The purpose of this study is to examine the implementation of the integration of the Integrated Islamic School Network (JSIT) curriculum with the National Curriculum in the subject of Islamic Religious Education at SMP IT Al-Hijrah 2 Deli Serdang, with the hope of increasing students' understanding in depth and meaningfully towards learning. This study used a qualitative descriptive approach, with research subjects including school principals, curriculum representatives, and Islamic Religious Education subject teachers. Data were collected through observation, interviews, and documentation studies. Data analysis was done through data collection, reduction, presentation, and conclusion. The validity of the data in this study was confirmed through source and technique triangulation. The study results show that integrating the National Curriculum and the JSIT curriculum provides a comprehensive understanding for students, not only from a general perspective but also from a religious perspective, and can link the two well. The learning approach uses an integrated concept, and the implementation of curriculum integration carried out by SMP IT Al-Hijrah is by what is stated in the manual for the quality standard of the characteristics of an integrated Islamic school. Even though obstacles are still encountered in practice, this becomes an evaluation.

Keywords: Integration of Curriculum, National Curriculum, Integrated Islamic School Network

Abstract:

This study aims to examine the implementation of the integration of the National Curriculum and the Integrated Islamic School Network curriculum in the subject of Islamic Religious Education at SMP IT Al-Hijrah 2 Deli Serdang, with the hope of increasing students' understanding in depth and meaningfully towards learning. The study used a qualitative descriptive approach, with research subjects including school principals, curriculum representatives, and Islamic Religious Education subject teachers. Data were collected through observation, interviews, and documentation studies. Data analysis was done through data collection, reduction, presentation, and conclusion. The validity of the data in this study was confirmed through source and technique triangulation. The study results show that integrating the National Curriculum and the JSIT curriculum provides a comprehensive understanding for students, not only from a general perspective but also from a religious perspective, and can link the two well. The learning approach uses an integrated concept, and the implementation of curriculum integration carried out by SMP IT Al-Hijrah is by what is stated in the manual for the quality standard of the characteristics of an integrated Islamic school. Even though obstacles are still encountered in practice, this becomes an evaluation.

Keywords: Integration of Curriculum, National Curriculum, Integrated Islamic School Network

Abstrak:


INTRODUCTION

Currently, the education system faces various challenges in presenting a relevant and comprehensive curriculum for students. Historically, curriculum changes consisted of: curriculum 1947, 1964, 1968, 1973, 1975, 1984, 1994, 1997, 2004, 2006, and finally 2013 (Sukmayadi & Yahya, 2020), (Martin, Bowl, & Banks, 2023), (Santika, Suarni, & Lasman, 2022). Curriculum changes are tailored to the needs of students so that they can maximize their roles in accordance with curriculum objectives (Fernandes, 2019). The goal of achieving an ideal curriculum is one that accommodates the needs and development of learners holistically. That is, the education aims to develop students' potential harmoniously in intellectual, emotional, physical, social, aesthetic, and spiritual aspects (Nurlaeli, 2020; Widyastono, 2012). However, in reality there are still many students who are neglected due to changes in curriculum which are fairly frequent (Sullanmaa et al., 2019). Not only that, educators also often do not fully understand the curriculum used, so that the learning provided to students is less than optimal (Churiyah, Sholikhan, Filian, & Sakdiyyah, 2020; Gunawan, 2017; Inganah, Darimayanti, & Rizki, 2023).

In addition to the National curriculum, in Indonesia there is also a curriculum that specifically integrates religious science with general science known as the Integrated Islamic School Network Curriculum (JSIT) (Roji, Istikomah, Aulina, & Fauji, 2019) The JSIT curriculum has been implemented in Integrated Islamic Schools (SIT) since the 1990s, and since then its development has continued to increase (Abubakar, 2019) Muslim awareness of the separation between religion and science in education has been around for a long time. In 1977, in Makkah, Saudi Arabia, a conference on Islamic education was held in response to these conditions. One of the Muslim responses to the dichotomy between general science and religion is through the Islamization of science. The idea of Islamization was conveyed by Syed Naquib Al-Attas and Isma’il Raji’ Al-Faruqi (Faqiuddin & Suryana Afriatien, 2021).

The rise of globalization of unfiltered information has further increased parents’ concerns about the development of children’s creed without intensive supervision, so that the integration of general education and religion is important to form an Indonesian generation that has a strong mentality and morals (Abubakar, 2019). Furthermore, considering the urgency of religious capacity in human life, religion should be developed as a basis for values in the development of science. However, although curriculum integration is considered important, there is still a lack of understanding of how this approach is effectively implemented in every subject including Islamic Religious Education (PAI) subjects and programs applicable in schools.

SMPS IT Al-Hijrah is one of the junior high schools that has combined public and religious studies. This integration not only impacts school subjects, but also affects the daily activities of learners. The result of the merger created a special curriculum applied by SMPS IT Al-Hijrah in the education of its students. Thus, based on some of the explanations above, it encourages researchers to study more deeply about "Integration of the National Curriculum and the Integrated Islamic School Network (JSIT) Curriculum in PAI Subjects at SMPS IT"
Al-Hijrah 2 Deli Serdang. "This study aims to study how the curriculum is implemented, as well as how the role of schools in supporting curriculum integration.

Previous research has been conducted related to curriculum integration in Islamic religious education subjects by several researchers. An example is Nur Kasanah's research entitled "School Principals' Strategies in Implementing the Integrated Islamic School Network Curriculum: A Case Study at SDIT Khoiru Ummah Rejang Lebong" (Kasanah, 2022), Anim Purwanto's research entitled "Curriculum Development of Integrated Islamic School Network (JSIT) in Integrated Islamic Elementary Schools" (Purwanto, 2022), and a previous study entitled "Development of Islamic Religious Education (PAI) on the Curriculum of Al Fahmi Palu Integrated Islamic Junior High School" by Asnandar Abubakar (Abubakar, 2019).

In Google Scholar search, there are also several similar research topics, such as 87,000 research results with the keyword "Curriculum Integration", 44 research results with the keyword "I integrate the National Curriculum (K13) and the Integrated Islamic School Network (JSIT)" and 37 research results with the keyword "Integration of the National Curriculum (K13) and the Integrated Islamic School Network (JSIT) in PAI subjects".

Although many studies have highlighted curriculum integration in various contexts, specific research on the integration of the National curriculum and JSIT in PAI subjects at SMP IT Al Hijrah is still limited. There is a need to conduct more in-depth research to understand how curriculum integration can be well integrated in PAI subjects in an integrated Islamic school environment. In addition, the lack of research on the specific role of JSIT through several programs in schools is something that needs to be studied.

This research will contribute in two main aspects. First, this research will fill the theoretical gap by providing deeper insights into the practice of integrating the national curriculum and the Integrated School Network (JSIT) on PAI subjects at SMP IT Al Hijrah. The results of the study are expected to provide valuable information for educators and decision makers in other integrated Islamic educational institutions to implement curriculum integration more effectively. Second, this study will also highlight the role of JSIT in supporting the curriculum integration process, so as to provide an understanding of the importance of cooperation between Islamic educational institutions and the national curriculum in achieving comprehensive and balanced learning goals.

This research has novelty because of its specific focus on curriculum integration in PAI subjects at SMP IT Al Hijrah by involving perspectives from the Integrated Islamic School Network (JSIT). To the best of the researcher's knowledge, no previous research has specifically focused on curriculum integration in PAI subjects in integrated Islamic schools by exploring the role of JSIT in this process. Therefore, this study has significant novelty in the context of Islamic education and enriches the literature on curriculum integration in integrated Islamic educational institutions.
RESEARCH METHODS

This study used a qualitative research approach, with descriptive analysis. Qualitative research is not in the form of numbers but uses descriptive data in written or oral form from people or actors observed. This study is intended to describe and analyze various phenomena, events, attitudes, and perceptions of individuals and groups (Fitrah & Luthfiyah, 2017; McLeod, 2015). This research was conducted at SMP IT Al-Hijrah 2 Deli Serdang. Sources of information for this research include School Principals, Curriculum Representatives and Teachers of Islamic Religious Education Subjects. The data collection methods in this study are observation, interviews, and documentation. The observation technique used is non-participant observation where the researcher is not directly involved in the object observed but only acts as an independent observer (Biasutti et al., 2022; Sidiq & Choi, 2019; Sinden et al., 2004).

There are steps in this study, including data collection, reduction, presentation, and conclusions. At the data collection stage, researchers collect research data. Primary data in the form of observations to see directly the situation, atmosphere, and reality that occurs in schools. The data obtained during the study were analyzed, both data quality and accuracy by means of data reduction and interpretation to obtain conclusions (Alvunger, 2018). Data reduction carried out by researchers by listening to the results of interviews from research subjects. Interview results that are not in accordance with the research discussion will be discarded (Ahmad & Nasution, 2018; Purwanto, 2022; Segal, 2023).

Researchers tidy up the results of observation records with field notes adjusted to the researcher’s discussion. Furthermore, researchers systematically compile data in the form of descriptive narratives. Conclusions are drawn from the data that has been analyzed. Researchers began to make efforts in the form of interpreting the collected data with the intention of obtaining accurate conclusions. This study used data validity techniques with source triangulation and triangulation techniques. The use of triangulation here, intended so that researchers can recheck their findings by comparing sources, methods, or theories (Ashour, 2018; Campbell et al., 2020; Purwanto, 2022; Thompson, 2023).

FINDINGS AND DISCUSSION

Context of Curriculum Integration at SMPS IT Al-Hijrah

SMPS IT Al-Hijrah uses a fairly unique curriculum where they integrate the National Curriculum (K13) with the Integrated Islamic School Network Curriculum (JSIT) in their learning activities. The word integration is adopted from the English "integration" which means perfection or whole (Anam & Abu Bakr, 2018). Integration can also be interpreted as a unification that forms a complete unity, besides that the curriculum integration approach also includes adjustments and unification in various elements of learning (Daulay & Salminawati, 2022; Niemelä, 2022; Saud & Johnston, 2006).

On the other hand, the word curriculum is taken from the Greek language "currere" which means the distance traveled from start to finish (Ramedlon & Wiwinda, 2022). In the context of education, the curriculum leads to a bright
path traveled by educators and learners to develop cognitive, affective, psychomotor and values in life. So, curriculum integration is a curriculum that is compiled comprehensively to overcome or discuss a certain subject (Ma’rufah, 2020).

As an Islamic-based school, curriculum integration is carried out using the Qur’an and hadith as constant references. Integrated Islamic School aims to form students who have a single faith by optimally developing the cognitive, affective, and psychomotor domains of learners (Rojii et al., 2019).

In public schools that only use the 2013 curriculum, the learning characteristics use a scientific approach, while in SMPS IT Al-Hijrah as a school that integrates the curriculum, they adopt an integrated approach in their learning process. The comparison is presented in the table below:

<table>
<thead>
<tr>
<th>SAINTIFIC APPROACH (K13)</th>
<th>INTEGRATED APPROACH (JSIT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Observe</td>
<td>Study</td>
</tr>
<tr>
<td>Inquired</td>
<td>Exploration</td>
</tr>
<tr>
<td>Gathering Information/Trying</td>
<td>Formulate</td>
</tr>
<tr>
<td>Reasoning or Associating</td>
<td>Present</td>
</tr>
<tr>
<td>Communicate</td>
<td>Apply</td>
</tr>
<tr>
<td></td>
<td>Duniwi</td>
</tr>
<tr>
<td></td>
<td>Ukhrowi</td>
</tr>
</tbody>
</table>

From the comparison table above, it can be seen that the curriculum of the Integrated Islamic School Network conceptualizes Islamic values in every learning. The above approach is formulated in the Learning Implementation Design (RPP) which is then applied in the learning process. The purpose of education in this integrated Islamic school is to form students who are devout, have noble morals, and have skills that benefit mankind (Suyatno, 2016). With this integrated approach and curriculum, students are expected not only to have Islamic knowledge, but also to apply Islamic teachings in daily behavior (Tim JSIT Indonesia, 2017).

Means: "Whoever travels to seek knowledge, Allah walks it on one of the paths of heaven (HR Abu Dawud, Ibn Majah, at-Tirmidhi, Ahmad, ad-Darimi, al-Hakim, al-Baihaqi and Ibn Hibban).

The words *thariqan* and *’ilman* are expressed in the form of nakirah. This includes everything that can lead to the achievement of religious knowledge, both few and many. And the phrase *salakallahbihi* means *sahhullah lahu* (Allah makes it easy for him), meaning that Allah eases his way to heaven. This is basyrah, that people who study religion will be facilitated to master it.

Thus, SMPS IT Al-Hijrah shows a real contribution in integrated Islamic education by applying the JSIT curriculum integration approach. The implication is to enhance students' understanding of Islamic values and develop cross-subject skills in relevant contexts. This integrated practice helps students connect learning with real life and increase Islamic awareness and thinking patterns (Rojii et al., 2019). That way, SMPS IT Al-Hijrah becomes the right character in forming
a generation that has Islamic integrity and is ready to contribute to the progress of society and the Ummah.

Implementation of Curriculum Integration in PAI Subjects at SMPS IT Al-Hijrah

Islamic Religious Education (PAI) taught at Integrated Islamic Schools (SIT) starts from the stage of cognition, then goes to the next stage of affection, the psychomotor stage, namely the practice of Islamic teachings by students (Ma’rufah, 2020). That means the essence of the application of Islamic Religious Education (PAI) learning is not only limited to one subject, but how the value of learning can be applied to many things.

Curriculum Islamic Religious Education at SMPS IT Al-Hijrah refers to the 2013 National Curriculum Standards as stated in Government Regulation Number 55 of 2007 concerning Religious and Religious Education article 5 paragraph (1) which states that the religious education curriculum is implemented according to the National Education (Abubakar, 2019). However, even though adjusting to the 2013 curriculum, there are still additions as a distinctiveness of the Integrated Islamic School (SIT) itself, as the similarities between Kompetensi Inti (KI) and Kompetensi Dasar (KD) in PAI subjects below:

Table 2: Integration of the National Curriculum and Integrated Islamic School Network in Class IX Islamic Education Subjects

<table>
<thead>
<tr>
<th>CORE COMPETENCIES</th>
<th>BASIC COMPETENCIES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3.2 Understanding Q.S. al-Hujurat/49:13 on tolerance and appreciating differences and related Hadiths</td>
</tr>
<tr>
<td></td>
<td>3.3 Understand the meaning of faith in the Last Days based on observation of himself, his environment, and his creatures</td>
</tr>
<tr>
<td></td>
<td>3.4 Understand the meaning of faith in Qadha and Qadar based on observation of himself, his surroundings and creatures</td>
</tr>
<tr>
<td></td>
<td>3.5 Understand the application of honesty and keeping promises in everyday life</td>
</tr>
<tr>
<td></td>
<td>3.6 Understand how to be filial and obedient to parents and teachers</td>
</tr>
<tr>
<td></td>
<td>3.7 Understand the meaning of manners, manners, and shyness</td>
</tr>
<tr>
<td></td>
<td>3.8 Understanding the provisions of zakat (Understanding the implementation of zakat fitrah)</td>
</tr>
<tr>
<td></td>
<td>3.9 Understand the provisions of Hajj and Umrah (Understand the meaning of Hajj and Umraah)</td>
</tr>
<tr>
<td></td>
<td>3.10 Understand the provisions of animal slaughter in Islam</td>
</tr>
<tr>
<td></td>
<td>3.11 Understand the provisions of qurban and aqiqah</td>
</tr>
</tbody>
</table>
3.12 Understand the history of the development of Islam in the archipelago
3.13 Understand the history of the Islamic tradition of the archipelago
3.14 Understanding the muroqobah of Allah SWT in life
3.15 Understanding beri’tikaf in Ramadan
3.16 Understanding the virtues of tawadhu’ behavior and respecting others is a religious imperative
3.17 Understanding the virtues of qonaah behavior in everyday life is a religious teaching
3.18 Understanding the virtues of glorifying guest behavior as a religious teaching
3.19 Understanding the virtue of empathetic behavior towards others as a religious teaching
3.20 Understanding the content of the 4 arbaeen hadiths according to matan and rawi. (Nos. 17-20)
3.21 Understanding the current condition of the Islamic world (Palestine)
3.22 Understanding the role of Muslim warrior figures in the struggle of the Indonesian nation.

The table presented shows that the core competencies and basic competencies in SMP IT Al-Hijrah follow the curriculum from the Ministry of Education and Culture (diknas) clearly as stated in Permendikbud No. 37 of 2008 (Kemendikbud RI, 2018). The addition of the table in gray and bold indicates additional characteristics of the Integrated Islamic School Network (JSIT) curriculum that distinguishes SMP IT Al-Hijrah from other schools (JSIT Indonesia Quality Team, 2017).

This is in accordance with the results of observations and interviews with the Principal of SMPS IT Al-Hijrah said that "the curriculum we use is a curriculum from the national that is synergized, and applied by the JSIT curriculum. So the JSIT curriculum itself is not a separate curriculum, it's just that there is a national curriculum that is added with the characteristics or peculiarities of IT itself."

Not only in Islamic religious education subjects, but also in general subjects such as Natural Sciences (Science), Mathematics, Sports, and others, the integration of religious science with general science is also carried out (Niemelä, 2022). Thus, Al-Hijrah IT Junior High School not only aims to achieve success in the (worldly) world through the national curriculum, but also prepares students to achieve the goal of the afterlife (rukawi) through the curriculum of the Integrated Islamic School Network (JSIT).

With this approach, SMP IT Al-Hijrah provides a different and value-added learning experience for its students. Through curriculum integration, it is expected that students will not only become intellectually intelligent, but also have a deep understanding of religious and moral values that will guide them in life. For more details consider the table below:
### Table 3: Integration of the National Curriculum and Integrated Islamic School Network in the Subject of Natural Sciences

<table>
<thead>
<tr>
<th><strong>CORE COMPETENCE 3</strong>&lt;br&gt;(KNOWLEDGE)</th>
<th><strong>CORE COMPETENCY 4</strong>&lt;br&gt;(SKILLS)</th>
<th><strong>ADDITION/TYPICAL SIT</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>3.3 explain the concepts of mixtures and single substances (elements and compounds), physical and chemical properties, physical and chemical changes in everyday life</td>
<td>4.3 present the results of investigations or works on the nature of solutions, physical changes and chemical changes, or the separation of mixtures</td>
<td>Students can see that the Qur'an has described the nature of various elements, for example:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. Gold and silver as precious metals (Q.S Ali-Imran [3]: 14 and al-Tawbah [9]:34) as luxurious jewelry (Q.S al-Zukhruf [43]: 33-53), and as a sign of Allah's grace to be given to the inhabitants of heaven (Q.S Al-Hajj [22]: 23 and Al-Kahf [18]: 31)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Iron is cited as a metal that contains many benefits (Q.S Al-Hadid [57]: 25) as an example of the hardest object (Q.S Al-Isra'[17]: 51) as a substance that is red when heated so that it can be used as a building construction material (Q.S Al-Kahf [18]: 96), being a staple material for making other items such as armor (armor, Q.S Saba'[34]: 10-11), and became an instrument of torture in hell (Q.S Al-Hajj [22]: 21) In the Qur'an in surah Al-Hadid (iron) has the sequence of surah 57, which is the same as the mass number of iron in the periodic table of elements and the numerical value in the Arabic word of the word hadid itself has the number 26, which is the atomic number of iron.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Tin and copper are referred to by the Quran as complementary materials for the construction of a building (Q.S Al-Kahf [18]: 96)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. Ter which in surah Ibrahim [14]:50 is mentioned as the garment of the inhabitants of hell.</td>
</tr>
</tbody>
</table>

Curriculum development at SMP IT Al-Hijrah shows a unique distinctiveness, where in the subject of Islamic Religious Education (PAI), there are additions and deepening of material from the national curriculum. Likewise in general learning, the distinctiveness of SMP IT Al-Hijrah lies in the integration of Islamic values into general science. This is in line with the concept that all knowledge comes from Allah SWT and humans act as researchers to study these sciences. As stated in the Qur'an Surah Fussilat verse 53:
We will show them Our signs (power) in all regions of the earth and on themselves, until it is clear to them that the Qur'an is true. Is it not enough that your Lord is indeed a witness of all things?

From the above verse there are three words that must be considered namely أَفَاقُ الْأَزْوَاجُ, أَنَفُسُهُمْ, and أَنَّهُ الْحَقُّ. The Qur'an in Surah Fussilat verse 53 states that the signs of Allah's power (al-afaq) are in all corners of the world, including in man (anfusihim). This verse affirms the importance of understanding and studying natural phenomena as a science. Muhammad ‘Ali Ash Shobuni in his tafsir Shofwatut Tafasir emphasized that natural phenomena show extraordinary wisdom, so they need to be understood and studied as science (Firdaus, 2019).

In tafsir at-Thobari the phrase وَفِي أَنْفُسِهِمْ means "And in themselves" in the form of perfect creation and decile so that whatever is contained in man there is a very extraordinary wisdom. And in the sentence أَنَّهُ الْحَقُّ has a deeper meaning, namely; The first means the Qur'an. Second, Islam brought and preached by the Prophet SAW. Third, what Allah Almighty revealed, it is al-Haq. And fourth, Muhammad, the Holy Prophets, he is the one who Haq (Firdaus, 2019).

The understanding of the Qur'an as truth (al-haq) and its close relationship with Islam show that religious and general sciences do not contradict each other, but rather complement each other. Therefore, the integration between the national curriculum and JSIT at SMP IT Al-Hijrah is crucial to clarify and show this connection to students.

The preparation of the curriculum at SMP IT Al-Hijrah is carried out by the foundation together with the principal and teachers who refer to the quality standards of the distinctiveness of integrated Islamic schools. This preparation also considers aspects of the balance of religious, general, and scientific learning materials. And made as efficient as possible so that the learning objectives and competencies of students can be achieved and still pay attention to the development and demands of the educational needs of the community to remain relevant to science and technology. Ibn Khaldun expressed the principles that underlie the preparation of the curriculum, namely; the principles of al-Takamul (integrity), al-Tawazun (balance), al-Shumul (thoroughness), the principle of orientation to God, al-Ittisal (continuity), the principle of synchronization, the principle of relevance, efficiency, and effectiveness (Himayatul Bariroh &; Hamami, 2023; Nuraida et al., 2022).

PAI material in the 2013 Curriculum is defined with five important elements, including the Qur'an and hadith, creed, morals, jurisprudence, and Islamic cultural history. The preparation of this material is adjusted to the level of difficulty and ease in each class, making it easier for teachers to deliver lessons appropriately (Sethi &; Khan, 2020; JSIT Indonesia Quality Team, 2017).

Thus, the integration between the national curriculum and JSIT at SMP IT Al-Hijrah proves the superiority of a holistic approach in producing a generation that is intellectually intelligent and also has a deep understanding of religious and moral values. Through the combination of religious and general knowledge,
this school plays a role in forming individuals with integrity, noble character, and ready to face future challenges.

In addition, there are also 7 Graduate Competency Standards (SKL) which are references for schools in developing every existing program, including: (1) Have a righteous creed, (2) perform the right worship, (3) Mature personality and noble character, (4) Become a person who is earnest, disciplined and able to control himself, (5) Have the ability to read, memorize and understand the Qur'an well, (6) Have broad insight, (7) Have life skills (JSIT Indonesia Quality Team, 2017).

If you pay attention, it will appear that the JSIT Graduate Competency Standard (SKL) is more suggestive of practical activities. Similarly, when applying PAI learning materials where students are often instructed to do something related to daily activities. This is so that learning activities are more profound and meaningful so that students more easily understand how they are applied in everyday life. In addition, the 7 Graduate Competency Standards (SKL) above are the objectives of integrated Islamic school education in shaping the character of students.

Curriculum integration is not only used as subjects, but also used in school programs which are products or results of the implementation of curriculum integration itself which is adjusted to the seven existing Graduate Competency Standards (SKL). The examples of programs that characterize the Integrated Islamic School at SMP IT Al-Hijrah include:

1. Bina Pribadi Islam (BPI) is a typical program of integrated Islamic schools where the activity is carried out once a week. In this program there is a habituation of Islamic civilization carried out such as dhuha, congregational prayer, eating together, morning dhikr, so that with these programs what is desired in the graduate competency standards can be achieved. Because the standard is that students will be guided so that their worship is right, their creed is upright, their morals are good, they have life skills, then maintain health, do not violate student regulations, at least they can do these obligations without having to be forced.

2. Mabit (Night of faith building and taqwa) is a program specifically for men and the school means of integrating the JSIT curriculum into existing school programs. Mabit is an activity where children stay, they are brought in since the afternoon, then dhikr and continued with congregational maghrib prayers, after congregational maghrib prayers they continue with recitation of the Quran, dinner and then isha prayers. After that, there will be material delivered by the speaker, be it a speaker from within, namely a teacher or a speaker from outside who is more professional. This is done to support the school competency standards taught. About what SKL must be submitted when mabit, there is already a curriculum. And who organizes activities when mabit is the coordinator of Islamic Personal Development (BPI). The BPI coordinator not only oversees BPI activities but also every mabit and jalasaruh activity.

3. Jalasaruhi is almost the same activity as mabit. The difference is that jalasaruh is not like mabit which requires students to come at night and stay
overnight. They will be directed to come on Saturday, because for Integrated Islamic schools Saturday is a holiday, then they will have breakfast together and after that they will be guided to do dhikr, dhuha prayers, then there will be material delivered which has been adjusted to the existing SKL as well as mabit activities.

4. Tahfiz Qur'an, tahfiz qur'an is a compulsory program implemented in SMP IT, even Tahfiz Qur'an has entered into compulsory subjects in schools that have their own class hours. Each student has their own halaqa group according to the class they occupy, then students deposit their memorization to the ustaz and ustazah on duty. The surahs deposited vary, ranging from juz 30, 29, suras as-Shaf and al-Jumuah as stated in the book of quality standards for the distinctiveness of integrated Islamic schools.

Challenges of Implementing Curriculum Integration and Solutions

In the implementation of curriculum integration, of course, there are challenges in carrying it out, both internal and external challenges. As experienced by SMP IT Al-Hijrah based on the results of interviews conducted with the Principal, Curriculum Vice as well as biology subject teachers and PAI subject teachers. The following are the challenges experienced in implementing curriculum integration at SMP IT Al-Hijrah:

1. There are still some teachers at SMP IT al-Hijrah who do not understand the nature of curriculum integration thoroughly. This is caused by several things, one of which is the frequent change of teachers at SMP IT al-Hijrah which causes the delivery of information to be less than perfect, so that every time there is a change of teachers, there must be a redelivery with an adjusted pattern. Moreover, if there are special changes from the national curriculum, teachers must readjust and re-understand what has been determined by the national curriculum, because in addition to following the national curriculum and JSIT, the delivery of an integrated curriculum is also carried out gradually.

2. Time constraints, lack of time to carry out all planned integration activities are a challenge for SMP IT Al-Hijrah, long-term activities are often replaced by more urgent short-term activities or because of the lack of costs in their implementation.

3. Lack of cooperation between parents and teachers, there are several things that require parental cooperation in it, such as signing field books where the book contains children's activities in the house that are not monitored by the teacher, so of course parental assistance is needed to supervise the child's activities, such as compulsory prayers and so on. However, due to busy parents, often the signing of the field book cannot be done, which means there are no reports of monitoring children's activities when at home.

4. There are still students who are less enthusiastic or less focused in following the learning process. This is due to several things, be it because the teacher's learning method is less enjoyable, and so on.

The solutions to the various problems above that have been implemented by SMP IT al-Hijrah are:
1. To help provide a complete understanding to teachers at SMP IT Al-Hijrah, whether it is due to a change of teachers or changes in national provisions, training, seminars, trainings and workshops are needed that discuss curriculum integration or related to changes that occur and how to implement them, so that the training and workshops that are carried out regularly can help and train teachers to understand the implementation of curriculum integration better.

2. The problem of activities that are often overlooked can be overcome by means of evaluation, both evaluations carried out in the short and long term. Short-term evaluation serves to solve problems in the near future, while long-term evaluation is carried out to discuss problems or activities that need to be carried out in a relatively longer time and require careful preparation, implementation and evaluation. For example, in one month or in one semester constrained by one of the activities, then in the next semester the intensity is increased. The intensity or material is chosen the best from the material delivered to students. The meetings held are once a week and there are also upgrades once a month.

3. The cooperation between parents and teachers needs to be clarified again, whether it is through students or can be done through school committee meetings. In addition, the sanctions given to students are expected to have a deterrent effect and can help the expected implementation so that it can be carried out. For example, when the field book is not collected three times, the sanctions given are varied, such as doing sunnah prayers as much as fardhu prayers that are left, because if they do not fill in the field book, it will be considered not praying and this will have an impact on the value of the report card. In Al-Hijrah IT Junior High School, there are three report cards, namely academic report cards, tahfiz report cards and BPI report cards (report cards for field activities integrated with Islamic values), where if the students' prayers are perforated, they will get a C grade.

4. How to overcome students who are less enthusiastic in the learning process can be done by creating several learning methods as directed by the national curriculum (K13) and JSIT, so that learning becomes more fun and can make students active. The ability of teachers to create learning strategies is very influential on the creativity and involvement of students, which is why teacher competencies such as pedagogic competence and professionalism are needed (Diamond & Bulfin, 2023). Coupled with personality and social competence as a form of implementation of the hidden curriculum which is in line with the function of JSIT.
CONCLUSION

From the various studies above, it can be concluded that curriculum integration is a union of two different elements which are then combined so that they become a unified whole. In its application, the integrated Islamic school network curriculum uses the National curriculum which is then added with the distinctiveness of SIT so that the Integrated Islamic School Network (JSIT) curriculum emerges as a solution to the increasingly widespread dichotomy of science. Apparently, in the implementation of curriculum integration, educators are very important pioneers. In addition to functioning to teach material in the classroom, educators also act as a hidden curriculum where interactions between educators, students and the learning environment can be a role model for students themselves. So that an educator must be competent, be it in terms of pedagogic, personality, social or professional, for this reason all forms of training, be it seminars or workshops, need to be carried out as carried out by educators of SMP IT Al-Hijrah. In addition, based on the observations of researchers, educators tend to have activities outside of class hours and this can affect the quality of teaching and understanding of students. For this reason, schools are expected to be able to arrange educators' schedules so as not to do too many activities outside of school which if it can interfere with the learning process on an ongoing basis.

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