

TURATH WA TAJDID
**(THE STUDY OF THE IMPLEMENTATION OF THE
MANAGEMENT INTEGRATIVE CURRICULUM IN EDUCATIONAL
INSTITUTIONS OF THE ISLAMIC PERSPECTIVE OF HASSAN
HANAFI)**

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Abstrak:

Teknologi yang semakin maju dan zaman yang terus berkembang menuntut lembaga pendidikan untuk survive dan mampu menjawab kebutuhan masyarakat. Sehingga dibutuhkan manajemen kurikulum yang bersifat futuristik namun tidak meninggalkan tradisi yang sudah baik. Kurikulum integratif dalam pendidikan menjadi salah satu solusi ideal dalam menjawab tantangan tersebut. Artikel ini bertujuan mendeskripsikan manajemen kurikulum integratif di SMA Trensains Tebuireng Jombang serta menganalisisnya perspektif pemikiran Hassan Hanafi. Artikel ini merupakan library research dan analisis datanya menggunakan teknik analisis isi. Hasil penelitian menunjukkan bahwa kepala SMA Trensains Tebuireng Jombang memiliki peran penting dalam fungsi manajemen kurikulum integratif, mulai dari perencanaan, pengorganisasian, pelaksanaan, pemberdayaan, pengawasan, hingga evaluasi. Manajemen kurikulum integratif di SMA Trensains yang disebut dengan Kurikulum Semesta relevan dengan pemikiran Hassan Hanafi. Kurikulum Semesta di lembaga ini sudah dilaksanakan dengan manajemen yang baik dan hasilnya membanggakan, dibuktikan dengan prestasi-prestasi yang diraih dalam banyak perlombaan sains di tingkat nasional. Berdasarkan hasil tersebut dapat disimpulkan bahwa seorang pemimpin lembaga pendidikan penting untuk mengintegrasikan tradisi dan modernitas untuk bisa survive. Turats tidak boleh menjadi barang mati yang hanya tersimpan di perpustakaan. Ajaran agama tidak boleh sekedar menjadi dogma. Kontekstualitas ajaran agama dengan modernitas menjadi sebuah keniscayaan untuk menyelenggarakan lembaga pendidikan Islam yang unggul dan kompetitif.

Kata Kunci: Hassan Hanafi; Manajemen; Kurikulum Integratif; Pendidikan Islam.

Abstract:

Increasingly advanced technology and the age are constantly evolving demands of educational institutions to survive and answer the community's needs. So, it takes a futuristic management curriculum but does not leave the wonderful tradition. Integrative curriculum in education to be one of the ideal solutions in answering the challenge. This article aims to describe the management of an integrative curriculum in Trensains Senior High School Tebuireng Jombang and analyze the perspective of the thought of Hassan Hanafi. This article is library research and data analysis using content analysis techniques. The results showed that the Trensains Senior High School Tebuireng Jombang has a vital role in managing an integrative curriculum, including planning, organizing, implementing, empowerment, monitoring, and evaluation. Management integrative curriculum in Trensains Senior High School called with the curriculum of the universe relevant to the thought of Hassan Hanafi. The curriculum universe in this institution has been carried out with good management. The results are encouraging, evidenced by the achievements in many science races at the national level. Based on these results, it can be concluded that a leader of educational institutions is essential to integrate tradition and modernity to survive. *Turats* may not be dead,



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which is only stored in the library. The teachings of the religion should not simply be dogma. The context of the teachings of the faith with modernity becomes necessary to organize the educational institutions of Islam that are superior and competitive.

Keywords: Hassan Hanafi; Management; Integrative Curriculum; Islamic Education.

Introduction

This life is a dynamic plot of the past, present, and future life. The root of the problem is not free from the issues of life, the *hadith*, theological and anthropological, historicity and normativity, and tradition and modernity.¹ Currently, the global community is faced with the challenge of modernity and the influence of the value system of secular and materialists. Modernity has had a significant impact in changing society's pattern and style of life. Colonialism that carries the cultural materialist and secular also marks the mindset and value system in today's Muslim world.²

All layers of society, both parents, teachers, lecturers, and theologians, faced a significant dilemma in education issues: how to educate and prepare the younger generation in the face of global challenges to survive in his day. The reconstruction of the concept and management of education is needed for the future of a glorious generation. Some people choose to emulate the education model of the past; others prefer to adopt and adapt to modernity.

Education past understood with a classical education model that focuses on exploring the Land. *Turats* is the work of scholars of history and into the repertoire of classical Islam.³ *Turats* is identical to the yellow book still widely used in teaching and learning in schools. At the same time, modern education is the learning model by the demands of the present, such as model-based learning of information technology.⁴ As the glorious message of QS. Al-Mujadilah: 11 and QS. Al-‘Alaq: 1, God Almighty, ordered to read (study) science, regardless of whether religious science or science of nonagama. And God Almighty promised to uplift the people with knowledge. Based on the verse, the conclusion can be drawn that there is no dichotomy of science in Islam. So for Muslims to learn tradition and modernity, there are no restrictions. There will even be a necessity and the demands to survive in an age that continues to grow. This is where the urgency of reconstructing the curriculum of Islamic education can juxtapose tradition and modernity or integrate religion and science to acquire proficiency in faith and science and technology.

¹ Achmad Reyadi, "Konstruksi Pendidikan Kiri Islam (Membumikan Pemikiran Hassan Hanafi)," *Jurnal Tadris* 8, no. 1 (2013): 71–81.

² Zainuddin, *Paradigma Pendidikan Terpadu: Menyiapkan Generasi Ulul Albab* (Malang: UIN Maliki Press, 2013).

³ Siti Amaliati, "Implementasi Kebijakan Kurikulum Berbasis Turats pada Mata Kuliah Bahasa Arab Dan Nahwu Program Studi Pendidikan Bahasa Arab Di Institut Keislaman Abdullah Faqih Gresik," *Jurnal Kebijakan Dan Pengembangan Pendidikan* 2, no. 1 (2014): 57–63.

⁴ Heru Suparman, "Konsep Pendidikan Modern Dalam Perspektif Al-Q Ur'an," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 1, no. 1 (2018): 61–83.

This article examines the thought of Hassan Hanafi, a prominent reformer of Islam concerned with the theme of *turats* and *tajdid*. Hassan Hanafi is a familiar name among Islamic thinkers who are fond of the pieces of Islam's rise. He is a professor of philosophy from Egypt. What distinguishes Hassan Hanafi from the reformers of Islam is the Hanafi promoting the project *turath wa tajdid* (tradition and modernity) in the discourse of Islamic revival. For the Hanafis, the resurrection of Islam is the revitalization of the treasures of classical Islam, the resistance against the dominance of western culture, and the analysis back to the reality of the Islamic world.

This article elaborates on Hassan Hanafi's thoughts about *turath wa tajdid* (tradition and modernity). According to Hassan Hanafi, the development of the epistemology of the new science is very important. Muslims need to perform selection and constructive dialogue on Western civilization, which rests on the materialistic. According to the western view, the parameters of the truth are based on something that is empirical and can be verified. They disclaim the realm of the abstract as this grave and the hereafter. People's faith beliefs against the supernatural are an illusion for the West. Whereas in religion, there are things that can't be proved its existence, but they must be believed to be true because the scriptures have already mentioned it. For people of faith, the things supernatural can be approached with reason and conscience so that the realm of the abstract can be understood. Believers are conscious of their capacity as limited beings in understanding the overall creation of The Almighty. Therefore, it is always possible some things are beyond the limits of the power of the human senses to arrest her.

Hassan Hanafi also criticized Western science as born from the view of individualism.⁵ For example, in the west, human rights are understood as the extent of the individual's rights, whereas human rights are social in the Islamic. For example, a person's right to perform gay sex, naked, abortion, and others. But on the contrary, in Islam, the individual's rights are contained in the maqasid al-sharia, which stands on top of the conception of social rights. In the west, a woman has the right to have an abortion. Whereas in Islam is haram, because the baby in the womb of a woman is not the property of the individual woman, but of God who has it because He gives the baby the right to live. So, it haram to kill the fetus in the womb (abortion) according to the teachings of Islam.

Hassan Hanafi very stressed upon Muslims to preserve the Land. *Turats* is not dead, which is collected in a library. But turn on the Light is the consciousness of thinking and the next generation's responsibility. Words become the basis of the arguments that form the world view and guide the behavior of the next generation. Based on the weakness of western science, which is materialistic and individualistic, and the urgency of preserving the land, Hassan Hanafi gave birth

⁵ Hassan Hanafi, *Pembaruan Wacana Keagamaan: Mulai Dari Realita, Baru Tekes* (Jakarta: Pustaka Firdaus, 2008).

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to thought to integrate both (*turath wa tajdid*). Muslims should not shy away from modernity and not forget the tradition. This is where the urgency of the management education curriculum integrative juxtaposes between tradition and modernity to produce graduates who can survive to face the development of global flows.

An integrative curriculum is a product of the curriculum of the business integration of a wide range of lesson material.⁶ Curriculum integrative is an idea of reconstructing the curriculum being developed at the college level to the schools with the dead. Excellent Senior High School of Darul Ulum Step 2 is the pioneer of the *madrasah*, which organizes the educational curriculum is integrated that integrates the science of religion and science. Learning objectives integrated into this institution are to construct an integral building science; adjustments to the environment and the culture of boarding schools, and appreciate the diversity of learners. Factors supporting the success of integration in this school are the availability of laboratory facilities, the help of reference books from the Ministry of Religious Affairs, and the help of funding from the IDB.⁷

As for the educational institutions that implement the integrative curriculum in learning is a Trensains Senior High School Tebuireng Jombang. This school combines the system of religious education and science in the curriculum. His wisdom is specially designed to concentrate on the science-based understanding of the verses of the universe. Projections into the future can print scientific science based on Al-Qur'an sturdy.⁸

In implementing education integrative in learning, the Trensains Senior High School Tebuireng Jombang is not independent of the integrative management curriculum composed and performed well. The agency seeks to implement a curriculum-oriented futuristic able to answer the demands of modernity but does not leave the tradition (*turath*). This effort seems in line with the ideas promoted by Hassan Hanafi in his project called *turath wa tajdid*, although it took proof first. Like what management practices integrative curriculum in Trensains Senior High School Tebuireng Jombang? How does the practice of integrative curriculum, if analyzed with Hasan Hanafi's thought, also talk about modernity and tradition? This topic is interesting and essential to study given yet many institutions the education level of the school, which implements it. This article aims to describe the integrative management curriculum in Trensains Senior High School Tebuireng Jombang and analyze it based on the thought of Hassan Hanafi.

⁶ Abdullah Idi, *Pengembangan Kurikulum Teori Dan Praktek* (Jakarta: Raja Grafindo Persada, 2014).

⁷ Irvan Solihin Haqiqi, "Integrasi Pembelajaran Agama Dan Sains (Studi Kasus Di MA Unggulan Darul Ulum Jombang)" (UIN Maulana Malik Ibrahim Malang, 2020); Septiana Purwaningrum, "Internalisasi Pendidikan Nilai Melalui Pembelajaran Terintegrasi Di MAU Darul Ulum STEP-2 IDB Peterongan, Jombang," *Didaktika Religia* 1, no. 1 (2013): 1–13.

⁸ Kurroti A'yun, Wildanul Fajri, and Sunardi, "Aktualisasi Kurikulum Terintegrasi Di SMA Trensains Tebuireng Jombang," *Al-Idaroh* 2, no. 2 (2018): 24–49.

Literature Review

1. Biography Of Hassan Hanafi

On February 13, 1935, Hassan Hanafi was born in Al-Azhar, Cairo. He has memorized the Qur'an since the age of 5 years.⁹ The soul of patriotism and nationalism grew since childhood because he was faced with the reality of life under foreign occupation. He even had a chance to see for themselves how the British army massacred the martyrs in the Suez Canal. At 13 years old, he enlisted as a volunteer war against Israel, although ultimately rejected because it was still considered too young.

From 1952 until 1956, Hanafi studied at the University of Cairo to explore the field of philosophy. From 1956 until 1966, Hanafi had the opportunity to look at the University of Sorbonne France. He studied a reformist Catholic (Jean Gitton) about renewal and philosophy. From Paul Ricoeur, he studied phenomenology, the analysis of the consciousness of Husserl, and the renewal of *Usul Fiqh* of Professor Masnion. This experience integrated the two traditions of thought Hanafi, Islam East, and West.¹⁰

2. The substance of Thought and the Work of Hassan Hanafi

Hassan Hanafi is one of the prominent reformers of Islam that is very influential. He is a professor and chairman of the philosophy department at the University of Cairo. He also taught in the Temple of the United States. His name came up when he threw the idea of "Left Islam" through the journal "*al-Yasar al-Islami: Kitabat fii al-Nabdlab al-Islamiyah* (Left Islam: Essays on the rise of Islam) published in the year 1981. Hassan Hanafi was the first to introduce "Occidentalism" to the Islamic world in his *Muqaddimah fi 'ilm al-Istighrab* (Introduction to Occidentalism). In the early 1960s, the thought of Hassan Hanafi was much influenced by the ideology-the ideology that developed in Egypt (Pan Arabism). At year (1956-1966), Hanafi studied in France and pursued philosophy and social. His desire to reconstruct Islamic thought makes it research the methods of interpreting Islamic law. His research that he wrote a dissertation and delivered earned a Doctorate at the Sorbonne University France. His dissertation entitled "Essai Sur La Methode de' Exegese" thick 900 pages also received an award for scientific works best in Egypt in 1961.¹¹

In the early 1970s, Hanafi wrote a lot in the mass media, such as *Al-Adab Al-Katib, Minbar Al-Islam*, etc. He devotes his attention to seeking the causes of the defeat of the Muslims against Israel in 1967. 1976 writings he published into a book *Qadhaya Mu'ashirat fi Fikerina al-Mu'ashir* that

⁹ Achmad Baidlowi, "Tafsir Tematik Menurut Hassan Hanafi," *Jurnal Studi Ilmu-Ilmu Alquran Dan Hadist* 10, no. 1 (2009): 38–48.

¹⁰ Listiyono Santoso, *Epistemologi Kiri* (Yogyakarta: Ar-Ruzz Media, 2003).

¹¹ Kazuo Shimogaki, *Kiri Islam Antara Modernisme Dan Posmodernisme*, Terj. Imam Aziz & Jadul Maula (Yogyakarta: LkiS Pelangi Aksara, 2007).

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describes the reality of the Arab world at that time and the importance of the renewal of Islamic thought. Then in 1977, the Hanafi re-publish *Qadhaya Mu'ashirat fi al-Fikr al-Gharib*, which explained the thinking of western scholars such as Voltaire, Hegel, Karl Marx, Marx, Weber, and Edmund Husserl perform the update. The second book eventually gave birth to two principal new thoughts in *al-turast wa al-tajdid* and *al-istighrab* (Occidentalism).¹²

Another work he wrote (published 1977) is a religious dialogue and revolution. This book recommends methods of hermeneutics in dialogue with Christians and Jews and the methods of phenomenology in addressing the reality of Muslims.¹³ At the same time, the book *Dirasat Islamiyya* (1981) analyzes the update against the classics of the Islamic science such as philosophy, *usul fiqh*, and *ushuluddin*, to be adapted to the reality of the contemporary. Next, Hanafi is a lot of writing papers presented in the international seminar in the United States, Japan, France, the Netherlands, the Middle East, and Indonesia. He published various articles on his religion, ideology, development (1993), and Islam in the modern world.¹⁴

In the subsequent development, the Hanafi develop a paradigm universalistic. According to him, Muslims should not accept that knowledge and western culture are both materialisms and refuse Arab civilization. So it takes the selection and constructive dialogue with the Western civilization to get to know the Western world with rigorous. Occidentalism Hanafi intended Islam to be a partner for world civilization. This idea he pours in his *Muqaddimah fi 'ilm al-istighrab*.¹⁵

The draft Islamic build science Islamic and effort in the face of the West, Hassan Hanafi is carrying the project *turath wa tajdid*. This work provides a solution for Muslims who still hold on to tradition, facing modernization and globalization. This project is classified into three dialectics in which human beings are in this circle, namely: a) *Al-madhi* (personified by way of life/treasures classic); b) *Al-mustaqbal* (the words *gharbi*/treasures of the West); and c) *Al-Hali* (the reality of the contemporary). In another definition, the project Hassan Hanafi is called the “golden triangle” of thought in Islam that is seen giving spirit for the revival of the Muslims: the attitude to the classical tradition, philosophy/criticism against western traditions, and attitudes toward reality. The orientation is juxtaposing between tradition and modernity.¹⁶¹⁷

The Western Tradition

A Long Tradition

¹² Hassan Hanafi, *Muqaddimah Fi 'Ilm Al-Istighrab* (Kairo: Maktabah Madlubi, 1991).

¹³ Hassan Hanafi, *Dialog Agama Dan Revolusi* (Jakarta: Pustaka Firdaus, 1991).

¹⁴ Aisyah, “Hassan Hanafi Dan Gagasan Pembaruannya,” *Jurnal Sulesana* 6, no. 2 (2011): 63–73.

¹⁵ Hassan Hanafi, *Oksidentalisme Sikap Kita Terhadap Barat Terj. M.Najib Buchori* (Jakarta: Paramadina, 2000).

¹⁶ Depag, *Ensiklopedi Islam* (Jakarta: PT. Ichtiar Baru, 1993).

¹⁷ Hassan Hanafi, *Oksidentalisme, Sikap Kita Terhadap Tradisi Barat* (Jakarta: Paramadina, 1999).

Ego

Reality

Figure 1. The Golden triangle of Hassan Hanafi

First, our attitude towards old traditions (the revitalization of the treasures of classical Islam). Glories of classic according to Hassan Hanafi, is composed of three kinds: 1) science, namely the science-the science of normative-rational as *ushuluddin, usul fiqh*, Sufism; 2) science-the science of the rational alone (*al-'aqliyyah*) such as mathematics, physics, astronomy, medicine, chemistry, and pharmacy; 3) science-the science of normative-traditional (*al-naqliyyah*) as the science of the Qur'an, the science of hadith, the history of the journey of life the Prophet, *Fiqh*, and *Tafseer*.¹⁸ It is manifested using rationalization to solve the present problem in the Islamic world for the welfare and progress of Muslims.¹⁹

Second is the idea of occidentalism: Occidentalism, namely a study of the west from the way of the East (Islam). Occidentalism is an approach to open the veil of dishonesty west in the view of Islam.²⁰ Occidentalism was created for the face of westernization that has extensive influence on the culture, the conception, building, and even the style of life of Muslims. For example, the inclusion of western (Latin) vocabulary causes the Arabic language beyond the boundaries of inferiority. Arabic dialects of the official start are rarely found. Westernization, in the end, leads to alignments against the west. During the western culture into centric and non-Western to be extremist, the West will be the ruler, and the non-west will be the consumer. According to Hassan Hanafi, Muslims are not enough to accept the western paradigm of modern science, which also rejected the Arab civilization. So need to find a proper understanding for the Muslims against the scientific discoveries of the west, who were generally based on materialism and individualism. Constructive dialogue is necessary to know and understand western civilization with rigor.

The task of occidentalism here is to restore the balance of human culture, replacing the unbalanced scales and only benefit the West. For the balance sheet is not balanced, the European consciousness will still expand the culture of other nations with the product of the thinking of scientists. They behave as if the only western-type manufacturers. Results occidentalism as follows: 1) Damming upon the consciousness of Europe, that Europe is not the only party in power; 2) Restore the west to the limits of his nature as well as stop the expansion without limits; 3) Remove

¹⁸ Shimogaki, *Kiri Islam Antara Modernisme Dan Posmodernisme*, Terj. Imam Aziz & Jadul Maula.

¹⁹ Husna Ni'matul Ulya, "Kiri Islam Hassan Hanafi (Studi Epistemologis)," *Dialogia* 15, no. 1 (2017): 50–60.

²⁰ Hanafi, *Oksidentalisme, Sikap Kita Terhadap Tradisi Barat*.

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the myth that the west as the center of world civilization, because every nation has its type of civilization and consciousness of its own. As mentioned in the QS, there is no single type for all nations in the world. al-Maidah:48, which means: “*To each among you, We have prescribed a law and a clear way.*”; 4) to rewrite history so that it can realize the equation for the whole nation in the world which had previously been the victim of appropriation of culture by the west; 5) Make occidentalism as the science of accurate knowledge by forming filosof new view of the west from far away comprehensively; and 6) to realize economic independence.²¹

The third is our attitude towards reality (the analysis of the existence of the Islamic world). According to Hassan Hanafi, build a culture of updated thoughts away from reality, not from the text, not of the faith, nor the shari'ah. According to Hassan Hanafi, draft sains Islam starts from that hit Muslims. He criticized the traditional methods that only rely on nash and proposed contextual strategies to answer the reality that the Islamic world is experiencing the threat of external (capitalism, imperialism) and internal threats such as poverty, backwardness, oppression, and so forth.²²²³

3. Management Integrative Curriculum in School

Management utilizes human resources and other resources to achieve the goals set through planning, organizing, supervision, and evaluation.²⁴²⁵ Ramayulis (2009) defines management with the term “settings.” The setting is the derivation of the word *dabbara*, which means “set” as the word of God. in the QS. As-Sajdah: 5.

As mentioned in law number 20 in 2003 about National Education System, the curriculum is a set of plans and arrangements regarding the objectives, content, and teaching materials and the means used to guide learning activities to achieve specific educational goals. The curriculum has been crucial in education because of the curriculum into a learning reference. Therefore, the required management curriculum is effective. Cycle management curriculum as proposed includes the stage-the stage:²⁶²⁷

- a. Planning, to determine the goals and framework of actions to be performed to achieve the goals that have been set. Planning includes activities needs analysis, choosing the design of

²¹ Hanafi, *Oksidentalisme, Sikap Kita Terhadap Tradisi Barat*.

²² Kazuo Shimogaki, *Kiri Islam Antara Modernisme Dan Posmodernisme*, Terj. Imam Aziz & Jadul Maula (Yogyakarta: LkiS Pelangi Aksara, 2007).

²³ Mahmud Manan, “Hassan Hanafi: Al-Turath Wa Al-Tajdid.” *Jurnal Akademika* 17, no. 1 (2005): 112–22.

²⁴ (Ashutosh, 2017; Hasibuan, 2016; Juhji, Wahyudin, Muslihah, & Suryapermana, 2020; Lucey, 2004;

²⁵ James A.F. Stoner, *Management* (New York: Prentice/Hall International, 1982).

²⁶ Rusman, *Manajemen Kurikulum: Seri Manajemen Sekolah Bermutu* (Bandung: Mulia Mandiri Press, 2008).

²⁷ Imam Mawardi, “Orientasi Ideal Manajemen Pengembangan Kurikulum Madrasah: Analisis Dasar Kebijakan Mutu Pendidikan Islam.” *In Proceeding The 1st Annual Conference on Islamic Education Management (ACIEM)*, 1239–53. Yogyakarta: FITK UIN Sunan Kalijaga Yogyakarta dengan PPMPI, 2018.

- the curriculum, as well as making the master plan (development, implementation, assessment);
- b. Organizing, to determine the structure and responsibility in carrying out the plans that have been prepared previously;
 - c. Implementation, including the preparation of the syllabus and learning implementation plan (RPP); the determination of strategies, models, and methods of learning; the conclusion of the assessment process and learning outcomes; as well as the decision of the learning environment;
 - d. Empowerment, namely optimizing the human resources so beneficial for the development of the institution;
 - e. Supervision is an activity monitor and controls the implementation of the so goes according to plan; and
 - f. Evaluation to determine and measure the work results that have been implemented if it is by the objectives that have been planned.

According to the,²⁸ there are three steps to the development of an integrative curriculum, namely: first, to map the concept of scientific and Islamic; second, combining the idea of scientific and Islamic; and third, elaborate the verses of the Qur'an that are relevant to science.

Method

This research is library research; the study focuses on reading and analyzing various literature, both books, and research. In the context of the research literature, the data is taken from exploring the ingredients of literature studied holistically and then analyzed based on a particular theory.²⁹ The literature referred to here are the books and the research results about the thought of Hassan Hanafi and the consequences of research about the management education curriculum is integrative in Trensains Senior High School Tebuireng Jombang. The technique of data analysis of this study using the method of content analysis or content analysis, which includes three stages, i.e., gather data from a variety of sources; analyze data with the process of deduction, induction, or interactive; and the last summing up the results of the analysis.³⁰

²⁸ Ahmad Barizi, *Pendidikan Integratif: Akar Tradisi Dan Integrasi Keilmuan Pendidikan Islam* (Malang: UIN Maliki Press, 2011).

²⁹ Amir Hamzah, *Metode Penelitian Kepustakaan* (Malang: Literasi Nusantara, 2019).

³⁰ Imam Suprayogo and Tobroni, *Metodologi Penelitian Sosial - Agama* (Bandung: Remaja Rosdakarya, 2001); Klaus Krippendorff, *Analisis Isi: Pengantar Teori Dan Metodologi* (Jakarta: Rajawali Pers, 1991).

RESULTS AND DISCUSSION (MANAGEMENT INTEGRATIVE CURRICULUM IN TRENSAINS SENIOR HIGH SCHOOL TEBUIRENG JOMBANG PERSPECTIVE OF HASSAN HANAFI)

Globalization is so rapidly changing the demands of educational institutions to survive. As one of the formal education institutions distinctively Islamic, madrasah must answer the community's needs. On one side, the madrasah should teach science-general science as a public school, which is her equal; on the other side, the madrasah should not neglect the religious education that became his trademark. While the school is dominated, general subjects must be able to teach the charge of religion, so that the graduates are printed can be a scientist who has a base faith sturdy. This challenge requires developing a holistic-integrative curriculum that blends various concepts and approaches in a comprehensive integrated. That is, create the idea of learning which includes cognitive, affective, and psychomotor, and contextualize learning with real-life day-to-day in the learners.³¹

Educational institutions should answer the question of education with good management in a particular direction of the curriculum. This is important given the curriculum is the heart of education, so the motion of the pulse of the sustainability of an educational institution is determined by how the management of the curriculum can design a learning system that is by the development of the times that are experiencing disruption and able to answer the needs of the community.

An integrative curriculum is very effective and efficient in achieving the learning objectives, particularly religion and science. Integrative curriculum-based learning is based on just memorizing facts and finding and analyzing the facts to solve a problem. Here the authors describe the management of an integrative curriculum in Trensains Senior High School Tebuireng Jombang already implement education is integrated into the teaching and learning process as well as to analyze the perspective of the thought of Hassan Hanafi:

1. Management Integrative Curriculum in Trensains Senior High School Tebuireng Jombang

Trensains Senior High School Tebuireng Jombang has implemented an integrative curriculum by integrating the Curriculum 2013, adapting the Cambridge curriculum, and Curriculum the wisdom of the boarding school of science. The third curriculum is integrated and named with the curriculum of the universe. The curriculum universe wants the students to learn science and develop it based on *Al-Quran* and *Hadith*. Trensains is the abbreviation for the school

³¹ Imam Mawardi, "Orientasi Ideal Manajemen Pengembangan Kurikulum Madrasah: Analisis Dasar Kebijakan Mutu Pendidikan Islam."

of science. In Trensains Senior High School Tebuireng Jombang, this pattern learning experience on the understanding of the *Qur'an* and the *Hadith* and the sciences of nature. The structure of the curriculum consists of General Subjects (MPU), subject specialization (MPP), and subjects wisdom boarding school of science (MPKPS). The structure of the eye lesson is designed to prepare generations of Islam are a superior, competent, and global perspective.³²

The achievement of educational goals in Trensains Senior High School can not be separated from the role of the principal in managing the curriculum. The head of school has a vital role in planning, organizing, implementing, empowering, supervising, and evaluating the curriculum. Here the authors describe the role of Trensains Senior High School Tebuireng Jombang in the management of the curriculum as a result of the research:³³

First, plan the curriculum of the universe and set the vision and mission of the school. The curriculum universe integrates the national curriculum (Kurikulum 2013), the international curriculum (Cambridge curriculum), and the wisdom of boarding school. The Curriculum Structure of the Universe based on Permendikbud No. 9 of 2013, Permendikbud Number 81A 2013, and regulation of the caregiver Pesantren Tebuireng and a team of experts Pesantren curriculum science. The curriculum universe conceived with the primary purpose gave birth to the generation that is competent in the field of science and religion, as well as make the *Qur'an* and *Hadith* as the foundation of the development of science. Trensains itself integrates the education systems of religion and science, which concentrates on science with the base logic verses of the universe. The learning system is designed by using the semester credit system (SKS). As for the vision and mission, Trensains Senior High School is printing the generations who hold fast to the *Qur'an*, learn about and develop the science, and have the sublime.

Second, organize the curriculum of the universe. Trensains Senior High School Tebuireng Jombang consists of compulsory subjects (MPW), subject specialization (MPP), and subjects wisdom boarding school of science (MPKPS). On MPKPS, there is one elective subject, i.e., subjects of the *Qur'an* and Science, with a weight of 8 credits. The head of the school with the teacher divides the subjects of the curriculum of the universe into three, namely: a) subjects the beginning (tool of Trensains) covering the subjects of Sciences of *Hadith*, *Tafsir*, *Usul Fiqh*, *Aswaja*, *Al-Qur'an*, and Arabic applicative; b) core subjects namely all subjects of science which examines the science and the *Qur'an* so that findings or hypotheses; and c) additional subjects in the form of English upgrading and Arabic upgrading to equip students proficiency in a foreign language. At this stage, the head of the school with a team of experts to agree on the syllabus prepared teachers.

³² Tantry Phadmasari, "Pembelajaran PAI Dalam Kurikulum Semesta (Studi Kasus Di SMA Trensains Tebuireng Jombang)" (UIN Maliki Malang, 2016).

³³ Ibid

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Furthermore, the head of the school appoints teachers of respective subjects and determines responsibility.

Third, carry out the curriculum of the universe. After the curriculum design of the Universe is constructed, then at the stage of implementation of the curriculum implemented a series of processes that includes the planning of the learning process, the implementation process of learning, monitoring the learning process, and the assessment of learning outcomes—learning objectives prepared by integrating the cognitive, attitudes, and skills. A learning plan is designed in a syllabus and Lesson Plans based on standards contents, including lesson plans, media and learning preparation, and the device ratings. At this stage, the head of school serves as a supervisor and employer motivation and guidance to the curriculum which the teacher runs in teaching and learning activities.

They were *fourth*, empowering human resources so beneficial for the development and progress of the institution. The human resources in question are the teachers. To be able to achieve the objectives of the curriculum of the universe has been prepared which gave birth to the generation that is competent in the field of religion and science, then the steps taken by the head of School Trensains in the optimization of human resources (teachers and students), namely by bringing in experts in the field of science, foreign language, mathematics, and biology. An expert is served as a partner in discussions consultations and assists teachers in science research and development. The question expert is Mr. Agus Purwanto, D. Sc., lecturer of ITS University graduates Hiroshima Japan; Lina Van He, a mathematician and a biologist from Germany; and Hannah Schlage, English language experts from Germany. In addition to the optimization ability of the teacher, the head of the school also optimizes the power of foreign language students through a program of additional subjects, namely English Upgrading and Arabic Upgrading.

Fifth, supervise the implementation of the curriculum, which the master runs in a series of teaching and learning activities. The head of the Trensains Senior High School constantly monitors the class's state and control teachers in implementing the curriculum that has been planned.

Sixth, to evaluate the curriculum. The curriculum evaluation process is indicated to assess the extent of the programs developed learning teachers have been realized or not. The output resulting from the realization of the program the curriculum in the form of learning must describe the objectives that have been formulated originally in the curriculum. Curriculum evaluation is essential to adjust the development of science, technological progress, and market needs. If the curriculum revisions, then the development of the curriculum is then performed by a team of experts that collaborated with the Pesantren Tebuireng Jombang. The curriculum development

universe in this senior high school uses the grass-roots approach. The developers and teachers carry out the curriculum development as the implementer.

2. The analysis of the Management Integrative Curriculum in Trensains Senior High School Tebuireng Jombang Thinking Perspective Hassan Hanafi

Curriculum Universe in Trensains Senior High School Tebuireng Jombang can be called as the curriculum is integrative because the implementation integrates three curricula, namely the national curriculum (Kurikulum 2013), the international curriculum (Cambridge curriculum), and curriculum-based wisdom boarding school. The syllabus is prepared based on the criteria that have been determined by the government then integrated with the curriculum the wisdom of boarding school. Some of the materials are recast according to the development of the syllabus that is agreed upon by a team of experts, Trensains. The curriculum universe in this school wants every student to make the Qur'an as a base in the development of science. For example, they are studying the creation of iron and corrosion using elaborating and analyzing the content of QS. Al-Hadid verse 25 and Al-Anbiya' verse 80 and exploring the QS. As-Sajdah verse 32 about the creation of the universe. So, Trensains Senior High School requires each teacher to use the Qur'an as part of the subject matter being taught.³⁴

The curriculum universe in Trensains Senior High School Tebuireng Jombang is relevant to the concept of Hassan Hanafi juxtaposing tradition and modernity (the idea of *turath wa tajdid*). The curriculum universe integrates with the Words (the Qur'an, the *Hadith*, and the books of the material Pondok Pesantren Tebuireng) and *tajdid* or modernity (science) in learning. In this case, the head of the Senior High School, Trensains, has a vital role in managing the curriculum to integrate tradition and modernity. *Turats* may not be dead, which is only stored in the library. The teachings of religion are not just dogma alone. Contextual teachings of the faith with modernity become a necessity to organize the educational institutions of Islam are superior and competitive.

Management curriculum universe in Trensains Senior High School Tebuireng Jombang is already performing well and running smoothly. It can be seen from the achievements of these institutions, among which: a) the first winner of a contest to write a scientific "Al-Qur'an as a base of the epistemology of science" held at the University of Airlangga, Surabaya; b) the 2nd Champion scientific writing contest which is held in Universitas Wahid Hasyim; c) 8th Champion Olympic chemistry; d) Finalists KMNR national level in Bogor; e) Finalist Olympic Biology at the State University of Surabaya; f) Finalist Physics olympiad in UNESA; g) Finalists Epsilon at the university.³⁵

³⁴ Ibid

³⁵ Ibid

Conclusion

Hassan Hanafi is a professor of philosophy from Egypt and is one of the thinker's reformers of Islam that carries the project *turath wa tajdid*. The thought of Hassan Hanafi in building science rests on three pillars. The first pillar is the revitalization of the treasures of classical Islam. Rationalism is very necessary for revitalizing the glories of classical Islam to solve the situation of the present and for the welfare of the Muslims. The second pillar is occidentalism as the answer to orientalism. The third pillar is a critical analysis of the reality of the Islamic world.

Integrative curriculum in Trensains Senior High School Tebuireng Jombang relevant with the thought of Hassan Hanafi about *Turath wa Tajdid* has been implemented with good management from planning, organizing, implementing, empowerment, supervision, and evaluation. The head of the school plays a vital role in managing an integrative curriculum. The agency's success in implementing the curriculum is integrative, marked by achievements in various national-level science competitions. From here, it can be concluded that religion is not just a dogma alone. Contextual, the teachings of the religion with modernity become necessary to organize the educational institutions of Islam to be superior and competitive.

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