



Development of the 2013 Curriculum in Integrated Islamic Schools and the Distinctive Curriculum of SMPIT Al Uswah Bangil

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Abstract

Keywords:

Curriculum development; Curriculum 2013 SIT; Typical curriculum Al Uswah

This study aims to find out how the development of the Curriculum 2013 SIT (*Integrated Islamic School*), and the typical 8th grade curriculum at SMPIT Al Uswah Bangil. This research is qualitative descriptive field research, the data collection techniques used are interviews, observations, and documentation using Miles and Huberman data analysis techniques, namely data reduction, data presentation, and drawing conclusions. The results showed that curriculum development at SMPIT Al Uswah Bangil was developed in all school curricular activities, namely intracurricular, co-curricular and extracurricular activities. SMPIT Al Uswah Bangil also uses the concept of Islamization of science, and the implementation of evaluation is carried out in the form of curriculum supervision techniques.

Abstrak:

Kata Kunci:

Pengembangan kurikulum; Kurikulum 2013 SIT; Kurikulum khas Al Uswah.

Studi ini bertujuan untuk mengetahui bagaimana perkembangan Kurikulum 2013 SIT (Sekolah Islam Terpadu), dan kurikulum kelas 8 yang khas di SMPIT Al Uswah Bangil. Penelitian ini merupakan penelitian lapangan deskriptif kualitatif, dengan teknik pengumpulan data menggunakan wawancara, observasi, dan dokumentasi menggunakan teknik analisis data Miles dan Huberman, yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pengembangan kurikulum di SMPIT Al Uswah Bangil dikembangkan dalam semua kegiatan kurikuler sekolah, yaitu kegiatan intrakurikuler, ko-kurikuler, dan ekstrakurikuler. SMPIT Al Uswah Bangil juga menggunakan konsep Islamisasi sains, dan pelaksanaan evaluasi dilakukan dalam bentuk teknik supervisi kurikulum.

Received: August 30, 2023; Revised: June 9, 2024; Accepted: July 1, 2024



1. Introduction

Education is a transformative journey from childhood to adulthood, marked by age progression and evolving attitudes. It is a process that shifts individuals from a state of unknowing to knowing, driven by the increasing demands of life.¹ As life's necessities grow, so does one's cognitive capacity, leading to continuous changes in thinking.

The curriculum plays a pivotal role in shaping the teaching and learning dynamics within schools, influencing student behavior and academic outcomes.² The effectiveness of a curriculum is crucial, as it directly impacts students' understanding and acceptance.³ This is particularly relevant in Indonesia's educational landscape, where the curriculum is designed to meet national education objectives, align with developmental needs, and keep pace with advancements in science, technology, and cultural arts.⁴

In response to the evolving landscape, there is a pressing need for educational curricula that not only impart knowledge but also prioritize character building⁵. The call for change stems from concerns about the declining moral and attitudinal quality among the younger generation. A character-focused curriculum is envisioned to possess distinctive traits and align with the character formation of learners.⁶

Recognizing the urgency for curriculum adjustments, various stakeholders advocate for a competency and character-centered approach. This approach seeks to equip students with attitudes and skills relevant to contemporary technological demands while addressing national issues. The successful design, implementation, and evaluation of such a curriculum are essential for ensuring its overall effectiveness and success.⁷

Given the importance of a formal educational institution such as junior high school that can produce graduates who excel in the general field and have noble character and ethics and uphold Islamic values, for this reason, SMP IT is here to answer and provide solutions to existing problems. SMPIT Al Uswah Bangil as one of the schools that implements an integrated curriculum in it, namely the Curriculum 2013 SIT (*Integrated Islamic School*) and the Typical Curriculum Al Uswah.

¹ Fazrul Prasetya Nur Fahrozy et al., 'Upaya Pembelajaran Abad 19-20 Dan Pembelajaran Abad 21 Di Indonesia', *Jurnal Basicedu* 6, no. 2 (March 10): 3093–3101, <https://doi.org/10.31004/basicedu.v6i2.2098>.

² Kelum A.A. Gamage, D.M.S.C.P.K. Dehideniya, and Sakunthala Y. Ekanayake, 'The Role of Personal Values in Learning Approaches and Student Achievements', *Behavioral Sciences* 11, no. 7 (16 July 2021): 102, <https://doi.org/10.3390/bs11070102>.

³ Suriyani Asri, Muhammad Iwan Abdi, and Bahrani Bahrani, 'Telaah Kurikulum Sekolah Menengah Atas Islam Terpadu Granada Samarinda', *Jurnal Tarbiyah Dan Ilmu Keguruan Borneo* 1, no. 3 (July 14): 259–69, <https://doi.org/10.21093/jtikborneo.v1i3.3214>.

⁴ Said Hamid Hasan, 'History Education in Curriculum 2013: A New Approach to Teaching History', *Historia: Jurnal Pendidik Dan Peneliti Sejarah* 14, no. 1 (December 1): 163, <https://doi.org/10.17509/historia.v14i1.2023>.

⁵ Syarifah Syarifah et al., 'Masyarakat Madani Dalam Filsafat Pendidikan Barat Dan Islam', *Sustainable Jurnal Kajian Mutu Pendidikan* 6, no. 2 (31 December 2023): 797–802, <https://doi.org/10.32923/kjmp.v6i2.4216>.

⁶ Alfi Syahrin et al., 'Character Education Orientation In Learning Reading Skills', *INOPENDAS: Jurnal Ilmiah Kependidikan* 4, no. 1 (27 February 2021), <https://doi.org/10.24176/jino.v4i1.5964>.

⁷ Ilse Johanna Siermans, 'Integrating Competency-Based Education with a Case-Based or Problem-Based Learning Approach in Online Health Sciences', *Asia Pacific Education Review* 21, no. 4 (December 18): 683–96, <https://doi.org/10.1007/s12564-020-09658-6>.

The implementation of the integration of the Typical Curriculum AI Uswah which refers to the curriculum of the Integrated Islamic School Network (JSIT) in which there are developments in accordance with the character of the Bangil community, as well as a sustainable curriculum starting from the Playgroup-Kindergarden-Elementary School-Junior High School and Senior High School levels in the field of English language learning, the Qur'an, coding programs and in fostering the character development of other students. The curriculum of the Integrated Islamic School Network (JSIT)⁸ comprises an integration of Islamic values, encompassing intellectual (aqliyah), spiritual (ruhiyah), and physical (jasadiyah) education. This approach is applied within Islamic schools, where Islamic values and teachings are seamlessly woven into the curriculum development. The result is an effective learning methodology that fosters the holistic development of students' character and competence through collaborative engagement and optimal involvement.⁹

SMPIT AI Uswah Bangil has an icon as a "school of life", which is to make students have strong character, great achievements while still paying attention to local wisdom, and stimulate students to have nine multiple intelligences, and are required to have skills and skills with three parameters of literacy, competence, and quality character, and aim to form strong Muslim leaders and have a straight aqidah of correct worship, has a noble character, is broad-minded, loves the Qur'an, is independent, has the skills to survive in the life of the world and the Hereafter.¹⁰

At SMPIT AI Uswah Bangil, Islamic Religious Education teachers provide learning using a combination of the Curriculum 2013 of the integrated Islamic Network, and the Typical Curriculum AI Uswah and other activities aimed at building the character and ethical morals of students. So that the implementation of this integrated curriculum can be a reference in improving the quality of education and in improving attitudes, morals, character, and competencies and in the technological proficiency of students in the development of the current globalization era.

Based on all the problems mentioned above, the researcher specialized the research in "Integration of the Curriculum 2013 SIT (Integrated Islamic School), and the AI Uswah Typical Curriculum at SMPIT AI Uswah Bangil Grade 8 Academic Year 2022/2023".

From this background, the formulation of the problems that will be discussed in this study are: How is the implementation of the integration of the Curriculum 2013 SIT (Integrated Islamic School), and the Typical Curriculum AI Uswah at SMPIT AI Uswah Bangil Grade 8 Academic Year 2022/2023, and What are the supporting and inhibiting factors in the implementation of the integration of the Curriculum 2013 SIT (Integrated Islamic School), and the Typical Curriculum AI Uswah at SMPIT AI Uswah Bangil Grade 8 Academic Year 2022/2023?

⁸ Aji Sofanudin, 'Curriculum Typology of Islamic Religion Education in Integrated Islamic School (SIT)', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 1 (30 April 2019), <https://doi.org/10.32729/edukasi.v17i1.563>.

⁹ Fadhlina Harisnur and Suriana, 'Pengembangan Kurikulum Pendidikan Agama Islam (PAI) Jaringan Sekolah Islam Terpadu (JSIT) Tingkat Sekolah Dasar', *Genderang Asa: Journal of Primary Education* 2, no. 2 (December 30): 52-65, <https://doi.org/10.47766/ga.v2i2.156>.

¹⁰ AI Uswah Bangil, 'SMPIT - SMAIT AI Uswah Bangil', in *SMAIT AI Uswah Bangil*, 2023, <https://www.aluswahbangil.sch.id/>.

2. Methods

In this research, several books, journals, and websites are needed as reference material. To Explain or to explore about the development of the Curriculum 2013 SIT and the Al Uswah Bangil Typical Curriculum, researchers used a book from Ahmad Yani entitled Curriculum Mindset 2013, Andi Prastowo's book entitled Compiling an Integrated Thematic Learning Implementation Plan (RPP) for Curriculum 2013 Implementation for Elementary School/Islamic Elementary School, Journal entitled Application of the JSIT Curriculum in Forming the Religious Character of SMPIT Khoiru Ummah Rejang Lebong Students in the journal Al Bahtsu by Erwanto, Journal of the Proceedings of the National Seminar on Mathematics and Mathematics Education entitled Integration of the Cambridge Curriculum in the Curriculum 2013 in Junior High School Mathematics Subjects (Perspective of Procedure Development) by Moch Purnomo, the Al Uswah Center website, the Al Uswah Surabaya website, and several other supporting literati.

As an effort to explain events and obtain accurate data related to find out in detail the implementation of the Curriculum 2013 SIT Integration (Integrated Islamic School), and the Al Uswah Typical Curriculum at SMPIT Al Uswah Bangil, then in a natural situation this research was carried out reasonably, and with a real background. Hence, this study was conducted utilizing a qualitative descriptive research approach, which involves comprehensively exploring phenomena experienced by research subjects. This includes aspects such as behavior, perception, motives for actions, and more.¹¹

In qualitative research, the researcher uses theory as an explanation, and departs from the data, and ends at the construction of a new theory expressed by the researcher after analyzing and inferring the data obtained. While the type of research is field research where the subject studied is at SMPIT Al Uswah Bangil, Jl. Raya Bangil – Pandaan KM. 1 Pogar Village, Bangil District, Pasuruan Regency 67153.

The special characteristics of qualitative research cannot be separated from the observers who directly participate in the role, where the researcher is also the determinant of the overall research scenario. The observer also told the researcher about what everyone in the institute was working on when the researcher was given the opportunity to conduct the study. Researchers carry out this activity with the aim of knowing what happens frequently, to know an event, and what people say about it.¹²

Hence, this study employed a qualitative descriptive approach. The data in this investigation is comprised of observations and research findings gathered from the field, presented in a descriptive manner. The data gathered aligns with the study's focus and title. The data sources encompass the subjects under study, both primary and secondary, thus forming a comprehensive collection for analysis.

Primary data sources are those which directly furnish research data to data collectors. The data sources in this study were obtained from the Principal of SMPIT Al Uswah Bangil, Vice Principal for Curriculum Affairs and Teachers Next, secondary data is usually realized from documentation data or report data that has become available. In this study, secondary data took from reference books,

¹¹ Patrik Aspers and Ugo Corte, 'What Is Qualitative in Qualitative Research', *Qualitative Sociology* 42, no. 2 (June 27): 139–60, <https://doi.org/10.1007/s11133-019-9413-7>.

¹² Steven Tenny, Janelle M. Brannan, and Grace D. Brannan, 'Qualitative Study', *StatPearls*, 2023, <http://www.ncbi.nlm.nih.gov/pubmed/29185831>.

journals and documentation related to this study, namely information about school profiles, vision and mission, teacher data, etc.

The most crucial stage in research is the utilization of data collection techniques, as research primarily aims to acquire data. Failing to comprehend these techniques would prevent researchers from attaining data that aligns with prescribed standards. The process of data collection occurs within authentic environments and relies heavily on methods such as participant observation, in-depth interviews, and documentation, all sourced from natural settings and primary data sources.¹³

In this study, the researchers did not take data using direct observation techniques in the field due to conditions that did not allow direct observation at SMPIT Al Uswah Bangil. This study employed techniques of data collection through indirect observation. The data analysis methodology utilized in this research follows Miles and Huberman's interactive model, which involves continuous and direct data analysis in the field until its completion. This approach is deemed credible due to the systematic analytical steps undertaken, encompassing data reduction, data presentation, and formulation of conclusions

3. Results and Discussion

The findings and discussion on the presentation of data includes two main things, the first is the presentation of general data, namely an overview of SMPIT Al Uswah Bangil, and the second is the presentation of specific data, namely the implementation of the integration of the 2013 SIT (Integrated Islamic School) curriculum and the AI-Uswah curriculum at SMPIT Al-Uswah Bangil Class 8 in the 2022/2023 academic year and the supporting and inhibiting factors in the integration of the 2013 SIT (Integrated Islamic School) curriculum and the typical AI-Uswah Bangil curriculum in Class 8 in the 2022/2023 academic year.

3.1 Overview of SMPIT Al Uswah Bangil

Starting from the Sholeh Bangil Charity Foundation which was established from a proselytizing journey built on the basis of sincerity and sincerity by Ustadz Ahmad Baihaqi, Ustadz Nadir, Ustadz Selamat Junaidi, Ustadz Amanto and Ustadz Amin Syukroni in 1996, finally had the idea to establish a formal community institution to accommodate his ideas, ideas and vision in developing his proselytizing program, namely by establishing a Foster Garden Institution Toddlers (TAB) then continued on the establishment of the kindergarten and finally established the Al Uswah Bangil Integrated Islamic Primary School (SDIT) in 2004. Furthermore, in 2008, a further institution was established from the elementary school level to the Integrated Islamic Junior High School SMPIT Al Uswah Bangil which is located in the same complex as the previous institution, namely TABIT-TKIT-SDIT on Jl. Raya Bangil-Pandaan KM1 Pogar Village, Bangil District, Pasuruan Regency 67153, East Java.

The development of SMPIT Al Uswah Bangil went quite rapidly and gained great trust and interest from the community, which caused the capacity to be insufficient, so that with the permission and help of Allah SWT, a good attitude of Bangil Foundation obtained land acquisition for the construction of the SMPIT Building in the same area, namely in the Bangil al Uswah complex.

The presence of SMPIT Al Uswah Bangil from 2008 to 2019 as one of the contributors to increasing the level of Human Development Index (HDI) in Bangil

¹³ Rivian Gestiardi and Suyitno Suyitno, 'Penguatan Pendidikan Karakter Tanggung Jawab Sekolah Dasar Di Era Pandemi', *Jurnal Pendidikan Karakter* 2021, no. 1 (April 27): 1–11, <https://doi.org/10.21831/jpk.v0i1.39317>.

has given its own color in the world of education in Indonesia with the Integrated Islamic School Network (JSIT) as the Founding Father (Franchise) both at the level of concept, quality and educational products. So that we and other schools are nothing more than productive, competitive and collaborative partners together to present a generation that has faith and piety in God, superior and globally competitive.

The school for more than 10 years has provided an Islamic-based educational pattern combined with the content of the State in this case the service¹⁴. Teachers and Educational Personnel qualifications also require having standardized quality and qualifications, namely SMART (sholeh, sincere, trustworthy, friendly and totality). Boarding system (dormitory) in our school has been given its own selection assessment for students who are outside the region want to get educational services that accommodate Islamic religious values, cultural values, local customary values, moral values, and politeness values with authorities' standard learning materials so that students hope that they have competencies standardized by the government, namely IMTAQ or short for iman and taqwa, consists of two words iman and takwa, each of which has its own meaning. Imtaq is a matter of values, beliefs, understanding, attitudes, feelings and behaviours derived from the Qur'an and Hadith.¹⁵

In giving the name Al Uswah, there was no written agreement from the founders of the institution, which was at first when the heads of foundations throughout the east java region gathered at the beginning of the formation of the school. In the meeting, discussions were held, one of which was about the name of the school, with the hope that the appropriate name and in its implementation could influence others and become an example for other schools and students could later become role models who could become uswah for the community, finally some of the foundations agreed to use the name Al Uswah, so that the name of this school became Al Uswah Bangil.

SMPIT Al Uswah Bangil has a vision to become an Islamic education-based da'wah institution with a nationalist spirit and a global outlook. This vision has several indicators including spiritual, moral, intellectual, physical, interpersonal, cultural and social resilience. In addition to being resilient, SMPIT Al Uswah also carries high adaptive and immunity indicators that have Islamic and Indonesian values in the midst of global dynamics and developments.

SMPIT Al Uswah Bangil was established by carrying the mission of becoming an institution for the collection of people's referral education funds, implementing school programs that refer to quality assurance, organizing a quality education system by paying attention to the individual strengths of each student, preparing international standard school resources, building national and international networking, building awareness for all elements of the school in understanding and caring about sustainability. Environment and culture,

¹⁴ Erma Fatmawati et al., 'Challenges of Educational Management in the Islamic Higher Education Sector Based on Pesantren', *Journal of Educational and Social Research* 13, no. 6 (5 November 2023): 105, <https://doi.org/10.36941/jesr-2023-0151>.

¹⁵ Cecep Sobar Rochmat, Angelica Silfana Prisca Yoranita, and Haqiyah Afifi Putri, 'Islamic Boarding School Educational Values in Efforts to Realize Student Life Skills at University of Darussalam Gontor', *International Journal of Educational Qualitative Quantitative Research* 1, no. 2 (October 31): 6–15, <https://doi.org/10.58418/ijeqqr.v1i2.18>.

delivering students to the next level of education in favorite schools and colleges at the national, regional and international levels.¹⁶

The goals set by SMPIT Al Uswah Bangil align with the guidelines of 8 / (National Agency for Professional Certification) standards, which encompass Graduate Competency Standards (SKL), Content Standards (SI), Process Standards, Educators and Education Personnel Standards, Facilities and Infrastructure Standards, Management Facility Standards, Financing Standards, and Assessment Standards. Furthermore, we are more detailed in our objectives as quality assurance and or Quality Assurance (QA) SMPIT Al Uswah Bangil Pasuruan Regency, namely having a straight aqidah, carrying out the right worship, having a noble character, loving the Qur'an, having broad insight, being independent, and having skills.

Strengthening Character Education¹⁷ as outlined in article 2 of Presidential Regulation number 87 of 2017, encompass three key aspects: 1) Nurturing and empowering students to become Indonesia's esteemed generation in 2045, instilled with the values of Pancasila and a robust foundation of character education, enabling them to adeptly navigate the evolving currents of the future. 2) Cultivating a national educational framework wherein character education takes center stage, permeating the fabric of student learning. This approach relies on active participation from the public, facilitated through formal, non-formal, and informal educational channels, all while embracing the rich tapestry of Indonesian cultural diversity. 3) Breathing new life into and reinforcing the potential and proficiency of educators, educational support staff, students, the community, and the family milieu in the effective implementation of PPK.

The implementation of PPK involves the utilization of Pancasila's values within character education, with a particular emphasis on religious principles, honesty, tolerance, discipline, industriousness, independent creativity, democratic ideals, curiosity, patriotism, affection for the nation, recognition of accomplishments, effective communication, a penchant for peace, a passion for reading, environmental consciousness, social responsibility, and accountability.¹⁸

Based on the 21st century skills goals, as expected from all of us SMPIT Al Uswah Bangil, every student has 21st century skills that can be applied in daily life both at school and outside of school, namely: 1) Fundamental ability of literacy (openness of insight). Once a week there is a 30-minute Reading agenda with presentations, familiarity to the library. 2) Competencies (proficient in every lesson). Every student is required to master all the lessons and skills in school. 3) Character qualities. Each student is expected to have a moral character (honest, faithful, polite, appreciative, etc.) and a performance character (tenacious, creative, innovative, and plenary)¹⁹.

¹⁶ Maia Chankseliani, Ikboljon Qoraboyev, and Dilbar Gimranova, 'Higher Education Contributing to Local, National, and Global Development: New Empirical and Conceptual Insights', *Higher Education* 81, no. 1 (January 22): 109–27, <https://doi.org/10.1007/s10734-020-00565-8>.

¹⁷ Gestardi and Suyitno, 'Penguatan Pendidikan Karakter Tanggung Jawab Sekolah Dasar Di Era Pandemi'.

¹⁸ Melati Ayuna Sari Puteri, Kismullah Abdul Muthalib, and Hendra Heriansyah, 'Analyzing Character Education Values in Textbook English on Target', *Research in English and Education Journal* 8, no. 2 (2023).

¹⁹ Zulkarnain et al., 'The Innovation of Islamic Education Learning Through Quantum Learning Model', *TADRIS: Jurnal Pendidikan Islam* 18, no. 2 (30 December 2023): 66–81, <https://doi.org/10.19105/tjpi.v18i2.10236>.

SMPIT Al Uswah Bangil also familiarizes each student in learning to train familiarization and apply High Order Thinking Skills (HOTS including the ability to analyze, evaluate, and create so that hopefully Al Uswah students will be able to solve every problem in the future of their lives well and completely. So that whatever the planning, the work will produce useful things for the surroundings.

3.2 The Implementation of Curriculum Integration 2013 SIT (Integrated Islamic School), and Al Uswah Typical Curriculum at SMPIT Al Uswah Bangil Grade 8 Academic Year 2022/2023

SMPIT Al Uswah Bangil stands as a distinguished educational institution, employing an integrative approach that merges general and religious knowledge along with a sustainable activities framework into its curriculum. This comprehensive curriculum synthesis stems from a foundational ethos and the aspiration to cultivate individuals with a holistic perspective, emphasizing the need to nurture all aspects of human development.

Aligned with the directives of the Ministry of Education and Culture (Kemendikbud), the school's curriculum encompasses both the 2013 Curriculum (K13) and the Integrated Islamic School (SIT) curriculum. This amalgamation adheres to national curriculum standards while integrating SIT's distinct quality benchmarks, encompassing SIT's principles, curriculum specifications, learning competencies, Islamic studies criteria, pedagogical standards, and faculty qualifications. This integration is observed across all subjects, meticulously planned and evaluated from inception to assessment.²⁰

Evidently, the curriculum at SMPIT Al Uswah Bangil is characterized by a continuum of programs. These include the Cambridge curriculum/English course, coding program, entrepreneurship initiatives, and Qur'an tahfidz endeavors. Beyond these, the school is committed to fostering unswerving faith, genuine worship, and noble character traits among students. This objective not only seeks understanding but the practical application of these values in daily life.

The evaluation of curriculum integration is a rigorous process at SMPIT Al Uswah Bangil. Rigorous learning supervision and biannual assessments, involving all educators, are employed to identify past shortcomings and devise future enhancements. This evaluation isn't restricted to academic prowess but encompasses a multifaceted approach. The assessment spans knowledge, skills, attitudes, and spiritual aspects, gauged through chapter-end evaluations, continuous observations, and peer-based feedback. The resulting student competency achievement reports encapsulate academic performance, practical skills, conduct, attendance, and extracurricular involvements.

The curriculum design encompasses three types of activities: intracurricular, co-curricular, and extracurricular.²¹ Intracurricular activities adhere to a predetermined timeline, co-curricular ones supplement lessons outside class hours, and extracurricular activities, held both within and outside the school, enrich knowledge, skills, and holistic development.²² Through these curricular

²⁰ Harisnur and Suriana, 'Pengembangan Kurikulum Pendidikan Agama Islam (PAI) Jaringan Sekolah Islam Terpadu (JSIT) Tingkat Sekolah Dasar'.

²¹ Lili Nur Amaliyah and Subiyantoro, 'Simplicity Character Value Development in Gedongkuning State Elementary School', *EDUKASI: Jurnal Pendidikan Islam (e-Journal)* 10 2022, no. 2 (November 23): 236–45, <https://doi.org/10.54956/edukasi.v10i2.279>.

²² Ayu Puji Rahayu and Yinshi Dong, 'The Relationship of Extracurricular Activities with Students' Character Education and Influencing Factors: A Systematic Literature Review', *AL-ISHLAH: Jurnal Pendidikan* 15, no. 1 (January 10): 459–74, <https://doi.org/10.35445/alishlah.v15i1.2968>.

components, including companion programs, additional pursuits, and leadership training, the school shapes students into well-rounded individuals, equipped with extensive knowledge and vital life skills.²³

The amalgamation of Islamic teachings with conventional education signifies a progressive approach that aligns with Indonesia's educational goals.²⁴ This integration harmonizes the wisdom of the Qur'an and Sunnah with broader knowledge domains, fostering an Islamic perspective within a holistic education framework. The process fortifies students' connection to Islamic values, offering a profound emotional link to their subject matter.

The curriculum evaluation at SMPIT Al Uswah Bangil is meticulously orchestrated. Learning supervision, documented in a "work report card," is a comprehensive process that involves gathering teaching tools and undergoes principal scrutiny. Classroom visits contribute to the evaluation, which subsequently guides tailored improvements. Solutions include seminars, workshops, or even faculty reassignments for professional growth.

In essence, SMPIT Al Uswah Bangil's curriculum not only synthesizes diverse knowledge but also embodies an ongoing commitment to holistic education and character development.

3.3 Supporting and Inhibiting Actors in the Implementation of Curriculum Integration 2013 SIT (Integrated Islamic School), and Al Uswah Typical Curriculum at SMPIT Al Uswah Bangil Grade 8 Academic Year 2022/2023

The implementation of a curriculum, particularly when focusing on curriculum integration, is a complex process influenced by a web of interwoven supporting and inhibiting factors. These factors function in tandem, exerting their influence on educators, students, infrastructure, and other dimensions of education. Under the lens of a systems approach, the educational components that interact and impact each other can be simplified into raw input, instrumental input, and environmental input.

The raw input, comprising students' physiological and psychological characteristics, forms the foundational element.²⁵ In recognising the different nature of learners, it is important to understand that each individual has unique characteristics that can significantly affect their learning experience. Specifically, in this context, there is a further breakdown of learners consisting of 75 boys and 59 girls. This demographic breakdown is important in the context of effective curriculum implementation. Understanding the needs and learning styles of individual students is key in crafting a curriculum that can positively impact their development.

The instrumental input embodies consciously designed elements, including the curriculum itself, teaching staff, facilities, and school management. These facets are deliberately manipulated to enhance the educational process. The curriculum, as the core instructional framework, is strategically developed to

²³ Gamage, Dehideniya, and Ekanayake, 'The Role of Personal Values in Learning Approaches and Student Achievements'.

²⁴ Samrin, 'Pendidikan Agama Islam Dalam Sistem Pendidikan Nasional Di Indonesia', *Jurnal Al-Ta'dib* 8, no. 1 (2015).

²⁵ Ashraful Kabir, Shahgahan Miah, and Asraful Islam, 'Factors Influencing Eating Behavior and Dietary Intake among Resident Students in a Public University in Bangladesh: A Qualitative Study', ed. Frank Wieringa, *PLOS ONE* 13, no. 6 (19 June 2018): 0198801, <https://doi.org/10.1371/journal.pone.0198801>.

align with educational goals.²⁶ Accomplished educators adeptly navigate subject matter and possess pedagogical skills that facilitate meaningful learning. Additionally, well-equipped classrooms with tools like modules, projectors, and interactive media amplify the learning environment.

Environmental input encompasses the family, community and school surroundings. It acknowledges that learners' development extends beyond the classroom. A supportive family environment, a connected community, and a well-structured school setting collectively contribute to a holistic learning experience.

SMPIT Al Uswah Bangil benefits from several supporting factors that bolster the integration of their curriculum. The institution's foundation prioritizes creating opportunities for curriculum implementation through policy²⁷. Activities such as seminars and community engagement harmonize the school's vision with familial aspirations. Skilled educators, equipped with subject-specific proficiencies and adept teaching techniques, facilitate effective knowledge transfer²⁸. The presence of diverse learning materials and resources, coupled with enthusiastic and engaged students, fosters an environment conducive to learning. Moreover, collaborative relationships among educators strengthen the teaching process, ensuring a cohesive learning journey. The school's well-designed management planning and program system further contribute to the success of curriculum integration.

The challenges in curriculum implementation at SMPIT Al Uswah Bangil are multifaceted, encompassing both student-related and systemic factors. Students' inadequate responses, often stemming from a lack of interest in subjects, manifest in incomplete assignments and a general disengagement with the learning process. Concurrently, time constraints within the learning process pose limitations that affect the thoroughness of curriculum implementation. The insufficiently matured teacher planning further complicates the teaching and learning journey, hindering the delivery of content effectively. The absence of necessary tools and materials adds another layer of complexity, impeding the effectiveness of teaching and learning activities. Additionally, the diverse learning styles and characteristics of students necessitate differentiated instructional approaches, posing a demand that can be challenging to accommodate comprehensively. Addressing these challenges requires a holistic approach, encompassing improvements in teacher training, the provision of necessary resources, and the adoption of flexible teaching methodologies. By recognizing and systematically addressing these issues, SMPIT Al Uswah Bangil can enhance the overall quality of education and create a more conducive learning environment for its diverse student

In conclusion, the intricate dance between supporting and inhibiting factors shapes the implementation of curriculum integration at SMPIT Al Uswah Bangil. While an array of positive elements fosters an enriching educational experience, certain challenges highlight the need for tailored solutions.

²⁶ Syamsul Bahri, 'Pengembangan Kurikulum Dasar Dan Tujuannya', *Jurnal Ilmiah Islam Futura* 11, no. 1 (3 February 2017): 15, <https://doi.org/10.22373/jiif.v11i1.61>.

²⁷ Syarifah Syarifah et al., 'Analisis Model Kurikulum Pembelajaran Pendidikan Agama Islam Pasca Pandemi Covid-19', *Hikmah* 19, no. 2 (30 December 2022): 202–13, <https://doi.org/10.53802/hikmah.v19i2.180>.

²⁸ Margarita Núñez-Canal, M^a De Las Mercedes De Obesso, and Carlos Alberto Pérez-Rivero, 'New Challenges in Higher Education: A Study of the Digital Competence of Educators in Covid Times', *Technological Forecasting and Social Change* 174 (January 2022): 121270, <https://doi.org/10.1016/j.techfore.2021.121270>.

Understanding and navigating these factors is pivotal in creating a vibrant and effective learning environment that caters to the diverse needs of students.

4 Conclusion

The study focuses on the integration of the Curriculum 2013 SIT (Integrated Islamic School) and the AI Uswah Typical Curriculum at SMPIT AI Uswah Bangil Grade 8 Academic Year 2022/2023. SMPIT AI Uswah Bangil implements a curriculum that combines general and religious knowledge to develop well-rounded individuals with strong character and the skills. The curriculum incorporates the principles of both the national curriculum and the SIT curriculum, aiming to provide holistic education while fostering Islamic values and character development.

The curriculum implementation is supported by various factors. The school's foundation prioritizes curriculum integration through policy and community engagement. Skilled educators, diverse learning materials, and collaborative relationships among teachers enhance the learning environment. However, challenges exist, including time constraints, varying student responses, and the need for differentiated instruction. Despite inhibiting factors, the school is committed to continual improvement through rigorous evaluation and feedback.

Acknowledgements

Thank you to SMPIT AI Uswah Bangil and all colleagues involved, allowing this research to progress and conclude successfully.

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