

Pesantren-Based School Curriculum Integration Model in Indonesia

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Abstract

The research aimed to analyze religious and general subjects' integration in six Pesantren-Based Junior High Schools, employing a qualitative approach with a case study method. The data were collected through documentation, interview, and observation and analyzed using the flow analysis model. The analysis took several steps: data collecting, data reduction, data presentation, and conclusion. The results showed that the Pesantren-Based School curriculum integrated several disciplines (within and across learners), such as religious subjects and natural sciences or social sciences. Pesantren-Based Curriculum also belongs to a connected model, which connects several topics, concepts, or skills. Integration of religious and general subjects in Pesantren-Based Junior High School was conducted by internalizing the religious values into the general subjects. It took the form of relating the subjects to particular Quran verses, hadith, or Islamic history about the prophet or his companions; adding the numbers of religious subjects; and studying the Kitab Kuning.

Keywords: *Model, Curriculum Integration, Pesantren-Based School*

Abstrak

Penelitian ini bertujuan untuk menganalisis integrasi kurikulum agama dan umum di enam SMP berbasis Pesantren, menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan dengan menggunakan dokumentasi, wawancara, dan observasi serta dianalisis dengan model analisis data mengalir. Langkah-langkah analisis data, yaitu pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kurikulum Sekolah Berbasis Pesantren (SBP) diintegrasikan dengan beberapa disiplin ilmu (within and across learner), yaitu mengintegrasikan ilmu agama dengan ilmu alam (IPA) atau ilmu sosial (IPS). Kurikulum SBP juga termasuk dalam model connected, yaitu menghubungkan

dengan beberapa topik, konsep atau skill. Integrasi kurikulum agama dan umum di SMP berbasis Pesantren dilakukan melalui internalisasi nilai-nilai agama dalam mata pelajaran umum. Bentuknya adalah mengaitkan subjek dengan ayat-ayat Al-Quran, hadis, maupun sejarah Islam tentang Nabi dengan para sahabatnya; menambahkan jumlah mata pelajaran agama; dan mempelajari Kitab Kuning.

Kata Kunci: Model, Integrasi Kurikulum, Sekolah Berbasis Pesantren

Introduction

Education contributes to generating qualified and competitive human resources.¹ Human resources development is a form of social change. The higher the education, the greater the opportunity opened for an individual to improve his competitiveness. In particular, Olivia mentioned that Curriculum is the educational media that represents education in responding to social challenges.² Education in Indonesia implements several models, such as pesantren (Islamic boarding school) and school. The Curriculum of both is different.

First, the pesantren model introduces the Curriculum to help learners understand the religious values, generating religious scholars. The Regulation of the Minister of Religious Affairs Number 13 year 2014 article 2 on Islamic Religious Education mentioned that the establishment of pesantren education is intended to (a) instill the faith and piety, (b) develop the learners' ability, knowledge, attitude, and skills to be a religious scholar, and (c) develop the *akhlak-al-karimah* (noble character). Learners are expected to develop their individual and social piety in upholding the sincerity, modesty, independence, brotherhood among Muslims, humility, tolerance, balance, moderate, exemplary, healthy lifestyle, and patriotism.³

Second, the school education model employs the Curriculum to provide students with knowledge of general science that generates scientists. Schools emphasize the development of science and technology. Formal education is an example of an educational institution focusing on academic intelligence

¹ Zainuddin Maliki, *Sosiologi Pendidikan* (Yogyakarta: Gajah Mada University Press, 2008), 272.

² Peter F. Oliva, *Developing the Curriculum* (New York: HerperCollins, 1992), 60.

³ Ministry of Religious Affairs, "Regulation of the Ministry of Religious Affairs Number 13 of 2014 regarding Islamic Religious Education" (2014), Article 2.

without ignoring spiritual or religious values. Indeed, formal education emphasized the learners' achievement in intellectual intelligence, leading to various academic measurements.

Pesantren and school are different in terms of Curriculum and excellence. Hence, Pesantren-Based School (PBS) or *Sekolah Berbasis Pesantren* (SBP) emerged to accommodate the dichotomy. PBS attempts to integrate the school educational system's excellence, and the model applied in the Islamic Boarding school. It is carried out to develop the school's positive culture, which is integrated into the Curriculum and applied in several educational processes at schools, such as teaching and learning and school management.

One of the Islamic education models, PBS employed curriculum integration by combining two curriculums: the pesantren model and the school model. The integration is aimed to generate human resources knowledgeable in religion and science, enabling them to contribute to society. PBS is one social fact emerging from human awareness and thought. It resulted from the discussion among several institutions: The Ministry of Religious Affairs, the Ministry of National Education, the Centre for Educational Development (CERDEV) of UIN Syarif Hidayatullah Jakarta, pesantren, and schools.⁴

The Ministry of Education and Culture mentioned that Indonesia had 203 PBS in 2015. Pesantren organizing educational institutions have made some changes due to society's demands and globalization. Pesantren turns into a dynamic institution because it can adapt the advanced knowledge and technology. Pesantren-Based School is one educational model integrating the school system emphasizing science and skills development and pesantren system focusing on developing attitude, religious practices, morals, and independence.

The integration was conducted due to the limited periods of learning religious subjects at school, which is only three hours a week. Most hours are for general subjects, such as 6 hours for the Indonesian language, 5 hours for Mathematics and Natural Sciences, 4 hours for social sciences and English.

⁴ George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, trj. Alimandan (Jakarta: PT Raja Grafindo Persada, 2004), 15.

Conversely, religious subjects are given in greater proportion in madrasah. The Decree of the Ministry of Religious Affairs Number 183 of 2019 regarding Curriculum of Islamic Religion Education and Arabic Language in Madrasah mentioned that the religious subjects include Al-Quran Hadis, Akidah Akhlak, Fikih, Islamic Culture History, and Arabic Language.⁵

Students of regular schools are less knowledgeable in terms of religious science compared to those of madrasah. Indeed, Indonesian society is known to be religious. Parents want their children to master general science and a religious science. Therefore, school establishment within a pesantren is a response to society's demand. Further, some pesantren requires the students to stay at the boarding house to learn religious subjects in the classroom and the mosque in the afternoon and night.

The present study employed a qualitative approach known as Naturalistic Inquiry, as proposed by Lincoln and Guba.⁶ Creswell categorized qualitative research into five approaches: 1) biography, 2) phenomenology, 3) grounded theory, 4) ethnography, and 5) case study. The method used in the present study was a case study.⁷

The research was carried out in SMP Bina Insani Semarang, Central Java; SMP Darussalam Banyuwangi, East Java; SMP Darul Muhajirin Praya, Lombok; SMP Ali Maksum Krapyak, Yogyakarta; SMP Al Muhajirin Purwakarta, West Java, and SMP As Salam, Pontianak, West Kalimantan. The research location was determined by considering the implementation of curriculum integration in the schools mentioned, of which the schools are based on Pesantren.

The data collecting process was divided into three steps: preparation, data collecting, and data checking. The preparation stage included initial observation/pre-research to confirm the research problem, determine the research subject, and seek initial data. It was conducted from 08 to 11 August

⁵ Ministry of Religious Affairs, "Decree of the Minister of Religious Affairs Number 183 of 2019 regarding Curriculum of Islamic Religion Education and Arabic Language in Madrasah" (2019).

⁶ Yvonna S Lincoln dan Egon G, *Naturalistic Inquiry* (California: Sage, 1985), 39.

⁷ J.W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Tradition* (London: Sage Publication, 1998), 9.

2017. The second is data collecting and data processing, including interviewing the informants, observing, and investigating the information relevant to the topic, which was curriculum integration of Pesantren-based Junior High School. The stage was conducted from 17 to 31 August 2017. The third stage was data checking to confirm the research results. The stage was carried out from 3-5 September 2017 by discussing the conclusion of the research results

The samples of qualitative research are taken from the population, and the sampling tends to be purposive rather than random.⁸ The present study's informants included kyai, teachers, students, santri, and pesantren tutors, selected using purposive sampling (i.e., the samples taken are those who will give relevant information).

The data were analyzed using the flow model, which included data collecting, data reduction, data presentation, and conclusion.⁹ The data were collected through documentation, interview, and observation.

Curriculum Integration of Pesantren-Based School (PBS)

Integrating religious Curriculum in PBS is carried out in three ways: integrating the values in all the subjects, adding religious subjects at school, and studying the Kitab Kuning (old books).

1. Integrating Values with all subjects

Six Pesantren-Based Junior High Schools implemented an integrated learning model. They remove the borders of all subjects and present the materials in units with overlapping starting points. The teachers deliver the materials as written in the textbook and insert religious values through Quran verses, hadith, or the prophet's history and the companion.

The curriculum system developed by SMP Plus Darussalam is the combination of separated, secluded, and integrated. First, secluded. Natural sciences, such as biology, chemistry, mathematics, and information and technology, are taught with all the formulas, theories, and

⁸ B. Mathew Miles dan Michael Huberman, *Analisis Data Kualitatif* (Jakarta: Universitas Indonesia Press, 1992), 47.

⁹ Ibid., 15-20.

practices. Conversely, the values instilled into santri are all knowledge obtained from Allah.

Second, separated. Religious subjects as part of compulsory subjects in the national education curriculum are given especially at school, although they are covered in pesantren's religious activities. Similarly, the religious materials given in pesantren are not always learned in religious subjects at school, apart from its relevance.

Third, integrated. Social and humanity subjects, such as social science, arts and culture, Indonesian language, Javanese language, Physical education, Foreign language, and civic education, are given at the same time at school and pesantren. Values and norms of general subjects are also included in Islamic studies to broaden the students' thinking horizon.

2. Adding Religious Subjects

From six PBS, Darul Muhajirin is the only school that does not add the religious subject, while others maintain their characteristics. SMP Darul Muhajirin of Kota Praya, Central Lombok, adds three religious or pesantren subjects: Tahfizul Quran, Tahsinul Quran, and Hadith. Each is learned in two sessions a week. Students who do not stay at the pesantren obtain a greater portion of religious learning than those who study at regular schools.

Siswa SMP Darul Muhajirin yang tidak menjadi santri mendapatkan tiga mapel keagamaan, yaitu: tahfizul quran, tahsinul quran, dan hadits. Siswa SMP Plus Bina Insani Semarang Jawa Tengah wajib mengikuti program tahsin (membaguskan bacaan) Alquran secara talaqqi atau musafahah (bertatap muka) kepada Kyai/Nyai atau ustadz/ustadzah secara langsung per-individu hingga tamat 30 juz bin nazhar (secara baca). Juga wajib hafal Alquran Juz 'Amma selama belajar di tingkat SMP dan yang berbakat diarahkan untuk menghafal Alquran 30 juz, 20, atau 10 juz. SMP Darul Muhajirin students who are not santri obtain three religious subjects: tahfizul quran, tahsinul quran, and hadith. SMP Plus Bina Insani Semarang Central Java are required to follow tahsin program (smoothing the recital) by way of talaqqi or musafahah (face-to-face) with the Kyai/Nyai or ustadz/ustadzah directly and individually until they

finish the 30 juz bin nazhar (recital). They are also obliged to memorize the Juz Amma during the study and those with specific talent are recommended to memorize the Quran, either 30, 20, or 10 juz.

SMP Fullday Al-Muhajirin Purwakarta memiliki Program Intensif Tahfidz Al-Quran dan Tahsin Al-Quran, Hafalan dan Pemahaman Hadits-hadits Rasulullah. Berbeda dengan model SBP lainnya, pendidikan keagamaan SMP Ali Maksum Krpyak Bantul Yogyakarta dibagi menjadi 2 (dua) program, yaitu: (1) Program reguler; dan (2) Program Tahfidh. Siswa yang berniat mendalami Alquran lebih dalam ditempatkan di Program Tahfidh. SMP Fullday AL-Muhajirin Purwakarta provides Quran Tahfidz and Tahsin Intensive Program, Memorization and Comprehension of Hadith. Different from other PBS model, religious education in SMP Ali Maksum Krpyak Bantul Yogyakarta divides the programs into two: regular and tahfidh. Students interested in learning about the Quran will be included in tahfidh program.

Pesantren-Based Junior High School is distinguished from other schools in terms of additional religious subjects and Quran and Hadith memorization. Regular schools do not have these characteristics. PBS graduates, especially those who stay at the boarding house, are knowledgeable in religion compared to those from non-PBS. They study the old books and the basic knowledge to read *Kitab gundul* (books written in Arabic without vowel mark)

3. Studying *Kitab Kuning* (Religion)

PBS students, such as Ali Maksum, Al-Muhajirin, and As-Salam, staying at the pesantren, will obtain in-depth knowledge about religion through intensive study of *Kitab Kuning* (books containing sets of Islamic text). It is different from the PBS students of Bina Insani, Darussalam, and Darul Muhajirin. They also learn *Kitab Kuning*, but it is less optimal because they do not stay at the boarding house.

Further, students who stay at the boarding house spend more time learning *Kitab Kuning* or religious books than those who do not. Studying *Kitab Kuning* has been the core of PBS. Students learn general science from morning until noon and learn religious subjects in the evening, night, and early morning. The combination has created a balance between learning

religious and general subjects, regardless of the students' requirement to concentrate on the learning. Besides, they have to learn to manage their time.

SMP Plus Darussalam Banyuwangi East Java study *Ihya Ulum Al-Din*, Books by Jalalain, *Fath al-Qarib*, and basic Arabic books (*Jurumiyah* and *Imriti*). The activities in the school include *Jam'iyatul Qurro' Wal Huffadz* (Reciting and Memorizing the Quran). The books studied in SMP Full-day Al-Muhajirin Purwakarta are *Imriti*, *Kailani*, *Safinah*, *Tamyiz*, *Jurumiyah*, *Amsilatut Tasyrif*, *Aqidah al-Awwam*, *Ta'lim al-Muta'alim*, *Tijan Durori*, and others. Other PBS also choose similar books. *Kitab Kuning* is mostly written in Arabic without vowel marks. Hence, students need to understand *nahw* (grammar) and *sarf* (morphology).

Santri does not only read the *Kitab Kuning* but also memorize it. In PBS Darul Muhajirin Praya, Lombok, the students memorized *Matan Jurumiyah*, *Amsilatul Jadidah*, *Juz Amma*, *Hadith Arbain*, and *Imriti*. Memorizing the *Kitab Kuning* has been the tradition in Indonesia, particularly in Pesantren-Based Schools. The methods include *sorogan* (face-to-face) and discussion.

The findings can be observed in the following table.

Table 1 General and Religious Curriculum in Six Pesantren-Based Junior High School

Curriculum Integration	Bina Insani	Darus salam	Darul Muhajirin	Ali Maksum	Al-Muhajirin	As-Salam
Integration of values in all subjects	√	√	√	√	√	√
Adding Religious Subjects at school	√	√	—	√	√	√
<i>Kitab Kuning</i>	√	√	√	√	√	√
Obligatory Pesantren subjects	—	—	—	√	√	√
Habituation of religious activities	√	√	√	√	√	√

Students learn thirteen subjects in Junior High School: natural science, mathematics, social science, religion, Indonesian language, english, civics, physical education, arts and culture, skills, information and communication technology (ICT), guidance and counseling, local content. The great portion of general subjects has limited the number of religious subjects provided in Junior High School.

It does not occur to PBS. PBS is loaded with religious materials by either integrating the values in all subjects, adding the religious subjects at school, or studying the *Kitab Kuning*. Although the students do not stay at the pesantren, they obtain additional religious subjects at school. The addition includes *Kitab Kuning*, which is learned in the classroom.

Religious subjects added in the PBS curriculum are more varied and comprehensive compared to those provided by madrasah. Three out of six pesantren mentioned above require students to stay at the boarding house. During the evening, at night, or early morning, the students study the *Kitab Kuning* written in Arabic without vowel marks. They learn about *nahw* and *sarf* so that they can read the *Kitab*.

Kitab Kuning

Learning activities in pesantren are divided into three categories. The first is technical knowledge, such as *fiqh* (Islamic jurisprudence), *musthalah al-hadits* (classification of hadith), *tafsir* (Quranic exegesis), *hisab* (astronomical calculation method), *mawaris* (inheritance theory), and *falaq* (astronomy). Second is memorization, particularly memorizing the Quran and Arabic language. The third is the knowledge to guide the religious emotion, such as *aqidah*, *tasawuf* (mysticism), and *akhlaq* (ethics).¹⁰

The teaching in *salaf* pesantren uses classic books. *Salaf* pesantren became *khalaf* that also teaches general science. The characteristics generate a specification of expertise. For example, pesantren is good at *fiqh* (jurisprudence) and *ushl fiqh* (principles of Islamic jurisprudence).¹¹ The

¹⁰ Abdurrahman Mas'ud dan et. al, *Dinamika Pesantren dan Madrasah* (Yogyakarta: Pustaka Pelajar, 2002), 73.

¹¹ Abdullah Syukri Zarkasyi, *Gontor & Pembaharuan Pendidikan Pesantren* (Jakarta: PT Raja Grafindo Persada, 2005), 83-84.

teaching method in *salaf* pesantren includes *sorogan* (face-to-face), *weton/bandongan* (lecture),¹² *halaqah* (gathering), memorization, *muhawarah* (speaking), *mudzakarah* (remembering), dan *majlis ta'lim* (mentoring).¹³

Khalaf pesantren means modernity, which is inclusive towards globalization. It applies classical teaching (madrasah) that combines religious and general subjects. Indeed, it offers skill subjects for the santri.¹⁴

Graduate Competence

PBS provides more religious subjects by adding the time, adding the subjects, and studying the *Kitab Kuning*. PBS is one option taken by society needing a balance between religious and general science. Madrasah, especially pesantren, is seen as centered much on religion. The combination of pesantren and school curriculum is considered an appropriate formula to provide learners adequate knowledge to live the life.

Pesantren scientific dynamics play three main roles. Those are transmitting Islamic knowledge, maintaining Islamic tradition, and guiding the prospective scholars. The knowledge gained in pesantren emphasizes the internalization of science rather than developing it. Pesantren focusing on memorization.¹⁵ Combining pesantren and school systems can generate prospective Islamic scholars that understand religious knowledge and then develop it.

Azra stated, "pesantren should grow the proper appreciation to all development of the current and future era. This way, we can have scholars with

¹² Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Atas Pandangan Hidup Kyai* (Jakarta: LP3ES, 1992), 60; Yasmadi Yasmadi, *Modernisasi Pesantren: Kritikan Nurcholis Madjid Terhadap Pendidikan Islam Tradisional* (Jakarta: Ciputat Press, 2002), 70; Khosin Khosin, *Tipologi Pesantren* (Jakarta: Diva Pustaka, 2006), 101.

¹³ Zarkasyi, *Gontor & Pembaharuan Pendidikan Pesantren*, 72-77.

¹⁴ Khosin, *Tipologi Pesantren*, 101.

¹⁵ Azyumardi Azra, *Esai-Esai Intelektual Muslim Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1999), 89; Mujamil Qomar, *Pesantren dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: Erlangga, 2005), 22; Dhofier, *Tradisi Pesantren: Studi Atas Pandangan Hidup Kyai*, 39.

broad insights."¹⁶ PBS curriculum provides learners with science and religion that the graduates can achieve the competence above the national standards, especially in religious subjects.

Integrating School and Pesantren Curriculum

Integration is a combination, coordination, harmony, completeness, and wholeness.¹⁷ Implementing an integrated curriculum is based on learner-centered learning, life concerned (directly related to the life aspects), situation exposing problems, social development, and collective plan between teachers and students.¹⁸

An integrative Curriculum is an organizational form that removes the borders of various subjects. The subjects are combined and presented into one unit. ¹⁹ Integrated Curriculum provides knowledge about values and life principles for the future. It also helps learners to prepare their essential needs and experience to face life dynamics.²⁰

Integrative Curriculum has several advantages. a) All topics discussed within a unit are interrelated. b) The materials are relevant to modern development in teaching and learning. c) It facilitates the relationship between the school and society. d) The Curriculum is suitable with the democratic concept, in which students are stimulated to have autonomous learning and bear the collective responsibility and work in a group. e) The materials are presented following the individuals' capacity, interest, and maturity.²¹

¹⁶ Azyumardi Azra, *Pendidikan Islam, Tradisi dan Modernisasi Menuju Melinium Baru* (Jakarta: Logos Wacana Ilmu, 2000), 51.

¹⁷ Saddat Nasution, *Asas-asas Kurikulum* (Jakarta: Bumi Aksara, 1994), 195-96; M. Dahlan dan dkk, *Kamus Induk Istilah Ilmiah Seri Intelektual* (Surabaya: Target Press, 2003), 322.

¹⁸ Ainurrafiq Dawam dan Ahmad Ta'arifin, *Manajemen Madrasah Berbasis Pesantren* (Yogyakarta: Lista Farista Putra, 2005), 60.

¹⁹ Burhan Nurgiantoro, *Dasar-dasar Pengembangan Kurikulum* (Yogyakarta: BPEE, 1998), 119; Suryosubroto Suryosubroto, *Tata Laksana Kurikulum* (Jakarta: Rineka Cipta, 2005), 15.

²⁰ Dawam dan Ta'arifin, *Manajemen Madrasah Berbasis Pesantren*, 59; Suryosubroto, *Tata Laksana Kurikulum*, 15.

²¹ Triantoro Triantoro, *Model Pembelajaran Terpadu dalam Teori dan Praktek* (Jakarta: Prestasi Pustaka, 2007), 339.

PBS integrates religious Curriculum into the school in the mentioned aspects because of the inadequate time for learning religious subjects. School curriculum is modified to generate graduates with broad insights of science, society, and religion. Furthermore, pesantren requires students to stay at a boarding house, allowing them to habituate religious practices since it is the core of religion.

Curriculum Integration Model

The integral relationship between school and pesantren, especially the curriculum, is known as the integration concept of science and religion. It is integrative-holistic where general science and religion depend on each other.²²

Religion is the origin of all science. In classic Islam, Muslim intellectuals developed and Islamized modern science. For example, modern western science and technology name was derived from the Islamic language.²³ General science and religion can be integrated, apart from the existing presumptions and paradigms.

An integrated curriculum is a total system consisting of interconnecting and interacting components.²⁴ The approach is a particular bridge used to achieve an interesting, qualified, and integrated collaboration. Lawson mentioned two essential approaches between science and religion.²⁵ Religion takes something based on belief, while sciences follow something based on evaluating facts and reasoning. However, truth in religion is eternal, while in science tentative (temporary).

Integration of school and pesantren curriculum through integrative-interconnective approach tries to seek mutual respects between general and religious knowledge. Each has a limitation in solving human's problem;

²² Mulyadi Kertanegara, *Integrasi Ilmu: Sebuah Rekonstruksi Holistik* (Bandung: Mizan Pustaka, 2005), 19–31.

²³ Yasmadi, *Modernisasi Pesantren: Kritikan Nurcholis Madjid Terhadap Pendidikan Islam Tradisional*, 126.

²⁴ Udin Syaefudin Sa'ud, *Inovasi Pendidikan* (Bandung: Alfabeta, 2009), 113.

²⁵ A. E. Lawson, *Science Teaching and The Development of Thinking* (Belmont, CA: Wadsworth, 1995), 27.

thereby, both cooperate and combines the methods.²⁶ According to Machali, interconnection requires contact between each discipline.²⁷

Several disciplines can be integrated wholly or partially and presented to the learners to develop their competency. Kartanegara suggested several subjects that should be integrated with Islamic values. Those are religion and noble characters, civics and personality, science and technology, aesthetics, physical education, and health.²⁸

Integrating religious and general subjects in the classroom can be conducted in several ways. Adawiyah suggested two methods. First is basic exploration and concept equivalence. The learning process will include studying the theories of general sciences in relation to the Quran, Hadith, and ideas of religious scholars. Second is by taking or studying the concepts and theories of general subjects and integrating them with the religious subjects.²⁹ Besides, Mustafa dan Aly proposed two ways to connect religious subjects with the general subjects. First is occasional (correlation), connecting parts of one subject with another part of another subject. The second is systematic, which is connecting the materials by arranging them to establish one complete material.³⁰

Curriculum integration can be conducted in several models. a) Integration within a single discipline, which is combining relevant themes in one category. It consists of three models: fragmented, connected, and nested. b) Integration of several disciplines (across disciplines). It comprises five

²⁶ Amin Abdullah, *Desain Pengembangan Akademik IAIN menuju UIN Sunan Kalijaga: dari Pendekatan Dikotomis-Anatomis ke Arah Integratif-Interdisiplinari*, dalam ed. Oleh Zainal Abidin Bagir, Jarot Wahyudi, dan Afnan Anshori (Bandung: Mizan, 2005), 242.

²⁷ Imam Machali, "Implementasi Pendekatan Integrasi-Interkoneksi dalam Kajian Manajemen dan Kebijakan Islam pada Seminar Nasional tanggal 15-16 Oktober 2014 oleh PPs UIN Sunan Kalijaga Yogyakarta Prodi PI." (Seminar Nasional, Yogyakarta: PPs UIN Sunan Kalijaga, 2014), 1.

²⁸ Kertanegara, *Integrasi Ilmu: Sebuah Rekonstruksi Holistik*, 193.

²⁹ Rabiatul Adawiyah, "Integrasi Sains dan Agama dalam Pembelajaran Kurikulum PAI; Perspektif Islam dan Barat serta Implementasinya," *Jurnal Al-Banjari UIN Antasari* 15 (1), 2016: 121.

³⁰ A. Mustafa dan Abdullah Aly, *Sejarah Pendidikan Islam di Indonesia* (Bandung: CV Pustaka Setia, 1998), 143.

models: sequenced, shared, webbed, threaded, and integrated. c) Integration within and across learners, which integrates several disciplines within one category and other disciplines. It consists of two models: immerse and networked.³¹

Several learning models are suitable for integrating science and religions, such as connected, sequenced, and integrated models. The first is the connected model. It connects several topics, concepts, or skills. The second is the sequenced model, which combines the topics and concepts based on each subject's orders, arranged based on similar ideas, and presented in parallel or simultaneous. The third is an integrated model, which removes the borders among various subjects and presents the materials in which the starting points overlap.³²

PBS curriculum is integration within and across learners. It is a combination of science within one category and those from another. For example, the religious thematic topic is integrated into natural science and social science. It also belongs to the connected model, an integration connecting several topics, concepts, or skills. The integration model can be observed in the following chart.

³¹ Triantoro, *Model Pembelajaran Terpadu dalam Teori dan Praktek*, 40; Deni Kurniawan, *Pembelajaran Terpadu; Teori, Praktik dan Penilaian* (Bandung: Pustaka Cendekia Utama, 2011), 54–64; Robin Fogarty, *The Mind School: How to Integrate the Curricula* (Illions: Skylight Publishing, 1991), 96.

³² Saddat Nasution, *Asas-asas Kurikulum*, cet. VIII (Jakarta: Bumi Aksara, 2008), 207–8; Ahmad Dzajuli, *Model-Model Pembelajaran* (Jakarta: Dirjen Pendidikan Dasar dan Menengah Departemen Pendidikan Nasional., 2002), 14; Afiful Ikhwan, “Integrasi Pendidikan Islam; Nilai-nilai Islami dalam Pembelajaran,” *Ta'allum: Jurnal Pendidikan Islam IAIN Tulungagung* 2 (2), 2014: 187–88.

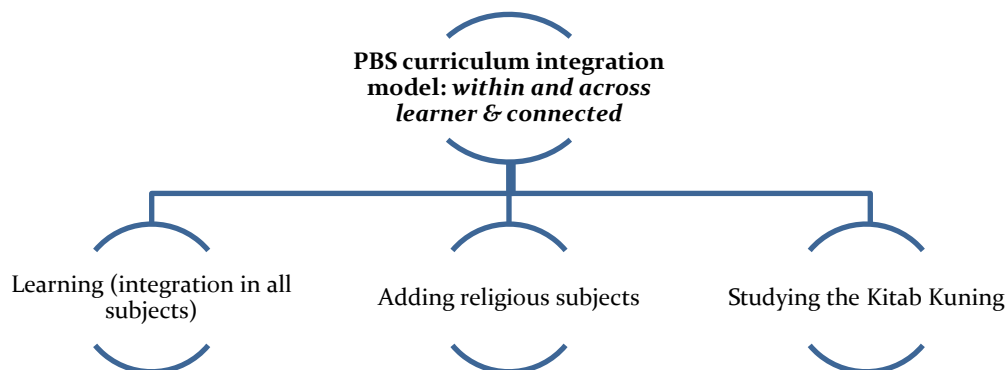


Chart 1. Integration of Religious and General Curriculum in Six Pesantren-Based Junior High School

Conclusion

PBS curriculum is integration within one and several disciplines (within and across learners). It integrates discipline of the same category with the one from another, such as religious themes with natural and social science. PBS curriculum is also included in the connected model, which is an integration that connects several topics, concepts, or skills.

Religious and general curriculum integration in Pesantren-based Junior High School was carried out by internalizing the religious values into the general subjects, such as through the Quran verses, hadith, or history of the prophet and the companions. The integration is also conducted by adding the number of religious subjects and studying the Kitab Kuning (old books). PBS training about the curriculum integration model is necessary for the teachers' or ustadz' competencies.

The present study was limited in terms of scope in that it did not include the religious activities and extracurriculars held by the school. Besides, it did not discuss entrepreneurship and technology. Unfortunately, religious reinforcement for the santri is carried out by habituation of religious practices, the commemoration of Islamic holidays, and competitions.

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