

DEVELOPMENT OF INTEGRATED ISLAMIC SCHOOL CURRICULUM AT JUNIOR HIGH SCHOOL LEVEL IN ISLAMIC BOARDING SCHOOLS

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Abstract

This research focuses on describing and discovering a model for developing the Islamic boarding school curriculum at the junior high school level in integrated Islamic schools, where the presence of Islamic boarding schools is an integral part of the education model. Initially, as a full-day school, the concept of boarding school or Islamic boarding school emerged. In facing the expansion and development of Islamic schools, developing a curriculum model based on current products and the education market is essential. Education actors must be wise in preparing curriculum composition or structure that can adapt to recent developments. Actors in Islamic religious education and science will contribute maximally to determining curriculum content so that the Islamic Boarding School curriculum becomes at the forefront. This research aims to explore the integrated Islamic school model starting from the philosophical roots of the curriculum. By taking the example of the Ibnu Salam Nurul Fikri Boarding School in Serang, Banten, as a pioneer of integrated Islamic school-based Islamic boarding schools, it was found that the curriculum structure always refers to the national curriculum. Educational institutions' religious and scientific camps have become an unavoidable dualistic reality. This research seeks to develop the Islamic Boarding School curriculum structure at integrated Islamic schools at the junior high school level. The field study results show that the Islamic boarding school continues to prioritize science (dikes) as its curriculum philosophy, intending to produce quality graduates for state universities. This research uses qualitative methods with literature study and interviews as procedures, creating descriptive data from participants in written and oral form.

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INTRODUCTION

Education is a big issue that concerns the future of the nation and state (Damanik, 2022). Education is the backbone and starting point for the success of political, economic, social, human rights, and government systems (Cole, 2022). Therefore, a paradigm shift is needed to strengthen a robust education system so the country can progress and develop. Seeing that Japan can become as set as it is today is the result of rising from adversity after Hiroshima and Nagasaki were destroyed in the Second World War (WWI2).

During the Second World War, Japan experienced defeat. The atomic bomb destroyed the cities of Hiroshima and Nagasaki at that time. Emperor Hirohito did not ask how many buildings were left, but what he first looked for was how many teachers were still alive. The Emperor knew there would be a long process of restoring and building civilization, which would require quite a lot of time and energy. To do this, teachers are needed as machines that will fill the world of education and build civilization itself (Rosyad & Maarif, 2020).

People who have knowledge will be elevated in rank as Allah SWT says in surah al - Mujadallah verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ
لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا
الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: " O you who believe, if it is said to you: "Majlis be spacious," then be spacious, Allah will certainly provide space for you. Moreover, when it is said: "Stand up," then stand up, surely Allah will raise those who believe among you and those who have been given knowledge by several degrees. Moreover, Allah is All-Knowing of what you do."

A knowledgeable person will be elevated if he has strong faith and relies on Allah, who gives him knowledge. In surah al-Baqarah verse 282:

وَأَنْفُوا ۗ وَتَقُوا اللَّهَ

Meaning: " And fear Allah; Allah teaches you; Allah is All-Knowing of everything. "

From the verse above, knowledge will raise the dignity of humans, including those who believe in this verse. Islam has relied on science as the basis of its teachings and the basis for its application. With knowledge, Islamic civilization was built during the time of the Prophet Muhammad until his future generations. Knowledgeable people emerge as figures and movers in society and become a place for questions and discussions to solve life's problems. Muslim figures are certainly the most famous after Rasulullah S. A. _ W. _ are the companions, *tabi, tabi*, and their successors, namely the ulama. Gathering places for knowledge seekers emerged from Baitul Arqom in Makkah and the Nabawi Mosque in Madinah al-Munawarah. (Rokim, 2020).

Baitul Arqom, during the prophetic period, was a forum or organization with an educational function, which we now know as an Islamic boarding school. In Indonesia, the process is the same as in Islamic boarding schools. Pesantren is the oldest educational institution in Indonesia. This institution has existed since the Indonesian Islamic community emerged in the 13th century, long before the arrival of the Dutch colonial era. The living traditions of the Musantara community have been colored by Islam itself, which was formed traditionally and naturally so that it has become a model for Islamic education in the archipelago (Mulyasana, 2020).

Disseminators of knowledge and preachers have played many roles in developing the Islamic religion in the country, especially in the Java region. The da'wah that is created is more balanced with the existing local culture. The power of Sufism among preachers, better known as saints, is very suitable and has become a model of da'wah for Javanese society. These Guardians have become Muslim models who equip themselves with capital through knowledge and personal materials used for Islamic da'wah as "traveling Muslim merchants" and role models. (Purnomo, 2017).

For the Guardians, educating is a religious duty and calling. They liken educating students to educating their children. Educating children must be full of love, respect, and compassion, just like loving children and offspring. Teaching the Shari'ah certainly needs to be carried out, and therefore, apart from educating, it is also necessary to provide enough food and clothing (Abi Al-Musabih, 2020).

Islamic boarding schools grow and develop because of the enthusiasm of Indonesia's indigenous people. The public has become increasingly interested in Islamic teachings to the point that educational centers, both surau and Islamic boarding schools, have emerged and developed. During the Dutch colonial government, namely in the 19th century, there were at least 1,853 Islamic boarding schools in Java, with around 16,500 students. This number certainly does not include regions outside Java, such as Aceh, Sulawesi, and Kalimantan, which also have a good Islamic culture. (Hasan et al., 2018).

The development of Islamic boarding schools has become increasingly documented over time to time. After the Dutch colonial occupation began to weaken, Japan appeared in Indonesia as the conqueror of several regions of Asia. Then, during the Japanese colonial era, the number of Islamic boarding schools was well surveyed through the Office of Religious Affairs of the Japanese military government. Islamic boarding schools have played a significant role since their inception. Its primary role is as a forum or educational institution to spread the teachings of the Islamic religion. However, during Dutch rule, namely in 1882, Islamic boarding schools became a forum for the resistance movement against unjust power until a resistance movement emerged. The Dutch government continued to feel worried until a sub-governmental institution called the Religious Court "Priesterreden" was formed to monitor the lifestyle or religious practices of the people of the archipelago. The Dutch government issued a circular regarding teaching permit regulations for spiritual teachers in 1905. The rules became increasingly strict until the Dutch government made special permit regulations for Koran teachers, which seemed more stringent than the previous regulations. It needed to be faster with that, so in 1932, the Dutch government issued another rule regarding eradicating and closing Islamic boarding schools, schools, and madrasas, which contained unlicensed teachers/teachers or teachers who did not want to follow the Dutch government regulations.

The role of Islamic boarding schools was vital during the Dutch government. The colonial government finally limited and suppressed the number of Islamic boarding schools in Indonesia. This development led to a political movement and even physical resistance. The physical resistance and warfare between the natives and the Dutch colonialists was the result of learning about protecting and loving their native land as well as support from Islamic boarding school educational institutions. This resistance continued to grow until the birth of pioneer figures opposing Dutch colonialism (MHD Ikhwan, 2022).

The extraordinary role of Islamic boarding schools has been felt since their inception during colonialism. Islamic boarding schools have produced exceptional national leaders, so the Indonesian Muslim community naturally positions Islamic boarding schools as reference educational institutions in many ways. Islamic boarding schools are a place to create a superior, reliable generation with evidence of heroes, leaders, and national figures. By referring to its authenticity, Islamic boarding schools have become unique places for deepening Islamic religious education (Azzahro, 2023). Then, the shift in the education model in Islamic boarding schools broke from the classical or informal learning model to become formal and provided a more complete education in which general knowledge has become an essential part that can answer the challenges of the modern era.

Islamic boarding school education continues to develop to the point of coloring the general education model in Indonesia. In the early 1990s, integrated Islamic schools emerged as part of developing non-Islamic boarding school-based Islamic education. Integrated Islamic schools offer Islamic education solutions based on formal education affiliated with Indonesian National Education (DIKNAS). Integrated Islamic schools strive to be recognized by many Muslims as "superior schools" or "superior Islamic schools." This superior Islamic school is here to provide a new paradigm in the history of Islamic education in the country. Its existence began to change the image of Islamic education, which is oriented towards ukhrawi interests and mastery of science and technology at a strategic level. (Idris, 2020) .

The first integrated Islamic school was established in 1993 with the characteristics of a whole-day school. Full-day based means the school uses almost full time from morning to evening daily. Integrated Islamic schools emerged with a focus on 5 areas: SDIT Nurul Fikri Depok, SDIT Iqro Bekasi, SDIT Al-Hikmah South Jakarta, SDIT Al Khayrot East Jakarta, and SDIT Ummul Quro Bogor. Since then, integrated Islamic schools have mushroomed; until 2013, there were 1,926 school units. This number comprises 68 high school units, 256 middle school units, 723 elementary school units, and 879 kindergarten units. In the end, around 10,000 Integrated Islamic Schools were formed, both structured and unstructured.

Integrated Islamic schools continue to develop from full-day schools to boarding schools. An integrated or Islamic boarding school is an effort made to absorb the needs of the

community, especially students who want to continue their studies to an advanced level after completing primary school. Boarding or boarding schools require students to board or stay 24 hours. Boarding schools include Islamic Middle School-SMA NF Boarding School Anyer, SMPIT-SMAIT As-Syifa Boarding School Subang, West Java, SMPIT_SMAIT Abu Bakar Yogyakarta, SMAIT Sleman, SMAIT Ibnu Abas Klaten.

SMP-SMAIT boarding schools have become a new forum for the market share of people who have educated their children in integrated Islamic schools at previous levels. Most integrated Islamic boarding schools try to offer superior programs in the Koran and science and character education. The parents of the students certainly feel satisfied with these programs because science is the prima donna for their children's continuation of school at the university level. Apart from that, 24-hour-based education helps them protect their children from promiscuity as a challenge that will damage their future. Integrated pesantren must be able to overcome various challenges in the future. Pesantren must seek synergy with important elements of society to build superior resources. Human resource needs must choose the surrounding community before distant communities.

From the description above, researchers try to examine, observe, and discuss more comprehensively and deeply where and how to start improving the world of Islamic education, especially pesantren. The anxiety that the author feels is that every pesantren, especially those based on integrated Islamic schools, does not yet have guidelines in compiling and implementing their educational curriculum. Each teacher will bring their own academic background to implement. This will bring up their respective egos, and there will be no complete unity (integration) in the academic curriculum. So, in this case, the author tries to limit the research, namely curriculum development in integrated Islamic boarding schools, and more specifically, looking for an ideal curriculum management model.(Fatmawati, 2015) .

This research aims to analyze the development of the junior high school curriculum at the Integrated Islamic Boarding School, explore the implementation of the integration of the Integrated School and Islamic Boarding School curriculum at the Ibnu Salam Nurul Fikri Islamic Boarding School Middle School in Cinangka Serang, Banten, and formulate and develop a model for developing an integrated Islamic boarding school curriculum at the junior high school level in Islamic boarding schools. .

This research makes a significant contribution to understanding the concept of Islamic boarding school leadership, by involving the exploration of leadership styles from experts and Islamic perspectives, especially the leadership of the Prophet Muhammad SAW. This research also tries to differentiate the characteristics of leadership styles and accommodate current developments. The success of Islamic boarding schools in producing leaders in the past and present shows invaluable value.

RESEARCH METHODS

This research uses qualitative methods to understand events, behavior, and relationships between objects, humans, and institutional elements. This type of research involves case studies and document studies with data collection techniques through interviews, observation, and document analysis. Data sources are divided into primary (JSIT et al. Book) and secondary (literature, internet). The data analysis method is qualitative analysis, including identification, data reading, categorization, analysis, and interpretation. The research process includes data identification and collection, reading, categorization, analysis, understanding, and writing techniques referring to Ibn Khaldun University Bogor guidelines. The research objects comprised the JSIT Indonesia Integrated Islamic School Quality Standards Book and the Nurul Fikri Ibnu Salam Nurul Fikri Boarding School Serang Banten Islamic Middle School curriculum document.

RESULTS AND DISCUSSION

A. Profile of the Nurul Fikri Integrated Islamic School

General Overview of the Integrated Islamic School (SIT) Curriculum

Integrated Islamic Schools implement education based on the National Education System Law by adopting the concept of Islamic education from the Koran and the Sunnah of the Prophet Muhammad SAW. Education at Integrated Islamic Schools aims to integrate Islamic religious teachings, culture, heritage, and civilization in an integrated manner. Whole and comprehensive. The term 'Integrated' indicates Islam that is integral, not separate. This school combines general and religious education in one curriculum, making the basis for all educational activities with Islamic values as the leading guide. The understanding that all knowledge comes from Allah SWT is emphasized by His words in Surah al-Isra verse 85.

وَمَا أَوْتَيْتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا

Meaning: " *And I will not give you just a little knowledge .*"

Integrated Islamic School (SIT) education aims to strengthen the three pillars of students, namely rufiyaa (spiritual), Aaliyah (intellectual), and jasadiyah (physical). The ultimate goal is to produce graduates who become kaffah Muslims. Spiritual education focuses on developing the spirit, motivation, and enthusiasm so that students have faith, devotion, and noble morals. Aqliyah's teaching focuses on developing the mind to create intelligent people. Physical education aims to create healthy people who are good servants and loved by Allah SWT, according to the teachings of the Prophet Muhammad :

عن أبي هريرة رضي الله عنه قال قال المؤمن القوي خير وأحب إلى
الله من المؤمن الضعيف - رواه مسلم

Meaning: From Abu Hurairah Radhiyallahu anhu, he said, Rasulullah Sallallahu 'alaihi wa sallam said: "The strong believer is better and loved by Allah than the weak believer ."

With a healthy body, you should be enthusiastic about carrying out the worship that was the purpose of its creation, as Allah SWT says in the Qur'an , surah al-Bayyinah verse 5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

Meaning: " *And they are not ordered except to worship Allah by purifying obedience to Him in (practicing) a straight religion, and so that they perform prayers and pay zakat, and that is the straight religion.*"

Integrated Islamic Schools integrate Islamic and general education with a distinctive curriculum aimed at fostering students' faith, devotion, character, competence, and skills. An integrated curriculum involves planning and educational management patterns to improve the quality of learning. An integrated approach consists of selecting a theme as a center of attention, connecting various areas of study, and developing knowledge and skills simultaneously. Integrated education has characteristics such as focusing on students, providing direct experience, integrating subjects, presenting concepts from various fields, being flexible, and learning outcomes can develop according to students' interests and needs. (Assingkily & Barus, 2019) .

Integrated Islamic School Curriculum Development Strategy (Philosophy et al. Setting)

The Integrated Islamic School aims to prepare students holistically by strengthening three pillars: *rufiyaa* (spiritual), *Aaliyah* (intellectual), and *jasadiyah* (physical). The inspiration came from the 1980 World Islamic Education Congress, which set the goal of Islamic education to harmonize personality growth through strengthening the training of the soul, mind, and five senses. This school tries to integrate general education philosophy with Qur'anic character, guided by the Koran. Through integrated education, schools focus on developing human nature to be devout and have leadership character. The philosophy of science at the Integrated Islamic School is based on the Islamization of science movement, combining Islamic values with science. Historical analysis shows the significant contribution of Islam to the development of science from the prophetic era until the collapse of the Abbasid caliphate. This school has a solid philosophical foundation, referring to the central values of Islamic education, such as the Al-Qur'an's life guidelines and the ten *muwasafat*. The educational mission consists of teaching the Koran, building character, and fulfilling seven character standards, including straight faith, correct worship, noble morals, and life skills. With this foundation, the Integrated Islamic School aims to create devout students who have character and the potential to become future leaders. (Choiriyah, nd) .

Nurul Fikri Islamic Boarding School

As the only Islamic school, *Pesantren* is considered an institution capable of modernizing society in a safe environment. The Islamic boarding school curriculum includes religious education, morals, practical skills, and general knowledge. Islamic boarding schools continue to develop and remain an option for Muslim communities who wish to deepen Islamic teachings. To increase relevance to community needs, it is necessary to redesign the Islamic boarding school curriculum and reconstruct educational goals. Curriculum development principles involve general principles such as relevance, flexibility, and efficiency principles. Islamic boarding school development involves various types, such as classical, semi-developed, developing, modern, and ideal, with learning patterns involving classical systems, courses, and training to meet student needs. Continuous redesign is needed so that Islamic boarding schools remain relevant to the changing needs of society (NINGSIH & Sulis Rokhmawanto, 2021).

Ibnu Salam Islamic Boarding School Nurul Fikri Boarding School Serang Banten

Research on Integrated Islamic School Islamic Boarding School Curriculum Management at NF Boarding School Banten, founded in 1999, focuses on tutoring and formal education. NFBS grew as a full-day school with boarding, located in Banten. In its development, NFBS emerged as an advantage by integrating agrotourism as its icon. NFBS has a philosophical foundation that combines the national curriculum and Islamic religious values. By prioritizing 24-hour education, NFBS provides strong character and discipline development. In 2013, NFBS received the *Adiwiyata* Award. The NFBS curriculum combines DIKNAS and religious curricula, bridging general and religious education. The main goal is to produce intelligent, pious, and Muslim (CSM) students. NFBS continues to develop guidelines to realize its goals, including internalizing leadership character, forming an Islamic environment, and building synergy with government and community participation. The NFBS Islamic Boarding School, Middle School curriculum, emphasizes national education with an integrated curriculum that combines Islamic values. Built as a pilot project for Nurul Fikri in Anyer in 1999, this Islamic boarding school focuses on science and Arabic, developing an integrated curriculum based on KTSP from the Ministry of National Education with Islamic values as the basis. NFBS Integrated Islamic Middle School provides education that integrates Islamic values and teachings into its curriculum. With a practical learning approach and the involvement of parents and the community, this school tries to develop student character and competition. The curriculum refers to KTSP, prepared by schools and school committees, with context analysis that includes SNP, educational unit conditions, and the external environment (Aziz, 2014).

Leadership Policy in Managing Integrated Islamic Schools at NFBS Islamic Boarding School Middle Schools

The NFBS Islamic Boarding School, Middle School curriculum, focuses on dormitory leader policies, which include actions to achieve certain goals. Dormitory leaders implement disciplinary procedures, maintain order, separate the paths of male and female students, and set meal schedules. The boarding program also includes the development of Islamic values, religious activities, and character development. In the student affairs curriculum aspect, curriculum development at NFBS involves programs to increase faith and morals, students' potential, intelligence, interests, preparation for work, global development, and sociocultural development. This program includes Islamic religious learning, general science, entrepreneurship training, English and Arabic language development, the use of technology, and social and cultural activities such as supercamp, outbound, and social service. This curriculum also emphasizes the development of Islamic character and personality through various activities, including classroom learning, extracurricular activities, and community social activities. Global development and life skills programs are structured to prepare students to face the challenges of the modern world while maintaining Islamic values. This program reflects NFBS' commitment to developing students holistically, integrating religious, academic, and social aspects (Erwanto, 2019).

B. DIKNAS and Islamic Boarding School Curriculum Integration Policy at NFBS Islamic Boarding Schools

As the author has mentioned above, the object of research is curriculum development at *the Islamic Boarding School*. Researchers classify discussions related to curriculum development into three parts: planning, implementation, and evaluation of curriculum development.

Characteristics of Integrated and Integrated Islamic School Curriculum

Schools have the freedom to develop a curriculum based on the mandate of the Ministry of National Education. In data analysis, the characteristics of educational units are divided into school models, boarding schools, and paradigmatic curricula. The school model uses the concept of Integrated Islamic education, with a Boarding School emphasizing boarding and a modified competition-based curriculum. The school applies student active learning, Quantum teaching, Quantum learning methods, and EQ, SQ, and MQ development to form an Islamic personality. Research findings show that the Islamic Boarding School curriculum development focuses on Islamic material and personality development through dormitories. The dormitory is run based on a pattern of paternalistic patron-client relationships between Kyai and santri, indicating the central role of Kyai in managing the Islamic boarding school (Nasikhin & Yani, 2014).

Development of Islamic Boarding School Curriculum in Islamic Schools Integrated

The traditional Islamic boarding school approach without a written curriculum involves the central role of the Kiai as the actual curriculum. Law of the Republic of Indonesia Number 20 of 2003 requires curriculum diversification according to educational units. Islamic boarding schools experience change through traditional revivalism, responding to the discovery of new learning theories, societal demands, and the impact of modernization. These changes include criticism of tradition, curriculum orientation, and ideological conflict. Islamic boarding schools transformed to become modern or revivalist, influencing formal institutions and doctrinal tendencies in the interpretation of Islam. Boarding schools provide an educational alternative, answering the needs of current parents. Islamic boarding school curricula must be revised to cover general and Islamic sciences, overcome overlaps, and provide education that aligns with the boarding school's identity. The boarding school curriculum development process must be professional and receive optimal support from caregivers (Munif et al., 2021).

Curriculum planning

Planning is an intellectual process of determining the goals to be achieved to determine the paths and resources needed to achieve the goals as efficiently and effectively as possible. Planning is based on what, how, and who does it. Therefore, planning must include specific

SMART (Specific) studies, (measurable) measurable (Achievable) achieved, (Relevant) based on realistic (factual) reality, and (Time-bound) clarity of time. Planning must be comprehensive, not only looking at one side but must be integrated with other areas to create a synergistic and dynamic implementation process.

The curriculum planning writer at SMPI Nurul Fikri Boarding School Serang applies steps and ideas in line with an accountable planning process using the SMART approach. Curriculum planning involves several stages, including evaluation by the school curriculum team, discussions in the education sector, discussions by leadership, and implementation in schools with dynamic evaluations every school year. The NFBS Middle School curriculum management planning and implementation model includes programs such as literacy, internal MGMP, kewaliclass, grade 9 success team, private, and OSN. Guide to developing the NFBS Islamic Middle School curriculum for the 2019/2020 academic year by the foundation's vision, mission, and objectives. The idea, mission, and goal setting of the Ibnu Salam NFBS Islamic Boarding School include developing student leadership character and Islamic order, developing coaching and learning models, utilizing technology, implementing national education standards, and participation of parents, alums, the community, and the government. The educational objectives of the Ibnu Salam NFBS Islamic Boarding School remain focused on Islamic values, optimal learning methods, student character, Islamic school climate, parent and community participation, ukhuwah values, good culture, and high-quality teaching and education staff. The curriculum must be adapted to the characteristics of the educational unit, with a boarding school model that uses the concept of integrated Islamic education and a paradigmatic curriculum. The curriculum is designed using the latest methods in the world of education and is supported by EQ, SQ, and MQ development. Research findings state that the development of the Islamic Boarding School curriculum in schools includes two paths, namely at the school itself and at the boarding school or dormitory, focusing on forming an Islamic personality. (Susiyani, 2017) .

Organizing

In educational management, organizing is essential to implement and achieve a better, focused, and directed education so that students will have a positive impact. Therefore, focusing on educational goals must be prioritized. Educational institutions, whether under the auspices of the government or the private sector, should be able to organize their plans well so that the educational goals that have been created can be realized. Organizing is arranging various elements in an educational institution, which is a management activity and a unique art that the management of educational institutions must possess. This will emphasize the management function in structuring and forming various working relationships from multiple units to become a solid team, providing strength. One unity in managing different elements will be achieved in institutions and organizations, and management will be considered successful (Angelya et al., 2022).

Curriculum Implementation

After planning and organizing the curriculum, implementing it requires guidelines such as educational calendars, academic activity plans, curriculum structures, lesson schedules, picket teacher schedules, and teaching journals. Teachers must also create learning tool documents such as porta, promissory notes, syllabi, and lesson plans. Even though monitoring is low, these documents become a reference for implementing learning. Despite teachers' efforts to organize knowledge according to the device, sometimes there are discrepancies in methods. Student guidance is provided not only for understanding the material but also for internal problems. The low level of communication between teachers at schools and Islamic boarding schools makes it difficult to find solutions. Student activities at schools and Islamic boarding schools are carried out according to plan without conflict. Learning evaluation is carried out through various test and non-test methods. The pandemic forces curriculum implementation with two options: online and offline. School and Islamic boarding school programs are integrated into student activities. Curriculum implementation is based on Wahyudin and Oemar Hamalik's theory, including program development, learning implementation, guidance, and process evaluation (Sobari et al., 2023).

Supervision of Curriculum Implementation

Curriculum supervision at the Nurul Fikri Boarding School Integrated Islamic School involves supervisors, foundation leaders, and school principals. We carried out periodically with at least one charge per semester per teacher. The method can be direct or indirect. The foundation's leadership supervises it unscheduled by sending certain parties. Even though supervision occurs, teacher competence and motivation are still low, especially in the classroom. Efforts to increase teacher competency are carried out through various activities such as workshops, training, IHT, and FGD. Supervision by the foundation usually involves direct warnings, including sanctions against students and teachers who violate them. School supervision is going well, but it still needs more attention at the Islamic boarding school level. Supervision results are integrated with curriculum development at NFBS, including programs to increase faith and piety and develop student potential, entrepreneurial learning, global growth, and sociocultural development. This program includes curricular activities, entrepreneurial development, international programs, and sociocultural activities. This program aims to shape students' Islamic personality holistically and support preparation for the world of work and facing the era of globalization. This program reflects the integration between Islamic scholarship and general science, enabling students to have solid Islamic thinking without abandoning aspects of technology and globalization (A. Ikhwan, 2016). The sociocultural activity program is also implemented well, creating harmony between students and the community through supercamp, outbound, and social service.

Evaluation

Curriculum evaluation at the Integrated Islamic School Nurul Fikri Boarding School Serang Banten involves evaluating performance, context, input, process, and impact. The school principal is the perpetrator and person responsible for the evaluation. School principals carry out performance evaluations to assess teacher performance and administration quality every semester, with follow-up in the form of training or workshops. Context evaluation is carried out at the end of each academic year to emphasize the aim of integrating Islamic knowledge and science-technology in forming an Islamic personality. Input evaluation involves assessing facilities, teaching materials, and teaching staff performance. Process evaluation is carried out through observations of classroom learning and coaching outside the classroom, with follow-up in the form of increasing teacher professionalism. Impact evaluation focuses on reviewing the entire education program and determining follow-up actions, including curriculum improvements on an annual cycle. Long-term evaluations are carried out yearly to evaluate Islamic boarding schools and formal school development programs, find deficiencies, and conduct follow-up actions to improve student management and development. (Ariyanti & Prasetyo, 2021) . This evaluation includes evaluation of teacher skills and teacher personality development.

Monitoring and Evaluation (Monev).

Monitoring and evaluation (Monev) is carried out once a semester by the principal at the Integrated Islamic School Nurul Fikri Boarding School Serang Banten. Monitoring and assessment involves evaluating documents and curriculum implementation, general administration, personnel administration, student administration, class management, activity programs (IHT, workshops), and assessment activities (PTS et al., school exams). This evaluation is carried out to ensure the responsibility of each element in implementing the curriculum, as well as to improve the quality and qualities of the objects of supervision, such as teachers. Monev is carried out on various aspects to maintain the stability of curriculum implementation, and the evaluation results show that the school has paid attention to curriculum evaluation with a focus on input, process, and outcomes (Ferdiansyah, nd).

Supporting and inhibiting factors for developing the Islamic Boarding School curriculum

Developing the Islamic Boarding School curriculum to shape students' Islamic personalities involves supporting factors, such as a conducive environment, support from all elements and families, and the quality of professional teaching staff (Armi, 2019). However, there are also inhibiting factors, including limited facilities and infrastructure and students'

diverse backgrounds in terms of character and level of religious understanding from different family environments. However, the school tries to overcome these limitations and provide the best for students.

CONCLUSION

Based on the analysis that has been described, the Integrated Islamic School is an educational model that combines the National Education System Law with the concept of Islamic education from the Koran and the Sunnah of the Prophet Muhammad SAW. This school seeks to unite science, Islamic teachings, culture, and civilization. Islam as a whole and integrated. Combined with Islamic values, the curriculum guide aims to adapt patterns so students can gain knowledge well. The development of the Islamic boarding school curriculum at the Ibnu Salam Nurul Fikri Boarding School (NFBS) Middle School in Banten has been a pioneer in maintaining the quality of education with a DIKNAS Curriculum structure adapted to current developments. The program to increase faith, purity, morals, potential, intelligence, and global and sociocultural development of society has been successfully implemented. This concept has been successfully implemented over a long period, and suggestions for curriculum development at the junior high school level include understanding the philosophy of the DIKNAS curriculum, integration with Islamic boarding schools, and emphasis on essential things. Supporting factors involve the environment, support elements, and teacher quality while inhibiting factors include facilities and student background.

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