



Islamic Integrated Curriculum Model to Strengthen Santri's Religious Character: A Case Study at Islamic Boarding School in Blitar

Abd. Aziz¹, Bagus Wahyu Setyawan², Agus Purwowododo³, Muhamad Yasin⁴

^{1,2,3}Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia

⁴Institut Agama Islam Negeri Kediri, Indonesia

ARTICLE INFO

Article History:

Received: April 12, 2023

Revised: May 2, 2023

Accepted: May 28, 2023

Keywords:

Islamic integrated curriculum model; religious character; Islamic boarding school; character education

ABSTRACT

The religion-based integrated curriculum model differs the curriculum system at Islamic boarding schools from other formal schools. Thus, the researchers conducted a case study to determine the Islamic integrated curriculum model at Islamic boarding schools in Blitar. The sample of this research was five leading Islamic boarding schools in Blitar. The data were collected through field observation and in-depth interviews with some informants, such as *ustadz/ustadzah*, *santri*, and *santri's* guardians/parents. Then, it was analyzed using integrative and interactive techniques. It included data reduction, data display, and conclusion. This study found that the Islamic integrated curriculum system was applied by combining the national curriculum with the hidden curriculum compiled by each Islamic boarding school. It was adjusted to the Islamic boarding school's vision, mission, and form. Applying the Islamic integrated curriculum model has effectively improved the santri's religious character. Besides, the parent/guardian satisfaction index showed 89.6%. This research contributes to the Islamic integrated curriculum model into santri's religious character in Blitar, East Java, Indonesia.

Corresponding Author:

Abd. Aziz

Email: abdaziz@uinsatu.ac.id

How to Cite:

Aziz, Abd, Bagus Wahyu Setyawan, Agus Purwowododo, and Muhamad Yasin. "Islamic Integrated Curriculum Model to Strengthen Santri's Religious Character: A Case Study at Islamic Boarding School in Blitar." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 21, No. 1 (2023): 63-79.

<https://doi.org/10.21154/cendekia.v21i1.6082>

INTRODUCTION

In the era of technological development, as it is today, the flow of information and global issues is increasingly unstoppable. Globalization negatively and positively impacts several countries, specifically developing countries with cultural and social patterns that still adhere to traditional customs. On the one hand, the entry of the internet in various life aspects makes it easier for people to interact and connect without any distance and time limitations.¹ On the other hand, the internet also negatively impacts if not balanced with a good information filter. Also, the internet is very vulnerable to being used by teenagers whose parents do not accompany it. Therefore, it raises many parental concerns about the adverse effects of the internet, such as the spread of pornographic content, hoax issues, and cyberbullying, as the most severe.² Data from the statistical agency uncovered that until 2018, the population using cellular phones continued to increase, reaching 62.41%. This growth in cellular phone use was also followed by household ownership of computers and internet access, which reached 20.05% for computer ownership and 66.22% for household internet access ownership.³ Internet use increased during the 2014–2018 period, as indicated by the increase in the population accessing the internet in 2014, around 17.14% to 39.90% in 2018.⁴ The growth of internet users should also be accompanied by more stringent information filters and regulations regarding the limits of internet users in Indonesia. It is used to overcome the negative effects of internet use and globalization, primarily for the younger generation.

From the aspect of education, it is also necessary to provide a treatment or effort to overcome the globalization effects and the information flow from the internet. In this case, adolescence is when a person is searching for identity and is very vulnerable to the adverse effects of globalization. Therefore, an education system genuinely oriented towards improving and strengthening students' character is demanded.⁵ Regarding this, nowadays, in Indonesia, there is a massive emergence and development of a boarding school-based school system, or what is known as a boarding school. This boarding school system provides education and continuous supervision to improve the students' intelligence, personality, and character, thus forming solid personalities and character.⁶ Therefore, it makes schools with a boarding school system more significant in developing knowledge and character education for students. In addition, the time and learning hours that tend to

¹ Furtasan Ali Yusuf, "An Investigation on the Learning Barriers of Boarding School Students In Terms of Different Dimensions of the Curriculum Implementation," *Pegem Journal of Education and Instruction* 13, no. 1 (2023): 301–8.

² Ana M Giménez Gualdo et al., "The Emotional Impact of Cyberbullying: Differences in Perceptions and Experiences as a Function of Role," *Computers & Education* 82 (2015): 228–35.

³ Febriyani S Fitri, Muhammad Nasrun S Si, and Casi Setianingsih, "Sentiment Analysis on the Level of Customer Satisfaction to Data Cellular Services Using the Naive Bayes Classifier Algorithm," in *2018 IEEE International Conference on Internet of Things and Intelligence System (IOT&IS)* (IEEE, 2018), 201–6;

⁴ Bagus Wahyu Setyawan, "E-Administration System for Effectivity School Administration in Pandemic Covid-19 Era," *International Journal of Business, Law, and Education* 2, no. 1 (2021): 29–34.

⁵ Hamidaturrohman et al., "Strategy for Internalizing the Value of Character Education Based on Aswaja in Elementary School," *MUDARRISA: Jurnal Kajian Pendidikan Islam* 14, no. 1 (2022): 48–65.

⁶ Chatia Hastasari, Benni Setiawan, and Suranto Aw, "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta," *Helijon* 8, no. 1 (2022): 8824.

be limited in public schools have a less significant impact. Students do not receive supervision and the learning process due to outside-of-school hours.

Another factor that makes schools with a boarding school system more attractive to parents is that several special programs from the school are offered to supplement students. Boarding schools with Islamic backgrounds, of course, provide special programs related to the deepening of religious material, such as *tabfidz* or Al Quran memorization programs, scientific deepening research and practicum, sharia comprehensive basic understanding, English and Arabic, information technology (IT), the *Ta'akbi* program (*Ukhuwah wa Mahabbah*), and several other excellent programs.⁷ The special programs offered by each boarding school certainly impact the student's learning process, which is to deepen knowledge and self-development. In addition, these programs are also to shape and foster student character in maximizing graduate competencies and following the demands of the times.

Some of these factors encourage parents to send their children to schools with a boarding school system. Other advantages when sending their children to Islamic boarding schools include monitored intercommunications and a conditioned environment, and boarding schools are deemed capable of comprehensively teaching religious sciences through the learning material from the yellow books and other Islamic sciences.⁸ Related to this, the school environment factor is indeed one of the essential factors in teenagers' growth, development, and learning process. Furthermore, sending their children to Islamic boarding schools makes santri's intercommunication more secure because they are accompanied by caregivers who provide direct monitoring while in the dormitory.⁹ On the other hand, Islamic boarding schools have changed their curriculum and learning methods. *Santri* then adapts to the new environment with the caregiver's supervision to protect them from various bad influences, and their academic achievement is also guaranteed.¹⁰

Studies on character education in students have become widely discussed by academics and experts.¹¹ It is inseparable from the decline in adolescents' character and identity due to technological developments and globalization. Therefore, the existence of an Islamic boarding school's education system model aligns with the objectives of the Islamic boarding school law in shaping superior individuals and their attitudes. In addition, research on the curriculum has indeed become a research trend, which is in great demand

⁷ Farid Hasyim, "Islamic Education with Multicultural Insight an Attempt of Learning Unity in Diversity," *Global Journal Al-Thaqafah* 6, no. 2 (2016): 47–58.

⁸ Deny Setiawan et al., "Madrasah Berbasis Pesantren: Potensi Menuju Reformasi Model Pendidikan Unggul," *Jurnal Akuntabilitas Manajemen Pendidikan* 8, no. 1 (2020): 34–43.

⁹ M Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *Qudus International Journal of Islamic Studies (QIJIS)* 8, no. 1 (2020): 65–106.

¹⁰ Mukaffan and Ali Hasan Siswanto, "Modernisasi Pesantren Dalam Konstruksi Nurcholish Madjid," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 2 (2019): 285–300.

¹¹ M Islam, "Management of Islamic Boarding School Curriculum Integration in Improving the Quality of Madrasah Education," *Halaqa: Islamic Education Journal* 5, no. 1 (2021): 63–71; M Zainal Arifin, "The Traditionalism Of The Islamic Boarding School Education System In The Era Of Modernization," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 1 (2022): 286–396; Yusuf, "An Investigation on the Learning Barriers of Boarding School Students In Terms of Different Dimensions of the Curriculum Implementation"; As' aril Muhajir, "Inclusion of Pluralism Character Education in the Islamic Modern Boarding Schools during the Pandemic Era," *Journal of Social Studies Education Research* 13, no. 2 (2022): 196–220.

by researchers. It is due to the particular specifications of the curriculum design in each academic unit, not apart from the Islamic boarding school education system.

For this reason, this study employed several previous studies as a benchmark and basis for data analysis to bring up a novelty of research results. One is research by Fahmi titled "Curriculum and Learning Innovation during COVID-19 Pandemic Situation at Surya Buana Modern Islamic Boarding School Malang, Indonesia". Their study results found several curriculum development designs in the COVID-19 pandemic era applied at Surya Buana Modern Islamic boarding school, including a multidisciplinary learning system and several programs students could take while learning while implementing strict health protocols.¹² The subsequent research cited is from Fathurrochman et al., which discussed "Theoretical Review of the Implementation of Islamic Boarding School Curriculum Management in Indonesia." Their results showed that of the thirty-four provinces in Indonesia, there were 26,974 Islamic boarding schools and 12,668 academic units.¹³ With such a large number, curriculum management implementation is vital to do. Novelty in that study explained that planning, organizing, implementing, and evaluating curriculum Islamic boarding schools in Indonesia have implemented modern management principles.

Furthermore, research trends with the theme of Islamic boarding schools were also found in several search engines, such as google scholar, eric.ed.gov, Crossref, and several other article search engines, with the following results obtained.

Table 1. Number of Research with Keyword Islamic Boarding School findings by Author (from 2017-2022)

Source	Number of Publications
Google Scholar	17,000 results
Crossref	144,626 results
Open Knowledge Maps	100 results
Science Direct	376 results
Doaj.org	840 results
Jstor.org	1,483 results
Researchgate	More than 200 results
PubMed.gov	11 results
Eric.ed.gov	37 results

The data in the table represents that research with the theme of Islamic boarding schools is in great demand by many researchers. As a paradigm of the education system, Islamic boarding school is new in Indonesia and several parts of the world. Thus, this paper explicitly aimed to examine and complement previous studies on the relationship between the actualization of character education in Islamic boarding schools and the

¹² Ahmad Khoirur Rijal Fahmi et al., "Curriculum and Learning Innovation COVID-19 Pandemic Situation at Surya Buana Modern Islamic Boarding School Malang, Indonesia," in *1st International Conference on Information Technology and Education (ICITE 2020)* (Atlantis Press, 2020), 381–85.

¹³ Irwan Fathurrochman et al., "Theoretical Review of the Implementation Islamic Boarding School Curriculum Management in Indonesia," *International Journal of Education Research and Development* 1, no. 1 (2021): 1–15.

formation of the student's character in the Blitar. In addition, this paper can also be used as a benchmark to test whether it has actualized character education under the education's principles.

Moreover, studies on character education have become an interesting discussion of whether Islamic boarding school has been actualized through the caregivers' behavior in the learning process. In addition, the learning process concerns character education, whether it has been actualized at the Islamic boarding school. It has provided various descriptions of *santri's* attitudes and behavior in religion, discipline, and responsible character. It is consistent with the government program that has launched character education.¹⁴ Meanwhile, at the implementation level, the students imitated the behavior of *kyai* and *ustadz* for 24 hours so that the characters formed were solid and imprinted on the students at Islamic boarding schools. On the other hand, facing various challenges will undoubtedly affect *santri's* character. Thus, can these non-formal institutions continue contributing to the nation's progress, especially in forming students' character?

RESEARCH METHOD

This research employed qualitative research using a case study approach. It is because it can reveal specific and exact things from an object that other studies cannot explain. Through case study research, it is expected to uncover the meaning and facts behind the problems or phenomena being studied under conditions as they are (high objectivity). It is because case study research can provide factual reports, representing the atmosphere, nuances, and thoughts in more detail. Specifically, this study aimed to describe and explain the process of implementing a religious curriculum at Islamic boarding schools to improve the students' character in the industrial revolution 4.0 era.

The researchers took the sample from five leading Islamic boarding schools in Blitar: Mamba'ul Hikam Manten Islamic boarding school, Al-Kamal Integrated Islamic boarding school, Nurul Ulum Blitar Islamic boarding school, Bustanul Mutaalimin Dawuhan Islamic boarding school, and Al Falah Jeblog Islamic boarding school. The researchers used a purposive random sampling method by selecting a sample with a purpose. The researchers chose the five Islamic boarding schools based on the location, the education system, the number of students, and the public trust level. This method allows researchers to obtain various things that involve actualizing the students' character education at Islamic boarding schools.

Data sources in this study consisted of informants, which included *ustadz/ustadzah*, *santri*, and *santri's* guardians. The three data sources were selected to find the data from the point of view of teachers, students, and parents. Other data sources like learning documents and archives of Islamic boarding schools were also employed to see the policy point of view and the curriculum system used.

Data were then collected utilizing observational studies and in-depth interviews. Observational studies analyzed learning documents and tools used in Islamic boarding

¹⁴ Imam Nur Huda and Husaini Usman, "Overview of the Al-Munawwir Komplek L Islamic Boarding School Curriculum in Shaping the Nation's Character," *European Journal of Education Studies* 7, no. 8 (2020).

schools as research objects. Meanwhile, in-depth interviews were carried out with *ustadz/ustadzah* and *santri*, using a questionnaire distributed via Google form to determine the actualization of the students' character education at Islamic boarding schools related to religious, discipline, and responsibility characters. When described with a chart, the data analysis stages are as follows:

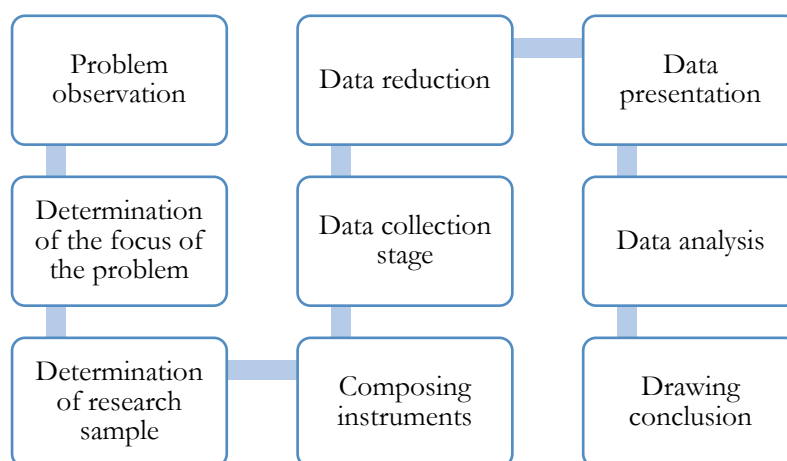


Figure 1. The flow of Research Stages

RESULT AND DISCUSSION

The form of the Islamic boarding school education system has become a trend, especially for the Muslim community. Islamic boarding schools are an educational system religious propagators use to teach Islamic teachings. Etymologically, the term *pesantren* comes from the word *pe-santri-an*, where "*santri*" (Javanese: *cantrik*) means students of hermitage or intelligent people in Javanese.¹⁵ The beginning of the *pesantren* was on Java Island until it eventually spread to all regions in Indonesia. According to data from the Islamic Boarding School Database (PDPP), the Ministry of Religion of the Republic of Indonesia, 31,385 Islamic boarding schools were spread across 34 provinces in Indonesia.¹⁶ Santri from these boarding schools reached 4.29 million students (1.58 percent of the Indonesian population). The data shows that the education system in the form of a boarding school is one of the education systems that some Indonesian people demand.

Islamic boarding schools in Indonesia have three types: *salafiyah*, modern, and *khalafiyah/ashyriyah*.¹⁷ Some experts also divide the types of Islamic boarding schools into seven classes: traditional classical Salaf Islamic boarding school, modern Islamic boarding school, modern *Salafiyah* Islamic boarding school, *mondok* Islamic boarding school, *takhasus* Islamic boarding school, Salafi Islamic boarding school, and boarding school models. Each type has its characteristics, advantages, and educational models. In addition, there are also differences in the curriculum system used.¹⁸ For example, the Salafi Islamic boarding

¹⁵ Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments."

¹⁶ <https://ditpdpontren.kemenag.go.id/pdpp/statistic>.

¹⁷ Ahmad Agung Yuwono Putro and Yoyon Suryono, "New Tradition of Pesantren in Character Education," in *Journal of Physics: Conference Series*, vol. 1254 (IOP Publishing, 2019), 12002.

¹⁸ Hasbi Indra, "Pesantren Salafiyah Education to Building the Characters of Nation," *International*

school from the modern Islamic boarding school has a different curriculum and specification of learning programs given to students. There are differences in educational programs and teaching methods, even between traditional classical Salafi Islamic boarding schools and modern Salafi Islamic boarding schools.

According to data from the Islamic Boarding School Database, Ministry of Religion of the Republic of Indonesia, 5,121 Islamic boarding schools were spread across 38 cities and regencies in East Java province. The total number of students reached 970,541, managed by 95,681 (source: <http://emispendis.kemenag.go.id>). For Islamic boarding schools in Blitar, 140 were listed in the Islamic Education Basic Database, Ministry of Religion. It is undoubtedly an astounding number and proves that the public trust level in sending their children to Islamic boarding schools is substantial. Some of them think that sending their children to Islamic boarding schools is to get an intensive and effective education in terms of strengthening religious values and character development. After taking a questionnaire on the reasons for parents send their children to boarding schools, the following results were obtained:

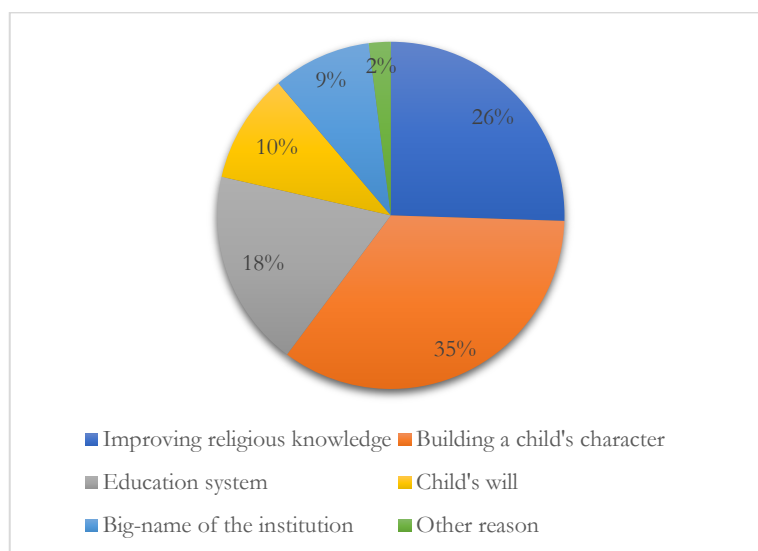


Figure 2. Reasons for Parents to Send Children to Islamic Boarding Schools

The data in Figure 2. shows that almost 35% of the respondents said the reason for sending their children to Islamic boarding schools was for character building. It cannot be denied because the education system in the form of a boarding school is considered more influential in shaping children's character. Moreover, the salafiyah Islamic boarding school model emphasizes the exemplary side and fosters student habits. It can be seen in learning at *salafiyah* Islamic boarding school, which uses the *sorogan* and *bandongan* models of classical books as reference materials.¹⁹ In addition, modern Islamic boarding schools also apply strict rules in providing character education to their students.

Educational Curriculum Model at Islamic Boarding School

The curriculum used in Islamic boarding schools was an integrated curriculum system, a combination of the curriculum applied by the National Education Office and the school's particular curriculum (hidden curriculum), which has been adapted to the characteristics of each Islamic boarding school institution. This specific curriculum or hidden curriculum by Islam is, apart from the objectives and activities in the official program, not explicitly defined, unwritten, and a curriculum of emerging information, ideas, and practices arising during learning and teaching.²⁰ In Islamic Boarding Schools, hidden curricula adapted to the characteristics, type of Islamic boarding schools, the focus of study, a particular program, and the culture of each. It becomes interesting to study, considering that each Islamic boarding school has a different teaching system and culture, which has another curriculum system in developing each *santri's* character. The following describes the curriculum system used in each Islamic boarding school.

Curriculum System at Mamba'ul Hikam Mantenani Islamic Boarding School

Mamba'ul Hikam Mantenani Udanawu Blitar Islamic boarding school is a *salafiyah* Islamic boarding school, one of the oldest educational institutions founded in 1907. The early educator of this boarding school was KH. Abdul Ghofur. The educational levels at Mamba'ul Hikam Mantenani Udanawu Blitar Islamic boarding school are levels a) Ibtidaiyyah, b) I Tsanawiyah, c) II Tsanawiyah, d) III Tsanawiyah, e) I Aliyah, f) II Aliyah, g) III Aliyah, h) Uqudul Juman Awal, and i) Uqudul Juman Tsani. Besides, Mamba'ul Hikam Islamic boarding school includes *salafiyah* Islamic boarding schools that apply a curriculum based on classical books, such as *nahwu*, *sorrof*, *balaghob*, monotheism, interpretation, hadith, *mantik*, *tasawwuf*, Arabic, *fiqh*, *ushul fiqh*, and morality. Thus, implementing the Islamic boarding school's education curriculum was based on the ease and complexity of the knowledge or problems discussed in the book.

The learning model at the Mamba'ul Hikam Mantenani Udanawu Blitar Islamic boarding school, Blitar, relied more on *ustadz/kyai's* explanation, where *santri* gave meaning to the contents of the book chapter by chapter. The position of the book and the *ustadz* was the primary source of knowledge in the learning process. Meanwhile, learning outside the classroom strengthened the subject matter through *sorogan*, memorization, deliberation, *bandongan*, and *wetonan*. Typical Islamic boarding school's learning methods, such as *sorogan* and *bandongan/wetonan*, reflect their efforts to carry out learning that emphasizes the quality of material mastery. Another thing that allows Islamic boarding schools to carry out a complete education model is the personality formation model. In Islamic boarding schools, students are taught cognitive, affective, and psychomotor aspects. Spiritual exercises and respect for the teacher were also highly emphasized. *Santri* were also encouraged to imitate the behavior of the *kyai* as role models. In addition, students were trained to be independent, both in learning and fulfilling daily needs. Within 24 hours, the *kyai* and *ustadz* monitored and directed all *santri* activities under the religious and moral ideals developed in the Islamic boarding school. In addition, there is the *Mudzakarab* method, or in other

²⁰ Islam, "Management of Islamic Boarding School Curriculum Integration in Improving the Quality of Madrasah Education."

terms, *babtsul masa'il*, a scientific meeting to discuss diniyah (religion) issues, such as worship, *aqidah*, and religious issues in general. This method is not much different from the deliberation method.

Curriculum System at Al-Kamal Integrated Islamic Boarding School

Al-Kamal Integrated Islamic boarding school was founded in 1940 by KH. Manshur. He was one of the sons of KH. Imam Basyari (one of the kyai in Mangunsari, Tulungagung). There are three levels of education; preschool, primary, and higher education. Preschool education consists of Quran kindergarten. Primary education includes *Madrasah Diniyah Ula*, *Wustha*, and Special levels. Ma'had Aly pioneered higher education to provide material on *fiqh* and *ushul fiqh*. In addition, there is also a study institute for the book of Tafsir Jalalain to learn about the science of book interpretation.

This Islamic boarding school's education system combines the Salafi (traditional) and the *khalafi* (modern). In addition to formal education, Al-Kamal still maintains the *diniyah* education system, in which 90% of the curriculum is religious subjects in various disciplines. Although the formal education differed for the students and alumni, their religious knowledge and ability were relatively the same. It is because students are required to attend non-formal education in the form of Madrasah Diniyah.

To keep up to date, Al-Kamal Islamic boarding school was designed in an integrated manner to synergize between general and religious education. *Madrasah Diniyah's* education at Al-Kamal Islamic boarding school was organized using the classical system. Meanwhile, the educational curriculum was prepared by the internal boarding school itself by reading the students' ideal needs for knowledge and religion deepening. For education level, Al-Kamal Islamic boarding school tries to answer the needs of students and the community, from preschool to tertiary education levels: PAUD Al-Kamal, Al-Kamal Kindergarten, Al-Kamal Junior High School, Al-Kamal Vocational School, and Ma'had Aly Al-Kamal.

The privileges of the Al Kamal Islamic boarding school consisted of (1) *santri* using Arabic and English as the language of daily communication in the Islamic boarding school. (2) *Santri* was guided to read the yellow book directly by the caretaker of the Islamic boarding school. (3) *From professional teachers, Santri received guidance on materials for the National Final Examination (UAN), specifically for class III.* (4) All *santri* were quarantined in preparation for the Final Semester Examination (UAS) and the Early Madrasah Examination, and (5) students were trained in the organization.

Curriculum System at Nurul Ulum Blitar Islamic Boarding School

The Nurul Ulum Islamic boarding school was established in 1994 under the management of the Maarif Educational Institution, NU Blitar City Branch. The establishment of this Islamic boarding school responds to the community's demands, which want the education implementation combining Islamic boarding school education and formal education at the secondary school level. The formal education levels at the Nurul Ulum Islamic boarding school include Madrasah Tsanawiyah and Madrasah Aliyah levels. The Madrasah Diniyah Ula, Madrasah Diniyah Wustho, and the Language Development Education Institute are being developed for non-formal education.

The curriculum system combined the national, 2013, and Islamic education curricula.

The hidden curriculum at Nurul Ulum Islamic boarding school was by introducing and cultivating moral values and various worship practices and fostering positive characters. The expected result is that students have good emotional and spiritual intelligence (ESQ) and adequate intellectual intelligence. At the Nurul Ulum Islamic Boarding School, Blitar Regency, all students of MTs Ma'arif NU 2 Sutojayan were trained to practice nine *ubudiyah santri*: congregational prayers, rawatib prayers, witr prayers, dhuha prayers, tahajjud prayers, Monday and Thursday fasting, dawamul wudhu (keeping the purity of small *hadass*), reading the Quran, and *istighatsah*.

Curriculum System at Bustanul Muta'allimin Islamic Boarding School

The Bustanul Muta'allimin Islamic boarding school was pioneered and founded by KH. Abu Suja' in 1873. Then, the leadership was continued by KH. Imam Shafi'i in 1918-1951. The interesting thing about this Islamic boarding school is that all the students are female, or called the female boarding school. In addition, the education levels at Bustanul Muta'allimin Islamic boarding school consist of Madrasah Murottilil Qur'an (MMQ), Madrasah Diniyah (Madin), Bustanul Muta'allimin Junior High School, and MA Bustanul Muta'allimin.

Like other Islamic boarding schools, the female students at Bustanul Muta'allimin Islamic boarding school attended two types: formal and non-formal education based on Islam. Formal education was taken in the morning until noon. At the same time, from the afternoon until the evening, the female students were required to participate in Islamic boarding school activities based on Islamic education. For this reason, the curriculum used combined the national curriculum and the Islamic boarding school curriculum. Islamic-based activities included the Tahfidzil Qur'an, Majlis Taklim, habituation of congregational prayers, Quran reading, and *istighosah*. In addition, the special feature of this women's Islamic boarding school is that it provides additional provisions in the form of soft skills. The training provided comprises live agricultural skills, live fishery skills, live trading skills, and live screen-printing skills. With these four skills, it is hoped that the students can implement them after graduating and completing their education at the boarding school.

Curriculum System at Al Falah Jeblog Islamic Boarding School

Al-Falah Jeblog Talun Blitar is a formally integrated *Salaf* Islamic boarding school (SMP-SMA Darul Falah). The curriculum used at the Al-Falah Jeblog Islamic boarding school is the lessons of the *Salaf* Islamic boarding school, like the curriculum applied in PP. Al-Falah Ploso Mojo Kediri. It contains lessons on *Akhlakh*, *Tajweed*, Al-Qur'an, *Nahwu*, *Shorof*, *Fiqh*, *Tawhid*, *Balaghob*, *Faroidl*, *Hadith*, and *Tasanwuf*, according to the grade level arranged in such a way that it can be easily mastered by the santri, both novice students (*mubtadi'*) and old students (experts).

In addition, formal education at Al-Falah Jeblog starts from Darul Falah Junior High School to Darul Falah Senior High School. The curriculum used in formal education was an integrated curriculum system, combining the national curriculum with the Islamic boarding school curriculum to be a priority. In addition, the students were also equipped with entrepreneurial skills, which are superior at the Al-Falah Jeblog Islamic boarding school, ranging from entrepreneurship in fisheries, animal husbandry, agriculture

(breeding), and carpentry.

Therefore, a correlation was found from the five pesantren used as research samples, namely how the integration of the Islamic and national curricula was carried out. The Islamic curriculum focuses on education and strengthening students' religious character. It is reflected in several programs, including enhancing the science of fiqh, morality, akhlaq, training in Quran reading, and *Hadist* or *Kitab* study. Some pesantren include it in the curriculum in formal schools, and some make it an extracurricular program carried out after the formal school program is finished. It increases students' learning time in Islamic boarding schools. It is expected to become an effective education program and strengthen student character.²¹

Strengthening the Religious Character of Santri by Using the Integrated Curriculum System

The academic unit in the form of an Islamic boarding school does have its characteristics compared to the formal education system. The peculiarity of the curriculum system in Islamic boarding schools is the use of an integrated curriculum. An integrated curriculum combines one curriculum with another. The goal is that educational activities can run effectively. As Riyanti stated, the integrated curriculum is the way to integrate learning materials from various lessons.²² Implementing an integrated curriculum at Islamic boarding schools is essentially added to the content of Islamic religious values education, further referred to as the integrated Islamic curriculum. This integrated Islamic curriculum is one educational program with a strategic role in shaping, building, fostering, and directing students to become complete human beings who have positive characters and personalities, understand themselves, are skilled, and work together. The integrated Islamic curriculum also always cares about teaching and learning activities, both the process and the material content, so that it is relevant to the student's behavior; thus, learning activities can be easily understood, helpful, and follow needs.

When viewed from the data analysis results, several Islamic boarding school institutions in Blitar Regency used an integrated curriculum adapted to each institution's characteristics, vision, and mission. It is an interesting finding because the curriculum model of each institution has its uniqueness and features. Each Islamic boarding school studied is varied in terms of institution type. Learning programs for students are also different. The following shows the Islamic integrated curriculum model of each Islamic boarding school.

Table 2. Islamic Integrated Curriculum Model at Islamic Boarding School

Islamic Boarding School	Islamic Integrated Curriculum	
	Formal Curriculum	Hidden Curriculum
Mamba'ul Hikam Islamic Boarding School	Madrassa curriculum	Classical Book-based Salafi Curriculum

²¹ Irham Zaki et al., "Implementation of Islamic Entrepreneurial Culture in Islamic Boarding Schools," *International Journal of Innovation, Creativity and Change* 11, no. 11 (2020): 459–62.

²² Erni Dewi Riyanti, "The Earth Day Every Day Project: Environmental Education as Hidden Curriculum in Language Learning," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 15, no. 1 (2017): 1–20.

Al-Kamal Integrated Islamic Boarding School	National Curriculum	Salafi curriculum
Nurul Ulum Islamic Boarding School	2013 Curriculum	Islamic education curriculum
Bustanul Muta'allimin Islamic Boarding School	Madrassa curriculum	Islamic education curriculum
Al Falah Jeblog Islamic Boarding School	National Curriculum	Islamic boarding school curriculum

The integrated Islamic curriculum model implemented in Islamic boarding schools was principally based on developing the students' religious character. The curriculum model developed was to provide lessons or training programs to train students' knowledge and skills in religious studies. The percentage of combining the formal curriculum and hidden curriculum from Islamic boarding schools was 40: 60. It can be said that students were mainly trained or given education based on religious knowledge. It is interesting because each Islamic boarding school has a particular and superior program, distinguishing it from other institutions. For example, the Salafi-type Islamic boarding school emphasizes students studying classical books. The method used was *sorogan* and *bandongan*. The *sorogan* method encouraged students to report their learning outcomes to the *ustadz* for direct evaluation. The learning outcomes could vary, such as memorizing hadith, verses, or the results of studying the studied books.²³ Meanwhile, the *bandongan* method was done by listening carefully to the lessons given by the *ustadz*. It was about the meaning and significance of the classical books studied.²⁴

For the Islamic education curriculum model or the modern Islamic boarding school curriculum, the two were, of course, different. The Islamic boarding school curriculum was more dynamic and inflexible, adapted to the program in line with its vision and mission. Although in terms of intensity and quality of teaching, it was not as much as the Salafi curriculum, the Islamic boarding school curriculum also emphasized the development of students' religious knowledge and skills. That point is related to the result of research from Hastasari et al., which state that reformed Islamic schools can adopt the format of the modern school system to increase the quality of Muslim school graduates so that they may develop good character and professional skills while still maintaining the fundamental institutional orientation of producing graduates with competency in Islamic knowledge.²⁵

Therefore, the similarity of the two curricula (the Salafi curriculum and the modern Islamic boarding school curriculum) was a routine program to get students used to doing something related to the worship practice. These programs had to be followed by all students hoping to implant culture or habits in students after education at the boarding

²³ Ahmad Saifulloh and Jia Ying Neoh, "TQM Implementation in Character Education: Lessons Learned from Pesantren Gontor," *At-Ta'dib* 17, no. 1 (2022): 18–35.

²⁴ Punaji Setyosari and Waras Kamdi, "Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia.," *International Journal of Instruction* 14, no. 4 (2021): 753–74.

²⁵ Hastasari, Setiawan, and Aw, "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta."

school. These programs included the habituation of congregational prayers, *rawatib* prayers, *witr* prayers, *dhuha* prayers, *tahajjud* prayers, fasting on Mondays and Thursdays, *Tahfidzil Qur'an*, *Majlis Taklim*, listening to the Quran, and *istighosah*.

Furthermore, the Islamic integrated curriculum model applied in Islamic boarding schools is undoubtedly more effective than in formal schools. The main factor is the time to study and intensive supervision from the Islamic boarding school manager or *ustadz*. It also strengthens the research results from Anggadwita et al. that a longer learning time through the implementation of the full-day school allows integrated Islamic schools to teach all the materials required in their curriculum, including an additional religious curriculum (hidden curriculum).²⁶ In addition, it is reinforced by the research results by Hasmayni et al. about study time in Islamic boarding schools. They explained that the hallmark and advantage of an Islamic boarding school's education system is the application of 24-hour education, where students are required to live in it, become engaged, and are eventually adopted by other educational institutions.²⁷ Therefore, the Islamic integrated curriculum system with a program focused on improving the student's knowledge and skills in Islam is more appropriate to shape the students' religious character.

However, apart from these things, implementing the Islamic integrated curriculum model in Islamic boarding schools has several obstacles. The problem is the unification process between the formal curriculum integration from the government and the hidden curriculum from Islamic boarding schools, which are not yet appropriate for benchmarking conformity with the national curriculum targets.²⁸ In addition, the obstacles are also in the dormitory infrastructure, which was less able to accommodate students. The diversity of student input will also make a difference in the material provided or classes at Islamic boarding schools, starting from the *ula*, *wustho*, and *ulya* levels.²⁹ Thus, Islamic boarding school institutions should conduct a placement test to map students' initial abilities.

The learning process with the Islamic integrated curriculum model successfully develops students' religious character. It is seen from the increasing ability of students before attending education at Islamic boarding schools. Students' knowledge and skills in the religious field also developed rapidly after receiving education and training programs at Islamic boarding schools. It is also supported by the survey results conducted on parents and students' guardians about the development and changes in their children's character after attending Islamic boarding schools.

²⁶ Grisna Anggadwita et al., "Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia," *International Journal of Entrepreneurial Behavior & Research* 27, no. 6 (2021): 1580–1604.

²⁷ Babby Hasmayni, Farida Hanum Siregar, and Azhar Aziz, "Establishment of Character Through Boarding School Education in Students in Pondok Pesantren," in *4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019)* (Atlantis Press, 2019), 318–21.

²⁸ George Koutsouris, Anna Mountford-Zimdars, and Kristi Dingwall, "The 'Ideal' Higher Education Student: Understanding the Hidden Curriculum to Enable Institutional Change," *Research in Post-Compulsory Education* 26, no. 2 (2021): 131–47.

²⁹ Indra, "Pesantren Salafiyah Education to Building the Characters of Nation."

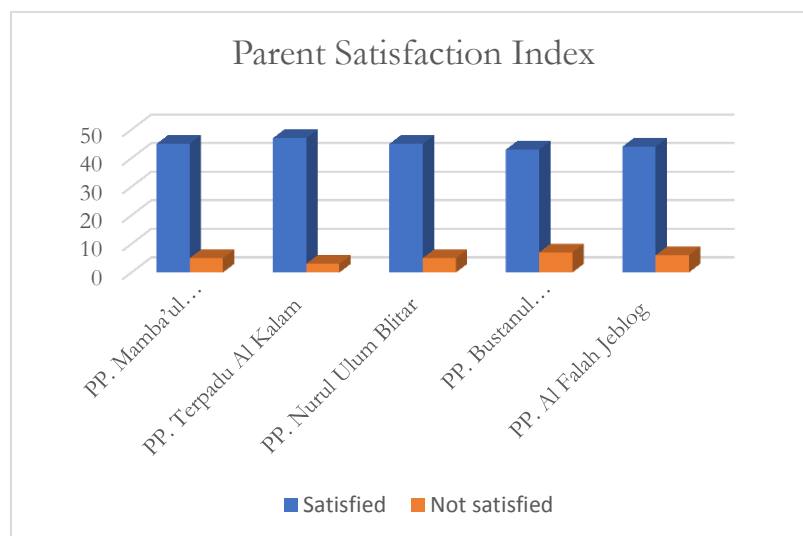


Figure 3. Survey on Santri's Parent/Wali Satisfaction

The results of the 250 surveyed respondents revealed that 224 (89.6%) said they were satisfied. This satisfaction index was based on improving the students' character. The most dominant changes occurred in attitudes towards parents, responsibility for worship obligations, and increasing religious habits and attitudes. Activities that became a habit at Islamic boarding schools continued to the house, such as reading the Quran, praying in congregation, praying sunnah, fasting Monday-Thursday, and other sunnah worship, which were still often practiced. It showed a significant change in the *santri*/students, especially in their religious character.

CONCLUSION

The Islamic boarding school-type education system has begun to be in demand by the Indonesian people. Many Islamic boarding schools prove it, and students spread throughout Indonesia. The advantage of this Islamic boarding school education system is an integrated curriculum model combining formal and religion-based curricula. The Islamic integrated curriculum model also emphasizes that students develop religious knowledge and skills. The expected output is creating a religious character in the students. After conducting a series of studies on Islamic boarding schools in Blitar with a sample of five Islamic boarding schools, it was found that the Islamic integrated curriculum model was effective for training and developing the religious character of *santri*. The programs offered by each Islamic boarding school proved effective in training and familiarizing *santri* with amaliyah worship. In the end, after the *santri* graduated and returned home, they became equipped with knowledge and skills in religion. In addition, the habit while at Islamic boarding school was still carried over to the house.

In addition, the survey conducted to the *santri* guardians/parents also uncovered extraordinary results, where 89.6% of the total respondents said they were satisfied to see the change in their children's character after studying at an Islamic boarding school. It indicated that the educational process at Islamic boarding schools was proven to effectively train and improve *santri* religious character. This study's results also have implications for

policies taken by Islamic educational institutions, such as Islamic boarding schools, further to maximize the integration model of *santri* character education. The policy is related to the determination of academic programs, the selection process for *santri*, and the development of facilities and infrastructure to support the *santri* learning process while in the dormitory. In addition, soft skill programs must also be given to *santri* as additional provisions that can be used when they finish taking educational programs at Islamic boarding schools. Islamic boarding school institutions are expected to be more adaptive and dynamic to keep up with globalization and technological developments.

REFERENCES

- Anggadwita, Grisna, Leo-Paul Dana, Veland Ramadani, and Reza Yanuar Ramadan. "Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia." *International Journal of Entrepreneurial Behavior & Research* 27, no. 6 (2021): 1580–1604.
- Arifin, M Zainal. "The Traditionalism Of The Islamic Boarding School Education System In The Era Of Modernization." *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 1 (2022): 286–396.
- Fahmi, Ahmad Khoirur Rijal, Anisa Mega Nur Safitri, Dwi Kurnianing Ratri, Hasan Argadinata, and Ghasa Faraasyatul'Alam. "Curriculum and Learning Innovation COVID-19 Pandemic Situation at Surya Buana Modern Islamic Boarding School Malang, Indonesia." In *1st International Conference on Information Technology and Education (ICITE 2020)*, 381–85. Atlantis Press, 2020.
- Fathurrochman, Irwan, Sudarwan Danim, Syaiful Anwar Ab, Nina Kurniah, and Dina Hajja Ristianti. "Theoretical Review of the Implementation Islamic Boarding School Curriculum Management in Indonesia." *International Journal of Education Research and Development* 1, no. 1 (2021): 1–15.
- Fitri, Febriyani S, Muhammad Nasrun S Si, and Casi Setianingsih. "Sentiment Analysis on the Level of Customer Satisfaction to Data Cellular Services Using the Naive Bayes Classifier Algorithm." In *2018 IEEE International Conference on Internet of Things and Intelligence System (IOTAIS)*, 201–6. IEEE, 2018.
- Gualdo, Ana M Giménez, Simon C Hunter, Kevin Durkin, Pilar Arnaiz, and Javier J Maquilón. "The Emotional Impact of Cyberbullying: Differences in Perceptions and Experiences as a Function of Role." *Computers & Education* 82 (2015): 228–35.
- Hamidaturrohmah, Aan Widiyono, Murniati Murniati, and Ramadan Basher Imhemd. "Strategy for Internalizing the Value of Character Education Based on Aswaja in Elementary School." *MUDARRISA: Jurnal Kajian Pendidikan Islam* 14, no. 1 (2022): 48–65.
- Hasmayni, Babby, Farida Hanum Siregar, and Azhar Aziz. "Establishment of Character Through Boarding School Education in Students in Pondok Pesantren." In *4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019)*, 318–21. Atlantis Press, 2019.
- Hastasari, Chatia, Benni Setiawan, and Suranto Aw. "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah

- Yogyakarta.” *Heliyon* 8, no. 1 (2022): e08824.
- Hasyim, Farid. “Islamic Education with Multicultural Insight an Attempt of Learning Unity in Diversity.” *Global Journal Al-Thaqafah* 6, no. 2 (2016): 47–58.
- Huda, Imam Nur, and Husaini Usman. “Overview of the Al-Munawwir Komplek L Islamic Boarding School Curriculum in Shaping the Nation’s Character.” *European Journal of Education Studies* 7, no. 8 (2020).
- Indra, Hasbi. “Pesantren Salafiyah Education to Building the Characters of Nation.” *International Journal of Scientific and Technology Research* 8, no. 10 (2019): 839–41.
- Isbah, M Falikul. “Pesantren in the Changing Indonesian Context: History and Current Developments.” *Qudus International Journal of Islamic Studies (QIJIS)* 8, no. 1 (2020): 65–106.
- Islam, M. “Management of Islamic Boarding School Curriculum Integration in Improving the Quality of Madrasah Education.” *Halaqa: Islamic Education Journal* 5, no. 1 (2021): 63–71.
- Koutsouris, George, Anna Mountford-Zimdars, and Kristi Dingwall. “The ‘Ideal’ Higher Education Student: Understanding the Hidden Curriculum to Enable Institutional Change.” *Research in Post-Compulsory Education* 26, no. 2 (2021): 131–47.
- Muhajir, As’ aril. “Inclusion of Pluralism Character Education in the Islamic Modern Boarding Schools during the Pandemic Era.” *Journal of Social Studies Education Research* 13, no. 2 (2022): 196–220.
- Mukaffan and Ali Hasan Siswanto. “Modernisasi Pesantren Dalam Konstruksi Nurcholish Madjid.” *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 2 (2019): 285–300.
- Putro, Ahmad Agung Yuwono, and Yoyon Suryono. “New Tradition of Pesantren in Character Education.” In *Journal of Physics: Conference Series*, 1254:12002. IOP Publishing, 2019.
- Riyanti, Erni Dewi. “The Earth Day Every Day Project: Environmental Education as Hidden Curriculum in Language Learning.” *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 15, no. 1 (2017): 1–20.
- Saifulloh, Ahmad, and Jia Ying Neoh. “TQM Implementation in Character Education: Lessons Learned from Pesantren Gontor.” *At-Ta’dib* 17, no. 1 (2022): 18–35.
- Setiawan, Deny, Ibrahim Bafadal, Achmad Supriyanto, and Syamsul Hadi. “Madrasah Berbasis Pesantren: Potensi Menuju Reformasi Model Pendidikan Unggul.” *Jurnal Akuntabilitas Manajemen Pendidikan* 8, no. 1 (2020): 34–43.
- Setyawan, Bagus Wahyu. “E-Administration System for Effectivity School Administration in Pandemic Covid-19 Era.” *International Journal of Business, Law, and Education* 2, no. 1 (2021): 29–34.
- Setyosari, Punaji, and Waras Kamdi. “Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia.” *International Journal of Instruction* 14, no. 4 (2021): 753–74.
- Yusuf, Furtasan Ali. “An Investigation on the Learning Barriers of Boarding School Students In Terms of Different Dimensions of the Curriculum Implementation.” *Pegem Journal of Education and Instruction* 13, no. 1 (2023): 301–8.

Zaki, Irham, Tika Widiastuti, Ana Toni Roby Candra Yudha, Ida Wijayanti, and Denizar Abdurrahman Mi'raj. "Implementation of Islamic Entrepreneurial Culture in Islamic Boarding Schools." *International Journal of Innovation, Creativity and Change* 11, no. 11 (2020): 459–62.