



## The Strategy for Implementing Pai Curriculum Based on Local Wisdom Between Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School

Jaenal Arifin<sup>1</sup>, Muhammad Yusuf<sup>2</sup>, Subandi<sup>3</sup>, Muhammad Syaifullah<sup>4</sup>, Ahmad Muslimin<sup>5</sup>

<sup>1</sup>Universitas Ma'arif Lampung, Indonesia

Corresponding Author ✉ zaenal.arifinppdu@gmail.com \*

### ABSTRACT

This research examines the strategy for implementing the Islamic Religious Education (PAI) curriculum based on local wisdom which was developed through collaboration between Baitul Kirom Islamic Boarding School and Al-Kirom Subing Karya Vocational School. The aim of this research is to analyze the process of planning, implementing and evaluating the Islamic boarding school curriculum which is integrated into the vocational education context. Using a qualitative approach and case study method, data was collected through participant observation, in-depth interviews and documentation. The research results show that curriculum planning is carried out through systematic stages which include goal formulation, curricular content preparation, learning strategies, and evaluation design. At the implementation stage, the role of teaching staff competence is the key to success, supported by the use of classical books such as Ta'lim al-Muta'allim and Fathul Qarib, as well as the application of the bandongan method. Evaluation of implementation is carried out taking into account contemporary needs of students and societal expectations. The evaluation results show that the integration of the Islamic boarding school curriculum significantly increases the internalization of Islamic values, forms religious character, and improves the quality of students' religious understanding. This integrative model has succeeded in creating an educational ecosystem that is not only responsive to the demands of the world of work, but also maintains spiritual values. This research recommends strengthening teacher capacity, diversifying technology-based learning resources, and increasing inter-institutional networks as sustainable strategies.

**Keywords:** *Integrated Curriculum, Islamic Boarding School Local Wisdom, Islamic Vocational Education*

### ARTICLE INFO

*Article history:*

Received

February 09, 2025

Revised

April 25, 2025

Accepted

May 08, 2025

Journal Homepage <https://ojs.staialfurqan.ac.id/IJoASER/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

### INTRODUCTION

Islamic education is essentially a combination of faith education and charity education which contains teachings about individual attitudes and behavior in the context of society to achieve prosperity in life, both personally and collectively. Thus, Islamic education can be defined as guidance for spiritual and physical development according to Islamic guidance with full wisdom in directing, teaching, training, nurturing and supervising the implementation of all Islamic teachings (Arifin, 2023). This conception of Islamic education involves a comprehensive process of transformation of knowledge and values, not only focusing on cognitive aspects but also spiritual aspects which are unique to Islamic-based education. The Qur'an clearly underlines the importance of knowledge and shows the noble position of those who seek knowledge, as stated in Surah Al-Mujjadi verse 11 which states that Allah will raise the status of believers and those who have knowledge by several degrees (Muttaqin, 2024). Imam Ibnu Kathir's interpretation of this verse emphasizes how Allah educates His faithful servants to do good to each other in the context of the science council, which shows the correlation between ethics, faith and the search for knowledge. The significance of science was

also emphasized by Imam As-Syafi'i who stated, "Whoever wants goodness in this world, he should use knowledge, and whoever wants goodness in the afterlife, he should use knowledge" (Ahmad et al., 2023). This statement indicates that knowledge is a fundamental instrument for achieving success in both worldly and spiritual dimensions of life.

In responding to the challenges of contemporary developments and globalization, the national education system has experienced various transformations and continuous improvements. This improvement effort is multidimensional, covering policy aspects, curriculum reformulation, strengthening educational infrastructure, improving the welfare of educators, and equalizing access to quality education to remote areas (Abdul Khaliq, 2022). The development of this education system aims to produce a generation that is able to adapt to dynamic global changes. Teachers as a central component in the education ecosystem have a strategic responsibility in developing students' potential optimally. Educators not only act as transmitters of information, but also as facilitators who foster creativity, independence, responsibility and problem solving abilities in students. Implementation of these functions requires learning adaptations that suit the unique characteristics of each student (Qurtubi & Hudi, 2022). A student-centered approach is becoming an increasingly relevant paradigm in the context of contemporary education.

Efforts to create competitive students require continuous evaluation and curriculum renewal. The evolution from the Education Unit Level Curriculum (KTSP) to the 2013 Curriculum (K-13) marks the strengthening of character and moral education and the focus of the learning process on students. Further developments towards the Independent Curriculum increasingly emphasize learning that is adaptive to the individual potential of students, making the learning process more interactive and responsive to the capacities and talents of each student (Faiqotul Himmah, 2019). This curriculum change reflects a commitment to continue improving the quality of national education. The curriculum is not exclusive to formal educational institutions, but is also implemented in the Islamic boarding school education system. Islamic boarding schools, as Indonesian indigenous Islamic educational institutions, have a multidimensional function in educating the nation's life, both in the aspects of knowledge, skills and morals. However, the function of moral formation and strengthening religious understanding is a distinctive characteristic inherent in the Islamic boarding school education system. This function makes Islamic boarding schools an increasingly significant institution in facing the accelerated development of science and technology as well as the rapid flow of information in the global era. Moreover, the transformation of modern society has implications for shifts in religious, cultural and moral values (Firdausiyah et al., 2022). Islamic boarding schools thus act as bastions of traditional values amidst modernity.

The dynamics of the search for the ideal educational format have proven that the educational patterns and systems in Islamic boarding schools have a high level of adaptability. One manifestation of this adaptation is the implementation of an integrative curriculum. This system originated from social changes that gave rise to diversification of human resource needs, where conventional Islamic boarding school graduates were considered to have limitations in contributing to modern life. This adaptive response to challenges has resulted in a combination of the curriculum established by the Ministry of Religion and/or the Ministry of Education and Culture with the typical Islamic boarding school curriculum. This integration aims to balance religious competence with the academic skills needed to face the complexities of contemporary life. The fundamental components in curriculum construction include four main elements. First, the objective component is based on curriculum development, expectations, social conditions, and the realization of philosophical ideals, especially state philosophy. Second, the material/content component which functions as an instructional instrument for students to learn through studying subject matter, with reference to achieving educational goals in each learning unit, and targeting the realization of national education goals. This material configuration needs to be aligned with local and global needs.

Third, the learning strategy component which includes tactics such as discovery learning which involves students in collecting, comparing, analyzing and concluding information; meaningful learning (meaningful learning) which helps students find the

relevance of learning content; and individual learning (individual learning) which facilitates individual or small group learning activities (Arsanti, 2018). Fourth, the evaluation component aims to assess the entire educational process and the achievement of predetermined goals, provide feedback for improvement, and determine the effectiveness of learning media which includes various forms of learning stimulus including audio-visual, film, recording, television and computers (Nurkholis & Santosa, 2022). The integration of these components forms a holistic curriculum framework. Based on initial observations at the Al-Kirom Islamic Boarding School, it was found that the operational learning evaluation system uses the Islamic Boarding School Curriculum. The substance of this curriculum was developed in accordance with the objectives to be achieved, covering various dimensions of behavior change projected for students, including aspects of knowledge, skills and attitudes. The curriculum content is designed to be studied and internalized by the students through a habituation process so as to form the character inherent in the students' personalities. This Islamic boarding school curriculum also has a significant influence on the Al-Kirom Vocational School curriculum which is under the auspices of the Al-Kirom Islamic Boarding School.

Curriculum implementation is a distinctive characteristic in the construction of a curriculum prepared specifically for Al-Kirom Vocational School students. The orientation of curriculum development is not only directed at excellence in the aspects of vocational knowledge and skills, but also at excellence in the dimensions of religiosity and the formation of noble morals. This demand requires Al-Kirom Vocational School to not only prepare graduates who are competent and ready to work, but also an institution that upholds religious values as an essential provision for students. This integration is expected to produce mid-level experts who are not only professional in their work but also have noble character. Based on initial investigations, interesting aspects were found for further research at Al-Kirom Vocational School. According to one of the Islamic Religious Education teachers at this institution, Al-Kirom Vocational School implements a multi-curriculum system in the learning process. Although formally implementing the 2013 Curriculum, in practice there is integration with the Islamic religious education curriculum and Islamic boarding school curriculum. In the context of the PAI curriculum, acculturation occurs with the Islamic boarding school curriculum which is manifested through the use of the books *Ta'lim Al-Muta'allim* and *Fathul Qorib* in learning activities (Interview with KH. Imam Bahrudin Yahya, 2024). This curriculum integration approach is a unique feature of Al-Kirom Vocational School which is interesting to explore.

When referring to curriculum elements, the implementation carried out by Al-Kirom Vocational School is more focused on the material/content components of the curriculum. The substance of Islamic Religious Education subjects relating to the dimensions of attitudes, behavior, social interactions and character formation of students is integrated with the principles contained in the book *Ta'lim Muta'allim*. Through studying this book, it is hoped that students can adopt appropriate ethics in interacting with teachers, friends and the environment, as well as develop characters that are in harmony with the identity of Muslim students. Based on the preliminary data, it can be interpreted that curriculum management at Al-Kirom Islamic Boarding School and Al-Kirom Vocational School has been running effectively, as evidenced by the smooth running of learning activities at both institutions. Curriculum innovations oriented towards strengthening students' religious dimensions show positive results. Integrating the books *Ta'lim Al-Muta'allim* and *Fathul Qorib* in learning is projected to improve the quality of students' knowledge, especially in the religious field.

Curriculum integration between general education institutions and Islamic boarding schools is becoming an increasingly relevant study in the context of national education. Islamic boarding schools as the oldest educational institutions in Indonesia have advantages in character formation and development of moral values, while general education offers academic competencies and practical skills needed in modern society. The synergy between these two systems has the potential to produce an education model that is more comprehensive and responsive to the needs of contemporary society. Local wisdom integrated into the education curriculum, especially Islamic Religious Education, offers a unique perspective that enriches the learning process. The traditional values contained in Islamic boarding school scientific treasures

such as the Yellow Book are valuable assets that can transform educational orientation from simply transferring knowledge to forming a complete personality. The book *Ta'lim Al-Muta'allim*, for example, not only contains theories about learning ethics, but also an in-depth educational philosophy that is relevant to the current context.

The strategy for implementing the local wisdom-based PAI curriculum at Al-Kirom Vocational School reflects a holistic approach to education that integrates intellectual, spiritual and moral aspects. This approach is in line with the philosophy of Islamic education which emphasizes a balance between knowledge and ethical values as exemplified in the classical Islamic scientific tradition. By combining the national and Islamic boarding school curricula, Al-Kirom Vocational School strives to produce graduates who are not only professionally competent but also spiritually and morally mature. Based on this background, this research aims to examine in depth the strategy for implementing the PAI curriculum based on local wisdom between Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School. The focus of this research includes planning the Islamic boarding school curriculum which is implemented with the Al-Kirom Vocational School curriculum, implementing the Al-Kirom Vocational School curriculum through implementing the local wisdom-based PAI curriculum, and improving the quality of PAI learning after implementing the local wisdom-based curriculum. It is hoped that this research can provide theoretical and practical contributions in the development of an integrative education model that harmonizes traditional and modern values in the national education context.

## METHOD

This research is a field study (field research) that applies qualitative methods with a focus on implementation strategies for the PAI curriculum based on local wisdom between Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School. The choice of a qualitative approach aims to comprehensively explore the phenomenon of implementing the PAI curriculum which is integrated with local wisdom values at the two educational institutions (Margono, 2018). The investigation was carried out in two locations under the Al-Kirom Foundation, with an emphasis on the dynamics of curriculum interactions between Islamic boarding schools and formal schools. This research adopts a case phenomenology approach, namely an in-depth description and analysis of specific phenomena in certain social entities such as individuals, groups, institutions or communities. This approach allows intensive exploration in a single setting, single object, collection of documents, or specific event (Bogdan and Biklen, 1982: 54). Through this method, researchers seek to obtain a holistic and comprehensive picture of the implementation of the local wisdom-based PAI curriculum in the two educational institutions. The informants in this research included three main groups: Al-Kirom Islamic Boarding School administrators, Al-Kirom Vocational School teaching staff, and Al-Kirom Vocational School students. The selection of informants was carried out purposively by considering their capacity and involvement in the process of implementing the local wisdom-based PAI curriculum. Data was collected through three main techniques: observation, interviews, and documentation. Observations were made on the physical environment of the two institutions, learning activities, and especially the PAI learning process at Al-Kirom Vocational School. Researchers observed interactions between educators and students, the learning methods applied, and the integration of local wisdom values in the PAI learning process. Interviews were carried out in a semi-structured interview format, which allowed flexibility in developing questions but was still guided by the research focus (Margono, 2018). This technique facilitates researchers to obtain in-depth information from informants regarding strategies for implementing the PAI curriculum based on local wisdom. To complement verbal data, documentation is also carried out which includes written notes, photos of learning activities, curriculum documents and other relevant artifacts (Astuti, 2024). (Aggisni et al., 2024) emphasized that the documentation method is a data tracking technique regarding things in the form of notes, transcripts, books and other documents that can support the validity of research findings. In this qualitative research, the researcher acts as the main instrument (human instrument) which is supported by tools such as a voice recorder, camera and writing

equipment. As the main instrument, researchers act as planners, implementers, data collectors, analysts, data interpreters, and reporters of research results. To ensure the validity of the data, researchers applied technical triangulation and time triangulation (Sugiyono, 2020). Technical triangulation is carried out by comparing data obtained through observation, interviews and documentation to ensure consistency of information. Meanwhile, time triangulation is carried out by cross-checking through interviews and observations at different times or situations to increase the validity and credibility of the data. Data analysis in this research follows the interactive model proposed by Miles and Huberman, which includes three stages: data reduction, data presentation, and conclusion drawing/verification (Sugiyono, 2020). At the data reduction stage, a process of selection, simplification and transformation of raw data from field notes was carried out. The data presentation stage includes organizing information systematically to facilitate drawing conclusions. Meanwhile, the conclusion drawing stage is a process of interpreting patterns, regularities and propositions from the data that has been analyzed. By using this approach, the researcher seeks to construct a comprehensive understanding of the strategy for implementing the PAI curriculum based on local wisdom between Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School, which includes aspects of planning, implementation and evaluation of the curriculum.

## RESULTS AND DISCUSSION

### Description of the Implementation of the PAI Curriculum Based on Local Wisdom at Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School

The implementation of the Islamic Religious Education (PAI) curriculum based on local wisdom at Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School is based on the integration of the Islamic boarding school education system with formal education. This integration is carried out to ensure that the Islamic values taught in Islamic boarding schools can be applied in a formal school environment. As educational institutions that have strong roots in Islamic traditions, the curriculum at these two institutions emphasizes learning the yellow book as the basis of Islamic knowledge.



Figure 1. Observation of the learning process in the Al-Kirom Vocational School class using the *bandongan* method. The students were seen writing notes using the *pegon* technique on their books.

Based on the results of observations made by researchers (Figure 1), it can be seen that the students at Al-Kirom Vocational School follow learning using traditional Islamic boarding school methods. The students wore black caps as their *santri* identity and wrote using the *pegon* technique (Arabic writing in Javanese) on their books, showing the application of typical Islamic boarding school learning methods that are integrated into the formal education system.

According to Mr. Siswan, as Head of the Baitul Kirom Islamic Boarding School, the implementation of the PAI curriculum in Islamic boarding schools and schools is carried out by adjusting learning materials so that there is no overlap. He said.

*"At the start of every new school year, we coordinate with the school to ensure that the curriculum implemented remains in line with Islamic boarding school values and formal education needs."*

This statement indicates that there is a systematic effort to harmonize the Islamic boarding school-based curriculum with the formal school curriculum. Apart from that, the Head of Al-Kirom Vocational School, Mr. Ahmad Thohir, added that the main aspect in curriculum integration is ensuring the quality of teaching staff. he explained

*"Every teacher who teaches at Al-Kirom Vocational School must have a good understanding of Islamic boarding school-based teaching methods, so that the material presented can be understood by students well."*

This shows that the human resources aspect is one of the main factors in the successful implementation of the Islamic boarding school-based curriculum in formal schools.

#### **Strategy for Implementing the PAI Curriculum Based on Local Wisdom**

In its implementation, the PAI curriculum at Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School is designed with a holistic approach that includes classroom learning, extracurricular activities, as well as the habit of daily worship. This curriculum adopts typical Islamic boarding school learning methods such as the *bandongan* and *sorogan* methods.



*Figure 2. Documentation of the student mentoring process by the ustadz at Al-Kirom Vocational School. This description shows a personal approach to learning methods which is part of the local wisdom-based PAI curriculum implementation strategy.*

The results of the researcher's observations (Figure 3) show that the learning process at Al-Kirom Vocational School is not only carried out in a classical format but also in the form of small group discussions. This approach allows the ustadz to provide more personal attention to the students and ensure their understanding of the Islamic material being taught.

Mr. M. Ma'ruf, one of the book teachers at Al-Kirom Vocational School, explained that the learning methods used in class follow traditional Islamic boarding school learning patterns.

*"We use the bandongan method, namely the teacher reads the book and translates it, while the students listen and note down the meaning in Pegon Javanese,"* he said.

This method aims to ensure that students not only understand the text of the Yellow Book literally, but are also able to internalize the Islamic values contained in it. Apart from the *bandongan* method, Al-Kirom Vocational School also applies Islamic boarding school-based evaluation strategies, one of which is the *takhassus* exam. According to Mr. Anang Anshori, Deputy Head of Curriculum at Al-Kirom Vocational School, this exam was carried out to assess students' ability to read and understand classical books.

*"One indicator of students' graduation from Islamic boarding school-based subjects is their ability to read the Yellow Book independently,"* he said.

Thus, the learning and evaluation methods used in this curriculum emphasize a deep understanding of traditional Islamic literature. Apart from learning in class, getting used to daily worship is also an important part of implementing this curriculum. Before starting lessons, students are required to read the *Sa'altuka* and *Asmaul Husna* prayers. According to Mr. M. Ma'ruf, this habit aims to build students' religious character. "Through this habituation, it is hoped that students will have a stronger spiritual closeness to Islamic values," he said. This shows that education at Al-Kirom Vocational School does not only focus on cognitive aspects, but also builds students' character and spirituality.

### Integration of Islamic Boarding School-Based Subjects

As a form of implementing an Islamic boarding school-based curriculum, Al-Kirom Vocational School integrates several Islamic boarding school subjects into the formal curriculum. Subjects taught include Aqidah Akhlak, Fiqh, and Ta'lim al-Muta'allim. According to Mr. Ahmad Thohir, the integration of these subjects is carried out to ensure that students continue to gain an in-depth understanding of Islamic knowledge.

*"We included the book Ta'lim al-Muta'allim in the curriculum because this book teaches manners in seeking knowledge, something that is very important for students in the Islamic boarding school environment,"* he explained.

Learning the yellow book at Al-Kirom Vocational School also uses a rote-based approach. According to Mr. M. Ma'ruf, students are required to memorize important parts of the books being taught.

*"Every Saturday, we hold nadzam memorization deposits to ensure that students understand and remember the contents of the book well,"* he said.

Apart from that, extracurricular activities also support strengthening the Islamic boarding school-based curriculum in schools. One of the activities carried out is learning the art of reading the Al-Qur'an and studying the yellow book outside class hours. This was expressed by Mr Anang Anshori who said,

*"We provide space for students to deepen their religious knowledge through various extracurricular activities related to Islamic studies."*

### Evaluation of the Implementation of the PAI Curriculum Based on Local Wisdom



Figure 3. Documentation of the interview process with administrators and teachers at Al-Kirom Vocational School regarding the evaluation of the implementation of the PAI curriculum based on local wisdom.

Based on the results of the interviews documented in Figure 4, information was obtained that evaluation of the implementation of the Islamic boarding school-based PAI curriculum at Al-Kirom Vocational School was carried out periodically and in a structured manner. This interview is part of research data collection to find out the evaluation process carried out by schools and Islamic boarding schools.

Evaluation of the implementation of the Islamic boarding school-based PAI curriculum at Al-Kirom Vocational School is carried out at the end of each school year. This evaluation includes academic and non-academic aspects. In the academic aspect, evaluation is carried out through written exams and practical exams in reading the yellow book. Meanwhile, in non-academic aspects, evaluation is carried out through observation of students' attitudes and character during the learning process. According to Mr. Ahmad Thohir, the main challenge in implementing an Islamic boarding school-based curriculum is the differences in student backgrounds.

*"Most of our students come from the Islamic boarding school environment, but there are also those from outside the Islamic boarding school. This causes differences in their level of understanding of Islamic boarding school-based subjects,"* he explained.

To overcome this challenge, the school implements a differentiated learning system, namely providing additional guidance for students who are not yet familiar with Islamic boarding school learning methods.

*"We provide additional classes for students who have difficulty understanding the yellow book, so they can catch up,"* added Mr Ahmad Thohir.

Apart from internal evaluation, Al-Kirom Vocational School also collaborates with the Baitul Kirom Islamic Boarding School in evaluating the effectiveness of the Islamic boarding school-based curriculum. This is done through regular discussions between the school and Islamic boarding school administrators to adapt the curriculum to student needs. The implementation of the PAI curriculum based on local wisdom at Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School is an effort to integrate formal education with Islamic traditions. By using typical Islamic boarding school learning methods, integrating yellow book-based subjects, and getting used to daily worship, this curriculum is able to build students' religious character. Regular evaluations also ensure that this curriculum can continue to develop and adapt to student needs.

## DISCUSSION

### **Analysis of the Implementation of the PAI Curriculum Based on Local Wisdom at Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School**

The implementation of the Islamic Religious Education (PAI) curriculum based on local wisdom at Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School shows the synergy between formal education and Islamic boarding school-based education. This integration aims to strengthen students' Islamic understanding while at the same time adapting to the national curriculum. This integration is supported by learning the yellow book as the main foundation in teaching Islamic religious knowledge, which provides a distinctive nuance in the learning process at these two institutions (Ekawati et al., 2018).

According to the interview results, the implementation of this curriculum was carried out by adjusting the learning structure to avoid duplication of material. Integration planning is carried out every new school year as a follow-up to the previous curriculum evaluation. This ensures that teaching at Al-Kirom Vocational School maintains the feel of a pesantren while adhering to national education standards (Husni, 2024). One of the main challenges in implementing this is adapting Islamic boarding school materials to more structural learning methods in the formal education system. Therefore, appropriate strategies are needed in delivering the material so that it can not only be understood by students from Islamic boarding schools, but also by those who do not have an Islamic boarding school educational background.

This strategy is further strengthened by the presence of teaching staff who come from the Islamic boarding school environment, who are already familiar with teaching methods based on the Yellow Book. With a strong scientific background in the field of religion, educators are able to adapt Islamic boarding school materials in a more systematic format according to the school curriculum (Hasyim, 2024). The successful implementation of this Islamic boarding school-based curriculum is also influenced by environmental factors, where Al-Kirom Vocational School is in the same foundation as the Baitul Kirom Islamic Boarding School, so that Islamic values are maintained in every aspect of learning.

### **PAI Curriculum Learning Strategy Based on Local Wisdom**

The learning strategies used in implementing the Islamic boarding school-based curriculum at Al-Kirom Vocational School include typical Islamic boarding school approaches such as the bandongan and sorogan methods. The bandongan method is used to teach the yellow book by the teacher reading the text of the book, providing meaning in Javanese Pegon, and explaining the contents of the book to students. This strategy is considered effective in forming a deep understanding of classical Islamic texts. Apart from that, the more interactive sorogan method is used to test individual students' understanding by reading and translating the text of the book in front of the teacher (Wafiqni & Nurani, 2018). This method allows for a more detailed evaluation of student understanding.

Apart from the traditional approach, Al-Kirom Vocational School also implements a takhassus exam-based curriculum evaluation, which assesses students' ability to read and

understand the yellow book. This evaluation is designed to ensure that students not only understand the material theoretically but are also able to apply it in everyday life. This evaluation includes oral and practical exams which aim to assess the sharpness of students' understanding in memorizing and translating religious texts.

The habit of daily worship is also an integral part of this curriculum implementation strategy. Before starting learning, students are required to read the Sa'altuka and Asmaul Husna prayers, which aim to build students' religious character. This habit is considered effective in forming discipline and strengthening students' spiritual dimensions. Apart from that, extracurricular activities such as learning the art of reading the Al-Qur'an and studying the yellow book outside formal lesson hours also enrich students' learning experiences and ensure that Islamic education is not only theoretical but also applicable in everyday life (Wafiqni & Nurani, 2018).

The strategic approach in implementing the PAI curriculum based on local wisdom is basically in line with the definition of learning strategy as a series of action plans that include methods, techniques and use of resources to achieve learning goals (Kadir, 2015). In this context, the implementation carried out at Al-Kirom Vocational School shows that there is harmony between the components of learning strategies and the principles of Islamic boarding school-based education. This is reflected through the choice of the bandongan method and classical books as the main source of learning, which is a form of affective and individual learning strategy to shape students' spiritual character. In line with that, Hernawan (tt) emphasized that effective learning strategies occur when teachers are able to organize the relationships between components of the learning system consistently and systematically. In this research, strategy is not only defined as a teaching technique, but as a comprehensive process that involves adapting the national curriculum to Islamic boarding school values, including aspects of communication, material adaptation, and the active involvement of teachers in transforming Islamic values into students' daily behavior. Thus, the successful implementation of this strategy supports Wahyudi's (2018) idea that an effective strategy must have long-term, coordinative and rational dimensions, and be able to adapt to socio-cultural changes in the educational environment.

#### **Integration of Islamic Boarding School-Based Subjects into the National Curriculum**

One important aspect in implementing the Islamic boarding school-based curriculum at Al-Kirom Vocational School is the integration of typical Islamic boarding school subjects with the national curriculum. Subjects such as Morals and Fiqh are an inseparable part of the school curriculum structure. This subject is taught using classical books such as Ta'lim al-Muta'allim and Fathul Qorib, which provide a basic understanding of adab in studying and Islamic law (Wafiqni & Nurani, 2018).

The use of the yellow book in learning not only aims to provide a deeper understanding of Islam but also familiarizes students with classical Islamic literature which is the main reference in the study of Islamic law. Therefore, the learning methods used in teaching the yellow book at Al-Kirom Vocational School are adapted to a more systematic approach so that students can understand and apply the knowledge learned effectively. With this integration, Al-Kirom Vocational School graduates are expected to have a solid understanding of Islam and be able to apply religious knowledge in everyday life.

Apart from that, extracurricular activities such as memorizing nadzam, Dhuha prayers in congregation, and strengthening the reading of the Koran also strengthen the implementation of this Islamic boarding school-based curriculum. Thus, this curriculum integration not only produces graduates who are competent in the academic field, but also forms characters based on Islamic values.

#### **Evaluation and Challenges of Implementing the PAI Curriculum Based on Local Wisdom**

Evaluation of the implementation of the Islamic boarding school-based PAI curriculum is carried out at the end of each school year involving various parties, including school principals, deputy principals, teachers and school committees (Inayati & Ulfa, 2024). This evaluation includes academic aspects through written and practical exams, as well as non-academic aspects through observations of students' character and attitudes in their daily lives.

One of the main challenges in implementing the Islamic boarding school-based curriculum at Al-Kirom Vocational School is the difference in student backgrounds. Some students have experience studying at Islamic boarding schools, while others come from public schools with no previous experience in studying the yellow book. These differences cause variations in the level of students' understanding of Islamic boarding school-based learning materials.

To overcome this challenge, schools implement a differentiated learning system, where students who experience difficulties are given additional guidance so they can catch up. In addition, teaching staff are provided with regular training to ensure that the teaching methods used remain relevant and appropriate to student needs. With continuous evaluation and adaptation of learning strategies, the implementation of the Islamic boarding school-based curriculum at Al-Kirom Vocational School continues to experience continuous improvement and improvement. With a structured approach and ongoing evaluation, the Islamic boarding school-based curriculum at Al-Kirom Vocational School is not only able to maintain traditional Islamic values but is also able to adapt to the needs of more modern formal education.

Based on the results of research that has been carried out, there are several important contributions in developing a local wisdom-based PAI curriculum in formal education institutions integrated with Islamic boarding schools:

1. **Curriculum Integration Model:** This research produces an Islamic boarding school-based PAI curriculum integration model that can be implemented in formal schools without reducing the quality of general learning. This model combines traditional Islamic boarding school learning approaches (bandongan and sorogan) with modern learning approaches in formal schools.
2. **Comprehensive Evaluation Method:** Research findings show that evaluation of the implementation of the Islamic boarding school-based PAI curriculum needs to be carried out comprehensively, not only on cognitive aspects but also on affective and psychomotor aspects. This can be done through written exams, practical exams in reading the yellow book, as well as observations of student behavior.
3. **Differentiated Learning Approach:** This research found that the differentiation learning approach was effective in overcoming differences in student backgrounds in understanding Islamic boarding school-based material. Through this approach, every student gets the opportunity to learn according to their abilities and needs.
4. **Strengthening Religious Character:** The implementation of the Islamic boarding school-based PAI curriculum at Al-Kirom Vocational School contributes to strengthening students' religious character through the habit of daily worship and the study of classical Islamic books. This helps shape students who not only excel in academics but also have good morals.

The implementation of the PAI curriculum based on local wisdom at Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School is an effort to integrate formal education with Islamic traditions. By using typical Islamic boarding school learning methods, integrating yellow book-based subjects, and getting used to daily worship, this curriculum is able to build students' religious character. Regular evaluations also ensure that this curriculum can continue to develop and adapt to student needs.

## CONCLUSION

Based on research that has been carried out regarding strategies for implementing the PAI curriculum based on local wisdom at Baitul Kirom Islamic Boarding School and Al-Kirom Vocational School, a number of important findings were obtained which form the basis of conclusions. The Islamic boarding school-based curriculum planning process at Al-Kirom Subing Karya Vocational School shows a series of structured and systematic activities, including formulating learning objectives, determining curricular content, selecting relevant instructional strategies, and designing a comprehensive learning evaluation mechanism. This careful planning is the main foundation for implementing integrated learning between Islamic boarding school values and vocational competencies. In the implementation dimension, it appears that the success of implementing the Islamic boarding school curriculum is very

dependent on the capacity and competence of the teaching staff. The distinctive characteristics of curriculum implementation are reflected through the use of classical Islamic boarding school literature such as the books Ta'lim al-Muta'allim and Fathul Qarib as the main learning source, combined with typical Islamic boarding school instructional methods such as bandongan. This integration of traditional Islamic boarding school elements shows Al-Kirom Subing Karya Vocational School's commitment to providing authentic learning experiences as is common in Islamic boarding school environments, but still relevant to the vocational education context. Evaluation of the implementation of the Islamic boarding school curriculum at Al-Kirom Subing Karya Vocational School was carried out by considering community expectations and the contemporary needs of students. This evaluative approach allows institutions to maintain the relevance of the curriculum to current developments, while ensuring that Islamic boarding school values are maintained in the educational process. The synergy between Baitul Kirom Islamic Boarding School and Al-Kirom Subing Karya Vocational School creates a unique educational ecosystem, where the local wisdom of the Islamic boarding school becomes the basis for developing students' vocational competencies.

## REFERENCES

- Abdul Khaliq. (2022). *PROFESIONALISME GURU MENURUT ISLAM*.
- Aggisi, R., Munawaroh, N., & Saifullah, I. (2024). *Pengembangan Kurikulum Pendidikan Agama Islam Di Pondok Pesantren Modern (Penelitian di Pondok Pesantren Modern Al-Mashduqi Garut)*. 3565–3588. <https://jicnusanantara.com/index.php/jiic/article/view/1115/1254>
- Ahmad, F. N., Mispani, & Yusuf, M. (2023). INTEGRASI KURIKULUM PENDIDIKAN ISLAM PONDOK PESANTREN DARUL ULUM DAN SMA. *Assyfa Journal of Islamic Studies*, 1(73–86).
- Arifin, M. (2023). *Filsafat Pendidikan Islam*. In *Jakarta: Bumi Aksara*.
- Arsanti, M. (2018). *PENGEMBANGAN BAHAN AJAR MATA KULIAH PENULISAN KREATIF BERMUATAN NILAI-NILAI PENDIDIKAN KARAKTER RELIGIUS BAGI MAHASISWA PRODI PBSI , FKIP , UNISSULA Meilan Arsanti Email : meilanarsanti@unissula.ac.id Prodi Pendidikan Bahasa dan Sastra Indonesia , Fakultas*. 71–90.
- Astuti, M. (2024). *Optimalisasi kurikulum pendidikan karakter kearifan lokal pada pondok pesantren di provinsi sumatera selatan*. 4, 157–169. <https://ejournal.uniramalang.ac.id/index.php/isiep/article/view/5946>
- Ekawati, Y. N., Saputra, N. E., Tungkal, N. K., Negeri, S. D., & Hasil, K. (2018). *THE CONSTRUCTION OF MEASURING INSTRUMENT OF RELIGIOUS CHARACTER OF ELEMENTARY SCHOOL STUDENTS*. 131–139.
- Faiqotul Himmah. (2019). *Implementasi Pendidikan Karakter Peduli Di SMP Negeri 1 Karangtengah Demak*. 3(1).
- Firdausiyah, L., Nasa'i, I., & Bakar, M. Y. A. (2022). *Sistem Evaluasi Pembelajaran Kurikulum Kepesantrenan Di Pondok Pesantren Darul 'Ulum Jombang*. *Jurnal Studi, Sosial Dan Ekonomi*, 3(1), 10–19.
- Hasyim. (2024). *PENGEMBANGAN MODEL KURIKULUM PENDIDIKAN AGAMA ISLAM BERBASIS KEARIFAN PEDESAAN Pendidikan Agama Islam di Indonesia memiliki peran yang sangat*. 717–726.
- Husni. (2024). *Pengembangan Kurikulum PAI Berbasis Kearifan Lokal*. 4(2), 1334–1346.
- Inayati, I. N., & Ulfa, N. (2024). *Redesain Modul Pembelajaran PAI berbasis Peace Education sebagai Implementasi Kurikulum Merdeka di Jenjang Pendidikan Dasar*. 73–79.
- Kadir, F. (2015). *Strategi Pembelajaran Afektif untuk Investasi Pendidikan Masa Depan*. *Jurnal Al-Ta'dib*, Vol. 8, No. 2.
- Margono, S. (2018). *Metodologi penelitian pendidikan*.
- Muttaqin, N. (2024). *PENGELOLAAN KURIKULUM TERINTEGRASI SEKOLAH BERBASIS PESANTREN DI SMK ROUDLOTUL MUBTADIIN BALEKAMBANG JEPARA. Penambahan Natrium Benzoat Dan Kalium Sorbat (Antiinversi) Dan Kecepatan Pengadukan Sebagai Upaya Penghambatan Reaksi Inversi Pada Nira Tebu*, 4(3), 136–147. <https://jurnalp4i.com/index.php/vocational/index>

- Nurkholis, N., & Santosa, A. B. (2022). Manajemen Pengembangan Kurikulum Berbasis Pesantren. *J-MPI (Jurnal Manajemen Pendidikan Islam)*, 7(2), 113-130. <https://doi.org/10.18860/jmpi.v7i2.17023>
- Qurtubi, M., & Hudi, S. (2022). Peran Kiai Dalam Mengembangkan Kurikulum Lokal Di Pesantren Nurul Islam 1 Jember. *Jurnal Pendidikan Dan Kajian Aswaja*, 6(1), 1-20. <https://doi.org/10.56013/jpka.v6i1.690>
- Sugiyono, P. D. (2020). Metode Penelitian. *Kuantitatif, Kualitatif, Dan R&D*.
- Wafiqni, N., & Nurani, S. (2018). *MODEL PEMBELAJARAN TEMATIK BERBASIS KEARIFAN LOKAL*. 10(4).
- Wahyudi, A.S. (2018). *Manajemen Strategi*. Jakarta: Binarupa Aksara.
- 

**Copyright Holder :**

© Jaenal Arifin et al., (2025).

**First Publication Right :**

© International Journal on Advanced Science, Education, and Religion (IJoASER)

**This article is under:**

