



CURRICULUM MODERNIZATION STRATEGY IN SALAF ISLAMIC BOARDING SCHOOL BASED ON INDONESIAN NATIONAL QUALIFICATION FRAMEWORK

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Email: catur.alid@gmail.com

Received: 29-06-2022

Revised: 10-08-2022

Accepted: 1-10-2022

Abstract

This article reveals the strategy of modernizing the curriculum of the Raudhatul Ulum Islamic Boarding School Jember based on the Indonesian national qualifications framework. With their salaf characteristics, Islamic boarding schools continue to innovate continuously in adapting the curriculum. This type of research is qualitative with a case study approach, data obtained from interviews, observations, and documentation, then analyzed by condensing, displaying data, and drawing conclusions. The findings of the study indicate that based on the results of the study, it can be concluded that first, pesantren remain consistent in exclusively studying classical books with a class system like modern schools, except that the subject matter of the study remains in the field of religion. Second, Islamic boarding schools incorporate the national curriculum into the cottage learning system so that the practice of teaching religion and science is realized in a balanced class form. Third, pesantren is consistent in traditional spending to study the yellow books and provide opportunities for santri to gain education provided by pesantren, which has been adapted to the Indonesian national qualification framework.

Keywords: Strategy, Modernization, Curriculum, Salaf Pesantren.

Abstrak

Artikel ini mengungkap strategi modernisasi kurikulum Pondok Pesantren Raudhatul Ulum Jember berbasis kerangka kualifikasi nasional Indonesia. Pesantren dengan ciri khas salafnya terus melakukan inovasi yang terus menerus dalam mengadaptasi kurikulum. Penelitian berjenis kualitatif dengan pendekatan studi kasus, data diperoleh dari hasil wawancara, observasi dan dokumentasi, kemudian dianalisis dengan tahap kondensasi, display data dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa Berdasarkan hasil penelitian dapat disimpulkan bahwa Pertama, pesantren tetap konsisten secara eksklusif mengkaji kitab klasik dengan sistem kelas seperti layaknya sekolah modern hannya saja materi kajiannya tetap bidang agama. Kedua, pesantren memasukkan kurikulum nasional ke dalam sistem pembelajaran pondok sehingga terwujud praktik pengajaran agama dan ilmu pengetahuan dalam bentuk kelas secara seimbang. Ketiga, pesantren konsisten dalam tradisi pembelajaran tradisional untuk mengkaji kitab-kitab kuning dan memberikan kesempatan kepada santri untuk menimba pendidikan yang disediakan oleh pesantren yang sudah disesuaikan dengan kerangka kualifikasi nasional Indonesia.

Kata Kunci: Strategi, Modernisasi, Kurikulum, Pesantren Salaf

INTRODUCTION

The idea of a modernization program for Islamic education has its roots in the "modernization" of Islamic thought and institutions as a whole. In other words, "the modernization of Islamic education cannot be separated from the ideas and programs of Islamic modernization."¹ The basic framework behind the "modernization" of Islam as a whole is that the "modernization" of Islamic thought and institutions is a requirement for the rise of Muslims in modern times.

According to data from the Ministry of Religion, there were 4,195 Islamic boarding schools in 1977, totaling 677,394 students. Two decades later (2020), the number of Islamic boarding schools has become 9,388, totaling 1,770,768 students. According to data from the Ministry of Religion, in 2021, the number of Islamic boarding schools in Indonesia increased to 27,218, totaling 3,647,719 students.² Most Islamic boarding schools prioritize the study of fiqh, but there are Al-Qur'an boarding schools, pesantren for *tarekat* experience, or even pesantren for learning the sciences of wisdom. Modernizing diversity like this is not an easy thing.

However, what is the real relationship between "modernization" and the curriculum, more specifically the curriculum of Salaf Islamic boarding schools in Indonesia, better known as "development", is a complex multidimensional process. In this context, the curriculum is considered an absolute requirement and condition for the community to carry out modernization or development programs and goals. Without a good curriculum, it is difficult for any pesantren to make progress³. Therefore, many curriculum experts believe that the curriculum is the key that opens the door to the modernization of Islamic educational institutions.

In reality, the development of the pesantren curriculum has undergone paradigm changes, although the previous paradigm has been maintained.⁴ This can be observed from the following phenomena: (1) a change from the emphasis on memorization and memory of texts from Islamic religious teachings, (2) a change from a textual, normative, and absolutist way of thinking to a historical, empirical, and contextual in understanding and explaining Islamic teachings and values. (3) a change from the pressure of the product or result of Islamic religious thought from its predecessors to the process or methodology to produce the product. (4) a change from the pattern of Islamic education curriculum development that only relies on experts in selecting and compiling the contents of the curriculum to the broad

¹ Ramly Rasyid, 'The Integration Of The National Curriculum Into Pesantren Education System', *Journal JICSA*, 09.02 (2021), 89–96.

² Suryawahyuni Latief and others, 'The Development of Islamic Education and Strengthening of National Education System of Indonesia', *International Journal on Advanced Science, Education, and Religion*, 4.2 (2021), 86–99 <<https://doi.org/10.33648/ijoaser.v4i2.105>>.

³ Colin Brown, 'Curriculum Management in the Middle School', *School Organisation*, 3.4 (1983), 323–32 <<https://doi.org/10.1080/0260136830030403>>.

⁴ Anke Iman Bouzenita and Mohsin Nasser Al-Salimi, 'The Islamic Education Curriculum in the Sultanate of Oman: Integrating Diversity', *DAYAH: Journal of Islamic Education*, 3.2 (2020), 121 <<https://doi.org/10.22373/jie.v3i2.7502>>.

involvement of experts, teachers, students, and the community to identify the goals of Islamic education and ways to achieve them⁵.

One of the Islamic boarding schools that have succeeded in modernizing the curriculum system is the Raudhatul Ulum Jember boarding school, and this pesantren initially only used a traditional approach with madrasah diniyah education services, then developed to be able to provide excellent educational services and can equip students to take part in national development through system integration. The curriculum between pesantren and formal education. The Raudhatul Ulum Islamic Boarding School system in Jember has adopted the Indonesian National Qualification Framework (KKNI) education system and is applied as part of the education system in the pesantren environment.⁶

Learning materials not only focus on matters of the yellow book but also include subjects determined by national standards. Graduates of the pesantren then get a diploma recognized in the national education system (sisdiknas),⁷ so they can continue to the next higher level. Islamic boarding schools do not securely isolate themselves and accept new things that are seen as causing problems for the people. One of the factors that make pesantren able to survive is its ability to accept new changes without having to eliminate the basic principles and values that have been built.

From previous research, Erwin⁸, Wen Su⁹ concluded that the strategic curriculum is integrated into the management process through the stages of input, process, and output based on considerations of changes in the global external environment. In contrast, the research of Syukron¹⁰, Budiman¹¹, Anwar¹², shows several indicators of the conclusion of the curriculum program, including learning activities for students, Islamic boarding schools lightning with the third community, and the learning process uses *bandongan* and arrogant methods; fourth, evaluation of learning through written and oral tests; Fifth, the typology of pesantren is salafiyah. From some of these recent studies, the authors did not find any research with the theme of strategy modernization of the salaf pesantren curriculum.

⁵ Erin E Peters-Burton and Nancy Holincheck, 'Interdisciplinary Curriculum and Integrated Instruction: A Literature Review', *New Tech Network*, March, 2020, 1–39 <<https://32dkl02ezpk0qcqvqmx19lk-wpengine.netdna-ssl.com/wp-content/uploads/2020/11/Interdisciplinary-Curriculum-and-Integrated-Instruction-A-Literature-Review-2020.pdf>>.

⁶ Field observation. Raudhatul Ulum Islamic Boarding School Jember, East Java. April 2022

⁷ Ahmad Zarkasyi, 'Reality, Expectations And Policy Of Madrasah Management In The Era Of Regional Autonomy', *Southeast Asian Journal of Islamic Education Management*, 2.2 (2021), 229–42 <<https://doi.org/10.21154/sajiem.v2i2.61>>.

⁸ Erwin Akib and others, 'Study on Implementation of Integrated Curriculum in Indonesia', *IJORER: International Journal of Recent Educational Research*, 1.1 (2020), 39–57 <<https://doi.org/10.46245/ijorer.v1i1.24>>.

⁹ Shao-Wen Su, 'The Various Concepts of Curriculum and the Factors Involved in Curricula-Making', *Journal of Language Teaching and Research*, 3.1 (2012), 153–58 <<https://doi.org/10.4304/jltr.3.1.153-158>>.

¹⁰ Ahmad Syukron, Samsudi Samsudi, and Kustiono Kustiono, 'Pendidikan Diniyah Formal: A Formal Curriculum for Pesantren in Indonesia', *Innovative Journal of Curriculum and Educational Technology*, 9.2 (2020), 63–71 <<https://doi.org/10.15294/ijcet.v9i2.36645>>.

¹¹ Agus Budiman and Umul Lathifah, 'Implementation of Muallimin Curriculum In Islamic Boarding School of Muaddalah At Darussalam Gontor Islamic Boarding School', *Jurnal Educan: Pendidikan Islam*, 3.1 (2019), 21–42.

¹² Anwar Sa'dullah, Abdul Haris, and Wahidmurni Wahidmurni, 'Curriculum Management of Al Izzah Islamic International Boarding School Batu', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 6.3 (2021), 704–15 <<https://www.e-journal.ikhac.ac.id/index.php/nidhomulhaq/article/view/1992>>.

RESEARCH METHOD

The researcher used a field research design with a case study approach in this study.¹³ This type of research is descriptive by organizing thinking and analyzing activities in Islamic boarding school curriculum development at Raudhatul Ulum Islamic Boarding School Jember. The primary data extracted in this study consisted of the main problems, which included the strategy of modernizing the Salaf Islamic Boarding School curriculum, which was linked to the national curriculum.¹⁴ Data collection techniques were used to collect field data, namely observation, interviews, documentation studies, and other sources such as literature, discussion results, newspapers, and so on.¹⁵

The data in this study were recorded, selected, and then classified according to the existing categories. The data were analyzed using the distributional method of the technique for natural elements.¹⁶ The data analysis of this research uses the theory of Miles and Huberman, data condensation, presentation, and conclusion drawing, with data validity techniques using method triangulation and source triangulation.¹⁷

RESULTS AND DISCUSSION

The strategy of Modernization of Traditional Curriculum to Modern Curriculum at Pesantren Raudhatul Ulum Jember

Setting the objectives of the madrasah early education curriculum and formal education

Based on the study's results, it was found that the documents about the curriculum owned by the Islamic boarding school were studied. First, Islamic boarding schools incorporate the national curriculum into the cottage learning system so that the practice of teaching religion and science is realized in a balanced class form.

The curriculum structure in terms of teaching materials, Raudhatul Ulum Islamic Boarding School, the subjects taught are 1. For Madrasah at the Tajhiziyah level, it consists of Fiqh, Hadith, Tafsir, Nahwu, Lughatul Arabiah, Tajweed, Islamic Dates and Akhlaq. 2. For Madrasah Tsanawiyah level with subjects consisting of Tawhid, Fiqh, Hadith, Tafsir, Usul Fiqh, Ushul Hadith, Usul Tafsir, Fara'id, Nahu, Sharaf, Balaghah, Mantiq, Al 'Arud, Lughatul Arabia, Tajwid, God willing, Islamic date, morality. For Madrasah Aliyah level with subjects consisting of Tawhid, Fiqh, Hadith, Tafsir, Usul Fiqh, Ushul Hadith, Ushul Tafsir, Fara'id,

¹³ Sam Gounder, 'Research Methodology and Research Questions', *Research Introduction*, 1.March 2012 (2018), 84–193.

¹⁴ armstrong chanda, 'Key Methods Used in Qualitative Document Analysis', *SSRN Electronic Journal*, 1990, 2022, 1–9 <<https://doi.org/10.2139/ssrn.3996213>>.

¹⁵ Lia Figgou and Vassilis Pavlopoulos, *Social Psychology: Research Methods, International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, Second Edi (Elsevier, 2015), XXI <<https://doi.org/10.1016/B978-0-08-097086-8.24028-2>>.

¹⁶ Lynda M. Baker, 'Observation: A Complex Research Method', *Library Trends*, 55.1 (2006), 171–89 <<https://doi.org/10.1353/lib.2006.0045>>.

¹⁷ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

Nahu, Sharaf, Balaghah, Mantiq, Al 'Arud, Lughatul Arabia, Tajweed, Insha, Date Islam, morality.¹⁸

The leader of the Raudhatul Ulum Islamic Boarding School, Jember stated that preparing the curriculum was a goal-oriented approach; even if the curriculum component was made up of objectives, lesson materials, methods, and media, he agreed. However, he said we had limited personnel and did not have some experts who could do this.¹⁹

Meanwhile, according to the head of the Madrasah Pesantren Raudhatul Ulum Jember, the modernization of the pesantren curriculum is good to keep pace with the progress of the times. The curriculum is held in a goal-directed manner. Modern is very reasonable but must be in line with the motto/motto of the Islamic boarding school. Can follow modernization to add worldly treasures. We cannot leave the world. Therefore modernization cannot be avoided.²⁰

A similar opinion was expressed by a formal teacher at the Raudhatul Ulum Islamic Boarding School Jember, who stated that modernizing the curriculum was fine as long as it did not reduce the books taught so far.²¹ The name of the curriculum is always changing every year. Islamic boarding schools may add lessons for good but must not reduce the existing curriculum. Maintaining the Islamic boarding school curriculum as it exists now is intended to maintain blessings.

Commitment to maintaining learning traditions based on the yellow book and modern knowledge

One of the functions of Islamic Boarding Schools as educational institutions is a place to transfer knowledge, values and attitudes that are owned or desired by the older generation to the younger generation. Therefore, the contents of the Islamic boarding school curriculum must contain the knowledge, values and attitudes that are owned or desired by the user community of the educational institution concerned. Unfortunately, so far, many salafiyah Islamic boarding schools in Indonesia only teach Islamic subject matter sourced from classical books.

From the goals set, the leaders and teachers at the Raudhatul Ulum Islamic Boarding School formulate learning strategies, methods, media, and learning evaluations. From that goal, it can also be seen the breadth and depth of the material that must be conveyed to students so that it can be determined how long the allocation of time is needed to teach the material in question. However, compiling a curriculum with a modern approach like the one above requires expertise.²²

Therefore, the Raudhatul Ulum Islamic Boarding School changed according to a modern approach in compiling the curriculum for the Salafiyah Islamic Boarding School,

¹⁸ Dokumentation. Profil Kurikulum Madrasah Diniyah Raudhatul Ulum Islamic Boarding School Jember, East Java. 2022

¹⁹ Interview. KH. Ahmad Syukri (Pengasuh Pesantren Madrasah Diniyah Raudhatul Ulum Islamic Boarding School Jember, East Java). April 2022

²⁰ Interview. KH. Abdul Hamid (Kepala Madrasah Diniyah Raudhatul Ulum Islamic Boarding School Jember, East Java). April 2022

²¹ Interview. Ustadz (Wali kelas III Aliyah Madrasah Diniyah Raudhatul Ulum Islamic Boarding School Jember, East Java). April 2022

²² Field observation. Raudhatul Ulum Islamic Boarding School Jember, East Java. April 2022

bringing in experts from competent universities around Jember Regency such as UIN KHAS Jember and Jember Islamic University.

Modernization of *pesantren* curriculum based on the Indonesian National Qualifications Framework (KKNI)

In integrating general subjects into the curriculum, the Leader of the Raudhatul Ulum Islamic Boarding School stated: General subjects are necessary and useful for students after they finish their education at Islamic Boarding Schools. Some of the general knowledge already exists in lessons at Islamic boarding schools. For example, mathematics already exists in *fara'id* science, namely when calculating the distribution of inheritance. In the calculation of inheritance, we must master dividing or multiply in fractional numbers. Santri must be able to count $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{8}$, and others.²³

Geography lessons, especially calculating the rising and setting of the sun or moon, are studied in the Falaq Science, but the general knowledge is only a little. However, Islamic boarding schools also need to teach general subjects as taught by the government according to their level. For example, package B is for children at the Tsanawiyah level, and package C, students at the Aliyah level. So when the student finishes Tsanawiyah, he also has a school diploma at the SMP/MTs (package B), and when the student finishes Aliyah, he has a diploma at the SMA/MA. General knowledge needs to be taught to achieve worldly success.

According to the proverb, when making soup-type food, so that it tastes good, it must have enough spices, and there should not be too many spices, and certain doses must be considered. General lessons no more than 15%. The general sciences that need to be taught are Indonesian, Mathematics, Biology (IPA), Geography and Economics. I cannot entirely agree with the division of knowledge into two divisions: religious knowledge and general knowledge.²⁴ Nevertheless, dividing the knowledge into two categories, namely *fardhu 'ain* and *fardhu kifayah*. Science on religious matters is included in the *fardhu 'ain* science category, and science other than religious science is included in the category of *fardhu kifayah* science.²⁵

So Indonesian, Mathematics, Biology (IPA), sewing, and farming are included in the *fardhu kifayah* sciences. Therefore, if we follow the hierarchy of knowledge, then the knowledge that is *fardhu 'ain* must take precedence. As for the hierarchy of knowledge, the science of monotheism occupies the first hierarchy, while the general sciences occupy a hierarchy far behind, number twelve. So as it teaches it, the main thing should come first. Therefore, do not prioritize those who get the order behind²⁶.

Based on the opinion above, it can be stated that according to the leadership of the Raudhatul Ulum Islamic Boarding School, general knowledge should be part of the Islamic boarding school curriculum. However, its position is under religious science with its *fardhu*

²³ Interview. Ustadz Rozikin, L.c. M.Hum (Guru kelas Madrasah Diniyah Raudhatul Ulum Islamic Boarding School Jember, East Java). April 2022

²⁴ Dokumentation. Profil Kurikulum Madrasah Diniyah Raudhatul Ulum Islamic Boarding School Jember, East Java. 2022

²⁵ Interview. Ustadz Rozikin, L.c. M.Hum (Guru kelas Madrasah Diniyah Raudhatul Ulum Islamic Boarding School Jember, East Java). April 2022

²⁶ Interview. KH. Abdul Hamid (Kepala Madrasah Diniyah Raudhatul Ulum Islamic Boarding School Jember, East Java). April 2022

kifayah nature, and its portion is only a small part of the total time allocated in the curriculum of Islamic boarding schools.

Thus, based on the description above, it can be stated that although the leadership of the Raudhatul Ulum Islamic Boarding School studied has a view of the need to integrate general subjects into the curriculum of Islamic boarding schools, there are differences in the subjects chosen. We can understand this because so far, there are differences in the opinions of Islamic thinkers regarding available educational materials that are educational materials in Islamic educational institutions²⁷.

Thus, the alumni can carry out specific tasks such as being a lecturer, a congregational prayer priest, a preacher for Friday prayers, and leading funeral ceremonies and others. Of course, all work related to the profession must comply with work procedures according to Islamic religious provisions. For example, when he becomes a preacher at Friday prayers, he must also know the terms and pillars of the sermon and have the skills to become a preacher for Friday prayers.

Discussion

In "Modernization and the Structure of Societies", Marion Levy states that modernization is the use of a ratio measure of power resources; the higher the ratio, the more likely modernization will occur. From this definition, modernization can be understood as an active effort to improve the previous condition. In addition to efforts, modernization means a process with certain measurable stages and time²⁸.

Based on the research findings, the approach used in compiling the curriculum at the Raudhatul Ulum Islamic Boarding School Jember departs from setting goals and determining general knowledge that can be collaborated in learning materials based on classical books on not reducing the curriculum materials of existing Islamic boarding schools.

In modern developments, the educational curriculum uses a goal-oriented approach, which means that the first step in curriculum preparation is to determine what educational goals are to be achieved or what knowledge, skills and attitudes are expected to be possessed by students after completing the curriculum. To answer these questions, it is necessary to formulate goals and knowledge, skills and attitudes clearly and operationally. A goal-oriented approach to curriculum development has many advantages.²⁹

The advantages in question are: the goals to be achieved are clear for curriculum makers, clear goals will also provide clear directions in determining the subject matter, methods, types of activities and tools needed to achieve goals, clear goals will also provide direction in conducting an assessment of the results achieved, the results of a directed assessment will assist curriculum compilers in making the necessary improvements. Therefore, modernization in terms of curriculum preparation in the context of this research means changing the curriculum development that is prepared with the subject matter approach to

²⁷ Interview. KH. Abdul Hamid (Kepala Madrasah Diniyah Raudhatul Ulum Islamic Boarding School Jember, East Java). April 2022

²⁸ Amanda Wall and Alisa Leckie, 'Curriculum Integration: An Overview', *Current Issues in Middle Level Education*, 22.1 (2017), 36–40.

²⁹ Tristian Stobie, 'The Curriculum with Cambridge, A Guide for School Leaders', *Cambridge International Examination*, July, 2012.

curriculum development based on the lesson objectives approach. Concerning this condition, the views of the boarding school leaders studied are no different.

In addition, one of the principles that must be considered in developing the curriculum of the Salafiyah Islamic Boarding School is that the book is still studied from the first to the last page of the book. This is to maintain the blessings of knowledge that will be obtained. Therefore, the curriculum used at the Raudhatul Ulum Islamic Boarding School Jember can be changed according to the curriculum model in modern schools. Namely, the curriculum has five important elements: objectives, educational materials, organization and strategy, facilities, and evaluation.

The division of knowledge like that has been since the time of Imam al-Ghazali. If the knowledge is divided into religious knowledge and general knowledge, people will not study general knowledge. Nevertheless, if general science is categorized as fard kifayah, then Muslims will study it because studying general science such as mathematics, biology, Indonesian, geography, and others will be rewarded. However, not everyone must study it; at least learn the basics thoroughly. English also needs to be learned because the whole world uses it as a medium to communicate.

The general sciences are ours because they are part of us. We do not reject the science called general science. Mathematics is important because if we do not learn how we divide the far'aid. It is dangerous to divide knowledge into general knowledge and religion so that people only study religious knowledge.

Zamachsyari Dhofir stated that the Islamic boarding school taught classical books, which can be classified into eight classifications: 1). Nahwu, and. Sharaf, 2). Fiqh, 3). Usul fiqh, 4). Hades, 5). Tafsir, 6). Tauhîd, 7). Sufism and Ethics, and 8). Tarikh and Balaghah.³⁰ The same thing was also found in the 15 Islamic boarding schools studied. For example, at the Ibnul Amin Islamic Boarding School, the subjects taught are Sharaf, Nahwu, Balaghah, Manthiq, Tawhid, Fiqh, Usul Fiqh, Hadith, Tafsir, Morals / Sufism, Faraidh, Dates, Tajweed, and Arudh which are mostly sourced from classical books.

Ibn Khaldun in Syukron³¹, Budiman³², Anwar³³ divides the knowledge that must be included in the educational curriculum consisting of Oral Science (language) which consists of Lughah, Nahwu, Neuroscience, Balaghah, Ma'ani, bayan, Adab (literature) or poetry. Naqly sciences are the sciences quoted from the holy book of the Qur'an and the Sunnah of the Prophet Muhammad SAW, which consist of: the Science of reading the Qur'an, the Science of interpretation, the Sanads of Hadith and its pentashehan, as well as the estimate of the qânun-qânun fiqhyah³⁴. Aqly science is a science that can show humans through their thinking ability to philosophy and all types of Science such as logic, natural Science, divine Science, engineering science, arithmetic, Science of human behaviour, sorcery, and astrology (magic and astrology). forbidden to be used as a subject).³⁵

³⁰ Syamsul Rizal MZ, "The Education Curriculum System of Boarding School", *Tawazun*, 9.1 (2016), 111–24.

³¹ Syukron, Samsudi, and Kustiono.

³² Budiman and Lathifah.

³³ Sa'dullah, Haris, and Wahidmurni.

³⁴ Budiman and Lathifah.

³⁵ Sa'dullah, Haris, and Wahidmurni.

As for the insertion of general knowledge, in line with Al Farabi's opinion, classifying 21 sciences sourced from the Qur'an include a. Language Science, b. Logic c. Preparatory Science consists of arithmetic, Geometry, Optics, Science about heavenly objects such as astronomy, music, measurement science, and Science of manufacture is only a small part of the entire time allocation in the Islamic boarding school curriculum.

Based on the educational objectives and curriculum of the Raudhatul Ulum Islamic Boarding School, which was studied when linked to the Indonesian National Qualifications Framework (KKNI), the level of competency qualifications possessed by alumni is at the second level. As stated in Presidential Regulation No. 8 of 2012 concerning the Indonesian National Qualifications Framework (KKNI) that the Description of Qualification Level 2 is:³⁶ (1) Able to carry out specific tasks, using tools and information, and work procedures that are commonly carried out, and demonstrate measurable quality performance, under the direct supervision of his superiors. (2) Having basic operational knowledge and factual knowledge of specific work fields to be able to choose available solutions to problems that commonly arise. (3) Responsible for own work and can be given the responsibility of guiding others. As the purpose of such a boarding school is, its alumni are expected to be able to become muballigh who spread Islam/leaders of religious activities in the community.

In Islamic education, it is stated that studying the integrated curriculum in holistic education makes students learn according to the real picture; this is because the integrated curriculum teaches the connection of everything so that they are accustomed to seeing everything in a complete picture. An integrated curriculum can provide opportunities for students to conclude from different sources of information about a theme and solve problems by paying attention to different factors (viewed from various aspects). In addition, with an integrated curriculum, the learning process becomes relevant and contextual so that it is meant for students and allows students to actively participate so that all human dimensions are actively involved (physical, social, emotional, and academic).

CONCLUSION

Modernization of the pesantren curriculum is one of the efforts to create educational institutions with a truer cultural identity as a new concept of education for the Indonesian people. Apart from that, it is hoped that Islamic universality values can be found that can give birth to a future civilization in Indonesian society. Based on the research findings, it can be concluded that the Raudhatul Ulum Islamic Boarding School Jember underwent a modernization transformation in three patterns, namely: First, the pesantren remained persistent in exclusively studying the *turats* book with a class system like a modern school, except that the study material remained in the field of religion. Second, Islamic boarding schools incorporate the national curriculum into the cottage learning system so that the practice of teaching religion and science is realized in a balanced class form. Third, pesantren is consistent in traditional spending to study the yellow books and provide opportunities for santri to gain education provided by pesantren, which has been adapted to the Indonesian national qualification framework.

³⁶ Latief and others.

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