

Integrative Curriculum Management in Shaping Muslim Character in Pesantren

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ABSTRACT

This research aims to describe the implementation of integrative curriculum management in shaping the Muslim character of Pesantren Mahasiswa Al Hikam, Malang. This research used a qualitative approach. Data collection method was conducted by means of interviews, observation and documentation. Data analysis used the interactive analysis model of Miles and Huberman. The results of the study found that 1) the concept of integrative curriculum management was very innovative, because it followed the times by linking academics with student life; 2) the implementation of integrative curriculum management in shaping Muslim character referred to the formulation of philosophy which was then integrated into three institutions, dirosah, learning section, santri that handlee santri by making scientific works created by teachers and students; and 3) the implications of integrative curriculum management in shaping Muslim character could be seen in positive habits formed in pesantren, such as keeping congregational prayers, reading the Qur'an, and gaining religious knowledge that can be applied on campus. Based on formal findings, the pesantren applied a curriculum that integrated theory and practice in a comprehensive system in which Dirosah became the main teaching aspect.

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INTRODUCTION

One of the Islamic educational institutions that has an integrative curriculum is the Pesantren Mahasiswa Al-Hikam (PESMA) which is a pioneer of Pesantren specifically for students. The target as well as the mission and vision that the Pesantren Mahasiswa Al-

Hikam wants to achieve is to become an Islamic educational institution that is able to realize the Student Islamic Boarding School as a society learns to develop the potential of human character by integrating religious ethics, scientific ethics and social ethics by making Pesantren a center for forging religious morals; center for the growth of scientific culture; center for providing life skills and social responsibility.

The integrative curriculum at the Pesantren Mahasiswa Al-Hikam is based on the Islamic boarding school's founding philosophy, goals, vision and mission, and is adapted to the Islamic boarding school's motto, namely; religious practice, scientific achievement, and life readiness. In implementing the curriculum, it forms (organizes) three areas that handle the Islamic boarding school's systemic tasks proportionally, namely: dirosah handles the teaching area, caregiving handles the mental and spiritual area, and Islamic boarding school handles assisting the process of application and self-actualization as well as guiding students in developing their character and personality. The characteristics of students developed at Student Pesantren Mahasiswa Al-Hikam Malang are simply known as students who are students and students who are students. This means that Pesma al-Hikam develops a student who is obedient to Allah SWT, has *akhlakul karimah* and has high intellectual abilities, who in the end is able to become a human being who is capable of *hablum minallah and hablum minan nash*.

The concept of integrative curriculum gets two concepts, namely the "concept of systemic integration" which is defined as an idea that wants to integrate all components of the education system in both institutions, by integrating educators, students, curriculum, and buildings. The second concept is "organic integration", which is about the idea of wanting to integrate spiritual values in education and intellectual values (Muhamdi, 2018) The integration approach is a totality system consisting of components that are interconnected and interacted both from component to component and between components with the whole, in order to achieve the goals previously determined.

Curriculum integration as an effective way to solve some of the challenges associated with developing C21 capabilities. presents a comprehensive curriculum framework "Know-Do-Be" file. Identify the capability, backward design planning process that allows for creative and coherent curriculum design. Lastly, it shows how bringing together competencies and an integrated curriculum can create learning situations to facilitate the foreground of 21st century capabilities through curriculum integration. Related to curriculum integration in student boarding schools is seen as a necessity so that student boarding schools can maximally give their role to student students in fostering their mental, spiritual and intellectual as a process of developing abilities needed in facing the 21st century. The integrated curriculum will provide opportunities for students to understand the complex issues that exist around the environment with a complete view. With an integrated curriculum, students are expected to have the ability to identify, collect, assess, and use existing information. The integrated curriculum developed by Robin Fogarty has many advantages that can be adapted in the development of education in Indonesia.

In order for the mission, vision and goals of the Student Islamic Boarding School to be realized, the management of the curriculum must really be effective. Because the

curriculum is an important tool in the success of an education, without a good and appropriate curriculum it will be difficult to achieve the educational goals and objectives that an educational institution has aspired to. The curriculum is one of the important components used as a reference for determining teaching content, directing the process of educational mechanisms, measuring success and quality of educational outcomes at the Pesantren Mahasiswa Al-Hikam, so this research is expected to find appropriate curriculum integration management which ultimately has implications shape the Muslim character.

In connection with the title of the dissertation being researched, this research must have a starting point, therefore the researcher uses several previous studies to avoid the same research, so there is a problem for the researcher to find the latest research that is different from the previous one. Several studies have relevance to this research. Dissertation by Irfan (2012); Tharaba (2021); Mutaqin (2018); Zainiyati (2014); and Wineburg and Grossman (2000). Based on the results of the research above, the difference in this research is that it discusses the Islamic religious education curriculum at a different level from other educational institutions which focus on curriculum development, competency-based curriculum, the 2013 curriculum, while this research is about integrative curriculum management used in Pesantren. Al-Hikam Malang City students, the similarity of this research is that they both research the curriculum. The objectives of this research are to analyze the concept of integrative curriculum management used at the Pesantren Mahasiswa Al-Hikam in Malang City. To describe the implementation of integrative curriculum management in forming Muslim character at the Pesantren Mahasiswa Al-Hikam in Malang City. To construct the implications of integrative curriculum management in shaping Muslim character at the Pesantren Mahasiswa Al-Hikam in Malang City.

LITERATURE REVIEW

Integrative Curriculum Management

Integrative curriculum or integrated curriculum in terms contains the meaning of unity, coordination, harmony, overall roundness. Integrated curriculum negates the boundaries between different subjects and presents in a unique or whole form. The opinion of Cehon and Manion in (Aedi & Nurrohmatul, 2016) integrative curriculum is an activity to organize the integration of various subject materials through a cross-field theme to form a meaningful whole so that the boundaries between various fields of study are not strict or can be said to be non-existent. This integrative curriculum needs to be formulated through a comprehensive approach, so as to be able to explain the true religious reality. The purpose of implementing the integrative curriculum is to produce an independent and resilient Islamic generation and capable in mastering science and technology and religious science, the material provided in its implementation uses the curriculum set by the National Education, Ministry of Agriculture, and Pesantren. Almost any combination of subjects can be combined, and a curriculum that connects different disciplines in some way (M. Drake & Reid, 2018).

Integrative curricula provide learning opportunities and possibilities for students. These learning opportunities are designed and implemented thoroughly by considering things that have an effect, therefore arrangement, control, guidance are needed so that the learning process is directed at achieving the expected ability goals. The curriculum is designed based on an integrated system that considers input, process and product components in a balanced and equal manner (Aedi & Nurrohmatul, 2016).

One form of integrated curriculum is the core curriculum, core which means the core is an important material that must be known by every student at all levels of educational institutions. According to Abdullah Idi ((2011) the core curriculum can be developed through 6 types of programs: (1) Core which consists of a number of subjects that are organized, taught freely to show the relationship between each of these subjects. (2) Core which consists of a number of subjects that are connected to one another. (3) Core consisting of broad problems, units of work or themes put together, which are chosen to produce the meaning of teaching appropriately and effectively regarding the content of a particular lesson. (4) Cores that show subjects that are merged and put together. (5) Core which is a broad problem that can meet physical and social needs, as well as problems of interest of children (learners). (6) Core is a work unit planned by students and teachers to meet the needs of the group

Integrative curriculum management has several interests or urgency, where this integrative curriculum that leads to meaningful learning will automatically contribute to the stability of learning outcomes achieved by students because the material received can be captured more optimally with direct learning that uses more senses so that it can form cognitive schemes in students which results in the cohesiveness or coherence of knowledge knowledge he received. In addition, this integrative curriculum is also more efficient in terms of time, because the appropriate concepts can be discussed together (Trianto & Fatna, 2011). In the statement it is clear that as a spur in the implementation of the integrative curriculum is through the exploration of topics. In the exploration of the topic, a certain theme is raised. Learning activities take place around the theme then discuss the problem of the main concepts related to the theme studied. Abdullah Idi believes that the Integrative curriculum is a product of efforts to integrate learning materials from various lessons. Integration is created by concentrating lessons on specific problems that require their solution with materials or materials from different disciplines (Idi, 2011). Some of the advantages of integrative curriculum management (Aedi & Nurrohmatul, 2016).

In the world of education, curriculum design needs to be carried out by educational institutions to be in accordance with the goals targeted by the institution. One of the curriculum designs is to apply an integrative curriculum. What is meant by an integrative curriculum is a combination of several types of curriculum that are implemented in one level of education. The combination of several types of curriculum can be in the form of the Ministry of Education and Culture curriculum, the Ministry of Agriculture Curriculum, and or the curriculum of a foundation. Delivery of material through this type of integrated curriculum in the form of units. It contains a broad problem that students study for weeks or months, sometimes even throughout the year (Wiryokusumo & Mulyadi, 2010).

Muslim Character Education in Pesantren

Character education is the process of instilling certain characters as well as providing seeds so that students are able to develop their own unique characters as they live their lives. This means that students not only understand education as a form of knowledge, but also make it a part of life and consciously live based on these values. Related to Islamic values or Muslim character education, it refers to the basic values found in religion (Islam). Many character values which are the basic principles of character education are found from several sources, including values originating from the example of the Prophet which is embodied in his daily attitudes and behavior, namely *shiddîq* (honest), *amânah* (trusted), *tablîgh* (conveying transparently), *fathânah* (smart). So it can be concluded that Muslim character is a person's character, character, morals or personality which is formed from the internalization of various policies based on Islamic religious teachings.

The concept of Muslim character formation includes ten aspects: first, cleanliness of the faith; second, straight worship; third, strong morals; fourth, being able to earn a living; fifth, breadth of thinking insight; sixth, physical strength; seventh, orderly affairs; eighth, self-struggle; ninth, pay attention to the time; and tenth, useful for other people. Here we can see that there are two important sides in the formation of Muslim character, namely faith and morals. If faith is considered as an inner concept, then the inner mind is the implication of that concept whose appearance is reflected in daily behavioral attitudes. Faith is the abstract side of obedience to God's laws which are displayed in noble moral plays.

For this reason, forming a Muslim character must be realized in accordance with the Qur'an and the Sunnah of the Prophet as a Muslim identity, and be able to catch up in the field of development while also being able to eradicate ignorance and poverty. The concept of Muslim character is identical to the teachings of Islam itself, the two cannot be separated because they are interrelated. The factors that form personality include: internal factors and external factors. Strategies that can be carried out by educational practitioners to develop Muslim character in Pesantren include providing examples, habituating good things, enforcing discipline, providing motivation, providing especially psychological rewards, providing punishment, creating a religious atmosphere that influences the growth of students. This character of Pesantren means that Pesantren can be seen as effective institutions in moral development. Pesantren take a role in overcoming these problems, especially the moral crisis.

Every educational paradigm cannot be separated from its philosophical roots. Because education as a science is a branch of philosophy in its application. In educational philosophy, there are several schools that mutually reconstruct each of these educational paradigms. Departing from these philosophical schools then different paradigms were formed. The paradigm referred to here is a philosophical perspective in reading issues regarding education. In contemporary philosophy there are types of philosophical schools, one of which is progressivism. The main characteristic of progressivism is that it gives people complete freedom to determine their lives. This is based on the belief that humans

have abilities or in other words natural potentials that can be used for solving problems that are pressing or threatening the existence of humans themselves.

Basically, the concept of Muslim character education is the process of instilling religious values in students, where the formation of Muslim personal character is a conscious and planned effort in preparing students to know, understand, appreciate and have faith, piety and noble character in practicing the teachings of the Islamic religion. from the main sources of the holy book Al-Quran and Hadist, through guidance, teaching, training and use of experience. This effort is accompanied by guidance to respect adherents of other religions in relation to inter-religious harmony so that unity and unity can be achieved.

METHOD

This research aims to reveal integrative curriculum management at the Pesantren Mahasiswa Al-Hikam, Malang City. For this reason, a qualitative approach is used, so this type of research is a case study using a multisite design. Data and data sources in this research use primary sources and secondary sources, primary data and secondary data. Primary sources are extracting information obtained directly from parties related to the object being researched in depth, namely the Head and Deputy Head of the Pesantren Mahasiswa Al-Hikam and educators. Secondary sources are sources of information obtained indirectly through library materials from books, documents, reports, literature and other written sources that are relevant to the problem being studied. This research uses primary and secondary data collection methods. Primary data collection methods are divided into two: 1) interviews and 2) observation. Secondary data collection is carried out by collecting relevant information in literature study activities. Data analysis in this research uses the interactive analysis model of Miles and Huberman are data collection, data condensation, data display and conclusion, drawing/verification.

FINDINGS

Integrative Curriculum Management Concept Used at Pesantren Mahasiswa Al-Hikam

The concept of integrative curriculum management starts from the vision and mission which applies the philosophical motto and then becomes the curriculum. An integrative curriculum is very necessary and there are changes, because it follows the times, which was initially dense and then trimmed according to situations and conditions. Regarding the integration of the asatid curriculum, it links academics with everyday life. There is no separation of religious and general knowledge, beneficial knowledge and non-beneficial knowledge. From the start, Pesma accepted children from general faculties so that they could gain religious knowledge at Pesma, so that they would gain integral and comprehensive knowledge. What is integrated are the advantages of Pesantren and the advantages of universities that will be integrated, these advantages can be in the form of scientific value, and things that we integrate, so that achievements reach a balance point, strategic achievement starts from the formulation of the Al-Hikam Motto as The philosophical basis

is what makes it integral/holistic, there is a field of social welfare, there is a field of Islamic boarding school. There is a combination of the advantages of Pesantren with universities so that later it is hoped that graduates will be produced in their respective scientific fields who have scientific and Islamic integrity who are ready to devote themselves, these are the basic ideas that made Al-Hikam founded which are reflected in the integration of the curriculum, Education and teaching should combine the potential of human nature to form character.

The concept of an integrative curriculum is that there is no difference between religion and general, everything is equally important, so it is hoped that religious and general knowledge will be integrated and complement each other, because there are students who master general knowledge but lack religious knowledge or vice versa, Pesantren Mahasiswa Al-Hikam mean students who study outside have more input. general, while in maa'ahad, which studies in Pesantren, the input is reading books, the aim is to create synergy, there are programs of tahfidz, books and sharia economics, so that it is in accordance with the Al-Hikam Motto of balance of dhikr and thought. The concept of an integrative curriculum was planned since 2003 and then a breakdown in 2006-2016 which was adjusted to the needs of student students. When it started, the design was simpler and took less time because it was adapted to the needs of the students and directed them according to the boarding school curriculum. Moreover, there is an independent campus curriculum plus an internship outside the boarding school for 6 months, which will influence them to join the boarding school program.

The concept of an integrative curriculum means combining religion and generality because the source and essence are the same. Integration is a connection with the life of santri, when studying on a public campus they get religious values in a boarding school which is in line with the Al-Hikam motto. Religious practice means practicing the religion they know, scientific achievements and readiness for life. If a religion is not carried out properly but its academics are successful, it will ignore religious teachings, and vice versa, if religious teachings are dominant but their knowledge is not developed, it can cause poverty, close to disbelief. The head of the head is assigned as the person with technical responsibility involving stakeholders, including care, student administrators, synergizing with each other to provide an integrative curriculum concept in forming Muslim character

Implementation of Integrative Curriculum Management in Forming Muslim Character in Pesantren Mahasiswa Al-Hikam

The form of implementing an integrative curriculum of science and religion is by implementing the curriculum including in the preparation of syllabi and learning plans so that in the preparation of the curriculum, syllabus and learning plans to include elements of values, character and monotheism based on the Qur'an and al-Sunnah in each subject and writing scientific papers. Therefore, every subject is inherent in the concept of integration. Integration in each subject is carried out by including elements of values, character and monotheism based on the Qor'an and Sunnah. Implementation refers to the formulation of a philosophy which is then internalized into three institutions, Dirosah, the learning section, the Islamic boarding school which handles Islamic boarding school. There are three large

cores namely; Housekeeping which includes health, security, character. Academic achievements and religious discipline that shape the character of Muslim students.

Efforts to implement Muslim character formation are focused on memorizing the Qur'an, worship, aqidah and morals. Taking advantage of students who can memorize and read the Koran to teach students who cannot. The important thing in character formation is the example and personal awareness of students, because they are adults, of course they can differentiate between good and bad and are responsible for themselves, of course there is supervision through the boarding school sector, the head of the Islamic boarding school and caregivers. After implementation, regular evaluations are carried out, the caregivers also determine, the asatids also accompany the students to achieve the students' goals and hopes, both at the boarding school and at tertiary institutions. Evaluate the activity per subject, the material is adapted to the students' comprehension and absorption capacity, whether this material is needed by the students. Then evaluate periodically, whether the material is heavy/light for student students and a comprehensive evaluation, which curriculum they need, this pattern is carried out., trying to simplify and adapt to the student learning process on campus. Regarding the challenges in integrating the curriculum in forming character, there are indeed obstacles, because students are busy with studying on campus where there is an internship for 3 months, so this is overcome by going online.

Implications of Integrative Curriculum Management in Shaping Muslim Character at the Pesantren Mahasiswa Al-Hikam

Students find positive habits and Muslim character is formed in the Islamic boarding school environment, such as always praying in congregation, reading the Qur'an, and gaining religious knowledge that can be applied on campus where they study general sciences. Students study religion in the morning, afternoon and evening and apply it on campus, the religious values they obtain. Subjects that are very contextual are fiqh and Sufism because they are very relevant to the needs of students. Amalia's daily life really shapes the Islamic character of the students through dhikr, reading the Qur'an, istighosa, tahlil, social service, caring for the environment. Santri are also trained to be leaders, not only leading themselves but also others, learning public speaking, and of course learning discipline. While studying at Pesantren Mahasiswa Al-Hikam, students develop a lot spiritually and academically because students gain religious knowledge and general knowledge. It is the hope of the Islamic boarding school to be able to realize mahasantri in accordance with the vision, mission and motto of the Pesantren Mahasiswa Al-Hikam to become human nature.

DISCUSSION

Regarding the concept of integrative curriculum management used at the Pesantren Mahasiswa Al-Hikam in Malang City, it is a form of combining the advantages of Pesantren and universities with the aim of producing graduates in their respective scientific fields who have scientific and Islamic integrity who are ready to dedicate themselves. The problem is

whether the implementation/management of curriculum integration is appropriate, so that the goals and expectations of curriculum integration can be achieved optimally or not. Because, on the one hand, Pesantren must produce their students into people who are experts in the fields of science and religious practice, but on the other hand, universities demand that their students become people who understand science, technology and develop their creativity. For this reason, it is very necessary to master management knowledge in the concept of curriculum integration.

Studying religion and science is an obligation in the Islamic religion. The importance of studying and practicing religion diligently until it reaches the highest level is because religious knowledge provides an understanding of the verses of Allah SWT which were revealed through His messenger, Muhammad. Meanwhile, studying modern science, whether in the form of natural science, history and so on, will give humans an understanding of the verses that God created (Daud & Muammar, 2009).

This is like what happens in the Islamic boarding school environment for students, where mastery of science and management is related to the concept of an integrative curriculum, there is no difference between religion and general, everything is equally important, so it is hoped that religious and general knowledge will be integrated and complement each other. In this case, Islamic boarding school means student students who study outside, the input is more general, whereas in Pesantren, where students study inside the Islamic boarding school, the input can be reading books, the aim is synergy, there is a program of tahfidz, books and sharia economics, so that it is in accordance with the Motto of Al- Strike a balance between dhikr and thinking.

The dichotomy or separation of science and religion is an issue that has been widely discussed in recent decades. According to al-Faruqi, the triggering factor for the emergence of the dichotomy of religious knowledge and general knowledge was the entry of secular Western education into the Islamic world. The entry of Western education then gave birth to two educational systems which differentiated between the Islamic education system, in this case Pesantren, and on the other hand there was a secular education system. Another opinion says that the dichotomy of science and religion is more due to the belief in different sources between religion and science. Religion comes from God, while science comes from the results of human thought.

Kartanegara (2005) believes that the dichotomy of knowledge has been known in the Islamic world since the introduction of secular science to the Islamic world through Western imperialism. The dichotomy becomes very sharp because there has been a denial of the validity and scientific status of one over the other. There are parties, especially Pesantren, who view that modern science is heresy and is forbidden to study because it comes from infidels. Meanwhile, supporters of modern science view religious science as pseudo-scientific or as mythology which cannot be said to be scientific because it does not talk about facts, but rather talks about meanings that are not empirical.

Regardless of the origins of the dichotomy between religion and science, this dichotomous situation causes unrest among Muslims. Ultimately, Islamic education is often interpreted as the transfer of knowledge and values of Islamic teachings contained in

religious texts. Meanwhile, social sciences and natural sciences are considered not part of religious knowledge. Muslims who only rely on religious knowledge cause them to be less able to face the challenges of the times, and are even eliminated from global competition. Meanwhile, people who only care about science without paying attention to religious teachings will do everything they can to achieve their goals. This situation will ultimately only give birth to disobedient scientists and clergy who do not know their time. Islamic education with a paradigm that is still dichotomous will produce graduates who are diverse and differentiate, even separate, between religious knowledge and general knowledge.

This is what makes it important that continuous evaluation efforts be carried out on the integrative curriculum in student Pesantren which includes several stages. First, evaluation per subject, this can be evaluated for activeness, material that is adapted to students' comprehension and absorption capacity, whether this material is needed by students or not. Then secondly, regular evaluation, whether the material is heavy/light for student students and the third is a comprehensive evaluation, or what could be termed the curriculum needed by students, this pattern is carried out by trying to simplify and adapt to the student learning process on campus.

The discussion is related to research findings to answer the second problem formulation regarding the implementation of the integrated curriculum. Curriculum implementation is the application or implementation of a curriculum program that has been developed in the previous stage, then tested with implementation and management that is adapted to the situation and conditions in the field and the characteristics of the students, including intellectual, emotional and physical development. The implementation of the integrative curriculum at the Pesantren Mahasiswa Al-Hikam is an implementation of curriculum planning that has been carried out previously. The objectives, content and organization of the curriculum that have been prepared are then implemented in the form of learning by teachers/clerics. From the curriculum planning document it is then developed into a madrasa and Islamic boarding school curriculum implementation program. This program is implemented in the form of learning areas of study and other activities. Then it is the job of the head of the Islamic boarding school to monitor/supervise the process, whether it is in accordance with the planning in order to achieve the curriculum objectives. For this reason, the discussion of the implementation of the integrative curriculum at the Pesantren Mahasiswa Al-Hikam includes firstly the curriculum implementation program and secondly supervision of curriculum implementation.

As an Islamic educational institution that is deeply rooted in society, the Pesantren Mahasiswa Al-Hikam will always increase its role in the future in providing education and teaching as well as disseminating religious knowledge. Student Pesantren can be used as an alternative to oversee the scientific development of students, especially higher education. Students who have knowledge from Pesantren and campuses as well as knowledge and religious practice from Pesantren are expected to become intellectual people who uphold Islamic values. This is as said by Imam Suprayogo, that parents are proud if their children study at Islamic educational institutions and hope that in the future they will become people of intellect and noble character (Widiyanto, 2010). Higher education is a place to hone

students' intellectual side, while Pesantren are apart from being a stronghold of morals and morals, they are also a place to develop the knowledge they gain on campus. It is said that the Islamic boarding school education system is very useful and is still relevant to the conditions of Indonesian society today in order to produce people who have faith, noble character and piety.

The various types of curricula at each educational institution vary depending on the vision and mission of the institution as well as looking at existing needs. Likewise with the curriculum in student Pesantren. Student Pesantren are certainly a little different from Pesantren in general, where the entire curriculum is provided by caregivers or foundations, so students have to accept everything that has been provided by the Islamic boarding school. So it is necessary to carry out regular evaluations, the caregivers also determine, the asatids also accompany the students to achieve the students' goals and hopes, both in student Pesantren and at universities. The implementation of the curriculum is designed to be guided by the pure Islamic boarding school curriculum and combined with curriculum that is relevant to the needs of each student in each faculty, so that the material taught is more combinative and correlative. This means that the curriculum is designed based on a certain combination, for example a tailored curriculum and a creativity curriculum. Likewise, with a correlated curriculum, of course you see more of the material being taught with other materials. for example, interpretation of the Qur'an is linked to science. In order to select educational material, Hilda Taba (1962) put forward several criteria, including: 1) it must be valid and significant, 2) it must adhere to social reality, 3) depth and breadth must be balanced, 4) reach broad goals, 5) can be studied and adapted to student experience, and 6) must be able to meet student needs and attract student interest (Ghofir & Muhaimin, 1993).

The implications of integrative curriculum management in forming Muslim character at Pesantren Mahasiswa Al-Hikam can be seen in the students' ability to find positive habits and Muslim character is formed in the Islamic boarding school environment, such as always praying in congregation, reading the Qur'an, and gaining religious knowledge. which can be applied on campuses where you study general science. This implication shows that students are an integral part of society wherever they are. The curriculum is expected to be able to prepare students to be able to integrate themselves into society with the knowledge, experience, skills and way of thinking they have, so that they can play a role and contribute to society in the future. The orientation of the integrative curriculum of the Pesantren Mahasiswa Al-Hikam is to increase and balance between attitudes, skills and religious and general knowledge. This is similar to the mandate of Law no. 20 of 2003 as in the explanation of Article 35, namely that graduate competency is a qualification of graduate abilities which includes attitudes, knowledge and skills in an integrated manner.

This can be seen in the change in the behavior of the Muslim character of Pesantren Mahasiswa Al-Hikam, including daily practice of dhikr, reading the Qur'an, istighosa, tahlil, social service, caring for the environment. Santri are also trained to be leaders, not only leading themselves but also others, learning public speaking, and of course learning discipline. All activities at the Pesantren Mahasiswa Al-Hikam related to the teaching and learning process will certainly run smoothly without any obstacles if there is thorough

organization by the institutional management. Therefore, in an educational institution the curriculum has a very important role to serve as a guide in the implementation of education in educational institutions. The process of implementing the curriculum must also go through systematic stages so that the curriculum can be optimally realized. The goals set by the school and government in learning activities can be realized. It is said that the Islamic boarding school education system is very useful and is still relevant to the conditions of Indonesian society today in order to produce people who have faith, noble character and piety (Fiddaroini & Ridwan, 2005).

The research results show that integrating two curricula at one time is problematic, especially one of the curricula implemented is the Islamic boarding school curriculum which is actually based on Arabic or the Yellow Book. This can also be seen from several formal educational institutions that integrate the Islamic boarding school curriculum with the Ministry of Religion curriculum which is always hampered by the students' initial ability to understand the Islamic boarding school material provided, especially for writing the Arabic pegen letters. Apart from that, the time allocation for implementing the Islamic boarding school curriculum is limited, so the implementation of the two curriculums is not comparable. The curriculum is expected to be able to prepare students to be able to integrate themselves into society with the knowledge, experience, skills and way of thinking they have, so that they can play a role and contribute to society in the future (Manab, 2015).

However, while studying at the Pesantren Mahasiswa Al-Hikam, students develop a lot spiritually and academically because students gain religious knowledge as well as general knowledge. It is hoped that the Islamic boarding school can create a mahasantri that is in accordance with the vision, mission and motto of the Pesantren Mahasiswa Al-Hikam as an educational necessity. This was also expressed by Nur Ali, that the integrative curriculum method is oriented towards forming graduates who have four strengths, namely "spiritual depth, moral nobility, breadth of knowledge and professional maturity", so that they are not only superior and superior in broad academic competence but also have a meritorious personality and having noble character, referred to as "fikr, dhikr and pious practices". The density or number of subjects contained in the national education curriculum in Indonesia is a special challenge for Pesantren that implement or integrate two curricula in their teaching and learning activities. Pesantren must be able to manage the time allocation for dividing lesson hours. Of course, to be able to implement the Islamic boarding school curriculum, the curriculum management must reduce study hours in certain subjects to maximize the implementation of the Islamic boarding school curriculum.

The findings of this research state that the integration of what the Islamic boarding school curriculum aims at is the vision of developing general knowledge, religious knowledge, additional skills and the formation of Muslim character. It is hoped that the Islamic boarding school can create a student that is in accordance with the vision, mission and motto of the Pesantren Mahasiswa Al-Hikam as an educational necessity. This was also expressed by Nur Ali (2020) that the integrative curriculum method is oriented towards forming graduates who have four strengths, namely "spiritual depth, moral nobility, breadth of knowledge and professional maturity", so that they are not only superior and superior in

broad academic competence but also have a meritorious personality and noble character, referred to as “fikir, dhikr, and good deeds.”

General knowledge in higher education is taught regularly during teaching and learning activities, then studied further in student Pesantren. Meanwhile, the religious sciences taught in Pesantren are also taught during ta'lim diniyah. Integrated skills improvement, namely religious skills and the formation of Muslim character, are taught through ubudiyah teaching and positive interactions between students, their friends and their ustadz.

CONCLUSION

The results of the analysis of findings and discussion of research on integrative curriculum management in shaping Muslim character at the Pesantren Mahasiswa Al-Hikam in Malang City are as follows, first, the concept of integrative curriculum management used at the Malang City Pesantren Mahasiswa Al-Hikam is very innovative, because it follows current developments by linking academics to the daily life of students. This starts from the vision and mission which applies the philosophical motto and then becomes an integrative curriculum, where there is no separation of religious and general knowledge, so that students get integral and comprehensive knowledge. In this concept, what is integrated are the advantages of Pesantren and the advantages of higher education, these advantages can be in the form of scientific values, and things that are integrated, so that achievements reach a balance point, strategic achievement starts from the formulation of the Al-Hikam Motto as the basis of that philosophy. which makes it integral/holistic. Integrative curriculum management involves the head of the dirosah as the technical person responsible which involves stakeholders, including, care, student administrators synergizing with each other to provide an integrative curriculum concept in forming Muslim character. Second, implementation of integrative curriculum management in forming Muslim character in Pesantren Mahasiswa Al-Hikam refers to a philosophical formulation which is then internalized into three institutions, dirosah, learning section, Islamic boarding school which handles Islamic boarding school by producing scientific works created by teachers and students. However, efforts to implement Muslim character formation are focused on memorizing the Qur'an, worship, aqidah and morals. Utilizing students who can memorize and read the Koran to teach students who cannot. Apart from that, the example and personal awareness of Pesantren Mahasiswa Al-Hikam, who can differentiate between good and bad and are responsible for themselves, of course there is supervision through the Islamic boarding school sector, the Islamic boarding school head and caregivers. And third, the implications of integrative curriculum management in forming Muslim character at Pesantren Mahasiswa Al-Hikam can be seen in the positive habits and Muslim character formed in the Islamic boarding school environment, such as always praying in congregation, reading the Qur'an, and gaining relevant religious knowledge. Applied on campuses where general science is studied. Subjects that are very contextual are fiqh and Sufism because they are very relevant to the needs of students on campus. Amalia really shapes the Islamic character of the students every day through dhikr, reading the Qur'an, istighosa, tahlil, social

service, caring for the environment. Santri are also trained to be leaders, not only leading themselves but also others, learning public speaking, and of course learning discipline.

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