Integrative-Transformative Curriculum Development Strategy in Learning Quality Assurance (Multi sites Study at SMP Khairunnas Tuban and SMP Al Hikmah Surabaya Indonesia)

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Abstract

This research originated from a significant phenomenon in education, namely the decline within the moral values of the nation's generation. Education ideally contains a major influence on improving the standard of human resources, not experiencing a shift within the values of pragmatism, materialism, hedonism, and secularism. This transformation requires an integrative-transformative curriculum development strategy. This development strategy approach may be a solution to the shifting of educational values, with the integration of Islamic boarding schools' values that may become a powerful fortress in instilling the values of character, skills, and independent spirit of integrated and competent students. This study aims to identify, describe and develop strategies for developing an integrative-transformative curriculum. This study uses a phenomenological approach with qualitative research types and a multi-site study design. Methods of data collection using participant observation, in-depth interviews, and documentation. Data analysis with data reduction, data presentation, and drawing conclusions / cross-site verification. to test the validity of the data, attendance extension, triangulation, peer discussion, and clarification with informants were administered . The results of this study reveal that the 2 institutions have integrated different patterns, namely: 1) integration of the varsity curriculum into the pesantren curriculum and, 2) the integration of the pesantren curriculum into the school curriculum. that the development of this curriculum will produce an integrative-

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transformative curriculum development model based on pesantren and schools and might guarantee the standard of effective learning.

Keywords: *Integrative-Transformative Curriculum, Quality Assurance of Learning*

Preliminary

Globalization that has befallen human life has resulted in Muslim-majority Indonesians having to face the implications. These implications not only provide convenience for humans or have positive implications, but globalization also has negative implications that have a negative impact on human life. so as for Islamic education to still exist and not represent a conservatism model, always finish off, exclusivity which results in being left behind by reforms, institutional managers must have a spirit of future transformation and revitalize on the premise of religious teachings.[5]

Referring to the laws and regulations of the Republic of Indonesia number 20 of 2003 which regulates the National Education System Article 01, it's necessary to enhance the phenomenon of education in Indonesia, including providing spiritual values (Islam) at every level of education in order to create good character and personality within the environment. Therefore, it's necessary to supply educational institutions that provide the values of integration of the religious curriculum and increase the allocation of study hours, likewise as implementing Islamic values in each subject is another solution.[6]

Towards the 21st century, there's a stimulating transformation within the concept of education in Indonesia, one in all which is that the alternative concept of integration between schools and Islamic boarding schools which becomes integrated.[7] Even though in the previous century education did not know the integrated concept, it only recognized educational institutions in *pesantren*, education in *madrasa* and (general) schools. School (general) is an educational legacy from the Dutch colonialism, which contains general science, humanities, nature, and social content. Meanwhile, the boarding school is an institution with the concept of salafi or traditional pesantren which is unique, including *kyai*, *santri*, mosque or prayer room, *pesantren* complex, recitation of classical books (yellow book), *sorogan* and *lalaran* learning methods, simplicity and independence are emphasized in this pesantren. Initially, the pesantren only contained 100% religious content with sources from the yellow book references.[8] *Pesantren*

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[5] Syaifuddin Sabda, *Model Kurikulum Terpadu, Iptek dan Imtaq (Desain, Pengembangan dan Implementasi),* (Jakarta: Quantum Teaching, 2006), 70.

[6] Anonim, *Undang-undang nomor 20 tentang Sistem Pendidikan Nasional,* (Jakarta: Depdiknas, 2003), 5.

[7] Maksudin, *Pendidikan Islam Alternatif dalam membangun Karakter melalui Full day School,* (Yogyakarta: Universitas Negeri Yogyakarta Press, 2010), 67.

[8] Amr Abdalla, et al, *Improving the Quality of Islamic Education in Developing Countries: Innovate Approaches,* (Washington: Creative Associates International, Inc,2006), 22.

education aims to print a generation that is experts in the science of Religion.[9] Although it emphasizes the religious curriculum, *pesantren* are often judged to be unable to respond to the progress and challenges of the times. However, all of that returns to those who consider that *pesantren* do not always have such an image, the proof is that today *pesantren* graduates have great abilities in all fields, not only experts in the religious field but also experts in the fields of general science and technology.

Meanwhile school is an advanced phase of education in *pesantren*, which contains a 30% religious learning curriculum and the rest of the general content. In the last 20 years there has been a model of educational renewal in *pesantren* where the pesantren has also adopted general subjects in its learning curriculum. The education system in schools was introduced in order to be able to bridge the gap between *pesantren* and public schools which could give birth to a bright path for both of them in the national education system in Indonesia.

Educational institutions need a transformation of ideas and real actions to change a stagnant situation into new, more pleasant conditions. This educational transformation is marked by the existence of various changes in the educational process including institutional management, curriculum, teacher resources, infrastructure to support the educational process, and the urgent thing is that teaching and learning activities must involve practitioners or educational staff and students. With this change, it is hoped that educational institutions can achieve educational goals effectively and efficiently, and can guarantee quality and competent educational output according to the conditions of the era. The reason for the transformation of education is the current era of globalization, where the environment requires each individual to play their respective roles in order to survive in this modern world. Researchers are very interested in conducting this study because of the strong intensity of the quality of education customers. Therefore, researchers are interested in discussing ***"Integrative-Transformative Curriculum Development Strategy in Learning Quality Assurance (Multi sites Study at SMP Khairunnas Tuban and SMP Al Hikmah Surabaya)"***

Literature Review

The world of education needs to transform ideas and systems in order to be able to produce a competent golden generation in the future. Transformative education is the transformation of faces and ideas in the education system. Basically, this transformative education is an educational model that is cooperative in all abilities possessed by students towards a more free and creative thinking direction. With this transformative education model, it will give appreciation to every potential that is owned by the individual.[10] The goal is to create students

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[9] Karel A, Steenbrink, *Pesantren, Madrasah, Sekolah Pendidikan Islam dalam Kurun Modern,* (Jakarta: LP3ES, 1986), 167-171.

[10] Musthofa Rembangy, *Pendidikan transformatif: Pergulatan Kritis Merumuskan Pendidikan di Tengah Pusaran Arus Globalisasi* (Yogyakarta: Teras, 2010), 100

who have a critical mindset in seeing the realities of life, by promoting humanist values. This educational transformation is not only oriented to intelligence or skills, but also oriented to the readiness to understand global social problems that become problems for people in the world.

Transformative education illustrates that there are overlapping social relationships in education, oppression, domination between parties, and exploitation. Social relations need transformation so that they are equal, mutual respect and there is no discrimination among humans.[11] So transformative education is an educational model that has the idea of wanting to change for the better but still based on the values in his life view, and in teaching and learning activities based on the aspects of discussion, criticism, creativity and participation among others, because of individual freedom in potential for future changes, of course this requires the skills of the principal in planning, implementing and evaluating the curriculum in order to communicate with stakeholders.[12]

Islamic education institutions must reconstruct thoughts towards a better institutional transformation and have broad insights in order to be able to read the situation that is happening in society both now and in the future. The strategic step starts from carrying out this transformation by analyzing the environment in the community using a SWOT analysis between the opportunities, challenges, threats and strengths possessed by the institution based on the value of educational humanism. The big hope in our education is to produce human resources who have critical thinking by bringing better social change in society. This transformation of thought leads to a transformative education pattern that has a global perspective. If educational institutions are unable to respond to these developments, then they will not be able to face society and the workforce in the 21st century, both in terms of communication skills, collaboration, creativity and critical thinking in their learning output.[13]

Transformative education is a deep and fundamental change that occurs through the learning process, an activity throughout human life. Long-term transformation of a person is only seen from the point of view of students, where a complex process occurs, but transforming education into a transformative experience must also evaluate continuously, accepting to reconceptualize the position of the educator in the learning experience of students. Transformative education itself is a visionary education concept developed on the basis of the philosophy of the state and the goals of national education.

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[11] Darmaningtyas, *Pendidikan Pada dan Setelah Krisis* (Yogyakarta: Pustaka Pelajar & LPIST, 1999), 152

[12] Marinette Bahtilla, *The Principal as a Curriculum-instructional Leader: A Strategy for Curriculum Implementation in Cameroon Secondary Schools* (International Journal of Education and Research, Vol 8 No.4 April 2020), 81-86.

[13] Vacide Erdoğan, *Integrating 4C Skills of 21st Century into 4 Language Skills in EFL Classes,* (International Journal of Education and Research, Vol 7 No.11 November 2019), 113-124.

Transformative education is influenced by the integration of education with social problems in society to change perspectives and perspectives on future problems. Transformative education is a shared desire in the social transformation of society to improve social entities and critical thinking. Therefore, transformative education is an educational framework or concept that can be a motor of social transformation in society. From the external side, this transformative education collides with national and competitive issues that are problematic for globalization. This national problem is not just an economic crisis, but also current issues such as law, religion, race and customs, pluralism, radicalism, ethics and democracy. Meanwhile, this global problem is influenced by the challenges of the communication technology revolution and computerization. This industrial and technological revolution has become the pillar of capitalism in the world, which creates a competition between nations that has a characteristic and superior human resource. In line with the lifelong educational process as stated above, transformative education provides lessons on the nature of stagnation (stagnation) in education, so that there will be continuous change. Therefore, transformative education demands a safe, comfortable, supportive and sustainable learning environment and enables a process that grows and develops continuously. The provision of educational facilities and infrastructure for learning is very important in creating transformative and global-minded educational nuances.

Thus, it can be said that the integrative-transformative education paradigm is not an attempt to merge or unify general science into one with religious knowledge. However, the integrative-transformative paradigm is more respectful and cooperates with general science in an education system. The integrative-transformative education paradigm is a modification of social transformation in education that can provide openness and insight into deep thinking, for leaders, managers, teachers and students and provide space for students to identify and analyze widely and critically themselves through patterns that are integrative in order to produce civilized, competent individuals and can create a moral social life.

In line with the above ideas, the researcher focuses more on this study in the field of integrative-transformative curriculum development strategies in order to ensure the quality of learning in schools. Integration is a word that has the meaning of unification, so that it can become a complete unification of meaning. The form of its unification, which consists of two or more components that have distinguishing values that can be made into one unit or integrated (integrated). The integration of the curriculum in this case can be understood as the unification of two different curricula, namely the school curriculum and the educational curriculum in pesantren. The integration model or its unification is by integrating the curriculum development process in schools with the development of the pesantren education curriculum, so that it becomes a complete or integrated unit in the formulation and implementation of the curriculum. Pondok pesantren is a school sub system that has its own structure and description of the curriculum just like education in schools. Pesantren and education in schools have different curricula, because schools have a main system that is regulated by the Government of a certain

Education Service, while the pesantren curriculum becomes a sub-school system that is determined freely by certain pesantren managers, so that there is a centralized and decentralized management system. Based on this explanation, school administrators can take policies in carrying out an integrated curriculum transformation, by integrating or integrating the pesantren curriculum with the educational curriculum in schools whose orientation is to provide support so that the targets and goals of the school curriculum are achieved effectively and efficiently, in addition to providing spirituality and provision. moral to students through formulation and implementation in learning.

In this study, it is more focused on the field of study of Islamic education management, not on specific learning strategies or learning materials, therefore the curriculum integration model is examined in depth based on aspects of its development or management strategy. The transformative curriculum integration model here does not require dissolving general material with Islamic religious material holistically, but the curriculum integration model that the researchers mean is the aspect of developing a transformative curriculum that is integrated in an integrated manner between the school curriculum and the pesantren curriculum or vice versa, so as to improve curriculum objectives, learning effectiveness, competence and religious morality of students.

There are several forms or models of integrative curriculum that have been formulated in Indonesia, especially in schools that have the desire to always clean up, as described by Fogarty in his book how to integrate the curricula.[14] Fogarty's integrated curriculum is divided into three parts where all the sections total ten. Some of these integration models start with no integration, are weak then simple integration and go to those with strong and complex integrations. The details of the curriculum integration model will be explained further below[15]:

a. Integration in one discipline / subject (within a single discipline). This integration is divided into three parts, namely: 1) Fragmented Model: is a curriculum organization that emphasizes a separate model with subjects as the entity; 2) Connected Model: is a separate model of subjects, but there have been certain efforts in constructing explicit relationships in certain subjects; 3) Nested Model: is a multi-target integration model of capabilities that will be achieved and presented in one topic that is in a certain subject unit, so that it becomes more interesting in the material and covers a variety of certain subjects.

b. Cross-disciplinary integration (across several disciplines). In this integration it is divided into five parts, namely: 1) Sequenced Model: is a model that regulates and re-orders material that has the same idea between two or more subjects, so that it can be combined between one subject matter and another; 2) Shared Model: is a model for organizing curriculum and

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[14] Robin Fogarty, *The Mind School: How to Integrate The Curricula,* (Iiions: Skylight Publishing, 1991), 4-96. Lihat juga Deni Kurniawan, *Pembelajaran Terpadu: Teori, Praktik dan Penilaian, Cet 1.* (Bandung: Pustaka Cendekia Utama, 2011), 54-64.

[15] Deni Kurniawan, *Pembelajaran Terpadu: Teori, Praktik dan Penilaian, Cet 1.* (Bandung: Pustaka Cendekia Utama, 2011), 55-57.

learning that involves two subjects; 3) Webbed Model: is a theme network (webbed), this model is a very popular design among us, namely thematic and integrative models in subjects; 4) Threaded Model: is a model for developing the ability to learn continuously about very basic abilities through all subjects; 5) Integrated Model: is a curriculum organization model that uses an interdisciplinary approach, combining several subjects (four subjects) based on existing concepts and topics and overlapping between the four subjects so that they become integrated.

c. Integration between and between (internal) students (within and across learner). This integration occurs internally within students, in this integration is divided into two parts, namely: 1) Immerse Model: is an integration model whose implementation is carried out through students' internal conditions and personally without any outside or external intervention of students; 2) Networked Model: is an integration of a network model, this model is processed by filtering all the information needed through the lens of a particular expertise and specialization.

Based on the description of the curriculum integration model above, it can be analyzed that various kinds of integrated curriculum models can be implemented from the basic education level to the university or tertiary level, of course the formulation and implementation must be in accordance with the characteristics of an integrated model in a separate school environment, so that can show levels, types and components of learning at certain levels that have their own characteristics and will make it more effective and efficient. Organizing the curriculum is a curriculum structure that contains the design of the learning program formulation that will be given to students.[16] Curriculum organization is an important function in the process of developing a curriculum and has a close relationship with learning objectives, because in the organization the curriculum contains the determination of the content of learning materials, delivery, and experiences that will be given to students in implementing an integrative-transformative curriculum. The implementation of the curriculum is influenced by various factors in the school environment and depends on several factors, especially the resources of teachers, school principals, wakasek, students, learning resources and learning facilities and student guardians.[17] Academically, this organization was developed in the form of the following curriculum organization:

a. Separated curriculum

This curriculum presents teaching material in all forms of subjects that are separated or broken up with other subjects, apart and there is no relationship at all so that there are varieties and types of subjects that have a narrow scope of discussion.[18]

b. Correlated curriculum

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[16] Muhaimin, *Konsep Pendidikan Islam*, (CV. Ramadhani: Solo, 1991), 41.

[17] Muhammad Zaini, *Pengembangan Kurikulum: Konsep Implementasi dan Inovasi*, (Teras: Yogyakarta, 2009), 61.

[18] Safruddin Nurdin, *Guru Profesional dan Implementasi Kurikulum*, (Ciputat Pers: Jakarta, 2002), 44-45.

A curriculum that is correlated with subjects is a curriculum that has an emphasis on the need for a relationship between one subject and another, but still pays attention to the characteristics of these subjects. For example, History and Earth Sciences can be presented to give each other strength.

c. Integrated curriculum

The integrated curriculum in the term means combination, coordination, harmonization, whole, the integrated curriculum eliminates the boundaries between subjects and presents learning material in a unique, interesting and comprehensive form. With the integration of this learning material, it is hoped that students will have an integrated personality, namely humans who are suitable or in harmony with their lives.[19] The integrated curriculum is an integration of institutional characteristics with the National curriculum, so that it has a special attraction for the community and creates a very close relationship.

Method

This study uses a phenomenological approach. Phenomenological studies describe the meaning for some individuals about their life experiences from a concept or phenomenon.[20] Researchers interpret the phenomenological approach according to Cresswell's opinion as a research approach that describes the meaning of the experiences of several people regarding a phenomenon. The type of research used in this study is qualitative research. Qualitative research is a type of research that studies objects in their natural environment, which seeks to interpret or interpret phenomena in the light of certain meanings given to them by society..[21] This qualitative research contains a study of the problem that produces detailed and in-depth descriptive data. The use of this approach is because the objective conditions in the field have a natural setting or reasonableness, there is no data manipulation and it is not regulated in experiments or tests.[22] This study used a multi-site study design. A research design that seeks to explain the research background, the object of study and the focus of the study clearly and deeply[23] at SMP Khairunnas Tuban and SMP Al Hikmah Surabaya.

The data source is the "subject from which the data was obtained".[24] Meanwhile, the data collected through this research is an integrative-transformative curriculum development strategy in guaranteeing the quality of learning at SMP Khairunnas Tuban and SMP Al Hikmah Surabaya. In qualitative research, the data is divided into three parts, namely people, place and

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[19] S. Nasution, *Azas-azas Kurikulum,* (Jakarta: Bumi Aksara, 2003), 176

[20] J.W. Creswell, *Research Design: Qualitative and Quantitative Approach,* (California: Sage Publication, 1994), 17.

[21] Denzin N.K, & Lincoln, Y.S. *Introduction: The dicipline and practice of qualitative research, The sage handbook of qualitative research* (edisi ke-4), Thousand Oaks, CA: Sage, 2011), 11

[22] S. Nasution, *Metode Penelitian Naturalistik: Kualitatif.* (Bandung: Tarsito, 2003), 9

[23] Robert C. Bogdan & Biklen, *Qualitative Research for Education; An Introduction to Theory and Methods,* (Boston: Aliyn and Bacon, Inc, 1998), 63.

[24] Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik, Cet 13,* (Jakarta: Rineka Cipta, 2006), 129.

data.[25] While the data collection technique is a form of strategic formulation in conducting the research process, this research was conducted with the aim of obtaining research data. Researchers are unlikely to get the data they are looking for if they do not use data collection methods. To obtain credible data, it must be done by digging and obtaining data in the field in depth. data collection methods in this study using participant observation, in-depth interviews and in-depth documentation.[26] The data analysis that the researchers used were data reduction, data presentation, and drawing conclusions / cross-site verification.[27] To test the validity of the data, attendance extension, triangulation, peer discussion and clarification with informants were carried out on the adequacy of transferability references or the involvement of researchers in qualitative research. This can be achieved with detailed and in-depth descriptions.[28]

Results and Discussion

Education is a process to improve the quality of life of human resources from various aspects for the better. The demands of technological progress and social change necessitate a transformation. The form of transformation in Islamic educational institutions must always be carried out in order to improve the quality of education. The concept of Islamic education in a conscious and planned manner needs to be improved in quality with the existence of accurate leadership strategies in developing solid human resources and adequate curriculum and infrastructure. Educational institutions must provide the best service to service users, in order to achieve customer satisfaction.

Islamic education institutions as an open social institution and as agents of change need to pay attention to the demands of changing times. This change is a demand for a professional, high-quality education that offers many choices. Especially with the welcome of globalization and industry 4.0 which have created a competitive environment, so changes in Islamic education institutions are part of an effort to face challenges and seize opportunities. These changes require strong efforts by stakeholders in assessing change management, leadership, infrastructure, students, finance, human resources and the curriculum which is very influential in building Islamic educational institutions.[29]

In general, a strategy is an effort made in achieving the goals of an educational organization or institution. Newman and Logan in their book Strategy Policy and Central Management state that the fundamental strategies in any business include: 1) Identifying and determining the specifications and qualifications of the results that must be achieved and making business goals

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[25] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosda Karya, 1990),157.

[26] Robert C. Bogdan dan Sari Knopp Biklen, *Qualitatif Research for Education: An Introduction to Theory and Methods*,...119.

[27] Huberman A. Mikel & Miles M.B, *Qualitative Data Analisis* (Beverly Hills: SAGE Publication, Inc. 1992), 16.

[28] Y.S. Lincoln & Guban E.G. *Naturalistic Inquiry* (Beverly Hill: SAGE Publication. Inc, 1985), 301.

[29] M. Yusuf Aminuddin, *Perubaan Status Kelembagaan Pada Perguruan Tinggi Agama Islam dalam Menghadapi Tantangan dan Peluang Pendidikan Islam di Indonesia* (Ta'lim: Jurnal Studi Pendidikan Islam UNISDA, 2019), 1.

taking into account the aspirations and tastes of the community; 2) Consideration and selection of a powerful approach in achieving the target; 3) Consideration and determination of the steps that must be taken in achieving the target; 4) Consideration and setting frozen benchmarks to measure the success rate.[30]

The efforts that have been made by SMP Khairunnas Tuban and SMP Al Hikmah Surabaya to achieve better educational goals, are always adaptive to the demands of changing times, both institutions have implemented an educational development strategy using an integrative pattern. In practice, the two research sites have succeeded in integrating science and religious values within the framework of an integrative-transformative curriculum. SMP Khairunnas Tuban and SMP Al Hikmah Surabaya are Islamic educational institutions with a pesantren background. Khairunnas Tuban Junior High School has a pesantren background before its school, while Al Hikmah Junior High School Surabaya has an earlier school than the boarding school. Both sites have made constant efforts to develop integrative-transformative Islamic education. The form of integration is to combine the pesantren program with formal schools to create a good friendship environment and create a positive identity for themselves. So that later it will provide provisions for religious and general knowledge and entrepreneurial skills to future students to be competent. The two locus of research objects in this dissertation are Islamic educational institutions that have integrated the school education system. First, SMP Khairunnas Tuban in developing the school education system by integrating the concept of public schools into the pesantren system. School is a sub system of Islamic boarding schools, so that the formal curriculum management is directly integrated with the curriculum that is widely applied in the Nurul Hayat Islamic boarding school.

Second, SMP Al Hikmah Surabaya is developing the school education system by integrating pesantren into the school education system. Islamic boarding schools are a sub-system of the main school system, the main objective of which is to integrate knowledge from religious traditions and the concept of pesantren education with formal schools. The aim of the two integration of the education system is the output of students who have the intellectual as well as master the science of religion and become religious experts with general knowledge. The combination of these two curricula makes educational institutions have to effectively manage the formal school curriculum with the curriculum or religious traditions in pesantren.

SMP Khairunnas Tuban and SMP Al Hikmah Surabaya in realizing the integration of the education system have reconstructed thoughts towards a more transformative and global perspective, namely in the management of students using boarding schools with a full day school system in their learning. A thought that is able to read the real conditions of society in today's globalized world, including the opportunities and challenges in human survival and being able to take a future-minded attitude based on humanist values in education. Big ideals in transformative

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[30] Newman & Logan. *Strategy Policy and Central Management.* (London and New York. Longman: 1971), 213.

education demand educational outputs that master science and technology (IPTEK). This requires applying an integrative, technology-adapted learning process as well as a technology-literate teaching force. So it is necessary to have an integrative-transformative curriculum development strategy that is able to provide a positive response in the face of this globalization. As research conducted by Pius, curriculum integration is needed to complement the lack of infrastructure to reform integrated classroom learning in the 21st century.[31]

Development is an effort of formal education or not which is carried out consciously, planned, directed, regularly, and with full responsibility to introduce, grow, guide and develop a certain basic goal in a balanced, complete and harmonious manner, knowledge and skills according to talents, interests and abilities, as a provision on one's own initiative to add, improve and develop themselves or their environment towards achieving dignity, quality and personal abilities that are competent and independent. Various efforts have been made by educational institutions in dealing with social changes. As Arifin, "that development when associated with education means a process of transformation from the basics to a high, broad, deep and absolute level of tendency, so that it can create perfect and mature results."[32]

In order to develop an integrative and transformative-based curriculum, researchers in this dissertation study refer to the integration model formulated by Fogarty in his book How to integrate the curricula. Based on the three integration models formulated by Fogarty above, the researchers found that the form of curriculum integration at SMP Khairunnas Tuban and SMP Al Hikmah Surabaya is as follows:

Khairunnas Tuban Junior High School. The integration that is applied is an integration model "across several disciplines" in accordance with the integration formulated by Fogarty. The first step taken by SMP Khairunnas Tuban in integrating the curriculum was the same vision and mission of the curriculum from the Education Office and the typical curriculum for SMP Khairunnas Tuban, including: 1) National Curriculum 2013; 2) The pesantren curriculum includes aqidah, morals, PAI, tsaqofah, Fiqih, Arabic and the tahfidz al-quran program; 3) Entrepreneurship education curriculum and the habituation of religious culture in schools and entrepreneurial activity programs. As part of the achievement of the vision that has been formulated, elaborated and implemented, then stated in the mission of SMP Khairunnas Tuban as follows: 1) The realization of learning based on qauliyah, kauniyah, and amaliyah knowledge; 2) Realizing graduates with noble character; 3) Realizing graduates who have memorized at least 6 juz Al-quran; 4) Realization of educational facilities that support the spirit of entrepreneurship; 5) The realization of academic and non-academic achievements.

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[31] Chilia Simiyu Pius, *Infrastructural Support Available For Ict Integration In Curriculum Practices At Lower Primary School Classes In Bungoma County, Kenya.*(International Journal of Education and Research, Vol 8 No. 12 Desember 2020), 1.

[32] M. Arifin. *Ilmu pendidikan Islam, Suatu Pendekatan Teoritik dan Praktis Berdasarkan Interdisiplin* (Jakarta: Bumi Aksara, 1991), 208.

As an achievement of the mission formulated, its description and implementation, then strengthened in quality assurance at SMP Khairunnas Tuban as follows: 1) Able to memorize the Al-Qur'an 6 Juz; 2) Able to be productive entrepreneurial; 3) Able to be the *Imam* of *Jamaah* Prayers; 4) Able to Think Scientifically; 5) *Karimah* Moral ; 6) Having an environmentally friendly attitude; 7) Having language skills. The integrative-transformative curriculum design at SMP Khairunnas Tuban is as follows:

a. PAI (Islamic Religious Education) material. The fiqh (school) subject is integrated with women's fiqh and fiqh (Kitab *Tsullamul Taufiq* and *Risalatul Mahid*) in *pesantren*; *aqidah akhlaq* subject (school) is integrated with morality (*akhlaqul banin* and *akhlaqul banat*) in Islamic boarding schools; al Qur'an Hadith Subject (school) is integrated with al quran (the science of tajweed *Kitab hidayatussibyan*) and hadiths using *bulughul marom* and learning grammar science *nahwu* using *jurumiyah* and *shorof* in pesantren; SKI subjects in the curriculum (school) are integrated with dates (in the *Nurul Yaqin*, *Jalalain Tafsir* and *Siroh Nabawiyah*) in Islamic boarding schools.

b. Foreign language development materials. English (school) subject matter is integrated with English tutoring and getting used to speaking English in the pesantren environment; Arabic language subject (school) is integrated with Arabic tutoring and getting used to Arabic in the pesantren environment; *Tahsin* and *tahfidz* are integrated with the *tahsin* and *tahfidz sorogan* systems and are carried out every day in the pesantren.

c. Life skills development materials. Pramuka (schools) are integrated with scout special guidance in Islamic boarding schools; Entrepreneurial education / entrepreneurial values are integrated into self-reliance in Islamic boarding schools; Extracurricular activities are integrated with all extra activities in the pesantren;

Al Hikmah Junior High School, Surabaya. The form of integration applied in the school is the integration model "across several disciplines" in accordance with the integration formulated by Fogarty. The first step taken by SMP Al Hikmah Surabaya in integrating the curriculum is to unify the vision and mission of the curriculum from the Education Office and the typical curriculum at SMP Al Hikmah Surabaya, by means of the institution determining the contents of the curriculum content, namely: 1) National curriculum 2013; 2) Cambridge curriculum, and 3) Typical Al Hikmah or Kepesantrenan curriculum; and the habituation of religious culture which has become the school culture. The contents of this curriculum are then integrated into one unit without eliminating the national curriculum. The essence of the content of the curriculum is integrated with other curricula both in the pesantren, Cambridge and typical schools curriculum so that it becomes an integrative-transformative curriculum.

In achieving the vision and mission that has been conceptualized, its elaboration and implementation, then set forth in the following objectives of SMP Al Hikmah: 1) Have quality graduate students who are capable and capable of carrying out the orders of Allah and His Messenger; 2) Has the quality of graduate students who are capable and capable of leaving the

orders of Allah and His Messenger; 3) Have the appropriate quality of graduates to continue at a higher level of education.

As a continuation of the achievement of the vision and mission and objectives, then poured into the focus of educational orientation at SMP Al Hikmah Surabaya as follows: 1) Islamic orientation, the virtue of Islamic teachings is the foundation for all educational activity programs, it is hoped that all graduates of Al Hikmah Middle School Surabaya have Muslim personalities. absolute, strong faith, good character, and sticking to the Al qur'an and Sunnah of the Prophet; 2) National orientation, students of SMP Al Hikmah Surabaya are educated to become quality Indonesian citizens, not only proud to be citizens, loving their customs or culture, but also to play an active role in advancing the Indonesian nation; 3) Global Orientation, Armed with universal Islamic teachings and love for the homeland, students must be aware that they are part of society all over the world. Students are given the challenge to prepare to hit the whole world and have good benefits for this country, with the principle of rahmatan lil 'alamin. The transformative integrative curriculum design at SMP Al Hikmah Surabaya is as follows:

a. PAI (Islamic Religious Education) material. The material for women's fiqh and fiqh (pondok pesantren) in the form of tsullamul taufiq and risalatul mahid are integrated into fiqh subjects in schools; Moral material (Islamic boarding schools) in the form of books of morality and morality of books is integrated into the subject of aqidah morals in schools; The material of the book syifa'ul jinan / tajwid (pondok pesantren) is integrated into Al Qur'an subjects in schools; The Sirah Nabawiyah (pondok pesantren) book material is integrated into Islamic history and culture (SKI) subjects in schools; The material of the Kitab alala (Islamic boarding school) is integrated into the subject of tawhid in schools; The material for daily hadiths (pondok pesantren) is integrated into hadith subjects in schools.

b. Foreign Language Development Materials. English tutoring in collaboration with the Cambridge curriculum (boarding school program) is integrated into English subjects in schools; Arabic tutoring and getting used to speaking Arabic in the pesantren environment (boarding school program) are integrated into Arabic subjects in schools; The tahsin and tahfidz of the sorogan system that are carried out every day in the pesantren (boarding school program) are integrated into the subjects of the school's tahsin and tahfidz. Life Skills Development Material. Art specific guidance (boarding school program) is integrated into art subjects in schools; Entrepreneur values in self-reliance in Islamic boarding schools (boarding school program) are integrated into entrepreneurial education subjects in schools; All extra activities at the pesantren are integrated into extracurricular subjects in schools.

c. The contents of the integrative-transformative curriculum on these two sites have their own advantages and uniqueness in determining them, so that they become a special attraction for users of education services (users). This integration effort is carried out by all stakeholders and educational consultant partners in the face of institutional social changes, so the existence of this integrative-transformative curriculum content can maintain the character, knowledge and skills of students and can improve the quality of education..

As Nasution said that the integrated curriculum implies combination, coordination, harmony, overall unanimity, the integrated curriculum removes the boundaries between various subjects and presents learning materials in a unique or comprehensive form. With the unanimity of learning materials, it is hoped that our children will have an integrated personality, namely humans who are suitable or in harmony with their lives. The word integration means unification in order to become a roundness or become whole. Unification is meant by two or several different elements that are combined into one or combined into one unit. Curriculum integration can be understood as the unification of two different curricula, namely the school curriculum and the pesantren curriculum. This integration combines the development of the school curriculum with the development of the pesantren curriculum and religious culture in the pesantren environment.

This study found that SMP Khairunnas Tuban and SMP Al Hikmah Surabaya have developed an integrative-transformative curriculum in order to achieve quality assurance of learning in schools through the following strategies: Formulating an integrative-transformative curriculum development goal; Establishing the foundation for an integrative-transformative curriculum development; Determine the principles of integrative-transformative curriculum development; Determine the contents of the integrative-transformative curriculum content; Develop an integrative-transformative based learning schedule; Integration of the national curriculum model with the pesantren curriculum; Learning method innovation from monotonous to varied; Learning media innovation from manual to digital; Cooperating with the community and benefiting the institution; Continuous integrative-transformative curriculum evaluation. These findings can be in line with previous research studies, that reform and decentralization of the curriculum are considered good and can improve the quality and efficiency of schools and improve student learning outcomes in schools.[33]

Conclusion

Based on data exposure and site findings as well as cross-site discussion, the results of this study can be concluded that the strategy for developing an integrative-transformative curriculum in guaranteeing the quality of learning that has been carried out on both sites is: both of these institutions are Islamic educational institutions with a pesantren background. Khairunnas Tuban Junior High School has a previous Islamic boarding school background compared to its school, while Al Hikmah Junior High School Surabaya was earlier in school than the boarding school. Both sites have made efforts in the development of an integrative-transformative Islamic education. The strategy for integrative-transformative curriculum development carried out at SMP Khairunnas Tuban is by integrating the school curriculum into the pesantren curriculum. Meanwhile, the strategy for integrative-transformative curriculum development carried out at

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[33] Anggia Utami Dewi, *Curriculum Reform In The Decentralization Of Education In Indonesia: Effect On Students' Achievements,* (Jurnal Ilmiah Pendidikan: Cakrawala Pendidikan,Vol. 40 No.1 2021),1-9.

SMP Al Hikmah Surabaya is by integrating the pesantren curriculum into the school curriculum. Then the development of this curriculum will result in the development of an integrative-transformative curriculum for Islamic boarding schools and schools with competent outputs and can guarantee the quality of effective learning.

Implication

This research provides theoretical implications, namely developing and constructing an integrated model of curriculum development that has been formulated by Robin Fogarty about the integrated curriculum in terms of the meaning of combination, coordination, harmonization, whole, in the integrated curriculum eliminating the boundaries between various subjects and presenting learning material. in a unique, attractive and comprehensive form. The new finding in this research is "Integrative Curriculum Based on Multicultural Religion" in which the curriculum is developed and constructed based on the integration of Islamic boarding schools' values so that there is no scientific dichotomy between religious and general sciences. The pattern carried out in this finding is to integrate the school curriculum into the boarding school curriculum or integrate the Islamic boarding school curriculum into the school curriculum and the management of students using the boarding school and the full day school system in learning, so that students can attend education for three sessions, first is school education activities, second is learning support activities during the day and third is diniyah activities at night, so that student output becomes more competent and can guarantee the quality of learning.

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