IMPLEMENTATION OF BOARDING-BASED FORMAL SCHOOL LEARNING AT SYUBBANUL WATHON HIGH SCHOOL TEGALREJO MAGELANG

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Abstract

Modern developments have made changes in the world of education, one of which is combining the formal school education system which uses the national curriculum and the Islamic boarding school education system which uses the local curriculum. This research aims to increase knowledge about the Islamic boarding school-based high school learning system which is currently rarely implemented in the Indonesian education system. This research uses qualitative methods, namely data collection methods through interviews and observations as well as through library sources, scientific journal articles and books. This research discusses the integration of the formal school education system and the Islamic boarding school education system at Syubbanul Wathon High School. The process of accepting new students requires applicants to take general knowledge tests such as English, Indonesian and Mathematics, as well as a reading and writing test of the Al-Qur'an. The implementation of learning is divided into 2, namely male students study from morning to afternoon and afternoon to evening reciting the Koran at the boarding school, while female students do the opposite. Then in the evening the santri and female students continue to recite the Koran at the Islamic boarding school. Learning evaluation is carried out by combining all assessments at school and at the Islamic boarding school. A learning system like this can balance students' religious knowledge and general knowledge, so that there will be no gaps in one of them.

Keywords: *formal school, boarding, learning*

Introduction

The aim of education is to foster spiritual strength, self-control, personality, intelligence and high values in students, as well as a learning environment that encourages them to realize their potential. In general, there are three main components in education in Indonesia. The first is formal education, which refers to

teaching supervised by the government and carried out in accordance with its regulations. Formal education includes tertiary institutions (PT), junior high schools (SMP/MTs), senior high schools (SMA/MA), and elementary schools (SD/MI). Second, non-formal learning is learning that takes place in the immediate environment, such as family or community. Third, non-formal education, namely education that is regulated and delivered systematically outside the framework of formal education (Daulay, 2017).

As a training place for religious leaders or ustadz, the boarding school education model uses a curriculum that seeks to offer religious understanding. The implementation of Islamic boarding school education in the context of Government Regulation Number 13 of 2014 Article 2 states that the aim of Islamic Religious Education is to instill faith and devotion to Allah SWT. Islamic religious education emphasizes brotherhood among Muslims, humility, tolerance, moderation, and being a role model for society, nation, and state in order to accompany students to develop morally good ethics and increase their knowledge to become experts in the Islamic religion (Rahmat, 2019). Schools use the curriculum as a reference for teaching strategies to impart knowledge to students so that they have a competitive advantage in research and technology. Formal schools are an example of an educational environment that places great emphasis on academic and intellectual components, but it would be wrong to ignore spiritual or religious issues (Syaadah et al., 2023).

Currently there are various kinds of problems that occur in education, especially Islamic education. There are still some students who think that Islamic religious education in schools is only a formality and only a religious ritual (Aulia, 2021). In fact, religious rituals carried out with a sincere heart are a form of our sense of faith and obedience to Allah SWT. This could be due to the fact that Islamic Religious Education learning does not provide maximum space for its implementation, seen that in one week there are usually only 2 meetings with 3 hours of lessons. A short meeting is not enough for educators to apply the lesson material that has been delivered, for example in the practice of prayer, purification, etc. There are still many phenomena that students only carry out learning at school, but have not properly and correctly realized what they have learned. They learn it at school, but they won't necessarily deepen their learning at home. Therefore, nowadays, it is necessary to integrate the national curriculum and Islamic boarding schools. This integration is a form of effort to further strengthen students' religious practices. Students not only learn at school but also learn outside school hours through Islamic boarding schools (Hidayatulah et al., 2021).

In order to integrate the formal school curriculum with the non-formal Islamic boarding school education system, the government has developed a program to establish formal Islamic boarding school-based schools (Anwar et al., 2022) . There are two types of educational institutions: boarding schools and non-formal education. Formal education has the advantage of instilling rationality in students so as to create intellectually superior individuals. At the same time, Islamic boarding schools have the advantage of Islamic spiritual culture as well as the heritage and preservation of Islamic traditions developed by ulama over time. Apart from that, education at Islamic boarding schools prioritizes ethical aspects to produce individuals with superior morals (Bani, 2015).

Apart from that, the integration of the formal school and Islamic boarding school education systems can help students in the process of strengthening their personalities (Anwar et al., 2022). Building character is very necessary for the current generation because the influence of globalization also has a negative impact on life. It is hoped that this integration can help overcome increasing social problems, moral decline and low levels of nationalism. Efforts to form students' intellectual, spiritual and emotional character can be done by integrating formal schools with Islamic boarding schools (non-formal). So that it can provide adequate general knowledge and religious background, as well as teach religious values and principles properly and correctly, and can make students appear competent in the modern world. The merger of formal schools with Islamic boarding schools aims to produce and develop human resources who are not only knowledgeable in the general field but also religiously competent and will later be able to provide their own role in modern society (Nurochim, 2016).

Syubbanul Wathon High School is a formal school that implements a combination of the national curriculum (independence curriculum) and the local curriculum (Islamic boarding school). The school divides time fairly between learning at school and at the Islamic boarding school. All students are provided with dormitory facilities as a place to live while studying at Syubbanul Wathon High School to facilitate all learning activities, one of which is effective and efficient. The school organizes it in such a way as to carry out learning that combines general education with Islamic boarding school education without neglecting the development of students' interests and talents. Developing these interests and talents can broaden students' knowledge outside of class hours and help students develop aspects of their personality (Azmi, 2020).

Syubbanul Wathon High School, which is located within the API Syubbanul Wathon Islamic Boarding School, is a manifestation of the school's concern as an educational institution regarding the importance of scientific development that

prioritizes morals (Widodo et al., 2018). Therefore, Syubbanul High School integrates the national curriculum and the local curriculum. Syubbanul Wathon implements government policies combined with local policies starting from student acceptance to evaluation. Even though learning activities in schools and Islamic boarding schools are carried out separately, the person responsible for each component will work together in managing students in learning.

This research focuses on the learning process at Syubbanul Wathon High School starting from planning such as the curriculum used, implementing learning, to evaluating learning in the Islamic boarding school-based high school learning system. Previously similar research had been carried out. First, research entitled "Formal Education Model in the Islamic Boarding School Environment: Study at Syubbanul Wathon Vocational School, Magelang". This research examines the categorization of the Syubbanul Wathon Islamic boarding school, the typology of the Syubbanul Wathon curriculum, and the function of establishing formal institutions at the Syubbanul Wathon Islamic Boarding School. Second, research. Second, research entitled *implementation of character education in vocational schools based on the syubbanul wathon tegalrejo magelang islamic boarding school*. This research examines the planning, implementation, evaluation and behavior of students in implementing character education at the Syubbanul Wathon Islamic boarding school-based vocational school. In this research, the author will focus on researching the implementation or implementation of the integration of the national curriculum and the local curriculum (Islamic boarding school) at Syubbanul Wathon High School which includes planning and implementation of the Islamic boarding school-based formal school curriculum. This implementation includes student acceptance, learning systems, and learning evaluation.

Method

Research method This research uses a descriptive research design with the aim of producing images that are coherent, precise and realistic. about the reality of the learning system at Syubbanul Wathon High School using qualitative research, namely descriptive research and describing the content of certain variables, symptoms, situations or social phenomena. Data is collected according to research orientation in the form of expressions, actions, circumstances, notes and events that are noted. Together with tools in the form of interviews, researchers also collect data and information. Syubbanul Wathon Tegalrejo High School, Magelang Jalan Pirikan Grabag Km 2, Girikulon, Secang District, Magelang Regency, Dlimas, Tegalrejo District, Magelang Regency, Central Java became the research site on June

13 2003. Central Java. The following are the techniques and sources of information collected for this research.

1. Interview, the author conducted direct interviews to collect information about the teaching and learning process. Interviews were conducted with the school principal, several students, and one of the administrators of the Syubbanul Wathon High School girls' dormitory.

2. Observation, were carried out by directly observing school facilities and student activities during school tours.

3. Documentation, the author took several photos which were used as support for the research carried out.

Result and Discussion

Syubbanul Wathon High School is a formal educational institution located in the Tegalrejo Islamic College Dormitory (API) under the Syubbanul Wathon Foundation. Formal education is education that is carried out in a systematic and structured manner, has levels or levels of education from PAUD to University, and has a certain time period (Syaadah et al., 2023). Syubbanul Wathon High School can be said to be a formal school within the scope of an Islamic boarding school. Meanwhile, Islamic boarding schools are included in non-formal educational institutions, namely educational pathways that are carried out in a structured manner outside formal education (the school system). It is hoped that Islamic boarding schools can assist formal education in providing facilities for the community to study Islamic religious knowledge (Syaadah et al., 2023). All students are required to take part in learning activities at school and learning activities at Islamic boarding schools. Syubbanul Wathon High School implements integration between both local and national curricula. Syubbanul Wathon High School follows the Islamic Boarding School Curriculum set by the Islamic Boarding School Association (API) and the Independent Curriculum set by the government. Several elements are needed for the implementation of learning at Syubbanul Wathon High School, in particular.

1. Islamic Boarding School-Based Curriculum Planning at Syubbanul Wathon High School Tegalrejo Magelang

The curriculum is a set of plans and arrangements regarding objectives, content and learning materials as well as methods used as guidelines for implementing learning activities to achieve educational goals, in accordance with Law no. 20 of 2003 which regulates the established National Education System. Planning in the curriculum is very necessary because formulating the goals to be achieved is done in the most effective and efficient way possible. This planning can

also be interpreted as a process of thinking before acting on various matters. Curriculum planning is a process that requires making decisions about all matters related to learning activities in schools such as subjects, learning materials, delivery methods and media, and so on (Uliatunida, 2020).

Syubbanul Wathon High School combines the national curriculum, namely the Independent Curriculum and the local curriculum, namely, Islamic boarding school. There are several things that need to be done in the Islamic boarding school-based curriculum planning process at Syubbanul Wathon High School, including the following:

a. Formulate Goals

Setting goals is the first task to be completed for a curriculum during the planning phase. The goals to be achieved must be consistent with the vision and mission of the madrasah.

b. Determining the Learning Process

In the curriculum planning process, the learning process used as a reference in implementing the curriculum that has been prepared is determined. This guideline can make it easier for schools, especially teachers, to carry out learning for students.

c. Determining Learning Materials/Materials

Syubbanul Wathon High School implements integration between the Islamic boarding school learning system in the school curriculum. The teaching materials or Islamic boarding school learning materials used refer to Salafi books or what is usually called the Yellow Book.

d. Learning Evaluation

Syubbanul Wathon High School has two forms of learning evaluation in particular, exams and non-exams. Tests can be given orally or in writing to measure how well students have understood the material covered in the learning activity and how well their teacher has delivered it. On the other hand, observations of student attitudes during the learning process usually function as non-test learning evaluations.

2. *Implementation of Islamic Boarding School-Based Curriculum at Syubbanul Wathon High School Tegalrejo Magelang*

a. Student Acceptance

Acceptance of new students must go through an entrance test selection. Entrance test selection can help schools to get quality students so that it is hoped that institutions can more easily instill understanding and experience in students (Permana, 2020). The process of accepting new students at Syubbanul Wathon High School requires applicants to take a test. One of the women's dormitory managers

explained that the test for accepting female students at Islamic boarding schools takes the form of a test to read and write the Koran, for example by writing Alfatihah letters and so on. Furthermore, he also explained that apart from the BTQ test, there were Indonesian, Mathematics and English tests. However, Syubbanul Wathon High School prioritizes applicants who are graduates of Syubbanul Wathon MTs/SMP so that it is easier for students to take part in learning at Syubbanul Wathon High School because what we are studying is a continuation of the books that have been studied at Mts/Middle School.

The Syubbanul Wathon Foundation has a formal education program, which is a superior program. The flagship program at the Syubbanul Wathon foundation is a flagship program that lasts for six years of study. The first three years are carried out at the tsanawiyah level and the next three years are carried out at the Aliyah level. The superior program offered at the tsanawiyah level is deepening the Islamic boarding school's scientific treasures by studying the yellow book comprehensively without neglecting the field of general science, not only focusing on developing the co-curricular curriculum. Not even three years old, MTs Syubanul Wathon has been trusted by the National School Accreditation Board with the title A. The Education Unit at the Syubbanul Wathon Foundation, with its relatively young age, has delivered its students to various awards from regional to national level. It is hoped that the presence of MTs Syubbanul Wathon will become a candradimuka crater for those seeking knowledge, a place to train characters who are superior in Islamic science, skilled and accomplished.

The Syubbanul Wathon Foundation aims to produce students who are competent in Islamic knowledge, high quality and achievers. The first task is to increase appreciation and experience of Islamic education, so that students are active in worship, truth, discipline, sports, work, trust, respect parents and teachers and respect each other, love each other. Second, ensuring good education and guidance so that every student can grow well, excel in religious knowledge, excel in the arts as a social way of life, and obtain national exam scores above the minimum limit. Third, providing education well according to their skills and interests because every student has skills and excellence in various religious competitions and is good at sports competitions and various arts.

Syubbanul Wathon High School is a high level school program at Syubbanul Wathon which is implemented over a 3 year study period. The education unit under the auspices of the Syubbanul Wathon Foundation prioritizes scientific sources for schools that have converted to Islam and those who have knowledge. Perfect intelligence has a high program to explore the attitudes and poles of tahfidz. Syubbanul Wathon High School also follows the rapidly growing trend of

globalization and responds to challenges in science and technology. This is supported by the digital class program implemented by Syubbanul Wathon High School and collaboration with the Microsoft company in the Microsoft Education for School program. The existence of this program really helps students in accessing Microsoft programs.

The vision and mission, excellence, ilmiyah, amaliyah, zuhud, madani. From his treatise, it is the first to grow and increase faith, devotion and worship as well as pious deeds in order to be able to become a leader in life. Second, develop oneself in the social and cultural fields to maintain moral wisdom in social life. Third, guiding the teaching and learning process effectively and efficiently so that students can develop according to their potential. Fourth, encourage student learning through high quality education, culture, performance, innovation, creativity and fun. Fifth, foster a fighting spirit to be the best among students in academic and non-academic fields. Sixth, prepare and support students' further studies at domestic and foreign universities. Seventh, increasing the influence of work and life in society according to the principle of ahlussunnah wal jamaah annahadliah.

b. Implementation of School and Islamic Boarding School Learning Integration

An independent curriculum is a curriculum that is implemented in accordance with needs, environmental situations and conditions, as well as competency achievement which is the main goal (Fitriyah and Wardani, 2022). The implementation of the Independent Curriculum at Syubbanul Wathon High School is in accordance with what has been determined by the Government. At high school level, Syubbanul Wathon has 2 majors, namely science and social studies. In grade 10, students have not yet chosen a major and will study general subjects and there are no elective subjects. The general subjects referred to here are PAI, Pancasila Education, Mathematics, Indonesian, all subjects within the scope of science and social studies, physical education, arts and crafts, as well as local content. New students choose subjects that suit their talents and interests in grades 11 and 12 (Kemendikbud, 2018). Learning at Syubbanul High School is carried out for 6 days each week with a learning time allocation of around 4-5 hours each day with Friday as a holiday.

Apart from using the independent curriculum, Syubbanul Wathon High School also uses the local curriculum that has been determined by the Islamic College Dormitory Islamic Boarding School. Syubbanul Wathon High School provides a dormitory as a place to live for students. Every student at Syubbanul Wathon High School is required to enter the dormitory starting from grade 10 and follow the curriculum in place. One of the women's dormitory administrators said that

students studied the Yellow Book, Amsilati, and Alfiyah while in the dormitory. Apart from that, students are also required to take part in activities such as recitations held in the dormitory.

Syubbanul Wathon High School is a formal boarding school-based school. Therefore, Syubbanul Wathon High School integrates the national curriculum, namely the independent curriculum, with the local curriculum. The implementation of this integration is carried out by dividing the allocation of learning time at school with learning in the dormitory and differentiating learning time between male students and female students. This is what differentiates Syubbanul Wathon High School from other high schools. Male students study at school from 07.15 - 11.30, while female students study the Koran in the dormitory/cottage. Female students study at school from 12.30-17.00, while male students study the Koran in the dormitory. In the evening the activities of the santri and female students are taken over by the Islamic boarding school, namely reciting the Koran. The division of learning time at Syubbanul Wathon High School is also carried out because the number of classrooms is insufficient if learning is carried out all at once. Adequate classroom conditions and facilities will certainly optimize the learning process so that it is hoped that results will be in line with the objectives. The availability of classrooms and facilities that are adequate in quality, quantity and according to needs will help increase students' interest in learning (Setiadi and Setiyani, 2018). High learning motivation will make it easier for students to learn and is expected to improve achievement.

The Big Indonesian Dictionary defines integration as combining into one unified whole. The general education system and the religious education system are combined when general education and religious education are integrated. Student competency in religious knowledge and general science can be balanced through curriculum integration. General instruction will produce knowledge experts or scientists who have excellence in science and technology. Meanwhile, Islamic religious education will produce Islamic religious experts. This program aims to advance the understanding, skills and personality of students so that they have an attitude of morality, moderation, tolerance, brotherhood among Muslims and love of the land. The implementation of this based school is expected to combine the school and Islamic boarding school education systems with the aim of producing human resources as a whole, who are scientists and religious. They must have the ability to have a useful role in social life, and be able to position themselves in the development of the times (Nurochim, 2016).

In his book Tanbih Al-Mutaállim, KH Ahmad Maysr Sindi in Saasidi suggests mastering ethics, and we follow the learning process to gain knowledge. This book

focuses on the way students engage in the pursuit of knowledge, including ethics before starting to study, ethics while studying, ethics after completing all levels of learning, ethics towards oneself, ethics towards parents, ethics towards teachers, and ethics towards science. Two ideas are presented as the basis for learning ethics from the book Tambi al-Mutalim in the Islamic religious education class at Syubbanul Wathon High School. The first etiquette that needs to be carried out is pre-learning etiquette or etiquette before starting learning, namely by performing ablution and prayer. If the teacher has provided material, then the etiquette after attending class is to start by praying and paying attention to the material presented. The second concept, good ethical habits apart from studying, namely ethics towards oneself by avoiding mazmumah morals, ethics towards parents by respecting parents, ethics towards teachers by respecting teachers, and consisting of a polite and ethical approach towards the Islamic religion and not underestimate knowledge. .

The implementation of curriculum integration in learning at Syubbanul Wathon High School is different from the implementation of curriculum integration at the Al-Ishlah Jenggawah Islamic Boarding School. The implementation of curriculum integration at the Al-Ishlah Jenggawah Islamic Boarding School and Madrasah Aliyah is as follows. First, integration of boarding school material in the form of the nahwu Sobah subject into learning material at the madrasah. Nahwu Sobah is a book written directly by the founder of the Al-Ishlah Jenggawah Islamic boarding school, namely Kyai Sirodj. Nahwu Sobah discusses Arabic rules/grammar. The learning method used when studying this book is that students must rewrite all the material in the book (not to be duplicated with photocopies, etc.). The selection of material presented is adjusted to the curriculum and student needs.

Second, the use of foreign languages (Arabic and English) in daily activities. This habituation method is effective in training students to improve communication skills using Arabic and English. Third, 6 year and 4 year compulsory education programs. The Al-Ishlah Jenggawah Islamic Boarding School has regulations regarding learning programs, namely for new students who are elementary/MI graduates, they are required to complete 6 years of learning and new students who are graduates of SMP/MTs are required to take part in a 4 year program in the first and second years. intensive classes, then in the third and fourth years join regular classes. Fourth, integration of Islamic boarding school material, namely classical/yellow books, into the Madrasah subject schedule. The curriculum content focuses on Islamic treasures, such as the Koran, Arabic grammar (Nahwu and Sharaf), hadith, monotheism and others with references to classical literature. Fifth, teachers and students are required to use a foreign language when learning in class.

This was done to realize the vision promoted by the Al-Ishlah Jenggawah Islamic Boarding School, namely "Having morals with Bilingual competence" (Anwar et al., 2022).

The Al-Ishlah Jenggawah Jember Islamic Boarding School implements learning by incorporating the books at the Islamic boarding school into the schedule at the madrasah. Meanwhile, Syubbanul Wathon High School separates lessons at school and at Islamic boarding schools without mixing the two. Both methods are good methods because the methods used are in accordance with the vision and goals to be achieved respectively. In essence, the urgency of integration between the national curriculum and the local curriculum (Islamic boarding schools) is to produce students who are ready to face developments of the times with intellectual and moral character.

c. Assessment Process in Syubbanul Wathon High School

According to educational regulations made by the government, every school must evaluate student learning outcomes by conducting assessments. By assessing learning, students can find out their abilities so that students can improve and increase the quality of learning. Apart from that, from the results of the evaluation the teacher can find out how far the learning objectives can be achieved (Abu, 2014). Previously it was explained that Syubbanul Wathon High School integrates the independent curriculum and local curriculum in implementing learning. The evaluation and assessment system used by Syubbanul Wathon High School also integrates the learning outcomes of students at school and at the Islamic boarding school. After conducting an interview with one of the girls' dormitory managers, the author got an answer about the evaluation system at Syubbanul Wathon High School. He explained that schools and boarding schools each carry out evaluations of students. Evaluation in schools is carried out in accordance with government regulations, namely assessing students in terms of cognitive (knowledge), affective (attitude) and psychomotor (skills) (Susrizal et al., 2022).

Evaluation is intended to make improvements to programs and functions as activities to achieve goals and also as accountability to various parties, especially school stakeholders. In other words, monitoring and evaluation here aims to find out the extent to which educational goals and processes must be achieved through the learning activities in question. Forms of learning assessment can be divided into formative assessment and summative assessment. Formative assessment is an assessment in the form of a test (questions or quizzes) given after students have completed a subject. Summative assessment is an assessment in the form of a test, which is carried out after the end of learning activities which are carried out according to a predetermined time, for example one term or semester (Rahman and

Tafrihatush Shifa Ashif Az Zafi, Susi Ambarwati, Ashif Az Zafi, Muhammad Arsyada Romadhona, Fina Qothrun Nada

Nasryah 2019). The assessment system used by Islamic boarding schools in the assessment process for each subject is carried out at the end of each subject in the form of daily tests, followed by mid-semester assessments and assessments carried out at the end of each semester and assessments at the end of each semester. The assessment carried out at the end of the year is also called a promotion exam. Subject evaluation is carried out against the competency standard objectives set in the semester and annual programs, which are outlined in the program and RPP.

Evaluation at school directly for students is carried out by teachers, homeroom teachers, and especially the student affairs department. Everyone is tasked with supervising and taking action against every process of student character development, from the good things to the violations committed by students. Every student who violates gets credit points recorded by student affairs. Routinely, students who have earned a lot of points are brought to school for advice and direct warnings. The homeroom teacher is also obliged to report student progress and problems that occur to the principal at least once a month. Evaluation of students in Islamic boarding schools is carried out by all administrators coordinated by the security department administrators, each violation is subject to points and sanctions. Administrators at Islamic boarding schools also continue to receive supervision from elders and caregivers. If there is a violation committed by the management, the elders will immediately remind them.

Evaluation of learning in Islamic boarding schools is carried out by evaluating the students and female students in mastering the Yellow Book, Amsilati, and Alfiyah. Apart from that, the assessment of the students is also seen from the students' obedience in complying with the regulations at the Islamic boarding school. If a student commits a violation, points will be deducted from the student. After all assessments have been summarized, the Islamic boarding school submits the results to the school, especially the homeroom teacher of each student or student. Learning outcomes at school and at Islamic boarding schools will be combined and calculated. Student learning results will be entered into a report card and will be submitted to students at the end of each semester.

Conclusion

From the results of research conducted by the author, several facts were found regarding the implementation of the integration of formal school and Islamic boarding school learning at Syubbanul Wathon High School. The policy for accepting new students is that they must go through a selection of entrance tests, including the Al-Qur'an Reading and Writing test, Indonesian, English and mathematics tests. The implementation of this integration is carried out by dividing the allocation of

students' learning time. Male students study at school from 07.15 - 11.30, while female students study the Koran in the dormitory/cottage. Female students study at school from 12.30-17.00, while male students study the Koran in the dormitory. In the evening the activities of the santri and female students are taken over by the Islamic boarding school, namely reciting the Koran. This is what differentiates Syubbanul Wathon High School from other high schools. Evaluation of learning in Islamic boarding schools is carried out by evaluating the students and female students in mastering the Yellow Book, Amsilati, and Alfiyah. Apart from that, the assessment of the students is also seen from the students' obedience in complying with the regulations at the Islamic boarding school. Learning outcomes at school and at Islamic boarding schools will be combined and calculated. Student learning results will be entered into a report card and will be submitted to students at the end of each semester.

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