

# THE IMPLEMENTATION OF INTEGRATED ISLAM SCHOOL CURRICULUM (SIT) AT SDIT BINA INSANI KEDIRI

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## Abstract

*This article describes the implementation of the Integrated Islamic School curriculum and its concept in the Integrated Islamic Primary School (SDIT) Bina Insani Kediri. This research uses qualitative approach. Data collection procedures in this study are observation, interviews, and documentation. There is a difference between PENDIKNAS curriculum and the Integrated Islamic School curriculum (SIT) in terms of content, implementation strategies and evaluations. The curriculum of Integrated Islamic School (SIT) is a combination of National Education curriculum and the uniqueness of Integrated Islamic School (SIT). The implementation is done by internalizing Islamic values into learning materials, activities, and rules and norms.*

**Keywords:** *Integrated Islamic School, Integrated Islamic School Curriculum*

## ملخص

تبين هذه المقالة عن تطبيق منهج المدرسة الإسلامية الشاملة ومفهومه بالمدرسة الابتدائية الشاملة بنا إنساني بكديري. ويستخدم هذا البحث المنهج الكيفي. وتكون عملية جمع البيانات في هذا البحث عن طريق الملاحظة، والحوار، والتوثيق. ويختلف منهج التعليم الوطني عن منهج المدرسة

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الإسلامية الشاملة، سواء كان في المضمون، أم في استراتيجية التطبيق، أم في التقييم. ومنهج المدرسة الإسلامية الشاملة عبارة عن جمع منهج التعليم الوطني ومنهج المدرسة الإسلامية الشاملة الخاص. وتكون عملية تطبيقه عن طريق استيعاب القيم الإسلامية في داخل المواد الدراسية، والأنشطة، والنظم والمعايير الموجودة.

مفتاح الكلمات: المدرسة الإسلامية الشاملة، منهج المدرسة الإسلامية الشاملة

### **Abstrak**

*Artikel ini menjelaskan tentang implementasi kurikulum Sekolah Islam Terpadu dan konsepnya di Sekolah Dasar Islam Terpadu (SDIT) Bina Insani Kediri. Penelitian ini menggunakan pendekatan kualitatif. Prosedur pengumpulan data dalam penelitian ini menggunakan metode observasi, wawancara, dan dokumentasi. Terdapat perbedaan antara kurikulum PENDIKNAS dengan kurikulum Sekolah Islam Terpadu (SIT) baik dari segi isi, strategi pelaksanaan maupun evaluasinya. Kurikulum Sekolah Islam Terpadu (SIT) merupakan perpaduan antara kurikulum Pendidikan Nasional (Pendiknas) dengan kekhasan Sekolah Islam Terpadu (SIT). Pelaksanaannya dilakukan dengan meng-internalisasi nilai-nilai Islam ke dalam materi pembelajaran, kegiatan, maupun aturan dan norma yang ada.*

**Kata Kunci:** *Sekolah Islam Terpadu, Kurikulum Sekolah Islam Terpadu*

## Introduction

One of the important components in educational institutions that can be used as a reference for determining teaching materials, learning process and benchmarks of educational success is the curriculum. Understanding the curriculum according to the Act. No.20 Year 2003 Chapter 1 Article 1 paragraph 19 on the National Education System is;

*“Seperangkat rencana dan pengaturan tujuan, isi, dan bahan pelajaran serta cara yang digunakan sebagai pedoman penyelenggaraan kegiatan pembelajaran untuk mencapai tujuan pendidikan tertentu”.*<sup>1</sup>

In Indonesia there are some educational institutions such as schools, madrassas and boarding schools.<sup>2</sup> Towards the 21st century, there is a quite interesting change regarding the trend of education in Indonesia. This is marked by the Integrated Islamic Schools. The emergence of an Integrated Islamic School was initiated by activists of dakwah campus (LDK) Institute of Technology Bandung (ITB), University of Indonesia (UI), and several other prominent universities joined in the Jamaah

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<sup>1</sup> *Undang-undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (Bandung: Fokusmedia, 2010), 4.

<sup>2</sup> Each of these institutions has its own characteristics. The most distinguishing feature of the three institutions lies in the curriculum used. General school is an educational institution in Indonesia the heritage of the Dutch colonists who teach the general sciences are natural sciences, social sciences, and humanities. Pesantren is a traditional Islamic educational institution with a characteristic in it there are mosques, kyai, santri, and yellow book teaching. Pesantren, at first, only teaches 100% religious subjects by using yellow book references. The purpose of education in pesantren is to produce religious scholars. While the madrasah is a follow-up of education in pesantren, which teaches 30% of religious subjects, the rest of general subjects. Suyatno, *“Sekolah Islam Terpadu: Filsafat, Ideologi, dan Tren Baru dalam Pendidikan Islam di Indonesia”* in *Islamic Education Journal*, vol 02 No. 2 (December 2013), 356.

Tarbiyah community who have concerns about the condition of education in Indonesia.<sup>3</sup>

An integrated Islamic school is essentially a school that implements the concept of Islamic education based on the Qur'an and as-Sunnah. The operational concept of Integrated Islamic School (SIT) is an accumulation of the process of culture, inheritance and development of Islamic teachings, culture and Islamic civilization from generation to generation. Integration in SIT is intended as a reinforcement (taukid) of Islam itself. The point is that Islam is whole, comprehensive, integral, not partial, *syumulilah* not *juz'iyah*.

In its application, SIT is defined as a school that applies the approach by integrating public education and religious education into a single curriculum.<sup>4</sup> With this approach, all subjects and school activities cannot be separated from the frame of teachings and messages of Islamic values. In the orientation of new teachers at Yayasan Bina Insani Kediri, Endang Lestari as the head of SDIN Bina Insani School Kediri presented that the emergence of Integrated Islamic School due to three things:

*Pertama; Sistem pendidikan yang sekuler dan materialistik; seseorang cenderung lebih mementingkan hal-hal yang bersifat keduniawian dibanding dengan hal-hal yang bersifat ukhrowi. Sehingga apapun diukur dengan materi dan untuk mencapai tujuan, mereka akan melakukan apapun tanpa memandang cara yang dilakukan sesuai dengan norma atau tidak. Ke dua; Dikotomi kurikulum umum dan Islam; adanya pemisahan antara ilmu agama dan ilmu umum. Bahkan agama hanya dijadikan sebagai simbol atau identitas dan*

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<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

*hanya sebagai ritual saja. Dan ke tiga; Adanya globalisasi (kemajuan IPTEK, persaingan SDM, perbedaan karakter masyarakat dan bangsa, dan adanya gerakan pemurtadan).<sup>5</sup>*

Globalization is indicated by the domination of science and technology. Science and technology lead to creativity and productivity, able to engineer anything as much as possible for the benefit of human life. The strong dominance of science and technology gradually shifts the noble values that are universally upheld by humans. Human values, culture, and religion experience alienation both understanding, preservation, and its application. Almost the majority of social and religious observers agree that globalization causes the shift of good and bad values in society.<sup>6</sup>

Based on the above conditions, the effort that needs to be done is the development of an integrated curriculum model of science and technology and *imtaq*. Hasan Langgulung as quoted by Syaifuddin Sabda in the book *Model Kurikulum Terpadu IPTEK & IMTAQ* states that the advantages of the model include:

*Pertama; Melalui kurikulum terpadu akan dihasilkan manusia-manusia yang mempunyai pengamatan yang terpadu, sebab inti pengetahuan adalah kebenaran atau realitas; Ke dua; Melalui kurikulum terpadu dapat dihasilkan manusia yang memiliki kepribadian yang padu, yakni kepribadian yang seimbang perkembangan spiritual, intelektual, emosional dan fisik sehingga mencerminkan kesehatan mental yang tinggi. Tanpa pemaduan kandungan kurikulum, tidaklah dapat dicapai perpaduan kepribadian sebab masing-masing mata pelajaran menekankan sistem nilai yang berbeda, yang akhirnya menimbulkan perasaan*

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<sup>5</sup> Endang lestari, *Konsep dan Model Kurikulum Sekolah Islam Terpadu*, dipresentasikan pada tanggal 25 Juni 2015 di SDIT Bina Insani Kediri.

<sup>6</sup> Ahmad Barizi, *Pendidikan Integratif: Akar Tradisi & Integrasi Keilmuan Pendidikan Islam* (Malang: UIN Maliki Press, 2011), 255-256.

*ragu, skiptis dan curiga kepada segala sesuatu termasuk kepada nilai yang dituntut, dank e tiga; Melalui kurikulum terpadu itu dapat dihasilkan manusia sosial sebagai anggota masyarakat dalam satu wawasan yang berdasarkan atas ikatan-ikatan budaya, agama, adat-istiadat dan lain-lain menuju suatu atau berbagai tujuan tertentu. Negara-negara yang modern menekankan aspek kurikulum terpadu sebab tanpa perpaduan ini tiada suatu negara dapat berdiri dan hidup lestari.<sup>7</sup>*

In line with this, the Integrated Islamic School has used an integrated curriculum. One of the educational institutions in Kediri city that applies integrated curriculum model is Bina Insani Kediri Integrated Islamic Primary School which is located at Komplek Masjid Ar-Rahmah Kweden Karangrejo Ngasem Kediri Regency.

This study is intended to find out the implementation of the curriculum of Integrated Islamic School at SDIT Bina Insani Kediri in terms of curriculum content, implementation strategy, evaluation, supporting factors and obstacles in the implementation. This study uses a qualitative descriptive approach that aims to explain the events. Data collection is done by interview, observation, and documentation. Data analysis includes data reduction, exposure or data presentation, and conclusion.

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<sup>7</sup> Syaifuddin Sabda, *Model Kurikulum Terpadu IPTEK & IMTAQ* (Ciputat: Ciputat Press Group, 2006), 15-16.

## Implementation of an Integrated Islamic School Curriculum (SIT) at Bina Insani Kediri

In general, the learning process at SDIT Bina Insani Kediri is almost the same as other schools. What distinguishes is that the curriculum<sup>8</sup> used is Integrated Islamic School curriculum (SIT), where there is a blend of curriculum of Pendiknas and SIT curriculum with the internalization of Islamic values.

The following is a discussion of the implementation of the Integrated Islamic School Curriculum at SDIT Bina Insani Kediri that is related to the curriculum content, implementation strategy, and evaluation.

### 1. Contents of SIT Curriculum at SDIT Bina Insani Kediri

The integrated curriculum is one of the curriculum types. The integrated curriculum is a product of integrating material from a variety of lessons. Integration is created by focusing on specific problems that require a solution with materials from different disciplines or subjects.<sup>9</sup>

As for the integrity of science and technology, Rhees quoted by Syaifuddin states:

“learning about culture without understanding the religion that inspired it is like learning maths and

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<sup>8</sup> The term curriculum was originally used in sports activities, derived from Latin. The curriculum means a *running course* or *race course*, especially a *chariot race course*. Also in French, *courier* means to run (to run). Then the term is used for a number of courses that must be taken to obtain degrees and diplomas. See, Hamdani Hamid, *Pengembangan Kurikulum Pendidikan* (Bandung: Loyal Library, 2012), 13.

<sup>9</sup> Abdullah Idi, *Pengembangan Kurikulum Teori & Praktek* (Jogjakarta: Ar-Ruzz Media, 2011), 164-170.

science formulae without understanding how they were they were divined".<sup>10</sup>

This is very much in line with the curriculum of the Integrated Islamic School (SIT) at Bina Insani Kediri. There is a combination of curriculum KTSP with uniqueness of integrated Islamic schools in which there is Islamization of knowledge, aqidah, akhlak, worship and sirah based on al-Qur'an and Hadith. Islamization is not only to associate material or activity with the propositions, but to relate to behavior, nature, and anything with God.

The content of the curriculum is a component that relates to the learning experience that must be owned by students. The content of the curriculum involves all aspects related to the knowledge or subject matter that are usually depicted in the contents of each given subject as well as the activities of the students. Either the material or activity is wholly directed towards achieving the specified goal.<sup>11</sup>

Furthermore, the contents of the integrated Islamic School curriculum are the Islamization of subjects, local content as well as self-development activities. The meaning of Islamization of subjects includes subjects of Islamic Education (PAI), Citizenship (Civics), Bahasa Indonesia, Mathematics, Natural Sciences (IPA), Social Sciences (IPS), Penjaskes and Sport, and Cultural Arts Skills. Local content includes Javanese,

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<sup>10</sup> Syaifuddin Sabda, *Model Kurikulum.*, 27-36.

<sup>11</sup> Tim pengembang MKDP, *Kurikulum & Pembelajaran* (Jakarta: Rajawali Pers, 2011), 53.



English, Computer, Arabic and Qur'an. While self-development activities include:

- a. Guidance and Counseling. Counseling is a learner-support service, to develop them in the areas of personal life development, social life, learning ability, and career planning, through career planning, through various types of support services and activities, based on applicable norms.<sup>12</sup>
- b. Extracurricular activities; is "out-of-school educational activities and counseling services to assist the development of learners according to their needs, potential, talents and interests through specific activities".<sup>13</sup> The extracurricular activities in SDIT Bina Insani Kediri are:
  - a) Compulsory extracurricular: Scout
  - b) Elective Extracurricular:
    - 1) Sports
    - 2) English club
    - 3) Science club
    - 4) Taekwondo
    - 5) Mathematic club
    - 6) Small doctor
    - 7) Compukids
    - 8) Rebana<sup>14</sup>
- c. Islamic Material; Islamic material is "a typical material of Bina Insani SDIT which is developed in addition to general

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<sup>12</sup> Kurikulum SDIT Bina Insani Kabupaten Kediri Tahun 2015/2016, 25-26.

<sup>13</sup> Ibid., 26.

<sup>14</sup> Ibid., 27.

academic material that become specific characteristics and excellence of SDIT".<sup>15</sup> Islamic material includes:

- a) The study of the Qur'an by the wafa method
  - b) Arabic<sup>16</sup>
- d. Habituation Activities. Habituation activities are carried out integratively from the beginning to the end of the implementation of learning in order to support the implementation of Cultural Education and Nation Character.
- a) Routine Habits; activities that are performed on a scheduled and continuous basis, whether in class or at school. The aim is to familiarize students with something good. The routine habituation activities include:
    - 1) Sholat berjamaah
    - 2) Flag ceremony
    - 3) Gymnastics
    - 4) Maintenance of hygiene and personal health
    - 5) Guidance recitations of the Qur'an<sup>17</sup>
  - b) Programmed Habituation; meaning that activities are programmed and planned at both the classroom and school level. The program includes:
    - 1) Project: following art performances, lectures, and the dangers of smoking.
    - 2) Visits: to the orphanage, social service.

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<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid., 27.

- 1) Visual Studies: learn directly to the object, such as to bank, factory, radio, market, farm, post office, police station, and others.<sup>18</sup>
- c) Spontaneous Habituation; namely activities undertaken anytime and anywhere without limited space. The aim is to provide education on the spot, especially in discipline, courtesy, and other good habits. These activities include:
  - 1) Greeting, greeting, salim, polite, and polite.
  - 2) Throw the trash in its place
  - 3) Familiarize the queue
  - 4) Get used to cross-over opinions (arguments) correctly.<sup>19</sup>
- d) Habit of exemplary; namely activities undertaken where and whenever who prioritizes giving examples from teachers and other educators to students. These activities include:
  - 1) Guidance of school children's uniforms
  - 2) Speak decent words
  - 3) Discipline development
  - 4) Islamic morality planting
  - 5) The cultivation of cultural interest in reading interest
  - 6) Culture of clean self-culture
  - 7) Cultural planting of clean classroom and school environment
  - 8) Cultural cultivation of green environment

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<sup>18</sup> Ibid., 28.

<sup>19</sup> Ibid.

- 9) No smoking<sup>20</sup>
- e) Nationalism and Patriotism Activities
  - 1) Activities love to save
  - 2) Infaq
  - 3) Assist victims of natural disasters
  - 4) PHBN Activities.<sup>21</sup>
- f) Guidance for prospective students, students of Olympic MIPA participants, and students of science festival participants.<sup>22</sup>

From the above description, it can be concluded that the integration of science and technology and *imtaq* at SDIT Bina Insani Kediri is in accordance with the model formulated by Zainuddin Sardar, as quoted by Syaifudin Sabda, namely:

*Dengan cara mengambil atau mempelajari konsep dan teori iptek kemudian dipadukan dengan konsep dan teori imtaq. Cara ini disebut dengan Islamisasi sains (iptek). Cara ini pada dasarnya dalam rangka untuk mengkaji ulang iptek dengan cara: a) mengakses materi imtaq untuk member nilai-nilai Islami bagi konsep atau teori iptek; b) mengakses materi imtaq untuk memberikan arah penggunaan iptek; c) menghubungkan teori dan konsep iptek yang bersamaan dengan imtaq untuk saling memperkuat; d) mempertemukan teori dan konsep pengetahuan yang bertentangan dengan imtaq guna menemukan solusinya.<sup>23</sup>*

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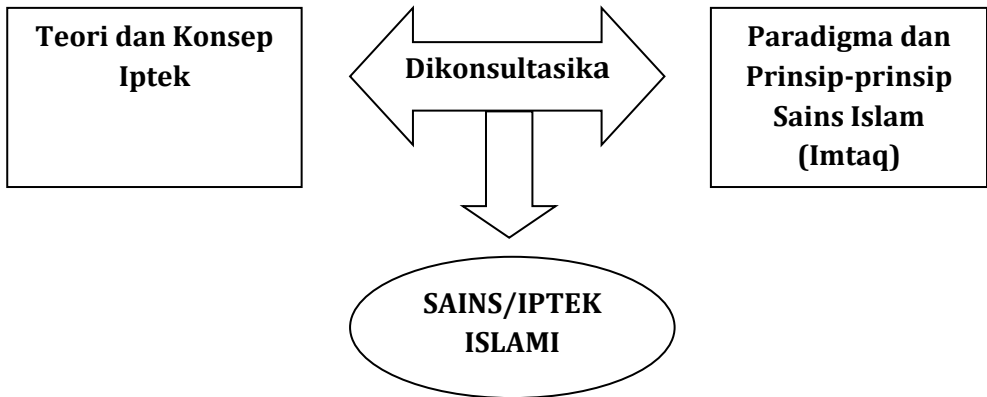
<sup>20</sup> Ibid.

<sup>21</sup> Ibid., 29.

<sup>22</sup> Ibid.

<sup>23</sup> Syaifuddin Sabda, *Model Kurikulum*, 46.

Simply put, the concept of integration of science and technology and *imtaq*<sup>24</sup> is like the following diagram:



## 2. Implementation Strategy of SIT Curriculum at SDIT Bina Insani Kediri

Strategy is an important component in curriculum implementation. Strategy includes plans, methods, and activities planned to achieve the intended purpose.<sup>25</sup> Isma'il R. Faruqi, as quoted by Syaifudin Sabda offers the methodology and action program to carry out Islamization as follows:

*Menguasai disiplin-disiplin ilmu pengetahuan modern, Menguasai khazanah Islam, Menentukan relevansi Islam yang spesifik pada setiap bidang ilmu pengetahuan modern, Mencari cara-cara untuk melakukan sintesa kreatif antara khazanah Islam dengan ilmu pengetahuan modern, dan Mengarahkan pemikiran Islam ke lintasan yang mengarah pada pemenuhan pola rancangan Allah.*<sup>26</sup>

The implementation strategy of SIT curriculum in SDIT Bina Insani Kediri Regency is as follows:

- a. Making conducive school environment conditions.

<sup>24</sup> Ibid., 47.

<sup>25</sup> Tim Pengembang MKDP, *Kurikulum & Pembelajaran*, 53.

<sup>26</sup> Syaifuddin Sabda, *Model Kurikulum*, 41.

- b. Applying the rules and norms that conform to Islamic values.
- c. Implement effective learning by enriching and expanding learning resources.
- d. Develop learning centered on learners, learning by doing, developing social skills, developing curiosity, imagination and God-given nature, developing problem-solving skills, developing learners' creativity, developing abilities, using science and technology, fostering awareness as citizens, lifelong learning, cooperation and solidarity.
- e. Conducting Islamization process in learning process.
- f. Strengthen student programs with complementary curricula and additional curricula, leadership coaching and mentoring approaches
- g. Establish effective partnerships with various stakeholders, especially parents and surrounding communities.
- h. Hold a full-time school (Fullday School).
- i. Ensure principals and teachers have vision, mission, spirit and thoughts and attitudes and behaviors that are consistent with SIT's philosophy, values, vision and mission.
- j. Enforce the rules, norms and ethics that are made to rely on Islamic ethics and values (noble morals) and social compliance and give strict sanctions and punishment to any educator or educational staff who violate them.

If we see the methodology offered by Isma'il R. Faruqi, it has been in harmony with the strategy undertaken at SDIT Bina Insani Kediri. However, in the process, in addition to the

supporting factors in the implementation strategy of the Islamic School curriculum, there are also discouraging factors.

The discouraging factors in the implementation strategy of Islamic Integrated School curriculum at SDIT Bina Insani Kediri are; (1) teachers who change frequently due to resignation (2) time constraints, (3) difficulty in relating the subject matter to Islamic values, and (4) the limitations of teachers in the mastery of religious knowledge.

In addition, the supporting factors in the implementation strategy of Islamic School curriculum at SDIT Bina Insani Kediri is; (1) the availability of a source or guidance for the Islamization of special syllabus of SIT, (2) the availability of training and guidance of teacher about SIT curriculum, (3) human resource development, and (4) reward for teachers having good performance.

In line with that, the integrated curriculum has advantages and disadvantages. Hasan Langgulung as quoted by Syaifuddin Sabda mentioned that the advantages of the model include:

*Melalui kurikulum terpadu akan dihasilkan manusia-manusia yang mempunyai pengamatan yang terpadu, sebab inti pengetahuan adalah kebenaran atau realitas; Melalui kurikulum terpadu dapat dihasilkan manusia yang memiliki kepribadian yang padu, yakni kepribadian yang seimbang perkembangan spiritual, intelektual, emosional dan fisik sehingga mencerminkan kesehatan mental yang tinggi. Tanpa pepaduan kandungan kurikulum, tidaklah dapat dicapai perpaduan kepribadian sebab masing-masing mata pelajaran menekankan sistem nilai yang berbeda, yang akhirnya menimbulkan perasaan ragu, skeptis dan curiga kepada segala sesuatu termasuk kepada*

*nilai yang dituntut; Melalui kurikulum terpadu itu dapat dihasilkan manusia sosial sebagai anggota masyarakat dalam satu wawasan yang berdasarkan atas ikatan-ikatan budaya, agama, adat-istiadat dan lain-lain menuju suatu atau berbagai tujuan tertentu. Negara-negara yang modern menekankan aspek kurikulum terpadu sebab tanpa perpaduan ini tiada suatu negara dapat berdiri dan hidup lestari.<sup>27</sup>*

Furthermore, the researcher also quotes from S. Nasution which suggests that the advantages of integrated curriculum are:

*Segala sesuatu yang dipelajari dalam kurikulum ini bertalian erat; Kurikulum ini sesuai dengan pendapat-pendapat modern tentang belajar; Kurikulum ini memungkinkan hubungan yang erat dengan masyarakat; Kurikulum ini sesuai dengan paham demokrasi; Kurikulum ini mudah disesuaikan dengan minat, kesanggupan dan kematangan murid, sebagai kelompok maupun sebagai individu.<sup>28</sup>*

Still quoting the same reference, the weaknesses of the curriculum are:

*Guru-guru tidak dididik untuk menjalankan kurikulum seperti ini; Kurikulum ini dianggap tidak mempunyai organisasi yang logis dan sistematis; Kurikulum ini memberatkan tugas guru; Anak-anak dianggap tidak sanggup menentukan kurikulum, dan Alat-alat sangat kurang untuk menjalankan kurikulum ini.<sup>29</sup>*

From the above description, the integrated curriculum have some advantages and disadvantages. It depends on each school to minimize the weaknesses by making policies or

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<sup>27</sup> Syaifuddin Sabda, *Model Kurikulum*, 15-16.

<sup>28</sup> S. Nasution, *Pengembangan Kurikulum* (Bandung: Citra Aditya Bakti, 1993), 205-206

<sup>29</sup> *Ibid*, 202-203.



conducting activities that can carry out the implementation of an integrated curriculum very well.

### 3. Evaluation of SIT Curriculum at SDIT Bina Insani Kediri

Evaluation<sup>30</sup> for curriculum implementation programs at the school level requires indicators of success as a benchmark for achieving curriculum implementation. As the quote from the MKDP Development Team, the indicators of curriculum success include:

*Indikator keberhasilan sosialisasi kurikulum; Indikator keberhasilan penyusunan silabus; Indikator keberhasilan penyusunan rencana pembelajaran; Indikator keberhasilan penyusunan bahan ajar; dan Indikator keberhasilan pelaksanaan kegiatan belajar mengajar.*<sup>31</sup>

The scope of the assessment conducted at SDIT Bina Insani Kediri refers to permendikbud no. 66 of 2013 on assessment standards. In addition, the assessment is also conducted on the achievement of JSIT's distinctive competencies as set forth in the competency standards of Islamic Integrated School graduates, which include:

- 1) A true aqidah
- 2) Right worship
- 3) Good morals
- 4) Independent
- 5) Smart, avid learning and broad-minded

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<sup>30</sup> Evaluation is a broad, complex and continuous activity to know the process and results of the implementation of the education system in achieving the objectives that have been determined. MKDP development team, *Kurikulum & Pembelajaran.*, 107.

<sup>31</sup> Ibid, 109.

- 6) Physical healthy and strong
- 7) Be earnest and discipline
- 8) Orderly and thorough
- 9) Be able to manage time well
- 10) Beneficial for others.<sup>32</sup>

The mechanism and assessment procedures at SDIT Bina Insani Kediri include:

a. Schools do the planning for the achievement of the competence of Islamic SIT uniqueness, including:

- 1) Make detailed indicators of each of the competencies of SIT according to the characteristics of learners, the characteristics of the competence of the specificity of SIT, and the carrying capacity of the school.
- 2) Mapping the indicators of each of the SIT's distinctive competencies to be achieved by the learners for each class / level, and then downgraded to the target of each semester.
- 3) Designing strategies and programs to achieve the target of SIT specificity competency indicator set.
- 4) Mapping teachers who are responsible for the achievement of SIT specificity competency indicators in accordance with their respective fields of teacher work.
- 5) Design and develop assessment forms and techniques that match the characteristics of the competence of the particularities of SIT and the condition of the learner to be measured.

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<sup>32</sup> Kurikulum SDIT Bina Insani Kabupaten Kediri Tahun 2015/2016, 5.

- 6) Develop the SIT competency assessment tool in accordance with the selected form and assessment techniques.
- 7) Coordinate the implementation of the process of assessing the achievement of SIT specificity competence.
- 8) Establish Minimum Exhaustiveness Criteria (KKM) for each competence of SIT's specificity according to the characteristics of each competence of SIT's specificity.
- 9) Increasing the KKM of each SIT specificity competence periodically according to the condition of the learners.
- 10) The teacher makes observations and measurements on the achievement of the SIT specificity competency indicator periodically according to their respective duties and report it to the principal at the end of the semester.
- 11) The school evaluates the measurement results.
- 12) School follows up in the form of improvement and improvement of program and strategy of achievement of SIT specificity competence indicator.
- 13) School reports the results of measuring the achievement of the competence of the uniqueness of SIT students to parents at the end of each semester in the form of a report on the achievement of SIT's specificity competence.

Evaluation of curriculum at SDIT Bina Insani Kediri Regency, beside done by a team from diknas, is also done by curriculum and R & D team from JSIT team. The evaluation

was conducted with respect to 11 SIT quality standards. From the school itself by evaluating the activities, processes and learning outcomes of students on the students' cognitive, affective and psychomotor ability as well as evaluation of teachers by supervising every year from the school's human resources team.

This is in line with what the MKDP Development of Curriculum and Learning that the evaluation of the curriculum implementation not only evaluates the learners' learning outcomes and the learning process but also the curriculum design and implementation, the ability and progress of the students, the facilities and infrastructure, and the learning resources. The results of the curriculum implementation evaluation can be used by decision makers to determine education policies at the central, regional and school levels to remedy the existing weaknesses and improve more optimal outcomes, for program improvement, accountability to various parties, and the determination of follow-up development outcomes.<sup>33</sup>

## **Conclusion**

The implementation of the Integrated Islamic School curriculum (SIT) at SDIT Bina Insani Kediri focuses on three aspects, namely curriculum content, strategy and evaluation. What SDIT Bina Insani Kediri do to achieve the goal of the curriculum of Islamic School Integrated is to internalize the values

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<sup>33</sup> Tim Pengembang MKDP, *Kurikulum dan Pembelajaran.*, 109-111.

of Islam into the learning materials, activities, and rules and norms at the SDIT Bina Insani Kediri, learning system is done with the system fullday school, develop student-centered learning, as well as develop spiritual, social and intellectual abilities.

The evaluation of the SIT curriculum at SDIT Bina Insani Kediri is conducted centrally, and institutionally. The centralized evaluation of the SIT curriculum is done by the Diknas team, and the curriculum and R & D team of the JSIT team on the 11 SIT quality standards, namely the educator and educational staff, facilities and infrastructure, financing, curriculum, management, cooperation, process, coaching, Islamic Religious Education, and Competence of Integrated Islamic School Graduates.

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