

BLENDING CURRICULUM OF VOCATIONAL HIGH SCHOOL BASED ON PESANTREN AS TOOL ONTO FORM JUVENILE CHARACTER AT URBAN AREA

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Blended Curriculum of Vocational High School Based on Pesantren as Tool onto Form Juvenile Character at Urban Area Licensed Under a Creative Commons Attribution-ShareAlike 4.0 International License

Abstract

This article aims to investigate the Curriculum of Vocational High School base on pesantren as the main core of education which especially at urban area and to discover character as impact of it. It is expected that the brawl between schools in the city can be reduced. The brawler is dominated by students of vocational high school, moreover it comes up since a Youtuber explained his story on YouTube media. This is reinforced by the start of the vacuum of middle school students in studying religion. This research used a qualitative approach and the type of the research is field research. Informants in this study were Kyai, Principal, Teachers and Students. Data collection used interviews, direct observation and documentation. Data validation utilized triangulation by three of data resources and triangulation by three of data collecting technique. The data analysis used was the Miles and Huberman model. The steps were data reduction, data display, conclusion drawing and verification. The research results presented that Curriculum of Pesantren-Based Vocational High School is a combination of general curriculum of Vocational High School and Pesantren Curriculum. This consists of curriculum objectives that students are able to master General Science as well as Religious Science. Second, the content / subject is in the form of vocational lessons and *kitab kuning*. Third, the teaching method uses bandongan, lecture, question and answer and practice methods. Fourth, the organizations that play a role are all stakeholders of schools and Islamic boarding schools. Fifth, evaluation is carried out in teacher meeting forums, teacher personal evaluations and meetings between teachers and Kyai. Sixth, the characters formed consist of religious, tolerance, discipline, National spirit and Love of homeland, tolerance, social caring and Friendly/communicative.

Keywords: Blended Curriculum; Juvenile Character; Pesantren; Urban Area.

A. Introduction

Generally, the big city has large needs of worker in order to fulfill the industrial needs. Even the Head of Industry and Manpower Office (Kadin) of Surabaya City, Mr. Achmad Zaini said that the target for employment this year is increased from the previous year, approximately 2,815 workers (Widarti, 2022). Therefore, industrial growth in the city is also directly proportional to the growth of Vocational High Schools (SMK) which incidentally prepares students with the skills needed to work the industrial world.

The data depicts that for a long time, Vocational Schools have become more and more moldy, even in remote areas with a total of approximately 14,000 schools (*Data Pokok SMK*, 2022). Indeed, it can be used as a big capital for the country to comply the industrial needs which indirectly support the development of the country. The skillful workers are necessary for big cities and industrial cities in this case. Vocational graduates are not only supported by vocational graduates in their own cities but are also complied by regional graduates who in terms of quantity are not inferior to graduates in Big Cities (*Data Pokok SMK*, 2022). In fact, based on data on Vocational High School in Papua Province that it has 127 students now, which on average has 100 graduates each year, it will be found 12,700 vocational graduates every year in Papua.

The booming number of Vocational graduates now not only has an impact on the fulfillment of skillful workers in order to obtain technical jobs needed by the industrial world, However, the demographic bonus for vocational graduates actually triggers brawls between vocational students, especially in big cities and industrial cities. Brawls occur due to several factors, such as internal factors, family factors, school factors and environmental factors (Prabandari, 2016) even if the rationalizations built by brawlers are often insignificant (Andina, 2012; S. Kurniawan et al., 2009). The phenomenon of brawls between students has become viral lately, after former student (called Katak) tells his stories who used to fight in the past. Every video on his Youtube account on various podcast shows is often watched by millions of people, even on Kamar Jeri program (youtube podcast) it has reached 9,527,237 viewers (Zery, 2021). Bad stories don't really need to be told by someone who has repented, moreover it shares on a YouTube channel that can be accessed by viewers of all ages.

From the Youtube channel, tweets from underage children are now popping up who are inspired to be like Katak on Youtube account with the initials of spider motion (Motion, 2021). Furthermore, the acknowledgments from the brawlers for their actions were inspired by Katak from various aspects, such as sharp weapon that is being inspired by Katak (R. Kurniawan, 2022), even the brawls in Medan which were also inspired by past stories of Katak (A. Rahman, 2021). Katak is famous now on social media who would be better publishing positive narratives rather than telling their dark past, as YouTubers, celebrities and other kinds now have a pretty big impact on their audience (Wahyudi, 2022; Zuhri, 2020).

Vocational students in general are in the category of teenagers with high curiosity and eager to find new things and a time to discover the identities. In this transition period also sometimes makes them to leave the old routine by attempting something else. One of them is to leave the study (Kiyai, 2022). The tradition of studying Qur'an in childhood is often abandoned when children go to secondary school which then becomes an issue for ulama (Kiyai, 2022). So that many pesantren-based secondary schools have come up, including Vocational High School.

As one of the educational institutions that has been established for centuries, Pesantren has become one of the strongholds of educational world in Indonesia (Rahmatullah & Said, 2019). Including the establishment of vocational high schools

under the foundations of Pesantren is also a form of pesantren's efforts in adapting to the needs of the era while still prioritizing religious values. However, the lack of building religious-based character values can be a trigger for brawls (Boehari, 2021). The curriculum needs to be highlighted from pesantren education since that is where the roots of education begin. Moreover, ISIS in its propaganda in the world of education also leads to the curriculum (Arvisais & Guidère, 2020). Irwanto firmly said that the curriculum is one of the variables called components of an effective vocational.

The previous studies from Lailial Muhtifah about the pattern of pesantren curriculum development in West Kalimantan that is not blended with blended curriculum and focusing merely on pesantren curriculum (Prasetyo, 2018). Samsidi (Samsidi, 2014) in his thesis Implementation of Vocational High School Management at Pesantren in Salatiga City stated that on its implementation the principal is able to coordinate, direct all vice principals, and is able to be a role model, so it can create a religious and conducive environment for learning. Supervision of the work plan implementation is carried out directly by the principal, and indirectly by the caregivers in pesantren. The writing has not blended with vocational curriculum with the nuances of a pesantren, only focusing on management. Afterward Rahman (K. Rahman, 2018) explores the research on the scope of pesantren-based vocational innovation that conclude the effectiveness of vocational education innovation under pesantren is determined by the leadership and power relations of Kyai and pesantren. Based on the previous research related to curriculum pesantren-based vocational high school, this research is to enliven scientific studies related to this matter.

This study raises the question how blended curriculum in vocational high school base on pesantren and what are the characters formed as a result of curriculum. Therefore, the aim of this research are to describe curriculum of pesantren-based vocational high school in Indonesia, it will be clear that the combination vocational curriculum in general with the nuances of the Islamic boarding school will be seen. Vocational curriculum that focuses on soft skills related to the world of direct work (Karim & Susilowati, 2021) that blended with pesantren curriculum focusing on religious teaching (Maier et al., 2004). In addition, to explain characters that appear as output of blended curriculum. Therefore, it is interesting to be researched as vocational schools with the nuances of pesantren are quite unique studies. Moreover, this research focuses on urban area because it has numerous alumni and numerous brawl cases.

B. Method

This research is in the form of qualitative research where the data is in verbal data and it is not analyzed by statistic technique (Sangadji & Sopiah, 2010). This research is field research. Field research is where the researcher directly conducts the observation on field or the respondents. Field research can also be considered with a broad approach, in this qualitative research the researcher immediately goes into the field to observe a phenomenon in a natural state. The research was conducted in Karawang city, Indonesia, in addition to having the largest Regional Minimum Wage (UMR) in Indonesia, this city is also recognized as an Industrial city which has a high demand for skillful workers from vocational graduates. In addition, like other cities in Indonesia, this city also has a lot of brawls between students (Vocational). Thus, the approach used in this research is participatory observation. Field research sometimes takes extensive notes and is analyzed in various ways (Moleong, 2018).

Informant determination technique used purposive sampling. Purposive sampling is a sampling technique for data sources with certain considerations, for

example, the person is considered to know best what we expect (Sugiyono, Prof, 2013). The informants in this study were Kyai leaders of Islamic boarding schools, principals, teachers and vocational students. Data collection techniques in this study using documentation techniques, interviews and observations, by using this technique the researchers will get the data. Interview utilized unstructured interview method. The data obtained is analyzed using Credibility testing by extending observations, increasing persistence and triangulation. Triangulation in this credibility test is defined as checking data from various sources in various ways, and at various times, namely source triangulation, technical triangulation and time triangulation (Sugiyono, 2017). Moreover, data validation method utilized triangulation by three of data resource and triangulation by three of data collecting technique. The data analysis steps in qualitative research generally start from data collection, data reduction, data presentation and drawing conclusions or verification (Sangadji & Sopiah, 2010).

C. Findings and Discussion

1. Findings

Vocational High School Curriculum

Priandodno (Priandodno, 2018) stated that the curriculum is a number of subjects that will be accepted or delivered to students. The stages of the curriculum itself go through three processes the preparation, implementation and evaluation stages (Wicaksono et al., 2017). In accordance with the instructions of President of Republic of Indonesia (Republik Indonesia, 2016), to harmonize and perfect the vocational curriculum. Meanwhile, based on the Decree of the Minister of Education, Culture, Research, and Technology of Republic of Indonesia Number 56/M/2022 (Culture, 2022) the structure of vocational curriculum is illustrated in the following table:

- a) Curriculum for Class X Vocational High School with assumption 1 year = 36 weeks, and 1 JP = 45 minutes.

General Subjects Group	Vocational Subject Group
1. Islamic Religious Education and Character*	9. Mathematics
Christian Religious Education and Character*	10. English
Catholic Religious Education and Character*	11. Informatics
Buddhist Education and Character*	12. Science and Social Project ****
Hindu Religious Education and Character*	13. Vocational Fundamental Program
Confucius Religious Education and Character*	
2. Pancasila Education and citizenship	
3. Indonesian Language	
4. Sports physical Education and health	
5. History	
6. Cultural arts**: 1. Music 2. Fine Art 3. Theatre Arts 4. Dance Arts	
8. Local Content***	

Information:

-
- * Followed by students according to their respective religions
 - ** Educational unit provides at least 1 (one) type of art (Music, Fine Arts, Theater Arts, and/or Dance Arts). Students choose 1 (one) type of art (Music, Fine Arts, Theater Arts, or Dance Arts)
 - *** Maximum 2 (two) hours learning per week or 72 (seventy-two) hours learning per year
 - **** The proportion of learning hours between the Sciences and Social Sciences aspects is adjusted to the needs of the Expertise Program
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- b) Curriculum for Class XI Vocational High School with Assumption 1 year= 36 weeks, and learning hours= 45 minutes (Kebudayaan, 2022).
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General Subjects Group	Vocational Subject Group
1. Islamic Religious Education and Character*	8. Mathematics
Christian Religious Education and Character*	9. English
Catholic Religious Education and Character*	10. Subjects [Expertise Concentration] ****
Buddhist Education and Character*	11. Creative and Entrepreneurial Projects
Hindu Religious Education and Character*	12. Elective Subjects****
Confucius Religious Education and Character*	
2. Pancasila Education and citizenship	
3. Indonesian Language	
4. Sports physical Education and health	
5. History	
6. Cultural arts**:1. Music2. Fine Art	
3. Theatre Arts 4. Dance Arts	
7. <i>Local Content</i> ***	

Information:

-
- * Followed by students according to their respective religions
 - ** Maximum 2 (two) learning hours per week or 72 (seventy two) learning hours per year
 - *** The name of the subject is the name of the Expertise Concentration
 - **** The name of the subject is the subject chosen by the student
-

- c) Curriculum for Class XII Vocational High School with *Assumption 1 year = 36 weeks: Field Practice = 18 weeks, other subjects= 18 weeks and 1 learning hours= 45minutes* (Kebudayaan, 2022).

General Subjects Group	Vocational Subject Group
1. Islamic Religious Education and Character*	8. Mathematics
Christian Religious Education and Character*	9. English
Catholic Religious Education and Character*	10. Subjects [Expertise Concentration] ****
Buddhist Education and Character*	11. Creative and Entrepreneurial Projects
Hindu Religious Education and Character*	12. Field Practice****
Confucius Religious Education and Character*	13. Elective Subjects*****
2. Pancasila Education and citizenship	
3. Indonesian Language	
4. Sports physical Education and health	
5. History	
6. Cultural arts**:1. Music2. Fine Art 3.Theatre Arts 4. Dance Arts	
7. <i>Local Content</i> ***	

Information:

- * Followed by students according to their respective religions
 ** Maximum 2 (two) learning hours per week or 72 (seventy-two) hours learning per year
 *** The name of the subject is the name of the Expertise Concentration
 **** Field work practice is carried out for at least 6 (six) months in class XII
 ***** The name of the subject is the subject chosen by the student

Pesantren Curriculum

In Indonesia, Pesantren is an institution for learning Islamic religion that santri live in pesantren (Imam, 2017). Pesantren usually is called Islamic Boarding School. The characteristics of this institution is led by Kyai, the existence of a mosque as a learning center, students, Kitab Kuning as the book to be studied. It commonly is yellow book. The material (books) are usually sequential, such as: The first is Nahwu that is usually studied namely Jurumiyah book, the second is Imriti or syarah, then you can go on to Alfiyah book. If the field of Fiqh like studying Safinah book, then Taqrib/Fathul Qarib, Fathul Mu'in, and so on (Fayumi, n.d.). According to Damanhuri (Damanhuri, 2017), the categories of Kitab Kuning in Indonesia are: Fiqih 23%, Doctrine (Akidah, Uşuluddin) 20%, Traditional Arabic Language Structure (nahwu, şaraf, balaghah) 15%, Hadith Collection 10%, Sufism and Tarekat 9%, Morals 8%, Collection of prayers, wirid, mujarrabat 7%, Qişaş al-Anbiyā, maulid, manāqib, and etc 8%.

The learning method in Islamic boarding schools generally is the first Bandongan (Weton) method. In the weton system, the Kyai reads and explains, the participants listen and give meaning and the dialogue rarely occurs, the advantages of this system are that participants are not limited to number, age and ability (Supratno & Surabaya, 2022). Second, the sorogan method where sorogan comes from the Javanese sorog which means to thrust. Laili (Laili, 2018) explained that technically santri thrust their books in front of Kyai or substitute (assistant kyai). This sorogan system includes individual learning, where a student faces a teacher, and there is mutual interaction between them. This sorogan system has proven to be very effective as the first level for a student who desires to become a pious. The third, the Memorization Method *Muhafadzah* is a student learning activity by memorizing a certain memorization/text under the guidance of a kyai/ustadz. Fourth, Deliberation (bahtsul masail) is a learning method that is similar to a discussion or seminar method. Kyai gives an assignment and the students discuss it in groups and then present it (Laili, 2018).

2. Discussion

Vocational High School Curriculum Base on Pesantren (Islamic Boarding School)

Curriculum of pesantren-based vocational high school consist of first, The purpose of the curriculum is to create students who are able to master General Science as well as Religious Science. (Kiyai, 2022) said that the establishment of Pesantren-based vocational high school was caused by high school students who stopped to recite Qur'an (learning Islam). Therefore, pesantren-based school is a solution for society to send the children to school while learning about Islam and its teachings. In general, children when they pass the graduation phase from junior high school often stop reading the Qur'an (studying Islam) (Kiyai, 2022).

The goals are also embodied in the Vision and Mission of the school. The vision of pesantren-based vocational high school is the teaching and islamic education with *Rahmatan lil 'Alamin* and create the pious, noble, skilled and independent. *Rahmatan lil 'alamin* becomes a school guide in accordance with the mission of Islam, namely love which is taken from the most important nature of God *rahman* which means loving and *rahim* which means merciful, and the word skilled and independent itself has become a typical jargon of vocational high school institutions that focus on working world and business world. While the Mission consists of:

- a) Developing school culture to empower students to become human beings with noble attitude, character, creative and competitive.
- b) Improving the educators' competence quality and professional education.
- c) Building discipline, social sensitivity, the spirit of nationalism and patriotism to all school members.
- d) Improving the educational facilities to support optimal learning processes.
- e) Preparing students to compete in the global era and the industrial world 4.0 based on faith and piety, and faith and technology.
- f) Preparing the students to be able to apply the personality and character of entrepreneurs in everyday life so that they can be independent.

Second, the content/subject material in pesantren-based vocational high schools is formed through a combination of vocational school materials and Islamic pesantren's materials. The subject matter consists of:

- a) General Subject Group. The subjects taught in the general category consist of subjects of Islam and character, Indonesian language, Pancasila education and citizenship, local content in the form of Regional languages, Cultural Arts,

History, Sports physical Education and health.

- b) Vocational Subject Group. Vocational subjects are directly related to the majors taken like Creative and Entrepreneurship Projects, Mathematics, English, Expertise Concentration Subjects and field work practices.
- c) Pesantren Subjects. This subject consists of several books such as Safinatun najah, Ta'limul Muta'allim and Ahlussunah Waljama'ah.

Third, the teaching method uses a blended method, for instance bandongan or lecture method, Sorogan, question and answer and practice. Bandhongan system, students cannot play an active role such as carrying out instructions or asking questions and only listen and write what Kyai says without any space for questions and discussions (Nihwan, 2019). Furthermore, sorogan method is a method where students face to Kyai one by one with their own books. In this condition, the students usually read the books or deposit their memorization while kyai corrects the reading of the students (Nihwan, 2019). While the question and answer method are usually done after the lecture method. Finally, the practical method is carried out so that students not only understood the theory but also knew how to apply the theory.

Fourth, the organizations that play a role are all schools and Pesantren stakeholders. These stakeholders consist of Kyai, Ustadz, School Principals, Teachers, School Employees and Pesantren Administrators. Fifth, the evaluation is carried out by several stakeholders, Kyai, ustadz, school principals and teachers. The meeting is held at school. One of the result is the different background among students in that it causes the students in obtaining the knowledge especially religious lesson as using Kitab Kuning. The different backgrounds make a gap among students who can write arabic pegon, and on the other side there are also students who can not read Qur'an fluently (Kiyai, 2022).

Character Forming

According analysis which is done by researcher, so that is found several characters which were be implication from blendeed curriculum, those are:

- a) Religious

This value has been embedded to students since they become students of vocational high school. Students are taught a religious lesson through Islamic religious education; the book of safinatun najah and talimul muta'allim (Headmaster, 2022). Furthermore, it is likewise strengthened by reading Asmaul husna and hadith during morning parade every day. Students also sing yalal wathon song to reinforce its Islamic identity. As stated by the student that they have gained more understanding about religion and have experienced changes in worship because of reading Qur'an in the first hour everyday then morning parade, recite kitab kuning and pray Dzuhur in congregation.

- b) Tolerance

Students are taught about tolerance from the teachers' figure of Vocational High School. The teaching of Ta'Limul Muta'Allim to respect either teachers or other people and among students are not only theoretical ways but also has been practiced and performed by teachers (Kiyai, 2022). The value of Indonesia is also put in the yel-yel of Senior high school on our archipelago stanza and aswaja our aqidah. Even though there are various kinds of differences from the background, teachers always respect each other and are tolerant of differences. Reciting the Qur'an in the morning certainly has several different student conditions, such as students who are not yet fluent in reciting the Qur'an, students who are having their periods. This is tolerated by the teacher by providing different options where students generally recite the Qur'an,

those who are menstruating read al-Barzanji and for those who are not fluent in reading the Qur'an only read short letters (Headmaster, 2022).

c) Discipline

Headmaster (2022) stated that Vocational High School must implement semi-military system to discipline the students. Students must do morning parade every morning with no exception. During the morning parade, students sing the nationalist song (2022). In addition to habit, the punctuality of a teacher coming to the class is also a role model for students, and in general the teachers at vocational high school are used to be on time. TG is one of student (2022) says that the rules in school run well, Punishment is given based on the size of student violations and rewards are presented to those who excel. Additionally, TG reveals that discipline is not only for students but also exemplified by the teachers in the vocational high school. Therefore, students cannot avoid if discipline is properly applied.

d) Creative

Students of vocational high school are also educated through various vocational lessons, even the schools provide special room to enhance the students' creativity (Kiyai, 2022). this is often carried out in the vocational workshop building which collaborate with the Ministry of Manpower.

e) Democratic

All students democratically have same opportunities as the operator of morning parade and hadith reader (Kiyai, 2022). Student (2022) are given a freedom by teachers to choose the hadith to read during morning parade. class leaders election system, the chief of morning parade likewise run democratically. One of the Teacher (2022) said that students are not only taught democratically in citizenship education lessons but must be actualized in every activity at school in various ways such as student council election, selecting the hadith to read in the morning parade or class leaders election.

f) National spirit and Love of homeland

Pesantren-Based Vocational High School has supported the independent of the unitary state of the republic of Indonesia (NKRI) with Pancasila as the principle of the country therefore, the spirit of nationalism and love of the motherland can not be separated (Kiyai, 2022). It is actualized through Aswaja lesson containing of the spirit of hubbul wathon minal iman that has a meaning loving the motherland is a part of faith and civics lessons strengthen students' understanding of nationalism and love for the motherland. This character building is also strengthened through the obligation of students to shout vocational high school slogans below: *Siapa kita! warga NU!, siapa kita! SMK Garda Nusantara!, Bisa! Hebat! Kuat!, NKRI! Harga Mati!, Pancasila! Jaya!, Nusantara! milik kita!, Aswaja! Aqidah Kita* (Kiyai, 2022). This is conducted every day in the morning at morning parade and reinforced by the habit of singing Yalal Wathon song (Student, 2022). is very obvious from the side of nationalism and love for the country.

g) Social Caring

Social Caring. The value of social caring is taught in Kitab ta'limul muta'allim, aswaja, civic education and Islamic education (Teacher, 2022). Moreover, teachers frequently give food to students and ask the students to share equally. It is indicated that the teacher has performed the examples to share and be fair and equitable in distributing these gifts which show social concern (Kiyai, 2022). Furthermore, the tradition of eating together at Pesantren is quite good in cultivating the character of caring both among students and teachers. specifically in the book written by sheikh az-zarnuji the character of social care itself is taught a lot in the section on glorifying (respecting and reverence) experts in knowledge. Az-Zarnuji said that among

glorifying knowledge is glorifying those who teach knowledge and how to glorify a teacher should not walk in front of him, does not sit in his seat, does not precede in speaking except with his permission and does not ask many questions so that the teacher gets bored.

h) Friendly/communicative

Friendly character is taught in several materials in the class like in Kitab talim muta'allim Chapter IV glorifies Experts and Chapter III to choose friends (Kiyai, 2022). siswa di SMK berbasis pesantren cenderung dibiasakan untuk berkomunikasi dengan ramah, santun dan penuh dengan akhlakul karimah. hal ini juga dikarenakan siswa memiliki ttauladan yang nyata dari para gurunya.

In general, this research as an effort to response to the world needs of vocational employee through pesantren-based vocational high school. The first finding is to create the students who are able to master general knowledge and religious knowledge which is in line with previous research (Nihwan, 2019). The second finding, the content/material of the subject is the combination of vocational high school subject and Kitab Kuning which will cause conflict if it is applied in secular country like turkey (Mohd Nor & Ibrahim, 2020) or other theocentric countries as wanted by ISIS in Iraq and Syria (Arvisais & Guidère, 2020). On the other hand, Norway focuses on the dominance of academic subjects (Luimes & Karseth, 2019).

The third main finding is the teaching method using bandongan method, lecture, question and answer and practice. Blended methods between religious and general teaching methods can occur in Indonesia and are very risky in other countries, especially for those who focus all their activities on a religious basis as happened in Pakistan that ironically creates social polarization and normalization of militaristic and violent identities (Durrani & Dunne, 2010). The fourth main finding is the role of organizations are all stakeholders of schools and pesantren and this is not found in Netherlands, which focuses more on the relationship between vocational schools and work stakeholders (Bouw et al., 2021).

Fifth, evaluation is carried out in the teacher meeting forums, teacher personal evaluations and meetings between teachers and Kyai. Generally, evaluation is conducted to focus on evaluation process and evaluation product. The evaluation process itself has been carried out in many European countries (Hopmann, 2010). Additionally, evaluation product is rarely held in Europe and has only started to become a concern in the last two decades.

Sixth, there are several characters which is formed by blended curriculum, such as creative, religious, tolerance, discipline, National spirit and Love of homeland, tolerance, social caring and Friendly/communicative. Charcter formed by some methode such as teaching (Zamtinah et al., 2011), role model and habbituation (Karim & Susilowati, 2021).

The novelty of the research lies in the ability of pesantren to remix the curriculum in combining two quite different curriculum. In addition, pesantren is indeed an Islamic educational institution typical of the archipelago which is always able to adapt to the times. It is also an institution that has been highly trusted by the Indonesian people to school their children to study both traditional pesantren and modern pesantren, so the blended curriculum gets enough support from students' parents. The idea of secular western countries and the idea of theological countries will be able to be bridged by this curriculum because it contains both of them in one curriculum.

D. Conclusion

The research can be concluded that pesantren-based vocational high school curriculum is a combination of the general vocational high school curriculum and pesantren curriculum. This curriculum is a solution to several phenomena of teenagers at middle school age, especially vocational high schools where they stop reading the Qur'an a lot (studying the Qur'an and religion). This study only focuses on pesantren-based vocational high schools located in the city, even though there are also vocational high schools in rural areas which are certainly important to be observed. In the future it is necessary to conduct research on vocational high schools in rural areas.

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F. Author Contributions Statement

All of authors worked together on the idea and the problem related to the topic. Zulihi, Ahmad Bustomi and Najmi Hidayatus Salam selected the data and developed the theory. Furthermore, Zulihi and Ahmad Bustomi verified the analytical methods. Then Zulihi investigated and supervised the findings of this research. In the other hand Ahmad Bustomi analyzed the discussion of this research. Meanwhile, Najmi Hidayatus Salam focuses on the language. All of authors discussed the results and contributed onto the final manuscript.

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