, Hadith, Tafsir, Arabic Language, Hadith, Islamic Theology, Fiqh, Islamic History, and Comparative Religion (Aşlamacı & Kaymakcan, 2017). These subjects are classified and taught according to the level and ability of each learner.

Based on government regulations regarding the 12-year compulsory education, Imam Hatip School has adjusted the learning year with details of junior high school for four years starting from grades five to eight and high school for four years from grade nine to grade twelve. The secular subjects in IHs unify general knowledge with religious knowledge in these schools (Aşlamacı, 2014). It is an alternative model for families who do not want their children to be confined to general education but still have the knowledge and skills to do so. Moreover, the most important aspect of the curriculum structure in Imam Hatip schools is that both secular and religious subjects are taught following the understanding of modern pedagogy (Aşlamacı & Kaymakcan, 2017). Modern pedagogy is a collaboration between education and psychology. The emphasis of modern pedagogy is to shape the human psyche per human nature (Vachruddin, 2022).

The modern educational format adopted by Imam Hatip School has led to methodological changes. It can be seen in the way religion is viewed and the approach to religious knowledge (Aşlamacı & Kaymakcan, 2017). Such methodological changes indirectly anticipate students' extreme and radical understanding of the rejection of the secular state. Also, it will form the nature and attitude of tolerance among fellow citizens so as to reduce the existence of social conflicts. According to Aşlamacı, the fundamental understanding of information interpretation and its understanding must be adapted to modern times (Pak, 2004). Schools should restrict teachers from conveying religious information to the new generation without them asking the reason for it. Also, teachers are restricted from conveying past information that is provocative, blaming, and extreme. The role of government policy and teachers is continuous, making the integrated Islamic education curriculum in the secular school model have its own characteristics.

Furthermore, based on the results of Nuh Dag's research in his dissertation entitled *Turkey's Imam-Hatip Schools: Threat to Secular Democracy or Model of Integration?*, it was

explained that the implementation of an integrated Islamic education curriculum in Imam Hatip schools is useful for local Muslim communities to balance modernization with religious beliefs (Dag, 2018).

5. Conceptualization of Integrated Islamic Religious Education Curriculum Implementation in Insan Cendekia State Islamic Madrasah (MAN IC)

Madrasah Aliyah Negeri (MAN) Insan Cendekia was founded on the spirit of Islam modernism which became a pilot madrasah in implementing an integrated Islamic religious education curriculum and science/technology learning (Sukarno, 2017). In implementing an integrated Islamic religious education curriculum, they rely on three civilizations, namely traditional civilization with texts and books, scientific civilization, and philosophical civilization (Mastiyah & Lisyawati, 2022). Madrasah Aliyah Negeri (MAN) Insan Cendekia tries to be the foundation to eliminate the dichotomy of general knowledge and religious knowledge occurring in Indonesia. Therefore, in studying all scientific fields based on Islamic ethics sourced from the universal values of the Qur'an and Hadith (Mastiyah & Lisyawati, 2022).

In the regulation of the Minister of Religious Affairs (PMA) Number 42 of 2017, it stated that MAN IC graduates are expected to have a strong faith and broad religious knowledge and thought so that they will bring economic, cultural, and social benefits to the local community. The main objective of implementing an integrated Islamic education curriculum with science and technology at MAN IC is to eliminate the paradigm and praxis of the knowledge dichotomy (Muhlisin & Syaifuddin 2020). The goal of eliminating the paradigm and praxis of the knowledge dichotomy at MAN IC is primarily the same as the transformation of the State Islamic Institute (IAIN) to the State Islamic University (UIN), which is to develop religious moderation and deradicalization of Islam (Arifin, 2021).

The concept of an integrated Islamic religious education curriculum is listed in the activity program scheduled at MAN IC. The activity program shows how the academic culture integrates science and technology with religious knowledge. It is reflected in the development of scientific papers at MAN IC, requiring integration between science and religion even though the integration is still at the lowest level, namely the integrated approach, and ayatization. This scientific work program is a project of local content that will produce a research report called a mini-thesis. This program is carried out for 1 year in class XI and is a prerequisite for promotion to class XII (Bulan et al., 2023).

The boarding school system at MAN IC implements a boarding school madrasah system (staying overnight) with a 24-hour daily activity scheduling system and 168 hours a week (Muhlisin & Syaifuddin 2020). For example, an application in MAN IC Pekalongan conducts learning activities in the classroom from Sunday to Friday for 8 hours every day. Meanwhile, the rest is routine activities in the dormitory, such as religious activities, academic assistance, rest, eating, and so on (Muhlisin & Syaifuddin 2020).

The concept of an integrated Islamic religious education curriculum at MAN IC combines the traditional Islamic education model of pesantren style with the existence of dormitories and a modern education model through formal school education. The religious

activities of MAN IC students are dominated by activities in dormitories, while science and technology-based activities are carried out at school (Muhlisin & Syaifuddin 2020). Learning in dormitories applies traditional learning models, such as sorogan or bandongan models integrated with problem-based learning (PBL) methods through discussion sessions. This method provides opportunities for students to think critically, be actively involved in learning, and hone problem-solving skills (Mujahid & Fajrina, 2023). Dormitory activities also provide time for students to relearn the material obtained while in the dormitory, namely through special guidance for students who face problems. In addition, the peer tutor program is highly emphasized with intense monitoring by the dormitory caregiver.

Integration-based activities are grouped in activities while in dormitories, schools, and outside schools (cooperative studies). Research conducted by Muhlisan and Syaifuddin stated that the integrated Islamic religious education curriculum model has a similar concept to the integration model introduced by Amin Abdullah, namely the Spider Web model (Abdullah, 2014). The madrasah system integrates all programs with different functions that run side by side, intertwined, and complementary. The model combines science, skills, and religious activities in one system of activities in Islamic boarding schools (Muhlisin & Syaifuddin 2020).

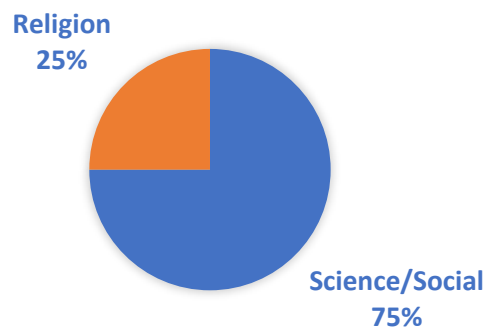**MAN IC Integrated PAI Curriculum Structure**

Image 3. MAN IC integrated PAI Curriculum Structure

The curriculum structure at MAN IC illustrates that the time allocation for science/social subjects is more dominant than for religious subjects. As applied by MAN IC Pekalongan, 25% for religious curriculum material (8 hours a week), while 75% for science material (Muhlisin & Syaifuddin 2020). Religious material related to science and technology must be deepened and expanded through multidisciplinary scientific insights. Teachers are required to communicate and have dialogues with other teachers regarding integrative material collaboration (Muhlisin & Syaifuddin 2020). This effort aims to synchronize the materials made by the teachers of religion, science, and informative technology to enrich integrative insights about the material. Drake stated that the science of integration carried out through the exchange of ideas is a dialogical integration model (Drake, 2012).

Some shortcomings in religious learning at MAN IC lie in the emphasis on ritual values and individualized piety (Sukarno, 2017). The priority on social diversion is still

lacking, especially in responding to the pluralist Indonesian context. Likewise, it is also true in the context of *akidah* subjects, which are based on the *Ahlus Sunnah wal Jama'ah* school (*al-asy'ariyah/Maturidiyah*) and the *Syafi'I madhhab* in the context of fiqh learning (Sukarno, 2017). This greatly limits the movement of students to be trained to be tolerant of differences of opinion which is an important democratic attitude. Moreover, Islamic cultural history lessons are still focused on war material and Middle Eastern culture rather than teaching peace material and local cultural traditions.

MAN IC offers programs developed in learning, including matriculation programs, majors, learning clinics, guidance for the National Science Olympiad (OSN) and Madrasah Science Competition (KSM), peer tutor programs, *tahfidz al-Qur'an*, instrument development, and habituation (Mastiyah & Lisyawati, 2022). Those programs are useful for shaping the personality of students who are disciplined, responsible, and organized in carrying out daily life.

Conclusion

The conceptualization of the Islamic religious education curriculum at Imam Hatip schools and MAN IC has been exposed in four aspects: policy, strategy, content/material development, and implementation results. The Turkish government's policy in developing Imam Hatip schools was so influential that the modern education system was adopted rather than the traditional Islamic education system. Although Islamic education was not abolished in the school, the methodological and religious perspective has been regulated by the Ministry of Education (Milli Eğitim Bakanlığı) through the development of an integrated Islamic education curriculum. The implementation of an integrated Islamic education curriculum at Imam Hatip School aims to anticipate extreme, radical understanding and rejection of the secular state. From there, it will form the nature and attitude of tolerance among fellow citizens, allowing it to reduce social conflict. The implementation of an integrated Islamic education curriculum at Imam Hatip School is useful, enabling the local Muslim community to balance modernization with religious beliefs. Meanwhile, the Indonesian government's policy in establishing Madrasah Aliyah Negeri (MAN) Insan Cendekia has been based on the spirit of Islam-modernism so that it can become a pilot madrasah in implementing an integrated Islamic religious education curriculum in science/social science. The style of the traditional Islamic education system at MAN IC is very pronounced through the mandatory policy of staying in the dormitory for all students. The shortcoming in the development of MAN IC is that the aspect of faith and piety is still based on individual piety, not group/society piety. Emphasis on social piety should be strengthened to respond to the pluralist Indonesian context.

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