



Integration of the Madrasah Diniyah Curriculum with the Nature School Curriculum

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Abstract

The madrasah diniyah curriculum is a curriculum that can be integrated with the natural school curriculum. The background of the madrasah diniyah and the natural school is an important factor in the development of the curriculum in the school. The purpose of this study is to describe the background of the integration of the madrasah diniyah curriculum with the natural school curriculum, and explain the model of integration of the madrasah diniyah curriculum with the natural school curriculum. This study uses a qualitative approach, namely the type of case study research. Research data were collected from observations, interviews, and documentation. Then the collected data in the form of field notes and documentation were analyzed by means of reduction, data presentation, and drawing conclusions. The results of this study are the background of the integration of the madrasah diniyah and natural school curriculum including philosophical and practical aspects, and the model of integration of the madrasah diniyah and natural school curriculum to create a figure who has logical leadership morals, requires an integrative-interconnective scientific structure and integration of the madrasah diniyah tradition with the application of *ubudiyah* daily habits.

Keywords:

Curriculum; Madrasah Diniyah; Nature School.

A. INTRODUCTION

The Nature School at MI Baibas in Malang is a school that integrates the madrasah diniyah curriculum with the nature school curriculum. The two curricula are different, but this school combines both in the learning system at the school. Basic education and early madrasah education are different education systems. Basic education is education that is the foundation of secondary education and is included in formal education (Triwiyanto, 2021). Meanwhile, madrasah diniyah is one of the non-formal education that is organized structurally and as a complement to religious education (Prof. DR. H. A. Rusdiana & Dr. H. Abdul Kodir, 2022). Madrasah comes from the word *darasa* which means learning, while *diniyyah* comes from the word *din* or religion (Nusantara, 2019). So in the language of Madrasah diniyah is interpreted as a place of learning that learns about religion. (Nizah, 2016)

According to the religious ministry, madrasah diniyah is one of the religious education institutions (Kuswandi, 2020) which is expected to be able to continuously provide education about religion to students. Especially providing education about Islamic religious learning. Madrasah diniyah first appeared in Indonesia around the 20th century (Rinda Fauzian, 2018). The background of the emergence of the diniyah madrasah is solely to carry out worship, therefore the growth of the diniyah madrasah in Indonesia has various patterns according to the development of the times (Ravita & Saefudin, 2022). This diverse pattern is influenced by several factors such as factors from the manager or caretaker of the madrasah, factors of the surrounding

environment, and the factors of customs in the madrasah environment (Pesantren & Gresik, 2022).

Historically, the development of madrasah diniyah in Indonesia began with the emergence of the "*Madrasah Adabiyah*" (Adabiyah School) in Padang Minangkabau (Arisanti et al., 2022). This madrasah was founded by the late . Sheikh Abdullah Ahmad in 1909. *Adabiyah* lived as a madrass-based school or school about Islamic teaching until 1914. In 1915 Zainuddin Labai al Yunusi founded the *Diniyah School* (Madrasah Diniyah) in Padang Panjang. For the people there, the existence of madrassas is the forerunner of the development of madrassas in cities and villages, especially in Minangkabau. Then Madrasah Diniyah developed rapidly until it had a branch in Nagari. As well as having an association of male and female students of *Diniyah School*. (Prof. DR. H. A. Rusdiana & Dr. H. Abdul Kodir, 2022)

Madrasah Diniyah is a classically educational and teaching institution about Islamic religious knowledge taught to students (Putri & Abidin, 2022). The purpose of madrasah diniyah is to provide additional knowledge about religion (Farida et al., 2022). Madrasah diniyah is divided into three levels, namely; Diniyah Awaliyah, Diniyah Wustho, and Diniyah Ulya. (Astuti, 2019) With the existence of Law number 20 of 2003 concerning the national education system, in regulating various educational institutions in Indonesia, government regulations were also issued regarding non-formal education that can be valued on an equal basis with formal education through an equalization process by institutions appointed by the government by referring to national education standards (Habe & Ahiruddin, 2017).

Madrasah diniyah functions as a cultivation and development of akhlak with the application of ubudiyah habituation in daily life (Marzuqi, 2022) such as performing mandatory prayers and sunnah, dhikr, daily prayers, and other Islamic activities. In addition, this madrasah is interconnected with teaching in accordance with the subjects in the school. Most studies on curriculum integration focus only on integrating pesantren with formal schools. Previous research largely discusses the integration of pesantren curricula with general education or the integration of the national curriculum with religious curricula used in madrasahs. Almost no studies have examined the integration of Madrasah Diniyah with nature-based and environmental learning models such as Sekolah Alam or Nature School.

Based on this gap, the integration of the Madrasah Diniyah curriculum with the Nature School model becomes highly relevant, offering a new form of integration that has been scarcely explored in previous research. It provides a tangible contribution to the development of holistic education that combines Islamic religious values with ecological and contextual learning. MI Baipas Nature School is one of the Nature schools that integrates the nature school curriculum with the madrasah diniyah curriculum. This integration is in accordance with the government regulation of the Republic of Indonesia number 55 of 2007 article 25 paragraph 5, concerning Religious Education and Religious Education states that "The organizer of Madrasah Diniyah can be carried out in an integrated manner with SD/MI, SMP/MTs, SMA/MA, SMK/MAK or universities (Peraturan Pemerintah, 2005).

MI Baipas is a nature school that combines the natural school curriculum with the madrasah diniyah curriculum in an integrative way that combines general values with religious values that involve the role of parents assisted by teachers. In addition, this school also implements an independent curriculum developed using the natural school curriculum and the curriculum of madrasah diniyah or Islamic boarding schools. In other words, this school infuses the curriculum of nature schools related to nature, learning that is carried out in nature, but also integrated with the madrasah curriculum which aims to cultivate ubudiyah in depth.

B. METHODS

This research is a field *research with* a case study pattern. The approach in this study uses a qualitative approach. In addition, to measure the integration of madrasah diniyah with natural schools using a description that contains an overview of the extent of integration of the madrasah diniyah curriculum with natural schools.

To obtain this data, data collection techniques are used through observation, interviews, and documentation. Observation was carried out by directly observing the process of teaching and learning activities of madrasah diniyah and nature schools held at MI Baipas Malang. The research subjects consisted of three main informants who were purposively selected based on their direct involvement in the planning and implementation of the curriculum integration model at MI Baipas Malang, namely Mamak Mutamakin, S.Pd.I, Gr as principal of MI Baipas Malang, serving as the decision-maker for policy direction and the main coordinator of the Madrasah Diniyah–Nature School curriculum integration program. Amilatul Ulum, S.Pd.I as Madrasah Diniyah teacher, providing information on the implementation of fiqh, akidah, and akhlak materials in diniyah activities and their adaptation within the context of nature-based learning. Fitri Alfi Husniyah, S.Pd as Nature School teacher, providing insights into the design, implementation, and integration of outdoor activities with Islamic values in daily learning activities. Documentation was carried out to dig up supporting data obtained from important documents contained in MI Baipas Malang.

C. RESULT & DISCUSSION

The integration of the madrasah diniyah education curriculum and the nature school curriculum is based on three aspects, namely epistemology, ontology, and axiology. These three things are the philosophical foundation in the concept of scientific integration-interconnection, namely connecting between education in general, nature, and religion. In other words, the integration of the curriculum used is to implement the relationship between humans and God, the relationship between humans and humans, and the relationship between humans and nature. The three are integrated into the educational curriculum in schools.

Epistemology, in education, it is in charge of making an effort to establish a truth that comes from the content of thought and validation by scientific methods. Therefore, epistemology in the world of education also plays an important role as a means to find out various variations of the truth of knowledge. The application of epistemology in the MI Baipas nature school is that the school uses and implements the independent curriculum in its learning, so the school uses thematic books in its learning process which is integrated with the nature school curriculum and the curriculum of madrasah diniyah or Islamic boarding schools.

In addition to the learning carried out in the classroom, in accordance with the existing thematic material, but in the learning activities are inserted according to the madrasah diniyah curriculum which uses the method of developing reading the Quran with *the "Billqolam" method*. Not only that, but students at the school have a tahfidz program aimed at printing the Quran generation and lastly, studying the Quran in daily life. The activities carried out are by refraction in the reading of prayers in daily life, the habit of dhuha prayers accompanied by class teachers. Especially habituation in the lower class which really needs assistance from the class teacher.

Ontologically, the object of a science can be divided into two, namely the material realm and the non-material realm. Islam also recognizes these two parts. This means that the verbal text of Allah, namely the Qur'an, is also a non-verbal text, namely the natural and social realms, which are the source and material material of knowledge as an inseparable mystical entity of the universe, except for the need for rational and materialistic scientific analysis. The concept of spider web in the scientific structure of interconnection integration also explains the existence of a unity between the two sources of knowledge, namely by knowing the Vision and Mission of the school.

Vision is the goal to be achieved by an institution, while mission is the steps that are achieved. The school's vision is "Preparing a Generation of Muslims who are Righteous and Sholehah, knowledgeable, noble in character, responsible, and dedicated to shaping the human soul". Indicators in achieving this vision are improving precaution in the field of religion, achievements in the academic and non-academic fields, achievements in the fields of Science and Technology (IPTEK) and Faith and Taqwa (IMTAQ), applying discipline attitudes to students in daily life, implementing a healthy physical and spiritual lifestyle by exercising and getting closer to Allah swt, teaching and implementing a safe environment, beautiful, beautiful, productive, and innovative, as well as implementing the development of cultural values and the nation's character.

The indicator integrates through learning using an independent curriculum developed with a nature school that is integrated with the madrasah diniyah curriculum. Examples in grade 2 on the thematic discuss measurement, at this stage about measurement, students are invited to apply measurements to leaves outside the classroom, so that student's memories are more attached to the existence of direct practice carried out outside the classroom.

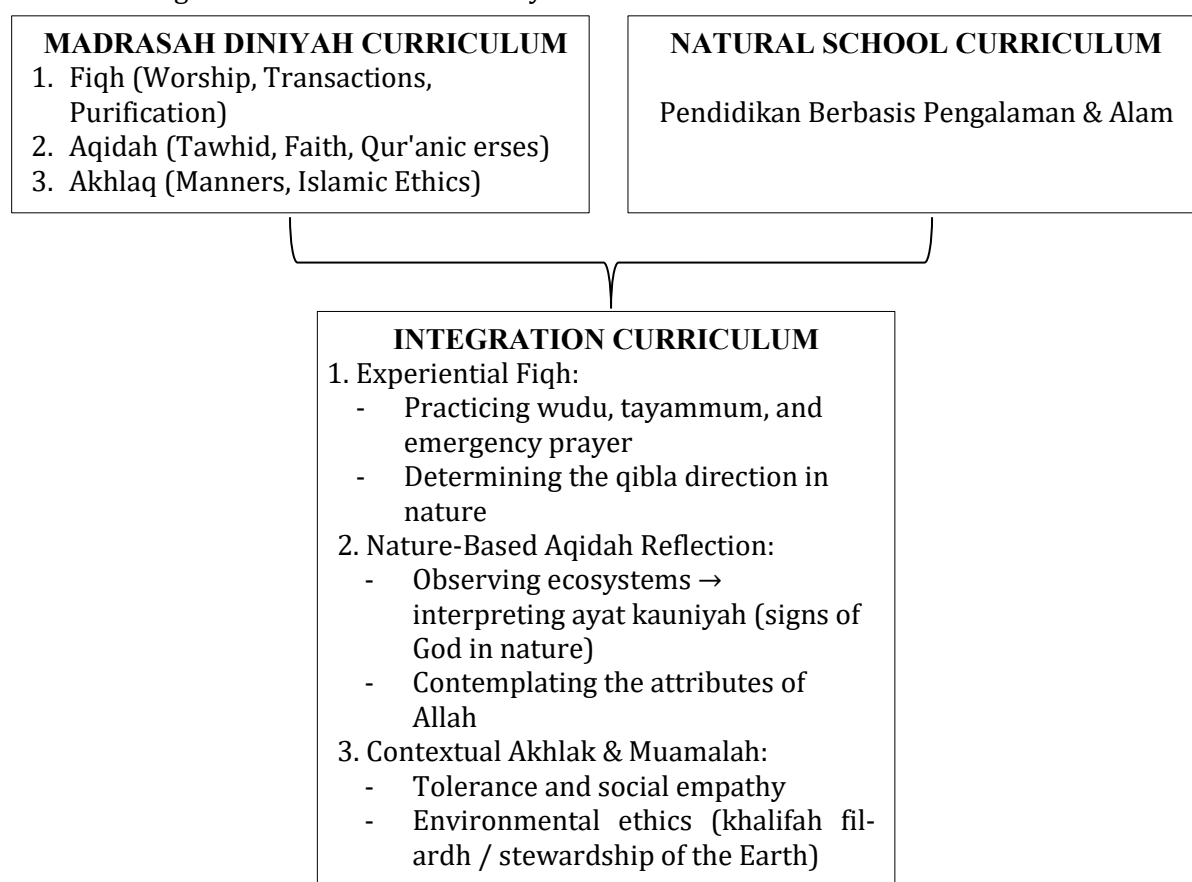
The vision is also implemented in accordance with the mission that has been formed. MI Baipas mission is to increase piety in shaping the Islamic soul and behavior; develop Active, Innovative, Creative, fun and Islamic learning; improving the quality of education in the academic and non-academic fields; preserving and developing sports, arts and culture; improving skills in the field of science and technology; instilling a disciplined attitude in daily life, creating a safe, beautiful, beautiful, productive and innovative school environment; able to develop attitudes and personalities for the nation and state.

Axiologically, the implementation of the integration of the madrasah diniyah curriculum and the natural school curriculum at MI Baipas is the cultivation and development of morals with the application of *ubudiyah* through daily habituation in the morning, starting with reading *asmaul husna* and prayer before studying in the school yard which is attended by all teachers and students at MI Baipas, followed by congregational *dhuha* prayers according to their respective classes. *Dhuha* prayers are held in their respective classrooms. Followed by the habit of reciting with *the "Billqolam" method*. The habit before *dhuha* prayers, *dhuhur* prayers, and *ashar* prayers students read *nadzhoman* according to the level of each class, besides that they also read praise, prayers, or *dhikr*.

After the habituation, students take part in academic learning. In this learning, the classroom teacher integrates thematic learning associated with nature schools, for example in thematic learning about diversity. Students are given theories about greetings in general in several religions. Then they are asked to apply it in daily life if they meet people of different religions. Basically, at this MI Baipas nature school there is a theme peak program, where in this program students are invited to get to know, get closer, and be sensitive to the surrounding environment, for example at the peak of this material theme students are invited to *tadabur* nature by visiting Mount Bromo. That's where students are expected to know and be grateful for what is in nature, and also students take care of the surrounding environment by the way teachers direct students to pick up the garbage they find and throw it in the trash. Students when meeting strangers and different religions, they can apply an attitude of tolerance.

When on Mount Bromo, students continue to carry out their prayer obligations in accordance with *the Mabadi'ul Fiqhiyah* lessons at the diniyah madrasah. Students apply prayer procedures according to what is taught, such as when on Mount Bromo with limited water conditions and sandstorms. Students perform ablution by carrying out the pillars of ablution so that all visitors get water, when praying in the open only using a mat without using a prayer mat. This is allowed according to the circumstances that occurred at that time.

Table 1. Integration of the madrasah diniyah curriculum and the natural school curriculum



D. CONCLUSION

The curriculum that has been set by the government is basically the foundation of the existing education system in Indonesia. The government provides opportunities for each school to develop the curriculum. As with the curriculum used at MI Baipas, namely using an independent curriculum developed with the madrasah diniyah curriculum and the nature school curriculum.

The integration of the natural school curriculum and the madrasah diniyah curriculum uses three foundations, namely epistemology, ontology, and axiology. Third, it is implemented in the development of the curriculum used, the vision and mission of the school, and the application and implementation to students in the learning process in the classroom. The integration of these two curricula aims to produce a generation that is sensitive and literate to science and technology who are able to be sensitive and protect the universe and the environment and do not leave the grip of religious knowledge taught through madrasah diniyah.

Overall, this study emphasizes that the integration of the diniyah curriculum and nature school curriculum is a strategic step in building Islamic education that is more holistic, contextual, and environmentally sustainable. This model simultaneously provides a foundation for pedagogical innovation and for the development of future curricula that are more responsive to the spiritual and ecological needs of learners.

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