



The Dynamics of Islamic Religious Education Curriculum and Religious Science Integration in Islamic Boarding School

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Abstract:

This research aims to analyze the curriculum dynamics of Islamic religious education and the integration of religious sciences in Islamic boarding schools (pondok pesantren). As traditional Islamic educational institutions, pesantren have undergone significant changes in curriculum dynamics and the integration of religious sciences. The study employs a qualitative methodology with historical and phenomenological approaches to understand the adaptation process. Data were collected through in-depth interviews with pesantren administrators, teachers, and alumni, supported by a literature review. The subjects of this research are Islamic boarding schools (pondok pesantren) in South Kalimantan, while the object of the study is the dynamic integration of Islamic religious education and religious sciences within these institutions. The findings reveal that pesantren in South Kalimantan have successfully integrated traditional curricula, focusing on religious studies (salafiyah), with modern curricula that include general sciences (khalafiyah). Darul Ilmi Islamic Boarding School adaptation not only aims to maintain the relevance of pesantren education in the modern era but also addresses the increasingly complex needs of society. The study concludes that the curriculum dynamics of pesantren represent a strategic response to contemporary challenges, with significant implications for the development of Islamic education in Indonesia.

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Introduction

Modernization is often perceived as a significant force that affects the world's way of life thoroughly, simultaneously, and with multiplying effects. The capacity of science and technology to reverse life is limited to how to engineer physical life, such as biotechnology and non-physical things in the life system. Islamic boarding schools take advantage of this opportunity by preparing graduates with particular expertise and skills or advantages to conquer the challenges and demands of modern life dynamics (Azizah et al., 2023; Halil, 2022). Islamic boarding schools' challenges are getting bigger, more complex, and urgent. It has caused value shifts in Islamic boarding schools, both values related to the curriculum and the values offered by educational institutions. Therefore, institutions must improve to become modern educational units ready to expand science and technology.

The curriculum is one of the main components used as a reference for determining teaching materials, directing the process of educational mechanisms, and measuring the success and quality of education in addition to other factors (Tambak et al., 2022). As a result, curriculum revision must always be carried out on an ongoing basis. In terms of education in Islamic boarding schools, the term curriculum is not well known (pre-independence period), although, in fact, educational materials already exist in Islamic boarding schools, especially in teaching practices, moral development, and self-reliance training in the boarding school life (Umam, 2018). Generally, Islamic boarding education does not explicitly state the rationale and objectives of education in its curriculum.

The Islamic Religious Education Curriculum and Science Religious Integration of Islamic Boarding Schools have at least several components, including objectives, content, strategies, and evaluation (Busthomi & Wahyuni, 2024). The formulation of Islamic boarding school education objectives so far is still general and not in accordance with the reality of a society that continues to transform. Reconstruction is intended to increase the relevance of the formulation of boarding school education objectives to the real problems faced by society in general. The curriculum referred to here discusses the dynamics of the curriculum from both salafiyah and modern curriculum and the integration of pesantren in South Kalimantan. The Religion and Science integration curriculum is seen in terms of objectives, materials, teaching materials, and others related to the curriculum's basic foundation, intra-curricular, co-curricular, and extra-curricular learning activities (Fuadi et al., 2022).

The dynamics of the Islamic Religious Education curriculum in the integration section is an inseparable part of the development of Islamic Boarding School education. Islamic boarding schools that have tended to be salaf have turned into part of khalafiyah Islamic boarding schools. The growth of Islamic boarding schools with a 24-hour educational coaching pattern has changed the existing paradigm in the curriculum system (Ali et al., 2023). One of the most important parts of the curriculum dynamics of Islamic boarding schools is the integration of science and religion. Integration is not only what puts forward the concept of unification of activities between reciting the Qur'an and school but also overall activities between scientific integration. Islamic boarding schools become the axis of integration between religious sciences studied in Islamic boarding schools and scientifically studied in schools (Cahyanti, 2021).

Students who attend Islamic boarding schools tend to study religion more focused and deeply, especially lessons that have to do with religion; for example, in terms of language, students are more likely to study Arabic; in terms of law, students tend to study fiqh and other lessons according to the focus of scientific fields (A. Supriyadi, 2023; T. Supriyadi, 2021). Students who study at Islamic boarding schools but desire to pursue science will be delighted to study mathematics, physics, chemistry, and other science lessons. Integration is a different part of the curriculum dynamics in Islamic boarding schools. The comprehensive integration between the curriculum of Salaf Islamic Boarding Schools and Khalafiyah Islamic Boarding Schools is a research perspective on curriculum dynamics (Khoiruddin, 2019). Integration becomes the motor of curriculum dynamics in Islamic boarding schools to be observed, and the results of integration can be generalized.

A salafiyah boarding school is a school that organizes learning with a salafiyah approach, as it has been since its early days (Cahyanti, 2021). Learning Islamic religious terms is carried out individually or in groups with a concentration on classical books in Arabic. The lesson is not based on a unit of time but on the completion of the studied book. In comparison, a khalafiyah boarding school is a school that organizes educational activities with a modern approach, namely an Islamic boarding school designed with a well-structured curriculum to achieve the required goals (Mundofi, 2024). The Salaf and Khalafiyah models of Islamic boarding schools are part of the integration curriculum implementation seen in this study.

South Kalimantan is a province known for its intense religious atmosphere. Boarding school is an Islamic educational institution characterized by '*grass root people*,' which has grown and developed in Nusantara from 300-400 years ago (Prayogi & Ritonga, 2023). At the beginning of its growth, Islamic boarding schools always tried to adjust their mission to the needs and dynamics of the development of the surrounding community. This is supported by the fact that many Islamic boarding schools are strongly influenced by specific *kyai* figures who will generally determine the style of thought and direction of education. This fact can be seen in Islamic boarding schools in the South Kalimantan region, such as Darussalam Islamic Boarding Schools, Ibnul Amin Pamangkih Islamic Boarding Schools, and Al Falah Islamic Boarding Schools.

Islamic Boarding Schools in South Kalimantan have characteristics in curriculum development that integrate religion and science. As part of the majority of Muslim citizens, South Kalimantan has a choice of Islamic boarding schools for educating their youth. The dynamics of the curriculum and the integration of Religion and Science are interesting to study to find out how to describe the curriculum with the integration of Religion and Science. Islamic boarding schools in South Kalimantan bring their color to education development. Islamic Boarding Schools with Religion and Science integration curriculum bring new patterns or old things that have been done but not written directly in the curriculum.

Learning in South Kalimantan's boarding schools is carried out in stages and continuously, with program units based on time units, such as semesters, years, or grades. Khalafiyah boarding schools function more as dormitories that provide a conducive environment for religious education. The modern form of the curriculum is the result of continuous innovations, so its form is increasingly complex. Currently,

the definition of curriculum is expanding, so what is meant by curriculum is not only the idea of education but also includes an educational institution's entire planned learning program. Integration of religion and science is inherent among parts of the curriculum, and it is not only seen in the amount of material studied by students. The curriculum and integration of religion and science become a pattern of renewal of the characteristics of contemporary learning of Islamic education in society to shape students who are faithful, devoted, and have a high understanding of science and other knowledge (Kusumawati & Nurfuadi, 2024).

The integrated curriculum of religion and science in Islamic boarding schools is being studied and applied to the curriculum in the South Kalimantan region. Indicators of the success of the religion and science integration curriculum can be seen from the salaf students and khilafiyah students who can achieve in science and mathematics olympiads held by the relevant education agencies. Another success of the religion and science integration curriculum can also be seen in the Islamic boarding schools equipping themselves with laboratories in educational institutions. The integration of religion and science curriculum can also be seen from the indicator of the number of Islamic Boarding Schools opening majors in Natural Sciences (*IPA*) classes at the Islamic Senior High School (*Aliyah*) or Senior High School level. So far, the majors that have been opened tend to be Religion and Language. The Religion and Science Integration Curriculum can be used as a strengthening study and implication of applying Islamic Boarding School learning in South Kalimantan.

Research Method

This research is a qualitative study using a phenomenological, historical approach. The historical approach is used to reconstruct the past systematically and objectively by collecting and evaluating it (Wahyudi, 2024). Verifying and synthesizing evidence to establish facts and obtain firm conclusions. With *epoche-eidetic vis* and *Lebenswelt* initiated by Husserl, this research offers a pure understanding of reality related to the dynamics of the integration curriculum in Islamic boarding schools in South Kalimantan. The phenomenological approach seeks to reveal reality's essence without separating it from the phenomenon by releasing all thoughts and sensory experiences that influence it.

The subjects of this research were Islamic boarding schools in South Kalimantan, which were selected based on the areas of Banjar Regency and Banjarbaru City. The subjects of this research are Darussalam Islamic Boarding School, Ibnu Amin Pamangkih Islamic Boarding School, Al Falah Islamic Boarding School, and Darul Ilmi Islamic Boarding School. The object of this research is the dynamics of the curriculum and the integration of Religious Science in learning. Data collection techniques were carried out through interviews, observation, and documentation. The data obtained is then analyzed to generalize the object of research.

Results and Discussion

Several studies that experts on Islamic boarding schools have conducted can be captured that there is a growing '*trend*' in developing their respective institutions towards an innovative education that can answer various challenges of the times. The development of the times is often seen as a new challenge for the world of Islamic

boarding schools' education to maintain or stand on the roots of its traditions and spiritual values. Islamic boarding schools are part of community life, so they function not only as educational institutions but also as social organizations that carry out community duties. The principles of student learning are always adjusted according to the needs and demands of society and its environment. Therefore, Islamic boarding schools are also very closely related to the value system that lives in the community. Table 1 shows the curriculum applied in Islamic boarding schools in South Kalimantan.

Table 1. Curriculum forms in Islamic Boarding Schools in South Kalimantan

Islamic Boarding School	Curriculum
Darussalam	The Darussalam curriculum refers to the standard <i>Yellow Classical Books (Kitab Mu'tabarah)</i> and references that align with the <i>ahlussunnah wa al-jama'ah</i> Syafi'i madhhab. The school also uses a classical system.
Ibnul Amin Pamangkih	The curriculum uses a <i>subject curriculum</i> design.
Al Falah	The curriculum that applies to this educational institution refers to the curriculum of the Ministry of Religion coupled with the curriculum designed by <i>the asatidz</i> in the Al Falah Islamic Boarding School environment.
Darul Ilmi	The Salafiyah curriculum and the Khalafiyah curriculum are combined and applied simultaneously.

In Table 1, we can see that the curriculum of Islamic boarding schools has its characteristics. Curriculum dynamics oriented to the needs of the times and nation-building. The Religion and Science Integration Curriculum is a form of the needs of the times as the era of digital society develops. Mastery of religion and science is absolutely part of the knowledge possessed by students. In Table 1, we cannot see the application of the integration of Religion and Science, so observations, interviews, and documentation related to the integration of Religion and Science are carried out.

Based on interviews with *ustadz* at Darussalam explained that the curriculum refers to standard yellow classical books (*Kitab Mu'tabarah*) and references that are in line with *ahlussunnah wa al-jama'ah* Syafi'i madhhab. At the same time, the school subjects use a classical system. As a result, the curriculum and integration are run separately by distinguishing religion and Science from learning activities. Darussalam Islamic Boarding School runs the classical yellow book curriculum with *awaliyah, wustho, ulya, tahfidz, ma'had 'aly*, and *takhasus* patterns purely using the boarding school curriculum with the religious subject only, *ushuliyah* subject, and Arabic language (there is no general compulsory subject and students are not boarded). Thus, implementing the Religion and Science Integration curriculum is separate from the existing curriculum at Darussalam Islamic Boarding School.

Darussalam Islamic Boarding School is not interfered with by adding an integrated curriculum of Religion and Science. Darussalam Islamic Boarding School gives broad rights to implementing science learning in the formal school environment. Thus, students look different from the lessons obtained at boarding school and the formal school environment. The curriculum for the integration of Religion and Science

has not become the driving force of the Darussalam Islamic Boarding School. The integration of Religion and Science can still be seen in the activities of students who take science subjects in formal schools in the boarding school environment. The curriculum of the Darussalam Islamic Boarding School is more directed towards mastering the yellow classical books (*Kitab Mu'tabarah*).

Ibnul Amin Islamic Boarding School applies the curriculum only in handbooks (*kitab*) that must be taught and the time used to complete the books concerned. However, there are differences in the format of the curriculum. The forms of the curriculum described above fall into the category of views that state that the curriculum is only one subject that students must follow. Therefore, the curriculum design used by Salafiyah Islamic Boarding Schools in South Kalimantan uses subject curriculum design. The Religion and Science Integration Curriculum at Ibnul Amin Pamangkih Islamic Boarding School applies a pure Religion curriculum and differentiates the implementation of integration in Islamic Boarding Schools.

Planning and preparing the Religion and Science Integration curriculum at Pesantren Ibnul Amin Pamangkih uses a subject material-oriented approach. This is M. Ahmad's opinion that if, in curriculum development, the first question that arises is what material will be taught to students, then this approach is called a subject matter-oriented approach. Although this approach has its advantages, it has the disadvantage that the teaching objectives are less clear, making it difficult to serve as a guide in determining methods and assessments (Maghfuri, 2020).

Al Falah Islamic Boarding School implements *pesantren* education and formal education with curriculum content from the Ministry of Religion. The teaching system that applies is a classical system with material packaged and explicitly produced by Al Falah. It is oriented to the study and deepening of the yellow classical book (*Kitab Mu'tabarah*), with study time from morning to noon (07.45-12.30 WITA). The Religion and Science Integration Curriculum of Al Falah Islamic Boarding School is still visible in some of the boarding and formal school lessons.

The curriculum implemented at Darul Ilmi Islamic Boarding School: In facing the challenges of advances in science and technology, international languages, namely Arabic and English, are the languages of introduction to science. Thus, the integration application carried out by Darul Ilmi Islamic Boarding School is more on language mastery. In order to improve language skills, the founder collaborates with Al-Amin Madura Islamic Boarding School. This Islamic boarding school applies a combination of two methods, namely the *Khalafiah* and *Salafiah* methods. However, the results that have been conducted so far have not been satisfactory. Therefore, the Tahfizul Qur'an House was established, a rare thing in Banjarbaru City. Now, the number of students is 30, and several alums of Hafizul Qur'an are under the leadership of Ustadz Muhammad Al-Hafiz.

Meanwhile, Darul Ilmi is aware that not all of life's needs can be solved with religious knowledge, so they must also be equipped with knowledge and technology by studying and exploring the science referred to through the curriculum prepared by the Ministry of Religion. Darul Ilmi's Religion and Science Integration Curriculum began to be seen by the *ustadz*, who provided the material. It became one unit with the 24-hour Islamic boarding school learning system. The integration of Religion and

Science can be seen from the learning; language and technology are always associated with daily life science material.

This Religion and Science integration curriculum is for anyone interested; the whole community is allowed to follow without exception. The boarding leadership provides learning limits following the framework of the material the management and head of the boarding school provides. The teaching carried out by the *ustadz* also gets supervision and refreshments from the boarding foundation so that it does not violate the norms of educational boundaries in Islamic boarding schools. The Religion and Science Integration Curriculum dynamics are more visible at Darul Ilmi Islamic Boarding School.

The education system in Islamic boarding schools has resulted in an expansion of the meaning of its education. The term 'salafiyah', which is still labeled to Islamic boarding schools, no longer only means that the institution does not follow developments, but the term gives more connotations that the institution has a relatively old age, has developed during Indonesian society since traditional times (around 300-400 years ago). Islamic boarding schools still hold the traditional label, but it does not mean that the *pesantren* do not innovate or renew their education (Syah et al., 2025).

The other side of expanding the meaning and function of Islamic boarding school education includes the adoption of *madrasah* and public school education systems. Thus, Islamic boarding school education can include *pesantren* education, *madrasah*, and public schools within the Islamic boarding school environment, as described in the diversification of forms and types of education. Furthermore, when viewed from the types and levels of education implemented in these Islamic boarding schools in South Kalimantan, they have generally implemented formal education activities with various types and levels of education (Masyuri et al., 2021). Only a few boarding schools do not implement formal education at all or can be said to be a form of salafiyah, such as Ibnul Amin Pamangkih. Salafiyah is an Islamic boarding school that organizes education using a traditional system. Meanwhile, khalafiyah organizes educational activities using a modern system. Both in the form of *madrasahs* and public schools.

The rationale for the Islamic boarding school curriculum, as well as philosophically, psychologically, and sociologically, is inseparable from the thinking style of *ustadz* as the founder and owner of the *pesantren* itself. Theoretically, their views on the nature of education can be divided into two groups: *Ustadz*, who have intellectualist/salafiyah views, and contextualist/khalafiyah views. They carry out their duties and the educational options offered. The science-religion integration material presented is the form and style of the material provided in the curriculum (Umam, 2018). In this regard, the curriculum material is also described as intra-curricular and extra-curricular. The development of intra-curricular and extra-curricular forms uses the concept of science-religion integration learning through an attitude of perseverance and rigor in dealing with problems that are solved (Masyuri et al., 2021).

In salafiyah Islamic boarding school, generally, the curriculum materials are organized based on *subject matter* (fields of knowledge) which are fragmented, such as in the field of Arabic, which breaks down into *Nahwu*, *Sharaf*, *Muthla`ah*, *Muhadatsah*

Imla`, *Khat*, *Balaghah*, and so on. More specifically, the material is not only based on the field of science but also on certain types of books, for example, in the fields of Nahwu, Jurumiyah, Ibn Aqil, Alfiyah, and so on. In modern Islamic boarding schools, the materials have been organized based on an integrated curriculum, such as Arabic or English, with specific discussion themes referring to various books or *kitab* (Hidayat et al., 2024). Similarly, other subject matter is not limited to just one book as a reference for learning (Mubarok, 2023; Tambak et al., 2022).

In general, regarding the learning strategies in these Islamic boarding schools in South Kalimantan, they have implemented transmission, transaction, and transformation strategies. Transmission is generally carried out in the form of book studies conducted by *ustadz* in the form of *halaqah* recitation and memorization, transactions occur in the form of *mudzakarah*, while transformation is in the form of *slogan* and *woman* (Busthomi & Wahyuni, 2024; Suhud & Maimun, 2024). However, the learning system is still dominated by the *ustadz* as a provider of knowledge, while the role of students is still very small (Arbain, 2019; Hidayat et al., 2024; Salam, 2021), Islamic boarding schools that do not carry out formal education generally also do not formally evaluate learning outcomes, as found in Darussalam Pinggir Banyu and Ibnul Amin Pamangkih. Evaluation is carried out in the form of learning progress based on the measure of mastery of the book (*kitab*) material studied. The main aspects to be measured are the ability to remember, memorize, and read (*kitab without harakat*) and explain its content. Students are not given an assessment number; progress is determined entirely by the *ustadz* concerned. An *ustadz* also determines whether or not students are eligible to continue to study the following books (*kitab*) (Imron et al., 2017; Kusumawati & Nurfuadi, 2024; Wahyudi, 2024).

Islamic boarding schools that have organized formal education incorporating modern education have conducted formal evaluations. Evaluation is carried out based on formal procedures based on objectives by giving assessments on numbers or values; however, the assessment of affective aspects remains the central element in the assessment, evaluating the attitude of students (Anam & Maimun, 2024). The moral assessment is still prioritized in grade improvement at some Islamic boarding schools, such as Al Falah, Darussalam Tanjung Rema, and Darul Ilmi. This is because morals are a reflection of the internalization of knowledge. When knowledge is absorbed and understood, it is appropriate and should even be practiced. The reflection of internalization of the various knowledge taught is the result of the learning process in Islamic boarding schools.

Conclusion

After conducting phenomenological research, the Religion and Science integration curriculum applied in four pesantren in South Kalimantan is a *khalafiah*, *salafiah*, and combination curriculum. The basis of thought that initiates changes in curriculum policy can be seen from the ontological, epistemological, and axiological aspects. The form of the Religion and Science integration curriculum that has been applied there is more in implementing learning between Islamic boarding schools and formal schools. Applying the Religion and Science integration curriculum has not *integrated* at all, but Islamic boarding schools try to instill Islamic values as the foundation of life into students. The application of the Religion and Science integration

curriculum is generally described as related to Islamic material, not yet in the aspect of developing proper integration.

Evaluation of the Religion and Science curriculum integration in South Kalimantan Islamic Boarding Schools is carried out partially between implementation times. Darul Ilmi Islamic Boarding School is the most predominant Islamic Boarding School in implementing the Religion and Science integration curriculum. Learning at Darul Ilmi Islamic Boarding School separates learning hours between religious and general sciences and applies to all materials studied. Darul Ilmi Islamic Boarding School has an integrated curriculum of Religion and Science with the development of the Darul Ilmi Islamic Boarding School foundation institution. Anything that is not by the guidelines will receive guidance from the foundation.

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