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## IMPLEMENTATION OF INTEGRATIVE CURRICULUM MANAGEMENT IN FORMING MUSLIM CHARACTER

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### **Abstract**

*Curriculum management is crucial in a cooperative, comprehensive, systemic, and systematic curriculum management system to achieve educational goals. One curriculum design is an integrated curriculum, a form of curriculum that eliminates the boundaries of disciplines or subjects and presents the curriculum as a unit or as a whole. This research aims to analyzing the implementation of integrative curriculum management in shaping Muslim character. This research uses a qualitative case study type of research, namely the specification of a case in an incident, whether it includes individuals, cultural groups or a portrait of education in Islamic boarding schools for students. Data collection methods include interviews, observation, and documentation. Data analysis uses interactive analysis. Data validity is verified using credibility, transferability, dependability, and confirmability techniques. The research results found that The implementation of integrative curriculum management in shaping Muslim character refers to the formulation of philosophy which is then internalized in three institutions, dirosah (teaching and learning activities in class), santrian (focus on the creativity, initiative, sensitivity, courage and skills of students) and care (delivery of tausiyah, guidance and direction to students about religious values and social issues. The results of this study strengthen the theory of James A. Beane, there are four dimensions of integrative curriculum, namely a) Integration of experiences. b) Social integration. c) The integration of knowledge, and d) Integration as a curriculum design. The formal conceptual finding regarding integrative curriculum management in shaping Muslim character is transdisciplinary-based integrative curriculum management with an organic integration approach.*

**Keywords :** *Keywords: Implementation, Curriculum Management, Integrative Curriculum*

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## A. INTRODUCTION

Curriculum management, as a field of study, naturally has a specific scope of discussion. The scope of curriculum management, as generally applied in management theory, is referred to as the management function. This curriculum management function is divided into three aspects: first, curriculum planning, which involves several essential activities, such as formulating curriculum objectives, the basis for curriculum planning, formulating curriculum content, and the curriculum's organizational structure. Second, curriculum implementation includes the implementation or execution of curriculum programs that have been prepared in the previous stage, tested through implementation and management that is adjusted to field conditions and student characteristics, including their intellectual, emotional, and physical development. Third, curriculum evaluation is an integral element of the entire curriculum management process, aiming to systematically collect information related to a curriculum so that it can be used as a basis for considering the value and meaning of the curriculum in a particular context.<sup>3</sup>

Referring to the scope of curriculum management above, in general, several activities related to the nature of curriculum management are the management of curriculum planning, management of curriculum implementation, management of curriculum evaluation, management of the formulation of curriculum completion criteria, management of the development of teaching materials, learning media, and learning resources. The main issue in curriculum management is how to design a curriculum that can truly be used as a guide to achieving educational goals, which in turn also become the goals of society. One step in designing a curriculum is through the concept of an integrated curriculum, where the boundaries between various subjects are eliminated and the subject matter is presented in the form of units or unity.<sup>4</sup>

The concept of curriculum integration has two approaches: the "systemic integration concept," defined as the idea of combining all elements of the educational system across both institutions, including teachers, students, curriculum, and facilities. This approach is more suited to the educational needs of Islamic boarding schools. As a holistic system, the systemic model encompasses a number of comprehensive and integrated curriculum elements, facilitating curriculum development and implementation in Islamic boarding schools.

The second concept, called "organic integration," refers to the idea of uniting spiritual and

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<sup>3</sup> Oemar Hamalik, *Manajemen Pengembangan Kurikulum* (Bandung: Remaja Rosdakarya, 2010)

<sup>4</sup> S Nasution, *Asas-Asas Kurikulum* (Jakarta: Bumi Aksara, 2008)

intellectual values within an educational context.<sup>5</sup> The integration approach is a complete system consisting of interrelated and interacting components, both in relation to each other and to the entire system, with the aim of achieving predetermined goals.

Curriculum integration as an effective solution to address a number of challenges related to the development of 21st-century skills offers a holistic curriculum framework based on the principle of "Know-Do-Do." Recognizing skills and designing a backward-looking planning process allows for the creation of a creative and coherent curriculum design. In curriculum design, it is shown how combining competencies and creating an integrated curriculum can create learning situations that support the development of 21st-century skills through curriculum integration.<sup>6</sup>

Curriculum integration in student Islamic boarding schools is considered a necessity so that they can optimally contribute to fostering the mental, spiritual, and intellectual dimensions of their students. This is considered part of the skills development process necessary to face the challenges of the 21st century.

An integrated curriculum provides opportunities for students to understand complex issues in their environment by utilizing their existing knowledge. With an integrated curriculum, it is hoped that Students have the ability to recognize, collect, evaluate, and use available information. The integrated curriculum model developed by Robin Fogarty has several advantages that can be applied to educational development in Indonesia.<sup>7</sup>

The integrative curriculum at the Al-Hikam Student Islamic Boarding School is rooted in the philosophy of the boarding school's founding, goals, vision, and mission, and is aligned with the boarding school's motto: religious practice, scientific achievement, and life readiness. In implementing the curriculum, it is organized into three areas that address the boarding school's systemic responsibilities in a balanced manner: dirosah is responsible for the teaching aspect, and kedusan takes care of the mental-spiritual dimension and the Islamic boarding school guides the process of application and self-actualization, as well as guiding students in developing their character and personality. The characteristics of students developed at Pesma al-Hikam Malang are simply known as students who are students and students who are students. This means that Pesma

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<sup>5</sup> Muhdi A.A, Management of Integrated Education Between Pesantren and Campus Improving the Quality of Graduates (Didaktika Religia, 2018)

<sup>6</sup> S. M. Drake and J. Reid, 'Integrated Curriculum as an Effective Way to Teach 21st Century Capabilities', Asia Pacific Journal of Educational Research, 1.1 (2018), 31–30

<sup>7</sup> Akib E, 'Study on Implementation of Integrated Curriculum in Indonesia', International Journal of Recent Educational Education (IJORER), 1.1 (2020), 39–57



al-Hikam develops students who are obedient to Allah SWT, possess noble morals and possess high intellectual qualities, who will ultimately be able to become human beings capable of *hablum minallah* and *hablum minan nash*.

Al-Hikam Student Boarding School conducts an evaluation or review of its curriculum which is usually every 5 years, because there are adjustments that are required by the independent curriculum in public universities, the Al-Hikam Student Boarding School curriculum is required to adjust to the applicable policies, so that the Al-Hikam Student Boarding School curriculum and Public Universities can run in balance, It does not close the opportunity to conduct evaluations every semester with the aim of aligning and adjusting the implementation of teaching, without changing the essence and targets that have been set in accordance with the vision, mission and goals of the Islamic boarding school.

To realize the mission, vision, and goals of the Al-Hikam Student Islamic Boarding School, curriculum management must be implemented effectively. The curriculum is a crucial instrument for educational success, because without a quality and appropriate curriculum, achieving the educational goals and objectives desired by an educational institution will be difficult. The curriculum serves as a key component used as a guide to determine teaching materials, direct educational mechanisms, assess success, and determine the quality of educational outcomes at the Al-Hikam Student Islamic Boarding School. Therefore, this study aims to find the right curriculum integration management, which will ultimately impact the formation of Muslim character.

## **B. RESEARCH METHOD**

This research is intended to explore the application of integrative curriculum management. Therefore, a qualitative approach was chosen because qualitative research aims to describe, illustrate, explain, and detail the problem being studied by deeply understanding the individuals, groups, or events involved. In the context of qualitative research, humans are considered the research instruments, and research results are expressed in the form of words or statements that reflect the actual situation.

This study utilized two main data collection methods: primary and secondary data. Primary data collection was divided into two parts: (1) interviews and (2) observation. Secondary data collection was conducted by gathering relevant information through literature studies. The types of data collected in this study included verbal and non-verbal aspects. Verbal data were obtained through interviews, conversations, and questions and answers, which were then recorded and transcribed. The interview method was implemented to gain an understanding which is more in-depth regarding integrative curriculum management and its impact on the formation of Muslim character.

The data analysis process aims to structure data, organizing it into patterns, categories, and basic descriptive units. By interpreting data, analysis provides significant meaning, explains descriptive patterns, and discovers relationships among data dimensions. This data interpretation involves assigning meaning, explaining categories, exploring relationships between concepts, and describing research perspectives. The level of confidence in the validity of data can be checked through techniques such as credibility, transferability, dependability, and finally objectivity (confirmability).

## **C. RESULTS AND DISCUSSION**

An integrative curriculum is one that incorporates Islamic boarding school subjects into the formal education curriculum, incorporating the religious values or implications of the integrative curriculum. Integrating the integrative curriculum to shape the Muslim character of students involves integrating knowledge between the Islamic boarding school and the campus as part of the teaching and learning process. This can be explained by the curriculum integration model used at the Al-Hikam Islamic boarding school for students using the Connected Model. While subjects are still separate, specific efforts are made to explicitly connect the subjects. In this context, universities, as general educational institutions or Islamic boarding schools, need to develop innovative and



creative ideas to address the changing times.

In this case, the strategy for developing a spiritual spirit of general science, through the integrated twin towers paradigm, is intended to strengthen Islamic material in the implementation of general science learning (social-humanities, science and technology). This academic strengthening is crucial to ensure that general science learning aligns with the principles and fundamental spirit of religious sciences. Ultimately, this academic strengthening is designed to ensure that Islamic sciences are not marginalized but rather strengthened within the curriculum developed by the Al-Hikam student Islamic boarding school. Developing an integrative curriculum that integrates formal education and Islamic boarding schools (pesantren), emphasizing academic, religious, and character-building aspects, responsibility, and so on, could be an alternative. Therefore, implementing an integrated curriculum that fosters Muslim character, namely discipline focused on the academic output of students.

In this regard, there is something interesting about the Al-Hikam student Islamic boarding school, the curriculum used in this institution is an implementation of an integrative curriculum, namely a combination of the curriculum set by the government and the student Islamic boarding school curriculum which is a characteristic of the Al-Hikam student Islamic boarding school itself, the curriculum from the government is supplemented with Islamic boarding school subjects using Arabic language books as is common in Islamic boarding schools, the existence of this Islamic boarding school curriculum given to students is an effort made by the Islamic boarding school in instilling religious values in students through subjects implemented in the curriculum taught in educational institutions or universities.

At the practical operational level, the curriculum framework is driven by strengthening three pillars of the academic program. These three pillars are important for strengthening Islamic scholarship on the one hand and the spiritualization of general scholarship on the other. The three pillars of the Al-Hikam Islamic boarding school academic program are: (1) strengthening pure but rare Islamic scholarship, (2) integrating Islamic scholarship with social and humanities scholarship, and (3) weighting science and technology with Islamic science. Based on this academic framework, the scientific development model of the Al-Hikam Islamic boarding school students is called "integrated twin towers with three pillars" (more commonly abbreviated as integrated twin towers).

The implementation of an integrative curriculum in the teaching and learning process combined with the character of Muslim students can be seen from several aspects, namely Worship,

Spirit of Jihad, Morals, discipline of worship that shapes the character of students. Through this integration model, one becomes the target of study and the other the approach. For example, Islamic development science would be the target of study, and social and humanities science the approach, and vice versa. Thus, this integration perspective allows for, for example, the development of Qur'anic interpretation studies using a hermeneutic approach within the framework of modern Qur'anic studies. As another example, There also emerged studies on the science of tarbiyah through the perspective of sociological studies (sociology of Islamic education), technology (technology of Islamic education), and politics (politics of Islamic education).

The integrative curriculum at the Al-Hikam Islamic Boarding School is essentially an effort by the boarding school leadership to meet the needs of students and equip them to compete with other educational institutions. This stems from the boarding school's policy of implementing breakthroughs to address the dynamics of education, and the integrative curriculum also addresses existing issues. Therefore, sound management is needed to oversee and improve the program/curriculum so that it runs smoothly, starting from planning, implementation, and supervision, so that it can continuously improve the quality of education that does not differentiate between religious and general knowledge.

This implementation plays a crucial role not only in ensuring adequate understanding and knowledge of Islam, but also in empowering teachers to synergize the social sciences, humanities, science and technology, and Islamic studies. By developing a curriculum that incorporates science and technology and Islamic studies, the Al-Hikam student boarding school does not pose a threat to the development of general sciences, or at least marginalizes general sciences from the framework of various educational programs. By implementing this curriculum, the divine mandate, the Ulul Albab concept, will be more easily realized through the development of the integrated twin towers model of knowledge. Among the characteristics of Ulul Albab is the integration of dhikr (remembrance), thought (thinking), and charity (amal). The development of the integrated twin towers model of knowledge facilitates the creation of intellectual wealth, spiritual maturity, and behavioral wisdom.

In accordance with the researcher's observations at the Al-Hikam student Islamic boarding school, one of the efforts to integrate the curriculum is to include Islamic boarding school subjects into formal education, so that many students are involved in their formal institutions, organizationally they have become a mutually supportive unit, so that the output will produce graduates who are religious, religious and have spiritual depth and are also able to master broader

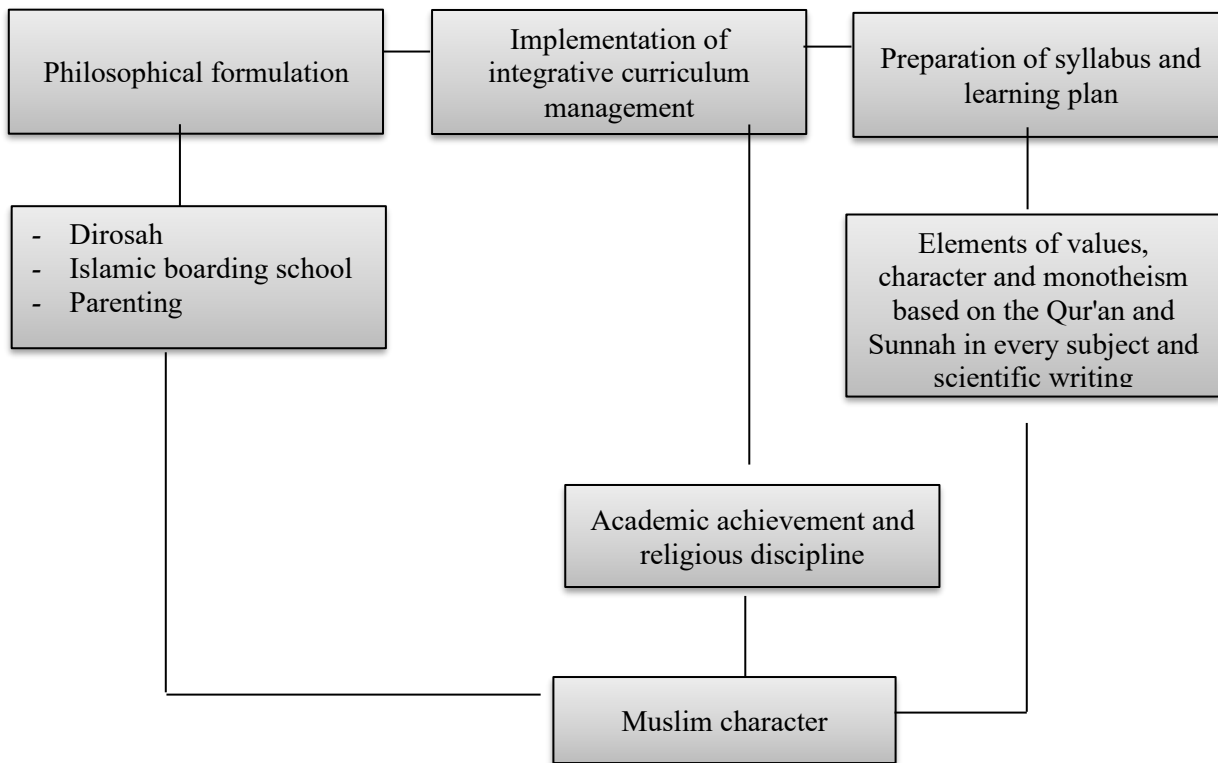


religious knowledge. To realize this program, the Al-Hikam student Islamic boarding school packages it with a system integrative curriculum, namely Islamic boarding schools and campuses managed by stakeholders of educational institutions and competent in their fields and also supported by representative learning facilities and infrastructure. So the purpose and function of Islamic boarding schools are as a place to deepen the teachings of Islam, so that students who enter Islamic boarding schools become steadfast adherents of Islam and even produce scholars who have strong Islamic insight. This function almost influences the culture of the surrounding community because Islamic boarding schools, apart from being a place for students, also become an institution for preaching and spreading Islam to the community around the Islamic boarding school, with the hope that the community can be influenced by the presence of the Islamic boarding school so that people who previously did not know or had not accepted the teachings of Islam were able to accept and even become devout adherents of Islam.

Islamic boarding schools also function to provide formal education, similar to higher education. Therefore, some have written down their vision and mission statements, which define their goals. This is essential for every educational institution to integrate its curriculum. Therefore, an integrative curriculum evaluation is necessary. This evaluation model is a step towards improving the quality of higher education by integrating it with the Islamic boarding school curriculum, thereby enriching religious knowledge, enhancing faith, and instilling religious values in students. Because knowledge alone does not yet make religion a fundamental value in a pious spiritual and social life. Therefore, the relevance to the spirit of the Al-Hikam Islamic Boarding School is: Sincerity in Charity, Honesty in Behavior, Simplicity in Life, Politeness in Social Interactions, Independence in Business, and Struggling Together without Geographical or Cultural Boundaries.

As documented, Al-Hikam Student Council (PESMA) is an educational community intensely involved in technological and information developments. Of the students, 80% are computer literate and 60% are able to access the internet. This is certainly a supporting factor and a catalyst for accelerating the mastery of knowledge. Based on this thinking, an integrated information technology development system is needed to facilitate student access, management, and utilization of information. This information development system is called Al-Hikam Integrated Self-Access Learning (AISAL), or independent learning with an integrated system or active learning.

The formula for implementing integrative curriculum management in forming Muslim character at the Al-Hikam Islamic boarding school in Malang City can be presented in the following diagram.



**Figure 1:** Integrative Curriculum Management

The diagram above shows that the implementation of an integrative curriculum is by applying the curriculum in the preparation of syllabi and lesson plans by incorporating elements of values, character, and monotheism in each subject and in the writing of scientific papers. Each subject is inherent with the concept of integration based on the formulation of philosophy which is then internalized into three institutions to realize academic achievements and discipline of worship that shape the character of Muslim students in accordance with the Al-Hikam Motto which includes:

- a. General knowledge based on religious values, as not all Islamic boarding schools are like Al Hikam. Islamization here refers to the efforts of the caretakers and educators at Islamic boarding schools to impart religious meaning to general and scientific learning. Religious and general knowledge must be integrated because true Islamic education encompasses not only theology or the Quran, hadith, and fiqh but also encompasses all aspects of knowledge taught from an Islamic perspective.
- b. Discipline in worship, such as participating in congregational prayers and reciting the Quran. In the process of instilling this discipline, the Islamic boarding school administrators establish boarding school management and internal organizations that are believed to help control the students' discipline in every religious activity within the boarding school environment. In this case, educating students by internalizing the values

of discipline is very important. Although the majority of students have a background studying at universities that already have an awareness of discipline, educators at the boarding school still strive to instill this discipline. Because students as humans can easily change, by instilling discipline in students, they can remember and control themselves according to student ethics and internalize disciplined behavior until that discipline emerges as self-awareness that ultimately forms a Muslim character.

- c. Exemplary behavior and noble character towards fellow human beings are one of the educational priorities at the Al Hikam Islamic Boarding School. Exemplary behavior is an attitude and action carried out, whether intentionally or unintentionally, by someone and serves as an example for others around them. For example, the exemplary behavior of an educator, in their daily activities, will serve as a mirror for the students at the Islamic boarding school. Therefore, an educator must prioritize the attitude aspect in the form of real actions rather than just advice without proven actions. An educator will never be a role model if he or she is only tasked with providing principles and knowledge. However, it is far more meaningful if an educator provides a reflection in applying principles and knowledge. No matter how great the principles given by students, if they are not accompanied by exemplary behavior, they will be meaningless.
- d. Independence based on religious values and ideology. Al Hikam Islamic Boarding School is a place of religious learning, independence, and is closely linked to education and spirituality. Spiritual values, devotion, wisdom, simplicity, unity, independence, and blessings are closely linked to the Islamic boarding school community. Islamic boarding schools have three primary functions that must always be fulfilled. First, the Islamic boarding school will serve as a center for executives and religious thinkers (competence center), and second, the Islamic boarding school will serve as a primary source of information for institutions that develop human resources.
- e. Interfaith tolerance and cooperation are closely related and conceptually influence each other. A positive attitude of tolerance can contribute positively to the creation of harmony, and conversely, harmony among religious communities will influence the successful implementation of tolerance values. Therefore, if tolerance is successfully built among religious communities, society can live side by side in harmony and peace. Tolerance itself has three main elements that serve as the main foundation for ensuring its smoothness and success: mutual respect, upholding equality, and harmonious collaboration. Through mutual respect, society will accept differences between

individuals or religious groups with understanding. Equality is also crucial because, regardless of religious differences, all citizens are considered equal and have the same rights. Furthermore, cooperation based on tolerance will strengthen bonds between religious communities, strengthen unity, and create a harmonious environment. By implementing these values of tolerance, Indonesian society can achieve a higher level of harmony and create an inclusive and competitive environment. Through harmony and harmony between religious communities, Indonesia can strengthen its identity as a diverse but united nation, in accordance with the national motto, *Bhinneka Tunggal Ika*.

As an Islamic educational institution deeply rooted in society, the Al-Hikam Islamic Boarding School (Pesantren Mahasiswa Al-Hikam) continues to enhance its role in the future by providing education, teaching, and disseminating religious knowledge. Student Islamic Boarding Schools can serve as an alternative to oversee the development of students' academic pursuits, particularly in higher education. Students, equipped with the knowledge gained from Islamic boarding schools and universities, as well as the knowledge and practice of religion from Islamic boarding schools, are expected to become intellectual individuals who uphold Islamic values. Imam Suprayogo stated that parents are proud to have their children study at Islamic educational institutions and hope that they will grow up to be intellectual and virtuous individuals.<sup>8</sup>

Universities serve as places to hone students' intellectual abilities, while Islamic boarding schools (pesantren) serve not only as a bastion of morality and ethics, but also as a place to develop the knowledge they acquire on campus. It has been argued that the Islamic boarding school education system is highly beneficial and remains relevant to contemporary Indonesian society, fostering individuals with faith, noble character, and piety.<sup>9</sup> So the Al-Hikam student Islamic boarding school has elaborated the university system in its curriculum when universities have entered Islamic boarding schools by implementing an integrative curriculum. In its implementation, the Al-Hikam student boarding school involves the head of the *dirosah* as the technical person in charge who involves stakeholders, including care, *santri* administrators, who work together. The implementation of integrative curriculum management in shaping Muslim character refers to the formulation of philosophy then internalized into three institutions, namely Care, *Dirosah* learning section and *santri* who handles *santri*.

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<sup>8</sup> Edi Widiyanto, 'Tingkatkan Pendidikan Islam', *Republika*, Kamis 29 April 2010, Halaman 12. Lihat pula A. Malik Fadjar, *Visi Pembaruan Pendidikan Islam* (Jakarta: Lembaga Pengembangan Pendidikan dan Penyusunan Naskah Indonesia (LP3NI), 1998), 126.

<sup>9</sup> Saidun Fiddaroini dalam Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal: Pondok Pesantren di Tengah Arus Perubahan*, Editor Adib Abdushomad. (Yogyakarta: Pustaka Pelajar, 2005), xiii.

In order to select educational materials, Hilda Taba put forward several criteria, including: (1) it must be valid and significant, (2) it must be based on social reality, (3) its depth and breadth must be balanced, (4) it must reach broad objectives, (5) it can be learned and adapted to students' experiences, and (6) it must be able to meet students' needs and attract their interest.<sup>10</sup>

This implementation includes a classical system. The pattern of implementing this classical system is by holding an educational process for both groups that manage religious teachings and sciences that are included in the general category in the sense of being included in the discipline of kauni sciences ("ijtihad" the result of human acquisition/thought) which is different from religion which is tauqifi in nature (in the sense that the form and form of its teachings are directly determined). At this student boarding school, the classical system focuses not only on religious studies but also on current issues related to science and technology. This is evident in the character development of Muslim students at the Al-Hikam student boarding school, where honesty is emphasized not only from a religious perspective but also in general knowledge. Those majoring in general economics are studied alongside Islamic economics, creating an engaging and inextricably linked learning environment.

The implementation of integrative curriculum management, as described above, aligns with the vision and mission of the student Islamic boarding school, which is based on the values developed there. The values developed in this boarding school are those typically developed in Islamic boarding schools in general. The sources of these values are the Qur'an, Hadith, and the yellow books mentioned above. From these sources, the students acquire noble values that will lead them to become people or students who have noble morals, are faithful and pious, have extensive knowledge and use or even master information technology.

The curriculum at each educational institution varies, depending on the institution's vision and mission and the needs of the institution. The curriculum at student Islamic boarding schools (pesantren) is also similar. These are certainly slightly different from traditional Islamic boarding schools, where the entire curriculum is provided by the administrator or foundation, requiring students to accept everything provided by the boarding school. Therefore, regular evaluations are necessary, with the administrators making decisions, and the asatid (teacher) assisting students in achieving their goals and hopes, both at the student Islamic boarding school and at university.

The curriculum is designed based purely on the Islamic boarding school curriculum and

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<sup>10</sup> Abdul Ghofir dan Muhaimin, *Pengenalan Kurikulum Madrasah*, 37

combined with curricula relevant to the needs of each student in each faculty, resulting in a more combinatory and correlative approach to the material taught. This means the curriculum is designed based on specific combinations, such as the Dirasah curriculum and the Creativity curriculum. Similarly, a correlated curriculum naturally focuses more on the material being taught in conjunction with other subjects, such as Quranic interpretation connected to science.

The classification of this interdisciplinary approach is that transdisciplinarity represents a complete balance of influence between all relevant disciplines at the highest level of coordination. This coordination requires optimal cross-communication efforts. The breadth and quality of collaboration between the two advances, allowing new disciplines to be analytically formed.

While interdisciplinary approaches attempt to integrate themes across multiple subjects, multidisciplinary approaches assume a theme is discussed from the perspective of each individual field of study. Transdisciplinary approaches, therefore, view themes not only from the perspective of the subject but also from the perspective of the context and the needs of students, based on their talents and interests. Transdisciplinary also means cross-disciplinary research to create a holistic approach.

The results of this study strengthen James A. Beane's theory that there are four dimensions of an integrative curriculum, namely 1) Integration of experiences. Integrative learning involves experiences that literally become part of an unforgettable learning experience; 2) Social integration. An important goal of educational institutions in a democratic society is to provide a shared or common educational experience for young people with diverse characteristics and backgrounds.; 3) The integration of knowledge. Integration of knowledge when used in relation to the curriculum also refers to the theory of organization and use of knowledge; 4) Integration as a curriculum design. Integration as a curriculum design refers to a particular type of curriculum design. The design, dubbed "integrative curriculum," has several features. First, the curriculum is structured around real-world problems and issues of personal and social significance. Second, learning experiences related to the organizing center are designed to integrate related knowledge within the context of the organizing center. Third, knowledge is developed and used to address the organizing center currently being studied, rather than preparing for some later test or grade level.

The results of this study serve as input for other Islamic boarding schools in developing the Muslim character of their students through integrative curriculum management. Each student possesses unique potential, making this integrative curriculum ideal for exploring this potential. It



teaches them to understand themselves and their surroundings. Furthermore, this integrative curriculum enables students to develop a better Muslim character than the traditional curriculum.

#### **D. CONCLUSION**

The implementation of integrative curriculum management in shaping Muslim character in Islamic boarding schools refers to a philosophical formulation that is then internalized into three institutions: the dirosah (learning unit), the pesantren (students' division), and the pesantren (students' division) that handles the pesantren by producing scientific papers written by teachers and students. However, efforts to implement Muslim character building are focused on strengthening Quran memorization, worship, faith, and morals. Utilizing students who can memorize and read the Quran to teach students who cannot. In addition, the role model and personal awareness of the students, who can distinguish good from bad and are responsible for themselves, of course there is supervision through the pesantren division, the head of the pesantren, and the caretakers.



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