

INTEGRATION OF ISLAMIC SPIRITUAL EMOTIONAL AND INTELLECTUAL EDUCATION IN VOCATIONAL HIGH SCHOOLS

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Abstract

The results of education are not only cognitively centered but are emphasized on everyday moral behavior, which reflects on spiritual intellectual intelligence. This study aims to describe and analyze the planning and implementation of the integration of Islamic spiritual emotional and intellectual education in vocational high schools. The results of this study: Integration of Spiritual, Emotional, and Intellectual Education Curriculum at Nahdlatul Ulama Al Barokah Babat Vocational High School begins with curriculum integration planning in five stages, namely concept formulation, curriculum formulation at the education unit level by adding Arabic and NU subjects, preparation of academic and non-academic programs. The process of implementing curriculum integration through intra-curricular activities containing Arabic and Nuanism subjects, religious extracurricular activities, and habituation activities. The education curriculum integration model is a multidisciplinary model and a transdisciplinary model.

Keywords: Integration, Spiritual Education, Islamic Intellectuals.

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INTRODUCTION

Education is no longer focused solely on intellectual ability in order to produce more young people who are able to live and hold fast to values and morals in the midst of the swift flow of information globalization. This is what later becomes a consideration for parents to prefer Islamic boarding schools as a place to study for their children.

The education system at Islamic boarding schools is truly full day school so that supervision and education can be carried out at any time. Educational activities start from morning to night, so there is enough time to get an education. Fulfilling the needs of religious knowledge, self-skills and Islamic boarding school traditions is the main basis for parents to entrust education to their children so that they acquire life skills later after graduation.

However, in reality it is not enough at this time to complete Islamic boarding schools alone amidst the needs of the community and government who really need formal education qualifications. This alternative can be implemented in madrasah education by integrating spiritual, emotional, and intellectual education in the modified 2013 curriculum. Curriculum integration, including integrative curriculum planning, integrative curriculum implementation and evaluation of integrative curriculum implementation of the three integrated curricula in Islamic boarding schools (Ripaniko, 2020). As for the concept of curriculum integration analyzed from the formal curriculum with Islamic boarding schools (Budiyono, 2021). The implication is an integration between cognitive, psychomotor and affective aspects (Nichlatul, 2019).

The integration of Islamic spiritual, emotional and intellectual education is carried out based on the planning and implementation that has been carried out with test and non-test evaluation models consisting of written and oral forms, performance observation, attitude measurement, assessment of works in the form of assignments, projects and/or products, portfolio use and self-assessment (Rahman, 2014).

The curriculum modification was carried out by combining the Islamic boarding school curriculum with the formal 2013 curriculum from the ministry of religion. The Islamic boarding school curriculum is applied in the yellow book study activities. This activity is one of the peculiarities of the Salaf Islamic boarding school that cannot be separated. The implementation of the Islamic boarding school curriculum is carried out after the formal activities have been completed. The integration of this curriculum is a conscious effort in order to produce outcomes that have a balance between spiritual, emotional, and intellectual so as to form superior human beings.

The spiritual standardization that is applied is to have awareness in carrying out congregational prayers, memorizing the Al-Qur'an and participating in recitation of the yellow book. The realization of spiritual standardization is 1) the implementation of congregational prayers, 2) Al-Qur'an memorization activities are carried out with the target of memorizing Al-Qur'an juz 30, Al-Waqiah letter, Yasin letter, Al-Kahf letter and Al-Mulk letter. Emotional standards that are applied are having a mutual cooperation attitude, respecting the opinions of others, togetherness, freedom of opinion and exploration of the soul. The realization is by implementing habituation activities, banjari activities and khot arts. The intellectual standardization that is applied is having the ability to memorize nadhom and foreign language skills. The memorized nadhom includes nadhom imriti and nadhom alfiyah Ibnu Malik. This activity is carried out every day with a predetermined achievement target. Meanwhile, foreign language proficiency includes fluency in English and Arabic.

With the implementation of this curriculum, output will become accustomed to praying in congregation, able to read the yellow book, and have memorized Imriti and Nadhom Alfiyyah. This output is an advantage because in addition to having general knowledge skills, students also have the expertise of a santri so that their spiritual, emotional and intellectual educational abilities are strong.

Based on the context above, this study focuses on how the planning, implementation process, and integration model of the spiritual, emotional and intellectual education curriculum in vocational high schools. The aim of the research is to describe, analyze, and provide interpretation

of the planning, implementation process, and integration model of the spiritual, emotional and intellectual education curriculum in vocational high schools..

The curriculum is a number of knowledge that must be taken or completed by students in order to get a level or diploma (Sudarman, 2019:1-2) from kindergarten to senior level (Soetopo & Soemanto, 1993:12). While the understanding of the current curriculum is not aimed at getting a diploma (Arifin, 2012:4) but to achieve educational goals (Perpusnas, 2019:2) that is, fully human (Azis, 2019:136) and as a learning tool (Soetopo & Soemanto, 1993:45).

Curriculum integration forms the personality of students who are integral in harmony with the surrounding life and life outside of school (Hajjaj, 2020:20-21). Curriculum integration is the unification of different elements into a curriculum in educational institutions in order to obtain adjustments so that they become a unified whole that cannot be separated. Curriculum integration in this study is a combination of the 2013 curriculum and the Islamic boarding school curriculum by considering input, process and product components.(Rusman, 2016) with type subject curriculum, broad field curriculum, integrated curriculum, dan correlation curriculum (Soetopo & Soemanto, 1993:78-81) dan model berbasis fusi, multidisipliner, interdisipliner, and transdisipliner(Hajjaj, 2020:50).

Multidisciplinary which produces a hybrid of new sciences from across disciplines (Fitri dkk., 2020:25–27), interdisciplinary aims to integrate concepts, methods, and analysis (Fitri dkk., 2020:14-15), and transdisciplinary to unify disciplinary concepts (Fitri dkk., 2020:31). The principles of curriculum integration are relevance, effectiveness, efficiency, continuity, and flexibility (Soetopo & Soemanto, 1993:49-53) based on history, philosophy, sociology, psychology, and science and technology (Hamdan, 2014:45).

The 2013 curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well as a guideline for implementing learning activities in order to achieve educational goals.(kemendikbud, 2013:4). Has characteristics to develop conceptual spiritual, social, intellectual attitudes (kemendikbud, 2013:6).

The Islamic boarding school curriculum is the entire series of Islamic boarding school activities both during class hours and outside of class hours which are identical to the characteristics of the Islamic boarding school teaching method.(Budiyono, 2021:29). In simple terms, it can be said that the curriculum of Islamic boarding schools is Islamic boarding school education which contains extracurricular activities if these are seen as activities outside of class hours.(Purnomo, 2017:116) carried out by means of sorogan, wetonan, and discussion (Purnomo, 2017:112).

Implementation of education is the process of implementing a policy that has been formulated according to the program objectives planned to achieve educational goals (Hidayat dkk., 2019) by using the implementation stage (Bakri, 2017:27). Spiritual, emotional and intellectual education is education that leads to the development and improvement of spiritual, emotional and intellectual intelligence (Agustian, 2001:363) in the form of extracurricular activities (Ripaniko, 2020:22) to form a soul (Sagala, 2018:21).

Spiritual intelligence is related to awareness in establishing a relationship with God. In this study, it was demonstrated by the activeness of students in carrying out congregational prayers, memorizing the Qur'an, reading the yellow book, and carrying out cleansing of the heart through recitation so that students become people of faith and fear of Allah and have noble character.(Purnomo, 2017:124).

Emotional intelligence is closely related to the quality of feelings and a more effective understanding of emotional sensitivity which includes the ability to motivate oneself, control oneself, recognize the feelings of others and communicate effectively. In research it is shown by deliberation activities and developing students' skills such as khot, muhadhoroh, qiro'ah arts so as to help emotional and intellectual development (Dakir & Sardimi, 2011:70-71).

Intellectual intelligence is related to the quality of a person being an intelligent, intelligent person, and others including the activity of storing and relaying it, vocabulary, motor, and visual or knowledge that has been obtained and produces ethics in dealing with others. (Dakir & Sardimi, 2011:70). This intellectual education is adapted to the child's thinking ability (Hidayat, 2016:15).

Based on the preliminary explanation above, this study aims to dig deeper and highlight the advantages of curriculum integration applied in the perspective of spiritual, emotional and intellectual education studies so as to create strong educational institutions spiritual, emotional and intellectual education so as to create strong educational institutions.

METHODOLOGY

In conducting curriculum integration research, a more appropriate type of research is to use qualitative research. As according to Aminuddin, qualitative research is research whose findings are obtained based on paradigms, strategies, and implementation (Bakri, 2017b). This is what underlies researchers using a qualitative research approach. The curriculum integration research is a case study research. This type of case study research is used to conduct studies on the implementation of spiritual, emotional, and intellectual education in curriculum integration planning, the implementation process, and the curriculum integration model applied at SMK NU Al Barokah Babat. The implementation of the case study begins with the design of the research stages, namely the qualitative research planning stage, the qualitative research implementation stage, and the qualitative research assessment stage.

The data in this study is all information in the form of verbal, the results of interviews with primary data sources, as well as in the form of school documents such as school activities, photos or pictures of activities and achievements related to the theme of this research which can answer the problem formulation or research focus. The data sources in this curriculum integration research are divided into two, namely primary and secondary. Primary data sources are data sources that directly provide data to data collectors (Sugiyono, 2019:308), secondary data sources are sources of data that are not directly (Sugiyono, 2019:308).

Data collection techniques were carried out through candid or vague observation, in-depth or unstructured interviews, and documentation (Ghony dkk., 2020:13). Observation is frank or vague, that is, the researcher collects data and states frankly to the research subject as a data source that he, as a researcher, is conducting research. So the research subjects already know from the beginning to the end about the research activities. But at one time researchers were also not forthright or covert in making observations. The purpose of covert observation is to avoid if the data sought is data that is still confidential.

Furthermore, researchers also used in-depth interview techniques. In-depth interviews were carried out at the research location, beginning with informal interviews which were then rearranged and included in the research site field notes by the researcher. Interviews were conducted by researchers to obtain information about the planning, process, and integration model of the spiritual, emotional, and intellectual education curriculum.

Data analysis is done by working with data, organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns, finding what is important, looking for and finding patterns, finding what can be told to others. (Ghony dkk., 2020:107). Qualitative data analysis was carried out in two stages, namely during data collection and after data collection (Bakri dkk., 2013:177) referring to opinion In this study the analytical technique used in using the Miles and Huberman model (Sugiyono, 2019:246).

Checking the validity of research data findings is carried out to obtain the degree of trust in a data, transferability, dependability, and certainty of the data obtained. Data is considered to have high credibility if there is compatibility between the facts in the field, the results of direct vision, the informant's paradigm, and the participants in the study. The distraction technique provides the researcher with the reader's needs in order to understand the findings obtained by the researcher in the form of a substantive theory. Dependability is a criterion for assessing whether the research process is of quality or not. The way to determine that the research process can be maintained is by auditing the dependability by internal and external auditors to review what the researcher did. This test can be in the form of a review of the overall research results. After carrying out these three criteria, the next process is to audit the results of data analysis to obtain certainty in the form of conclusions.

RESULTS AND DISCUSSION

NU Al Barokah Babat Vocational High School (SMK) is one of the technology vocational schools located in the Babat City area, Lamongan Regency. SMK NU Al Barokah Tripe is located at Jalan Sunan Ampel No. 67 in Ngetrep Hamlet, Gilang Village, Tripe Subdistrict, Tripe District, Lamongan Regency, East Java. Standing on an area of approximately 1,512 m². SMK NU Al Barokah Babat has 3 skills competency programs. These competences include Online Business and Marketing (BDP), Computer and Network Engineering (TKJ), and Fashion Design (TB).

SMK NU Al Barokah Babat is a Vocational High School (SMK) which stands under the auspices of the Al Barokah Babat Islamic Boarding School Foundation (PP). PP Al Barokah Babat is a boarding school founded by KH. M. Yamin Mu'allim (Alm) or often called Abah Yamin. Abah Yamin is also one of the professors at the Langitan Widang Tuban Islamic boarding school. Through the NU Al Barokah Babat Vocational School, children not only get a qualified religious education, but also gain expertise which will certainly help meet the demands of the job market.

Planning Stage

The first stage of curriculum integration planning carried out at SMK NU Al Barokah Babat is to determine the concept of educational goals. At this stage, curriculum development is carried out by taking into account the concept of education which includes the concept of spiritual, emotional and intellectual intelligence. The concept is compiled in a madrasah vision and mission. Then it is translated into school programs in the form of curriculum documents.

Curriculum is the concept of implementing education in an institution so that in preparing the curriculum there must be planning that is relevant to educational goals and is continuous. The curriculum implemented at SMK NU Al Barokah Babat itself is structured based on a spiritual, emotional and intellectual education system. The concept of spiritual, emotional and intellectual education is integrated from education at the Al Barokah Babat Islamic boarding school (PP). The purpose of education at SMK NU Al Barokah cannot be separated from its history. With the beginning of a pondok, of course the mission of the pondok is in another language to form tafaqquh fiddin children, yes, in the style of the pesantren. Then, along with receiving formal SMP and SMK, they finally integrated the cottage and the formal curriculum. But because the main mission is tafaqquh fiddin, yes, its portion prioritizes tafaqquh fiddin to strengthen religion. This concept is contained in the vision and mission of SMK NU Al Barokah Babat, namely to become an independent school, based on intelligence and expertise with Islamic behavior, environmental and global insight. In order to realize this vision and mission, schools plan programs that are written and ratified into curriculum documents.

To get a good curriculum, it is necessary to pay attention to the condition of the resources owned by the school, both human resources, supporting infrastructure, analysis of the needs and abilities of students, community needs, and the goals of the school. Preparation of curriculum documents that are able to adopt interests to provide a balance between spiritual, emotional, and intellectual is very important. Because SMK NU Al Barokah Babat is a school that wants to combine subjects from the 2013 Curriculum with Islamic boarding schools, the formulation of the curriculum should include both as much as possible.

After formulating the concept of educational objectives and the educational unit level curriculum to be used, the next step is to develop academic and non-academic programs. The academic program is structured directly related to the arrangement of subjects, the division of teacher tasks, and the method of evaluation. The non-academic programs emphasize the abilities of students in terms of life skills and soft skills in the fields of religion, society and the world of work. Academic activities are arranged by combining SMK academics with Islamic boarding schools.

Implementation Stage

Based on data mining carried out by researchers, the process of implementing curriculum integration of spiritual, emotional, and intellectual education at SMK NU Al Barokah Babat is in the form of intracurricular, extracurricular, and habituation. Integrated intracurricular activities can

be seen from the selection of Arabic language subjects and NU's Aswaja which are carried out in one field of study called Memorizing/Book Recitation subjects. The target of this Memorization/Book Recital subject is students of class X (ten) and XI (eleven). For students in class XI (twelve) there is no longer this subject. This is because for class XI students it is focused on fulfilling school final assignments and graduation.

Extracurricular activities at SMK NU Al Barokah Babat consist of three activities including calligraphy, muhadlarah, and qiroah. Calligraphy is done to develop the potential of students in terms of the art of writing. This can show the emotional, intellectual and spiritual abilities of students which can be seen from the aesthetics of writing, techniques and content of writing. Muhadlarah is carried out to develop the potential of students in terms of the art of speaking. This can show the emotional, intellectual, and spiritual abilities of students which can be seen from their speaking skills, mastering the stage, and the content of the material presented. The qiroah is carried out to develop the potential of students in terms of sound arts. This can show the emotional, intellectual and spiritual abilities of students which can be seen from the techniques mastered, the rhythm of the sound and the contents of the Al-Qur'an that are read.

This extracurricular activity at SMK NU Al Barokah is an effort by the school to be able to overcome the problem of how we can develop the potential of students in a balanced way. So there must be input there must also be output. There are concepts of knowledge that are given, so there must be a form of realization of the knowledge they get. This will later shape them to be independent, healthy, responsible, capable, democratic, knowledgeable, and have high creativity.

Habituation activities are carried out to accustom students to attitudes and behavior that are in accordance with Islamic law. Habitual activities at NU Al Barokah Babat Vocational School consist of reciting the Koran, yasinan, and asmaul husna in the morning before learning begins, praying in congregation, reading the yellow book routine, Friday morning community service.

Learning activities begin with reciting the Al-Qur'an which is carried out jointly for each class within one year with the target of finishing once. This activity is carried out only during the first hour. Activities are led and fostered by the subject teacher at that hour. It is held every day except Tuesday and Thursday. On Tuesday, the initial activity was preceded by reading Asmaul Husna. Whereas on Thursday the early learning activities begin by reading Yasin's letter. This activity applies to all subjects in the first hour. This is done as a form of spiritual education implementation.

Congregational prayer habituation activities are carried out for noon and asr prayers. However, the researcher only made observations at the midday prayers because they only took data on the congregational prayer activities. The noon prayer congregation is held during the afternoon break, around 12.00 WIB. Dhuhur prayer activities in congregation at the PP Al Barokah prayer room are led by the teacher in turns according to schedule. After carrying out the dhuhur prayer in congregation, students are required to do wiridan and read tahlil together.

The habit of reading the yellow book is carried out every day at 16.00 WIB until it is finished. This activity is carried out four days a week, namely Sunday, Monday, Tuesday and Thursday. On Sundays the yellow book read is the Minhajul Abidin book, Monday the yellow book read is the Mubtadi' Hadith book, Tuesday the yellow book read is the Maroqil Ubudiyah book, and on Thursday the yellow book read is the Kanzun Najah book.

Community service activities are carried out on Friday morning from 07.00 to 08.00 WIB. This activity applies to students of SMK NU Al Barokah Tripe. The implementation is led by each class leader. The activities carried out were mutual cooperation cleaning the area of the NU Al-Barokah Vocational School, the Islamic boarding school and the environment around the Islamic boarding school.

Integration Models

The integration model of the spiritual, emotional, and intellectual education curriculum that is implemented at SMK NU Al Barokah Babat is by adding Arabic language subjects, NU-ness subjects, learning using the Yellow Book, habituation activities, and implementing field work practices. To further emphasize spiritual education, the school added lessons in Arabic, NU-ness,

and the study of the Yellow Book. To further emphasize emotional education, the school held a co-curricular learning collaboration with madin Al Barokah Babat. As well as to put more emphasis on intellectual education, the school carries out field work practices as is generally done in vocational high schools.

SMK NU Al Barokah Babat develops religious subjects by incorporating Arabic, NU's, and yellow books as a form of seriousness in preparing graduates who have strong religious abilities. To internalize the value of spiritual, emotional and intellectual education, SMK NU Al Barokah Babat develops education based on the relevance of subjects that can support it holistically (whole). In spiritual education, there is an emphasis on spiritual values that are implemented in allied subjects such as Islamic Religious Education and Moral, Arabic, NU-ness and Aswaja.

In an effort to provide the best service and improve the quality of students, SMK NU Al Barokah Tripe carries out collaborations with Madin and Islamic Boarding Schools, especially in the religious field. Collaborative activities between the Al Barokah Tripe NU Vocational School and the Madrasah Diniyyah Al Barokah Tripe and the Al Barokah Tripe Islamic Boarding School have been going on since the establishment of the Al Barokah Tripe NU Vocational School. This collaboration aims to enable schools to achieve their tafaquh fiddin educational goals. So even though the NU Al Barokah Babat Vocational School is a public school, the Islamic boarding school background is still its hallmark.

To equip students to enter the world of work both as entrepreneurs and as workers in global market competition and complement student skills, SMK NU Al Barokah Babat organizes Competency Strengthening activities or more familiarly known as Intensification and ends with Competency Test activities which produce competency certificates issued by Competency Certification Institutions (LSK) and Professional Certification Institutions (LSP). Competency certification is carried out systematically and objectively through a special exam that refers to certain standards, both national and international. LSK and LSP are institutions or bodies that have the authority to act as exam administrators whose implementation is carried out in a transparent and professional manner. LSK is under the auspices of the Ministry of Education and Culture, while LSP is under the auspices of the Ministry of Manpower.

The emphasis on spiritual, emotional, and intellectual education which each researcher explains separately above is only to facilitate the standard implementation of spiritual education, emotional education, and intellectual education obtained from the curriculum at SMK NU Al Barokah Babat. However, in essence, each activity is interconnected and can reflect spiritual, emotional, and intellectual education. Based on the above data exposure, it can be analyzed as follows:

Planning

The existence of curriculum integration certainly requires the development and adjustment of the curriculum with the environment that will be used for implementation. The steps in the integration plan are a form of foresight and thoroughness so that development can run optimally. According to Soetopo and Soemanto, curriculum development itself includes curriculum preparation, implementation in schools accompanied by intensive assessments, and improvements made to certain components of a curriculum on the basis of assessment results.(Soetopo, 1993). According to him, the curriculum integration stage consists of planning, implementation, and evaluation activities. This process is considered to be the right step in curriculum development.

Spiritual, emotional and intellectual education is very important in the world of education. The relationship between spiritual intelligence, emotional intelligence, and intellectual intelligence is closely related to one another(Azis, 2019) so that in the process of developing these three intelligences it must be done in a balanced way. When problems and obstacles come, the heart's radar reacts to catch the signal. Because humans are oriented towards monotheism, monotheistic awareness will control emotions, so that controlled emotions create calm and peace. That way the godspot or the door of the heart opens and works. There were whispers of honesty, responsibility, care, creativity, commitment to togetherness for peace and other noble heart whispers. Based on

optimal encouragement, namely intellectual calculation based on the values of justice, honesty, and responsibility.

To be able to implement spiritual, emotional and intellectual educational values in curriculum integration, a systematic policy planning is also needed (Bakri, 2017a) consisting of three levels:

The first stage includes: (1) the activity of combining a program plan with clear determination of objectives, (2) determining implementation standards, (3) determining the costs to be used along with the implementation time; a. The second phase includes: implementation of the program by utilizing structure, resources, procedures, costs and methods; b. The third stage includes: (1) determining the schedule, (2) monitoring, (3) supervising to ensure the smooth implementation of the program. If there is a deviation or violation, a decision can be taken. Curriculum integration must pay attention to the principles of curriculum development. As in Soetopo and Soemanto (Soetopo, 1993), includes the principle of relevance, the principle of effectiveness, the principle of efficiency, the principle of sustainability and the principle of flexibility.

The planning concept is carried out through the stages of briefing the idea of implementing curriculum integration, supporting activities in strengthening the determination and implementation of curriculum integration, selecting and formulating curriculum integration, and implementing the results of curriculum integration formulation. Based on the four stages of the planning process for the concept of educational goals, vision and mission of SMK NU Al Barokah Babat, the researchers also analyzed that the integrated educational goals, vision and mission had been carefully and measurably prepared and supported by the environment. The existence of comparative study activities with other institutions before deciding on the form of integration, cooperation with Islamic boarding schools and the business/industry world, and analysis of needs shows seriousness. This is in accordance with the basic principle of curriculum integration.

If it is associated with the principles of curriculum development by Soetopo and Soemanto (1993) above, then planning the concept of educational goals, vision and mission of SMK NU Al Barokah can be said to have fulfilled the curriculum development requirements. The researcher examined that the principle of relevance was carried out in curriculum integration activities at SMK NU Al Barokah Babat including; (1) the relevance of education to the environment of students, that is, all students at SMK NU Al Barokah Babat live in a boarding school environment, (2) relevance to the development of life now and in the future, namely students at SMK NU Al Barokah gain knowledge religion and general knowledge as well as having expertise, (3) relevance to the demands in the world of education, namely students not only have scientific insights but are also prepared to fill the needs of the world of work and industry.

Execution

The integration process carried out at SMK NU Al Barokah Babat is in line with the notion of integration which aims to address a number of issues using several disciplines. An integrated curriculum is a curriculum which in its implementation is prepared as a whole to address certain issues (Dirjen Pendis Kemenag RI, 2018). Meanwhile, according to Frazee and Rudnitski (Kamarusdiana, 2019) integrated curriculum (integrated curriculum) basically integrates a number of disciplines (subjects) through the linkages between goals, content, skills and attitudes.

Integration is created by focusing the field of study on certain problems that require solutions with material from various disciplines in the field of study (Hajjaj, 2020). The integrated curriculum prioritizes so that students can have functional knowledge and prioritize the learning process.

Intracurricular activities at SMK NU Al Barokah are carried out in an integrated manner between the formal curriculum of SMK in the 2013 curriculum and the curriculum of Islamic boarding schools which are packaged in the form of madrasah diniyah. The routine activities are carried out every day between 07.00 and 17.00 with a predetermined schedule. Implementation of integration into intracurricular activities is carried out by adding Arabic subjects, and NU's Aswaja. This is to increase insight, understanding, and strengthen spiritual values for students. Purnomo stated that the curriculum of the khalafī (modern) Islamic boarding school is not just determining the lessons to be studied in order to increase knowledge or develop one's talents but is a matter of

improving and improving the quality of individual and community life, both in this time and in the future (Purnomo, 2017).

In carrying out this extracurricular activity, there are things that must be considered, so that this activity goes well (Ripaniko, 2020), including in the implementation of activities it should be useful for students for now and in the future, in carrying out activities it should not burden students, and types of activities that can take advantage of the surrounding environment, nature, industry and the business world.

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state.(Kemdikbud, 2003). One of the implementation of habituation activities is a routine activity that is deliberately carried out to educate or make a behavior to be istiqomah. Through habituation activities there will be a process of forming characters that are automatic by going through a learning process that is carried out repeatedly. Habituation activities can be done individually or together. This will also produce competence.

Model

The three ways taken by SMK NU Al Barokah Babat are an attempt to get maximum results because they have the opportunity to get expert staff and institutions in each field of competence. Based on integrity, there are four models of curriculum integration(Hajjaj, 2020), among others: fusion-based curriculum, multidisciplinary based, interdisciplinary based, and transdisciplinary based.Referring to the curriculum integration theory above, the curriculum integration model at SMK NU Al Barokah Babat includes the following models:

Multidisciplinary

The integration model can be included in the multidisciplinary model because in an effort to increase students' spiritual knowledge, SMK NU Al Barokah Tripe adds subjects to Arabic, NU-ness, and yellow book studies. In addition to adding subjects, it also provides facilities with calligraphy, muhadloroh, and qiroah extracurricular activities. Among the six forms of development are different disciplines, namely the disciplines of language, law, and arts. The various disciplines have the same goals and materials, namely Islamic Religious Education and Moral Character.

The main feature of the multidisciplinary approach is the number of knowledge in the same scientific family. The use of knowledge in the learning process is based on interrelated knowledge. Various disciplines can be used for problem solving. This is because solving complex problems can be solved with various perspectives as well. The character of multidisciplinary studies is intact, holistic, and very open to the latest and latest developments from various sciences and methodologies from various disciplines which produce hybrids of new sciences from across disciplines. If multi-discipline is applied in the curriculum, it will produce novelty or new theories and methodologies that can answer global challenges, and provide strategic advice on humanitarian and social issues..

Transdisipliner

In this transdisciplinary model, the integration of spiritual, emotional and intellectual education curricula at SMK NU Al Barokah Babat is formed through the relationship between activities in the implementation of teaching and learning activities with intra-curricular, extra-curricular and co-curricular activities based on spiritual, emotional and intellectual education. The transdisciplinary approach is an approach that collectively utilizes knowledge to solve larger and more complex problems.

The main characteristic of transdisciplinary is the existence of multidisciplinary integration which is used to discuss a complex problem. The application of this interdisciplinary approach is to show the existence of "cooperation" and synergy between the people and the sectors involved in it. Transdisciplinarity shows synergy between quantitative and qualitative.

CONCLUSION

Integration of Spiritual, Emotional, and Intellectual Education Curriculum at Nahdlatul Ulama Al Barokah Babat Vocational High School begins with curriculum integration planning in five stages, namely concept formulation, formulation of education unit level curriculum by adding Arabic and NU-ness subjects, program preparation academic and non-academic. preparation of learning programs and tools, monitoring planning, and preparation of institutional and foundational curriculum evaluations. The process of implementing curriculum integration in collaboration with Madin Al Barokah Babat through intracurricular activities for Arabic and Nuan language subjects, collaborating with the Al Barokah Babat Islamic boarding school through extracurricular activities of calligraphy, muhadharah, and qiro'ah, as well as carrying out Al-reading habituation activities -Qur'an, yasin, and asmaul husna, congregational prayers, routine reading of the yellow book, community service. The education curriculum integration model is a multidisciplinary model and a transdisciplinary model.

THANK-YOU NOTE

Policy makers should reinforce the regulations in the integration of spiritual, emotional and intellectual education curricula for students so that education can run optimally. This research can be a reference for further research to explore more in the form of curriculum integration at SMK NU Al Barokah Babat and at different locations.

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