

Integrated Curriculum Development Model Islamic Religious Education At Pondok Pesantren Muhammadiyah An-Nur Sidoarjo

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Abstract

This research aims to describe the integrated curriculum development model at Pondok Pesantren Muhammadiyah an-Nur Sidoarjo and its implementation in Islamic religious education learning. This research uses a qualitative approach with a case study type. Data collection was carried out through observation, interviews and documentation. The data credibility test was carried out using technical and source triangulation. Data analysis is carried out through data collection, data condensation, data presentation, and conclusion. The research results show that the integrative curriculum development model in Pondok Pesantren Muhammadiyah an-Nur Sidoarjo is carried out by integrating four curricula which include the Gontor Islamic Boarding School curriculum, the Persis Islamic Boarding School curriculum, the national curriculum, and the Muhammadiyah (ISMUBA) curriculum. Developing an integrated curriculum is carried out through four stages: designing objectives, planning, implementation, and evaluation. Pondok an-Nur uses three integrated curriculum development models, namely the immersed model, the threaded model, and the integrated model. Implementing the integrative curriculum development model in Islamic religious education learning at Pondok Pesantren Muhammadiyah an-Nur Sidoarjo is carried out in the planning, implementation and evaluation stages. Planning is carried out by designing learning written in the teaching module. The implementation stage is carried out by linking Islamic religious education material with other sciences. Meanwhile, the evaluation stage is carried out with two sources, namely teachers and students. Student evaluation includes cognitive, psychomotor and affective assessments through analysis of task results. Teacher evaluation is carried out through supervision and reflection.
Keywords: Curriculum Development, Curriculum Integration, Islamic Religious Education

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I. Introduction

Curriculum development is carried out by various educational institutions as a form of concretization of educational supervision which has an impact on the quality of national education (Firman, 2020). This curriculum development is carried out to realize quality learning by developing appropriate models to achieve effectiveness and efficiency in learning (Muhammad et al., 2024). Improving the quality of existing processes continues to pay attention to what is the basis for upholding the essence of education and Islamic values (Su'dadah, 1970).

One of the curriculum developments that is often carried out in Indonesia is the integration curriculum. The integrated curriculum is good for implementation in schools and Islamic boarding schools. This is because the integrated curriculum can produce students and students who not only excel in the field of science, but are also in harmony with the field of religion which reflects morals and character (Wulandari, 2020).

The integrated curriculum development model in Islamic educational institutions has a heterogeneous pattern. Persyarikatan Muhammadiyah developed a Muhammadiyah Boarding School (MBS)-based curriculum which combines the curriculum in Islamic boarding schools and the national-based curriculum (Handayani & Achadi, 2023). This integration combines the Islamic boarding school curriculum which is based on religion and the national curriculum which prioritizes general knowledge (Kusumawati & Nurfuadi, 2024). The integrated curriculum takes advantage of the closeness between subjects by referring to certain interrelated themes (Forgaty, 1991).

The implementation of an integrated curriculum can be applied in learning in two ways. First, presenting material from a number of subjects packaged in one subject. Second, believing in religious values, morality and ethics packaged in a topic is the main value (Hakim, 2018). Meanwhile, according to Assegaf, the integrated curriculum in Islamic religious education subjects can be combined between qauliyah verses and kauniyah verses which correlate with each other (Mutma'inah, 2017). The combination in question is between verses contained in the Qur'an and as-Sunnah which are related to events in daily activities that are felt by humans.

However, the integration of an integrative curriculum in Islamic boarding schools or Muhammadiyah Boarding Schools (MBS) is considered not to be able to generalize between curricula. Islamic boarding schools or MBS still focus more on one curriculum in their educational process, namely the Islamic boarding school curriculum (Handayani & Achadi, 2023). This shows that there is a dichotomy between religious knowledge and general knowledge which is difficult to reconcile (Waston, 2016). Apart from that, the curriculum design which is used as a reference in achieving educational goals in line with people's life goals has not in fact been well realized in practice (Rahman, 2014).

From this dynamic, several Islamic boarding schools have emerged that offer a balance between the two curricula. This balance is implemented in an integrative curriculum which is carried out through the integration of Islamic values by linking other subject matter according to the needs and moral values in students' lives (Bariroh & Hamami, 2023). One material that is often linked is Islamic religious education which is implemented in three dimensions. These three dimensions include dimensions in the form of planning educational steps, dimensions of implementation of learning stages, and dimensions of evaluation of learning steps (Firman, 2020).

Pondok Pesantren Muhammadiyah an-Nur Sidoarjo is one of the Islamic educational institutions that has implemented an integrative curriculum in its learning. This is proven in the selection of subjects and textbooks based on an integrated curriculum. The integrative curriculum is not only carried out in teaching and learning activities but also in daily life at the boarding school. This is proven by the existence of cinematography and theater extracurricular activities. Even though it is based on an Islamic boarding school, Pondok an-Nur still facilitates the talents and interests of students. Santri are not only taught how to become artists, but artists who memorize the Qur'an and understand religion. Apart from that, he can also become an artist who can preach Muhammadiyah through his work.

In learning activities, Pondok an-Nur not only focuses on implementing the Islamic boarding school curriculum, which is mostly Islamic religious lessons, but also integrates it with the national curriculum. This integration is carried out not only in teaching and learning activities but also in co-curricular and extra-curricular activities. With this integration, it is hoped that it will be able to produce students who are multitalented both in the fields of religion and science in accordance with its vision, namely "Creating a strong Muslim generation as *rahmatan lil alamin*".

With the explanation above, researchers are interested in conducting research at Pondok Pesantren Muhammadiyah an-Nur Sidoarjo. Pondok an-Nur is the only Islamic boarding school under the auspices of the Muhammadiyah Association in Sidoarjo with junior to senior high school levels. The reasons for researchers conducting research at Pondok an-Nur include: First, because Pondok an-Nur is implementing an integrative curriculum development model for Islamic religious education which is implemented in teaching and learning and extracurricular activities. Second, Pondok An-Nur produces alumni who are competent in both religious and general sciences and are ready to become Muhammadiyah cadres.

Much research has been conducted on the development of integrated curricula. Several studies show that the development of an integrated curriculum can be integrated by combining subjects (Herawati et al., 2023; Rosnaeni et al., 2021). Apart from that, the integrative curriculum can be applied in intracurricular, co-curricular and extracurricular activities (Firman, 2020; Handayani & Achadi, 2023). Other research shows that Integrative curriculum principles must refer to basic values in their implementation (Aziz, 2018). An integrative curriculum can also be implemented by combining the government curriculum with an Islamic boarding school-based curriculum (Bariroh & Hamami, 2023).

To complement the research above, the researcher formulated a research focus on the integrative curriculum development model for Islamic religious education at Pondok Pesantren Muhammadiyah an-Nur Sidoarjo and its implementation in Islamic religious education learning.

II. Theoretical Framework

Curriculum Integration

An integrated curriculum is a curriculum that focuses lessons on a particular problem or topic, where all subjects are designed with reference to a particular topic (Trianto, 2007). An integrated curriculum is a type of curriculum that is able to respond to various challenges that will occur in the future while still protecting and paying attention to the diversity of students in learning (Isnaeni, 2016). Curriculum integration examines a scientific field by utilizing other scientific fields (Wulandari, 2020), because scientific fields are interconnected in an effort to obtain a more complete and comprehensive understanding (Abdullah, 2007).

The integrated curriculum has no boundaries between subjects. All subjects have been formulated in the form of integrated problems or units into one whole. The word integration was first put forward by John Dewey which was combined with other words, namely integrated curriculum approach, integrated teaching and several others. If interpreted psychologically, integration is the process of unifying various events or unifying various diverse systems into one unified whole or having good coordination (Kalijaga, 2006). An integrative curriculum

is also defined as an effort to develop a curriculum that combines one curriculum with another (Khozin et al., 2021).

The integration curriculum has characteristics that describe it. First, holistic, namely studying a theme in the implementation of learning from various angles. Second, meaningful, namely the relationship between one concept and another, giving rise to various meanings that students can use to solve their problems. Third, active, namely this learning actively involves students which will later provide motivation for students to learn. Fourth, disintegration between subjects is not visible. Fifth, the combination of subjects into one related unit (Syafiqurrohman, 2020).

An integrated curriculum is important to apply to schools or Islamic boarding schools. The urgency is to eliminate any separation between fields of study (Dewey, 1938). Where students are encouraged to develop high-level skills in thinking critically and creatively (Anderson, 2001). This is done by linking various existing scientific disciplines so that there is no dichotomy between them. The integrated curriculum also helps students understand complete and in-depth knowledge (Beane, 1997). Students can connect the information they learn in various fields of study with events around them.

In developing an integrated curriculum, several structured and systematic stages are needed. Tyler revealed that developing a curriculum requires objective analysis, selecting relevant student learning experiences, organizing systematic learning experiences, and evaluation (Tyler, 1949). Taba also concluded that the curriculum development process requires teacher involvement in diagnosing needs, determining goals, determining content, organizing content, determining methods, evaluating and revising (Taba, 1962). Dewey added that analyzing students' needs and interests in accordance with their background and socio-cultural conditions is also important in developing an integrated curriculum to answer the challenges they face in society (Dewey, 1938).

Forgaty emphasized that the learning model in the integrated curriculum utilizes the closeness between subjects by referring to certain interrelated themes to produce certain subjects (Forgaty, 1991). Forgaty also explained that there are 10 integrated curriculum models, namely:

The Fragmented Model is a conventional learning model that is separated into subjects. Topics or subjects contain teaching materials that are separate or independent from one another. Likewise, in implementing the learning, only discuss the material covered in that topic.

The Connected model, namely learning in one subject is designed by connecting one topic with another topic, one concept with another concept in the same or different semester or year.

The Nested Model. In one subject or field of study, one topic of discussion is directed at mastering several abilities or skills, such as thinking (intellectual) skills, social skills, motor skills. In other words, the nested model is an integration of various forms of mastery of skill concepts through learning activities.

The Sequenced Model is that between two or more subjects or fields of study at the same time there are similarities or there is a relationship between the topics, materials, concepts or abilities being developed. The sequenced model is an integrated learning model that emphasizes sequence because of the similarities in concepts, even though the subjects are different.

The Shared Model. Teachers from two or more subjects or fields of study who teach material, concepts, abilities that have the same or are related, share tasks and they teach in the form of a team (team teaching). This learning is carried out based on the fact that it is often found that there is an ability whose achievement must be realized through two or more subjects.

The Webbed Model, namely learning focused on one or several themes. Each theme covers several topics, concepts, or problems in a number of subjects. For example, the theme of "transportation", types of means of transportation, mobility of people and goods, and so on are discussed in IPS, motorbike engines, simple car engines are discussed in IPA, various data relating to transportation are calculated in mathematics, while travel and the beauty of tourism objects are described in Language. The Webbed Model is an integrated learning model that uses a thematic approach.

The Threaded Model, namely learning is directed at connecting thinking skills, social skills, multiple intelligences, technology and learning skills in the field of study. For example, thinking skills to see cause and effect. In mathematics, cause and effect relationships are changes in variables, in social studies the causes of air, water and environmental pollution, the consequences of pollution, solving pollution problems, in language the direct results are from the book *Habis Gelap Terbitlah Terang* by RA Kartini.

The Integrated Model. This model designs learning in an integrated manner, teaching materials are combined from various fields of study, or learning themes summarize material from various fields of study. This design is also known as interdisciplinary learning or learning across fields of study. The integrated model is a combination of a number of topics from different subjects but the essence is the same in a particular topic. This model departs from the overlap of several concepts, skills and attitudes required in learning, so there is a need for multidisciplinary integration. In this regard, it is necessary to have a central theme to be discussed which can be viewed from various scientific disciplines.

The Immersed Model. The design and implementation of learning is united with the students themselves. The students themselves choose the areas of study, themes or learning materials that they like and need. This model is also an integrated model, not only integrated between fields of study but also integrated between teaching materials and students. Apart from that, this learning is also designed so that each individual can combine all data from each field of science and produce thoughts according to their field of interest.

The Networked Model. An integrated learning model that combines teaching materials or knowledge from various fields of study and various learning resource networks. Students play a very expert role, they search for, collect and select the required knowledge. Sources can be books, the internet, radio channels, TV, or friends, older siblings, parents or teachers who are considered experts (Forgaty, 1991).

Islamic Religious Education in Muhammadiyah Boarding School (MBS)

Islamic religious education learning in Muhammadiyah-based schools uses the ISMUBA curriculum (Lathifah & Mustofa, 2024). The ISMUBA curriculum is a curriculum that is under the auspices of the Muhammadiyah Primary and Secondary Education Council. Learning Islamic Religious Education at Muhammadiyah educational institutions is called al-Islam which is the hallmark of Muhammadiyah's superior education. Moral values are emphasized and instilled in this learning which is derived from Islamic teachings which are based on the Qur'an and Sunnah. (Rahmadani & Suyatno, 2024; Tamam et al., 2017).

The main aim of Islamic religious education or al-Islam at Muhammadiyah is to form a generation that is faithful, devout and has noble character. Apart from that, students are trained to have the knowledge and skills needed to face the challenges of the times. Faith and actualization in life, procedures for carrying out worship, and the application of Islamic values in community interactions are taught therein (PWM Jawa Timur, 2024).

Material in learning Islamic religious education includes the Qur'an and hadith, aqidah, akhlaq, fiqh, and Islamic dates. (Lestari, 2022). The Qur'an and hadith teach the ability to read, write and translate verses or hadith according to the rules. Aqidah emphasizes aspects of faith contained in the pillars of faith. Akhlaq provide understanding and practice in practicing commendable attitudes and avoiding disgraceful actions. Fiqh explains the procedures for worship and muamalah in accordance with the Shari'a. Islamic dates provide important lessons and wisdom from existing events (Ramayulis, 2005).

Material in Islamic religious education learning is delivered using a holistic and integrative approach. Islamic religious education material can be linked to general fields of study to create integrative thematic learning (Tu'aini et al., 2024). Where students are expected to develop a comprehensive and in-depth understanding of the Islamic religion they are studying and practice Islamic teachings with full awareness and a sense of responsibility in their daily lives (PWM Jawa Timur, 2024).

Apart from determining the method, evaluation is the most important thing to determine the level of success of students in achieving programmed goals (Anwar, 2021). In Islamic religious education learning, evaluation is divided into process evaluation and results evaluation. Process evaluation is an evaluation carried out in the process of teaching and learning activities. Three important parts in process evaluation are evaluation of learning planning, evaluation of learning implementation, and evaluation of the implementation of learning outcomes assessments (Sugiyanto et al., 2015). Outcome evaluation is an evaluation that includes cognitive, affective and psychomotor assessments. Cognitive assessment can be prepared with a written test to determine the level of cognitive ability. Cognitive assessment is applied in Mid-Semester Summative and End-Semester Summative activities (Anwar, 2021). The results of this test are used in filling out the learning results report (Sudjiono, 2011).

III. Research Method

This research uses a qualitative approach. This is done by combining and analyzing data obtained both verbally and in writing. This research uses a natural setting, with the aim of interpreting the phenomena that occur and is carried out using various existing methods (Moleong, 2021). The type of research used is a case study which can describe and explain comprehensively various aspects of an individual, group, organization (community), program or social situation. (Mulyana, 2002).

The research subjects in this study consisted of the Principal of Pondok Pesantren Muhammadiyah an-Nur Sidoarjo, Vice Principal of Curriculum, Islamic Religious Education Teacher and Dormitory Coordinator of Pondok Pesantren Muhammadiyah an-Nur Sidoarjo. This research utilized an unstructured interview method. This is done to be able to extract maximum information from sources in the field. Participatory observation is carried out by involving oneself with the people being observed in everyday life. Researchers looked directly at informants to obtain valid data including an integrative curriculum development model for Islamic religious education and its implementation in learning. Researchers also explore data through documentation consisting of vision, mission, goals, learning outcomes, daily activity schedule, extracurricular schedule, teaching modules and so on.

To test the credibility of the data, researchers used triangulation techniques by confirming data received from interviews, observations and documentation. Apart from that, the researcher also used source triangulation by confirming data through the principal, vice principal for curriculum, Islamic religious education teacher and dormitory coordinator of Pondok an-Nur. Meanwhile, data analysis is carried out by condensing data, presenting data, and drawing conclusions (Miles et al., 2014). Researchers collect data from interviews, observations and documentation that are relevant to the research focus. After that, the researcher describes the findings and draws conclusions from the data obtained.

IV. Results and Discussion

Results

Integrated Curriculum Development Model Islamic Religious Education at Pondok Pesantren Muhammadiyah an-Nur Sidoarjo

The integrated curriculum development model at Pondok Pesantren Muhammadiyah an-Nur Sidoarjo has been implemented since 2015. Curriculum integration was designed from the start of its establishment by seeking to integrate four curricula. The four curricula include the Gontor Islamic Boarding School curriculum, the Persis Islamic Boarding School curriculum, the national curriculum, and the ISMUBA curriculum. This is as explained by the vice principal of curriculum:

"Pondok An-Nur was initiated at the end of 2013 and began accepting students in 2015 under the auspices of KBIH Jabal Nur which Ustadz Husnul Khuluq and Ustadz Anwar Ichsan initiated. This curriculum concept was designed by Ustadz Husnul and Ustadz Anwar by looking at the existing conditions in the Sidoarjo area. The absence of Islamic boarding schools in the Sidoarjo area which are under the auspices of Muhammadiyah is the main reason for the establishment of this boarding school. Then Ustadz Husnul and Ustadz Anwar formed a team consisting of students from Muhammadiyah University of Sidoarjo and several residents from Penatarsewu village, Tanggulangin Sidoarjo. This team consists of 10 to 15 people who are involved in its preparation. The integrated curriculum that we want to develop at the boarding school is to combine the Gontor Islamic Boarding School curriculum (KMI), the Persis Islamic Boarding School curriculum, the national curriculum, and the Muhammadiyah (ISMUBA) curriculum."

The selection of these four curricula was based on the role of each curriculum that Pondok an-Nur wanted to take on in creating quality graduates. The Pondok Gontor curriculum is to create graduates who are fluent in Arabic and are experts in the field of religion. The Pondok Persis curriculum plays a role in deepening understanding of religious knowledge, especially knowledge of the Qur'an. The national curriculum is implemented as a learning program and standards set by the government. The ISMUBA curriculum acts as a characteristic of educational institutions under the auspices of Muhammadiyah. This was conveyed by the vice principal of the curriculum section, as follows:

"The choice of these four curricula certainly has their respective roles that Pondok an-Nur wants to adopt to produce quality students. With the integration of these four curricula, it is hoped that students who after graduating will be able to compete with graduates of other well-known Islamic boarding schools. From Pondok Gontor we take Arabic language lessons and reference books about the Islamic religion, from Pondok Persis we take religious knowledge, especially the *ulumul Qur'an*. The use of the national curriculum is because we are under the auspices of the education department and are a program from the government. Meanwhile, the ISMUBA curriculum is a curriculum that is characteristic of Muhammadiyah schools"

The plan to combine these four curricula is a new innovation to attract people who want to send their children to Islamic boarding schools while still using the national and Muhammadiyah-based curriculum. This is done so that the students not only have knowledge in the field of religion but also general knowledge both in terms of knowledge and technology. This is as stated by the school principal who said:

"When it was first established, Pondok an-Nur did not yet refer to the provisions of the Muhammadiyah Islamic boarding school which were regulated by the Muhammadiyah Central Leadership. The curriculum was adopted from several Islamic boarding schools that have been established for a long time and are known to the public. Finally, Pondok An-Nur integrated the existing curriculum at Pondok Gontor and Persis. This integration of course also does not abandon the essence of Muhammadiyah's character and still refers to the national curriculum."

After designing the curriculum concept, Pondok an-Nur then formulated the vision, mission and goals to facilitate the direction of the steps in its implementation. Of course, the formulation of the vision, mission and goals along the way undergoes several evaluation processes. These three things were initially formulated by the core team of boarding school pioneers which were then adapted to the existing curriculum which reflects the integration of the four curricula. Until finally the vision, mission and goals were determined as stated by the school principal:

"The vision, mission and goals are of course determined through meetings and evaluations including SWOT analysis and the lodge's hopes for the future. The vision, mission and goals set are of course adapted to

the existing curriculum and illustrate the integration of four curricula. The vision, mission and goals do not have to be long term, but also need to be evaluated at least every two years. This evaluation was carried out by the development team and of course evaluation and input by stakeholders in this institution.”

To this day, the vision, mission and objectives of the Pondok an-Nur that researchers have obtained from the documentation are as follows:

Table 1
Vision, Mission, dan Goals

Vision	The creation of a strong Muslim generation as <i>rahmatan lil alamin</i>
Mission	Instilling Islamic beliefs Teaching sharia worship Forming moral character Instilling awareness of preaching Forming a generation of achievers and excellence in life
Goals	Producing graduates who master basic knowledge and skills based on Islamic values. Strengthening the leadership and character of students based on Islamic values and the spirit of Muhammadiyah. Realizing Islamic boarding school independence with professional governance based on Islamic values. Developing an entrepreneurial spirit and a spirit of achievement for ustadz/teachers, employees/educational staff, and santri/students. Increasing the Islamic boarding school/school collaboration network with other institutions at home and abroad.

The vision, mission, especially the goals of Pondok an-Nur, summarize the four curricula that have been integrated. This is stated in the first goal, namely producing graduates who master basic knowledge and skills based on Islamic values. Basic knowledge here does not only include knowledge in the field of religion but also science and technology which combines the Islamic boarding school curriculum and the national curriculum. Apart from the first objective, objective two also explains thoroughly the integration of the four curricula. Leadership and character contained in the national curriculum are combined with Islamic values taken from the Gontor and Persis Islamic boarding school curriculum as well as the Muhammadiyah spirit which is the role of implementing the ISMUBA curriculum.

The integrative curriculum is designed in three subjects which include formal education, informal education and non-formal education. In Islamic boarding schools, the Islamic boarding school curriculum is integrated with the national curriculum and the Muhammadiyah curriculum (ISMUBA) through formal education. Indirectly, all the students of Pondok Pesantren Muhammadiyah an-Nur Sidoarjo are also students from SMP Muhammadiyah 9 Boarding School Tanggulangin Sidoarjo and SMA Muhammadiyah 2 Sidoarjo. In formal learning, subjects do not only include general subjects that are required at junior high or high school level.

Islamic religious education subjects from the ISMUBA and national curriculum are divided into five parts, namely the Qur'an, hadith, aqidah, akhlaq, fiqh, and Islamic dates. Pondok an-Nur then developed the five sections into eight sections which were combined with the Persis and Gontor Islamic Boarding School curriculum. The eight subjects are tasfir Qur'an, ulumul Qur'an, al Qur'an (tahsin and tahfidz material), hadith, aqidah, akhlaq, fiqh, and Islamic dates. Apart from that, Arabic language subjects were also developed including *ilmula'*, *insya'*, *nahwu*, and *shorof*. Specifically, *Ulumul Qur'an* is one of the subjects taken from the Persis curriculum to complete understanding of the Qur'an. Jurisprudence is taken from the ISMUBA curriculum, namely by using reference books from the Muhammadiyah Tarjih Association (HPT). *Imla'* and *insha'* were adopted from the Gontor curriculum to increase students' abilities in Arabic. *Tafsir* of the Qur'an, *hadith*, *nahwu* and *shorof* are taken from a combination of the Gontor and Persis curricula. Meanwhile, the Qur'an (tahsin and tahfidz material), creeds, morals and Islamic dates are applied by integrating the four curricula. This is based on the statement from the deputy head of curriculum:

“Pondok an-Nur integrates the curriculum by separating existing Islamic religious education subjects into eight sections according to sub-themes. This division is because the students learn more about the subjects and can apply them in their daily lives. For reference books, Pondok an-Nur takes references from books in the four curricula. Furthermore, the ISMUBA and Islamic boarding school curricula both have Arabic subjects, so Arabic in ISMUBA is still studied but there are still additional subjects taken from the Gontor curriculum such as *imla'*, *insha'*. *Nahwu*, and *shorof* were also added by combining Gontor and Persis.”

Then for informal learning, students are required to take part in Qur'an recitation coaching activities which are divided into two classes, namely *tahsin* and *tahfidzul Qur'an*. This division is determined from the students' reading of the Qur'an which is tested by *musyrif* and *musyrifah*. Apart from that, in the dormitory there is also language training, namely *muhadatsah* and *muhadoroh* to hone students' skills in language and *da'wah*. This is in accordance with the explanation of the dormitory coordinator as follows:

“Students in Pondok An-Nur have a 24 hour activity schedule. From 07.15 am to 2.45 pm, students took part in teaching and learning activities at SMP Muhammadiyah 9 Boarding School. Meanwhile, in the afternoon, they take part in Qur’an guidance and language learning activities in the dormitory until the evening. All of these activities are coordinated by the musyrif and musyrifah at Pondok an-Nur. For Qur’an guidance activities, it is hoped that students after graduating from Pondok an-Nur will be able to memorize several juz as provisions for themselves and for preaching to the community. Language development is carried out by providing mufrodat which is then made into a sentence that can be practiced in daily life at the boarding school. This is done of course so that students can understand the Qur’an easily and continue their studies in the Middle East.”

Non-formal education at Pondok Pesantren Muhammadiyah an-Nur Sidoarjo lies in integrated extracurricular activities according to the talents and interests of the students. The deputy head of curriculum said:

“Apart from formal learning, students are also facilitated in non-formal activities through extracurricular activities which can hone their talents and abilities. Students are free to take part in the extracurricular activities provided. The purpose of this extracurricular is of course to increase the skills of the female students which can later be utilized when they graduate from the boarding school. Extracurricular activities are carried out within the boundaries of Islamic religious law as long as they do not violate religious rules. From this activity, it is hoped that students can become entrepreneurs who memorize the Qur’an and understand religion or other professions that are beneficial for the people.”

This can be observed through documentation related to extracurricular activities at Pondok an-Nur as follows:

Table 2
Extracurricular activities at Pondok Pesantren Muhammadiyah an-Nur

Mandatory Extracurriculars	Selected extracurriculars	Sports
Tapak Suci	Cinematography	Football
Hisbul Wathan	Qira’ah	Badminton
	Urban Farming	Volleyball
	calligraphy	Archery
	Journalism	
	Theater	
	Acoustic Music	
	Traditional Dance	
	Fashion	

In determining the learning methods, Pondok an-Nur does not limit its teachers. Pondok an-Nur frees teachers to use methods and develop them according to the material being taught by considering the conditions of the students. Primarily, the method must be holistic and integrative. This is done so that teachers are more creative in delivering learning and consider all aspects to create more meaningful learning. Not making parts of scientific disciplines but making them into a unified whole. As stated by an Islamic religious education teacher as follows:

“The principal and vice principal of the curriculum never restrict each teacher from using certain methods. The methods used are usually adapted to the existing facilities and infrastructure in the cottage. Apart from that, the methods used in learning are expected to increase students' critical powers and creativity. Even though they live in an Islamic boarding school, they still have to have fighting and competitiveness. Generally, methods must be holistic and integrative”

The implementation stage is carried out by integrating four curricula and formal, informal and non-formal learning. In formal learning, teachers not only focus on religious knowledge but also correlate it with other general knowledge. Teachers must ensure that teaching is carried out in an integrated manner. Teachers use a contextual approach that connects material with everyday life. Apart from that, teachers can relate Islamic religious teachings to science. For example, the process of human creation contained in the Qur’an is linked to biology. Character conditioning is also important in implementing an integrative curriculum. Islamic character can be linked to the social impacts that occur in life. Integration in informal learning can be done by studying verses of the Qur’an with scientific theory. Meanwhile, non-formal can be applied by linking extracurricular activities with Islamic values. For example, in extracurricular cinematography. Students can know the boundaries that are prohibited by religious law. This is as conveyed by an Islamic religious education teacher:

“In teaching, of course, every material is always connected between general knowledge and religious knowledge. Islamic religious education has an adaptive nature that can be linked to other subjects. In learning activities the teacher can connect the material on the process of human existence contained in Q.S. al-Mukmin with the process of creating humans in the womb according to biology. Informal can be applied during the process of memorizing the Qur’an, which explains the literacy commands in Q.S. al-‘Alaq. Extracurricular by understanding the boundaries of art according to Islamic law. For example, in making cinematography videos.”

After carrying out everything to integrate the curriculum, of course the next stage is evaluation. Evaluation is carried out to measure whether the implementation of the curriculum is in accordance with the expectations and

objectives of the institution or not. Evaluation is carried out in two ways, namely process evaluation and results evaluation. Process evaluation is carried out once a month by holding regular meetings at the end of each month which are attended by all stakeholders in Pondok an-Nur. Evaluation is carried out by asking Islamic education teachers regarding the obstacles faced during the learning process. If there is a problem, it will be studied and the best solution will be found to overcome it. This evaluation was chosen so that existing problems in Islamic religious education learning could be immediately resolved. Meanwhile, evaluation of results can be seen from the students' report cards at the end of each semester. This was done to measure whether the use of existing curriculum development models is suitable for improving the cognitive, affective and psychomotor abilities of students. In line with the presentation of the school representative for curriculum who said:

“Regular meetings are held at the end of every month and explain the obstacles experienced during the month. Then look for the best solution so that after evaluating the activity it can run better than before. Or perhaps there are reports regarding the performance of teachers/employees as well as musyrif/musyrifah, then these parties are given directions so as not to repeat mistakes in the future. To evaluate the results, it can be seen from the students' grades. If many of the scores obtained are below the minimum completeness criteria, of course an evaluation must be given related to learning methods, media/teaching materials, and so on. Students who get grades below the minimum completeness criteria are required to take remedial courses so that their grades are completed according to the minimum completeness criteria.”

Implementation of the Integrative Curriculum Model in Islamic Religious Education Learning in Pondok Pesantren Muhammadiyah an-Nur Sidoarjo

Implementation of an integrative curriculum in Islamic religious education learning starts from the planning stage. At this stage, the teacher determines the goal of forming students who not only understand religious teachings cognitively, but are also able to implement them in everyday life in connection with general knowledge. After that, the teacher prepares a syllabus, modules and teaching materials that integrate Islamic religious education material with other related subjects. Integration can be done by connecting Islamic religious concepts with other sciences. The selection of teaching materials is taken from one of the four curricula which is used as a student handbook. Pondok an-Nur also created several modules that are integrated from the four curricula, such as Arabic, taking material from the national curriculum, ISMUBA, Gontor, and Persis. This is done to provide easier understanding of Arabic to the students. In the teaching module, Islamic religious education teachers are encouraged to integrate material with other related subjects. This is in accordance with the explanation from the vice principal of curriculum who said that:

“At the beginning of the semester the teacher prepares a teaching module/RPP which includes the objectives to be achieved. In preparing teaching modules, it is directed to integrate the curriculum. The teacher prepares the teaching module then consults with the vice principal of curriculum and the principal. Pondok an-Nur uses handbooks taken from four curricula in determining sources and teaching materials. Pondok an-Nur also creates modules that are used internally to make it easier for students to select material. We not only teach related knowledge, but we are also connected to general science and relevant technology. For example, in zakat material related to numbers. Teachers can connect this by using a calculator or zakat calculation application. Apart from that, it can also be linked to social studies subjects which teach mutual cooperation and helping each other. So when teaching we include things that are related and that we feel every day.”

After designing the learning administration, implementation is carried out at the implementation stage. Implementing an integrated curriculum in Islamic religious education learning requires a holistic approach. The combination of the fields of religious studies and other sciences aims to shape student character through contextual and applicable learning. Collaboration is needed between teachers, students, musyrif/musyrifah, parents, and the boarding school environment to create in-depth learning. The teacher applies what has been prepared in classroom teaching practice by connecting Islamic religious education material with general knowledge and advanced technology to facilitate students' understanding. Examples in zakat material. The teacher links the zakat material with mathematical calculations and correlates it with a sense of humanity in the second principle of Pancasila. This implementation is not only carried out in the classroom but can also be implemented through collaboration with related parties. This was stated by one of the Islamic religious education teachers who said:

“We carry out an integrative curriculum with a holistic approach. There are no restrictions on combining scientific fields. The school principal and head of curriculum provide guidance to Islamic religious education teachers to be able to create holistic and integrative learning. Teachers can integrate the fields of religious studies and other sciences with the aim of forming students' character. The use of methods and media by teachers can also stimulate students' activity and enthusiasm in learning. One example is zakat material. Teachers can relate zakat material using mathematical calculations or calculator tools. Apart from that, zakat material can be linked to a sense of humanity in social sciences.”

After implementation, the stage carried out is evaluation. Evaluation is used to ensure that the integrative curriculum in Islamic religious education learning is running according to its objectives. Evaluation includes

cognitive, psychomotor and affective aspects. The evaluation method is carried out through competency assessments, projects and portfolios carried out by students. Apart from these three methods, character assessments are also carried out which are taken into account from students' daily behavior. Meanwhile, teacher evaluation is carried out using the supervision and reflection methods of teachers and students. Supervision is used to find out whether teachers can implement Islamic religious education learning strategies and techniques in accordance with the designed teaching modules. Apart from that, it is used as feedback to create a more meaningful learning process. Meanwhile, reflection is carried out by asking teachers and students to provide comments about what they felt during the learning activities. This is like the school principal's announcement which said:

“Evaluation of the implementation of the integrative curriculum model in Islamic religious education learning was carried out on students and teachers. Student evaluation includes cognitive, psychomotor and affective aspects which are carried out by giving students assignments in the form of written or oral questions, projects, portfolios and daily attitude assessments. Teacher evaluation is carried out with regular supervision to determine teacher performance in providing learning in the classroom. Of course, the Islamic religious education teacher has carried out reflection at the end of each lesson to find out whether the students can grasp what the teacher has explained. Teacher reflection is also carried out at regular meetings at the end of every month.”

V. Discussion

Integrated Curriculum Development Model Islamic Education at Pondok Pesantren Muhammadiyah an-Nur Sidoarjo

From the results that have been found, it can be seen that the integrative curriculum development model in Pondok Pesantren Muhammadiyah an-Nur Sidoarjo is carried out by integrating four curricula which include the Gontor Islamic Boarding School curriculum, the Persis Islamic Boarding School curriculum, the national curriculum, and the Muhammadiyah (ISMUBA) curriculum. This is in line with the meaning of an integrative curriculum, namely an effort to develop a curriculum that combines one curriculum with another (Khozin et al., 2021). The integrative curriculum development model in Pondok Pesantren Muhammadiyah an-Nur Sidoarjo is carried out in four stages, namely designing objectives, planning, implementation or implementation, and evaluation.

The selection of these four curricula was based on the role of each curriculum that Pondok an-Nur wanted to take on, which aims to produce Muhammadiyah cadres who have skills in the fields of religion and science without any dichotomy between the two. This is based on the urgency of an integrative curriculum, namely eliminating any separation between fields of study (Dewey, 1938). Students are equipped with religious knowledge, science and technology to produce graduates who master basic knowledge and skills based on Islamic values and are ready to become leaders with Islamic character and the spirit of Muhammadiyah.

This form of integrative curriculum is designed to be implemented in formal, informal and non-formal learning. In formal learning, Pondok an-Nur integrates the Islamic boarding school curriculum (Gontor and Persis) with the national curriculum and ISMUBA curriculum in Islamic religious education subjects. Islamic religious education subjects from the ISMUBA and national curriculum are divided into five parts, namely the Qur'an, hadith, aqidah, akhlaq, fiqh, and Islamic dates. Pondok an-Nur developed these five sections into eight which were integrated with the Persis and Gontor Islamic Boarding School curriculum. The integration of the curriculum helps students understand complete and in-depth knowledge (Beane, 1997). This is done to encourage a detailed understanding of religion and to be able to overcome problems in social life.

Informal learning, students are required to take part in Qur'an recitation coaching activities, namely tahsin and tahfidzul Qur'an. Apart from that, in language development there are muhadatsah and muhadoroh activities to hone Arabic language skills and public speaking in preaching. Meanwhile, non-formal, Pondok an-Nur provides integrated extracurricular activities according to the talents and interests of the students. The interests and talents provided also integrate arts, culture, sports, technology based on Islamic values. Students are encouraged to develop high-level skills in thinking critically and creatively (Anderson, 2001). In extracurricular activities, students are given the freedom to choose according to their talents and interests. In this case, students are trained to provide ideas and thoughts to develop extracurricular activities of interest. From this explanation it can be concluded that Pondok an-Nur uses the immersed model which frees students to choose their field of interest (Forgaty, 1991). Apart from that, students are accustomed to contributing ideas to produce thoughts that suit their interests.

In determining learning methods, Pondok an-Nur does not limit its teachers from being creative. Pondok an-Nur frees teachers to use methods and develop the content of the material taught according to the needs of the students. Primarily, the method must be holistic and integrative. This is done so that teachers are more creative in delivering learning and consider all aspects to create more meaningful learning. Not making parts of scientific disciplines but making them into a unified whole. This is in accordance with Taba and Dewey's opinion that teachers are needed to diagnose students' needs according to their socio-cultural background in organizing content and determining appropriate methods. (Dewey, 1938; Taba, 1962).

The implementation stage of the integrative curriculum for Islamic religious education involves formal, informal and non-formal learning. In formal learning, teachers correlate religious knowledge and general knowledge. Teachers are required to carry out integrated teaching. This is because scientific fields are interconnected in an effort to obtain a more complete and comprehensive understanding (Abdullah, 2007). Teachers use a contextual approach that connects material with everyday life. Islamic religious education material can also be linked to science. Apart from that, character adaptation is also linked to the social impacts that occur in people's lives. Integration in informal learning is carried out by studying verses of the Qur'an with scientific theory. Meanwhile, non-formal is applied by linking extracurricular activities with Islamic religious provisions and moral values. Of course, moral values are derived from Islamic teachings which are based on the Qur'an and Sunnah (Rahmadani & Suyatno, 2024; Tamam et al., 2017).

After carrying out the three stages above, evaluation is of course the final stage of integrative curriculum development. Integrative curriculum evaluation is carried out in two ways, namely process evaluation and results evaluation. Process evaluation is carried out once a month by holding regular meetings at the end of each month which are attended by all stakeholders in Pondok an-Nur. Evaluation is carried out by asking about the obstacles faced during the learning process and finding problem solutions. Meanwhile, evaluation of results can be seen from the students' report cards at the end of each semester through cognitive assessments implemented in Mid-Semester Summative and End-Semester Summative activities. (Anwar, 2021). This was done to measure whether the use of existing curriculum development models is suitable for improving the cognitive, affective and psychomotor abilities of students. Evaluation is an important stage in the curriculum development process (Taba, 1962; Tyler, 1949).

Implementation of the Integrative Curriculum Model in Islamic Religious Education Learning in Pondok Pesantren Muhammadiyah an-Nur Sidoarjo

Implementation of the integrative curriculum model in Islamic religious education learning at Pondok an-Nur begins with determining objectives. The objectives to be achieved in learning must of course be in line with the general objectives of the boarding school, namely integration in all lines of scientific fields. The main objective of Islamic/al-Islam religious education at Muhammadiyah is to form a generation of believers, piety and noble character who have the knowledge and skills to face the challenges of the times (PWM Jawa Timur, 2024). After that, the teacher prepares an administration that integrates Islamic religious education material with other lessons that have correlations. Integration can be done by connecting Islamic religious concepts with other sciences. This is done because curriculum integration examines one scientific field by utilizing other scientific fields (Wulandari, 2020). The selection of teaching materials is taken from one or combines four curricula which are then used as modules.

After designing the learning administration, implementation is carried out at the implementation stage. Implementation of an integrated curriculum in Islamic religious education learning uses a holistic approach method. The combination of the fields of religious studies and other sciences aims to shape student character through contextual and applicable learning. Cooperation of all stakeholders is needed to achieve the goals that have been designed. The teacher applies what has been prepared in classroom teaching practice by connecting Islamic religious education material with general knowledge and advanced technology to facilitate students' understanding. In the zakat calculation material, teachers can integrate mathematics lessons, Pancasila and Citizenship Education, and technological sophistication. From this it can be seen that the curriculum development model used is the threaded model which directs students to connect technology and thinking skills (Forgaty, 1991).

In learning Islamic religious education, it does not only specifically discuss religious issues, but is also linked to continuous general knowledge. In zakat material, teachers can include other sciences that discuss social inequality, such as Pancasila and citizenship education or sociology which is related to social sciences. In its calculations, it can be related to arithmetic in general science. This can be done because the integrative curriculum utilizes other interrelated scientific disciplines to provide a complete and comprehensive understanding (Abdullah, 2007) (Wulandari, 2020). These associations can be events that occur in real life that we experience every day. Because the psychological meaning of integration is a process of uniting various events into something that is interrelated (Abdullah et al., 2021). From this presentation it can be concluded that Pondok an-Nur uses the integrated model by designing Islamic education materials that are connected to other related subject topics. (Forgaty, 1991).

After implementation, the final stage of implementation is learning evaluation. The aim is to measure whether the implementation of learning is in accordance with the objectives. Evaluation is important to determine the level of success of students in achieving programmed goals (Anwar, 2021). Learning evaluation is carried out on students and teachers. Student evaluation includes three aspects of assessment, namely cognitive, psychomotor and affective. Evaluation is carried out through analysis of the results of assignments, both questions regarding competencies, projects and portfolios. Apart from that, teachers also assess students' behavior during learning. Meanwhile, teacher evaluation is carried out through the results of supervision and reflection. These two

evaluations were carried out to see the percentage of success in implementing the integrated curriculum development model in Islamic religious education learning.

VI. Conclusion

The integrative curriculum development model in Pondok Pesantren Muhammadiyah an-Nur Sidoarjo is carried out by integrating four curricula which include the Gontor Islamic Boarding School curriculum, the Persis Islamic Boarding School curriculum, the national curriculum, and the Muhammadiyah (ISMUBA) curriculum. The development of an integrated curriculum is carried out through four stages, namely designing objectives, planning, implementation, and evaluation. Pondok an-Nur uses three integrated curriculum development models. First, the immersed model which frees students to choose areas of interest in extracurricular learning and contribute ideas to it. Second, the threaded model which directs students to connect technology and thinking skills in learning Islamic religious education. Third, the integrated model by designing Islamic religious education materials that are connected to other interrelated subject topics.

The implementation of the integrative curriculum development model in learning Islamic religious education at the Muhammadiyah an-Nur Sidoarjo Islamic Boarding School is carried out in the planning, implementation and evaluation stages. Planning is carried out by designing learning written in the teaching module. The implementation stage is carried out by linking Islamic religious education material with other sciences. Meanwhile, the evaluation stage is carried out with two sources, namely teachers and students. Student evaluation includes cognitive, psychomotor and affective assessments through analysis of task results. Teacher evaluation is carried out through supervision and reflection.

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