Integrated Curriculum in Pondok Pesantren with the Mu'allimin System (*Study the Curriculum of Pondok Modern Ittihadul Ummah Gontor 11 Poso*)

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ARTICLE INFO	ABSTRAK
  KEYWORDS 	Efforts to maximize the proportion of religious and general education in Islamic boarding schools led to efforts to combine aspects of the curriculum in an integrative curriculum. The development of the Islamic boarding school education paradigm can be observed in the breakthroughs made by Islamic Boarding Schools so that various new colors enrich the world of Islamic boarding school education. Perhaps it will be difficult for the audience to categorize between classical and modern Islamic Boarding Schools when using the parameters of the transformation of the times because almost all institutions are competing to accommodate change as an institutional strategy to *survive* and *be marketable*. However, *Kulliyah al-Mu'allimin al-Islamiyyah* Pondok Pesantren Modern Ittihadul Ummah Gontor 11 Tokorondo Poso until now still maintains its consistency in the development of the Islamic boarding school education system by making updates in improving the design and the quality of education. This study aims to answer the main problem of implementing an integrated curriculum at Pondok Modern Ittihadul Ummah Gontor 11 Poso. This main problem is then described in three problem formulations, namely, (1) The integrated curriculum planning process, (2) How to implement the integrated curriculum, and (3) The form of integrated curriculum evaluation at the Ittihadul Ummah Gontor Modern Islamic Boarding School 11 Tokorondo Poso. The author uses field research methods with case studies to answer this problem. First, data were collected using moderate participation, semistructured interviews, and documentary studies. The data is then analyzed through three stages: data reduction, data display, and conclusion drawing/verification. Finally, data checking is carried out by extending participation techniques and increasing the persistence of observation, triangulation, and peer discussion. The results showed that integrated curriculum planning at Pondok Modern Ittihadul Ummah Gontor 11 Poso was prepared based on an institutional foundation and produced a curriculum that included: inputs, curriculum organization, educational materials, and programs, as well as educational methods and approaches. The curriculum implementation consists of systems and strategies in education and teaching. Meanwhile, the form of curriculum evaluation includes an evaluation of *the Curriculum of Kulliyah al-Mu'allimin al-Islamiyyah* (KMI) and an assessment of the curriculum of the cottage.

1. Introduction

The earliest modernization of the education system in Indonesia must be recognized that modernization did not originate from Muslims. The modern education system was first introduced precisely by the Dutch colonial government, which in turn influenced the Islamic education system. It started with an opportunity for indigenous people in the second half of the 19th century (Azyumardi Azra, 2012).

Pondok Pesantren Modern, one of Indonesia's Islamic educational institutions in its development, has undergone various renewals of the education system. The early development of pesantren was seen when the Dutch colonial government established public schools and reformers who pioneered the establishment of modern Islamic educational institutions in the early 20th century (Azyumardi Azra, 1999). One of these Islamic educational institutions is Pondok Modern Darussalam Gontor Ponorogo, located in the province of East Java. At that time, the pesantren was placed outside the line of modernization. The students of the pesantren by the community were considered intelligent about religion but blind to general knowledge. Trimurti[2] then implemented a new format and founded Pondok Modern Darussalam Gontor by maintaining part of the traditions of salaf boarding schools and changing the teaching methods of pesantren using the *watonan* (mass) and *sorogan* (individual) systems replaced with classical techniques such as public schools. With the motto:

المحـــافظة على القـديم الصالح والأخذ على الجــديد الأصلح

Pondok Modern Darussalam Gontor established precisely in 1926, is based on the pesantren system and institutions. Besides studying religious sciences, this lodge also includes several general subjects in its curriculum. Pondok Modern Darussalam Gontor encourages its students to learn English and Arabic and carries out extracurricular activities such as sports, arts, and so on (Azyumardi Azra, 2010).

Until now, Pondok Modern Darussalam Gontor Ponorogo has had 20 branch huts, namely 12 branches of Pondok Putra and eight branches of Pondok Putri, spread across several provinces in Indonesia (www.gontor.ac.id, 2022), one of which the author will research is Pondok Pesantren Modern Ittihadul Ummah Gontor 11 Tokorondo Poso, Central Sulawesi.

Efforts to maximize the proportion of religious and general education in Islamic boarding schools led to efforts to combine aspects of the curriculum in an integrative curriculum. This pattern of adaptation is a response and an existence to changes in the education system in the context of changing the paradigm of educational thinking that is developing rapidly both in the plains of theory and practice. The development of the Islamic boarding school education paradigm can be observed in the breakthroughs made by Islamic boarding schools so that various new colors enrich the world of Islamic boarding school education. Perhaps it will be difficult for the audience to categorize classical and modern Islamic boarding schools when using the parameters of the transformation of the times because almost all institutions compete to accommodate change as an institutional strategy to *survive* and *be marketable.*

Kulliyah al-Mu'allimin al-Islamiyyah Pondok Pesantren Modern Ittihadul Ummah Gontor 11 Tokorondo Poso until now still maintains its consistency in the development of the Islamic boarding school education system by making updates in improving the design and quality of education. There are two fundamental aspects in the development and renewal of the education system of this modern Islamic boarding school so that it still exists during the rampant renewal of the education system, namely: *first,* the management of Islamic boarding schools, and *second,* the learning of Islamic boarding schools.

Here the author will discuss specifics of the learning aspects of modern Islamic boarding schools. The author's interest in raising the learning problems of modern Islamic boarding schools is inseparable from the curriculum and the education system of modern Islamic boarding schools. Concerning the title of our research, namely "Application of integrated curriculum in *Kulliyah al-Mu'allimin al-Islamiyyah* Pondok Modern Ittihadul Ummah Gontor 11 Tokorondo Poso", the author will focus more on problems in the realm of the cottage curriculum.

Considering that the implementation of education requires a curriculum, the values of integration in the curriculum itself must be used as a basis for planning, implementing, and evaluating the curriculum of an educational institution, both in the form of schools, madrasahs, and Islamic boarding schools. Islamic educational institutions in Indonesia, which generally organize various academic units, both in the form of schools and madrasahs, should also make the principle of curriculum development that contains the value of integration in planning, implementing, and evaluating the curriculum. However, in practice, this item is not easy for Islamic boarding schools, especially traditional Islamic boarding schools (*salafiyah*). For traditional Islamic boarding schools, curriculum planning, implementation, and evaluation

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[2] Trimurti is a term for the founder of Pondok Modern Darusslam Gontor Ponorogo, East Java. They are three brothers sons of Kiai Santoso Anom Besari, These three brothers are KH. Ahmad Sahal, KH. Zainuddin Fananie, and KH. Imam Zarkasy who came to be known as Trimurti.

activities are not yet popular among Islamic boarding school managers. Educational activities in traditional Islamic boarding schools are generally the result of the improvisation of a kyai intuitively adapted to the development of his Islamic boarding school (Nurcholish Madjid, 1997). Thus, the curriculum development of traditional Islamic boarding schools is primarily determined by a kyai, so the values of integration in the curriculum, especially in the combination of general knowledge and religion, are not found in the implementation of the traditional Islamic boarding school curriculum.

Meanwhile, modern Islamic boarding schools (*khalafiyah*) or Islamic boarding schools that combine and teach general lessons in addition to religious studies and moral education have to some extent, carried out their educational activities based on the program planned by a kyai and his aides. Moreover, the implementation of the educational program carried out is also evaluated for future improvements. Thus, the curriculum development of modern Islamic boarding schools is determined by the kyai and the teacher councils in the pesantren hut, so the principle of an integrated curriculum is assumed to exist in the development of the curriculum of modern Islamic boarding schools. That is why this study takes place on applying an integrated curriculum of modern Islamic boarding schools consisting of the curriculum's design, implementation, and evaluation.

Based on brief observations, the author gets several fundamental problems related to the implementation of an integrated curriculum in *Kulliyah al-Mu'allimin al-Islamiyyah* Pondok Pesantren Modern Ittihadul Ummah Gontor 11 Tokorondo Poso, including:

First, system accountability, system accountability in achieving competency standards, especially in essential competencies, both in general and religious lessons. It is realized that the modern pesantren curriculum has a different spirit from the national curriculum in its formation, which includes its foundations, methods, materials, and evaluation system. One of the efforts is to eliminate these differences in an integrated curriculum. *Secondly*, the professionalism of teachers. Although the latest developments in Islamic educational institutions tend to pay attention to professionalism, there are so-called *unqualified*, *underqualified*, and even *mismatches*. *Thirdly*, paradigms of the teacher, although integration in the curriculum is applied in Islamic educational institutions, some teachers tend to be apathetic and adhere to classical learning methods and consider that religious lessons are more important than other lessons, in this case, general lessons. This two public and spiritual lessons must go hand in hand and be balanced in implementing the modern Islamic boarding school curriculum.

As one of the branch huts of Pondok Modern Darussalam Gontor Ponorogo, Pondok Pesantren Modern Ittihadul Ummah Gontor 11 Tokorondo Poso was chosen as the place for this study. There are several reasons for choosing Pondok Pesantren Modern Ittihadul Ummah Gontor 11 Tokorondo Poso as a research place. *First,* this modern boarding school has implemented a combination of general and religious lessons in the implementation of its curriculum. *Second,* focus on the design of the curriculum of the Modern Islamic Boarding School Ittihadul Ummah Gontor 11 Tokorondo Poso as attention to efforts to find efficiency and relevance for the educational goals of modern Islamic boarding schools, in this case, the Modern Islamic Boarding School Ittihadul Ummah Gontor 11 Tokorondo Poso. *Third,* reveal the efforts and processes of implementing the Ittihadul Ummah Gontor 11 Tokorondo Poso Modern Islamic Boarding School curriculum in terms of planning, implementation, evaluation, and problems in curriculum implementation.

2. Literature Review
2.1. *Curriculum*

Etymologically, as is the case with other widely used terms, the curriculum also undergoes various developments and interpretations. According to (Nasution, 1993), the term curriculum derived from Latin (*curriculum*) originally meant *a running course, or race course, especially a chariot race course,* and there is also in French *courier* meaning *to run,* run. Then the term is used for several *courses* or subjects that must be taken to achieve a degree or diploma. Meanwhile, according to (Zainal Arifin, tt), *the curriculum* comes from the Greek language, namely *curir,* which means "runner," and *currere,* which means "place to race." The term curriculum comes from the world of sports, especially in athletics in the times of Ancient Rome in Greece. Here the curriculum can also be interpreted as the distance a runner must travel from the *starting* line to the *finish* line to get a medal or award. As for Arabic, the term curriculum is defined as *manhaj,* which is the path of light passed by humans in their field of life. al-Khauly explained *al-manhaj* as a set of plans and media to deliver educational institutions in realizing the desired educational goals (Muhaimin, 2012). Meanwhile, the curriculum is defined in Indonesian as a set of subjects taught in educational institutions (Language Center of the Ministry of National Education, 2003).

Terminologically, the term curriculum also has many experts who interpret and define it differently, including interpreting that the curriculum is a set of plans and arrangements regarding the content and materials of the lesson and the methods used as guidelines for the implementation of teaching and learning activities (Oemar Hamalik, 1995). The content of the curriculum is the composition and material of studies and lessons to achieve the objectives of the implementation of the education unit concerned with achieving the national education goals as stated in article 39 of the 1945 Constitution (Soelasmini, 2012). The curriculum is also not limited to some subjects but includes everything that can affect the development of learners (Zainal Arifin, 2012).

The curriculum in Islamic education itself is known as *manhaj*. If this understanding is associated with education, *manhaj* or curriculum means the path of light that educators or teachers train with people they educate or train to develop their knowledge, skills, and attitudes

(Al-Rasyidin & Samsul Nizar, 2005). Based on this understanding, it can be concluded that the curriculum is the foundation by which educators guide their learners toward the desired educational goals through accumulating knowledge, skills, and mental attitudes.

It means that the process of Islamic education is not a process that can be carried out haphazardly but should refer to the conceptualization of whole human beings (both as *Khalifah* and *'abd*) through the transformation of a certain amount of knowledge, skills, and mental attitudes that must be composed in the Islamic education curriculum (Al-Rasyidin & Samsul Nizar, 2005). Therefore, the curriculum according to Islamic education is relatively the same as the opinion above, only for the curriculum must be able to create an entire human being both as *a Khalifah* and *'abd.*

2.2. *Integrated Curriculum*

After discussing the curriculum, the author will more precisely explain the *integrated curriculum,* and the foundation educators use to guide their students toward the desired educational goals through accumulating knowledge, skills, and mental attitudes. Meanwhile, integration means intermingling until it becomes a whole or round whole (Language Center of the Ministry of National Education, 2003). In English, it is commensurate with the word "*integrate,*" which means "*to combine to think in such a way that one becomes a part of the other fully*." In contrast, the word "*integration*" itself means "*progress towards closer European integration/social integration*" (A S Hornby, 1995). In other English dictionaries, the word "*integrate*" has the meaning of integrating, fusing, or combining, while the word "*integration*" means integration, integration, and merging (John M. Echols & Hassan Shadily, 2000). This integrated curriculum means a combination or combination of two disciplines or subject matter between religious sciences/lessons (*'ulum al-din*) and general sciences/lessons (*'ulum al-'am*), between religious sciences/lessons one with other religious sciences/lessons, and general sciences/lessons and other general sciences/lessons wrapped in a unified curriculum.

The *integrated curriculum* is a product of efforts to integrate learning materials from various lessons. Integration is created by concentrating lessons on problems that require solutions with materials from various disciplines or subjects (Abdullah Idi, tt). The development of this integrated curriculum follows a way that, in principle, contains the same elements as other curriculum development but contains variations according to the nature of the curriculum itself (S. Nasution, tt). This integrated curriculum is usually based on discussing a social *problem* that is important and interesting for students. The author will discuss the *approach* and model for developing the *integrated curriculum*.

2.3. *Integrated Curriculum Implementation*

Several forms or models often used in their application are the *connected opera glasses* model, the *webbed telescope* model, and the integrative kaleidoscope model (*Askar*, 2011). *Connected opera glasses* are an integrated learning model that deliberately seeks to connect one concept with another, one topic with another, and one skill with another. *Webbed telescope* is an integrated learning model that uses a thematic approach. The implementation of this approach begins with the determination of the theme, which is then developed into a subtheme by paying attention to the relationship of the theme with related subjects. And finally, an *integrated kaleidoscope* is an integrated learning model that uses an inter-subject approach by determining curricular priorities and the skills, concepts, and attitudes that will be learned in the learning process and are expected to be achieved after learning is over.

First, Curriculum Planning, as an initial stage in the application of the curriculum, is by planning the curriculum, which ushers in the discourse of goals, both from knowledge, society, individuals, and technology, and then the preparation of the curriculum. This planning includes three activities, namely: (1) *strategic planning*, (2) program planning, and (3) learning activity planning (*delivery plans program*) (Curtis R. Finch & John R. Cruncilton, 1993). The three planning activities involve human resources who have different statuses. The difference in the status of human resources also determines the differences in their respective functions and roles in curriculum planning.

Secondly, Curriculum Implementation, The next stage in implementing this curriculum after the planning stage is the implementation stage. Curriculum implementation includes implementing all designs listed in the written curriculum. Implementation is a process of implementing ideas, concepts, policies, or innovations in the form of practical actions to have an impact, both in the form of changes in knowledge, skills, values, and attitudes.

Curriculum implementation can also be interpreted as the actualization *of a written curriculum in the* form of learning. It is in line with what Miller and Seller expressed in Oemar H. Malik that *"in some cases, implementation has been identified with the instruction"* (Oemar Hamalik, 1995). It is further explained that curriculum implementation is an application of curriculum concepts, ideas, programs, or arrangements into new learning practices or activities so that there is a change in a group of people who are expected to change.

At this stage, the competencies, educational programs, and learning programs that have been planned are implemented in a learning situation. Therefore, according to Curtis and John in Abdullah Aly, four curriculum implementation models can be chosen, namely: (1) *individual-based educational programs*, (2) module-based learning (*modularized instruction*), (3) competency-based education (*competency-based education*), and (4) school-based entrepreneurship (*school-based enterprise*) (Abdullah Aly, 2011). Curriculum implementation includes three main activities: program development (annual programs, semester programs, monthly, weekly, and daily), implementation of learning, and evaluation.

Third Curriculum Evaluation: This evaluation is meant to assess a curriculum as an educational program to determine the program's efficiency, effectiveness, relevance, and productivity in achieving educational goals (Ali Mudlofir, 2011). In addition, curriculum evaluation is intended as *feedback* on goals, materials, methods, and facilities in further curriculum development. Finally, the evaluation aims to collect, analyze, and present data for decision-making materials regarding what curriculum to revise and replace (Rusman, 2011). Curriculum evaluation is also essential to adjust to the development of science, technological advances, and changing market needs.

Curriculum evaluation is the last stage in the curriculum development cycle. As the last stage, curriculum evaluation is an activity to assess the preparation of planning, implementation, and results of curriculum use. In this connection, Peter F. Olivia in Abdullah Aly mentions two models of curriculum evaluation, namely: (1) the model of Saylor, Alexander, and Lewis; and (2) the CIPP model from Stufflebeam. The first model emphasizes curriculum evaluation to five aspects, namely: (a) curriculum objectives (institutional, curricular, and learning objectives), (b) the overall educational program, (c) specific segments of educational programs, (d) learning, and (e) program evaluation. And the second emphasizes four aspects, namely: (a) *context,* (b) *input,* (c) *process,* and (d) *product* (Abdullah Aly, 2011).

Context evaluation, to serve planning decisions, an evaluation context aims to help administrators plan decisions, determine program needs, and formulate program objectives. Input *evaluation, structuring decisions, and* evaluation activities aim to help organize decisions, determine sources, what alternatives to take, what plans and strategies to achieve needs, and how to work procedures to achieve them. *Process evaluation serves to implement decisions. This* evaluation activity aims to help implement the decision. Finally, for *product evaluation, to serve recycling decisions,* this evaluation activity aims to help the following decision (Zainal Arifin, 2012). In practice, the second model is predominantly used by curriculum developers than the first model. the factors behind it are comprehensive, easy, and practical reasons. Still, it is the models of Saylor, Alexander, and Lewis that the authors will use in the continuation of this study.

2.3. *Implementation of Integrated Curriculum in Pondok Pesantren*

Islamic boarding schools as Islamic educational institutions are experiencing development in the changing times, especially with the impact of scientific and technological advances. However, the change in the form of pesantren does not mean that it is a boarding school that has lost its peculiarities. In this case, the Islamic boarding school remains an Islamic educational institution that grows and develops from society to society. It is in line with the general provisions regarding Islamic boarding schools contained in the Pesantren Law No. 18 of 2019 in Chapter I Article 1 that Islamic Pesantren, Dayah, Surau, Meunasah, or other designations in the future referred to as Pesantren are community-based institutions and are established by individuals, foundations, Islamic community organizations, or communities that instill faith and piety in Allah Swt., seeding noble morals and upholding the Islamic teachings of *rahmatan lil'alamin* which are reflected in the humble, tolerant, balanced, moderate, and noble values of the Indonesian nation through education, Islamic proselytizing, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia. At the same time, Pesantren Education is an education organized by Pesantren. It is in the Pesantren environment by developing a curriculum following the framework of the Unitary State of the Republic of Indonesia. The peculiarities of Pesantren are based on the Kitab Kuning or Dirasah Islamiyah with a mualimin education model (Law of the Republic of Indonesia Number 18 of 2019 concerning Pesantren).

After discussing the education system of Islamic boarding schools above, it can be concluded that Islamic boarding school education is *lillahi ta'ala* education. But on the other hand, Islamic boarding school education also attaches great importance to community education by instilling a pattern of sincerity, simplicity, brotherhood or togetherness, and religious idealism.

Some Islamic boarding schools also prove the above statement by starting to appear as a new face using a tiered education system. The curriculum is not only around religious sciences but also includes exact sciences, languages, and so on, as well as using modern technological facilities, such as *computers*, the internet, science and language laboratories, and so on (Amin Haedari and Ishom El-Saha, 2004). With the reality of the Islamic boarding school education system above, Islamic boarding schools are expected to be an alternative solution with a pesantren education system that balances spiritual brains and spiritual processes, religious science and general sciences, and applied disciplines 24 hours in pesantren life.

Admittedly, applying an integrative curriculum that is adaptive, inclusive, and scientific in Islamic educational institutions, both in madrasas and in Islamic boarding schools, is not as easy as turning the palm. It is because the paradigm in Islamic education is still very traditional and not open (exclusive). Therefore, even if this existing, transformative, and inclusive curriculum is programmed, the implementation has not been optimal or only half-hearted.

As a result, mastery of science and technology as an integrated curriculum development is also a responsibility. The general public doubts Pesantren graduates in applying their abilities and *skills*. So with this, a paradigmatic shift and scientific characteristics are needed in applying the pesantren curriculum. The *integrated curriculum* is assumed to be able to create all aspects of the environment. Therefore, it can provide the most valuable things about lifelines in the future and help students prepare for the essential needs of life to face the dynamics of life. Thus, Islamic boarding schools realize an integrated curriculum by combining curriculum activities intra-curricular, co-curricular and extracurricular activities in a curriculum design.

The *integrated curriculum* is deliberately designed so that the educational process meets the desired intentions, which eliminates the boundaries between the eyes of the lesson and presents the learning material in the unit or whole form. By presenting lessons that present facts that are inseparable from each other, it is hoped that they will be able to form an integral student personality in harmony with the surrounding life.

As in the previous explanation, the implementation of this integrated curriculum is based on *student-centered* learning, is directly related to life (*life-centered*), is faced with situations that contain problems (*problem posing*), advances social development, and is planned jointly between teachers and students. For such purposes, there must be a dialogical and critical pattern of relationships, and it is also required that there be an integrated reinforcement in the subjects that allow the development of critical attitudes of students, such as history, philosophy, and language.

3. Methodology

This type of research is *field research* conducted to examine events in the field (Lexy J. Moleong, 2000). This study aims to get an in-depth picture of the application of the integrated curriculum in *Kulliyah al-Mu'allimin al-Islamiyah* Pondok Pesantren Modern Ittihadul Ummah Gontor 11 Poso with a qualitative approach because in qualitative research understand the meaning underlying the behavior of participants, describe complex settings and interactions, explore to identify types of information, describe phenomena (Sanafiah Faisal, 1990). This research uses case studies. This method is due to an empirical inquiry that investigates temporary phenomena in real life (*Real life context*) (Mardiyah, 2012).

By the object and purpose of this study, the data collection technique in this qualitative research is very dynamic where the researcher enters an open field as it is, automatically the researcher faces a situation that is difficult to predict what has been, is, and will happen. For this reason, researchers will rely on qualitative data collection techniques, such as observations, interviews, documents, and meanings (Aunu Rofiq Djaelani, 2013).

The data analysis method is carried out at the time of data collection, after the completion of data collection, and within a certain period. Miles and Huberman said that the activity in qualitative data analysis is carried out interactively and lasts until it is complete so that the data is saturated. The data analysis technique used is a descriptive-exploratory analysis model involving 3 (three) components of analysis: (a) data *reduction*,(b) data presentation (*display data*), (c) conclusion drawing (*verification*) (Imam Suprayogo & Tobroni, 2001). The three components of the analysis are interactive.

At the end of this study, an examination of the validity of the data will be carried out, namely an examination obtained as a whole to ascertain whether it is valid or whether there is still a repeat or revision (Lexy J. Moleong, 1998). So it is necessary to examine its credibility using the following techniques: *First,* the extension of participation, *secondly* increasing the persistence of observations, *Thirdly* triangulation, *Fourth* peer discussion, namely discussing the data obtained with fellow researchers (Sugiono, 1998).

4. Results and Discussion

From the results of this study, it can be explained that the Modern Islamic Boarding School Ittihadul Ummah Gontor 11 Tokorondo Poso does not recognize the existence of a dichotomous line between religious science and general science. Still, both are combined and taught in full with a percentage of 100% general science and 100% religious science coupled with various skills according to the student's talents, interests, and needs. Meanwhile, the teaching method in religious science and foreign languages (Arabic-English) uses the *direct method* without translation to Indonesian (Radar Sulteng, 2014).

The curriculum at the Ittihadul Ummah Gontor 11 Tokorondo Poso Modern Islamic Boarding School includes all student activities in life on the pesantren campus for 24 hours. The order of life in pesantren is an inseparable unity from one another to achieve the desired educational and teaching goals. In other words, the totality of existing activities has educational value in various aspects, so *"everything*

that is seen, listened to, felt, experienced, and done by students is for education." The curriculum implementation is delegated to institutions that have been formed and stipulated in the organizational structure of the Ittihadul Ummah Gontor Modern Islamic Boarding School 11 Tokorondo Poso in the context of effectiveness and efficiency of organizing activities. Intra-curricular activities for the middle level are organized by the *Kulliyyah al-Mu'allimin al-Islamiyyah* (KMI) institution. In contrast, co-curricular and extracurricular activities are the responsibility of the Pengasuhan Santri Department.

4.1. Integrated Curriculum Planning

The curriculum at the Modern Islamic Boarding School Ittihadul Ummah Gontor 11 Tokorondo Poso entirely refers to *Kulliyyah al-Mu'allimin al-Islamiyyah* (KMI) in Pondok Modern Darussalam Gontor Ponorogo where this cottage is the main center in the implementation of the curriculum in several branch huts in Indonesia. Both the five spirits, mottos, orientations, synthesis, and five-term – become the basis for the formulation of the vision and mission carried out by this educational institution. The independence of the curriculum in this cottage, especially at the secondary level, can be said to be complete independence in all dimensions of the implementation of education. It is in line with the general institutional goal of the curriculum in *Kulliyyah al-Mu'allimin al-Islamiyyah* (KMI), which is to produce students who are believers, Muslims, obediently practice and uphold Islamic sharia, noble character, sound body, broad knowledge, independent mind, and devout to the nation and state.

Because this cottage provides education and teaching, the curriculum is also prepared independently. In other words, it is adapted to the overall Pondok program. Skills, arts, and sports materials are not included in the curriculum but rather become extracurricular activities so students can more freely choose and develop talents through existing activities. The formal academic curriculum at the Ittihadul Ummah Gontor Modern Islamic Boarding School 11 Tokorondo Poso is prepared based on: *inputs,* curriculum organization, educational materials, and educational programs.

Pondok Pesantren Modern Ittihadul Ummah Gontor 11 Tokorondo Poso, in planning its curriculum before implementing the curriculum, always pays attention to *input* in this case who will become students in this cottage by paying attention to several conditions of acceptance, including basic requirements, administrative requirements, morality, and affection requirements as well as cognition requirements and psychomotor requirements.

The curriculum organization at the Ittihadul Ummah Gontor 11 Tokorondo Poso Modern Islamic Boarding School is divided into horizontal and vertical structures. The horizontal structure of the curriculum at the Ittihadul Ummah Gontor Modern Islamic Boarding School 11 Tokorondo Poso is in the form of *a correlated-subject curriculum*. Correlations between various subjects can occur incidentally from the subject matter in each field of study and more closely where subjects are discussed in various subjects. Meanwhile, the vertical structure of the curriculum at the Ittihadul Ummah Gontor 11 Tokorondo Poso Modern Islamic Boarding School is carried out with a class system, tiered for 6 years for elementary/MI graduates and 4 years for junior high school/MTs graduates and above.

As for the substantiation of education, it can be classified as follows: Faith, Islam, Akhlaq Karimah, Science, Citizenship/Nationality, Arts and Beauty (Aesthetics), Entrepreneurship and Technical Skills, Da'wah and Society, Leadership and Management, Teacher Training, Leadership, Feminine Education (*al-Tarbiyah al-Nisaiyyah*), and Physical and Health Education.

All educational programs in the *Mu'allimin* System are packaged and implemented in an integrated and programmatic manner for a total of 24 hours with the guidance of teachers and Kyai in the form of *a Core and Integrated Curriculum,* which is difficult to sort out. So the curriculum *of Kulliyyah al-Mu'allimin al-Islamiyyah* at the Modern Islamic Boarding School Ittihadul Ummah Gontor 11 Tokorondo Poso is not limited to lessons in the classroom only. Still, the whole activity inside and outside the classroom is an inseparable educational process. Therefore, these programs can be grouped into Intra-curricular, Co-curricular, and Extracurricular to facilitate the implementation, supervision, and evaluation.

Education at Pondok Pesantren Modern Ittihadul Ummah Gontor 11 Tokorondo Poso is life education. Thus, according to Cecep Sobar Rochmat (Head Master), the approach to pesantren life education is the humane approach, program approach, and ideological approach. These three approaches are applied to all students and teachers in all Modern Darussalam Gontor Huts. Meanwhile, the methods that apply in academic life in Islamic boarding schools can be formulated as follows: 1) Exemplary (*uswah al-Hashanah*), 2) Habituation, 3) *Learning by Instruction*, 4) *Learning by Doing,* 5) Criticism (*tariqah al-naqd*), and 6) *Leadership.*

4.2. Integrated Curriculum Implementation

The curriculum is a system with components that support each other and form an inseparable whole. Pondok Pesantren Modern Ittihadul Ummah Gontor 11 Tokorondo Poso in particular, and in the world of Islamic boarding schools in general, because of its *integrated system,* it is quite difficult to separate at between intra-curricular and extracurricular; sometimes both can be the nature of one activity in common. Although it does not follow national education standards, *the KMI-style* education model, in this case, Pondok Modern Gontor, has gained

recognition from the Ministry of Religious Affairs and the Ministry of National Education. Alumni can also continue their studies abroad, especially in the Middle East, because the KMI diploma has been equated with a high school diploma in these countries.[3]

Kulliyyah al-Mu'allimin al-Islamiyyah (KMI) is an institution that takes care of students' academic activities, and the tiering system has been implemented since the beginning. The tiering system consists of regular and intensive programs. To ensure the running and improvement of academic quality, KMI institutions have certain parts. Such as the Teaching and Learning Process Section (PBM), the Research and Development (R&D) Section of the Curriculum, the Teacher Career Section, Libraries, Administration, and Equipment (inventory). Related to improving academic quality, "*even the best can be improved*" is a motto that has always been held so that this institution is always dynamic and able to improve its academic programs. Therefore, coordination between the parts of KMI becomes an inevitable imperative. Due to the importance of such coordination, the agency has set a schedule of regular meetings between sections once a month. The meeting is also a means of evaluating the programs that have been carried out and planning the programs that will be carried out. Not enough, each section also allocates a particular time to hold internal meetings weekly. The components of the learning strategy include methods, rules, steps, evaluation, and supervision in teaching.

Pengasuhan Santri is an institution that educates and directly fosters all extracurricular activities of students, or all activities of student life at the Ittihadul Ummah Gontor Modern Islamic Boarding School 11 Tokorondo Poso outside the study hours of students at KMI, starting from waking up to going back to sleep. The activities of the students include the activities of students at the middle and tertiary levels— middle-level student activities organized by the Modern Cottage Student Organization (OPPM) and the Scouting Organization. In addition, some teaching activities at the KMI level are also handled by this Parenting Institution and vice versa. Therefore, it is an integration of education and teaching at the Ittihadul Ummah Gontor 11 Tokorondo Poso Modern Islamic Boarding School.

The life of students at the Ittihadul Ummah Gontor 11 Tokorondo Poso Modern Islamic Boarding School for 24 hours cannot be separated from the discipline that is always based on the values and teachings of modernism. The control of student discipline is not only in its organizational aspects but in all aspects, encompassed in *'ubudiyah*, moral ethic, study, work ethic, Arabic and English, clothing, attendance, and so on. The control of the discipline is intended to educate students' intelligence patterns, both intellectually, emotionally, socially, and spiritually. The coaching system uses an exemplary system, environmental creation, direction, habituation, and assignment.

4.3. Integrated Curriculum Evaluation

Curriculum evaluation is the final activity of implementing the curriculum itself. As for describing curriculum evaluation activities at the Ittihadul Ummah Gontor Modern Islamic Boarding School 11 Tokorondo Poso, this section will focus on two forms of curriculum evaluation. (1) curriculum evaluation of *Kulliyyah al-Mu'allimin al-Islamiyyah* (KMI), and (2) evaluation of the cottage curriculum.

As explained above, *Kulliyyah al-Mu'allimin al-Islamiyyah* (KMI) is an institution that takes care of the academic activities of students in the implementation of the curriculum evaluation *of Kulliyyah al-Mu'allimin al-Islamiyyah* (KMI) in the environment of the Modern Islamic Boarding School Ittihadul Ummah Gontor 11 Tokorondo Poso is handled directly by the KMI institution itself. This evaluation is carried out to assess the performance of education and teaching as a form of responsibility for implementing education and teaching to interested parties, especially parents of students and the community. This evaluation activity is organized by one of the academic quality assurance institutions of students, namely *Kulliyyah al-Mu'allimin al-Islamiyyah* (KMI), which includes daily, weekly, monthly, mid-year (semester), and annual evaluations.

The evaluation process of the cottage curriculum is carried out to determine the success of achieving educational goals and the profile of students of Pondok Modern Ittihadul Ummah Gontor 11 Tokorondo Poso. In addition, the evaluation of the cottage curriculum is also intended to improve the parts that need improvement. The evaluation of the cottage curriculum is coordinated directly by the institution that handles all student activities, namely Santri Care. Like KMI curriculum evaluation activities, cottage curriculum evaluation includes daily, weekly, monthly, mid-year, and annual evaluations.

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[3] Recognition from the Government of the Republic of Indonesia, namely based on the Decree of the Director General of Binbaga Islam, Ministry of Religion of the Republic of Indonesia, No: E.IV / PP.03.2 / KEP / 64/98 and the Ministry of National Education of the Republic of Indonesia, No: 105/0/2000. As for recognition from abroad, that is, based on equality and recognition of; (1) The Minister of Education and Teaching of the Arab Republic of Egypt, 1957, established the equation of the KMI Gontor Diploma with the Egyptian High School, with a decree from the Directorate of Culture of the Ministry of Foreign Affairs No: 18/1021/0/1/13 June 1957. (2) *Mu'is* (Equation) of Egypt's Al-Azhar University, 1986, then *Mu'is* (Equation) was renewed in 1996 and 2002. (3) The decree of the Ministry of Teaching of the Kingdom of Saudi Arabia, 1387 H/1967 AD, KMI is equated with the Upper Level Schools in the country, based on the Decree of the Minister of Teaching No: 4/3/38/4459, dated 16/6/1387 H. This decree was renewed in 2000. (4) Recognition from punjab University, Lahore, Pakistan, by decree dated August 24, 1991.

5. Conclusion

Based on the focus of the research, data exposure, and cross-case discussion, the results of this study can be concluded as follows: Integrated curriculum planning at Pondok Modern Ittihadul Ummah Gontor 11 Poso is prepared based on institutional foundations which include: (a) Basic values, (b) Educational philosophy/motto, and (c) Educational orientation. The implementation of the Pondok Modern Ittihadul Ummah Gontor 11 Poso curriculum by implementing two systems and strategies in integrated education and teaching, namely: (a) the *Kulliyyah al-Mu'allimin al-Islamiyyah* (KMI) system, which more specifically touches the realm of activity and academic quality assurance of students, (b) Pengasuhan Santri system that handles in all matters student activities outside of KMI learning hours. Evaluation of the integrated curriculum at Pondok Modern Ittihadul Ummah Gontor 11 Poso is carried out in the form of daily, weekly, monthly, middle, and yearly evaluation activities, with an emphasis on aspects of curriculum implementation.

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