

# Qur'anist and Scientist: Curriculum Design on Islamic Boarding School at SMA Al-I'tishom Magelang

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## ABSTRACT

This research was conducted based on the results of interviews and observations of Al-I'tishom High School (SMA), which is a modernization School from its position as Al-I'tishom Islamic Boarding School to become a formal educational institution called Al-I'tishom Boarding School High School. This is to analyze the basic principles in the formulation of the curriculum at SMA Al-I'tishom Boarding School. This method of research used descriptive qualitative methods with a phenomenological approach to reveal more deeply the phenomena of the basic principles in curriculum formulation at SMA Al-I'tishom Boarding School. Data collection techniques are carried out by means of observation, interviews, and documentation. The data source for this research was in the form of primary data obtained from interviews with the Head of the Foundation, the Head of the School, the Head of the Islamic Boarding School, Deputy Head of Curriculum, Alumni and High School Students of Al-I'tishom Boarding School. The research data validity technique used the criteria for the degree of trust (credibility) with the triangulation technique. The results of the study concluded that the basic principles used in the formulation of the curriculum at SMA Al-I'tishom Boarding School are built on several criteria including: a) the formulation of the curriculum at SMA Al-I'tishom has considered the relevance of internal and external aspects. The purpose of establishing SMA Al-I'tishom which started from the concerns of many figures and the needs of the surrounding community has

proven that the principle of relevance has been implemented; b) the combination of the two curricula in SMA Al-I'tishom certainly applied a very real principle of flexibility. Not rigid and adaptive to the needs and conditions of the field. Then the main curriculum implementers are educators and the curriculum development team can adjust the priority scale of the curriculum content given to students; c) the consideration of a combination of two curricula with balanced weights implicitly fulfills the principle of continuity. The natural sciences and religious sciences that are taught and expected to be able to continuously provide the basis and provision for Al-I'tishom High School graduates in living life and preparing provisions for the hereafter; d) the efficiency of the strategy for formulating and implementing the curriculum at SMA Al-I'tishom has been detailed in the KOSP document. In the KOSP document, objectives and strategies are stated starting from the short term, medium term, and long term and e) the effectiveness of time management for implementing the curriculum has been pursued. With an institutional autonomy system that implements a pondokitory system, the quality and quantity of curriculum implementation runs effectively, both for students and for educators

**Keywords:** Boarding School curriculum, Curriculum Development, Qur'an and Science

## INTRODUCTION

During the education system in Indonesia, the issue of character education has always had an interest in being discussed. Character

education began to be discussed in Indonesia in 2010 which has a mission to integrate the development of the nation's cultural character in the process of implementing the national education system as a unified whole (Kesuma, 2012; Daryanto, 2013; Anggraini & Kusniarti, 2016; Ainissyifa, 2014). This mission was then supported by the issuance of Presidential Regulation (Perpres) No. 87 of 2017 concerning Strengthening Character Education (PPK), formal education units are required to implement integrated PPK in both intra-curricular, co-curricular and extra-curricular activities.

Education as a humanization process will lead to the formation of human character. Referring to the character education philosophy of Ki Hajar Dewantara and Article 3 of Presidential Decree No. 87/2017 concerning PPK, five main values are obtained which are the actualization of Pancasila, the 3 Pillars of the National Mental Revolution Movement, local wisdom values, and future challenges. The main values of human beings with character are religion, nationalism, independence, cooperation, and integrity (Shabatini et al., 2023; Hikmasari et al., 2021).

Aligned with the first Pancasila precepts, religious values are still the focus of the criteria for human character. Formal educational institutions carry out many program innovations aimed at accelerating the growth of religious values for their students. Even though innovations in programs for cultivating religious values continue to develop, the issue of the crisis of the character of the Indonesian nation is also increasing, especially since the Covid-19 pandemic. Even at the elementary education level, child delinquency reaches an alarming level (Purnomo & Wahyudi, 2020; Cahyono, 2016). Therefore, the character education process needs to be carried out as early as possible to prevent other negative things (Turan & Ulutas, 2016; Suriadi et al., 2021). This phenomenon massively becomes a special consideration for parents

in choosing educational institutions for their children.

The existence of Islamic *Boarding Schools* as non-formal educational institutions that adhere to the principles of character building according to Islamic teachings has turned out to be a special attraction for parents. Data from the Ministry of Religion for 2020 recorded the number of Islamic *Boarding Schools* in Indonesia reaching 26,975 institutions and the number of students reaching 4,009,692 people (Jamhariani et al., 2021; Pradana et al., 2021). The high number of santri in Indonesia cannot be separated from the synergy of the fundamental elements of Islamic *Boarding Schools*. (Hasyim, 2018; Nasution & Yulia, 2021) mentions at least five fundamental elements of Islamic *Boarding Schools* including ponds, mosques, students, teaching the yellow book, and Kiai. Scientific education in Islamic *Boarding Schools* originates from the yellow book written by scholars. Meanwhile, character education in Islamic *Boarding Schools* grows from tradition *bandongan, sorogan, tahlilan, ziarah, tahfidz, and mujahadah* (Nurhayati, 2016 ; Aliyah, 2018).

The pattern of pesantren education in Indonesia is experiencing a transition. Starting from the traditional system, that is the salafiyah curriculum. Traditional Islamic *Boarding Schools* only teach religious knowledge that comes from books. However, with the swift flow of acculturation of western culture entering Indonesia, Islamic *Boarding Schools* have an increasing responsibility to reduce the negative impact of cultural acculturation. Pondok Modern Gontor (1926) was born as an answer to these concerns. The kiai's ijtihad resulted in a new curriculum called Kulliyatul Mu'allimin al-Islamiah (KMI). The basic concept of the KMI curriculum is learning 100% general knowledge and 100% religious knowledge (Chotimah et al., 2021; Muhammad, 2022). Although 100% does not mean all common subjects are taught. General knowledge taught is core

knowledge such as MIPA and English. Then, in practice the learning of religious knowledge still gets a compact portion.

The KMI curriculum experienced controversy due to non-participation in the implementation of the National Examination. Alumni must take the Package C exam in order to get a national diploma. Even so, KMI Gontor's education continues to exist and win the hearts of the Indonesian people. Even the KMI Gontor curriculum was imitated and modified as needed by many other institutions (Bonita & Wibowo, 2014)

One of the pesantren that imitated the KMI Gontor curriculum is the Al-I'tishom Grabag Islamic *Boarding School*, Magelang Regency. In 1985 this pesantren sparked the Tarbiyah al-Mu'allimin al-Islamiyah (TMI) curriculum which adopted the KMI Gontor structure. The Islamic *Boarding School* pioneered by K.H. Zaynal Mustofa Idris, Lc. managed to grow and be accepted by the local people. On February 21, 2008 the Al-I'tishom Islamic *Boarding School* officially turned into a formal educational institution named SMA Al-I'tishom *Boarding School*.

Further, the metamorphosis carried out by the Al-I'tishom institution is a step to modernize the pesantren then it is able to maintain its existence in the business of teaching religious knowledge. The TMI curriculum is still used in learning at Al-I'tishom High *School* and is added to the subjects of the National Examination (UN) majoring in Natural Sciences (IPA) which include Indonesian, English, Mathematics, Physics, Chemistry, and Biology. Before SMA Al-I'tishom was accredited, participation in the National Examination from 2008-2015 was held at SMA Negeri 1 Grabag. Then at the end of 2015 SMA Al-I'tishom officially received the title of Accreditation B and since then the management and administration of the *School* has been managed independently based on the official rules of the local education office.

Al-I'tishom High *School* is currently carrying out learning with 2 side

curriculum. The National Education Curriculum has gradually begun to be fully implemented by teaching all subjects according to the applicable curriculum rules. Meanwhile, the use of the TMI Curriculum is maintained as a characteristic of Islamic *Boarding Schools*. The *Boarding School* system was chosen in the hope of providing proportional time in teaching the Islamic religion in which it contains life guidelines that guarantee survivors in the afterlife. The strategy of educating with *shuhbah* (assistance) and *uswah* (exemplary) is believed to be able to produce alumni who have the Qur'anic character, have a scientific spirit, and have a global outlook.

Being an institution that dares to take steps to modernize Islamic *Boarding Schools*, SMA Al-I'tishom has experienced many challenges. Challenges in the modernization of Islamic *Boarding Schools* include the Islamic *Boarding School's* image, facilities, human resources, networking, institutional management, and institutional economics. (Susiyani, 2017; Aisyah, 2017) said that the management and quality of developing institutions need to be formulated with clear and directed change innovations. The impact of *School* accreditation has made the image of pesantren-style education at Al-I'tishom High *School* no longer dominant. Even though it has superior programs in the form of tahfidz, science, and Arabic, the proportion of the curriculum structure for general subjects is greater than for religious studies. In fact, it is not uncommon for service regulations to overlap with pesantren culture. This situation will certainly be obstacle the process of developing an institution that is *qur'anist and scientist* according to the jargon of Al-I'tishom High *School*.

Based on *alumni tracer* data for the last 5 years, it was found that 86.52% of Al-I'tishom High *School* alumni continued on to higher education. However, there is an interesting phenomenon which showed that 48.23% of alumni continue their education in the social sciences group. If you look back at the flagship programs presented at

Al-I'tishom High School, there are Science and Tahfidz, this fact becomes interesting for further research. Such a phenomenon is thought to occur because the motivation of students who attend Al-I'tishom High School only comes from their parents by 58.86% while those who intend from themselves are 37.59%.

*Boarding School* development needs to consider the quality of the curriculum both in the planning, control and strengthening stages. (Azizah et al., 2020; Syarif & Moenada, 2020) wrote that to maximize a program in a *Boarding School*, it is necessary to evaluate and improvise according to the majority of students' talents and interests. The phenomenon that occurs at Al-I'tishom High School is an attraction for researchers to explore information about curriculum design at Al-I'tishom High School starting from planning and implementation. Through research entitled "Qur'anist and Scientist: Islamic *Boarding School* Curriculum Design at SMA Al-I'tishom Magelang" it is hoped that a midpoint can be found in the formulation of an ideal curriculum for a *Boarding School* system that implements two types of curriculum.

## **MATERIALS & METHODS**

This study used a descriptive qualitative method with a phenomenological approach to reveal more deeply the phenomenon of the basic principles in curriculum formulation at SMA Al-I'tishom *Boarding School*. This research was conducted at Al-I'tishom *Boarding School* High School, which is a modernization *School* from its position as Al-I'tishom Islamic *Boarding School* to a formal educational institution called Al-I'tishom *Boarding School* High School. The data collected in the study was through in-depth face-to-face interviews with the process of submitting unstructured questions and in a fluid atmosphere to the Head of the foundation, the Head of *School*, the Head of Islamic *Boarding School*, Deputy Head of Curriculum, alumni, Students and deepened by using

participatory observation techniques and document tracing in order to know the things that will be examined about the basic principles in the formulation of curriculum at SMA Al-I'tishom *Boarding School*. The data validity technique in this study used the criteria for credibility with a theoretical triangulation technique, that is cross-checking whether the data found in the field regarding the basic principles in curriculum formulation at SMA Al-I'tishom *Boarding School* are in accordance with existing theories and triangulation method to compare observed data with data from interviews with the head of the foundation, the head of the *School*, the head of the Islamic *Boarding School*, the deputy head of curriculum, alumni, and high *School* students of Al-I'tishom *Boarding School*. The focus of the aim of this research is to analyze the basic principles in the formulation of the curriculum at SMA Al-I'tishom *Boarding School*.

## **RESULT & DISCUSSION**

This research was conducted at SMA Al-I'tishom *Boarding School*. Al-I'tishom High School was established in 2008 after obtaining an operational permit decision letter stating that Al-I'tishom High School had met the requirements to hold senior secondary level education. The idea of establishing Al-I'tishom High School originated from a congregational meeting at the dawn of Al-Qur'an interpretation led by KH. Zaynal Mustofa Idris, Lc. The idea was sparked in the month of Ramadan 1428 Hijriyah which was then followed up until the realization of this *School*.

Al-I'tishom High School is under the Al-I'tishom Islamic Education Foundation with the notary deed of Kunsri Hastuti, SH. No. 9 on September 5, 1997. Long time before the founding of Al-I'tishom High School, this foundation existed and held Islamic *Boarding School* education called Tarbiyah al-Mu'allimin al-Islamiyah (TMI) since 1985. Al-I'tishom High School was born as a form of modernization of the pesantren as

well as an answer to the challenges of the times.

Like an educational institution in general, Al-I'tishom High School has a noble goal in carrying out the educational process. The KOSP (Operational Education Unit Curriculum) document states the goals of the institution in the short, medium and long term. All the objectives written are sourced from the essence of the School's vision, that is "Creating a Generation with Qur'anic Morals, Scientific Spirit, and Global Perspective".

The objectives contained in the narrative of the School's vision have certainly gone through various considerations from the thoughts of many of its founders. Explained by Dr. ing. Ismoyo Haryanto, MT as Head of the Al-I'tishom Islamic Education Foundation, that Al-I'tishom High School was born because of his goal to establish a School after returning from his studies in Germany. This desire was well facilitated by a student from KH. Zaenal Mustofa Idris, Lc. whose name is Luqman Hakim. Dr. ing. Ismoyo Haryanto, MT met with KH. Zaenal Mustofa Idris, Lc. as the leader of the Al-I'tishom Islamic Boarding School.

The educational journey of the Al-I'tishom Islamic Boarding School began before 1998. When the institution was named KMI (Kulliyatul Mu'alimin al-Islamiyah) or better known as TMI (Tarbiyah al-Mu'allimin al-Islamiyah). This institution has experienced a transitional phase which resulted in a decrease in the number of students. In the transitional phase (1998-1999) the institution carried out special education. Faidhurrohaman Zen, Lc. as the principal of the School said that the Takhasus program was attended by students who were currently studying at public Schools but returned to study religion at the Al-I'tishom institution. He said: "The difference between the Takhasus program and the Boarding system for Al-I'tishom High School is now in the welding system. In the Takhasus program, students enter grade 1 but Schools in general can be in grade 2 of junior high School or even high

School. The duration of education is the same, that is 3 year".

Further, the meeting between Dr. ing. Ismoyo Haryanto, MT and KH. Zaenal Mustofa Idris, Lc. resulted in an agreement to establish educational institutions under the auspices of the Ministry of Education. In an interview with Faidhurrohaman Zen, Lc. explained: "Al-I'tishom High School was born from the results of conversations with the dawn lecture congregation led by Abah (Ustad Zaenal Mustofa Idris) who wanted to establish a School. Then through the intermediary Mas Luqman Hakim (Abah's student from the IKPM-Pondok Family Association Modern Gontor) destined to meet Ustad Ismoyo who has the same wish. In the end, he agreed to establish Al-I'tishom High School which combines general education and Islamic Boarding School education.

Before it was agreed to establish an institution under the auspices of the Ministry of Education, there had been a discourse to be under the auspices of the Ministry of Religion. Dr. ing. Ismoyo Haryanto, MT explained: "There was talk of establishing a School under the auspices of the ministry of religion or the ministry of education. However, taking into account the very compact curriculum structure in Schools under the auspices of the ministry of religion, it was decided to establish a high School under the auspices of the ministry of education. The hope is that curriculum structure that is not too compact can be inserted into the typical curriculum from Al-I'tishom".

The establishment of the Al-I'tishom High School educational institution was inseparable from the support of many community leaders around it. At least twelve names of community leaders who were directly involved in the discussion on the formulation of the agency were recorded, including Sutrisno, Fadhili, Sholihin, Suyanto, Supriyanto, Kasdi, Mahfud Siddiq, Krisdiyanto, Joko, Budi Subodo, Budi Mustafidin, and Mufid. Despite receiving a lot of support from the

community, resistance to the establishment of Al-I'tishom High School continues to emerge. Forms of support and resistance were mentioned by Faidhurrohman Zen, Lc. as follows: "Alhamdulillah, he was enthusiastic and in line with Abah's aspirations to make it easier for the surrounding community to get an education. In fact, the idea of establishing this SMA was as a form of community development or community service through education. There was also a lot of support from the residents, including the waqf of the Ibnu Abbas mosque which funded and managed by the community, but used for learning at Al-I'tishom High School. That's how harmonious the picture was. There were also contra, more cynical and pessimistic about the sustainability of education in this institution". But only that was never conveyed in a straightforward way.

Resistance that arised in society can be taken down with the amount of support that appears. According to the analysis, this can happen because the initial aspirations of establishing Al-I'tishom High School also started from community anxiety about the lack of access to education in the surrounding environment. The educational program offered at Al-I'tishom High School also does not seem exclusive. The values used as guidelines for implementing education are adapted to the culture of the local community. Faidhurrohman Zen Lc. stated: "The underlying value is caring for the community, which means blending into people's lives. We know that there are many *Boarding Schools* that are exclusive and separate from the community. However, because Al-I'tishom High School was born out of the will of the community, we continue to maintain harmonious relations with the surrounding community. This institution positions itself as a facilitator to fulfill and realize desires that originate from community needs".

The location of Al-I'tishom High School which is in the middle of the countryside provides many advantages for both the community and for the School institution.

The pondokitory system that is implemented makes students have to live in Islamic *Boarding Schools* and of course there will be very wide opportunities to interact with the community. In the narrative of Dr. ing. Ismoyo Haryanto, MT the basic values that are applied to students in interacting with the community are guided by the Al-Qur'an. This ultimately led to the formation of a relatively compact proportion of the religious curriculum with the aim of being able to support Al-I'tishom High School graduates who have a better understanding of the contents of the Qur'an.

Based on the results of interviews with informants, it can be concluded that in the process of establishing the Al-I'tishom High School educational institution, various foundations for curriculum development have been considered. The philosophical foundation clearly comes from the thoughts of the figures involved in the Subuh Lecture Jama'ah. The thoughts outlined are of course based on social, cultural and religious conditions that grow in the surrounding environment. The birth of Al-I'tishom High School is a step of adaptation and modernization of Islamic *Boarding Schools* in response to the needs of the local community who require educational institutions to gain scientific insight and character building in harmony with universal values of virtue.

The selection of the high School route with a *Boarding* system and the field of study of Natural Sciences certainly has considerations. Achmad Mizan as the Head of the Islamic *Boarding School* conveyed that his main consideration was to equip students with physical and mental readiness to live life after graduating from the institution. Dr. ing. Ismoyo Haryanto, MT also confirmed that the provision that the institution wants to provide to students is a balance between worldly knowledge and knowledge of the hereafter.

Integrating two types of curriculum in an institution is not easy. The ideal formulation needs to be considered. According to Elma Nur Khasanah, M.Pd. as Deputy Head of the

Curriculum Sector, the proportion of the actual curriculum is almost balanced at 50:50 but there are still more learning hours for official learning due to demands from the center for fulfilling learning hours. Meanwhile, Achmad Mizan as the Head of the Islamic *Boarding School* stated that the proportion of the curriculum was 40% for Islamic *Boarding Schools* and 60% for the official curriculum. Unlike the opinion of the two, Faidhurrohman Zen, Lc. in the interview said: "It is undeniable that since *School* accreditation, the percentage has been dictated more by the department which has resulted in a perceived reduction in the content of Islamic *Boarding Schools*. However, we believe that the percentage of 100% remains balanced between the 2 curricula used, and our own version. Even though the portion of learning hours There are fewer *Boarding* houses in class, but much more can be equipped with other activities carried out outside of learning hours, for example by holding book studies or with a portion of the Qur'an tahfidz which is carried out from the time of maghrib prayer until dawn. there are lots of pondok hours, so if there is an assumption that pondok culture is starting to decrease, then we don't agree. For example the Java language subject, it is only carried out several times in one semester by inviting guest teachers or other subject teachers who have competence in that field.

Institutional autonomy in determining the proportions of the two curricula that are implemented, of course, brings many adjustments and innovations that are brought into the TMI curriculum and the applicable service curriculum. Before changing to Al-I'tishom High *School*, the applicable TMI curriculum included learning pure Islamic *Boarding Schools* including Arabic, Aqidah – Morals, Balaghoh, Tarikh, Fiqh, Faraidh, Nahwu, Jurumiyah, Al-Imriti, Alfiyah, Imla', Khod, Tajweed, Hadith, Shirah Nabawiyah, Ta'lim Muta'alim, Usul Tafsir, and Monotheism. In general, the TMI curriculum is similar to the curriculum implemented at Pondok Modern

Gontor. However, in the TMI curriculum, several innovations are made that are adapted to the culture of the surrounding community. As explained by Faidhurrohman Zen, Lc: "The innovations carried out are in the form of conformity with the conditions of the community around the institution. To make it feel more humane. Also because of the collaboration of various educational backgrounds and diverse Islamic bases. Abah (Ustad Zaenal Mustofa Idris) has a background from congregations of NU, Medina, and Gontor. Abah decided to make the TMI curriculum which in terms of curriculum content leans more towards the Gontor culture with a more "soft" version. If analyzed from the content of the curriculum, the TMI curriculum is actually heavier because the subjects are compact than the curriculum in Gontor".

The background of the founder of the Al-I'tishom institution (KH. Zaenal Mustofa Idris, Lc.) who has the educational background of PM Gontor, made the label of the Al-I'tishom foundation as the Gontor Alumni *Boarding School* whose teaching adapts to the Gontor curriculum. However, through Faidurrohman's explanation and reinforced by Dr. ing. Ismoyo Haryanto, MT, in his interview, found that the TMI Al-I'tishom curriculum did not purely imitate PM Gontor, but rather a curriculum that had just been formulated based on the results of copying studies from many Salafiyah Islamic *Boarding Schools* in various parts of the region: "Actually, it does not adapt because it is for Arabic lessons. (nahwu and sorof) we don't use gontor. We use alfiyah, al-imriti, andjurmiyah, while Gontor doesn't use that. In fact, we refer to traditional salafiyah pesantren, the hope is to be able to read the book fluently. We did a copy study to Gontor, too to Islamic *Boarding Schools* in Sleman, Solo, East Java, and Cirebon. From the results of the replicated studies, we took good things then the distinctive curriculum of Al-I'tishom High *School* was born."

beside the adjustments to the pondok curriculum, it turned out that at the beginning of its implementation, the national education curriculum also underwent adjustments then it could be implemented at Al-I'tishom High School. The School principal explained: "Not all of the national curriculum is taught, we only teach basic subjects such as MIPA, Languages, Civics and PAI. The teaching human resources are also taken from surrounding public Schools and the lessons are carried out from noon to evening. For other subjects that are included in the exam School at that time, we only attended Grabag 1 Public High School. The technical administration was regulated by the main School."

After undergoing the institutional accreditation process in 2015, the curriculum administration system runs independently. Even so, there are still adjustments being made, as stated by the Deputy Head of Curriculum: "Of course there are adjustments. Seeing the large proportion of cottage study hours, there are several service subjects whose learning hours are reduced. The children are still given these lessons but they are not carried out routinely. such as compulsory science subjects. For example, Javanese and PKWU are only given to class XII which is held every 2 weeks as preparation for PSAJ (Final Summative Assessment). Of course, it is not balanced, but our aim is only to provide a basis for PSAJ provisions. The consideration is that teacher human resources are limited and tight schedule of students' activities from morning to night. The procedure for reporting to the office has also undergone adjustments. We make 2 types of schedules, that is real as learning guidelines and official schedules that are adjusted to the needs of fulfilling study hours at Dapodik".

Since the establishment of Al-I'tishom High School, it has only opened one scientific field for the national curriculum, that is the field of Natural Sciences (IPA). This incident has simple considerations as

conveyed by the Head of the Foundation: "We have the view that at that time there were indications of lagging behind in the development of science among us. Then looking at the history of the development of science science was born from Islamic figures. So we believe that Islam (Qur'an) 'an) and science are very closely related, but at this time we feel there is a gap between the two. So we have a goal to rebuild Islamic civilization through science and the Qur'an. Science majors at that time were chosen based on a priority scale. We hoped that students would have careful and structured mindset. Even we did not close our eyes to open other majors. But we are still considering it, especially related to the availability of human resources (educators)".

Even though it only opened one scientific field of science, the Al-I'tishom High School curriculum still provides comprehensive services in preparing the competence of its graduates. Through the Tahfidzul Qur'an flagship program and the development of *life skills*, students are directed to be able to make independent goals according to their abilities. The flagship program is also used as promotional material in the acceptance phase of new students. Specifically for the Tahfidzul Qur'an program there is no requirement for memorizing targets. Students together with their guardians make their own targets, and then consult with the supporting ustadzah to make a program timeline as desired. With this method, it is hoped that it will be able to present a leadership spirit for students then they can be responsible for their life goals. Meanwhile, the life skills program is carried out in an integrated manner in extra-curricular activities in the form of a *science club, journalism, graphic design, craft, culinary arts, and futsal*.

One of the founders of SMA Al-I'tishom KH Zaenal Mustofa Idris, Lc. pass down the teachings of *Subhah wa Qudwah*. These words are taken from the Arabic *subhah* which means to accompany children and *qudwah* means to set an example. Although



this teaching had dimmed, it flared up again after his departure. The teachings of Subhah wa Qudwah serve as the principles of implementing education for educators at the Al-I'tishom institution. Elma Nur Khasanah stated: "This principle is applied as a curriculum hidden that sticks to the teacher's individual personality. A simple example is related to the obligation to pray in congregation for teachers with the hope that students can emulate and emulate it. Another example is complete assistance provided by the teacher to students until they really understand the content of the material.

Based on the existing description, several principles can be extracted that are used in the formulation of the curriculum at Al-I'tishom High School including: a) the formulation of the curriculum at Al-I'tishom High School has considered the relevance of internal and external aspects. The purpose of establishing SMA Al-I'tishom which started from the concerns of many figures and the needs of the surrounding community has proven that the principle of relevance has been implemented; b) the combination of the two curricula in SMA Al-I'tishom certainly applies a very real principle of flexibility. Not rigid and adaptive to the needs and conditions of the field. Then the main curriculum implementers are educators and the curriculum development team can adjust the priority scale of the curriculum content given to students; c) the consideration of a combination of two curricula with balanced weights implicitly fulfills the principle of continuity. The natural sciences and religious sciences that are taught are expected to be able to continuously provide the basis and provision for Al-I'tishom High School graduates in living life and preparing provisions for the hereafter; d) the efficiency of the strategy for formulating and implementing the curriculum at SMA Al-I'tishom has been detailed in the KOSP document. In the KOSP document, objectives and strategies are stated starting from the short term, medium term, and long

term and e) the effectiveness of time management for implementing the curriculum has been pursued. With an institutional autonomy system that implements a dormitory system, the quality and quantity of curriculum implementation runs effectively, both for students and for educators.

## CONCLUSION

Based on the results and discussion of the research, it concluded that the basic principles used in the formulation of the curriculum at Al-I'tishom Boarding School High School are built on several criteria including: a) the formulation of the curriculum at Al-I'tishom High School has considered the relevance of internal and external aspects. external. The purpose of establishing SMA Al-I'tishom which started from the concerns of many figures and the needs of the surrounding community has proven that the principle of relevance has been implemented; b) the combination of the two curricula in SMA Al-I'tishom certainly applies a very real principle of flexibility. Not rigid and adaptive to the needs and conditions of the field. Then the main curriculum implementers are educators and the curriculum development team can adjust the priority scale of the curriculum content given to students; c) the consideration of a combination of two curricula with balanced weights implicitly fulfills the principle of continuity. The natural sciences and religious sciences that are taught are expected to be able to continuously provide the basis and provision for Al-I'tishom High School graduates in living life and preparing provisions for the hereafter; d) the efficiency of the strategy for formulating and implementing the curriculum at SMA Al-I'tishom has been detailed in the KOSP document. In the KOSP document, objectives and strategies are stated starting from the short term, medium term, and long term and e) the effectiveness of time management for implementing the curriculum has been pursued. With an

institutional autonomy system that implements a dormitory system, the quality and quantity of curriculum implementation runs effectively, both for students and for educators.

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