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## INTEGRATION OF SALAF ISLAMIC BOARDING SCHOOL EDUCATION WITH MODERN SCHOOL CURRICULUM

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### Abstract

This study outlines the integration of salaf Islamic boarding school education with the public school curriculum (study of Islamic boarding schools in Cirebon). The discussion of the integration of education pesantren is managed in the traditional system, while madrasahs and schools are managed by the conventional system. The existence of madrasahs and schools is a strategic step for pesantren in improving their education system. The presence of madrasahs and schools does not necessarily replace the traditional education system of pesantren, but complements it. Madrasahs and schools are managed with a modern system using the curriculum and always pay attention to strategic changes in responding to modernity. The framework method used in this article is field research, and the approach in this study uses a phenomenological approach and case studies with more emphasis on religious behavior. This type of research is a type of qualitative research. The results indicate that pesantren's adaptation to changing times involves curriculum revisions and the establishment of educational institutions accommodating general education needs, emphasizing the importance of integration to create well-rounded individuals capable of excelling in both religious and general sciences.

**Keywords:** construction; education; model; Islamic and learning

### Abstrak

Penelitian ini menguraikan integrasi pendidikan pesantren Islam Salaf dengan kurikulum sekolah umum pada pesantren di Cirebon. Pembahasan tentang integrasi pendidikan pesantren dikelola dalam sistem tradisional, sementara madrasah dan sekolah dikelola oleh sistem konvensional. Keberadaan madrasah dan sekolah merupakan langkah strategis bagi pesantren dalam meningkatkan sistem pendidikannya. Keberadaan madrasah dan sekolah tidak selalu menggantikan sistem pendidikan tradisional pesantren, melainkan melengkapinya. Madrasah dan sekolah dikelola dengan sistem modern menggunakan kurikulum dan selalu memperhatikan perubahan strategis dalam merespons modernitas. Metode kerangka yang digunakan dalam artikel ini adalah penelitian lapangan, dan pendekatan dalam penelitian ini menggunakan pendekatan fenomenologis dan studi kasus dengan penekanan lebih pada perilaku keagamaan. Jenis penelitian ini adalah jenis penelitian kualitatif. Hasil penelitian menunjukkan bahwa adaptasi pesantren terhadap perubahan zaman melibatkan revisi kurikulum dan pembentukan lembaga pendidikan yang mengakomodasi kebutuhan pendidikan umum, menekankan pentingnya integrasi untuk menciptakan individu berkepribadian baik yang mampu unggul dalam ilmu agama dan umum.

**Kata kunci:** integrasi; pondok pesantren salaf; kurikulum; sekolah formal

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## Introduction

Historically, the practice of education in Indonesia since its birth has been characterized by a tendency to an education system that is dichotomous between religious and general sciences. As a representation of religious educational institutions are pesantren, while representatives of general educational institutions are schools. The presence of these two educational institutions is inseparable from the presence of Islam in the archipelago and Dutch colonialism. (Roqib, 2019)

After independence, the dichotomy of educational practice is still ongoing which is institutionalized in the authority to manage school education at the Ministry of Teaching and Culture Education and madrasah education at the Ministry of Religious Affairs. The dualism of the authority to provide education in Indonesia in two ministries further emphasizes the dichotomy between schools and madrasahs (including Islamic boarding schools in them) on the one hand, and between general science and religious science on the other. In the view of muslim society, this kind of scientific dichotomy is not beneficial both from the institutional aspect and from the aspect of the scientific paradigm. (Umiarso & Muhith, 2019)

Pesantren as a non-formal educational institution in Indonesia, developed faster than formal educational institutions introduced in the colonial period. (Fikri et al., 2021) Pesantren grows and develops in accordance with the socio-cultural dynamics of the surrounding community. Until now, there is still a Pesantren in the middle. The development of science and technology is very fast and adapts to the demands of the times. Therefore, the Pesantren education system is recognized as an indigenous educational institution in Indonesia and is different from the pattern of education in other countries.

Education is an effort to humanize the whole person, so that manusia can be devoted to Allah Almighty by truly practicing all His commandments, able to establish justice on the face of the earth, doing shaleh charity and benefit, worthy of the title of being the noblest and higher in degree than all other types of creatures of God. Man with all his potential, God created as a leader on earth with leadership and the ability to govern and manage the earth with a mandate.

The other side that is no less important is education. In the perceptive of law Number 20 of 2003, it is said that Education is about the National Education System, is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, as well as the skills needed for themselves, society, nation and state. (Kemendikbud, 2013; Kosim, n.d.)

Nurcholish Madjid (Madjid, 1997) is of the view that change is necessary in all ages and institutions in terms of curriculum development and institutional development. Some of the responses to the changes expressed by Nurcholish Madjid can be given as follows: The first group is the largest or majority group that responds to the change of the system and the transformation of the pesantren, that is, those who are aware of its value. or not. With this attitude, the changes in the times can be said to be unaffected by the institutional order of pesantren. This a priori attitude is shared by many Pesantren leaders at a very general level. (Dhofier, 2011)

Second, the group that assumes that people are interested in a particular model or situation, so that these people can easily determine that the Pesantren with all its aspects is positive and

must be maintained absolutely. He stated that the views of the leader and the elements in them are exclusive and quite conservative. Third, this group tends to respond inferiorly to changes, unwilling to adapt to the development of the times, and ultimately destroy themselves and their entire identity.

Fourth, Pesantren, which is fully aware of itself both from the positive and negative sides, is clear and critical of which traditions and elements need to be inherited and abandoned, so that it can be seen and has a positive adaptability to time and society.

The reaction of pesantren to the development of the times has caused polarization in the pesantren environment itself.(Dhofier, 2011) However, modern development takes its own position by demanding the need for spiritualization of pesantren. (Huda & Kartanegara, 2015) Society wants education as a place of learning to continue to provide the ability to take over life, participate in real life and compete in the future. Of course, in order to build the identity of the Indonesian nation, education is expected to support the implementation of development programs and the progress of the nation and human resources of the Indonesian nation in the future.

Education from the above understanding has provided the means and container to develop the whole potential, be it spiritually religious, self-control, intelligence, noble morals as well as the necessary skills of himself, society, nation and state. This is where the role of integration in the views of researchers is needed as an effort to realize the achievement of all potentials developed.

From some of the problems above, the researcher formulated the problem in the research as preliminary study material to solve the problems in this paper, namely how the process of integrating salaf Islamic boarding schools with the public school curriculum. Islamic boarding schools are (Yusuf, 2017) Institutions that from the beginning have come first than formal education. Pesantren continues to be adaptive in seeing the development of the age of science and technology.

### Islamic Boarding School Education Vs Formal Education

In the context of education, these two discourses seem to be that Muslims are taboo to learn general or western sciences, resulting in Islamic science regressing. In addition, general science can develop rapidly through research that has been found. Even though religious science, namely Islamic science, has a holistic knowledge of all types of science (Mustaqim, 2015). The problem that often comes is that there is a separation and gap between the two sciences, namely religious science and general science. Both clumps run partially and singly.

The author sees that the basis of the two sciences must be interrelated and corroborating. The theoretical basis used by the author in seeing the miniature problem above is to use Islamic boarding schools as the basis of values so that the actualization of the two scientific families can be reflected through an attitude and a deep understanding (*at-takwil al-ilm*). (Maarif, 2015) Apart from that, the combination of the two scientific families (religious and general) can be used as an initial basis in seeing a wider horizon of knowledge in accordance with the guidance of the times. Broader and deeper knowledge becomes the ultimate goal of this integration process.

At first, the pesantren curriculum only contained religious science. Meanwhile, general knowledge has only been studied in Islamic boarding schools, especially since independence in 1945. The position of general science continues to strengthen in line with the development of the lives of Muslims and Indonesian society. The emergence of the idea of Islamization of science and technology (science and technology) has given legitimacy to changes in the pesantren curriculum. From here the idea of integration began to develop in the methodology system of general lessons and technology which had been grouped into general sciences or secular sciences, then various models of integrated pesantren that integrated general science and religious science into pesantren (Fakhruddin et al., 2018).

The integration of the learning system is the culmination of the ability to master Science, both religious and general, which is characterized by high professionalism, as is also the case in the case study in India, which also carried out the integration between Muslims and Hindus.(Yousuf Ali & Bakar, 2021) In Indonesia , it is linearly related to the high attitude of Islam through the mastery of Islamic civilization as a benchmark for every action in life. Integration in the learning system of general subjects is carried out so that pesantren do not lose their relevance to the real needs faced by the Islamic education community.(Nurcholish Madjid, 1998)

### **Integration of Pesantren Curriculum with Formal School Curriculum**

Pesantren as an educational institution which is a forum for teaching and learning activities, of course, in achieving goals is inseparable from the role of the pesantren curriculum. Because the curriculum is one of the important components in formal educational institutions that is used as a reference to determine the content of teaching, direct the process of educational mechanisms, the quality of educational outcomes and benchmarks to achieve success. (Mukhtar et al., 2020)

The term curriculum as applied to formal educational institutions is not obtained in Islamic boarding schools. However, when it has the intention of being a direction of learning (manhaj), the Islamic boarding school has been said to have a curriculum through books taught to students that are more concentrated on religious sciences, such as Islamic law, hadith, tafsir, the Qur'an, Islamic theology, Sufism, date, and other classical books. (Fakhruddin et al., 2018)

This is the most important aspect, especially the curriculum applied in Islamic boarding schools, as it is known that the curriculum, in addition to being a guideline for the implementation of education at the Islamic boarding school, can also be a limitation of an activity program (teaching material) that will be carried out in a semester, class, or at certain levels / levels of education, and as a kyai / ustadz guideline in organizing the teaching and learning process, so that the activities carried out by kyai / ustadz and santri are directed at a predetermined goal. The curriculum of the pesantren world is preserved to the present day through the teachings of classical and cultural books that characterize pesantren.(Fikri et al., 2021)

Teaching these classic books has its own pattern in the form of understanding and a certain value system. As an Islamic educational institution in Indonesia, Pesantren generally organizes various educational units in the form of schools and madrasahs, and curriculum development principles that include multicultural values in planning, implementing and assessing curriculum

activities must be applied. But in reality, these points are not easy for pesantren to do, especially traditional pesantren (Salafi).(Umiarso & Muhith, 2019)

Traditional pesantren educational activities are generally the result of intuitive improvisation of kyai adapted to the development of pesantren. Formal education generally introduces more science. Until now, Pesantren and Madrasah/School have grown and developed over time. When madrasahs/schools enter pesantren, even the pesantren create a madrasah/school system with its curriculum.(Uhbiyati, 2015)

Pesantren and schools are institutions that have a contribution to local education. While pesantren has very strong cultural and historical roots in Indonesia's tradition of social development and knowledge, pesantren as a modern institution has made a significant contribution in providing education to society. As illustrated in the following Vos Viewer visualization in figure 1.

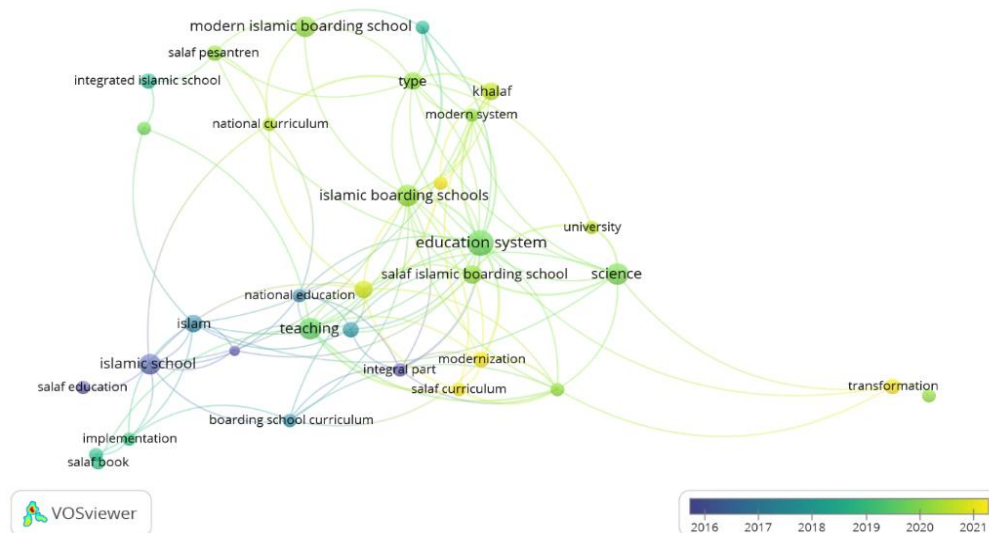


Figure 1. Literature Review by Vos Viewer

Based on searching the library through the vos viewer application, it was found that this study is still quite interesting, since 2016 until now. So researchers assume that although the context of integration has been widely implemented, the results of these two institutions are very different. There are quite deep dichotomies, such as differences in how to deal with the world of work. This is inseparable from the paradigm that Pesantren graduates can contribute to fields related to social, cultural and religious customs, while madrasah /school graduates can fill the industrial sector.(Fadillah et al., 2021)

In some schools sponsored by Islamic boarding schools, religious education is not a problem because the curriculum created in these schools is in accordance with the environment of students and the spirit of the pesantren. However, in the case of public schools, religion is included, but the proportion is very small, and the emotional internalization (values) is not well organized, so it seems to burden only the cognitive side alone.(Noor, n.d.)

All efforts in pursuing the composition of formal education and religious education in Islamic boarding schools have led to efforts to integrate aspects of the curriculum into a more comprehensive curriculum. This pattern is a step towards improving the quality of school education by including traditional Islamic boarding schools to improve general knowledge and religion. (Benaziria & Murdiono, 2019)

The integrated curriculum applied in various Pesantren / Madrasah is a reflection, improvement, and solution to various problems in the implementation of the Indonesian national curriculum. Conceptually, the dichotomy of general science and religion by simultaneously equipping students with general science and religion, from the 1975 curriculum to the 1994 curriculum, even the 2006 KTSP curriculum and the 2013 curriculum and even the currently newly implemented independent curriculum have all begun to be integrated. (Rumainur et al., 2022) But it still did not meet expectations. This is shown by the concept and design of a separate curriculum between general science and religion (separate subject curriculum). There is no unified design between general education and religious subjects. In this context, the concept and design of the curriculum of general subjects have not been holistically integrated with religious studies.

In connection with the above problems regarding the dichotomy of general science and religion, people's demands for the world of Islamic boarding schools and schools have grown rapidly over time. People and parents want things more than the existence of pesantren. Some of the desires that arise include a) Having the ability in religion and also wanting pesantren graduates to have opportunities equivalent to graduates of madrasahs or public schools so that graduates can continue to other levels of formal education freely, b) Have specific advantages and skills in the field of religion such as memorizing the Qur'an, being able to read the yellow book, and also have a strong thinking logic, broad general knowledge and the development of honed creativity so as to be able to face complex global world problems, c) Pesantren graduates have competitiveness in specific skills and filling the world of work and various other demands. (Haryanto & Akhirin, 2018)

In the process, most Islamic boarding schools seek to respond to the demands of the times by modernizing their institutions by establishing formal educational institutions ranging from pre-school to higher education levels. In addition, some Islamic boarding schools try to keep their original characteristics as Islamic educational institutions that focus on tafaqquh fi al-din (religious deepening) which teaches students how to understand the contents of the yellow book. Pesantren, which seeks to combine these two aspects while maintaining its identity as an educational institution tafaqquh fi al-din, also has a formal education system, especially Madrasah which became known as an integrated Islamic boarding school. (Hanif & Indianto, 2021; Suparjo et al., 2021; Winata et al., 2021)

## Method

This research is *field research*, this type of research is a type of qualitative research (Bungin, 2016; Darmalaksana, 2020; Suharsimi, 2013), and chose Pondok Pesantren Kempek, Cirebon Regency as the research location. The academic reason for researchers to choose Pondok Pesanteren Kempek is based on several factors. First, researchers have known the condition of the

Kempek Islamic Boarding School. Second, the Kempek Islamic Boarding School still applies the traditional system by still maintaining classical science (madrasah).

The approach in this study uses a phenomenological approach and a case study, where the researcher conducts a careful investigation in a program, event, activity, process on a group of individuals. (Creswell & Creswell, 2018) the study is limited by time and activity, and researchers collect complete information using various data collection procedures based on predetermined time.

Meanwhile, the research design is a single case or reviews only one case, with more emphasis on religious behavior. (Mujib, 2015). With this approach, it is hoped that more valid data will be obtained through evidence of experience for researchers. This research is expected to be able to analyze the Integration of the Pesantren Curriculum and school curriculum with the data sources needed in this study consisting of primary data and sukunder data.

The primary source of data in this case is from field sources, namely kiai, the caretaker of the Cirebon Kempek Islamic Boarding School.

To obtain the primary source data, observation researchers directly used wawacara to kyai, caregivers of the Cirebon Kempek Islamic Boarding School, and Ustad / Ustadzah in the Pondok environment as well as teachers in public schools located at the Cirebon Kempek Islamic Boarding School. In addition, secondary data are obtained from literature materials, diaries, stories, regulations, policies and others (Nilamsari, 2014). (Parluhutan Siregar, 2014).

Data analysis in this qualitative research continues from beginning to end inductively and looks for patterns, models, themes and theories. (Sugiyono, 2017) In this case, the author constantly reflects on the data, asks analytical questions, and analyzes the data in an ongoing process that requires writing simple notes during the study. Data analysis includes open data collection based on common questions and analysis of respondents' information.

In case studies, data analysis is carried out through a detailed explanation of the cases and phenomena covered by the study and the behavior / events that occurred in the Kempek Islamic boarding school environment. Therefore, the author seeks to solve the problems that exist in the formulation of the problem, analyze the data obtained using a sociological approach, and carry out an analysis from beginning to end.

## Results and Discussion

The results of the researcher's observations found that this Islamic Boarding School was founded by the deceased KH. Harun Soleh bin KH. Abdul Jalil bin Kiai Murdan, one of the elder kyai who has a lineage from the Pekalongan area, Central Java. In 1908, a pesantren was established which by its founder, a great cleric named Mbah Kyai Harun who was one of the sons of Mbah Kyai Abdul Jalil who lived in Kedongdong and came from Pekalongan, Central Java with the real name Kyai Mardan, was named Pondok Pesantren Kempek.

It is said that once Mbah Harun was in the Indramayu area, he ran out of provisions. Walking from Indramayu to Kedongdong, tired and hungry, he met his mother, he found that he was washing a little rice. Seeing her son's condition, the mother finally divided the rice she held

for the child's educational provisions, because that was the only property she had at that time. With a little provision, the teenage Aaron returned to the pesantren with a sense of qona'ah and patience.

Mbah Kyai Harun has 5 (five) famous teachers, including:

1. Kyai Yusuf (Gus Yusuf) in Indramayu who came from Demak. According to history he was a waliyulloh and ma'rifat expert. His monumental work is the Book of Shorof Khas Kempek (the book "*Matan At-Tashrif or Al Kailany*" with its own characteristics).
2. Kyai Murdadlo from Pekalongan who was his childhood teacher.
3. Kyai 'Ubaidah of Tegal who is a scholar of Tawhid.
4. In the preliminary historical findings of the formation of the school, it was found that on August 25, 2002 through the Decree of the Head of the Office of the Ministry of Religion of West Java Province, MTs T. officially became MTs KHAS (Kyai Haji Aqiel Siroj). From the formation above, there are several curricula that distinguish it from other schools in general.

Some of the data found as follows include that students must live and study in Ponpes KHAS Kempek, students must be mesantren while being students at the Formal School KHAS Kempek, students must live and study in Ponpes. In addition, students are prohibited from living outside the Ponpes Kempek environment such as boarding houses or commuting. Teaching and learning activities are carried out from noon to evening. The morning is used for mandatory activities for the students and the evening is used as an activity to recite the Quran, dirasah, deliberation, "ngaji pasar" and others.

This integration is intended to intertwine one science with another. This paradigm is used to answer the dichotomous questions of the two sciences, namely religious science and general science (Parluhutan Siregar, 2014). The integration model is an alternative thought that seeks to integrate religious and general sciences holistically from various aspects and scientific angles. So what is meant by the integration of objects of science is an integrated system of continuous objects of science from objects of a metaphysical, imaginary, and physical nature that are presented as a whole, not partially.

It is important to underline that these objects are seen as equally valid and legitimate as objects of scientific research that already have a solid and unified ontological status. The logical consequence of the integration of scientific objects is the integration of fields or disciplines. Ibn Sina categorized the objects of knowledge into three kinds, namely: (1) objects that are not necessarily related to matter and motion [referred to as metaphysical objects] produce a group of metaphysical sciences; (2) objects that are always related to matter and motion; and [referred to as physical objects and producing the physical sciences] (3) objects that are intangible in themselves but sometimes come into contact with matter and motion (called mathematical objects). These three groups of fields have formed a coherent unity of the field of science, a kind of solid trilogy of scientific fields that ensures integration in the field of scientific classification.

At the beginning of the development of education, the Pesantren curriculum consisted only of religious science. (Fakhrudin et al., 2018) Looking at the course of general science, in this context it is *science*, it is necessary to have the idea of Islamization of science. With the current



state of the pesantren position, the pesantren needs to make improvements and innovations through an integration paradigm, namely the pesantren curriculum combined with the conventional school curriculum. This is where a new paradigm will emerge as the result of the work of integrating between the two into the pesantren curriculum unit.

In carrying out the integration of this learning system, courage, ability, and sincerity are needed. The general curriculum is not only a tool of legitimacy, but also as a frame of mind. because the curriculum is more towards thinking about the real situation. Integration in the learning system of general subjects becomes very urgent in the constellation of the progress of the pesantren world. Incorporating ideas into the two learning systems "sorogan and halaqoh" in Islamic boarding schools is the key to improving learning achievement.

The reason for the development is based on the dichotomy of the two discourses, namely the separation of religion from science so that the author thinks that this is important so that the two are able to fill in and elaborate between the two. The researcher argues that by revitalizing the salaf Islamic boarding school with public schools, it can maintain the values of misgivings as an elementary identity so that public schools in Islamic boarding schools are able to adapt salaf Islamic boarding schools as a basis for values and outside curricula as a reference to achieve progress.

The authenticity that occurs in the Pondok Khas Kempek Cirebon is very unique, because it combines the traditional values of pesantren with public schools based on the national curriculum. In the assessment seen by the author, this peculiarity becomes a new finding to continue to maintain and revitalize the form so that with the passage of the times, especially the industrial era 4.0, salaf Islamic boarding schools are able to continue to maintain sorogan culture by being packed with contemporary materials or curricula.

In order for madrasahs/schools to exist within the Kempek Islamic Boarding School, the two curricula need to be integrated. The school curriculum is a subsystem of the parent system, namely the Pesantren curriculum. The school curriculum tends to be stricter as stipulated by the government, but the Pesantren curriculum is more flexible because it is fully developed by the Islamic boarding school itself. Therefore, the content of the pesantren curriculum here can be adjusted to the purpose and structure of the pesantren curriculum. The content of each curriculum is carried out independently. Teaching materials will continue to be carried out separately between the school curriculum and the current curriculum. There is no integration in the form of standardization of teaching materials in the sense of scientific integration. The concept of a hidden curriculum is manifested in activities that lead to the formation of the student's personality through the habit of activity (dhuha prayer, tahfizh, research, muhadatsah, memorization, congregational prayer, congregational prayer, almsgiving).

Pondok Pesantren designed a hidden curriculum program for the formation of student character. Well-hidden curriculum practices shape the personality of students: honesty, responsibility, tolerance, self-discipline, religion, independence, concern for others, and politeness. Indeed, habituation activities not only shape the personality, but also show attitudes, instill norms, apply values, build self-confidence, and instill assumptions in students. This opinion is affirmed in other studies (Zaini & Pasaribu, 2020) that the student not only learns to

improve his intellectual abilities, but also develops the habit of reading the Quran, prayer, fasting, etc., which can strengthen his mind and give him a good personality. (Syamsi, 2016)

Teaching and Learning Activities (KBM) are held at noon, starting at 12.45 WIB – 17.30 WIB. Meanwhile, in the morning, it is used for Islamic boarding school recitation activities, which are mandatory and main activities for every student. This policy has been established since its inception. Buya H. Ja'far Shodiq Aqiel Siroj, on several occasions explained why formal schooling was held during the day,

"Even though I hold formal education, Kempek still prioritizes Islamic boarding school education. The morning is still fresh, used for recitation for students".

The point is, it is not to number the school, but rather to emphasize, that in the Typical Kempek Islamic Boarding School, the main thing is the leadership. Accordingly, there are several other policies, which are part of the KHAS kempek.

*Another peculiarity is the Separation of the classes of sons and daughters.* Likewise, with the son and daughter's territory, there are clear and separate territorial restrictions. The same thing is also in the extracurricular activities, such as Scouting, Pencak silat, hadroh art, sports, special Extracurricular, such as science, mathematics, social studies and others.

Khas formal school students are required to attend an educational program in Muhodloroh, namely MTM (*Madrasah Tahdzibul Mussqofin*), according to their grade level. Starting from awamil, Jurmiah, Amrity, Mutamimah and Alfiyah classes. Education at MTM is taken up to 6 (six) years. Therefore, KHAS graduates are highly recommended by KH Caregivers. Musthofa Aqiel Siroj, in order to continue at MA KHAS or SMK KHAS, in order to be able to follow the educational program at MTM until it is completed, namely the recitation of Alfiyah Ibn Malik and memorizing the recitation of the Qur'an.

For students who have finished attending the final level of recitation, namely the Alfiyah class and have graduated at MA KHAS or SMK KHAS, they can continue their education at STIKES KHAS, which is a college of health sciences. Khas Foundation's new program. So it is hoped that every alumni who returns to their homes or hometowns, becomes a plenary person (*al-insan al-kamil*); understand and practice religion *in a kaffah* manner, and are able to face various challenges of the world with real gait.

Pondok Pesantren Kempek provides several learning services, namely: First, tahfizhul qur'an and additional provisions of knowledge and religious practice (jama'ah prayers every time, qiyamul lail, fasting, and other sunnah practices, yellow book studies, interpretation of the Qur'an, lughah / Arabic, nahwu, sharaf, tilawah), guidance on wirid readings and toyyibah sentences. Second, madrasa subject matter, tutoring (bimbel) and the development of muhadatsah and others. Third, fostering akhlakul karimah (behavior, speech, dress patterns, etc.), Fourth, training independence through various activities and responsibilities as well as extracurricular activities. In addition, the Kempek formal school also provides services that are its hallmark, namely the existence of a tahfizh program, integrated learning of science and religion, emphasizing the ability to speak Arabic or English, teaching classical books (yellow books) and others.

Integration is defined as upgrading into a single whole or round. So integration means unification or unification. This merger also occurs in the curriculum component of the KHAS Kempek islamic boarding school which combines modern and traditional pesantren courses, both in terms of goals, organization, materials and assessment.

The development of the curriculum objectives of the KHAS Kempek islamic boarding school integrates the objectives of the pesantren curriculum between modern and traditional school curricula. The merger is expected to complement each other and become a unifying goal of the Pesantren Curriculum to produce graduates who truly understand pesantren.

First, the objectives of the KHAS Kempek pesantren curriculum combine the objectives of active mastery in modern pesantren and passive mastery in traditional pesantren. Learning in Pesantren focuses on mastery of vocabulary (mufradat) which is manifested in the form of daily conversation, in addition to mastery of grammar (nahwu and sharf) which is manifested in the form of understanding the text of the Yellow Book.

Second, the purpose of the KHAS Kempek islamic boarding school combines the purpose that students can read classical books like in traditional islamic boarding schools with the aim that students can read contemporary texts. In addition to focusing on mastering new vocabulary and its developmental significance, students are also expected to master the vocabulary of classical books (turats).

Third, the KHAS Kempek Curriculum aims to develop students' awareness of pesantren as a tool to understand religion and the requirements to become a cleric as the purpose of traditional pesantren, as well as to understand pesantren as a tool with a broad cultural perspective. Providing global insights to the intelligentsia targeted by modern boarding schools.

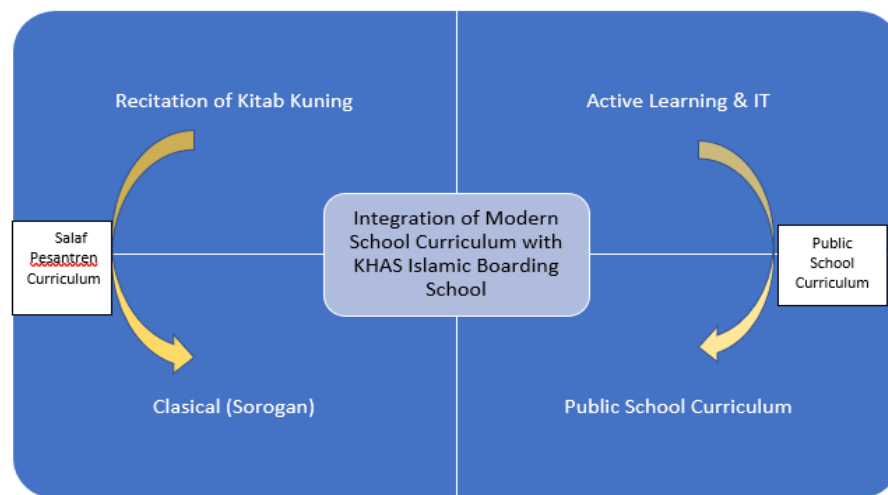


Figure 2. Integration of Learning Methods for Pesantren Salaf and Modern Schools in KHAS KEMPEK

As can be explained from the description Figure 2, the development of the objectives of the KHAS Kempek pesantren curriculum integrates the objectives of the modern and traditional pesantren curriculum, namely: a) Students are able to master pesantren both actively and passively. b) Students are able to read various pesantren literature in the turats or kitab kuning as well as contemporary texts. c) Pesantren is understood by students as a tool to understand religion

as a condition for becoming a scholar, with a broad cultural insight, being a globally-minded intellectual.

In addition, the pesantren learning organization is also integrated between students in morning schools, afternoon guidance programs, and dormitories. Therefore, pesantren can really be studied comprehensively, thoroughly, sustainably and in depth. The implementation of the Comprehensive Course of Salaf and Modern Islamic Boarding Schools as well as the combination of morning school, tutorials, and dormitories are the uniqueness of the Pesantren KHAS Kempek Cirebon.

## Conclusion

The modern era has changed several patterns of salaf Islamic boarding schools to innovate or update in the framework of learning so that they are expected to be able to *survive* in the midst of accelerating changes that occur in Islamic boarding schools.

The Kempek salaf Islamic boarding school survives by doing sorogan and halaqah which are integrated into public schools, located in the kempek Islamic boarding school area. This general curriculum is integrated with Islamic boarding schools at all levels of educational institutions, be it at the elementary school (SD), junior high school (SMP), high school (SMA), so that later the product of the process of combining religious science and general science; the integration of salaf boarding schools with public schools can improve religious and public abilities.

From this it can be concluded that pesantren always adapts to changing times through a) revision of the curriculum including general education subjects, b) the establishment of educational institutions and facilities that are beneficial to general education. In developing the curriculum, pesantren form schools with educational institutions that meet the interests of society: Madrasah educational institutions. Currently, many Islamic boarding schools are born with the concept of integration of the education system, including religious education and general science, including the application of curriculum integration. The next focus is on the implementation of curriculum integration appropriately or less, so that the goals and expectations of curriculum integration can be achieved optimally. This requires pesantren to train their students to become human beings who are experts in the field of religious science and practice, while madrasah / formal schools allow students to understand science and technology and be creative.

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