Integration in Modern Islamic Boarding Schools; Kulliyatul Mu'allimin Al-Islamiyyah (KMI) Gontor Curriculum

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ABSTRACT

Along with the flow of modernization, Islamic boarding schools have experienced development. Starting from the Salafiyah (traditional) Islamic boarding school, it developed until the Khalafiyah (modern) Islamic boarding school model was born. The Salafiyah Islamic boarding school model with its old traditions prioritizes the study of classical Islamic books, while the Khalafiyah (modern) Islamic boarding school model has characteristics that combine Islam, science and culture. Modern Islamic Boarding School Darussalam Gontor is one of the modern Islamic boarding schools in Indonesia which has the Kulliyatul Mu'allimin Al-Islamiyah (KMI) program with the identity of implementing its own curriculum and not following the curriculum that has been planned by the government. KMI with the dormitory system indicates that for 24 hours the students' activities within the Islamic boarding school are an educational process. This research is a literature study that uses a qualitative approach. The results of this research are an analysis of the integration contained in the Kulliyatul Mu'allimin Al-Islamiyah (KMI) Gontor curriculum. The educational process contained in the KMI curriculum is integrated by combining general knowledge and Islamic religious knowledge which is reflected in all activities at Pondok Modern Darussalam Gontor. The education and teaching system combines intra-curricular, extra-curricular and co-curricular in one unit, with the uniqueness of combining 100% general knowledge and 100% religious knowledge.

Keywords: *Integration, Modern Islamic Boarding Schools, KMI Gontor Curriculum.*

INTRODUCTION

Islamic boarding schools are the origins of Islamic education in Indonesia. Islamic boarding schools exist to adapt to the demands and developments of the times. Historically, Islamic boarding schools were founded because of the obligation of Islamic da'wah for Muslims which aims to produce ulama cadres. The Islamic boarding school comes from two words, pesantren which is an absorption of the Arabic word "funduq" which means dormitory or hotel. In this case, the meaning is that a cottage is a simple place to live. Meanwhile, Islamic boarding school means a place for students to study (Dhofier, 1983, p. 18).

Along with the flow of modernization, Islamic boarding schools have also developed into several models. These models include Salafiyah Islamic boarding schools and Khalafiyah Islamic boarding schools. The two types of Islamic boarding school models each have their own characteristics in integrating Islam, science and culture (Dhofier, 1983, p. 18). Salafi (traditional) Islamic boarding schools with their characteristics always make the core of their teaching use *kitab klasik*, while Khalafi

(modern) Islamic boarding schools with their characteristics also include general lessons in madrasah or open types of general-based schools within the scope of Islamic boarding schools. (Qomar, 2002, p. 16-17).

Islamic boarding schools as educational institutions have a curriculum that is implemented to achieve the goals of the educational institution. The goal proclaimed by Islamic boarding schools is education that is in accordance with religious norms to form humans who are always *tafaqquh fi al-diin* (Idi, 1999). The rapid development of Islamic boarding schools from Salaf Islamic boarding schools (*bandongan* and *sorogan*) to modern Islamic boarding schools today cannot be separated from the existence of a clear education system and a well-planned curriculum. Because the curriculum is a very important tool in the success of education, it is necessary to plan its implementation, without a good and appropriate curriculum, it will be difficult to achieve all the educational goals and objectives that have been envisioned.

Learning at Islamic boarding schools was initially dominated by the teaching of *kitab klasik*. However, over time, Islamic boarding schools have also accommodated the teaching of general science as part of their learning. All types of knowledge taught in Islamic boarding schools start from basic, intermediate, to advanced levels (Surur et al, 2018, p. 142). Accommodating the curriculum by teaching religious knowledge with general knowledge is often carried out in modern Islamic boarding schools.

One of the modern Islamic boarding schools in Indonesia is Darussalam Gontor modern Islamic boarding school. This modern Islamic boarding school has applied a curriculum that was prepared by itself, namely the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum with a dormitory system, where students are always under strict supervision and discipline. The 24-hour life of students in Islamic boarding schools is an educational process, so it can be said that what students hear, see, feel and do is a totality of life which contains educational values (Muhajir, 2018, p. 5). In this article, the author wants to examine the peculiarities of the KMI Gontor curriculum as the peculiarities of modern Islamic boarding schools which include the integration of religious knowledge and general knowledge.

RESEARCH METHOD

This type of research is library research. Library research is a type of research by collecting scientific papers or data related to the object of research or the process of collecting data that is library in nature. The process in this type of research includes reading, taking notes and processing materials related to collecting research data (Zed, 2008). In terms of research, scientific papers or literature sources related to kindergarten teachers and gender were collected. The approach used in this research is descriptive qualitative. The use of a qualitative approach is because the data collected and the analysis is qualitative (Sugiyono, 2016, p. 14). The data sources in this research are personal documents, such as books and previous research. The data collection technique was carried out by identifying various books, news and scientific papers or other sources related to the integration of religious and scientific

knowledge and the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) Gontor curriculum, then collecting various materials and recording them, and Finally, analysis of the library data that has been obtained is carried out.

RESULTS AND DISCUSSION

Typology of Islamic Boarding Schools

Islamic boarding schools are divided into three types based on their loyalty to the old system and influence with the modern system, namely; The first is a *Salafiyah* Islamic boarding school. The word *salaf* means old or previous. So, it can be interpreted that *Salaf* Islamic boarding schools are Islamic boarding schools that prioritize a traditional learning system, adhering to *kitab klasik* and the levels are determined by their mastery of certain *kitab*. In this case, students are determined to be able to move up to study *kitab* with a higher level of difficulty if they have completed certain *kitab* whose level of difficulty is considered still low.

Second, the *Khalafiyah* or *Ashriyah* Islamic boarding school. Linguistically, the word *khalaf* means later or later, while the word *ashriyah* means now or modern. So the *Khalafiyah* Islamic boarding school is an Islamic boarding school that implements a modern approach through the provision of formal education, madrasah, schools or other names. Graduation in each program at the *Khalafiyah* Islamic boarding school is carried out based on time, such as semester, year and so on.

Third, combination Islamic boarding school. Nowadays, the majority of Islamic boarding schools fall into the two types of Islamic boarding schools that have been described, namely *salafiyah* and *khalafiyah* based on facts that occur in the field. Some Islamic boarding schools that claim to be *Salafiyah* also provide education in stages even though they do not adopt the name of school or madrasah. This also happens in *Khalafiyah* Islamic boarding schools which teach *kitab klasik*, even though *kitab klasik* are the identity of *Salaf* Islamic boarding schools. This has the consequence of combining the curriculum, namely the national curriculum with the Islamic boarding school curriculum (Azizy and Amin, 2004, p. 16).

Modern Islamic Boarding School of Darussalam Gontor

The origins of Modern Darussalam Gontor Modern Islamic Boarding School began in the 18th century, which was founded by Kyai Ageng Hasan Bashari. This cottage is famous for the thousands of students who study there. Until, there was one of the students named Sulaiman Jamaluddin, who was the son of *Penghulu* Jamaluddin and the grandson of Prince Hadiraja, the Sultan of Kesepuhan Cirebon. Sulaiman Jamaluddin was known to be clever in various fields at the boarding school and was loved by the Kyai, who then married the Kyai's daughter and founded his own Islamic boarding school in Gontor village (www.gontor.ac.id, accessed on 30 November 2023).

Gontor is the name of a place about 3 km east of Tegalsari and 11 km to the southeast of Ponorogo. Initially, this area was a forest which was famous for its many robbers and criminals. Armed with 40 students, the Gontor Islamic boarding school

founded by Kyai Sulaiman Jamaluddin continued to grow, especially when led by Kyai Anom Besari. After that, the Gontor cottage was continued by the third generation of the old Gontor founder, namely Kyai Santoso Anom Besari. Then three of Kyai Santoso Anom Besari's seven sons who studied at various Islamic boarding schools were the 4th generation, often called "Trimurti", including K.H Ahmad Sahal (1901-1977), K.H. Zainuddin Fannani (1908-1967) and K.H. Imam Zarkasyi (1910-1985) (www.gontor.ac.id, accessed 30 November 2023).

The establishment of the Gontor modern Islamic boarding school was motivated by awareness of the need to establish modern Islamic educational institutions. This modernization is meant by educational institutions that do not adopt Dutch modern institutions, but rather indigenous Islamic institutions, namely Islamic boarding schools (Zarkasyi, 2005). Darussalam Gontor modern Islamic boarding school was founded on Monday, 12 Rabi'ul Awal 1345 H/ 20 September 1926. At that time, the level of education started from *Tarbiyatul Athfal* which until 5 Shawwal 1355 H or 19 December 1936 was founded *Kulliyatul Mu'allimin al-Islamiyyah* (KMI) whose education is carried out for six years, which is at the secondary level. Until now, the Darussalam Gontor modern Islamic boarding school has also given birth to universities with various study programs. Darussalam Gontor modern Islamic boarding school is currently being led by K.H. Hasan Abdullah Sahal, Prof. Dr. K.H. Amal Fathullah Zarkasyi, M.A., and Drs. K.H. Akrim Mariyat, Dipl.A.Ed. (www.gontor.ac.id, accessed 30 November 2023).

Kulliyatul Mu'allimin Al-Islamiyah (KMI) Gontor

Overcoming the flow of globalization, Darussalam Gontor modern Islamic boarding school founded KMI (*Kulliyatul Mualimin Al-Islamiyah*), which Trimurti chose as the level and pioneer of modern education with a classical system. At that time, KMI sparked controversy both within the Islamic boarding school itself and at the government level. However, it turns out that KMI Gontor still exists and is even able to compete with education at its level (El-Yunusi, 2023, p. 37).

Kulliyatul Mu'allimin Al-Islamiyah is a nursery for Islamic teachers. The KMI institution seeks to educate students to become Islamic teachers, with adequate supplies, they hope that after graduating from KMI they can teach elementary and middle school students in the field of religion. This learning program has been widely adopted and practiced by several Islamic boarding schools in Indonesia (Chotimah et al, 2021, p. 66).

As an educational institution, KMI Gontor has its own curriculum, but in practice this curriculum, Darussalam Gontor modern Islamic boarding school does not follow the curriculum proclaimed by the government, in fact since the founding of Darussalam Gontor modern Islamic boarding school it has never taken the National Examination (El-Yunusi, 2023, p. 37). This education model with KMI is implemented 24 hours a day, so that everything, whether the students see, hear, pay attention to and do at this boarding school, is education.

The KMI Gontor curriculum consists of 100% religious knowledge and 100% general knowledge (Chotimah, 2021, p.66). Skills education, arts, sports, organizations, etc. are an inseparable part of the life activities of students at the *Pondok*. What differentiates KMI from *Salaf* Islamic boarding schools is the *wetonan* teaching system and the *sorogan* (individual) teaching system. Formal teaching materials include Arabic, English, Religious and General Sciences. In everyday life, students are required to communicate using Arabic and English (Muhajir and Abdul, 2018, p. 7).

The division of KMI's formal education programs includes regular and intensive programs. The regular program is intended for elementary/MI graduates with a study period of six years. If we refer to the national curriculum, classes I-III are at the level of SMP/MTs and classes IV-VI are at the level of SMA/MA. The intensive program is intended for students graduating from SMP/MTs which is taken over a period of four years, from class 1 intensive, 3 intensive, 5 and 6. Apart from these two programs, there is a student care program, namely the field that handles extracurricular and curricular activities. Every student is required to become a teacher for care activities in grades V and VI if they want to continue to tertiary level at ISID, they will not be charged a fee, but are required to teach grades I-VI outside of lecture hours. Teaching lectures and helping at the boarding school is what is done as a form of service and self-development (Syarifah, 2016, p. 67-68). Learning activities are not limited to the classroom and as a whole educational activity is divided into formal education which is carried out from 07.00 to 12.15, as well as non-formal and informal education from 13.00 until school time the next day (Syarifah, 2016, p. 68).

Kulliyatul Mu'allimin al-Islamiyah (KMI) has several characteristics, including; Firstly, KMI is integrative. In practice, KMI combines intra-curricular, co-curricular and extra-curricular into one unit in the Islamic boarding school education system which also combines three educational centers, namely family, school and community education. This pattern creates an integration of faith, science and charity, theory and practice in one unity. This integration is supported by the presence of students in the Islamic boarding school 24 hours a day. Second, KMI is comprehensive, namely through and complete. The main point in the KMI curriculum is that students not only learn religious knowledge, but are also introduced to various other fields of knowledge that are useful and support the lives of students in terms of intellectual, spiritual, mental and physical aspects. Education in this system not only relies on the cognitive domain but also gives full attention to the affective and psychomotor domains. Third, KMI is independent. This independence is reflected in independence in determining teaching materials, learning processes and assessment systems. Apart from that, the independent nature is shown in terms of organization, funding, curriculum system, so that all people involved in it are taught independence. Institutionally, this system is independent and not tied to any private or state institutions. All students and teachers are trained to manage the boarding school's life as a whole (self-government) without involving other people. This is also an effective educational tool for students and teachers. The embodiment of the three

characteristics of the KMI Gontor curriculum is in the form of interaction between students and teachers or kyai in the Islamic boarding school's life pattern, where the kyai is the central animating figure, the mosque is the center of activity and produces a typical Islamic boarding school education pattern that develops the students' various potentials in aspects of life (Muhajir and Abdul, 2018, p. 7-8).

Integration in the KMI Gontor Curriculum

The educational and teaching orientation implicit in KMI Gontor consists of Islamic, scientific and social aspects. In this regard, there is integration between faith, knowledge and charity, so this is a characteristic of education in the Islamic boarding school environment. Faith is the foundation of all movements which then encourages a person to make knowledge the basis for charity and even faith itself (Syarifah, 2016, p. 65).

The *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) Gontor curriculum consists of 100% religious knowledge and 100% general knowledge. This shows that religious knowledge and general knowledge cannot be separated. In Gontor, all knowledge comes from Allah SWT with all His creation and from everything that is born from His creation. These two basic knowledge become provisions for students in achieving perfection as servants and as caliphs (Syarifah, 2016, p. 68). Therefore, the education and teaching stated in the KMI Gontor curriculum is always oriented towards forming future leaders with intellectual insight and religious knowledge. Thus, Gontor is often known as "Kawah Candradimuka" as a place for students to study (In'ami, 2011, p. 204).

Not only oriented towards the scientific and Islamic fields, education and teaching at the Gontor modern boarding school are also oriented towards social matters. In their daily lives, the students of the Gontor Modern Islamic Boarding School are 24 hours a day within a conducive Islamic boarding school and under the supervision of teachers, so that the students' activities are controlled. In daily activities formed from discipline, assignments and so on. Such an education system is able to form life skills according to the abilities of each student. So that students are able to apply it in social communities when they enter society. Apart from aiming to equip students with life skills, the Gontor modern boarding school education system also provides transcendental logical motivation in the form of moral guidelines that are adapted to the beliefs and challenges of the times, so that students are able to live respectfully and be respected in social settings in society. (In'am, 2011, p. 204-206).

At the same time, the KMI in Gontor requires children to live in dormitories and activities are not limited to just inside the classroom, meaning that when they are in the learning class they are students, while outside the classroom they are students. Santri who receive guidance from kiai figures. The process of renewing the education system by applying modern educational principles does not necessarily abandon the old Islamic boarding school traditions. The old Islamic boarding school traditions are still maintained. In its application, K.H. Imam Zarkasyi adheres to the principle of "*al-Muhafadah 'ala al-qadimi al-salih wa al-akhdzu bi al-jadidi al-aslah*", in the sense that

students are still taught classical books in Islamic boarding schools, but there are reforms in their teaching methods. The students at Gontor Islamic boarding school are first equipped with a set of basic Islamic knowledge and language. After the basic provision is deemed sufficient, then in the final class they are invited to dissect the *kitab klasik* under the guidance and supervision of the kyai assisted by senior students. This method became known as *fath al-kutub* (In'ami, 2011, p. 207).

The curriculum in KMI Gontor is not just an arrangement of subjects in class, but rather an entire educational process. This indicates that the learning objectives in KMI are not independent learning objectives, but are an integral part of the educational objectives in Islamic boarding schools (In'ami, 2011, p. 209). The KMI curriculum adheres to the concept that Islam does not separate religious knowledge from general knowledge, so the curriculum there is often referred to as 100% general science and 100% religious knowledge. Apart from teaching religious sciences such as Aqidah, tafsir, hadith, fiqh and ushul fiqih as taught in traditional Islamic boarding schools, at KMI Gontor also taught general knowledge such as natural sciences, life sciences, exact sciences (numeracy, algebra and geometry), history, statecraft, earth sciences, educational sciences, and psychological sciences (El-Yunusi, 2023, p. 39).

The KMI Gontor curriculum also applies two languages as everyday language and also as the language of education, namely Arabic and English. The application of Arabic in social settings and as an introduction to material for *'ulum Islamiyah* class 2 and above. This aims to make it easier for students to learn, because the basics of Islamic law are written in Arabic. Then, the habit of using English is used in certain sciences such as Mathematics and Natural Sciences, then Social Sciences and Citizenship (Syarifah, 2016, p. 67). In the KMI Gontor curriculum, the education and teaching system combines intra-curricular, extra-curricular and co-curricular in one unit. Intra-curricular activities include *Ulum Islamiyah* (Islamic Religious Sciences), *Ulum Lughoh* (Language Sciences) and *Ulum Ammah* (General Sciences). These three sciences are divided into several subjects. Co-curricular activities include activities to support religious practices, language development practices and science and technology development practices. The three co-curricular activities are also broken down into more complex activities. Finally, extra-curricular activities include organizational training and developing talents and interests which are highlighted and aimed at students according to their respective potential (Muhajir, 2018, p. 10-11). The achievement of integration in the KMI curriculum is so amazing, that it not only produces alumni who are intellectually intelligent but also polite in socializing and pious in worship. In other words, Pondok Modern Darussalam Gontor not only produces intellectuals who know religion but also produces intelligent scholars. So that the balance between IQ, ES and SQ is truly realized (El-Yunisi, 2023, p. 37).

CONCLUSION

Darussalam Gontor Islamic boarding school founded KMI (*Kulliyatul Mualimin Al-Islamiyah*) as a level and pioneer of modern education with a classical system.

Kulliyatul Mu'allimin Al-Islamiyah is a nursery for Islamic teachers. The KMI institution seeks to educate students to become Islamic teachers, with adequate supplies. KMI Gontor has its own curriculum which does not follow the government curriculum. This education model with KMI is implemented 24 hours a day, so that everything, whether what the students see, hear, pay attention to, and do in this boarding school is education. The KMI Darussalam Gontor curriculum consists of 100% religious knowledge and 100% general knowledge. The education and teaching stated in the KMI Gontor curriculum is always oriented towards forming future leaders with intellectual insight and religious knowledge. In the KMI Gontor curriculum, the education and teaching system combines intra-curricular, extra-curricular and co-curricular in one unit. The concept of education includes moral education, ethics and manners, social education, language education, skills education, and psychological education. Faith, knowledge and reason are united in practical movements as rules for dealing with social life.

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