



Integration of Science and Islamic Values into Curriculum for Boarding School Students in the Modern Age (Study at *An-Nur Hidayatullah* Boarding School, Turen-Malang)

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Abstract

This article discusses the synergy between science and Islamic values in the curriculum of Islamic boarding schools in the modern era, focusing on implementing project-based learning approaches at the An-Nur Hidayatullah Islamic Boarding School in Turen, Malang. This study explores how project-based activities such as ecoenzymes manufacturing by An Nur Hidayatullah High School students can be understood and studied scientifically while integrating Islamic values into the learning process. Through this approach, students are invited to combine scientific knowledge related to making ecoenzymes with Islamic principles such as concern for the environment, social responsibility, and wise use of natural resources. This study shows that the application of project-based learning provides a practical understanding of scientific concepts and strengthens the formation of Islamic characters relevant to the challenges of the modern era. Thus, the synergy between science and Islamic values in Islamic boarding school education can create a harmonious relationship in educating the younger generation to become intelligent and noble individuals.

Keywords: Synergy, Science, Islamic Values, Project Learning, Ecoenzyme

Introduction

The advancement of science in Islamic civilization was not merely the result of adopting knowledge from other cultures, but rather due to the existence of normative and historical awareness among Muslim scientists (Fakhrurrazi et al., 2023). Normative awareness arose from the teachings of the Qur'an and the Sunnah which emphasized the importance of science, while historical awareness encouraged the spirit of seeking knowledge regardless of ethnic or class differences (Ugli & Farxodjonova, 2024). Muslims systematically translated various branches of science into Arabic, except for Greek literature which was considered inconsistent with moral and religious values. Initially, the development of science in Islam did

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not occur through official institutions, but rather through cooperation between scientific communities, especially during the heyday of the Abbasid Dynasty in Baghdad in the 8th century (Hopid, 2021 : 97).

Islam views science as the result of *ijtihad* based on the Qur'an and Hadith, which contain universal knowledge. In its heyday, Islamic civilization inspired the Western world through research and translation of Greek scientists' works, driving science's rapid development. Thus, Islam plays a major role in the advancement of global science (Supriatna, 2019 : 105-106). Science is born from the human thought process to improve the quality of life. Its development continues to give birth to new approaches along with advances in science and technology. In addition, science and philosophy are interrelated, becoming the foundation for scientists in understanding and advancing civilization (Daulay & Salminawati, 2022 : 718).

Combining science and religion in Islamic education plays a major role in improving the quality of learning. Religious education is not only limited to delivering theory, but must also form a deep understanding and instill values in the lives of students. In Islam, science and religion have the same basis, namely to understand the greatness of God through various aspects of science (Chanifudin & Nuriyati, 2020 : 212).

The role of Islamic boarding schools in various aspects is greatly felt by the community, one of which is as an Islamic religious education institution (Syafe'i, 2017 : 62). Azyumardi Azra (2000) stated that Islamic boarding schools are unique and distinctive educational institutions in Indonesia that have existed and developed for a long time, even before there were other educational institutions in the country (Mundungningtias, 2022 : 324). According to Zarkarsyi (2007) If we relate it to Islamic boarding schools as educational institutions, then the curriculum concept applied in Islamic boarding schools is not only limited to teaching materials, but also includes all learning experiences experienced by students in the Islamic boarding school environment. This includes the education and teaching system in Islamic boarding schools, which needs to be reconstructed to suit the needs of society and the development of the times, so that Islamic boarding schools can play a role in social development (Khoiruddin, 2019 : 220).

Zamakhsyari Dhofier, (2011) in the *Pesantren Tradition: A Study of the Kiyai's View of Life* states that the specialty of pesantren lies in its freedom and independence, where society can develop education without having to follow government rules or curriculum. Pesantren have the freedom to design an educational model according to the direction and goals desired by the kyai as the leader and Caretaker of the pondok, so that each pesantren has a different approach (Khoiruddin, 2019 : 220). Although in its application according to Khoirudin (2019) the learning system in Islamic boarding schools has not produced graduates who are ready to work because the curriculum focuses more on the formation of ulama, while the success of education is very dependent on an effective curriculum (Anwar et al., 2022).

Islamic boarding schools have a curriculum that aims to improve the nation's intelligence, especially in terms of knowledge, skills, and morals. As a controller of morals and religious education, Islamic boarding schools play an important role in maintaining religious,

cultural, and moral values amidst advances in science and global information flows (Firdausiyah et al., 2022 : 13-15). Curriculum management is managing curriculum elements to achieve educational goals, including integrating worldly and hereafter knowledge for the holistic development of students' knowledge and character (Kulsum et al., 2024).

Literature Review

Previous research conducted by Lhilis and Wafa (2022), reviewed the implementation of multicultural education at the Asy Syamsuriyah Brebes Islamic Boarding School as a contribution to maintaining the integrity of the Unitary State of the Republic of Indonesia (NKRI). The main objective of this study is to describe the integration of educational models between traditional and modern Islamic boarding schools in responding to the challenges of globalization. The research findings show that the multicultural education model in this Islamic boarding school is implemented integrally at various levels of education, from Kindergarten, MTs, MA, to SMK As Syamsuriyah, with a philosophical basis that refers to the Al-Qur'an, Al-Hujurat verse 13. The implementation of this education includes three main elements: the use of multicultural language in students' daily interactions, the application of multicultural philosophical values, and the teaching of multicultural-based materials. Asy Syamsuriyah Islamic Boarding School also plays an active role in maintaining the Unitary State of the Republic of Indonesia through its contribution to formal education at the Islamic boarding school and external activities such as discussions and training for students and the surrounding community. The objectives of this study include: 1) To analyze the application of synergy between science and Islamic values in the curriculum at the An Nur Hidayatullah Turen Islamic Boarding School, 2) To identify the challenges faced in integrating science with Islamic values at the An Nur Hidayatullah Turen Islamic Boarding School, 3) To describe the curriculum model applied in synergizing science and Islamic values in this Islamic boarding school (Kholish & Wafa, 2022 : 1).

The second study by Daulay and Salminawati (2022) challenges integrating Religious Knowledge and Science into Islamic Education in the Modern Era. This study examines the important role of science and education in creating scientific integration, especially in Islamic education which combines religious and general lessons . The application of the integration of religious knowledge and science can be realized through philosophical concepts, materials, methodologies, and strategies, which have an impact on the curriculum, teaching and learning process, and social education, in order to create educational institutions that support both without any dichotomy (Daulay & Salminawati, 2022).

In line with the two previous studies, in the study entitled "Synergy of Science and Islamic Values in the Curriculum of Modern Era Islamic Boarding Schools at An-Nur Hidayatullah Turen Islamic Boarding School", it examines 1) How is the implementation of synergy between science and Islamic values in the curriculum at An-Nur Hidayatullah Turen Islamic Boarding School ?, 2) What are the challenges faced in integrating science and Islamic values in this Islamic boarding school ?, 3) What curriculum model is applied to synergize science and Islamic values in this Islamic boarding school ?.

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Research Method

This study adopts a qualitative approach with descriptive analysis. According to Moleong (2005:6), qualitative research aims to gain a deep understanding of the phenomena experienced by research subjects, such as behavior, perception, motivation, actions, and other aspects as a whole. Qualitative methods are preferred in a naturalistic approach because they have advantages over quantitative methods. This approach is more effective in exploring various complex realities, is more sensitive to the dynamics that occur, and is more flexible in adapting to the values that develop in the research environment (Hasibuan et al., 2022). The main focus of this study is to understand social phenomena in general, with the aim of Synergy of Science and Islamic Values in the Modern Era Islamic Boarding School Curriculum at the An Nur Hidayatullah Islamic Boarding School, Turen. Data collection in this study was carried out through interview, observation and documentation methods.

Results and Discussion

The integration of religious and general sciences aims to unite the ontology, epistemology, and axiology of the two fields of science to advance human civilization. This process must prioritize human values and the goodness of nature, not for dehumanization or environmental damage. Although Islamic scholars have shown their contribution to the integration of science, the integration model applied in Islamic universities still requires continuous evaluation and improvement (Qadariyah & Subhan, 2019 : 20).

Integration in the learning system shows the ability to master religious and general knowledge in a balanced way, which is closely related to professionalism and the application of Islamic values. This aims to ensure that Islamic boarding schools remain relevant to the challenges of Islamic education, by combining various elements of knowledge in the teaching and learning process (Fakhruddin et al., 2018 :216-217).

The synergy of science and Islamic values in the curriculum of modern Islamic boarding schools needs to be further developed, considering that the paradigm of Islamic boarding schools is still far behind general education. At the An Nur Hidayatullah Islamic boarding school in Turen, a learning program is developed that is in line with changes in the curriculum in Indonesia. Curriculum development includes various aspects that need to be developed systematically. One of them is the development of objectives, which act as a basis for organizing education (Ansori, 2021). The development of the Islamic boarding school curriculum adapts the national curriculum, enriched with local content and self-development to shape the character and skills of students (Budiyono, 2021).

Flashback of the establishment of the An-Nur Hidayatullah Talok Islamic boarding school, which KH supervises. Abdul Halim Thohir was established in 2007. Initially, this Islamic boarding school only supervised 5 students to study the Qur'an and books. Officially, the An Nur Hidayatullah Talok Islamic Boarding School was inaugurated in 2010 by KH Idris

Marzuki Lirboyo, who is a teacher of the Caretaker of the An Nur Hidayatullah Turen Islamic Boarding School.

Integrating the pesantren curriculum with the national curriculum in modern Islamic boarding schools is an important step in combining religious education and general education (Adlan, A. A. H., 2023). Through this approach, students not only gain extensive knowledge but also remain steadfast in Islamic values. In addition to building strong character, this integration equips them with the skills needed to face the challenges of the modern era. Thus, this effort contributes to improving the quality of education, forming a generation with morals, and preparing them to play an active role in the global community (Kusumawati & Nurfuadi, 2024 : 6). The educational units developed at the An Nur Hidayatullah Islamic Boarding School are shown in the following table:

Table 1. Educational Unit of An-Nur Hidayatullah Islamic Boarding School, Talok Turen

No.	Name of Educational Unit	Information
1	Boys Islamic Boarding School	Since 2010
2	Girls Islamic Boarding School	Since 2010
3	Islamic School	Since 2010
4	Al-Quran Madrasah (Tahfidz)	Since 2010
5	An-Nur Hidayatullah Middle School	Established in 2020
6	An-Nur Hidayatullah High School	Established in 2023

As for the scope of activities in implementing the curriculum at the An-Nur Hidayatullah Islamic boarding school, we can see it in the following table:

Table 2. Learning Activities of An-Nur Hidayatullah Students

No.	Activity	Time (WIB)
1	The Most Merciful	03.00 - 04.00
2	Morning Prayer in Congregation	04.00 - 04.30
3	Studying (Tafsir/Learning the	04.30 - 05.30
4	Qur'an/Tahfidz)	05.30 – 06.30
5	School preparation	06.45 – 07.30
6	Apple	07.30 – 08.00
7	Dhuha Prayer	08.00 - 09.00
8	Arabic Language Learning	09.00 – 12.00
9	Teaching and learning activities	12.00 – 13.00
10	Dhuhur Prayer in Congregation	13.00 – 15.00
11	Rest and Cleanse Yourself	15.00 – 15.30
12	Asr Prayer in Congregation	15.30 – 17.30
13	Afternoon Prayer	17.30 – 18.00
14	Maghrib Prayer in Congregation	18.00 – 19.00
15	Studying with the Nanny	19.00 – 19.30
16	Ishaq Prayer in Congregation	19.30 – 21.00
17	Morning Night	21.00 – 22.00
	Compulsory Education	

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In the implementation of the alignment of science and Islamic values in the curriculum of modern era Islamic boarding schools at the An Nur Hidayatullah Turen Islamic Boarding School, in 2020 a formal educational institution at the junior high school level was established. The curriculum development applied to formal education at An Nur Hidayatullah Middle School is the implementation of the independent curriculum. Development units at the junior high school level include general subjects such as: 1) Religious Education and Character Education, 2) Indonesian Language, 3) Mathematics, 4) Natural Sciences (IPA), 5) Social Sciences (IPS), 6) English, 6) Pancasila and Citizenship Education (PPKn), 7) Arts and Culture.

In 2023, to fulfill students' general education needs, the formal institution of SMA An Nur Hidayatullah Turen was established. The curriculum applied to learning activities at SMA An Nur Hidayatullah Turen uses the independent curriculum implementation approach. The subjects and majors provided are 1) Science Major, 2) Arabic Major, 3) Social Studies Major. In addition to developing majors in formal activities, SMA An Nur Hidayatullah develops student independence through extracurricular activities, including 1) Agribusiness 2) Animal Husbandry 3) Agriculture.

There are 45 teachers and education personnel consisting of 30% alumni, and 70% graduates from famous Islamic boarding schools in East Java, such as Krapyak, Sidogiri, Lirboyo, Raudlatul Ulum 1 Ganjaran. In addition, teachers at formal schools are also graduates from universities in Malang. This is proof that although the An Nur Hidayatullah formal school is relatively new, it pays great attention to the quality of teachers and the quality of teachers.

The synergy of science and Islamic values in the modern era Islamic boarding school curriculum at the An Nur Hidayatullah Turen Islamic Boarding School at the high school level, is evident from the creation of eco-enzymes by students and teachers in 2024. According to Eviatai and Sulaiman (2009) Ecoenzymes are the result of fermentation of organic kitchen waste that is beneficial for the environment and the economy. This process produces ozone gas (O_3), which helps maintain the balance of the ecosystem and opens up sustainable economic opportunities (Gultom et al., 2022 : 145).

In the interview study, Ustadz Jihad Fisabilillah, S.Pd stated, the steps for making an ecoenzyme project using materials available around the boarding school such as: 1) Organic waste (leftover fruits and vegetables, preferably those that do not contain oil or chemicals), 2) Brown sugar/molasses (functions as a carbon source for fermentation) 3) Clean water 4) Fermentation container (bucket or jerrycan with a lid, but it should not be too tight). The comparison of materials used by students includes: 1) One part brown sugar/molasses, 2) Three parts organic waste, 3) Ten parts water.

In the process of making ecoenzymes, teachers and students work together on projects at school. The first thing to do is to mix the ingredients in a container with the ratios that have been mentioned. The second process is to stir evenly, then close the container tightly, allowing the fermentation gas to escape. In the next stage, fermentation takes place for 3 months in a shady place and is not exposed to direct sunlight. At this stage, the lid of the container must be opened occasionally to release the fermentation gas so that it does not explode. In the final

stage, after 3 months, the dark brown ecoenzyme liquid is ready to use. The dregs can be used as organic fertilizer.

In evaluating school activities, reviewing the benefits and uses of coenzymes integrated with the description of the benefits of coenzymes in diniyah activities. Islamic boarding schools, through their formal institutions, can teach the manufacture of coenzymes as part of Islamic-based science lessons. The study of learning between school practices and book studies in diniyah activities makes the process of understanding scientific integration more complete. According to Arifudin (2016), an interdisciplinary approach provides the possibility of an effective solution to address this problem by integrating scientific methodology and Islamic principles (Mukarom et al., 2023 : 246).

The following are the benefits of Eco-enzyme as an example of a comparison of the synergy of science and Islamic values in the Islamic boarding school curriculum in the modern era at the An-Nur Hidayatullah Turen Islamic Boarding School:

Table 3. Comparison of the Benefits of Eco-enzyme Based on Scientific and Islamic Perspectives

No.	According to Science (in School)	According to Islam (in Diniyah)
1	Natural Cleaner <ul style="list-style-type: none"> • It can be used to wash floors, clothes, kitchen utensils, and bathrooms. • Reduce the use of chemical detergents that are harmful to the environment 	Ecoenzymes are not only scientifically useful but also have values that align with Islamic teachings, especially regarding environmental protection and sustainability. Some aspects of ecoenzyme integration with Islamic education
2	Organic fertilizer <ul style="list-style-type: none"> • Used as an organic liquid fertilizer that increases soil fertility. • Repel pests naturally without harmful chemicals 	Humans as caliphs on earth are responsible for preserving the environment (QS. Al-Baqarah: 30).
3	Wastewater treatment <ul style="list-style-type: none"> • Helps decompose organic waste in water, reducing river and lake pollution. • Accelerate the biodegradation process in landfills 	Islam greatly emphasises cleanliness in daily life (Hadith: "Cleanliness is part of faith" - HR. Muslim).
4	Health and personal hygiene <ul style="list-style-type: none"> • Can be used as a natural antiseptic for minor wounds. 	The manufacture and use of coenzymes helps reduce

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No.	According to Science (in School)	According to Islam (in Diniyah)
	<ul style="list-style-type: none"> • Reduces body odor and dandruff when used as a bath water mixture 	<p>pollution and care for the earth as a form of worship to Allah.</p>
5	<p>Waste odor control</p> <ul style="list-style-type: none"> • Helps decompose organic waste in water, reducing river and lake pollution. • Accelerate the biodegradation process in landfills. 	<p>Ecoenzyme is a natural, environmentally friendly cleaner that can maintain cleanliness without harming nature.</p>
6	<p>Has a selling value (economic value)</p> <ul style="list-style-type: none"> • Save money on detergents, fertilizers, and household cleaners. • Using household waste for something more useful 	<p>Reducing Israf (waste) Islam forbids waste and encourages the wise use of resources (QS. Al-A'raf: 31)</p>
7	<p>Supporting the Green Economy</p> <ul style="list-style-type: none"> • Reduce dependence on expensive and environmentally unfriendly chemical products. • Become part of the increasingly popular green and organic farming industry. 	<p>Sustainable Agriculture Islam teaches the importance of farming and taking good care of the earth (Hadith: "If a Muslim plants a tree or plant, then a bird, a human, or an animal eats from it, then it is charity for him." - HR. Bukhari and Muslim)</p>
8	<p>Implementation in the school curriculum means that students have participated in preserving nature through useful projects by implementing an attitude of mutual cooperation and caring for the environment.</p>	<p>Implementing the Islamic Boarding School Curriculum invites students to actively protect the environment and understand the halalan thayyiban (halal and good) in Islam.</p>

Based on the table above, it can be interpreted that the learning implemented at the An Nur Hidayatullah Turen Islamic Boarding School is synergistic. The integration of Science and Islam shows that Islam views science and nature as part of religion, where nature is considered a sign of God in the Qur'an. Technology is a medium to prove the oneness and power of Allah, in line with the belief of modern people in accurate scientific evidence (Chanifudin & Nuriyati, 2020 : 219).

In the alignment of the curriculum between the pondok curriculum and the curriculum in formal educational institutions in the pondok, curriculum management is needed. According to Saruni (2016) there is a role for curriculum management to maintain the balance of education in the world and the hereafter, including: 1) Holistic curriculum planning, 2) Preparation of

integrated subjects, 3) Evaluation that includes academic and moral aspects, 4) Teacher training and coaching, 5) Empowerment of a learning environment that supports learning and teaching activities, 6) Efficient management of learning time, 7) Monitoring and evaluation of the sustainability of learning activities (Kulsum et al., 2024 :28-31).

Conclusion

An-Nur Hidayatullah Islamic Boarding School Talok, Turen, Malang, which is managed by KH. Abdul Halim Thohir is one of the Islamic boarding schools that has established formal education, namely junior high and senior high schools, as well as non-formal education, namely Madrasah Diniyah and Madrasah Al-Qur'an (tahfidz). The synergy between science and Islamic values in the curriculum of Islamic boarding schools in the modern era at this Islamic boarding school has been proven through many activities, one of which is the ecoenzyme project created by students of SMA An Nur Hidayatullah who are also students of this Islamic boarding school. In the project, the benefits of ecoenzymes can be studied synergistically from the realms of science and Islam.

Declaration of conflicting interest

In writing this article, I, as a researcher, declare that I am not bound by any interests or conflicts, whether in professional, personal, or financial aspects, that have the potential to affect the objectivity of the research results. This research was conducted independently to make a positive contribution to the advancement of education, as well as to broaden the horizons that are beneficial to the world of education in general.

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