



Innovation of Madrasah Curriculum Based on Boarding School as An Effort to Develop Islamic Religious Education Subject Learning at Ma'ahid Aliyah Madrasah Kudus

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ABSTRACT

Curriculum innovation is a strategic necessity in Islamic education, especially in madrasahs, to address contemporary challenges while preserving the religious values that form the core of Islamic educational identity. This study aims to analyze the form and implementation of pesantren-based curriculum innovation in Islamic Religious Education (PAI) learning at Madrasah Aliyah Ma'ahid Kudus. The research employed a qualitative field study approach. Data were collected through in-depth interviews with the head of the madrasah, the vice principal of curriculum, PAI teachers, boarding school managers, and students; along with classroom observations, field preaching (PDL) activities, and supporting documentation. The results reveal that MA Ma'ahid has developed a curriculum innovation by integrating the national Merdeka Curriculum with the pesantren curriculum rooted in classical Islamic texts (kitab kuning). This integration is reflected in PAI learning through traditional pesantren methods such as sorogan, bandongan, memorization, and halaqah. Additionally, field preaching practice (PDL) is implemented as a co-curricular activity to enhance students' character and social competence. Through PDL, students are directly involved in teaching, preaching, and engaging with the community through activities like sermons, competitions, and worship practice. The novelty of this study lies in its contextually integrated curriculum model based on local wisdom, combining cognitive and spiritual aspects while fostering students' practical, leadership, and communication skills. This research offers significant value by providing an alternative model for Islamic Religious Education that is relevant, applicable, and sustainable. The findings are expected to serve as a reference for other pesantren-based madrasahs seeking to develop holistic curricula that prepare students to be religious, independent, socially engaged, and globally competitive individuals in the face of modern challenges.

Keywords: Curriculum Innovation, Islamic Religious Education, Pesantren Curriculum, Madrasah Aliyah, Field Da'wah Practice

ABSTRAK

Inovasi kurikulum menjadi kebutuhan strategis dalam pendidikan Islam, khususnya di madrasah, untuk merespons tantangan zaman sekaligus mempertahankan nilai-nilai religius yang menjadi identitas pendidikan Islam. Penelitian ini bertujuan untuk menganalisis bentuk dan implementasi inovasi kurikulum berbasis pesantren dalam pembelajaran Pendidikan Agama Islam (PAI) di Madrasah Aliyah Ma'ahid Kudus. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi lapangan. Teknik pengumpulan data dilakukan melalui wawancara mendalam dengan kepala madrasah, wakil



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kurikulum, guru PAI, pengelola pondok, dan peserta didik; observasi kegiatan pembelajaran dan praktik dakwah lapangan (PDL); serta dokumentasi untuk mendukung keabsahan data. Hasil penelitian menunjukkan bahwa MA Ma'ahid melakukan inovasi kurikulum dengan mengintegrasikan Kurikulum Merdeka sebagai kurikulum nasional dengan kurikulum pesantren yang berbasis kitab kuning. Inovasi ini diwujudkan dalam pembelajaran PAI dengan pendekatan khas pesantren seperti metode sorogan, bandongan, hafalan, dan halaqah. Selain itu, kegiatan praktik dakwah lapangan menjadi bagian dari strategi penguatan karakter dan kompetensi sosial siswa, di mana mereka terlibat langsung dalam aktivitas mengajar, berdakwah, dan membina masyarakat melalui berbagai kegiatan seperti kultum, lomba, dan praktik ibadah. Kebaruan (novelty) dari penelitian ini terletak pada model integrasi kurikulum nasional dan pesantren secara kontekstual berbasis kearifan lokal, yang tidak hanya menggabungkan aspek kognitif dan spiritual tetapi juga mengembangkan keterampilan praktis, kepemimpinan, serta kemampuan komunikasi siswa. Penelitian ini memiliki signifikansi penting dalam memberikan model alternatif pembelajaran PAI yang lebih relevan, aplikatif, dan berkelanjutan. Kontribusi penelitian ini diharapkan menjadi acuan bagi pengembangan kurikulum madrasah berbasis pesantren lainnya dalam membentuk generasi yang religius, adaptif, mandiri, dan berdaya saing global di tengah perubahan zaman.

Kata Kunci: Inovasi Kurikulum, Pendidikan Agama Islam, Kurikulum Pesantren, Madrasah Aliyah, Dakwah Lapangan

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A. INTRODUCTION

The curriculum is the heart of education that aims to regulate, direct, and manage learning activities in an educational institution. The curriculum includes various elements such as educational objectives, teaching materials, learning methods, and evaluation systems. The curriculum has become one of the important tools in managing the quality of the nation's education. The curriculum must be examined accurately, thoroughly, and comprehensively regarding the foundations that should be used in its development (Juliani & Aslan, 2024). Educational institutions must be able to implement and develop the curriculum in accordance with national education goals and the vision and mission of the educational institution. As time goes by, the curriculum undergoes changes and developments in accordance with the needs of the times and society (Mariska & Aslan, 2024). Educators are required to adapt to the developments in the curriculum to enhance learning.

The national curriculum currently implemented in Indonesia is the Merdeka curriculum. The independent curriculum provides freedom to schools and students in determining the learning concept by adjusting to the competencies of each student (Irwan, Arnadi, & Aslan, 2024). The independent curriculum is needed to address the current learning crisis in Indonesia, such as the many children who still cannot read. However, the reality is that many schools have not yet fully implemented the current curriculum because the teachers do not yet understand the concept of the independent curriculum, which results in the teachers not being able to fully carry out the teaching process. They even still apply the old curriculum teaching method, which is teacher-centered learning. This hinders the improvement of the quality of education in Indonesia. However, there are several schools that, before the

emergence of the Merdeka curriculum, already reflected the implementation of the Merdeka curriculum. These schools have already implemented one of the policies of the Merdeka Curriculum, namely the implementation of the Pancasila Student Profile Strengthening Project (P5). P5 is a learning activity that involves observing problems in the students' surroundings and finding solutions.

Islamic Religious Education is an important subject in enhancing the intellectual and spiritual intelligence of the nation's children. Islamic Religious Education is a conscious and planned effort to prepare students to believe in, understand, and practice Islamic teachings (Retno et al., 2024). Islamic religious education aims to guide students to become individuals who are faithful, do good deeds, and have noble character both in the religious, national, and societal environments (Syafrin, Kamal, Arifmiboy, & Husni, 2023). This learning is conducted through guidance, teaching, and habituation so that students can practice the values of Islam in their daily lives. Madrasah plays a significant role in improving the quality of education in Indonesia, especially in Islamic religious education. Islamic Religious Education is an important subject in enhancing the intellectual and spiritual intelligence of the nation's children. Islamic Religious Education is a conscious and planned effort to prepare students to believe in, understand, and practice Islamic teachings (Retno et al., 2024). Islamic Religious Education is a conscious and planned effort to prepare students to believe in, understand, and practice Islamic teachings. Education in madrasahs, which have long been known for their strong religious approach, now need to transform to adapt to the times without sacrificing the quality of religious education. Therefore, madrasahs are innovating their curriculum by incorporating the pesantren curriculum. Pesantren, as an Islamic educational institution with a significant historical role in shaping the character and spirituality of Muslims in Indonesia, is expected to become a major force in the innovation of madrasah curricula.

Pesantren is the oldest educational institution in Indonesia. Pesantren has become one of the educational institutions in Indonesia that delves into Islam through learning and habituation in daily life (Farihi, 2021). This makes pesantren an institution that plays an important role in shaping the character of teenagers, which is currently a crisis for the nation's youth. Pesantren is closely related to character education because it constantly teaches ethics and morals. If we look at the current situation amidst the tide of globalization, many young people are being lulled into a worldly life that leads to negative behavior. To address this issue, several madrasahs are integrating the independent curriculum with the pesantren curriculum.

The integration of the Merdeka curriculum and the pesantren curriculum is a strategic step to create a balanced and comprehensive education by combining two complementary systems. The Merdeka Curriculum provides flexibility in learning, giving students space to develop their potential more independently, creatively, and critically, while the pesantren curriculum emphasizes character education, religious studies, and a deep understanding of Islamic teachings. By integrating these two curricula, students are not only equipped with academic skills relevant to the times but also possess a strong moral and spiritual foundation, in accordance with Islamic values that can shape a quality individual, with noble character, and ready to face global challenges. Pesantren education is formed based on Islamic thought rooted in worldview and views about humanity, and is aimed at achieving educational goals based on Islamic principles. The teaching of Islamic Religious Education in madrasahs based on pesantren is an interesting subject for research. Therefore, the researcher conducted a study at Madrasah Aliyah Ma'ahid, which implemented a curriculum innovation in Islamic Religious Education by integrating PAI learning at the madrasah using pesantren books.

B. RESEARCH METHOD

This research uses the type of field research, which is a type of research conducted in the field to observe an existing phenomenon. In this study, the researcher used a qualitative research approach. Data collection was obtained through 2 sources of data, namely primary data sources and secondary data sources. Primary data in this study were obtained through interviews, while secondary data were obtained from documents and photographs related to the research. The data obtained were analyzed using qualitative methods and presented in descriptive form. The data obtained is grouped into the same topic. The presentation of data is carried out by reviewing the grouped data and presenting it in a descriptive form. there are three methods used by the researcher in data collection, namely interviews, observations, and documentation. The researcher conducted face-to-face interviews to gather information about the teaching and learning process. The researcher will conduct interviews with the head of the madrasa, the curriculum deputy, teachers of Islamic Education subjects, the head of field preaching practice (PDL), the dormitory caretaker, and the students of Ma'ahid Kudus Madrasah Aliyah. Observation is conducted by observing the process of PAI learning based on pesantren in the classroom and field preaching practice by the students. As for documentation, the researcher collected documents related to the madrasah and photos taken during the PAI learning sessions as well as photos of the field preaching practice activities.

C. RESULTS AND DISCUSSION

1. Implementation of pesantren-based curriculum innovation at Madrasah Aliyah Ma'ahid Kudus in the subject group of Islamic Religious Education

The curriculum is a set of plans and arrangements regarding the objectives, content, and teaching materials, as well as the methods used as guidelines for organizing learning activities to achieve educational goals, in accordance with Law No. 20 of 2003 concerning the National Education System that has been established (Uliatunida, 2020). The curriculum is an important component in educational institutions because it contains all the rules that help learning proceed in a directed manner. Curriculum innovation can be defined as an update of the previous curriculum as an effort to address existing educational issues. Curriculum innovation is carried out by still paying attention to the development of the times in the surrounding environment of the madrasah as well as the educational goals of the school or madrasah. Educational institutions must be able to accommodate various learning styles and individual needs of students so that the implementation of curriculum innovations achieves the desired results. Educational institutions must be able to accommodate various learning styles and the individual needs of students so that the implementation of curriculum innovations meets expectations (Fatimah, Nurfarida, Mansyur, & Zaqiah, 2021).

Based on the research conducted, Madrasah Aliyah Ma'ahid combines the national curriculum, namely the Merdeka Curriculum, and the local curriculum, namely the pesantren. According to Udin Syaifuddin, the forms of innovation are divided into three, namely competency-based curriculum innovation, community-based local wisdom curriculum innovation, and integrated curriculum innovation. The curriculum innovation at MA Ma'ahid includes curriculum innovation based on the local community's wisdom (Sa'ud, 2020). The head of MA Ma'ahid Madrasah stated that the founders of the Ma'ahid

Foundation were oriented towards the pesantren learning system. This is because at that time, Kudus was a city known for its many Islamic boarding schools. Therefore, Kudus is referred to as the City of Santri (Anisa & Nur'aini, 2020).

As time went by, the government began to formulate regulations related to education, including a curriculum that contained rules on how to conduct learning in schools or madrasahs. Madrasah Ma'ahid continues to follow government regulations but does not abandon the distinctiveness of the Ma'ahid Foundation, which focuses on pesantren education. The combination of the two curricula can be referred to as curriculum integration. One of the advantages of curriculum integration is that the two integrated curricula can complement each other in terms of strengthening the academic and character development of students. Curriculum integration can be used to address educational issues in Indonesia. For example, the issue related to the moral crisis that is currently rampant among teenagers. Integrative education can help educational institutions produce graduates who are ready to face all kinds of life dynamics (Asbari, Nurhayati, Asbari, & Asbari, 2024).

The integration between the local Ma'ahid curriculum, which focuses on pesantren education, and the national curriculum is not done without reason. Based on the results of an interview with the head of MA Ma'ahid madrasa, the integration between the madrasa curriculum and the national curriculum (freedom curriculum) aligns with the madrasa's vision and mission, which is to become a leading educational institution in the formation of pious and reformative individuals. The madrasah aims to produce graduates who possess noble character and are beneficial to people and their surrounding environment. Therefore, in the madrasah, not only religious sciences are studied, but also general sciences that support the application of religious sciences. The innovation of the pesantren-based madrasah curriculum implemented at MA Ma'ahid plays a very important role in the students' learning. The pesantren-based madrasah curriculum aims to provide a deeper and stronger understanding of fiqh, tafsir, hadith, and ethics. In addition, the innovation of this curriculum aims to develop the character and critical thinking of students in understanding the scriptures so that they can practice its contents in daily life.

There are two strategic steps in realizing the integration of the independent curriculum with the pesantren curriculum (Arzaqi & Soleh, 2024). First, integrating the aspects of moral strengthening and formation as well as spiritual intelligence in the pesantren curriculum and character education in the independent curriculum. MA Ma'ahid teaches morals through the Akhlak (BKK) lesson, which uses the ta'lim muta'allim book that contains etiquette for students in speaking and behaving. Second, teaching based on soft skills such as social skills, leadership, and communication, all of which are included in both the independent curriculum and the pesantren curriculum. Students of MA Ma'ahid demonstrate aspects of self-development from the pesantren curriculum through worship practice activities and public speaking skills such as kultum. In addition, the students also engage in group activities that require social and communication skills, which are the demands of the independent curriculum. The activities carried out are preaching practice and field preaching practice conducted in groups.

The learning of PAI subject cluster with the implementation of pesantren-based curriculum innovation is very strong. The main learning resources used are the books that are commonly studied in pesantren, often referred to as "kitab kuning." The teaching of the PAI branch at MA Ma'ahid is divided into several subjects, namely Aqidah, Akhlak

(BKK), Fiqh, Al-Hadis and Al-Qur'an, and Siroh Nabawiyah (SKI). The learning resources used are books that correspond to the aforementioned subjects, both pre-existing books and those compiled by the drafting team from the Ma'ahid madrasa. The reason the madrasah uses books in the PAI subject group is because the madrasah wants to deepen students' understanding of religious knowledge in accordance with the context. Madrasah Ma'ahid will use books from the Ministry of Religious Affairs in the 12th grade when preparing for the madrasah exam. However, the material taught still refers to government regulations so that the madrasah follows the national curriculum while maintaining the uniqueness of the madrasah. This is in accordance with the characteristics of the pesantren curriculum according to Ali Anwar and Maman. They mention that the pesantren curriculum includes subjects and teaching methods that are effectively implemented in pesantren. The subjects taught in the pesantren are ancient Arabic books, such as the yellow book (Anwar & Maman, 2023).

The use of pesantren books in schools or madrasahs greatly supports the subject of Islamic Religious Education. The delivery of the PAI subject material uses content from pesantren books to deepen the understanding of the material. The books will clarify the explanations found in the Ministry of Religious Affairs' book. The use of these pesantren books is not done without reason. These books contain religious values that can enhance the intelligence, character, and spirituality of the students (Inayati, Masithoh, & Mudlofir, 2024). Another reason for using pesantren books in PAI learning is to obtain a clear sanad. The learning materials delivered to students must come from clear sources (Nurjanah, Qifayah, & Khimiyah, 2022). This is because Islamic Religious Education is a subject that discusses worship, sharia, history, and many other aspects related to Islam. Therefore, the materials used must be obtained from clear sources to avoid errors when practicing a teaching.

Based on interviews conducted by the researcher with the teachers, the curriculum integration also aims to emphasize moral and character education. The national curriculum and the pesantren curriculum both emphasize character and moral education. The independent curriculum also emphasizes character education by developing the Pancasila student profile. The Pancasila student profile is a graduate profile that possesses character and competencies in accordance with the noble values of Pancasila (Kemendikbudristek, 2022). The pesantren curriculum certainly emphasizes the teaching of morals to students. The goal of moral education is the same as the national curriculum, which is to produce graduates who are faithful to God Almighty, possess noble character, and are beneficial to others (Bahroni & Asmuni, 2024).

The teaching of Islamic Religious Education (PAI) subjects at MA Ma'ahid is conducted by referring to the teaching methods applied in pesantren, as explained by Achmad Muchaddam Fahham. One of the methods used is sorogan, where the students or learners come forward one by one in front of the ustadz to carry out a kultum or khitobah activity, so that their level of religious knowledge can be assessed. In addition, there is the bandongan method, where learning is conducted collectively in the classroom using the lecture method. The memorization method is also applied, where the students independently recite memorized verses of the Qur'an and hadith in front of the clerics. Next, the demonstration method or practice of worship is used to carry out worship activities, both obligatory and Sunnah. Lastly, deliberation or mudzakarah serves as a means for the students to exchange opinions while discussing the books they study. This

learning method is also known as the halaqah learning method (Fahham, 2020).

2. The implementation of field da'wah practices as an effort to develop Islamic Religious Education learning

Islamic Religious Education is a very important education for Muslims and Muslimahs in supporting their daily lives. This is because Islamic Religious Education contains rules that govern every human behavior in relation to Allah SWT, fellow humans, other creatures, and the surrounding environment. Islamic Religious Education is not only studied through theory but also through practice and habituation in daily life (Laras, Supriatna, Mariam, Asyrika, & Mulyati, 2023). Therefore, educational institutions, especially madrasahs, innovate by creating activities aimed at training students to understand and practice what they have learned in theory.

Based on the research conducted by MA Ma'ahid, one of the graduation requirements is field preaching practice. This activity involves students directly engaging with the community with the aim of training them to practice the theories they have learned at the madrasa. The background of this PDL activity is in line with the vision of MA Ma'ahid, which is to produce a generation of righteous and reformative individuals. Field Da'wah Practice (PDL) emerged to apply the da'wah knowledge learned in class directly in the community. In addition, this activity also aims to improve the communication skills of the students by speaking in public, as well as enhancing their socialization skills by interacting with the local community. Students are also expected to enhance their understanding of what they have learned in the madrasah and to be able to apply it in their daily lives.

Field Da'wah Practice activities are closely related to the subject of Islamic Religious Education. that the PDL activities serve as a platform for students to apply the Islamic Religious Education material they have acquired at the madrasa. One of them is how students practice moral values in interacting with others so that they can better understand the dynamics of society. Field Da'wah Practice is one of the breakthroughs made by educational institutions in emphasizing the importance of implementing Islamic Religious Education in daily life. Educational institutions are included as an important part of the curriculum program, which is conducted once a year and serves as one of the graduation requirements. This PDL program is very beneficial in developing students' experiences in understanding the dynamics of society. Through this activity, students are able to develop their potential and skills from various aspects. Even students who are passive in class will be able to increase their activity when participating in this PDL activity. They will be confronted with societal issues, so they will learn how to solve problems (Sulaeman, Tafsir, & Insan, 2022).

Field preaching practice at the madrasah can be considered as a P5 (Pancasila Student Profile Strengthening Project) activity within the Merdeka Curriculum. P5 activities provide an understanding that education must be closely related to daily life, thus requiring learning outside the classroom, not just inside the classroom (Ulandari & Dwi, 2023). This is because the PDL activities provide students with the opportunity to apply the values of Pancasila in terms of religious practice and character development. This PDL activity supports the strengthening of a student profile that is characterized, virtuous, responsible, and capable of making positive contributions to society. In addition, PDL activities also shape students to be creative and think critically, which aligns with the

main objectives of P5 (Kemendikbudristek, 2022). This is also in line with the six dimensions of the Pancasila Student Profile, namely (1) Faithful, devoted to God Almighty, and of noble character, (2) Cooperative, (3) Critical thinker, (4) Global diversity, (5) Independent, and (6) Creative (Rizky Satria, Sekar, & Harjatanaya, 2022).

Based on the research that has been conducted, the field preaching practice activities were carried out for one week in the designated villages. All 11th-grade classes were divided into several randomly selected groups consisting of both boarding and non-boarding students. In the Field Da'wah Practice (PDL) activities, there are several activities carried out to enhance the skills and experiences of the participants. First, participants engage in activities at the mosque, such as delivering sermons, performing the call to prayer, leading prayers, and participating in cleaning the mosque. In addition, they also conduct teaching practice at various educational institutions, such as Madrasah Diniyah (Madin), Early Childhood Education (Paud), Kindergarten (TK), and Elementary School/Madrasah Ibtidaiyah (SD/MI). Another activity is organizing competitions for children, aimed at developing creativity and a spirit of learning among the younger generation. These activities not only provide practical experience but also strengthen participants' engagement in the community and education.

There are several preparations made to prepare for the field preaching practice activities, namely regular preaching training. Female students conduct da'wah practice every two weeks in rotation, while male students conduct da'wah practice every day after the zuhr prayer according to a schedule. During the preaching practice, students are asked to prepare a sermon material and then submit the prepared material to the teacher for correction. The preaching practice was conducted by dividing the class members into several groups. Each group was assigned the tasks of MC, recitation, sermon, and prayer. This activity greatly helps students improve their courage in speaking in front of many people, which will later serve as a foundation for PDL activities.

This field preaching practice activity is included as an extracurricular activity. Extracurricular activities are learning activities conducted outside the classroom with the aim of helping students reinforce the subject matter learned in intramural activities. This activity is carried out by directly engaging with the community through activities in educational institutions and mosques or prayer rooms (Sulaeman, Tafsir, & Insan, 2022). Field Da'wah practice can also be described as an interesting form of learning that provides students with the freedom to enhance their competencies.

The independent curriculum aims to create more enjoyable learning for students and teachers. In addition, the independent curriculum also aims to create active and creative learning in working on projects with friends (Mahlianurrahman & Aprilia, 2022). The Independent Curriculum encourages active involvement of students in the learning process, by providing space for them to collaborate, explore, and express their creativity. One important aspect of this curriculum is the strengthening of project-based learning, where students work together with their friends to complete challenging and creative tasks. This is shown when students work together to compile project activities carried out during PDL, such as working together and exchanging ideas about how the methods used in teaching Islamic Religious Education in Kindergarten, Elementary School / MI. In addition, when students determine what competitions can be held at the PDL location according to the conditions of the children and the location that is not only entertaining but also learning while playing.

Field preaching practices for school children have many advantages, especially in training leadership and discipline. Through preaching activities, students are given the opportunity to organize events, speak in public, and work together in teams. This hones their leadership skills, because they must be able to direct and motivate their friends to jointly achieve the goals of da'wah. In addition, field da'wah also teaches discipline, because students are required to comply with the schedule, rules, and responsibilities that exist during the activity. Thus, field da'wah practice not only provides valuable experience in terms of speaking and interacting, but also forms a more disciplined and responsible character, which is very important for their personal development in the future (Sulaeman et al., 2022).

Field Da'wah Practice Activities have been implemented by MA Ma'ahid since 2018. There are challenges in implementing Field Da'wah Practice. One of them is the existence of a community that is not cooperative in implementing PDL. This means that the community is less able to accept the presence of PDL participants and the activities carried out. However, this is a very rare thing because previously the madrasah had visited the village to ask for permission regarding the activity, including educational institutions, mosque administrators, and community leaders. Another challenge is that students sometimes still lack confidence in dealing with the local community. Students also said that the challenges faced during PDL were when carrying out a kultum task but students lacked confidence in speaking in public. In addition, students also felt worried when they did not understand the kultum material delivered.

D. CONCLUSION

Based on the results of the research conducted by the researcher, several facts were found related to the implementation of curriculum innovation in the subject of Islamic Religious Education and the implementation of field da'wah practices as an effort to develop learning of PAI subjects at Madrasah Aliyah Ma'ahid Kudus. The form of curriculum innovation at MA Ma'ahid is a curriculum innovation based on local wisdom of the community. MA Ma'ahid innovates by integrating the national curriculum, namely the independent curriculum with the pesantren curriculum. MA Ma'ahid uses pesantren books in implementing learning of PAI subjects. The reason for the madrasah to use pesantren books in learning PAI subjects is to provide students with a deeper understanding of Islamic knowledge. Learning at MA Ma'ahid uses learning methods in pesantren, such as sorogan, bandongan, memorization, demonstrations, and deliberations. Field da'wah practices are co-curricular activities that aim to strengthen students' knowledge. Field preaching practice is an activity that involves students to go directly into the community with the aim of training students in activities in the community in order to practice the theories that have been learned in the madrasah as well as training discipline and developing the character of students. Activities carried out by students during PDL include teaching practice in SD/MI, madin/TPQ, kultum, adhan, and holding competitions for children.

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