ANWARUL
Jurnal Pendidikan dan Dakwah

e-ISSN : 2808-7895
p-ISSN : 2809-1043

Terindeks: Sinta 5, Copernicus, Dimensions, Scilit, Lens, Semantic, Garuda, Google,

https://doi.org/10.58578/anwarul.v5i3.6452

IMPLEMENTATION OF INTEGRATED CURRICULUM IN PAI LEARNING AT SMK IT NURUL FATTAH BANJAR MARGO, TULANG BAWANG REGENCY

Saifudin Zuhri
Universitas Ma'arif Lampung
syaifuddinzuhry93@gmail.com

Article Info:

Submitted:	Revised:	Accepted:	Published:
May 15, 2025	Jun 11, 2025	Jun 23, 2025	Jun 28, 2025

Abstract

This study investigates the implementation of an integrated curriculum in Islamic Education (*Pendidikan Agama Islam* or PAI) at SMK Islam Terpadu (Integrated Islamic Vocational School) Nurul Fattah (Nufat), located in Banjar Margo, Tulang Bawang Regency. The research focuses on the planning, implementation, and evaluation of PAI learning that merges Islamic values with vocational competencies within a *pesantren*-based educational environment. Adopting a descriptive qualitative approach, data were collected through observation, in-depth interviews, and documentation. The findings reveal that lesson planning is conducted collaboratively, aligning Islamic values, *pesantren* vision, and multimedia skills. The learning implementation employs thematic, webbed, and *ukhrawi* models, integrating religious instruction with practical student activities, such as the production of digital *da'wah* content. Evaluation is carried out holistically, encompassing cognitive, affective, and psychomotor domains, and involves cross-disciplinary teacher collaboration aimed at nurturing both Islamic character and student professionalism. These results demonstrate that the integrated curriculum at SMK IT Nufat fosters a contextual, collaborative, and transformative approach to PAI learning in a *pesantren* setting. The study recommends enhancing teacher collaboration, developing systematic tools for

Anwarul is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

character assessment, and expanding value-based instructional models for broader application in vocational education.

Keywords: Integrated Curriculum; Islamic Education (PAI); Vocational High School; Islamic Values; *Pesantren*-Based Learning

INTRODUCTION

The learning process in education really requires skills training, both intellectual and cognitive, so it requires teachers to act as guides (Anwar, 2018). The learning and education process requires skills training, both in the intellectual and motor domains, so teachers are expected to act as trainers. As educators, educators function as role models, role models, and sources of inspiration for students and their surroundings (Miftahurrohman et al., 2021).

An educator must have professionalism, such as responsibility, authority, independence, and discipline. In the Islamic world, professional teachers have two main tasks, namely religious tasks and scientific tasks (M. Ali, 2022). Religious duties require teachers to instil religious values in students in a relevant and practical way so that they understand their application in everyday life. By using simple language and real examples that are in accordance with students' lives, these values can be easily understood and encourage students to use them as guidelines in their actions and decisions (Solihin, 2021).

Meanwhile, scientific duties require teachers to teach relevant science in line with current developments. Allah SWT says in QS. Ali Imran (3:164) about the sending of the Apostle to convey the word of God, purify the soul, and teach the holy book and wisdom (Kemenag RI, 2019). Imam Ibn Katsir explained that the Messenger came from among them so that it would be easy to communicate and become the main reference in understanding the word of Allah. The Messenger guided the people to do good and avoid evil so that they could cleanse themselves from the bad influence of the *jahiliyah* era (Nata, 2016). This verse confirms that the Messenger of Allah played the role of both a prophet and an educator, where the main duties of a teacher include purifying the soul—developing and cleansing oneself, as well as teaching—conveying knowledge and values of faith so that they can be applied in daily life.

Based on Chapter 1, General Provisions, Article 1 of Law No. 20 of 2003 concerning the National Education System (Sisdiknas), education is defined as an effort made

consciously and planned to create a learning environment and learning process to help students actively develop their potential. The goal of education is for students to have spiritual and religious strength, self-control skills, good personality, intelligence, noble morals, and skills that are useful for themselves, society, nation, and state (Achadi, 2018). Education is a long-term process that aims to form spiritually and intellectually resilient people, as well as improve the quality of life in various aspects. Public awareness is rooted in education, which also plays a role as a solution in overcoming various social problems. Therefore, education must be able to change students from conditions of minimal knowledge into individuals with character, religion, and intellectual insight so that they can utilize the knowledge they have for the benefit of themselves, society, and the nation (A. M. Ali, 2018). To support the sustainability of educational institutions, key factors such as educators, students, infrastructure, and curriculum development need to be given serious attention.

The curriculum serves as a guide in the implementation of education, especially in Islamic boarding schools that aim to produce Muslim scientists and intellectuals with noble morals, mastering science and technology, and understanding religious values in depth (Abidin, 2020). To realize this goal, an integrated and sustainable curriculum is needed from elementary school to college, especially in vocational high schools. The curriculum of the Ministry of Education and Culture, combined with the concept of integrated Islam, is designed to produce Muslim intellectuals who are open to technological progress and modernization but still adhere to Islamic values. This integrated curriculum is in demand by the community because it is able to balance applied science and Islamic values and is a solution to the need for graduates who not only master one field but also have a strong understanding of religion and high commitment (Ichsan et al., 2023).

The current model of Islamic boarding schools is an innovation in Islamic Education that continues to develop, especially in the era of Industry 4.0, with various opportunities and challenges. Islamic education in Indonesia is seen as institutions that teach religion, preserve Islamic values, foster morals, and become pillars of Islamic education (Parhan et al., 2022). By the mandate of the 1945 Constitution, private Islamic educational institutions are responsible for realizing the goals of national education, namely to educate the nation, develop individual potential, and form dignified character and civilization. Islamic education is expected to be able to produce superior, creative, and innovative human resources that support the progress of Islamic civilization (Hamid, 2017).

Based on initial observations, *Pondok Pesantren* (Islamic Boarding School) Nurul Fattah oversees several educational institutions, such as IT Kindergarten, IT Elementary School, IT Junior High School, and Nufat Vocational School, and implements an integrated modern Islamic boarding school curriculum system with a focus on 30% religious knowledge, 30% linguistics, and 40% general knowledge. The vision of the Islamic boarding school is to form individuals with noble character, excel in Islamic knowledge, have modern knowledge, and have broad insight, with a commitment to integrating national values in every activity, both inside and outside the classroom. The integration of religious values and the general school curriculum aims to raise the spirit of students to master knowledge while developing a religious soul. SMK IT Nufat Banjar Margo was chosen as the research subject because it is a vocational secondary education institution based on an Islamic boarding school that has implemented the integration of the general vocational curriculum from the Ministry of Education and Culture with an integrated Islamic curriculum since its inception, under the guidance of the Islamic boarding school supervisor (*kyai*), so that the two curricula can run side by side.

Integration of learning at SMK IT (*Islam Terpadu*) Nurul Fattah (Nufat) occurs through collaboration between Islamic boarding schools teaching materials, such as *Fiqh*, *SKI*, *Tauhid*, and *Hadith*, with the general school learning system, so that Islamic boarding school-based education can run in the teaching and learning process in formal schools. This research aims to explore the application of the concept of Islamic integration in Islamic Education learning and general subjects at SMK IT Nufat, which has been documented in the school curriculum. It is in line with Soemiarti Patmonodewo's opinion that the curriculum is a written learning experience plan that produces a structured learning process in schools through a syllabus that is arranged sequentially (Fatah, 2023).

According to Miller and Seller, curriculum implementation is the application of new concepts, ideas, or programs that are expected to bring about changes in groups of individuals in schools so that the curriculum can be realized in learning so that students can more easily understand the material (Wahyudin, 2014). In this research, the curriculum studied is integrated, namely a system that combines various disciplines through the integration of content, skills, and attitudes and integrates the national curriculum with local content based on Islamic Education. The implementation of the integrated curriculum at SMK IT Nufat Banjar Margo is realized by increasing religious learning in every line of

general material, as well as through new activities resulting from curriculum management discussions so that it is expected to produce positive changes in the learning system.

The main support for the implementation of the Integrated Curriculum includes three aspects, namely planning, implementation and evaluation of learning (Budiani et al., 2017). Planning is done through the preparation of lesson plans and syllabuses that combine the national curriculum with the characteristics of Integrated Islamic Schools and allow for additional duration or subjects according to school policy. The implementation of learning at SMK IT Nufat integrates general and religious education in one complete curriculum so that all subjects and school activities are framed by Islamic values without any dichotomy or secularization. Learning evaluation is an important component to measure the success of the learning process, not only in the cognitive aspect but also in the affective, psychomotor, and integration of Islamic values in student behaviour. Therefore, the researcher wants to reveal the implementation of the integrated curriculum for Islamic Education learning at SMK *Islam Terpadu* Nurul Fattah Banjar Margo, Tulang Bawang Regency.

METHODS

This research is field research with a qualitative approach that aims to explore the implementation of integrated Islamic education learning based on *SMK IT* Nufat Banjar Margo, Tulang Bawang (Rukin, 2019). This research uses a case phenomenology approach to obtain a holistic and comprehensive understanding of the phenomena that occur in the school. The research object is the integration of general and religious learning, while the research subjects include the principal, vice principal for curriculum, teachers, and class X students, with the school curriculum as the main source of data.

Data collection was carried out through three main techniques, namely observation, interviews, and documentation. Observation was used to observe environmental conditions and learning processes that integrate information technology in schools. Interviews were conducted with the principal, teachers, and students to obtain in-depth data, while documentation was used to complement data from observations and interviews through document analysis such as guidebooks, notes, and other school documents (Suwendra, 2018).

Data analysis was conducted qualitatively through three stages: data reduction, data presentation, and drawing conclusions/verification (Ghony & Almanshur, 2014). Data validity was maintained by extending the researcher's participation in the field, persistence in

observation, and triangulation of techniques and time. With this method, the researcher attempted to ensure that the data obtained was objective, valid, and accountable (Abdussamad, 2021).

RESULTS

The Objectives of the Integrated Curriculum for Islamic Education Learning at SMK IT Nufat

The curriculum context in this description is the facts found in the field related to the implementation of the integrated curriculum in Islamic Education (PAI) learning at SMK IT Nufat. The background to the implementation of the integrated curriculum for Islamic education at SMK IT Nufat has been explained previously, namely to achieve general education goals and specifically the goals of Islamic Education through the integrated curriculum implementation model. The aim of implementing this integrated curriculum is to grow and improve the faith of students through knowledge and practice of Islam so that they become Muslims who continue to grow in their faith (Muhamad et al., 2023). The research results show that this implementation aims to produce students who excel in Islamic Education, with the hope that students will become faithful and pious through the habit of worship and have good morals, such as getting used to greeting, respecting teachers, and behaving in a commendable manner.

In addition to excelling in the field of religion, SMK IT Nufat also prepares students to excel in knowledge, vocational, and progressive attitudes. Graduates are expected to be independent and able to create and fill jobs in various fields, both regionally and nationally, to improve the welfare of society and form individuals with morals and character. It is in line with the objectives of SMK as an institution that prepares students to directly enter the world of work with relevant skills and expertise so that education at SMK becomes an added value for national development.

The implementation of the Islamic Education curriculum at SMK IT Nufat also aims to form people who are faithful, pious, have noble characters, are advanced and independent, and can adapt to the development of society. In addition, this curriculum provides provisions so that graduates become religious and nationalistic citizens. The dimensions aimed at learning Islamic education include faith, understanding, appreciation, and practice of Islamic

teachings so that students are motivated to practice religious values in everyday life (Rohmawati & Manshur, 2018).

The implementation of the Islamic education curriculum at SMK IT Nufat aims to eliminate the dichotomy between religious knowledge and general knowledge because Islam views knowledge universally and does not distinguish between religious knowledge, natural sciences, social sciences, or philosophical knowledge. This curriculum is designed to realize the complex goals of Indonesian education by integrating worldly and afterlife aspects without separating the two so that there is no imbalance between religious knowledge and general knowledge. SMK IT Nufat develops integrative education that synergizes the formal curriculum of the Ministry of National Education with Islamic Education and complements learning with various skills and extracurricular activities such as computer engineering, graphic design, sports, and art. Thus, students not only excel in subjects but also have practical skills that are relevant to the needs of the world of work, such as in the fields of multimedia and graphic design, thus opening up broad career opportunities in the future (Saridudin et al., 2024).

Islamic Education Learning Planning Based on Integrated Curriculum at SMK IT Nufat

Planning is the main foundation in the learning process that determines the direction, strategy, and achievement of education (Priyambodo & Hasanah, 2021). In Islamic Education (PAI) learning based on an integrated curriculum at SMK IT Nufat Banjar Margo, planning is a central aspect that reflects the integration of knowledge and values, as well as the alignment of the school's Islamic vision with the needs of student competencies. As a vocational institution based on Islamic boarding schools, SMK IT Nufat emphasizes the integration of Islamic values in character development and vocational competencies through an integrated curriculum that unites academic, spiritual, and vocational skills aspects. The basis for this planning includes the Islamic vision and mission, the National Curriculum, Islamic boarding school values, and national education goals.

In practice, learning planning is formulated through collaboration between Islamic Education teachers, curriculum development teams, principals, and productive teachers. This collaboration includes the preparation of themes, achievement indicators, and learning activities that emphasize the integration of Islamic values and vocational needs. The SMK IT Nufat curriculum is designed to produce graduates who are not only vocationally superior

but also have a strong foundation of faith, morals, and social The strategy of integrating values in planning is carried out through the development of syllabus and lesson plans that link Islamic material with the reality of students' lives. For example, on the theme of "faith in the last day," teachers link the material with responsibility and work ethic. One concrete example is the thematic project "Multimedia for Da'wah," where students create educational videos on the theme of social media ethics according to Islam. This project involves collaboration between Islamic Education teachers and multimedia teachers so that learning becomes contextual, applicable, and meaningful for students.

Learning planning at SMK IT Nufat is not done individually but through active collaboration between Islamic Education teachers and other subject teachers in various forums, such as integrated lesson plan development workshops, internal MGMPs, and curriculum meetings. These forums are used to develop cross-subject themes, integrate Islamic values into vocational materials, and agree on relevant learning methods, for example, in a graphic design project with the theme "Anti-Cyberbullying Campaign in an Islamic Perspective." Islamic Education teachers also routinely propose revisions to the lesson plans based on evaluations of the previous semester and ensure that basic values such as honesty, manners towards knowledge, and social responsibility are included in every learning activity. Although planning is carried out seriously, Islamic Education teachers face obstacles such as a lack of understanding of the concept of integrating Islamic values among productive teachers, limited coordination time, difficulty linking all vocational competencies with religious values, and minimal training on integrative curriculum. However, the school continues to strive to overcome these challenges through internal training, mentoring new teachers, and strengthening a shared vision among stakeholders.

The uniqueness of SMK IT Nufat lies in its integration with the pesantren environment, where the planning of PAI learning is inseparable from the Islamic boarding school (*pesantren*) program, such as *halaqah*, *muhadharah* and *da'wah* activities. PAI teachers play a role in aligning the religious program of *pesantren* with formal learning, for example, making *pesantren* activities such as the completion of the Qur'an or the Prophet's birthday as a moment of reflection on learning and strengthening students' character. It proves that the integrated curriculum runs in a system that supports the real habituation of values.

Islamic Education teachers also conduct initial assessments of students' knowledge and character before learning begins and use the results of previous learning reflections for

subsequent evaluation and planning. This reflection is not only based on academic grades but also on observations of morals, religious discipline, and student participation in socio-religious activities. In addition, learning planning is supported by external cooperation, such as with Islamic preaching institutions, Islamic education communities, and alums who provide motivation and short training so that values such as integrity and professionalism are increasingly relevant to the needs of the world of work.

SMK IT Nufat has a planning documentation and monitoring mechanism where each learning document is stored digitally and evaluated periodically by the curriculum team. PAI teachers are required to make weekly reflection journals as a basis for revising RPP and planning for the next semester. With a mature and integrated planning pattern, SMK IT Nufat aims to produce graduates who are noble, professional, and ready to face global challenges, as well as become a model for developing an integrated curriculum based on Islamic boarding schools in Indonesia (Fuad & M, 2024).

DISCUSSION

Implementation of Integrated Curriculum for Islamic Education at SMK IT Nufat

The implementation of learning at SMK IT Nufat Banjar Margo is an actualization stage of the planning that has been prepared in an integrative manner. In this school, PAI learning does not only focus on delivering religious material but also on internalizing Islamic values in life and students' vocational competencies, especially in the field of multimedia. As a vocational school under the Nurul Fattah Foundation, SMK IT Nufat requires its students not only to master general and vocational knowledge but also to have insight into Islamic boarding schools and have good morals. For this reason, a curriculum is needed that unites scientific and Islamic goals without any separation in its implementation.

Based on the research results, the implementation of the curriculum at SMK IT Nufat was carried out by adding Islamic Education content, such as the subjects of Qur'an Hadith, Arabic, *Ta'lim*, *Tarjamah*, and *Hadith*, so that the hours of Islamic Education increased from 2 hours to 18 hours per week. In addition, the content of Islamic education and character education is also integrated into general subjects. It means that the curriculum at SMK IT Nufat not only teaches vocational science and general knowledge but also provides more in-depth religious learning compared to vocational schools in general.

The implementation model of the Islamic Education curriculum at SMK IT Nufat uses three integrated approaches, namely the integration model into subject themes (thematic), the webbed model (spider learning), and the afterlife learning model. In the thematic model, each religious subject is injected with general scientific Theory, and vice versa; general subjects are also given Islamic discourse. The teacher council plays an active role so that religious values remain attached to students' daily activities by requiring teachers to include Islamic education in every subject taught (Stern, 2018).

The webbed model uses a thematic approach by determining the main theme, and then the sub-theme is integrated with Islamic religious learning (Ilham et al., 2024). Through this model, subject teachers are allowed to link Islamic religious material according to their field of expertise so that the implementation of Islamic Education can run in all subjects at SMK IT Nufat. The *Ukhrawi* learning model emphasizes developing students' knowledge, skills and spiritual attitudes through the ADU (Application, Worldly, *Ukhrawi*) stage. This model is a characteristic of the Integrated Islamic School, distinguishes it from the scientific approach of the 2013 Curriculum, and encourages students to apply knowledge in everyday life and improve their practices in the afterlife. The implementation of integrated learning has been proven to improve cognitive quality and change students' attitudes, as well as dividing religious lessons into several parts such as *Tahsin* Qur'an, Arabic, and Islamic Education itself.

The stages of implementing the three models are as follows. First, in the thematic integration model, teachers are asked to integrate Islamic Education values into each subject. This process is carried out through careful planning before implementing teaching and learning activities so that religious values can be conveyed holistically in each lesson theme. Second, in the spider model, teachers are given the authority to design lesson themes according to their respective fields of expertise. Furthermore, teachers select and adapt the Islamic Education curriculum to be integrated into relevant lesson themes so that there is integration between general material and Islamic values. Third, in the *ukhrawi* model, subject teachers are not only tasked with delivering material but also guiding and directing students to be able to apply the knowledge gained in class to everyday life, especially in religious aspects, to improve the quality and quantity of their worship.

The three models are applied because they have the same orientation, namely integrating Islamic education into various subject themes. The first model emphasizes the

integration of religious values into subject themes, while the second model emphasizes discussion and design of themes before integration is carried out. Meanwhile, the *ukhrawi* model, which is applied specifically in integrated Islamic schools, functions to strengthen the implementation of Islamic education in each subject. Thus, the application of these three models at SMK IT Nufat is expected to support the effectiveness of Islamic education learning as a whole.

In general, the learning curriculum implemented with Islamic values is designed to encompass all scientific insights so that it has consequences for the structure, objectives, materials, and educational institutions that are prepared. Teaching and learning strategies, including models, methods, and learning approaches, determine the direction of education that is integrated and has an Islamic nuance. Specialization of science in the learning process can be adapted based on the new curriculum subject groups, such as religion and noble morals; citizenship and personality; science and technology; aesthetics; and physical, sports, and health. This group of subjects is expected to be implemented with Islamic values, considering that Allah's knowledge consists of kauniyah and qouliyah verses (Ikhwan, 2014).

The opinions of SMK IT Nufat teachers support the Theory that general knowledge without a religious basis can lead to the advancement of science and technology, but without religious knowledge, such knowledge has the potential to be misused to destroy humanity. Therefore, the implementation of both fields of knowledge in an integrated manner is very important, tying Islamic education with general knowledge through faith and monotheism so that students have a faithful and pious personality (*imtaq*) while also mastering the development of science and technology. SMK IT Nufat and teachers have collaborated to implement the Islamic education curriculum into general subjects through integrated learning models, such as the webbed model and the *ukhrawi* model, which injects general scientific Theory into religious learning and vice versa.

In practice, Islamic Education teachers and other teachers at SMK IT Nufat use various integrative learning methods such as Project-Based Learning, Discovery Learning, value discussions, reflection, and contextual learning. Learning involves group presentation activities, making Islamic propagation media, social case simulations, charity activities, lectures, and religious competitions. The *pesantren* environment supports successful learning by accustoming students to religious activities and moral development in the dormitory so that Islamic values are more easily accepted and integrated with real life. Despite facing

challenges such as teacher readiness, limited time, and learning resources, teachers continue to innovate with technology and networks to strengthen learning outcomes. The positive impacts are seen in improving student character, active involvement in socio-religious activities, creative works with Islamic propagation nuances, and ethical awareness in the use of digital media.

Learning Evaluation in Measuring the Achievement of the Integrated Curriculum in Islamic Education at SMK IT Nufat

Learning evaluation is the final stage of the educational process, which functions to measure the achievement of learning objectives, assess the effectiveness of the strategies used, and provide feedback for improvement (Maulani et al., 2023). In the context of the integrated curriculum at SMK IT Nufat Banjar Margo, the evaluation does not only focus on cognitive aspects but also includes affective and psychomotor dimensions that are closely related to Islamic values and students' vocational skills. Evaluation of PAI learning at SMK IT Nufat is designed to measure students' understanding of religious material conceptually, assess students' abilities in integrating Islamic values into daily life and vocational contexts, determine the effectiveness of the integrative learning methods that have been implemented, and provide an overview of the success of the character building program based on Islamic values.

Based on the results of interviews and curriculum documents, Islamic Education teachers at SMK IT Nufat use a holistic evaluation approach that includes three main aspects. First, cognitive evaluation is carried out through written tests (multiple choice, fill-in-the-blank, essay), daily tests, mid-semester, end-of-semester, and oral tests on certain subjects to measure students' understanding of Islamic Education material. Second, affective evaluation is carried out by observing students' attitudes during learning, active discussion, respect for teachers, speaking ethics, worship practices and social interactions in the Islamic boarding school environment. Third, psychomotor and project evaluations are carried out by assessing students' project work, such as Islamic preaching posters, Islamic educational videos, and digital Islamic preaching content, as well as participation in Islamic boarding schools activities such as the Prophet's birthday, khataman, and mentoring. Islamic Education teachers prepare assessment instruments based on indicators in the integrated RPP, using rubrics that consider aspects of Islamic material, relevance of values in a vocational context, creativity, responsibility, and discipline of worship and daily manners.

Learning evaluation at SMK IT Nufat is not only carried out individually by Islamic Education teachers but also collaboratively in cross-subject projects. Islamic Education teachers, vocational teachers, and homeroom teachers jointly provide assessments from different aspects so that the evaluation is more objective and by the principles of an integrated curriculum. For example, in a digital media campaign project with the theme "Online Ethics in Islam," Islamic Education teachers assess from the content value aspect, multimedia teachers from the production technique aspect, and homeroom teachers from the aspect of discipline and student teamwork. At the end of each semester, the evaluation results are reviewed in a teacher evaluation meeting to submit a report on the achievement of values, learning obstacles, and student character development. The results of this evaluation are used as material for revising the RPP for the following semester, and teachers also conduct personal reflections through learning journals to design improvement strategies in the future (Hidayati et al., 2022).

In its implementation, the implementation of integrated evaluation is faced with various challenges. One of the main obstacles is the difficulty in designing valid and reliable effective assessment instruments. In addition, time constraints are an obstacle in evaluating all aspects of student development comprehensively. Differences in perception between teachers in assessing character and value dimensions can also affect the objectivity of the assessment. In addition, the use of technology in reporting cross-aspect values is still not optimal. Nevertheless, Islamic Education (*Pendidikan Agama Islam*/PAI) teachers consistently innovate in assessment, including through the development of student portfolios, making reflective videos, and recording daily worship to strengthen the evaluative dimension.

Therefore, the evaluation of Islamic Education learning at SMK IT Nufat Banjar Margo represents the implementation of a holistic, integrated curriculum. The assessment that includes cognitive, affective, and psychomotor aspects places Islamic Education teachers not only as examiners of material mastery but also as guides in the formation of students' morals and characters. Through this approach, evaluation plays a strategic role in ensuring that the learning process is able to produce graduates who excel academically, are competent in vocational fields, and have strong Islamic integrity and values.

CONCLUSION

The planning of PAI learning based on an integrated curriculum at SMK IT Nufat is carried out collaboratively between PAI teachers, vocational teachers, and the school by integrating Islamic values into vocational competencies. The pesantren environment also supports the internalization of values as a whole. Learning uses an integrative model and emphasizes the application of Islamic values in students' real lives. Evaluation is carried out holistically, involving cognitive, affective, and psychomotor aspects, and is carried out collaboratively. Further research is suggested to examine the implementation of an integrated curriculum in other schools or to deepen the evaluation of character learning. The results of this research are expected to contribute to the development of integrated Islamic education in pesantren-based vocational schools.

REFERENCES

Abdussamad. (2021). *Metode Penelitian Kualitatif*. Syakir Media Press.

Abidin, B. Z. (2020). *Implementasi Ilmu dan Agama*. Mizan Pustaka.

Achadi, M. W. (2018). Pendidikan Islam dalam Sistem Pendidikan Nasional. *Al Ghazali*, *1*(2). https://ejournal.stainupwr.ac.id/index.php/al_ghzali/article/view/72

Ali, A. M. (2018). *Pendidikan Karakter: Konsep dan Implementasinya*. Kencana.

Ali, M. (2022). Optimalisasi Kompetensi Kepribadian dan Profesionalisme Guru Pendidikan Agama Islam (PAI) dalam Mengajar. *Ar-Rusyd: Jurnal Pendidikan Agama Islam*, *1*(2). https://doi.org/https://doi.org/10.61094/arrusyd.2830-2281.27

Anwar, M. (2018). *Menjadi Guru Profesional*. Prenada Media Group.

Budiani, S., Sudarmin, S., & Syamwil, R. (2017). Evaluasi Implementasi Kurikulum 2013 di Sekolah Pelaksana Mandiri. *Innovative Journal of Curriculum and Educational Technology*, *6*(1). https://doi.org/10.15294/ijcet.v6i1.15998

Fatah, F. S. (2023). *Difficulties in Designing Lesson Plan Based on Merdeka Belajar Curriculum: A Study of Vocational High School English Teachers in Banyumas Regency*. UIN Prof. K.H. Saifuddin Zuhri Purwokerto.

Fuad, R., & M, I. (2024). Peningkatan Kualitas Pendidikan di Pesantren Melalui Inovasi Kurikulum. *Jurnal Hukum, Politik Dan Ilmu Sosial*, *3*(2). https://doi.org/https://doi.org/10.55606/jhpis.v3i2.3735

Ghony, M. D., & Almanshur, F. (2014). *Metodologi Penelitian Kualitatif*. Ar-Ruzz Media.

Hamid, A. (2017). *Pendidikan Karakter Berbasis Pesantren: Pelajar dan Santri dalam Era IT dan Cyber Culture*. Imtiyaz.

Hidayati, S. N., Ichsan, A. S., & Mujawazah. (2022). Authentic Assessment on Fiqh Subjects at Class XI IIk 2 MA Al Ma'had An-Nur Bantul. *Edunesia: Jurnal Ilmiah Pendidikan*, *3*(2). https://doi.org/10.51276/EDU.V3I2.234

Ichsan, A. S., Samsudin, & Yunianta, R. D. (2023). Contextualization of Fazlur Rahman's Thought Towards the Curriculum of Merdeka Belajar in Primary Education. *Syekh*

Nurjati International Conference on Elementary Education.

Ikhwan, A. (2014). Integrasi Pendidikan Islam (Nilai-nilai Islami dalam Pembelajaran). *Ta'allum: Jurnal Pendidikan Islam*, *2*(2). https://doi.org/https://doi.org/10.21274/taalum.2014.2.2.179-194

Ilham, I., Kaharuddin, K., Ferdiansyah, F., & Nasaruddin, N. (2024). Model of Cultivating Student's Character through the Integration of Islamic Education. *Al-Hayat: Journal of Islamic Education*, *8*(2). https://doi.org/https://doi.org/10.35723/ajie.v8i2.565

Kemenag RI. (2019). *Al-Qur'an dan Terjemahnya*. Lajnah Pentashihan Mushaf Al-Qur'an.

Maulani, G., Septiani, S., Susilowaty, N., Rusmayani, N. G. A. L., Sukamdi, Evenddy, S. S., Lasri, Nababan, H. S., Setiadi, K., Rahayu, I., Simanungkalit, L. N., Edi, S., Sari, N., Atin, S., Thoif, M., Raju, M. J., Saptadi, N. T. S., Rosalinda, Syafriansyah, M., & Nurlely, L. (2023). *Evaluasi Pembelajaran*. PT Sada Kurnia Pustaka.

Miftahurrohman, M., Ichsan, A. S., & Yunianta, R. D. (2021). Upaya Guru Al-Qur'an Hadis dalam Meningkatkan Hasil Belajar Siswa Kelas 2 MI Sananul Ula Piyungan Bantul Yogyakarta pada Masa Pandemi. *QuranicEdu: Journal of Islamic Education*, *1*(1), 19–39. https://jurnalannur.ac.id/index.php/QuranicEdu/article/view/112

Muhamad, S., Rahardjo, A. B., & Mansir, F. (2023). Penerapan Manajemen Kurikulum Pendidikan Agama Islam di SDIT Alam Nurul Islam Yogyakarta. *Edukasi Islami: Jurnal Pendidikan Islam*, *12*(2). https://doi.org/https://doi.org/10.30868/ei.v12i02.3161

Nata, A. (2016). *Pendidikan dalam perspektif Al-Qur'an*. Kencana.

Parhan, M., Elvina, S. P., Rachmawati, D. S., & Rachmadiani, A. (2022). Tantangan Mendidik Generasi Muslim Milenial di Era Revolusi Industri 4.0 untuk Menciptakan Lingkungan Pendidikan Islam Modern. *Belajea: Jurnal Pendidikan Islam*, *7*(2). https://doi.org/https://doi.org/10.29240/belajea.v7i2.4294

Priyambodo, P., & Hasanah, E. (2021). Strategic Planning in Increasing Quality of Education. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, *6*(1). https://doi.org/https://doi.org/10.31538/ndh.v6i1.1138

Rohmawati, U. B., & Manshur, A. (2018). Peningkatan Mutu Pembelajaran Pendidikan Agama Islam Melalui Penerapan Metode Pembelajaran Berbasis Masalah. *Al Ulya: Jurnal Pendidikan Islam*, *3*(1). https://doi.org/https://doi.org/10.32665/ulya.v3i1.696

Rukin. (2019). *Metodologi Penelitian Kualitatif*. Yayasan Ahmar Cendekia Indonesia.

Saridudin, S., Rahim, H., Rosyada, D., Zuhdi, M., & Dahri, H. (2024). Strategies to Strengthen Vocational Education in Islamic Contexts: Preparing Madrasah Aliyah to Face the Challenges of Industry 4.0. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, *22*(3). https://doi.org/https://doi.org/10.32729/edukasi.v22i3.1997

Solihin, R. (2021). *Akidah Akhlak dalam Perspektif Pembelajaran di Madrasah Ibtidaiyah*. Penerbit Adab.

Stern, J. (2018). *Teaching Religious Education*. Bloomsbury Publishing.

Suwendra, W. (2018). *Metodologi Penelitian Kualitatif dalam Ilmu Sosial, Pendidikan, Kebudayaan*. Nila Cakra.

Wahyudin, D. (2014). *Manajemen Kurikulum*. Remaja Rosdakarya.