



## **THE DEVELOPMENT OF INTEGRATED CURRICULUM TO FORM SPIRITUALITY AND INTELLECTUALITY STUDENTS**

**<sup>1</sup> Zainal Abidin <sup>2</sup> Badrus Salih**

<sup>1,2</sup>Institut Agama Islam Darullughah Wadda'wah, Bangil, Pasuruan

<sup>1</sup>[zainalabidin@iaidalwa.ac.id](mailto:zainalabidin@iaidalwa.ac.id), <sup>2</sup>[badrussalih31@gmail.com](mailto:badrussalih31@gmail.com)

### **Abstract:**

Islamic boarding schools are a type of complementary religious education institution for formal educational institutions and a form of transforming Islamic values to Islamic generations. The demands of the times and society require innovation. Educational innovation concerns hardware and software aspects of Islamic boarding schools so that students are not out of date. This research study uses a type of field research and uses a descriptive-qualitative paradigm. The data collection used is the method of observation, interviews, comments. The collected data is then analyzed using data collection methods, data presentation, data reduction, and data verification. The results of this study indicate that the Darul Ilmi Islamic Boarding School in shaping the spirituality and intellectuality of the students with integrated curriculum management requires planning, implementation and evaluation. Curriculum planning in shaping the spiritual and intellectual intelligence of students at Darul Ilmi Islamic Boarding School is based on the

motto, vision, mission and, objectives of the pesantren. The implementation of an integrated curriculum at the Darul Ilmi Islamic Boarding School in shaping the spirituality and intellectuality of the students is carried out together with the Head of Dirosahan in making curriculum programs at the class level, Islamic boarding school curriculum and class level Permendiknas curriculum as well as activities outside the classroom, as well as conducting curriculum development to all asatidz through work meetings. While the curriculum evaluation carried out by Darul Ilmi Islamic Boarding School is based on several things, namely: based on needs and suitability, and based on proposals based on semester exam results and observations made by homeroom teachers and other assistants.

**Keywords:** Management, Curriculum, Spiritual, Intellectual, Student

### **Abstrak**

Pesantren termasuk jenis lembaga pendidikan keagamaan penyempurna bagi lembaga

pendidikan formal dan bentuk pentransformasian nilai-nilai Islam kepada generasi Islam. Tuntutan zaman dan masyarakat yang mengharuskan berinovasi. Inovasi pendidikan menyangkut aspek hardware dan software pesantren sehingga para santri tidak ketinggalan zaman. Kajian riset ini menggunakan jenis penelitian lapangan dan menggunakan paradigma deskriptif-kualitatif. Pengumpulan data yang digunakan adalah metode observasi, wawancara, dokumentasi. Data yang terkumpul kemudian di analisis menggunakan metode pengumpulan data, penyajian data, Reduksi data, verifikasi Data. Hasil penelitian ini menunjukkan bahwa Pondok Pesantren Darul Ilmi dalam membentuk spiritualitas dan intelektualitas santri dengan manajemen kurikulum terpadu diperlukan perencanaan, pelaksanaan dan evaluasi. Perencanaan kurikulum dalam membentuk kecerdasan spiritual dan intelektual santri di

Pondok Pesantren Darul Ilmi berdasarkan pada motto, visi, misi, dan tujuan pesantren. Pelaksanaan kurikulum terpadu di Pesantren Darul Ilmi dalam membentuk spiritualitas dan intelektualitas santri dilakukan bersama kabid *kedirosohan* dalam membuat program kurikulum baik itu tingkat kelas, kurikulum pesantren dan tingkat kelas kurikulum permendiknas maupun kegiatan di luar kelas, serta melakukan pembinaan kurikulum kepada seluruh asatidz melalui rapat kerja. Sedangkan evaluasi kurikulum yang dilakukan oleh Pondok Pesantren Darul Ilmi berdasarkan beberapa hal, yaitu: berdasarkan kebutuhan dan kesesuaian, dan berdasarkan usulan-usulan yang didasarkan pada hasil ujian semester dan pengamatan yang dilakukan oleh wali kelas dan asatidz lainnya.

**Kata Kunci:** Manajemen, Kurikulum, Spiritual, Intelektual, Santri

## A. Introduction

Islamic boarding school education is a type of religious education institution as a complement to the process of formal education institutions and is a form of manifestation of life's ideals to preserve, transfer, instill and, transform these Islamic values to the next generation. So that religious cultural values are aspired to continue to function and develop along with the rapid advancement of time and technology.<sup>1</sup>

Islamic boarding schools which are basically founded for moral purposes, in the end must try to meet the demands of society and the demands of the times. The educational orientation of Islamic boarding schools needs to be expanded, thus demanding renewal of the curriculum that is oriented toward the needs of the times

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<sup>1</sup> Nur Ubbiyati, *Ilmu Pendidikan Islam* (Bandung: Pustaka Setia, 1997), 14.

and the development of the nation. Islamic boarding schools make a number of accommodations and adjustments that will not only support the survival of the pesantren themselves but also benefit the students, such as a clearer curriculum tiering system and a classical system. Islamic boarding schools which are still in their original form (traditional), usually tend to follow a pattern of textual understanding. As for the pesantren that have been influenced by modern educational patterns, the textual meaning has been balanced by its contextual understandings. Developments like this are quite conducive to sustaining the innovation process, what's more in relation to efforts to prove the goodness of innovation itself in the life system of its people.

Islamic boarding schools make new breakthroughs in creating quality human resources (HR), where Islamic boarding schools must be able to adapt to the environment and globalization by having special characteristics. There are some people who say that graduates from Islamic boarding schools in the current era of globalization are less able to compete with non-Islamic boarding schools because there are several Islamic boarding schools so far the management is not good, and both their social role amid of the social community or the surrounding environment as well as their role in the general education sector.

This integration indicates how a new idea or practice can be developed in the curriculum to bring about changes that lead to improvement or enhancement of the quality of pesantren graduates. This curriculum integration process also shows how a new idea or practice can be organized into logical, harmonious, integrated and consistent relationships with existing ideas and practices and is still deemed necessary to be actualized in Islamic boarding school education.

A reliable curriculum is needed to achieve educational goals so that education can be directed and learning activities occur, because the curriculum is a reference for determining teaching content, directing the process of educational mechanisms, benchmarks for success, and the quality of educational outcomes. The core of the curriculum according to Tyler is an overall answer to several questions namely. What are the goals and objectives to be achieved by the school? What opportunities

should be chosen so that changes in behavior occur according to expectations? How are the learning elements arranged? How is the assessment to determine success?<sup>2</sup>

In Islamic education, the curriculum is a systematic effort that is carried out by someone through planning, organizing, implementing, and evaluating curriculum activities that are based on Islamic values so that students can achieve learning objectives effectively and efficiently.<sup>3</sup> The curriculum as a tool used to print reliable generations in the future and help them become the next generation that carries the good name of the nation and the country. The success of a country lies on the shoulders of the younger generation through education. According to the opinion above, it can be concluded how important the curriculum is for the education unit.

It was from here that the researcher became interested in conducting research on the development of integrated curriculum management in shaping the spirituality and intellect of students at the Darul Ilmi Islamic Boarding School, Banjarbaru, which was founded in 1981 by Abah Hilmi and his wife, Hj. Acil Rahmah, the construction period lasted for 2 years. , and on June 13, 1983 it was officially established which is located on Jl. A. Yani km 19,200 west ulin platform, Lianggang district, Banjarbaru city, South Kalimantan province. At the beginning of its establishment, this Islamic boarding school was in the form of an orphanage and in 1990 it officially became an education that combined salafiyah and kholafiyah education. At this time this cottage is being cared for by H. Ilmi's son-in-law, namely K. H. Himron Mahmud.<sup>4</sup> Since its inception, the Darul Ilmi Islamic Boarding School has appeared capable of responding to the demands of society at that time, as can be seen from the rapid number of students entering the Islamic boarding school every year, this is the reason for choosing a research location at the Darul Ilmi Islamic Boarding School. implementing the curriculum that has been issued by the State through the national education system, namely combining two curricula at once.

Besides that, the state always changes the curriculum every time a minister changes, so it is felt that the curriculum issued by the government tends to be less

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<sup>2</sup> Agus Zaenul Fitri, *Manajemen Kurikulum Pendidikan Islam* (Bandung: Alfabeta, 2013), 71.

<sup>3</sup> Fitri, 2.

<sup>4</sup> Ponpes Darul Ilmi, "[Http://Ponpesdarulilmikalsel.Blogspot.Com/](http://Ponpesdarulilmikalsel.blogspot.Com/)," January 21, 2021.

stable for education itself and only seems to be an educational project, even though as educators they want a curriculum that is patent in accordance with the progress and needs of the students themselves. This is where the pesantren tries to integrate the curriculum from the point of view of education by the government and the curriculum from the same pesantren, to advance and educate the nation's life in accordance with the goals of education itself which are in accordance with law number 20 of 2003 concerning education to form human beings who are faithful, pious, have noble character and personality, possessing science and technology, skills, physically and mentally healthy, having a sense of art, and having responsibility for society, nation and state.<sup>5</sup>

## **B. Research Methods**

In this study, the authors used field research methods (Field Research). Also in this research, the method used is a descriptive-qualitative paradigm approach, as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The data analysis technique in this study is in accordance with the approach used, so the data collected in this study is analyzed when sharpening and exploring the validity of the data, through data interpretation, namely compiling transcripts, interview results, observations, and documents based on focus or characteristics. which corresponds to the review of this article. The research in this article was conducted in Banjarbaru Regency, South Kalimantan Province, where it was located at the Darul Ilmi Islamic Boarding School.

## **C. Results and Discussion**

### **1. Integrated Curriculum Management Planning in Shaping the Spirituality and Intellectuality of Santri at the Darul Ilmi Islamic Boarding School.**

Planning or planning is the initial activity in a job in the form of thinking about things related to the job in order to get optimal results.<sup>6</sup> Planning is the activity of formulating what will be done in the future. This plan is usually

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<sup>5</sup> Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2012), 55.

<sup>6</sup> Didin Hafidhuddin Tanjung Hendri, *Manajemen Syariah Dalam Praktek* (Jakarta: Gema Insani, 2003), 55.

formulated after setting goals to be achieved that already exist.<sup>7</sup> planning contains things that must be done such as what to do, when, where, and how to do it. In the Big Indonesian Dictionary, it is stated that planning can mean a process, deed, way of planning, or designing.<sup>8</sup>

There are several types of activities that must be considered and considered in obtaining conducive planning, namely.<sup>9</sup> First, Self-audit (determining the current state of the organization). Second, a survey of the environment. Third, determine the objectives (objectives). Fourth, Forecasting (forecast conditions to come). Fifth, Perform actions and sources of deployment. Sixth, Evaluate (consideration of the proposed actions). Seventh, change and adjust the "revise and adjust" plans in relation to monitoring results and changing circumstances. And finally the eighth is, Communicate, and keep in touch during the planning process.

The details of the planning activities describe the existence of preparation and anticipation in the future related to the planning activities to be carried out. On that basis, planning is a process of thinking and making decisions that are mature and systematic regarding actions to be taken in the future.

In curriculum planning, Rusman said that in curriculum planning there are several things that must be considered, such as the basis for curriculum planning (social strengths, Knowledge, and Human Growth and Development), formulation of curriculum objectives, and formulation of curriculum content (Criteria for selecting curriculum content, space scope of curriculum content, and sequence of curriculum content).<sup>10</sup>

Based on the results of the research, the researcher found that curriculum planning in shaping the spiritual intelligence and intellectual intelligence of students at the Darul Ilmi Islamic boarding school is in line with the theory put forward by George R. Terry, that to obtain conducive planning, it is necessary to provide several types of activities, one of which is determining purpose

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<sup>7</sup> Sofyan Syafri Harahap, *Akuntansi Pengawasan Dan Manajemen Dalam Perspektif Islam* (Jakarta: Fakultas Ekonomi Universitas Trisakti, 1992), 131.

<sup>8</sup> Depdiknas, *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia Pustaka Utama, 2008), 948.

<sup>9</sup> George R. Terry Rue Leslie. W., *Dasar-Dasar Manajemen*, Terj. G.A. Ticoalu (Jakarta: Bina Aksara, 1988), 56.

<sup>10</sup> Rusman, *Manajemen Kurikulum* (Jakarta: Rajawali Press, 2009), 28.

(goal). The following are the objectives of the Darul Ilmi Islamic Boarding School which are in accordance with the motto, vision and mission of the Islamic boarding school :

a. Motto of Darul Ilmi Islamic Boarding School

- 1) Religious practice, implies the existence of a straight and true Islamic faith accompanied by religious knowledge so that it manifests itself in lifestyle and daily behavior (akhlaqul karimah).
- 2) Scientific Achievement, implies a strong motivation to continue studying science and technology as well as a commitment to donate and dedicate the knowledge gained for the benefit of humanity.
- 3) Preparation for future life, implies the existence of physical and spiritual health, maturity and mental maturity as well as sufficient skills to face and live life correctly and well in accordance with Islamic teachings.

b. Vision Pondok Pesantren Darul Ilmi

Darul Ilmi Islamic Boarding School's vision is "Preparing students who are experts in the field of Islamic religious knowledge and have sufficient insight into science and technology with a solid foundation of IMTAQ."

c. Mission Pondok Pesantren Darul Ilmi

To achieve the goals and vision of the Islamic boarding school, the mission carried out by the Darul Ilmi Islamic Boarding School is to make the Darul Ilmi Islamic Boarding School as :

- a) Educating skilled students and mastering the sciences of fardhu`ain and fardhu kifayah which are rooted in society.
- b) Educating expert students in the field of Islamic jurisprudence.
- c) Educating skilled students in the field of science and technology.
- d) Educating students to have life skills with noble character.

d. Purpose of Darul Ilmi Islamic Boarding School

- a) Producing alumni with a religious character. The competencies that are built are Santri having: the stability of the creed of expert sunnah wal jama'ah; understanding and practice of Islamic Shariah; awareness of

noble character Stability of aqidah expert sunnah wal jama'ah; and understanding and practice of Islamic Shari'ah; Noble conscience.

- b) Producing alumni who are knowledgeable and wise.
- c) The competencies expected are Santri having: thinking skills that are able to seek, discover, process, and solve problems; the ability to study independently; and the relevance of science with religious beliefs through a multidisciplinary approach.
- d) Producing alumni who have the skills to face, solve and manage life's problems. The expected competencies are Santri having: vocational skills; communication skills in interacting with various media (oral, written, and impressions); the ability to cooperate in identifying and achieving goals; social sensitivity and ability to provide a proportional response to the community; skills in utilizing technology and information; resource management skills; ability to use the system by establishing the existence of a thing according to system criteria; (organizational skills); entrepreneurial skills; the ability to choose, prepare and develop a career; and the ability to maintain harmony with the environment.

Based on the motto, vision, mission, and objectives of the pesantren that have been made, the next step is for Darul Ilmi Islamic Boarding School to plan materials and activities. To realize the vision, mission, and objectives of the Islamic boarding school, applicatively the planned materials and activities to be carried out are adapted to the 3 mottos of the Islamic boarding school, namely religious practice, scientific achievement, and readiness for life..

## **2. Integrated Curriculum Planning in Forming the Spirituality and Intellectuality of Santri at Darul Ilmi Islamic Boarding School**

Darul Ilmi Islamic Boarding School after making a material plan and learning activities aimed at fostering spiritual (affective) and intellectual (cognitive) mentality, the next step is to make three section heads and the three field heads have their respective duties and responsibilities, as follows explanation of the three heads of the field, namely :



a. Class level implementation

The Head of the Teaching and Learning Division (Kedirosohan), is responsible for the second motto (scientific achievement) of the learning program provided through the learning process in a class by asatidz who is directed at developing the intelligence of students through teaching activities both in the salafiyah program or curriculum and the government curriculum both at relax.

Through teaching and learning activities (anxiety) it is hoped that it can add the widest possible insight to the students so that they are able to:

- 1) Able to understand and comprehend the existence of God as the God who is worshiped and the God who creates creatures.
- 2) Able to understand the rules of Allah and His Messenger both those related to the relationship between humans and God, humans and humans, and humans and fellow creatures.
- 3) Having knowledge and skills in carrying out various scientific, technological, and artistic development activities by the study program taken at Islamic boarding schools.
- 4) Have the knowledge, and skills and are ready to express orally or in writing the results of the development of science, technology, and art by their abilities.
- 5) Have an ethos to continuously learn and develop yourself.
- 6) Able to develop complex way of thinking.
- 7) Able to cooperate and build teamwork; And
- 8) Have a responsibility as part of the community.

**b. Integrated Curriculum Development**

- 1) Head of Majlis ta'lim (Caregiving).

The Head of the Majlis ta'lim (Parenting) Division, is responsible for the first motto (religious amaliah). Parenting is the most important part of education at the Darul Ilmi Islamic Boarding School, where the Boarding School Caregivers provide advice, direction, and guidance to students both with regard to the vision and mission, motto, and soul of the Islamic boarding school, the principles

of religious values and societal norms, so that the students are directed towards their development human being who is righteous and pious in terms of shari'ah and pious according to the context of his era. The advice, direction, and guidance are carried out in the parenting council on a regular, weekly, monthly, and yearly schedule.

The scope of the parenting program includes:

- a) This parenting program focuses on the formation of the soul of the santri or at the level of affection of the santri.
- b) The material for this program is given to all students while the students are studying at the Darul Ilmi Islamic Boarding School; And
- c) The scope of material includes the motto of the pesantren and the soul of the pesantren.

Forms of activities in parenting include: Book reading taught in the form of the Kitab al-Azkar which was cared for by Mudirul Ma'had, the Book of Risale Mu'awanah which was cared for by Safwani Karani, the book Hidayatussalikin which was cared for by Al Ustadz Ahmad Murni and Al Ustadz Abror taught with the book written by Beliu himself relating to this matter. For girls, it includes al-Azkar and the Hidayatussaliki book which was raised by Mudirul Ma'had and Ustadz Safwani Karani in the study of the book Durusurramadhaniah.

The target abilities that must be possessed by students in participating in parenting activities are:

- a) Santri obeys worship.
- b) Santri are diligent and obedient in praying.
- c) Able to balance between dhikr and thought.
- d) Have attitudes and behaviors that uphold the principles of scientific truth.
- e) Able to avoid cheating in achieving achievements.
- f) Able to balance the use of naqli arguments and aqli arguments.

- g) Has an aesthetic taste that cannot be separated from Islamic values.
  - h) Able to integrate knowledge and experience in dealing with life problems.
  - i) Having responsibility towards individuals; And
  - j) Showing a healthy lifestyle in the midst of society by adhering to the ethical principles of freedom, the principles of justice, and the principle of equality.
- 2) The head of the field of developing the talents of Islamic students

The head of the field of developing the talents of the Kesantrian students is responsible for the third motto (readiness for life). Kesantrian is a part of education that is more delegated to santri in this case, especially all the organizations and activities of the santri at the Darul Ilmi Islamic Boarding School. Santri as planners, executors, and as evaluators in each activity. While the ustadz or coach is a companion so that activities can be controlled so that apart from being an object, in this section, students are really subjects in education at Islamic boarding schools.

The implementation of this integrated curriculum has two levels, the implementation of the curriculum at the school level and grade level as well as the development of an integrated curriculum :

- a) Educating skilled students and mastering the sciences of fardhu`ain and fardhu kifayah which are rooted in society.
- b) Educating expert students in the field of Islamic jurisprudence.
- c) Educating skilled students in the field of science and technology.
- d) Educating students to have life skills with noble character.

Some things that need to be considered in the implementation of the school-level curriculum are the principal as a leader, as an administrator, preparing annual plans, developing school organizations, coordinating curriculum implementation, chairing activities, and implementing communication systems and curricular development. While the division of tasks for class-level

implementation includes: the distribution of teaching tasks, curricular development, and tutoring tasks.<sup>11</sup>

The stages of implementing the curriculum include: first, Program Development (covering annual, semester, monthly, weekly and daily programs); second, Learning Implementation; and three, process evaluation.<sup>12</sup>

The implementation of the curriculum at the Darul Ilmi Islamic Boarding School in shaping the spiritual intelligence and intellectual intelligence of students is generally in line with the theory above, but there are slight differences at several points. At the Darul Ilmi Islamic Boarding School, those responsible for implementing the curriculum are the heads of their respective fields (Parenting, Disinterestedness, and Sanitation). In its implementation, the Dirosah division handles teaching and learning, the Parenting Division handles mental-spiritual formation and the Islamic Studies division assists the application and self-actualization process and guides the Santri in developing their character and personality. Furthermore, the results of the implementation of the curriculum carried out by each field are accountable to the head of the pesantren in the form of reports at monthly and annual meetings.

The form of implementing the integrated curriculum development of the Darul Ilmi Islamic Boarding School which is headed by the head of the Care sector is :

a) Bible study every night

It is a parenting program in the form of recitation which is attended by all students from all classes, while the material presented every night is different, namely: Kitab al-Azkar who was cared for by Mudirrul Ma`had, Kitab Risale Mu'awanah who was cared for by Ustad Safwani kairani, the Hidayatussalikin book which was cared for by Ustadz Ahmad Murni and Ustadz

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<sup>11</sup> Din Wahyudin, *Manajemen Kurikulum* (Bandung: Remaja RosdaKarya, 2014), 94.

<sup>12</sup> Oemar Hamalik, *Dasar-Dasar Pengembangan Kurikulum* (Bandung: Remaja RosdaKarya, 2007), 238.

Abror taught with a book written by Beliu himself relating to this matter. For girls, they include al-Azkar and the book Hidayatussaliki which were cared for by Mudirul Ma`had and Al Ustadz Safwani Karani Lc in the study of the book Durusurramadhaniah. (The material is directed directly at the spiritual development of Santri).

This event is held every night except Friday and Sunday nights. The purpose of holding this recitation every night is to explain how humans must be in debt in life including ways of learning, worship, and other things to earn God's approval; and to provide advice, and corrections on objective conditions for 3 days in daily life at the Islamic boarding school after receiving input from the Islamic boarding school so that the atmosphere of the Islamic boarding school and the daily life of the students goes according to the vision and mission of the Islamic boarding school.

b) Reading the maulid and burdah

It is part of parenting in the form of a joint birthday reading activity which is attended by all students, some asatidz who are in the hut, and is held every Sunday night for birthday readings and Friday nights after the Isya prayer. The purpose of this activity is to get used to reciting blessings to foster a sense of love for the Prophet Muhammad, to make him a role model in the daily life of students, and to encourage the formation of a balance between thinking and dhikr..

c) General lecture from the mudir

This activity is a parenting program that is held every month as a medium to convey mudir tausiah related to education at the Darul Ilmi Islamic Boarding School. Apart from that, this forum is also a medium of communication between all members of the Darul Ilmi Islamic Boarding School.

The implementation of the Darul Ilm integrated curriculum which is headed by the head of the teaching and learning sector (Kedirosaan) is :

- Teaching special Diniyah curriculum programs

An in-class learning process for all students according to the class of each student that is planned, measurable, and evaluated. This program is implemented for 6 years with a class system that is divided into odd-semester and even-semester programs. The teaching materials used are the well-known books of the Salaf. This program is carried out after the Duha prayer until the time for the midday prayer (07.30.00-12.00).

- Teaching special programs of the State curriculum.

This learning is by the curriculum rules issued by the Indonesian government through the minister of education starting from the effective hours of learning and teaching materials as desired, the time level in this program is by government regulations, namely madrasah primary school for six years, madrasah tsanawiyah for three years, madrasah aliyah three years. However, at the Darul Ilmi Islamic Boarding School, the implementation time is different, unlike the effective hours in general, namely starting after the students' lunch until just before the evening prayer (01:00-05:00).

- Collective Teaching

The activity of teaching the yellow book with material that has been determined by the kiai or senior ustadz is attended by all students together in the mosque. This teaching is also part of the upbringing.

- Muthola'ah (re-study of subjects that have been taught)

This learning takes place after the Isa prayer in the congregation. This learning is supervised directly by the

homeroom teacher or the teacher who has been appointed by the pesantren to guide the students to repeat the lessons they have learned during the day or the lessons that will be learned tomorrow. both diniyah and kholaf curriculum lessons (government curriculum).

The implementation of the Darul Ilmi Islamic Boarding School curriculum which is headed by the Islamic Boarding School is:

a) OP3DI (Darul Ilmi Islamic boarding school student organization).

Activities at the Darul Ilmi Islamic Boarding School that are designed to develop students' organizational skills are: OP3DI (Darul Ilmi Islamic Boarding School Study Organization). The organization is a place for students to self-actualize themselves, and their interests and learn leadership. In practice, OP3DI is tasked with managing the activities and needs of all students in the Darul Ilmi Islamic Boarding School environment.

b) DAIM (Darul ilmi serve).

This forum was established in 2020 and is intended for the distribution of the knowledge of students obtained at Darul Ilmi Islamic boarding schools, both in terms of religious knowledge and general knowledge or even about community activities. in terms of knowledge and skills.

The main target of this forum is to convey the teachings of the Prophet Muhammad SAW to the community, to find out what the people need there, and to test the knowledge of the students before being confirmed as alumni of the Darul Ilmi Islamic Boarding School and if there is a lack of knowledge in the place of service, it can be studied further at the Islamic boarding school after the task of serving was completed, because the service was quite short, namely only 33 days and for this year only in two places namely in Palangkaraya (Cal-teng) and Tanah Bumbu (Cal-Sel).

There are two elements of the environment that play a very important role in influencing the development of children's intelligence, namely the family and school.<sup>13</sup> School is a formal institution that is given the responsibility to improve the development of children's thinking. In this case, the teacher should realize that the child's intellectual development lies in his hands.<sup>14</sup>

Some of the ways include the following :

- 1) Creating interactions or intimate relationships with students.
- 2) Providing opportunities for students to dialogue with people who are experts and experienced in various fields of knowledge, strongly supports children's intellectual development.
- 3) Maintaining and increasing children's physical growth, both through sports activities and providing adequate nutrition, is very important for the development of students. Because if students are physically disturbed, their intellectual development will also be disrupted.
- 4) Improving students' language skills, both through print media and by providing situations that allow students to debate or express their ideas. This is very influential for the development of intelligence.<sup>15</sup>

Darul Ilmi Islamic Boarding School is one of the formal and non-formal educational institutions which has the responsibility to improve the development of the thinking of its students. Based on the results of the study it is known that the intellectual (cognitive) development of students at the Darul Ilmi Islamic Boarding School through learning in class (as described above), and activities outside the classroom in the form of muhadhoroh activities, namely learning to speak in public to convey knowledge.

For the spiritual development of students, Darul Ilmi Islamic Boarding School provides understanding through the book of al-Azkar which was cared for by Mudirrul Ma'had, the Risale Mu'awanah Book which was cared for by Ustadz safwani kairani, the Hidayatussalikin book

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<sup>13</sup> Saifuddin Azwar, *Pengantar Psikologi Intelligensi* (Yogyakarta: Pustaka Pelajar, 2002), 73.

<sup>14</sup> Azwar, 75.

<sup>15</sup> Azwar, 76.



which was cared for by Ustadz Ahmad Murni and Ustadz Abror teaches with a book written by Beliu himself related to this matter and Ustadz Safwani Karani in the study of the book *DurusurRamadhaniah* recitation after every evening except Friday night and Sunday night.

In practice, the Darul Ilmi Islamic Boarding School plans several daily activities that must be carried out by the students, such as five daily congregational prayers at the mosque, wirid after fardhu prayer, congregational evening prayer, congregational dhuha prayer and recitation of the Koran before entering class in the morning. day, reciting blessings on Sunday evenings, reciting tahlil at the founder's qubah every Sunday morning, and reading sura al kahfi every Friday night after the evening prayer.

If so, what has been done by the Darul Ilmi Islamic Boarding School in fostering or forming the spirituality of the students in accordance with the steps said by Abdullah Nashih Ulwan, that the effort that must be made in forming spiritual intelligence is to do various dhikr, wirid, and prayers with paying attention to the adabs, and Tarbiyah ruhiyah naturally, through. Carry out various obligations by presenting the heart, increasing the number of various sunnah worship, always carrying out amar ma'ruf nahi munkar, trying to reach the position of ihsan; carrying out various activities in the way of Allah, holding various night meetings for worship, and visiting graves.

### **3. Evaluation of the Integrated Curriculum at the Darul Ilmi Islamic Boarding School in Forming the Spirituality and Intellectuality of the Santri**

There are two evaluation functions, formative functions and summative functions :

#### **a) Formative Function**

Evaluation functions to provide information and considerations regarding efforts to improve a curriculum (curriculum improvement).

#### **b) Summative Function**

Evaluation functions to give consideration to the results of curriculum development in the form of documents, learning outcomes, as well as the impact of the curriculum on schools and society.<sup>16</sup>

From the results of the study, it is known that there are three evaluations of the integrated curriculum at the Darul Ilmi Islamic Boarding School, monthly (depending on the proposal), semester, and yearly. Monthly evaluations are carried out through monthly meetings in the last week of each month for the usual time to adjust. The monthly evaluation functions to report on all student activities in the past month starting from class level curriculum activities (anxiety), learning outside the classroom (parenting), and both the pesantren curriculum and the government curriculum, the difference is meeting participants and the time determined by the Ministry of Religion, and development talent (santri). Through this monthly meeting forum each field head reports on the activities carried out by the santri, as well as other asatidz can provide suggestions on activities that have been carried out in the last month. In addition, the OP3DI management as the coordinator of all activities at the pesantren also reported on the activities of the past month. It is through this monthly meeting that the progress of the students' activities over the past month can be seen. The results of the monthly evaluation will then be read out during the general meeting which is attended by the entire pesantren family including the caretaker who is directly coordinated by the pesantren head.

The semester evaluation is carried out after the 16-week teaching and learning activities (KBM) end. Each subject teacher asatidz makes questions or assignments to be given to all students.

The annual evaluation is carried out based on several things, namely: based on need and suitability, and based on suggestions based on semester exam results and observations made by the homeroom teacher and asatidz both in the Salafi curriculum section and the government curriculum section. The annual evaluation is more concerned with whether there are changes or curriculum development in each field (anxiety, parenting, and

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<sup>16</sup> S. Hamid Hasan, *Evaluasi Kurikulum* (Bandung: Remaja Rosdakarya, 2007), 40.

Islamic education). And whether there is a change or development of the curriculum is also determined during a working meeting with the caretaker.

#### **4. Analysis of Research Findings at Darul Ilmi Banjarbaru Islamic Boarding School.**

From the discussion above, the author can describe using an analysis table of case findings in managing the integrated curriculum management of the Darul Ilmi Islamic Boarding School in shaping the spirituality and intellect of the students, namely as follows :

**Tabel 1, Analysis of research findings on each research focus**

No	Research Focus	Case
1	Integrated Curriculum Planning in Forming Santri Spirituality and Intellectuality	<p>Integrated Curriculum Planning in Shaping the Spirituality and Intellectuality of Santri at the Darul Ilmi Islamic Boarding School is based on the motto, vision, mission, and objectives of the Islamic boarding school. Darul Ilmi Islamic Boarding School curriculum planning is divided into three parts or fields.</p> <ol style="list-style-type: none"> <li>1. The Dirosah class level field handles teaching and learning or intellectual development of students (cognitive) through learning activities in class and activities outside the classroom (muhadlarah) and guest lectures).</li> <li>2. Field of development outside the classroom. Parenting deals with the mental-spiritual formation of students (affective) through understanding the book al-Azkar, the Book of Risale Mua`wanah, the book of Hidayatussalikin, and the book of Durus Ramadhaniah. The practice is in the form of daily activities, such as congregational prayers at the mosque, wirid after fardhu prayer, tahajut prayer, and tahlil. And the reading of the mauled and burdah.</li> <li>3. The field of development outside the Islamic education class accompanies the process of application and self-actualization and guides</li> </ol>

		the students in developing their character and personality.
2	Integrated Curriculum Implementation in Forming Santri Spirituality and Intellectuality	<p>The implementation of an integrated curriculum at the Darul Ilmi Islamic Boarding School includes:</p> <ol style="list-style-type: none"> <li>1. The implementation of the pesantren level (in this case the head of the pesantren) together with the head of the division of kedirosahan makes a curriculum program and conducts curriculum development for all asatidz through work meetings and curriculum development for students through MOS activities (student orientation period).</li> <li>2. As for the implementation of the class level, namely the implementation of teaching and learning activities through the division of tasks and teaching schedules for each asatidz, this applies to the salfiyah curriculum and the national curriculum.</li> <li>3. Development of an integrated curriculum with other supporting activities for the knowledge obtained in the classroom.</li> </ol>
3	Integrated Curriculum Evaluation in Forming Santri Spirituality and Intellectuality	<p>The integrated criteria evaluation carried out by the Darul Ilmi Islamic boarding school is based on several things, namely: 1. Based on needs and suitability, 2. Based on suggestions based on semester exam results; and 3. Based on observations made by the homeroom teacher and the assistants. This applies to both the pesantren curriculum and the PERMENDIKNAS curriculum</p>

From the data findings above, it shows that in this case in preparing integrated curriculum planning in shaping the spirituality and intellect of the students which is used as a foundation or foothold is the aim, vision, mission, and motto of the pesantren. Thus, when analyzed using general management theory and curriculum management there is compatibility. George R. Terry (management theory) said, in obtaining conducive planning one of which is to

set goals.<sup>17</sup> Rusman (curriculum management theory) says that in curriculum planning there are several things that must be considered, such as the basis for curriculum planning (social strengths, Knowledge, and Human Growth and Development), formulation of curriculum objectives, and formulation of curriculum content (Criteria for selecting curriculum content, scope of curriculum content, and sequence of curriculum content).<sup>18</sup>

Din Wahyudin said that there are two levels of curriculum implementation, school-level, and class-level curriculum implementation. Some things that need to be considered in the implementation of the school-level curriculum are the school principal as the leader, as the administrator, the annual planner, the school organization development, the coordinator in implementing the curriculum, the activity of leading meetings, and the manager of the communication system and curricular development. While the division of tasks for class-level implementation includes: the distribution of teaching tasks, curricular development, and tutoring tasks.<sup>19</sup>

Hamid Hasan said that there are two functions of curriculum evaluation, formative and summative. The formative function and evaluation functions provide information and considerations relevant to efforts to improve a curriculum. Meanwhile, the summative function and evaluation functions give consideration to the results of curriculum development in the form of documents, learning outcomes, as well as the impact of the curriculum on schools and society.<sup>20</sup>

From the table data above, it shows that in this case in general an evaluation was carried out to find out the extent to which the student's abilities while participating in activities at the Islamic boarding school. In addition, the results of the evaluation carried out are used as a consideration or as a basis for suggestions for planning or developing the next curriculum.

#### **D. Conclusion**

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<sup>17</sup> George. R. Terry, *Prinsip-Prinsip Manajemen*, Terj. J. Smith (Jakarta: Bumi Aksara, 1993), 163.

<sup>18</sup> Rusman, *Manajemen Kurikulum*, 28.

<sup>19</sup> Wahyudin, *Manajemen Kurikulum*, 94.

<sup>20</sup> Hasan, *Evaluasi Kurikulum*, 46.

Curriculum management planning in shaping the spiritual intelligence and intellectual intelligence of students at the Darul Ilmi Islamic Boarding School is based on the motto, vision, mission, and objectives of the pesantren. And the division of activity areas and persons in charge, namely the fields of Teaching and Learning Field (Dirosah) handles teaching and learning or intellectual development of students (cognitive) through learning activities in class, both the Islamic boarding school curriculum and the Permendiknas curriculum and activities outside the classroom (muhadhoroh). The field of book reading (Parenting) handles the mental-spiritual formation of students (affective) through understanding the book al-Azkar, the Book of Risale Mua'wanah, the book Hidayatussalikindan, the book durusurramadhaniah. The field of talent development (Kesantrian) assists the application process and self-actualization and guides the Santri in developing their character and personality through organizational activities. The curriculum evaluation carried out by the Darul Ilmi Islamic Boarding School is based on several things, namely: based on needs and suitability, and based on suggestions based on semester exam results and observations made by the homeroom teacher and other assistants.

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