

# **INTEGRATION OF EDUCATIONAL SYSTEM BETWEEN MADRASA AND MA'HAD**

**(The Case study At State Islamic Senior High School 1  
Lamongan)**

## **THESIS**

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MAULANA MALIK IBRAHIM MALANG STATE ISLAMIC UNIVERSITY  
MALANG**

**2018**

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Lamongan)**

**THESIS**

Presented to Faculty of Education and Teacher Training Maulana Malik Ibrahim  
State Islamic University Malang In Partial Fulfilment of the Requirements for *the*  
*Degree of Sarjana Pendidikan Islam (S.Pd)*

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MALANG**

**2018**

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INTEGRATION OF EDUCATIONAL SYSTEM BETWEEN MADRASA  
AND MA'HAD

(The Case study At State Islamic Senior High School 1 Lamongan)

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(The Case study At State Islamic Senior High School 1 Lamongan)

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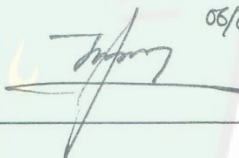
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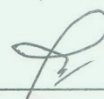
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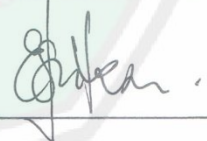
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## DEDICATION

*By saying thanksgiving to Allah SWT with the most sincerity of heart, I  
dedicate this work to:*

*My mother, Nasihatul Khoiriyah who always gives encouragement  
through love, prayer and ridho.*

*My father, Mukhlisin who always supported me, encouraged me, and  
accompanied me in every process of my life*

*My brother, Farid Ahmad Rafi'ul Khoir who has brought a lot of fun,  
and also ceaselessly pray for me, thank you deeply*

*Muhammad Ghofar Ali, who always gave me advice, spirit and always  
accompany me to finish my study, thank you deeply*

*My teachers at MAN 1 Lamongan have changed me into a better person,  
thanks deeply*

*My dear friends Densus 85, who is always on my side in both joy and  
sorrow*

*All my friends wherever you are, which has become the color in my life, which I  
can not mention one by one, thanks*

## MOTTO

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

*(The best man is the person who is useful for others)*





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To Whom it my concern,  
 Dean of Tarbiyah and Teaching Training Faculty  
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*Assalamualaikum Wr. Wb.*

This office memo declare that Thesis originally owned by:

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is considered **acceptable** to be defended after being intensively read and  
 regularly consulted in the area of research content, language, and writing  
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*Wassalamualaikum Wr. Wb.*

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**CERTIFICATE OF THE THESIS AUTHORSHIP**

I hereby declare that this thesis is originally written by Cicik Norma Kholidah, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan Islam Islam (S.PdI), Faculty of Tarbiyah and Teaching Training at Maulana Malik Ibrahim State Islamic University, Malang. In this thesis there has never been any work ever submitted for a degree at a college, nor is there any work or opinion ever written or published by any other person, except as expressly referred to in this text and mentioned in references.

Malang, May 2018



*Cicik Norma Kholidah*  
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## PREFACE

Thank God, we pray Allah SWT over all the abundance of grace and hidayahnya so that the writer is able to complete his work entitled "Integration of Education System between Madrasah and Ma'had (Case Study at MAN 1 Lamongan) well and smoothly.

Sholawat and salam may always pour out to the Prophet Muhammad SAW, the revolutionary Islam, which has brought the message of Al-Quran

Not an easy thing for writer to complete this thesis, but with the ridho of Allah SWT and support from various persons then the writer is able to complete this thesis, therefore the writer sincerely say thanks to:

1. My mother and father, who have given much love through the guidance and encouragement of both morally, materially and spiritually so that the writer can seek knowledge up to this college, may Allah always protect and repay all they sacrifices.
2. Prof. Dr. Abdul Haris, M.Ag, as Rector of Maulana Malik Ibrahim State Islamic University of Malang and his staff.
3. Dr. Agus Maimun, M.Pd, as Dien of Tarbiyah and Teacher Training Faculty
4. Dr. Marno, M.Ag, as Chairman of the Islamic Education Department (PAI)
5. Mr Nurul Kawakib, as a guidance counselor who patiently always guide and direct the author in completing this work.

The writer is still a lot of shortcomings in this work even though the writer has tried maximally to get the best results. Therefore the writer gladly accept all the criticism and constructive suggestions. Hopefully this thesis is useful for the future, finally the writer is only able to expect God to give a reward for the assistance given to the author. Amen.

Malang, May 2018



## GUIDELINES OF ARAB-LATIN transliteration

The writing of Arab-Latin transliteration in this skripsi uses transliteration guidance based on the joint decision of the Minister of Religious Affairs and the Minister of Education and Culture Republic Indonesia no. 158 of 1987 and no. 0543 b / U / 1987 which in general can be described as follows:

### A. Alphabet

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ث	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

### B. Long Vowels

Vocal (a) long = â

Vocal (i) long = î

Vocal (u) long = û

### C. Diftong Vocal

أُ = aw

أَيَّ = ay

أُو = û

إِي = î

## LIST OF ATTACHMENT

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Attachment 2 The Certificate Has Done The Research

Attachment 3 Proof Of Consultation Sheet

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## ABSTRACT

Cicik Norma Kholidah. 2018. *Integration Of Educational System Between Madrasah and Ma'had (The Case Study At MAN 1 Lamongan)*. Thesis, Islamic Education Department, Faculty of Tarbiyah Teacher Training, Maulana Malik Ibrahim Malang State Islamic University, Malang. Advisor: Ahmad Nuruk Kawakip, M.Pd, MA

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Education is a human need to improve human quality both in thought and behavior. In the development of the era, education not only can be obtained through formal education, but education can also be obtained through non-formal institutions such as ma'had. Some schools combine education between school and ma'had. One school that has ma'had is MAN 1 Lamongan. The relationship between madrasah and ma'had in MAN 1 Lamongan is certainly very close to good students.

The purpose of this research is to describe the concept of integration of educational system of madrasah and ma'had education system that exist in MAN 1 Lamongan, and to explore the supporting and inhibition factors of integration between madrasah and ma'had.

This study uses a qualitative approach, with a case study approach in MAN 1 Lamongan as a school that has ma'had. The data obtained in this study through the process of observation, interview, and documentation study. And based on the data obtained the researchers analyze using descriptive analysis, that is by describing what the existence of the findings in the field related to the integration of education system between madrasah and ma'had.

The results of this study indicate that the concept of integration of madrasah and ma'had education system in MAN 1 Lamongan is based on several reasons, namely the task of madrasah as a school characteristic of Islam and also the development of the era that requires faith and taqwa as a filter. This integration is carried out by selecting the components of the education system that are integrated between madrasah and ma'had such as goals, educators, curriculum learners, management, quality control, evaluation, and facilities. The integration of this educational system aims to organize education to realize a superior Islamic generation by fostering the attitude, behavior, and religious amaliyah of Islam primarily in students who are in the religious department. The supporting factors in the integration of madrasah and ma'had from the internal side include adequate facilities and infrastructure, good human resources, time management, student enthusiasm to stay in ma'had and student achievement. while external factors include parents' wishes for their children to have a balanced education under control and also support from the government. The obstacle factors in the integration between madrasah and ma'had include limited time for educators as well as uneven student abilities

Keyword: Integration, Madrasah, Ma'had



### مستخلص البحث

جيجيك نورما خليدة. 2018. تكامل نظام التربية بين المدرسة والمعهد (دراسة الحالة بالمدرسة الثانوية الحكومية الأولى بلامونجان). البحث الجامعي. قسم إعداد معلمي المدارس الابتدائية. كلية علوم التربية والتعليم. جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانق. المشرف : أحمد نور الكواكب الماجستير.

تكون التربية حاجة لدى الناس لترقية جودتهم الصحيحة في التفكير والطبيعة. اليوم، أصبحت التربية محسولة عبر تربية رسمية نحو المدرسة وتربية غير رسمية نحو المعهد. وبعض المدرسة تجمع بين المدرسة والمعهد. ومن إحدى المدرسة التي كانت لديها المعهد هي بالمدرسة الثانوية الحكومية الأولى بلامونجان. إن العلاقة بين المدرسة والمعهد بالمدرسة الثانوية الحكومية الأولى بلامونجان ذات علاقة قوية لإرشاد التلاميذ وتربيتهم.

إن أهداف هذا البحث هي لمعرفة مفهوم تكامل نظام التربية الموجود بين المدرسة والمعهد بالمدرسة الثانوية الحكومية الأولى بلامونجان، ومعرفة العوامل الدافعة والممانعة عند تكامل نظام التربية بين المدرسة والمعهد.

استخدمت الباحثة المدخل الكيفي نحو مدخل الدراسة الحالة بالمدرسة الثانوية الحكومية الأولى بلامونجان كمدرسة كانت لها المعهد. وأما البيانات المحسولة فهي عبر الملاحظة، والمقابلة، والوثائق. بالنسبة إلى تلك البيانات فإن الباحثة حللتها باستخدام التحليل الوصفي أي وصف البيانات، أو تصوير ما وجد عن نتيجة البحث المتعلقة بموضوع تكامل نظام التربية بين المدرسة والمعهد في الميدان.

وتدل نتيجة هذا البحث أن مفهوم تكامل نظام التربية بين المدرسة والمعهد الموجود بالمدرسة الثانوية الحكومية الأولى بلامونجان معتمد على عدة العوامل فهي وظيفة المدرسة نحو مدرسة إسلامية ووجود الحاجة إلى الإيمان والتقوى كفلتر عند عصر العولمة. وتنقذ التكامل بخيار عناصر نظام التربية المتكاملة بين المدرسة والمعهد حيث يتكوّن هذا التكامل من هدف، ومدرس، وتلميذ، والمنهج التعليمي، والإدارية، وجودة المراقبة، والتقييم والوسائل. وأما هدف تكامل نظام المدرسة هو تنفيذ التربية لتحقيق الجيل المسلم المتفوق ويمتلك على الطبيعة والأخلاق والأعمال الإسلامية خاصة لدى تلاميذ قسم العلوم الدينية. والعوامل الدافعة عند تكامل نظام التربية بين المدرسة والمعهد من الناحية الداخلية فهي الوسائل اللائقة نحو المبنى ووجود المدرس المتأهل، وإدارة الوقت، وجذابة التلاميذ لسكن في المعهد ووجود انجازاتهم. وأما العوامل الدافعة من الناحية الخارجية فهي وجود إرادة آباء التلاميذ كي ينال التلميذ التربية المتوازنة تحت مراقبة الحكومة ووجود التأيد منها. وأما العوامل الممانعة عند تكامل نظام التربية بين المدرسة والمعهد يحتوى على وجود الوقت المحدد لدى المدرس وكفاءة التلاميذ التي لاتساوي بعضهم بعضا.

الكلمات الأساسية : التكامل، المدرسة، المعهد.

## ABSTRAK

Cicik Norma Kholidah. 2018. *Integration Of Educational System Between Madrasah and Ma'had (The Case Study At MAN 1 Lamongan)*. Skripsi Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, UIN Maulana Malik Ibrahim Malang. Pembimbing : Ahmad Nurul Kawakip, M.Pd, M.A

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Pendidikan adalah kebutuhan manusia untuk meningkatkan kualitas manusia baik dalam pemikiran maupun tingkah laku. Pada perkembangan zaman, pendidikan tidak hanya dapat diperoleh melalui pendidikan formal seperti madrasah, namun pendidikan juga dapat diperoleh melalui instansi non formal seperti ma'had. Beberapa sekolah mengkombinasikan pendidikan di sekolah dan ma'had. Salah satu sekolah yang memiliki ma'had adalah MAN 1 Lamongan. Hubungan antara madrasah dan ma'had di MAN 1 Lamongan tentu sangat erat dalam mencetak siswa yang baik.

Tujuan dari penelitian ini adalah untuk mengetahui konsep integrasi sistem pendidikan madrasah dan ma'had yang ada di MAN 1 Lamongan, serta mengetahui faktor-faktor pendukung dan penghambat integrasi antara madrasah dan ma'had.

Penelitian ini menggunakan pendekatan kualitatif, dengan pendekatan studi kasus di MAN 1 Lamongan sebagai sekolah yang memiliki ma'had. Data yang diperoleh dalam penelitian ini melalui proses observasi, wawancara, dan studi dokumentasi. Dan berdasarkan data yang diperoleh tersebut peneliti mengalisis menggunakan analisis deskriptif, yaitu dengan mendeskripsikan atau menggambarkan apa adanya hasil temuan di lapangan terkait Integrasi sistem pendidikan madrasah dan ma'had.

Hasil penelitian ini menunjukkan bahwa konsep integrasi sistem pendidikan madrasah dan ma'had yang ada di MAN 1 Lamongan di landasi oleh beberapa alasan yaitu tugas madrasah sebagai sekolah yang berciri khas islam dan juga perkembangan zaman yang memerlukan iman dan taqwa sebagai filter. Integrasi ini dilaksanakan dengan memilih komponen-komponen sistem pendidikan yang diintegrasikan antara madrasah dan ma'had diantaranya tujuan, pendidik, pelajar kurikulum, management, quality control, evaluasi, dan fasilitas. Integrasi sistem pendidikan ini bertujuan untuk menyelenggarakan pendidikan untuk mewujudkan generasi islam yang unggul dengan menumbuhkan sikap, perilaku, dan amaliyah keagamaan islam utamanya pada siswa yang ada di jurusan keagamaan. faktor-faktor pendukung dalam integrasi antara madrasah dan ma'had dari segi internal meliputi sarana dan prasarana yang memadai, sumber daya manusia yang baik, manajemen waktu, antusias siswa untuk tinggal di ma'had dan prestasi siswa. sedangkan faktor eksternal meliputi keinginan orang tua agar anaknya mendapat pendidikan seimbang di bawah kontrol dan juga dukungan dari pemerintah. Adapun faktor penghambat dalam integrasi antara madrasah dan ma'had meliputi waktu pendidik yang terbatas dan juga kemampuan siswa yang tidak merata.

Keyword: Integrasi, Madrasah, Ma'had.

## CHAPTER I

### INTRODUCTION

#### A. Background

Education is a necessity in improving the quality of human beings both in the mindset and behavior, then the school as an educational provider has an important position in meeting the needs of education. Without the education of the human being loses direction and purpose. Education is crucial in building the nation's civilization. With a quality education, the nation and the state will uphold its dignity in the eyes of the world. the importance of education to form the insan kamil (whole) is not only recognized in the world, but it is also recognized by the State, as stated in Article 31 paragraphs 1 and 2 which read: (1) Every citizen shall be entitled to instruction, (2) the government shall undertake and organize a national teaching system regulated by law.<sup>1</sup>

Education is the unity of the system of interrelated kompleks. Indonesia, though according to the legislation which is responsible in the field of education is the National Education Department, but there is a Ministry of religious affairs also takes care of the institution from the ground level up to College. If the Education Department manages the educational institutions from elementary level, Junior high school, senior high school and College General, then the Department of Religion managing Islamic elementary, islamic junior high school, islamic senior high school and Islamic religious College. Furthermore with this phenomenon

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<sup>1</sup> Undang-undang Dasar Negara Republik Indonesia 1945, Bab XIII Pasal 31, p. 16

affects there are classifications of public schools and schools of religion. In this case the schools and madrasahs need to give a characteristic that can distinguish the two, the madrasa is basically a more distinctive School of islam from either program, uniform, and his students are Muslim.

The purpose of education, especially islamic education is to contain a picture of good values, noble, proper, true and beautiful for life.<sup>2</sup> The future of the nation lies in the hands of the younger generation. The development of the future of nation depends on the education that children now provide, especially through formal education in schools. But not only schools, but also education can be done by various other institutions either formal institutions, in formal, and non formal such as boarding schools. Pesantren is an Islamic educational institution that grows instantly acknowledged by the surrounding community, with a boarding system (madrasah) where the students/santri receive religious education through a recitation system that is entirely under the sovereignty of the leadership of a kiai or some characteristic charismatic character.<sup>3</sup>

Different from pesantren, madrasah is the institution that belongs to modern in terms of teaching methodology and curriculum as well as changes in the areas of strategic management, so that the madrasa is expected to give an overview of the new regarding the form of the modern educational institutions.<sup>4</sup>

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<sup>2</sup> Umar Tirtaharja La Sulo, *Pengantar Pendidikan*, (Jakarta : PT Rineka Cipta), 2008, hlm 37

<sup>3</sup> M.Arifin, *Kapita Selekta Pendidikan*, (Jakarta: Aksara, Bumi 1991) hlm. 240

<sup>4</sup> Mujammil Qomar, *Pesantren: dari Transformasi Metodologi menuju Demokratisasi Institusi*, (Jakarta : Erlangga, 2006) hlm. 94.



The existence of the pesatren with all aspects of life and his struggle to have strategic value in fostering qualified people in terms of any good science, faith and charity. Seen from the institutional pesatren into an institution that has the amenities facilities to build potential students, not only in terms of morals, values and intellect but also the physical attributes and the material. Thus the existence of a pesatren have a big enough role in supporting the nation's children.

In the modern era then pesantren become developed in various forms one of them is mahad. The term of mahad or commonly referred to as boarding school, mahad or pesantren. Boarding school, pesantren or mahad is perfect for waging the purpose. Ma'had or commonly referred to as boarding school combines students ' residence in an institution the school far from home with educated religious as well as taught learning some subjects in school. Inside there are rules and sysops that control, and also there is a curriculum is used as a reference for the activities carried out in the dorm. One of the schools that had mahad is a Islamic Senior High School 1 of Lamongan.

Islamic Senior High School 1 of Lamongan is one of the schools in which there is a religious education based Ma'had. This school has a strategic place that is in the heart of the lamongan itself, this school is known for its religious atmosphere equipped with mahad. The existence of ma'had is preferred for students who are in religious programs in order to support the existing education system in schools, especially in the religious department, but if there is still a quota of empty rooms then students who are interested in other majors are allowed to live in mahad. The synergy between the religious education system and



the mahad system has a huge impact on the achievement of the school's objectives, namely the establishment of a superior and achieving generation of Islam. Department of religion is the spirit of a religious school like in Islamic Senior High School 1 of Lamongan itself therefore the students who are in this department are required to live in mahad.

Dormitory or mahad Islamic Senior High School 1 of Lamongan given the name derived from the Arabic language *Bahrul Fawaid* which means "*the sea of goodness*",<sup>5</sup> giving this name is also intended for mahad can be a place to compete in seeking knowledge and compete in each other to develop themselves. Mahad is trying to print graduates who have a high mastery of Islam, so that later can become a cadre of the nation's development successor. For religious students, religious material is not enough if only studied through the book, but also necessary to practice as a cultivation for Islamic values attached to students. besides mahad will be a suitable place for the students to apply the theory in Islamic values under the supervision of ustadz / ustadzah. The synergy between madrasah and mahad at Islamic Senior High School 1 of Lamongan is an effort intended to optimize students mainly on religious programs.

The relationship of the madrasa and mahad are certainly very closely in scoring a good student especially in the Department of religious affairs. Departing from it, researchers proposed the title of the study "integration of Education System Madrassa and Ma'had in Islamic Senior High School 1 of Lamongan". In this case the investigators will be focusing more on synergy mahad and religious

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<sup>5</sup> Observation with Alifatus Zamzami, as a teacher in Ma'had bahrul Fawaid

Department in Islamic Senior High School 1 of Lamongan. It is important to be examined in detail on how the integration between school and ma'had in Islamic Senior High School 1 of Lamongan so beneficial for other institutions.

## **B. Research Focus**

In accordance with the background of problems that have been described above, the researchers focused some problems that need to be researched. The formulation of the issues to be discussed are:

1. How is the concept of integration of education system between Madrasah and Ma'had in State Islamic Senior High School 1 of Lamongan?
2. What are the obstacles factors and supporting factors in integration of education system between Madrasah and Mahad in State Islamic Senior High School 1 of Lamongan?

## **C. Research Objectives**

Based on the above, the researcher has the objectives in the research, namely:

1. To describe the concept of integration of education system between Madrasah and Ma'had in State Islamic Senior High School 1 of Lamongan.
2. To explore the obstacles factors and supporting factors in integration of education system between Madrasah and Mahad in State Islamic Senior High School 1 of Lamongan.

#### **D. Research Benefits**

This study is expected to be a contribution of constructive information to educational institutions, in more detail the benefits of this research are as follows:

##### **1. Theoretical**

- a. To contribute information about the concept, obstacle and supporting factors of integration of education system between madrasah and ma'had at Islamic Senior High School.
- b. To increase the wealth of science, as a wealth of Islamic educational thinking in order to be active in the integration of education system between madrasah and ma'had in Islamic Senior High School

##### **2. Practical**

###### **a. For researchers**

Researchers hope that this research can add to the wealth of science, experience, and insight and know the integration of education system between madrasah and ma'had in Islamic Senior High School.

###### **b. For Educational Institutions**

It is expected from this research can give positive contribution, as well as consideration for educational institutions especially High School that have mahad.

#### **E. Definition of Terms**

1. Integration: Integration comes from the English integration which means perfection or whole. Poerwadarminto means integration is union in order to

become whole.<sup>6</sup> In this study, the meaning of integration is the integration or merging of various education systems in the form of programs that are harmonized between religious programs in madrasah and programs in the mahad so that both run maximally in achieving the desired goals.

2. The educational system: the system is a whole that consists of components that each work on its own in accordance with its functions and interconnected with the function of other components that are integrated into the direction of moving toward a destination that has been established.<sup>7</sup> In this study the education system is the educational components between madrasah and ma'had that are integrated to launch programs between madrasah and ma'had are interrelated.
3. Madrasah: madrasah is a “Isim Makan” (place name) derived from the word darasa which means where people learn.<sup>8</sup> In this case the madrasah is a high school Islamic religion that is Madrasah Aliyah Negeri Lamongan.
4. Mahad: is a mahad is a school that has a dormitory, where the students live, learn totally in the school environment.<sup>9</sup> a place of residence reserved for the principal students of religious majors with various activities, rules and supervision of ustadz and ustadzah.

<sup>6</sup> W.Y.S. Poerwadarminto, *Konsorsium Bahasa Indonesia* (Jakarta: Balai Pustaka, 1986), p 384.

<sup>7</sup> Imam, Barnadib, *Filsafat Pendidikan Pengantar Mengenai Sistem dan Metode*, (Yogyakarta: Andi Offset, 1990), p. 19.

<sup>8</sup> Ahmad Warsan Munawir, *Al-Munawir: Kamus Arab-Indonesia*, (Surabaya: Pustaka Progresif, 1997), p. 397

<sup>9</sup> Maksudin, *pendidikan nilai sistem boarding school di SMP IT Abu Bakar (hasil Penelitian untuk Disertasi)*, (yogyakarta : Program Pasca Sarjana UIN Sunan Kalijaga, 2006), p. 8

## F. Originality

As for some of the results of literature review or previous research that researchers think relevant to this research are:

### 1. Subki's Magister Thesis

Under The Title : *Integrasi Sistem Pendidikan Madrasah Dan Pesantren Tradisional (Studi Kasus Pondok Pesantren Al-Anwar Kecamatan Srang Kabupaten Rembang)*, this study aims to find out how integration of existing pesantren Al Anwar, the result of this research is pesantren al anwar has done integration which is marked by the establishment of formal education institutions (madrasah) from Madrasah Ibtidaiyyah, Madrasah Tsanawiyah, Madrasah Aliyah and also Higher Education (STAI alAnwar). The change aims to print students who can follow the development of the times on the one hand and santri who still maintain the values of salaf culture on the other side.

### 2. Jumrotul Muawanah's Bachelor Thesis

Under The Title : *Integrasi Sistem Pendidikan Pesantren Dan Madrasah Di Pondok Pesantren Taruna Al-Quran Putri Sleman Yogyakarta*, this research examines what is integrated in Pesantren Taruna Al-Quran Putri Sleman Yogyakarta. The integration is done in the form of formal education in the madrasah and also in the form of non-formal education in boarding school dormitory, this integration exists in several ways: Institutional integration, which can be seen from the structure, environment, vision, mission, objectives and others etc., Integration of educational actors, which includes



educators (kiai, ustadz, teachers), students (students, santri), employees and other education actors.

### 3. Syuhada's Magister Thesis

Under The Title : *Integrasi Sistem Pendidikan Pesantren dan Pendidikan Madrasah : kasus di Pondok Pesantren DDI Mangkoso Baru, Tesis, Pasca Sarjana UIN Alaudin Makasar*, this research aims to know the integration process that exist in Pondok DDI Mangkoso, the integration process of pesantren and madrasah education system can not be separated from four factors that is regulation of national education system, society need, social culture progress, and the principle of utilization of substance and structural. Forms of integration of education system of pesantren and madrasah in boarding school DDI Mangkoso through formal and non formal education. Formal education is conducted in madrasah and non formal education takes place in pesantren. Institutional integration includes the integration of organizational structure, environment, state of education, financing, and learning resources. Supporting factors and obstacles to the integration of pesantren and madrasah education systems include internal factors of adequate human resources including facilities and infrastructure, finances, curriculum and other managerial aspects. External factors include organizational functioning, strong public relations and trust institutions outside. The inhibiting factors are socio-cultural community and limited facilities and infrastructure supporting the implementation of education.

**Table 1.1**  
**Research Originality**

No	Title Research	Equation	Difference	Originality
1.	<i>Subki</i> , Integrasi Sistem Pendidikan Madrasah Dan Pesantren Tradisional (Studi Kasus Pondok Pesantren Al-Anwar Kecamatan Srag Kabupaten Rembang) thesis, Islamic studies, IAIN Wali songo semarang, 2013	same discuss about integration education system	this study aims to find out what is integration of existing pesantren Al Anwar and and its caused	The research that will be done is focused on the integration of the system of school education
2.	Jumrotul Muawanah The Integration Of Education System in Pesantren And Boarding Schools Madrasahs Midshipman Quran Sleman Of Yogyakarta's Daughter Thesis, Islamic Religious Studies Program, university muhammadiyah surakarta,	Same discuss about Integration	The research discusses the format of the integration trough of institutional and educational actors	based mahad between Islamic Senior High School 1 Lamongan and his Ma'had. This research examines how the concept of integration

	2012			between the
3.	Syuhada, Integration of Pesantren Education System and Madrasah Education: the case in Pondok Pesantren DDI Mangkoso Baru, Thesis, Post Graduate UIN Alaudin Makasar, 2016	Same discuss about integration	The aims to know the integration process, form of integration, and know the inhibiting and supporting factors	education system Madrasah and Mahad

From the exposure of research data above, the researchers can conclude that research on the integration of Madrasah Education System and Mahad in MAN 1 Lamongan have differences with the above research. This research is more emphasis on how the concept of integration by MAN 1 Lamongan and mahad Bahrul fawaid. From the exposure of research data above, the researchers can conclude that research on the integration of Madrasah Education System and Mahad in MAN 1 Lamongan have differences with the above research.

## **G. Data Research Procedures**

In order for this research can be obtained a clear and comprehensive understanding, then the systematics of spat writing are detailed as follows:

**CHAPTER I: INTRODUCTION**, Includes background issues, problem formulation, research objectives, research benefits and literature review. The description in chapter I aims to provide a general overview of the research to be studied.

**CHAPTER II: BIBLIOGRAPHY STUDY**, in this chapter, literature review can be used as a basis for presentation and analysis of data that have relevance include: Understanding Integration, the concept of integration, madrasah and mahad

**CHAPTER III: RESEARCH METHODS**, is a method applied by researchers in the discussion include: the location of research, the type of research, the presence of researchers, data and data sources, data collection techniques, and systemetics discussion.

**CHAPTER IV: EXPOSURE OF RESEARCH RESULTS**, contains a report of research results consisting of background object research, presentation and data analysis.

**CHAPTER V: DISCUSSION OF RESEARCH RESULTS**, this discussion is the result of research obtained by researchers when it goes directly to the field. This chapter discusses the research findings that have been presented in the previous chapter and has significance for the whole research and to answer the problems that exist in this research.

**CHAPTER VI: CLOSING**, this chapter is the conclusion of the results of research conducted and to answer the focus of research and equipped with suggestions as input to the implementation of the method memorized.





## **CHAPTER II**

### **LITERATURE REVIEW**

Basically this theoretical framework is closely related to what is the problem in this study. Based on the theoretical framework, research is expected to examine a true problem.

#### **A. Education System**

##### **1. The Meaning Of Education System**

The term is derived from the system of Greece "systema", which means of interacting parts or components that are interconnected on a regular basis and constitute a whole. The term system is used to indicate some kind of understanding, one of which is the system can be used to indicate a set of ideas that are arranged and organized so as to form a unified logical. The system is a Union made up of components or elements as sources of functional, not just random, who help each other to achieve a result (product). While education is an attempt to achieve an educational goal. an educational effort concerning 3 main elements namely:

- 1) Element input: ie students with a variety of external skills that exist in it (talent, skill).
- 2) Business elements: ie elements of education associated with various elements such as educators, curriculum, buildings, books etc.
- 3) Elements of business results: educational results obtained from learning outcomes in the form of attitude and skills after the business process is done.

Education is a system that has elements of educational goals / goals, learners, education managers, structures or levels, curriculum and equipment / facilities. therefore, education is a system called the education system.<sup>10</sup>

Article 1 of UU SISDIKNAS no. 20 of 2003 that the National Education System is all interconnected components to achieve national education objectives, Departing from the sound of this article can be seen that education is a system that is a totality structure consisting of components that are interrelated and together towards the achievement of goals.<sup>11</sup> Components that work together, are interrelated and supportive in achieving Education Objectives The purpose of national education formulated in the UU SISDIKNAS is to develop the potential of students to be a human being who believes and cautious to God Almighty, have a noble character, healthy, knowledgeable , capable, creative, independent, and become a democratic and responsible citizen.

## 2. Components of the education system

In the education system, there are several important components that must be considered and absolute existence among others about the purpose of education, curriculum, educators, as well as learners, each has a duty and an affinity for each other.<sup>12</sup>

<sup>10</sup> Fuad hasan. Dasar-dasar Kependidikan,( Jakarta : Roneka Cipta, 1995), P 107

<sup>11</sup> Munirah, “*Sistem Pendidikan Indonesia : Antara Keinginan dan Cita-cita*”. Jurnal Pendidikan Dasar Islam, UIN Alauddin Makassar. No. 2 th. II Desember 2015

<sup>12</sup> Abd Aziz. Orientasi Sistem pendidikan Agama di Sekolah, ( Yogyakarta: Tera, 2010), P. 12

An education consisting of a variety of components that became the essence of the educational process. According to p. H Combs (1982) the educational component consists of the following:

- a. Objectives and priorities, directing functions in the system. This is information about what was about to be reached by the educational system and its implementation.
- b. Learners, learners in education as an object that is experiencing the learning process until the occurrence of a change of behaviour in accordance with the objectives of the education system
- c. Management or the management, it is used mostly for mengkoordinasikan, directing, and assessing the education system. This component is predicated on a system of values and ideals of the patterns of leadership in the management of the education system. for example how the manage system of education leaders with authoritarian ways, democratic etc.
- d. Structure and time schedule, to set the time and events division.
- e. Teacher and executor, its function is to provide learning materials and organizing learning for learners, and also how delivery methods. While implementing served as holders of responsibilities towards the implementation of the right to education. for example, make sure the status of officially the teachers who have been appointed or volunteer and educational levels.
- f. Learning tool, it means everything that can be used to achieve the goal of education which serves to facilitate the smooth running of the educational

process or accelerate the achievement of the objectives of education. for example the use of books, Globes, projector etc in learning.

- g. Facilities, function to place in this educational process. for example, building classrooms, laboratories etc.
- h. Technology, the technology is all the techniques that were used so that the education system runs effectively and efficiently. its function is to facilitate and improve the results to the education.
- i. Quality control, its function is to foster and oversee education standards regulations. for example, regulations on the acceptance of new learners and teaching staff etc.
- j. Research. To improve and develop science and education system required studies. With the research could have known about the progress of science.
- k. Evaluation. In the implementation of the educational components must exist as a benchmark of success evaluation of goal achievement and also analyze the deficiencies that must be corrected in the future education system.
- l. Costs, its function is launched the educational process and a guidance about the level of efficiency of education. costs be shared responsibility between families and communities, pemerintah.<sup>13</sup>

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<sup>13</sup> Fuad Hasan, *Opcit*, 107

## B. Madrasah

### 1. Understanding Madrasah

The term madrasah has been known by the Muslim community since the heyday of classical Islam. In terms of language, madrasah is a food isim (place name) derived from the word darasa which means where people learn.<sup>14</sup> From the root word "darasa" can also be derived from the word "midras" which means "book studied" or "place of learning"; the word "al-midras" also means "home to study the Torah." The word "madrasah" is also found in Hebrew or Aramaic, from the same root word "darasa", meaning "reading and learning" or "seating for learning". Of the two languages, the word "madrasah" has the same meaning: "place of learning".<sup>15</sup> Thus the madrasah is understood as a place or institution of Islamic education.

Seen from its history there are at least two important factors which aspects influenced the emergence of the madrasa, which are: first, there is a saying that traditional Islamic education system proved less able to meet the need for pragmatic the community. Second, there was concern over the fast development of schooling in the Netherlands will be promulgating a secular society. To balance the development of secularism, then the muslim community especially the reformist seeks reform through the efforts of educational development and empowerment of the madrasa.<sup>16</sup>

<sup>14</sup> Ahmad Warsan Munawir, *Al-Munawir: Kamus Arab-Indonesia*, (Surabaya: Pustaka Progresif, 1997), p 397

<sup>15</sup> H. A. Malik Fadjar, *Visi Pembaruan Pendidikan Islam* (Jakarta: LP3NI, 1998), p 3

<sup>16</sup> Muhaimin, *pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah, Madrasah Dan Perguruan Tinggi*. (Jakarta: PT Raja Grafindo Persada, 2005) p 183



Madrasah is derived from Arabic which means place of study or school. The equivalent of the word madrasah in Indonesian is school but is devoted to Islamic religious schools. From that explanation the emphasis of madrasah as an institution that teaches the sciences of Islam. In Arab States madrassas are aimed at public schools, but in Indonesia are aimed at schools that study Islamic teachings. Madrasah in principle is a continuation of the pesantren education system.<sup>17</sup>

The Joint Decree Three Ministers (SKB 3 Menteri) contain several provisions covering institutional, curriculum and teaching. *In this decree, the madrasah is an educational institution that contains Islamic religious subjects as basic subjects given at least 30% in addition to general lessons.*<sup>18</sup>

According to the Regulation of the Minister of Religious Affairs No. 1 of 1946 and No. 7 of 1950, madrasahs have meaning as: a) The place of education arranged as a school and make education and science of Islam become the subject of instruction. b) Pondok and pesantren that provide education at the same level with madrasah.

Madrasahs cover three levels:

- a. Elementary School Madrasah Ibtidaiyah.
- b. Madrasah Tsanawiyah is at the level of junior high school.
- c. Madrasah Aliyah is on the same level as Senior High School.

<sup>17</sup> Haidar Putra Daulay, *Sejarah Pertumbuhan dan Pembaharuan Pendidikan di Indonesia* (Jakarta : Kencana Prenada Media Group, 2007)

<sup>18</sup> Drs Hasbullah, *Sejarah Pendidikan Islam Indonesia* (Jakarta: PT Raja Grafindo Persada, 1995) p 181

## 2. Development of Madrasahs

Madrasahs have three developmental phases:

- a. The first phase (1945-1947). Madrasahs in this phase concentrate more on religious subjects, so the award of diploma is not the same as the school. Madrasah graduates are only allowed to continue studying to religious colleges, as well as other rights that schools have not owned madrasah.
- b. The second phase (1975-1989). In this phase madrasah enter the era of Joint Decree of Three Ministers (SKB) where the general subjects are more dominant about 70%. In this phase, madrasah graduates have the same rights as school graduates.
- c. The third phase (1990-present). Madrasahs in this phase enter the era of madrasah as a school characteristic of Islam. This madrasah of all general knowledge structures is similar to schools and as a characteristic of Islam is given the form of Islamic lessons beyond what is provided by the school, as well as in the school environment and educators and learners who have the characteristics of Islamic.<sup>19</sup>

Madrasah in its development has many ups and downs. Starting from the new order where a lot of the inception of the regulations seems to be indiscriminate madrasah as educational institutions. At first the madrasah is just another institution that teaches the material about the religion such as pesantren in general it's just slightly different forms of its implementation.

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<sup>19</sup> Haidar Putra Daulay, *Opcit* p 122.

Boarding instruction is usually held in the mosque by the method sorogan and the wetonan while learning in madrasah is done in the classroom by using method of lecture and discussion also. The madrasah, however, feels discriminated against by its lack of awards on madrasah diplomas compared to other public schools so the madrasahs are experiencing renewal with the introduction of a national curriculum so that diplomas from madrasah are of equal value to other schools. Until now, madrasah has a lot of progress as an educational institution that conducts general education as it is a school in general but more characteristic of Islam both in the addition of religious material, the environment, and so forth.

### 3. Madrasah Education System.

The education system is very important in all educational institutions including madrasah. The education and teaching system in madrasah is so important because it is very influential on the achievement of educational goals. The education system covers all aspects of the implementation of education such as learning activities, delivery methods, and also the curriculum:

#### a. Learning Activity.

Learning activities are a conscious goal effort, which is systematically directed toward behavior change. This change of behavior requires a process that must be lived through educational interaction. This interaction process initially only involves the students as an object but over time this time the students not only be the object but also the interaction.

b. Learning Method.

Basically the method used in madrasah in general is the method collaborated between the pesantren learning method and also the method of learning in public schools such as lecture method, discussion method, method of demonstration, and assignment. Even now there have been many interesting and more sophisticated learning variations used in madrasah.

c. The madrasah curriculum.

Another element of education that is not less important is the curriculum. J. Gelen Saylor and Willian M. Alexander in Curriculum Planning For Better Teaching And Learning, explaining the meaning of the curriculum as follows. The school's effort to influence the child's learning, whether in a classroom, in a schoolyard or out of school including the curriculum. The curriculum includes what is called the Extra Curricular activity.

In The ACT. No. 20 Year 2003 mentioned that the curriculum is a set of plans and regulations regarding the purpose, content, and teaching materials as well as the procedures that are used as guidelines for learning activities to achieve specific educational goals.<sup>20</sup>

By using the curriculum in a broad sense, encompassing all the programming, and life within the school, which is all the experience of the child under the school's responsibility. The curriculum includes not only

<sup>20</sup> Pemerintah Republik Indonesia, Undang-undang Republik Indonesia No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional (SISDIKNAS), bab 1, pasal 1.

the subject matter but encompasses all life in the classroom. So the social relationship between teacher and student, method of teacher, how to evaluate including curriculum.

In the Act. No. 20 Year 2003 madrasah is a religious education institution that has the same role as public schools. The madrasah curriculum as an Islamic education should have two main components namely the components of general education and Islam. Since madrasah status at all levels is equated with public schools, madrasahs have fully followed the curriculum established by National Education Department (Depdiknas). The curriculum at the madrasah includes all curricula that are common to public schools and coupled with religious lessons that are more substantial than public schools.

Subjects of religious education, both types and time allocation. Religious education in public schools is given 2-3 hours, while in the madrasah about 7 to 12 hours of lessons for each week.<sup>21</sup> Therefore, madrasah is still much enjoyed because it has a plus value in addition to general learning and religious learning.

#### 4. The characteristics of the madrasah

Basically the madrasah and schooling are two educational institutions are not much different in its aspects. However madrasah has characteristics that distinguish it from the school.

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<sup>21</sup> Abdul Rachman Shaleh, *Madrasah dan Pendidikan Anak Bangsa*, (Jakarta: PT. Raja Grafindo Persada, 2004), p. 195-196



The difference in character between a madrasa with the school was influenced by a difference of purpose between the two historically. The purpose of the establishment of the madrasah when for the first time adopted in Indonesia is to transmit the values of Islam, in addition to meeting the needs of the modernization of education,<sup>22</sup> as the answer or response in the face of colonialism and Christianity, in addition to preventing the waning religious zeal of the population due to the widespread educational institutions with a view to perpetuating the occupation.

As for the features of the madrasah is:

- a. Classical in nature. It is usually tailored to the students ' ability level and divided classes according to the level of his education. For example, MI during six years of MTs and high school three years.
- b. Age students also into consideration the time of admission and in determining the grade levels.
- c. Gets the legitimacy of government legal-formal in the form of a diploma.
- d. The school curriculum is tailored to the curriculum set by the Government in this case the Ministry of national education for the public subjects and the Ministry of religious affairs to religious subjects, so that the curriculum used is equal to the applicable curricula nationwide.

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<sup>22</sup> Hanun Asrohah, *Sejarah Pendidikan Islam* (Jakarta: Logos, 1999), p 192-193

## C. Mahad

### 1. Understanding Mahad

Boarding schools is the oldest education providers in Indonesia. Where since boarding schools ampel denta surabaya stand, then the next spread widely into boarding school in various regions of Indonesia and still exist in the present.

Understanding the Pesantren according to most experts is derived from the word santri, that is a term that was originally used for people who study religious education di instution traditional Islam in Java and Madura. Nurcholis majid filed two opinions that can be used as a reference to see the origin of the word santri. The first opinion says that students derive from Sanskrit means bangun. A second opinion states that the word santri Javanese derived from cantrik, meaning someone who is devoted to the teacher.<sup>23</sup> The existence of the pesantren in Indonesia is inseparable from the development of Islam in Indonesia and accompanied by the desire of adherents to study and digest the teachings of Islam. Boarding is one of the oldest Islamic institutions although history does not record the emergence definitively the first time in Indonesia. But at least some experts based on the boarding school were first established by Maulana Malik Ibrahim at 1399 M which focused on

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<sup>23</sup> Nurcholis Majid, *Bilik-bilik Pesntren : sebuah potret perjalanan*,( jakarta :paramadina 1997) hlm 19-20

the spread of Islam in Java.<sup>24</sup> Then said the students became pesantrian with prefix and suffix *pe*, which means place of residence students.<sup>25</sup>

Pesantren is an institution of Islam growing and recognized community around the dorm with a system where the students receive religious education through the payroll system that is fully under the sovereignty of one or some people with a kiai is both charismatic and independent in all things. Boarding school can be defined as a place of education and teaching in lessons that emphasize Islam supported the existence of the dorm as a student residence that is permanent. Other than as a place to live and there are various rules that bind students under the control of the rules.

In modern times the boarding then be grown in a variety of forms, one of which was mahad. The term mahad or commonly called by this same boarding school with dormitories, mahad or boarding schools. Mahad is a boarding school, where the students and also the asatidz lived in the dormitory which housed in schools.

Maksudin defines that mahad is a school has dormitories, where students live, learn in school surroundings. Therefore all kinds of necessities of life and learning needs are provided by the school. As for the merits, namely: smaller classes, all students may participate in a program of study, academic quality and skill priority boarding school or mahad can benefit from

<sup>24</sup> Abd. Halim Soebahar, *Modernisasi Pesantren: Studi Transformasi Kepemimpinan Kiai dan Sistem Pendidikan Pesantren* (Yogyakarta: PT. LKIS, 2013), hlm. 33.

<sup>25</sup> Ali Anwar, *pembaharuan pendidikan di pesantren lirboyo*, (yogyakarta: Pustaka Pelajar, 2011) hlm 22

the optimal sources of learning, and can communicate directly with the supervisor.<sup>26</sup> Ma'had is an educational institution where students not only learn but also live and live with the institution. School based mahad provided various facilities such as place of residence: bedroom, living room, study room and a gym.

Mahad boarding school, or within the students follow the regular education ranging from morning to afternoon in schools then continued with the religious education or education in values today at night in the dorm. So for 24 hours students will be under the supervision of teachers and education supervisor.

Ma'had is not something new in the context of Islamic education. Because the actual educational institutions in indonesia presents mahad by adopting from boarding schools.

When the people of indonesia are faced with a generation of quality conditions degraded with the view of boarding school too religious and too duniawi priority, then there is an attempt to marry the public and boarding school education, so then mahad comes to give new breakthroughs. So the public can be achieved and science the science of religion can be controlled. Then since that's what a lot of schools that establish its main Islamic school dormitory. Likewise Islamic Senior high School Lamongan is one school based mahad.

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<sup>26</sup> Maksudin (2006) *pendidikan nilai sistem boarding school di SMP IT Abu Bakar (hasil Penelitian untuk Disertasi)*, (yogyakarta : Program Pasca Sarjana UIN Sunan Kalijaga), h. 8

Mahad presence into an inevitability for entangled. Because the school was founded with the goal of holding a social transformation for the surrounding communities,<sup>27</sup> The presence of mahad has provided alternative for parents who want to send his son in the middle of their busy life. So that the child will still be controlled.

Islamic Senior High School 1 Lamongan is an institution which has a special characteristic that is religious (Islamic), it is required to keep the quality of Islamic religious education lessons in addition to the common lessons. To meet these expectations is not easy because the curriculum is applied in all schools is the same as the public school curriculum at generally despite his religion more than public schools. Then the existence of mahad becomes very important to be realized. With the establishment of academic quality then mahad is more able to secure its main enhancement quality of faith and love which is the essence of Islamic education themselves. Therefore this school established the *Ma'had Fawaid Bahr*. Mahad MAN 1 Lamongan or better known as mahad fawaid Bahr is the dwelling place of the students who are in the program and also other programs that place of residence. Mahad is a dormitory that can care for Islamic activities, and also taught the material of deepening religious and tahfidz. Mahad is experiencing a fairly rapid development since the establishment. The capacity able to accommodates less than 130 students.

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<sup>27</sup> Abd A'la, *Pembaruan Pesantren* (yogyakarta : Pustaka Pesantren 2006) h 47



Mahad *Bahr Fawaid* expected to bolster Islamic learning with a wide range of activities for improvement of aqidah, spirituality activity ubudiyah, and also the self-development of the students. Mahad Bahr fawaid provides adequate facilities and infrastructure.<sup>28</sup>

## 2. Characteristics of Mahad

In embrional, mahad had developed certain aspects of the values that exist in the community. Since the beginning of the Foundation of the very stressed to morality and upholding the values of self-reliance, simplicity and the like.<sup>29</sup>

Characteristics educational system in mahad, among which are:

- a. In terms of social, mahad system isolates the protégé of heterogeneous social environment tend to be bad. Constructed boarding school surroundings with relatively homogenous environment i.e., peer and mentors. Homogeneous aims to study as a means of pursuing the goals.
- b. In terms of the economy, provide services that mahad plenary so that financing may be quite high. But students will really served well with the completeness of facilities.
- c. In terms of the spirit of religiosity, mahad promising a balanced education between the physical and spiritual needs, intellectual and spiritual. So will hopefully be born learners are tough in mundane with science and technology, as well as charitable and pious faith ready.<sup>30</sup>

<sup>28</sup> Hasil Wawancara dengan Alifatus Zamzami, Salah satu pengurus Ma'had Bahrul Fawaid

<sup>29</sup> Abd A'la, *Opcit*, hlm. 49

<sup>30</sup> *ibid*

Ma'had characteristics is an institution which is classed as a boarding school that became the hallmark of the Agency boarding. According to Maknun boarding school characteristics, making excellence on this system that is in the process of education plenary, complete facilities, qualified teachers, the environment is conducive, heterogeneous students, security assurance and quality assurance.<sup>31</sup>

Nata Abuddin explained that the characteristics of the boarding school can be seen from the various facets of the whole education system, namely:

- 1) The subject matter and teaching methods that taught religion and as the source of the study of the subject matter is the Qur'an.
- 2) The principle of education at boarding school based on the lofty values of community life so that created peace and comfort
- 3) Facilities and dormitory facilities shows the soul of simplicity
- 4) The presence of a familiar relationship between teacher/educator with the students.<sup>32</sup>

The opinion of Maksudin, that the characteristics of the boarding school, among others:

- a. The number of students per kelas the relatively small effect on the ease of convenience of teachers in teaching students
- b. Prioritizing academic quality and the special skills of students

<sup>31</sup> Johar Maknun, “ *Pengembangan SMK Boarding School Berbasis Keunggulan Lokal*”, 2010, P.11-13

<sup>32</sup> Abuddin Nata (eds.), *sejarah pertumbuhan fan perkembangan lembaga pendidikan Islam di Indonesia*, (Jakarta : PT. Grasindo, 2013), p 107-118

- c. Existing resources are relatively complete
- d. Emphasis on high academic aspects with high standards so that students know and consider
- e. The choice of subjects or skills more and different.<sup>33</sup>

From some of the above, it can be noted that the characteristics of the boarding school is a boarding school with a variety of facilities that are more complete than the regular/normal school, boarding school not only concerned with the academic aspects of their students but also prioritizes spiritual students or students who live in dormitories. Learners who are in the institution boarding school is more his area of origin bervariasi and biasanya students at the boarding school, have a more independent life, shows the soul of simplicity and responsible because it must itself which stay away from her family. Teacher/educator lives even closer to the students because the more often interact.

### 3. Classification of Mahad

- 1) Types of mahad (boarding school)<sup>34</sup>

**Table 2.1 Types of mahad**

No.	Type Of Boarding School	Description
1)	<i>All Boarding School</i>	The entire students live in boarding school

<sup>33</sup> Maksudin, *Pendidikan Karakter Non Dikotomik*, (Jakarta : Pustaka Pelajar & FITK UIN Sunan KaliJaga, 2013) Cet. I.p. 101

<sup>34</sup> Muhammad Nurkhamid, *Jenis-jenis Boarding School*, dalam [www.elib.unicom.ac.id](http://www.elib.unicom.ac.id) (03 April 2016)

2).	<i>Day Boarding School</i>	Most of its students live in dorm and partly living in around dorm
3).	<i>Day Boarding</i>	The majority did not live in boarding although there are some who live in the residence halls

## 2) Based on the type of Students

**Table 2.2 Type ma'had based on type of students**

No.	Type of Boarding school	Description
1).	<i>Co-educational School</i>	The school accepts students both male and female
2).	<i>Boys School</i>	Schools that accept male students only
3).	<i>Girls School</i>	Schools that accept female students only
4).	<i>Pre-order-Professional arts school</i>	Special school for artists
5).	<i>Special need Boarding school</i>	School for troubled kids with normal school

Mahad mahad fawaid Bahr is the type of *Day Boarding School* where most of his students lived in dormitory because are required and also the desire itself and also of the kind of students included in the *Co-educational School* due to included in the school that accepts students both male and female. And mahad served 2 kinds mahad that is male and female mahad.

#### 4. Ma'had Excellence

Mahad or boarding school system has many advantages with the creation of mahad, then the students not only learn cognitively, but also in terms of the affective and psychomotor.

One way to develop affective aspect is the awarding of exemplary and the example of the leaders and the people are more influenced surrounding students. Islamic education is not enough with only done through the transfer of knowledge but also of Islamic education requires practice and conditioning so that those values by itself will be closely embedded in students. with garrison child, then every day they will be trained and conditioned to behave/Act in accordance with the existing regulations. In addition they will follow a variety of activities can support the positive aspects of cognitive, psychomotor or affective. Another advantage of this system is the system of boarding school education emphasizes self-reliance. Trying to avoid the dichotomy of Science (General Science and science of religion). With



learning that integrates the science of religion and General Sciences will hopefully form the whole personality of every students.<sup>35</sup>

Zarkasyi priest in Hyder Daulay outlines that the benefits of education boarding school i.e. incidence, independent spirit and confidence. Student be educated not only rely on a diploma with mental rather than job seekers.<sup>36</sup> that is, with students enrolled in boarding school, students are not expected to be dependent on its intellectual intelligence alone, but have an attitude of good manners.

Maksudin, expresses with the students following the boarding school system serves as a vehicle to educate through the intelligence and skills of the students in addition to educate them in order to have a tolerant attitude, appreciate not emphasise race and descent attitude to stir up nationalism by declaring freedom.<sup>37</sup>

#### **D. Integration of Education System Madrasah and Mahad**

##### **1. Understanding Integration**

Integration in the physics dictionary means gathering in a meaningful relationship or a particular work relation. In a mathematical sense, integration means the summation of the arrayed circuit, represented by symbols, more generally the process used to combine and organize organic, physical, or social materials into a complex whole at a higher level. Psychologically, or

<sup>35</sup> A. Halim Fathani Tahya, *Boarding School dan Pesantren Masa Depan*”, dalam <http://masthoni.wordpress.com/2009/06/14/boarding-school-dan-pesantren-masa-depan/#more-162> (03 April 2016)

<sup>36</sup> Haidar Putra Daulay, “*Sejarah Pertumbuhan dan Pembaruan Pendidikan Islam di Indonesia*”, (Jakarta : Kencana, 2007), Cet. II, p. 71

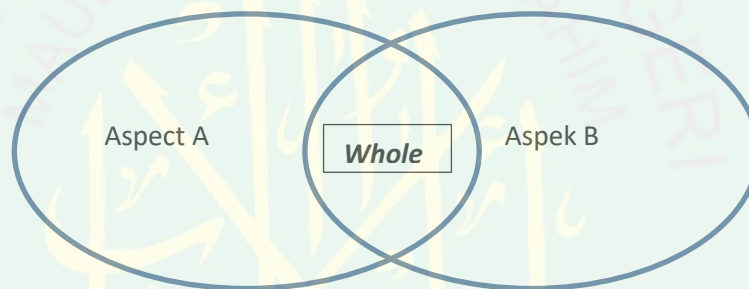
<sup>37</sup> Maksudin, *Opcit* p. 104

socially into a complex whole at a higher level. By pisikoanalysis, two types of merging research usefulness characterized by the term primary integration and secondary integration.<sup>38</sup>

Freire points out, as quoted by Andi Haris Prabawa, in the book " the pradigm of the development of the higher education curriculum of 2000 " integration is the ability to adapt to reality.<sup>39</sup>

**Picture 2.1**

**Integration Concept**



The integration process will occur if the assimilation has elements that match the other elements, so that when integrated it will be integrated into the framework of the interests of the existing structure. In the integration process there will also be mutually exciting, interdependent, and mutually adjusting processes. Integration into pesantren education system is an effort of change or renewal by pesantren management to exist in facing the modern world and especially in accommodating the dynamics of Muslims.<sup>40</sup>

<sup>38</sup> Abu Ahmadi, Kamus Lengkap Sosiologi, CV. Aneka Solo Semarang. 1990, p. 145

<sup>39</sup> Andi Haris Prabawa, *Pradigma Pengembangan Kurikulum Pendidikan Tinggi 2000*, Muhammadiyah Universitas Press, 2002, p. 162

<sup>40</sup> Nurcholish Madjid, *Bilik-bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1987), p. 3.

Madrasahs are typical Islamic schools. These madrassas of all general knowledge structures are similar to schools and as a characteristic of Islam is given the form of Islamic lessons beyond what the school provides, as well as in the school environment and educators as well as learners who have the characteristics of Islam. In the midst of modern times, madrassas seem to lack the characteristics of Islam, in education held in schools, the characteristics of Islamic religion as if only shown through limited subject matter.

According to Muhammad Natsir, the idea in Islamic education can be seen from the purpose and the curriculum. First, the purpose of Islamic education According to Muhammad Natsir, that the goal of Islamic education is essentially to form a faithful, pious, noble, advanced and independent person so that has high spiritual resilience and able to adapt to the dynamics of the development of society. This goal is in line with the purpose of human created that is to get the happiness of life in the world and in the hereafter. The similarity is reflected in the Qur'an Surah Al-An'am: 162

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

*Say: Surely my prayers, my worship, my life and my death are only for God, the Lord of the worlds.*<sup>41</sup>

Second, In the preparation of an education curriculum must incorporate tauhid as the basis of education. This is very important because tauhid has a very close relationship with the noble ahlak. With the existence of tauhid as the basis of education, learners will have a noble personality as

<sup>41</sup> QS Al An'am 162

formulated in the purpose of education. To set the goal of education should consider the position of human beings as Allah's best creations and as the Caliph on earth.<sup>42</sup>

The main purpose of studying is to gain happiness. But of course the science referred to here is the science and its application implications on the practical level. Science is certainly very important to illuminate the way of human life. Without human knowledge becoming blind and lost direction, with the science of human beings can also distinguish which is good and which is bad. And the Arab proverb says "*whoever works without knowledge, then his deeds will be rejected, not accepted.*" This shows that science is so important as a practical guidance for human actions.

Muslim philosophers have long divided knowledge on two types of classification, namely theoretical and practical sciences. This section is closely related to the division of reason into theoretical and practical sense. The basic difference between theoretical and practical theories is the object. theoretical science is an object (both physical and non-physical), while the objects of practical science are voluntary (free) human actions.<sup>43</sup> In terms of its task, theoretical science is tasked to establish a comprehensive scientific science building. While the task of practical science to fortify and manage the

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<sup>42</sup> Abuddin Nata, *Tokoh Tokoh Pembaruan Pendidikan Islam Di Indonesia*, (Jakarta: PT RajaGrafindo Persada, 2005), hal., 83

<sup>43</sup> Ibid, h 163

human desires so that practical sense is also called the *Miudabbir* (manager).<sup>44</sup>

Although the objects and objectives are different but theoretical and practical science can not be separated without causing the disintegration of our understanding. This is because practical science always has a theoretical foundation. So these two sciences should go hand in hand to complement each other.

## 2. Model of Integration of Pesantren and School

In connection with the process of school integration into the pesantren education system, in its development until now, pesantren or mahad not only able to maintain its characteristics, but also can transform itself into various forms according to the needs of the community. In response to the presence of modern educational institutions such as schools and madrasah, the four models of pesantren as a result of the transformation process.<sup>45</sup>

- a. First, pesantren with full integration model, here the salafiyah pesantren education and system is fully maintained, and the school system of madrasah is fully implemented.
- b. Second, pesantren with selective integration model here character and salafiyah pesantren education system is maintained, but adopt madrasa

<sup>44</sup> Mulyadi Kartanegara, *Menembus Batas Waktu: Panorama Filsafat Islam* (Bandung : Mizan, 2002) h 79

<sup>45</sup> Affandi Muchtar, *Membedah Diskursus Pendidikan Islam* (Jakarta: Kalimah, 2001), hlm. 130-131.



education system / school, as an instrument to organize learning, not adopt its curriculum.

- c. Third, pesantren model with instrumental integration, here the character of salafi pesantren education system is modified with pressure on foreign language, and using madrasah as instrument of organizing learning.
- d. Fourth, pesantren with minimal integration model, here the pesantren is modified only as an instrument of boarding education, while the education pattern is developed based on the madrasah / school system.

In this case the researcher focuses on the fourth integration process that is minimal integration, where *ma'had bahrul fawaid* become the residence of the santri whose program is integrated with madrasah education. This integration will support students' stability in absorbing material both cognitively and affectively.

### 3. Advantages of Integration

The integration of madrasah and mahad education system is not done without consideration, but this integration is done because it has many advantages, including:

- a. Islam teaches that man has a double duty, in addition to serving as a servant who must orient all his life activities in the framework of devotion to God, as well as the Khalifah of Allah on earth, which of course in life and life is always associated with authority and responsibility, , society and nature around. For that in his life need to be equipped with the sciences related to both tasks.

- b. Seek to fulfill the essence of human beings as monodualist beings, as physical beings and spiritual beings but also must be theocentric.
- c. Integrated residence within one complex between student / santri and kyai / teacher, is an effective supporting factor, especially in the internalization of value and value formation and the establishment of a conducive, educational and religious environment.
- d. Interests to equip students / students, in addition to knowledge and skills, as well as a Certificate of Graduation Study (STTB) or diploma that is recognized nationally to enter the employment field.
- e. The desire of parents so that their children get a good education and balanced and get an intensive supervision, so far from negative influence.<sup>46</sup>

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<sup>46</sup> Nurhadi, *Integrasi Sekolah Dalam Pendidikan Pesantren*. Jurnal Pendidikan Islam, STAI Muhammadiyah Tulungagung. Vol 4 No 1 (2016).

### CHAPTER III

#### RESEARCH METHODS

##### A. Approach and type of research

In this approach aims to obtain data and description as a whole, accurate and objective about how planning, implementation, assessment, and obstacles in implementing the concept of integration of learning systems in madrasah and mahad. The approach that researchers use in this research is descriptive qualitative approach. This qualitative research method is often called "naturalistic research method" because the research is done on natural condition.<sup>47</sup>

Qualitative approach is research that is described with words according to the opinion of the respondent, what it is in accordance with the question of a researcher, then analyzed also using the words what the background of responders behave (think, feel and act) like that unlike other, in reduction, triangulation, and conclusion (given meaning by the researcher), and verified (re-consulted to respondents and peers). There are at least three things described in qualitative research, ie characteristics of actors, activities or events occurring during the study, and the state of the environment or the characteristics of the place where the study took place.<sup>48</sup>

Based on the above exposure, the characteristic of a qualitative research is the presence of a researcher is a very important factor in all

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<sup>47</sup> Andi Prastowo, *Metode Penelitian Kualitatif Dalam Prespektif Rancangan Penelitian*, (Jogjakarta, Ar-Ruzz Media, 2011), hlm.22

<sup>48</sup> Suharsimi Ari Kunto, *Prosedur Penelitian Suatu Pendekatan Praktek, Edisi Revisi V* (Jakarta: Rineka Cipta, 2002), hlm.120

research activities. Besides as the main instrumen of the researcher also at the same time become data collector.<sup>49</sup>

## **B. Research Location**

The location of this research was conducted in Madrasah Aliyah Negeri 1 Lamongan addressed on veteran street number 43, jetis, lamongan

## **C. Data and Data Sources**

The data source in the study is the subject from which can be obtained. According to lofland in moleong states that the main data source in qualitative research is the words and actions, on the contrary are additional data such as documents and others.<sup>50</sup>

Thus, the source of research data that is qualitative in this study are as follows:

### **1. Primary Data Source**

Primary data sources are data sources obtained directly from informants in the field that is through in-depth interviews (Indept Interview) and participant observation. In this regard, the interview was conducted to the Headmaster of MAN 1 Lamongan, Coordinator of Religious Program and Head of Mahad Bahrul Fawaid Madrasah Aliyah Negeri 1 Lamongan.

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<sup>49</sup> Lexy J. Moleong, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2009), hlm: 121

<sup>50</sup> Lexy J. Melong, *Metodologi Penelitian Kalitatif; edisi revisi*, (Bandung: PT Remaja Rosdakarya, 2004), hlm. 157

## 2. Secondary Data Sources

Secondary data sources are data sources obtained indirectly from informants in the field, such as documentation and so on. The documents may be books or other related literature and related to the problem under investigation. Secondary data that researchers use in this study in the form of documents from Madrasah Aliyah Negeri 1 Lamongan related to the research.

### D. Data Collection Techniques

Data collection techniques are the means used to gather information or field facts.<sup>51</sup> As for this research the researcher use 3 kinds of data collecting technique, that is:

#### a. Observation

Observation is a systematic observation and recording of the symptoms studied.<sup>52</sup> According to Andi Prastowo observation is a person's ability to use observation through the work of the senses with the help of other senses.<sup>53</sup> Nasution in Sugiono stated that observation is the basis of a science. The scientists work based on data, ie facts about the world of reality gained through observation.<sup>54</sup> In this case the researchers observed the concept or strategy of integrating the system

<sup>51</sup> Andi prastowo, *Metode Penelitian Kualitatif dalam Prespektif Rancangan Penelitian*, hlm.208.

<sup>52</sup> Husaini usman dan purnama setiady akbar, *metodologi penelitian sosial* (jakarta: bumi aksara, 2009), hlm. 52

<sup>53</sup> Andi Prastowo, *menguasai teknik-teknik koleksi data penelitian kualitatif* (jogjakarta: Diva Press, 2010), hlm:27

<sup>54</sup> Sugiyono, *metode penelitian kuantitatif, kualitatif, dan r&d* (bandung: alfabeta, 2011), hlm: 226



of education of madrasah and mahad conducted to students of religious majors by the administrators of mahad and religious department officials.

b. Interview

An interview is a meeting of two or more people to exchange information and ideas through question and answer so that it can be constructed meaning on a particular topic. Or in other words, the definition of interview is a method of collecting data in the form of meetings of two or more people directly to exchange information and ideas with question and answer orally so that can be built meaning in a particular topic.<sup>55</sup>

In this Research the researcher will interview the Head of program of religion department, Head of Mahad and Deputy Head of curriculum.

c. Documentation

Techniques of collecting data with documentation is the retrieval of data obtained through documents.<sup>56</sup> Documents may be in the form of writings, drawings or monumental works of a person. Document studies are complementary to the use of observational methods and interviews in research.

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<sup>55</sup> Andi prastowo, *metode penelitian kualitatif dalam prespektif rancangan penelitian*, hlm. 69

<sup>56</sup> Husaini usaman dan purnama setiady akbar, *metodologi penelitian sosial*, hlm:69

## E. Data Analysis

According to Bogdan and Biklen, qualitative data analysis is the work done by working with data, organizing the data, sorting it into manageable units, synthesizing it, finding and finding patterns, finding what is important and what is learned, and deciding what can told others.<sup>57</sup>

In qualitative research, a data that is used is also qualitative data analysis. Data analysis itself is a process of organising the data into the pattern, categories and units basic description so that it can be found and can be formulated as disarnakan working hypothesis by data.<sup>58</sup>

Data analysis become the main key from the research because of the withdrawal of the conclusion journeyed from successfully whether or not an analysis of the data was focused in the process in the field combined with the collection of data.

Data analysis method used is through inductive logic. Inductive reasoning is crucial logic that went from the thought in particular, which then generalized in general with the process:

### 1. Data reduction (summarizes)

Reduce the data means summarizes, select the subject, focus on the important and search for theme and pattern.<sup>59</sup> From here the data obtained by the researchers collected the data obtained through from the observation and interview isntrumen. This can make easy for researchers

<sup>57</sup> Moleong, lexy j. metodologi penelitian kualitatif (Bandung: PT Remaja Rosdakarya, 1989) p l 248

<sup>58</sup> Lexy, J. Moleong, *Op. cit.*, p. 34

<sup>59</sup> Sugiyono, *Op. cit.*, p. 92

to perform analysis of the data that more concrete steps to go to the next research.

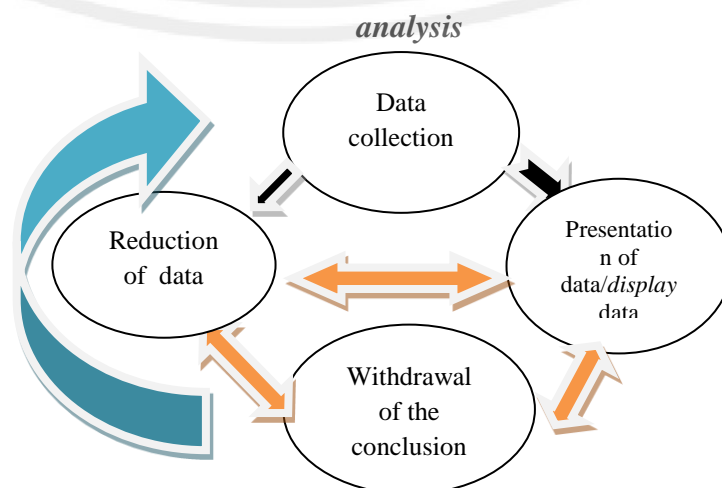
## 2. Display data (presentation)

The presentation of the data is rendered in the form of a description of the narratives. Description of the narratives of means more to step by step done in the decision-making process data, so that found the end result from the data obtained. From here it is hoped no confluence whether the evaluation is written in Chapter II in accordance with the the concept of integration of education system between Madrasah and Ma'had in State Islamic Senior High School 1 of Lamongan.

## 3. Verify (draw conclusions)

From the verification of this is the data that man identified by his and collected and dikomparasikan with data that already have the point of the appointment. This is the point which will become the new findings that will be used as the final conclusions from a research that has been carried out in accordance with the theme that has been assigned.

*Picture 3.1 the components of the interactive model of data*



## CHAPTER IV

### EXPOSURE OF DATA AND RESEARCH RESULTS

#### A. Object Background

##### 1. History of Madrasah Aliyah Negeri 1 Lamongan<sup>60</sup>

MAN Lamongan stood since 1980, started from MAN Bangkalan Madura relocated to Lamongan, then changed to MAN Lamongan as stipulated in the decision of the Minister of Religious Affairs RI No. 27 Year 1980. Before the KMA RI on Relocation is completed, MAN Bangkalan as embryo MAN Lamongan has held the process of Teaching and Learning Activities in Lamongan since the year 1979 Lesson.

This relocation policy is an effort of the Government to reduce / bridge the imbalance between the number of State Madrasahs, both between levels and between provinces, as a result of private madrasahs, and the transfer of several Islamic Religious Schools into State Madrasahs, as a strategy of madrasah development in 1967-1978 (See History, Madrasah, Directorate General of Islamic Binbaga Ministry of Religious Affairs, Cet II, Revised Edition, Year 1999/2000).

Before occupying its own building on Veteran street, Madrasah was in the early days of its journey still have to borrow State Technical College building (now SLTPN 4 Lamongan) as place of conducting Activity of Teaching and Learning Process, of course its implementation waiting process of KBM in ST is finished, that is after at 12.00 hrs. Then along with the

<sup>60</sup> This Data get from WAKA curriculum MAN 1 Lamongan, Endah Mahmudah

increasing number of students and limited local learning in ST, then in the second year beside the ST, the implementation of Teaching and Learning Process Activities also occupy the building of the Office of the Department of Religious Affairs of Kab. Lamongan on Jl. CRC. Dahlan.

Only in the academic year 1984/1985 after getting the project of building 1 building unit with 3 local learning, 1 administrative room and teacher and 1 headroom, KBM process can occupy its own building on land area of 3,096 M2, and even then only 3 class, while 2 class others still occupy the building Kandepag Kab. Lamongan, and new in 1985 as a whole KBM can be implemented in the building owned by itself on Jl. Veteran.

Since relocated to Lamongan in 1979 and then officially became MAN Lamongan in 1980 until 2014 when this profile was prepared, this Madrasah has experienced several times the turn of the Head. Starting from Drs. Rusjdi (then Kasi Pergurais Kandepag Lamongan) as the Head of Madrasah Major in 1979 - 1980, then replaced by Drs. Suwarno from 1980 - 1989, then continued by Drs. Busiri from 1989 - 1993, followed by H. Endro Soeprapto, BA. from 1993 - 1999, then replaced by Drs. H. Imam Ahmad M.Si. from 1999 to April 2005, then forwarded by Drs. H. Abd. Mu'thi, SH, M.Pd. from April 2005 - October 2008. later replaced by Drs. H. Supandi, S.Pd, M.Pd since November 2008 - December 2009, and starting March 2010 Madrasah leadership stick is held by Drs. H. M. Syamsuri, M.Pd until 2012, then held by Drs. Akhmad Najikh, M. Ag from July 2012 until now.



## 2. Vision and Mission of Madrasah Aliyah Negeri 1 Lamongan<sup>61</sup>

### a. Vision Madrasah Aliyah Negeri 1 Lamongan

"The realization of an Islamic generation that excels in achievement, skilled and cultured environment by 2020".

### b. Mission

- 1) Growing Islamic attitudes and behavior in daily life
- 2) Growing the spirit of learning science of religion, science and technology are balanced
- 3) Conducting education diniyah through dormitory
- 4) Organize active learning activities, creative, effective, innovative, fun, character-based, ICT, and environment
- 5) Prepare competent and competitive human resources
- 6) Organize skills programs that suit the needs of learners and the community.

### c. Goals and Objectives of Madrasah Aliyah Negeri 1 Lamongan

- 1) Increased penguasaan and application of Islamic teachings in everyday life in Madrasah and at home.
- 2) Increased performance accountability of MAN Lamongan
- 3) Increased service to state officials (employees / teachers)
- 4) Increasing the Quality of Facilities and Infrastructure Madrasah
- 5) Increased quality of Learning process
- 6) Increased Intensity of Extra Curricular Activities

<sup>61</sup> This Data get from WAKA curriculum MAN 1 Lamongan, Endah Mahmudah

7) Increased skill mastery (Life skill)

3. Brief History of the Establishment of Ma'had Bahrul Fawaid Madrasah Aliyah Negeri 1 Lamongan.<sup>62</sup>

Madrasah aliyah Negeri 1 Lamongan is one of the educational institutions devoted to High School Students and has the characteristic of Islam, therefore Madrasah Aliyah Negeri 1 Lamongan has the responsibility to make the religion of Islam as a soul in this school. Therefore, this institution is required to maintain the quality of Islamic religious education in addition to general lessons. To fulfill this is not an easy thing because the curriculum applied is a general high school curriculum that is not possible to realize it. Then the existence of ma'had becomes very important to be realized become an integral part of learning process, with ma'had intensive coaching can be implemented, good coaching in order to increase academic quality and also religion education more on increasing of faith and taqwa in everyday life. Thought is what underlies the pioneering ma'had that has been realized that is named Ma'had "Bahrul Fawa'id" MAN Lamongan. In addition to the existence of ma'had is expected santri can survive in facing all the challenges of the main age in worldly matters.

Ma'had Bahrul Fawaid started pioneered in the academic year 2009-2010, at that time who became Headmaster is Mr. H. Supandi, he wants that in MAN Lamongan have input from students of MTs even junior high learning ability is also high Input from MAN Lamongan itself. According to him so far

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<sup>62</sup> Interview with Ustad Abdul Majid as Head of Ma'had Bahrul Fawaid, 5 March 2018

students who have high UN value many who can not be accepted in MAN tetama students who come from junior high school, because one test entry in MAN Lamongan is a test of reading Al-Quran, so he remove the test read tu is al -Quran as a determinant of the selection of new admissions, the consequences for students who are less able or can not read and write Al-Quran will be built in Ma'had.

Ma'had "Bahrul Fawaid", because at that time the najikh who gave the name, he was the first head of Ma'had, the giving of the name "Bahrul Fawaid" had the goal that the students living in ma'had could benefit the sciences (the ocean of knowledge that spread and provided / the sea avail).

4. Vision, Mission and Type of Service Ma'had Bahrul Fawid.<sup>63</sup>

a. Ma'had Bahrul Fawaid's vision:

The coaching of santri in Mahad Bahrul Fawaid MAN 1 Lamongan aims to form a muslim kaaffah rahmatanlil'alam in realizing the Vision of Madrasah namely The realization of a superior Islamic generation in achievement, skilled and cultured environment.

b. Ma'had Bahrul Fawaid Mission

- 1) Growing attitude, behavior and amaliah of Islam in Ma'had
- 2) Cultivate the spirit of learning Islamic religious knowledge
- 3) Implement guidance and learning actively, creative, effective and fun, so that each santri can develop optimally in accordance with the potential that is owned

<sup>63</sup> This Data get from Ustad Dwi Agus Samudra as Secretary of Ma'had Bahrul Fawaid, 5 March 2018

- 4) Developing life skills in every educational activity, especially religious activities to deliver students ready to live independently
  - 5) Creating a healthy, clean and beautiful pesantren environment
  - 6) Developing a coherent attitude towards the environment
  - 7) Service of santri coaching
- c. The santri coaching services at ma'had Bahrul Fawaid include:
- 1) Islamic religious education; Activities of Ta'lim and Tahfidz
  - 2) Strengthening the implementation of Islamic values that are open, moderate, tolerant, and insightful to Indonesian-ness; Habituation of Islamic Amaliyah
  - 3) Strengthening life skills in the community. Empowerment of santri's talents
5. Learning Time<sup>64</sup>
- Implementation of teaching and learning process in this pesantren is:
- a. Night: 18.00 - 20.30 pm
  - b. Morning: 04.30 - 05.30 wib.
6. Program Activity<sup>65</sup>

All programs undertaken in Ma'had Bahrul Fawaid in the field of religious life coaching are directed at raising awareness, participation, and personal responsibility of santri as future leaders. Moreover, santri Ma'had Bahrul Fawaid is a student of choice, who was recruited using a system that

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<sup>64</sup> *Ibid*

<sup>65</sup> Interview with Ustad Abdul Majid as Principal of Ma'had Bahrul Fawaid, 5 March 2018

can be accounted for. The religious development programs specifically developed in Ma'had Bahrul Fawaid are as follows

a. Tahfidzul Quran

Tahfizhul Quran or memorization of the Koran is among the programs of the main religious life-building activities in the Religious Program's Religious Madrasah Aliyah. It is expected that students after leaving the madrasah have sufficient supplies in the study of Islamic studies for their future. This activity is guided by all teachers of Ustadz / ah Tahfidz professionals who are in Ma'had, with the target of the target that has been determined, according to the level of education of the santri respectively.

The targeted curriculum of Tahfidz al-Qur'an is 5 juz for religious majors and 3 juz for general majors should be completed within 3 years. Technically Santri memorized memorization by facing the ustad twice a day, ba'da dawn and ba'da maghrib. Ba'da is set to recite new memorization, and ba'da magrib set memorize rote. Students deposit recitation of the Qur'an at least 1 page in a day and repeat a minimum of 2 pages. For recording the development of memorization, every santri bring tahfid book.

b. Study of the Book of the Yellow (Qira'atul kutub)

In Indonesia the classical books are still very well preserved. This is supported and proven by the development of pesantren education in Indonesia. kutub al-Turats remain a guide in Islamic scholarship. The



study of classical books is carried out regularly in ma'had Bahrul Fawa'id with guided by the caregiver / coach, ustadz / ah in order to form the students who berakhlakul karimah and insightful Islam rahmatan lil'alamin. The standard books reviewed are as follows:

**Table 4.1**  
**Book Reviewed**

NO	HARI	MATERI	KITAB	MUALIM/AH	KELAS
1	SENIN	Tahfidz  Akhlq  Hadis	Tahfidz  Ta'lim Muta'alim Mukhtar Hadis	Ustadzah Zaitun (A) Ustadzah Nur Azizah (B) Ustdzah Ainun Shofa (C) Ustadz Suparno  Ustadz Husaini(A) Ustadz Agus Samudra (B)	Ula  Wustho  Ulya
2	SELASA	B. Arab Hadis Hadis Fiqih	Durus Lughoh Mukhtar Hadis Mukhtar Hadis Goyah Taqrif	Ustadz Mahrus (A) Ustadz Agus Samudra (B) Ustadz Husaini Ustadz Munari (A) Ustadzah Jazilatul Maghfiroh (B)	Ula  Wustho Ulya
3	RABU	Tahfidz  Tahfidz  B.Arab	Tahfidz  Tahfidz  Ta'lim Lugho	Ustadzah Zaitun (A) Ustadzah Nur Azizah (B) Ustdzah Ainun Shofa (C) Ustadz Tolhah	Ula  Wustho  Ulya

			Arabi	(A) Ustadzah Iqlima (B) Ustadz A.Luthfi (A) Ustadz Dwi Apriliano (B)	
4	KAMIS	Akhlaq B. Arab Fiqih Nahwu	Mukhtar Hadis Durus Lughoh Goyah Taqrir Imrity	Ustadz Dwi Apriliano (A) Ustadzah Evi Zuliana (B) Ustadz Munari Ustadz Farihin (A) Ustadzah Arini Husnayain (B)	Ula  Wustho Ulya
5	JUMAT	Tahfidz  Nahwu  Akhlaq	Sulam Taufiq  Jurumiyah  Ta'lim Muta'alim	Ustadzah Arini Husnayain (A) Ustadz Mahrus (B) Ustadz A. Luthfi (A) Ustadz Rouf Baidhowi (B) Ustadz Suparno (A)	Ula  Wustho  Ulya
6	SABTU	Akhlaq  Tahfidz  Tafsir	Wasoya Mustofa Tahfidz  Tafsir Yasin	Ustadz Farihin (A) Ustadzah Jazilatul Maghfiroh (B) Ustadz Tolhah (A) Ustadzah Iqlima (B) Ustadz Majid (A+B)	Ula  Wustho  Ulya
7	AHAD	Rutinan Dziba', Burdah & Manaqib	Majmu'ah	Ustadz /Ah Pendamping santri	Semua santri

c. Tadarus and Tahsin al-Quran

Aimed to support students to be proficient in reading and memorizing the Qur'an. In addition, this activity is also to guide students who are not fluent in reading the Koran. In the first year before the students enter the stage of memorizing the Qur'an students are required to improve the reading first. The time targeted for the recitation of the Qur'an is the first month. Tahsin begins by reading the letter in Juz 30. Model tahsin is run: santri recite the Qur'an confronted ustad mentors every ba'da dawn. And before facing the ustad, santri must already ditahsin first by certain santri who have obtained a good certificate in reading the Qur'an.

d. Guidance of Imam Prayer

Aimed that the santri have enough supplies to be a prayer imam in everyday life in society. The guidance of the imam is performed by the ma'had coach and is held every Friday night for the Ulya class.

e. Fostering Khatib Friday

To provide an opportunity to perform in the community, students are trained to be Friday sermons at the Madrasah Mosque and the surrounding mosques. They are trained and guided first by the caretakers / ustadz before performing in the pulpit. This activity is done routinely by santri son every Friday night.

f. Dai / daiyat Training

To practice public speaking skills, students are given lecture practice materials at the madrasah mosque. They are trained and guided

first by the caregivers / muallim before appearing in the pulpit. For students of ula and wustho classes this activity uses two Arabic and English foreign languages and performed 4 times in one week in turn while for the final class / ulya lecture materials are required to use the Java language and Indonesia with a duration of approximately 10 minutes and for guidance Ustadzah Ustadzah companion santri.

#### 7. Manpower at Mahad Bahrul Fawaid MAN 1 Lamongan<sup>66</sup>

Mahad is managed by professional workers both graduated abroad and within the country, among others:

- a. Majid, S.Ag.M.Pd
- b. Dwi Agus Samudra, S.Pd
- c. Alifatus Zamzami, S.Pd.I
- d. Asman, S.Ag
- e. Suparno, S.Ag
- f. Dwi Aprilianto, Lc, M.Hi
- g. M. Husaini, M.Pd
- h. Syarifuddin Zuhri, S.Pd
- i. Susilowati, S.Pd
- j. Muyassarih Thoha, M.Ag
- k. Arini Husnayain, S.Pd
- l. Evi Zuliayanah, M.Pd
- m. Ainun Shoffah, S.Sy

<sup>66</sup> This Data get from Ustad Dwi Agus Samudra as Secretary of Ma'had Bahrul Fawaid, 5 March 2018

- n. Moh. Munari, S.Pd.i
- o. Drs. A. Lutfi, M.PdI
- p. Mahrus Aly Rohmatullah, S.Pd
- q. Siti Zaitun, S.Sy
- r. Jazilatul Maghfiroh, S.Pd
- s. Rouf Baydhowi, S.Ag, M.Pd.I

## **B. Exposure Of Data**

### **1. The Concept of Integration of Education System between Madrasah and Ma'had MAN 1 Lamongan**

#### **a. History of Integration**

The background of integration Ma'had Bahrul Fawaid Madrasah Aliyah Negeri 1 Lamongan is based on several factors shown by Mr. Majid as head of ma'had,

- 1) the times, science and technology that drives people to know and explore something without knowing the bad, the increasingly sophisticated technological developments make all the information easily accessible in transparency, this triggers the curiosity of people who want to explore something unfiltered.

"In this modern era of human life many are entangled in immorality because it only fulfills the desire, therefore as one solution is to strengthen faith and devotion through formal or informal education, Madrasah as a formal institution and ma'had as a non-formal institutions help madrassas to further strengthen the faith and devotion of their students "<sup>67</sup>

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<sup>67</sup> Interview with Ustad Abdul Majid as Head of Ma'had Bahrul Fawaid, 5 March 2018



- 2) MAN Lamongan is a formal institution that has a special characteristic that is religious.

"Yes because MAN Lamongan is a madrasah, a school that has a religious characteristic, so the characteristic is necessary to maintain one of them with the existence of ma'had, basically this school in terms of general science provides the same quality with public schools, but in this school also provides more religious knowledge than public schools"<sup>68</sup>

- 3) Madrasah demand to be able to maintain the quality of Islamic religious education lessons that have become public options in addition to general lessons.
- 4) The linkage between theoretical and practical science that can not be separated.

"If it is only in school, it may be more emphasis on theories only in learning, if the practice is difficult to supervise in madrasah, therefore it is necessary for ma'had so that students can carry out their practice in guidance asatidz".<sup>69</sup>

- 5) Ma'had become integral part that is not integral to improve academic quality of MAN Lamongan students.

"To realize the quality of education desired MAN 1 Lamongan, ma'had become an inseparable part, with the quality of Islamic education ma'had more leverage, because of the supervision for 24 hours, as well as positive activities designed to improve intellectual and the faith of MAN 1 Lamongan students."<sup>70</sup>

The integration that is done can not be separated from the opening of the horizon of the mind of ma'had nurse, academic community, and the reality of the times and the needs of society. Schools in this regard

<sup>68</sup> Interview with Ustad Abdul Majid as Head of Ma'had Bahrul Fawaid, 5 March 2018

<sup>69</sup> Interview with Ustad Abdul Majid as Head of Ma'had Bahrul Fawaid, 5 March 2018

<sup>70</sup> Interview with Ustad Abdul Majid as Head of Ma'had Bahrul Fawaid, 5 March 2018

strive to provide the best educational services for their students. Starting from the idea of Mr. Supandi as the previous headmaster who wants Output for MAN 1 Lamongan students who distinguish it from other schools because this school claims that MAN 1 Lamongan is a plus school which means not only provide general sciences but also instill religious characteristics in its students. researchers conducted interviews with Mr Najikh as principal.

"Pak Supandi used to allow the existence of ma'had to strengthen the education of religious character in the students, so there is a plus value both in terms of general scholarship, religion and also behavior."<sup>71</sup>

This is also strengthened by Mr. Majid as head of ma'had:

"Because the principal says that MAN 1 Lamongan is a plus school that not only takes care of the needs of religious lessons, but also general lessons. If during this school more synonymous with general science teaching while on the other pesantren is a place for religious teaching, then Madrasah aliyah State Lamongan want to provide an alternative educational institutions that can teach both because true knowledge of science and religion is equally important where both science is a necessity human being to be balanced "<sup>72</sup>

Then this idea is supported by the head of a religious program that wants religious students to truly characterize religious character as the spirit of this school.

"Madrasahs should not lose their religious characteristic in the midst of the development of modern times and science, students in MAN Lamongan still have to have religious character,

<sup>71</sup> Interview with Mr. Najikh as Principal of Islamic State Senior High School 1 Lamongan, on 9 April 2018

<sup>72</sup> Interview with Ustad Abdul Majid as Head of Ma'had Bahrul Fawaid, 29 March 2018

especially religious students who become the spirit of this school"<sup>73</sup>

Furthermore, this is discussed together at the RKTMM (Ma'had Annual Working Meeting) and it is agreed that students in religious programs are required to stay in ma'had but other than religious students are allowed to stay in ma'had if there is still an empty quota and must take the test first.

**b. Contents of Integration of Educational Systems Between Madrasah and Ma'had in MAN 1 Lamongan.**

**1) Purpose**

The existence of integration madrasah and mahad is inseparable from the dream of MAN 1 Lamongan devoted to the vision, mission and goals of Madrasah Aliyah Negeri 1 Lamongan.<sup>74</sup> The integration between madrasah and schools aims to create a superior Islamic generation by fostering attitudes, behaviors, and religious amaliyah of Islam primarily to students in the religious department, as stated in the vision, mission and objectives of Madrasah Aliyah Negeri 1 Lamongan.

“The integration between madrasah and schools aims to create a superior Islamic generation by fostering attitudes, behaviors, and religious amaliyah of Islam primarily to students in the religious department, as stated in the vision, mission and objectives of Madrasah Aliyah Negeri 1 Lamongan.”<sup>75</sup>

<sup>73</sup> Interview with Ustadza Mutrofin as Head of Religious Department, 29 March 2018

<sup>74</sup> Observation of the objectives of integration of madrasah and ma'had

<sup>75</sup> Interview with Mr. Najikh as Headmaster of MAN 1 Lamongan, on 9 April 2018

Educational Objectives in MAN 1 Lamongan "is to create a generation of superior Islamic and achievers, skilled and cultured environment ". This is in line with Madrasah's own vision. Madrasahs as one of the institutions of education-oriented providers create students who have religious characteristics and are also needed in society so that they can survive in society. while students of religious majors are majors that should be able to show attitudes and religious amaliyah in everyday life. Schools in this case strive to provide the best educational services for students, but if education only takes place in school then maximum results are difficult to achieve, therefore the presence of Ma'had Bahrul Fawaid also support the madrasah education system that can not be implemented in school intact.

"to foster religious characteristic and amaliyah in the students, it would be difficult if only done in the madrasah, because the time is limited, and the religious lesson itself is only taught through a short time, and ma'had become one of the alternatives to cultivate the student's religious spirit with the environment , practice and habituation. "<sup>76</sup>

While the vision of Ma'had Bahrul Fawaid is "to form a muslim kaaffah rahmatanlil'alam in realizing the Vision Madrasah namely the realization of a superior Islamic generation in achievement, skilled and cultured environment." From that vision the generation of Islam became the root of the most basic purpose. MAN 1 Lamongan want to print students who excel and excel, skilled and cultured environment, but the student must first become an Islamic person, because religion is

<sup>76</sup> Interview with Mr. Najikh as Headmaster of MAN 1 Lamongan, on 9 April 2018

the main provision then ma'had become one solution to deepen religion. The vision and mission of ma'had have integrated with the school, it is impossible that the purpose of ma'had will be contradictory to Madrasah. In this case the researcher conducted an interview with Mr. Najikh as the principal.

"The vision and mission of Ma'had Bahrul Fawaid is integrated with the vision of Madrasah Aliyah Negeri 1 Lamongan mission, because it is intended to help support the quality of MAN 1 Lamongan as an educational institution characterized by a superior Islamic, so the preparation of vision and mission must be will not be different or contrary to madrasah." <sup>77</sup>

The researcher also conducted an interview with Ustad Soeparno as Management of Ma'had MAN 1 Lamongan. The purpose of Ma'had Madrasah aliyah State Lamongan aligned with the goal of Madrasah Aliyah Negeri 1 Lamongan itself, because ma'had is part of mdrasah:

"Ma'had is part of the school, and the establishment of ma'had is the aspiration of the school leader, so his goals, vision and mission will be sustainable with Madrasah and can not be different or contradictory." <sup>78</sup>

The formation of vision and mission of madrasah which became the foundation of integration of ma'had is compiled by special team of madrasah developer which in its preparation analyze society requirement and vision of this mission have target to be achieved in the period of 4 year.

## 2) Learners

<sup>77</sup> Interview with Mr. Najikh as Headmaster of MAN 1 Lamongan, on 9 April 2018

<sup>78</sup> Interview with Ustad Soeparno, on 11 April 2018



The students who occupy this pesantren are students of Madrasah Aliyah Negeri Lamongan, both religious and other majors, such as Language, MIPA and IPS who follow the New Student Admission Test (PSB) Ma'had. The test PSB includes: Arabic Test, Read Write Al Quran / Tajwid and Test Commitment of SAIR. While Students from the Department of Religion automatically enter and must stay in Ma'had because of the policy from Madrasah

In this case the Researcher conducted an interview with Ustad Abdul Majid as Head Ma'had.

"The santri who live in Ma'had consist of 50% of religious students who are required to live in Ma'had and fulfill half of ma'had quota, and 50% others are MAN 1 Lamongan students from other departments, IPS, Bahasa and Science who are interested in living in ma'had."<sup>79</sup>

Pada Tahun 2018 ini, daya tampung santri mencapai 150 santri. Rinciannya jumlah santri putra 30 orang dan jumlah santri putri 120 orang.

### 3) Management, Quality control and Evaluation

In the integration of Madrasah and Ma'had Programs through several stages / processes in order to run optimally through planning, control, and evaluation. *First* To plan The education system was formed a team responsible for developing, supervising and evaluating the education system between ma'had and madrasah, this is as said by Mr. Majid

<sup>79</sup> Interview with Ustad Abdul Majid as Head of Ma'had Bahrul Fawaid, 29 March 2018

"Every year we conduct Madrasah Annual Working Meetings (RKTm) which are used to discuss workplans for one lesson year, we usually innovate, modify or delete existing programs, we compile them together including ma'had program over the next year. "<sup>80</sup>

With the RKTm, it is expected that all madrasah programs including ma'had program can be well organized because the compilation is done together, and discussed together, and during the Meeting there are also many responses and suggestions from other teachers. but before RKTm implemented the team of curriculum developers first meetings to arrange the work plan programs that will be submitted. The curriculum field creates a special team consisting of mahad representatives, religious majors, and other majors.

"In order to formulate our program we have formed a special team such as there are some representatives from ma'had, and from religious department, because if there is no special team then there will be no continuity, whereas mahad and religious majors are related. Usually we do it by deliberation, for example when the religious department proposes a program, the ma'had will respond, essentially we accept all kinds of ideas, but we also choose which ones to do, and we look for ways together. "<sup>81</sup>

*Second* , by holding coaching to a predetermined program, after program working for one year in set then the next step is applying it, for it required coaching so that students can actually follow that program.

<sup>80</sup> Interview with Ustad Abdul Majid as Head of Ma'had Bahrul Fawaid, 29 March 2018

<sup>81</sup> Interview with Ustza Endah Mahmudah as a team Develop of Curriculum in MAN 1 Lamongan

religious coaching (diniy) and ma'had (ma'hadiy) includes three things, namely the religious life coaching, ma'had life coaching, and the linguistic construction.

- a) Activities of the construction of the religious life in Ma'had Bahr Fawaid intended to realize the human resources of high quality that puts the Islamic values, traditions and culture of the nation.
- b) Subject of this field goal was a religious Program Aliyah Madrasa students, and the program is non administered religious intensively by the ustadz/ah in coordinating Chairman Ma'had supported in filled by various parties within the campus environment madrasa.
- c) Expected Target is achieved in the field of construction are as follows:
  - The availability of future leaders who are visionary who embody the values of the national and Islamic.
  - The existence of an understanding and awareness of the inhern in self responsibility and role will students as being the last mandate as *khalifatan fil ardh*. The creation of everyday life students on the Madrasah Aliyah full example.

The importance of coaching is to let students truly have the output that can be felt, there are activities that should be carried out earnestly in order to obtain good results. Then with the construction of the students become more focused and controlled.

"to guarantee the formation of a religious character then coaching needs to be done, because the whole program that has been drawn up is to prepare students both in terms of scientific knowledge nor faith then coaching needs to be done".<sup>82</sup>

*Third* , is through evaluation. The school always evaluate each month is represented by the head of the program, Waka, and also the Kepla ma'had along the principal. Every month in this evaluation heads must explain the activities that have been done or not done, as well as the barriers that exist, then together will look for a solution. In addition to the evaluation of each month, there is also an evaluation that is conducted every year, i.e. in RKTm.

"Yes every year there is an overall evaluation in the RKTm, after the program is implemented for one year the responsible person of each program will be responsible for the results of its work, such as accountability report, after which we evaluate whether the program is or not."<sup>83</sup>

After the evaluation is done, the decision will be taken by deliberation, whether the program will be implemented again in the next year, or it will be eliminated.

#### 4) Curriculum

The initial idea of integration is focused on students in religious programs, so that religious program students actually have religious character output as well as "tafaqquh fiddin" as Muslim intellectuals who have depth of knowledge especially in religious sciences.

<sup>82</sup> Interview with Ustad Soeparno as Supervisor of Ma'had Bahrul Fawaid, on 29 March 2018

<sup>83</sup> Interview with Ustad Abdul Majid as Head of Ma'had Bahrul Fawaid, 29 March 2018

“the curriculum designated between madrasah and ma'had leads to tafaquh fiddin, and fosters the Islamic character that is reflected through existing activities.”<sup>84</sup>

besides this integration is also done to support scholarship, if in school students learn general knowledge even about 70% then ma'had present to strengthen Islamic scholarship in the midst of an increasingly modern era.

The researcher conducted an interview with Deputy Head of Curriculum Division, Ibu Endah, whose result is as follows:

"Indeed the curriculum in ma'had is integrated with the religious madrasah curriculum. In the religious curriculum there are several programs / activities designed for religious students, but the program requires an application that can not be maximized if implemented in school, so the curriculum ma'had prepared as a guarantor for existing programs can be implemented properly, for example in the curriculum religious field there is a program of sunnah prayer habituation, then in the curriculum ma'had there are also program of praying sunna dhuha, tahajud, tasbih prayer and khotmil Qur'an in control and guided regularly. This benefits the santri who are in the religious department can achieve the desired target not only in theory but also practice ".<sup>85</sup>

To further know the link between ma'had curriculum and also madrasah curriculum in religious program, the author also conducted interview with Mrs. Mutrofin as head of religious program and also one of the team of curriculum of madrasah.

"The program of work between the religious in Madrasah and also mahad does have interrelationship with each other, the program is designed is the target point is the shooting of religious characters in students. so it can not be achieved only through theory but the practice that is carried out in ma'had. In addition, the subject matter diniah in

<sup>84</sup> Interview with Ustadhah Enda Mahmudah as WAKA Curriculum of Islamic State Senior High School 1 Lamongan, on 9 April 2018

<sup>85</sup> Interview with Ustadhah Enda Mahmudah as WAKA Curriculum of Islamic State Senior High School 1 Lamongan, on 9 April 2018



ma'had also in accordance with the required materials in religious programs such as Akhlak, Fiqh, Hadith, Arabic / Nahwu, muhadthoro, and Tartil Quran".<sup>86</sup>

Therefore the curriculum developed in madrasah for religious development is included in the local content (Mulok) which integrates madrasah and ma'had activities. Some of the developed religious programs are as follows:

**Table 4.2**

**Ma'had and Madrasah Program**

SCHOOL PROGRAM	MA'HAD PROGRAM
Tutoring skills reading book of yellow and muhadatsah Religious Program for students	Yellow Book skills Guidance for all students Ma'had Bahr Fawaid by examining book Tahfidz, Al-quran, Fiqh, Hadith, Akhlak, and the Arabic language.
Learning, memorizing the Qur'an	Program tahfidz 5 juz for the religious Department and other departments to juz 3.
Duha prayer conditioning mentoring, prayer beads, & khotmil Quran	Duha prayer conditioning mentoring, prayer beads, & khotmil Quran
Supervision and tahsin tahfidh.	Supervision and tahsin tahfidh.
The skills of the students to become priests, and lead a Dhikr Khotib	Khitobah language skills coaching program Indonesia, Arabic and English, the skills a priest prayers and khotib Friday prayers for the students.
Training method of reading the Qur'an	Program tahsin and tashih Al-quran
Study of falaq and al hilal	Study of the religious students to

<sup>86</sup> Interview with Ustadza Mutrofin as Head of Religious Program, on 29 march 2018

Sighting early determination to fast & 1 i.e.	falaq
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Because this program can not be implemented during school hours, this program is implemented in ma'had as ma'had program. Although the students who are required to stay in the dormitory are religious students, but 50% santri ma'had come from other majors, they are accepted by following the selection, as a consequence all ma'had activities must also be followed by all students who live in ma'had though not of religious majors. This led to differences between students living in ma'had and not, in addition to general scholarship which is widely studied in schools, religious scholarship is also reflected in the character of the students through the habituation of the programs that exist in ma'had.

Existing programs at the ma'had add value include:

- a) Affective:  
through the religious studies and on the stack by conditioning conditioning-existing in ma'had students became more character. In addition through existing conditioning can improve the faith and piety.
- b) Cognitive:  
For students of religious mempedalam and facilitate understanding between lessons in school and at finish at ma'had. For students in addition to their religious could acquire religious knowledge such as Fiqh, Hadith, morals and others besides the general lessons they learn in school is appropriate departments.
- c) Psychomotor:  
Students have skills that more of them can read the book yellow, can train skills khitobah in Indonesia, Arabic language as well as English, and also students also got the lunchbox memorizing the Koran at least 5 juz.<sup>87</sup>

<sup>87</sup> Interview with Mr. Najikh as Principal of Islamic State Senior High School 1 Lamongan, on 9 April 2018

In addition Ma'had curriculum is structured to support the growth of the religious spirit of learners. The curriculum includes: the development of aqidah, shariah, and akhlakul karimah santri and Islamic scholarship as part of tafaquh fiddin. So indirect integration can occur with the existence of ma'had in school.

#### 5) Educators

To obtain maximum results, then educators in Madrasah and Ma'had must be qualified. The teachers in Ma'had are teachers who also teach in schools, all teachers are professional teachers in their fields with at least Bachelor graduates in the taught field.

In this case the researcher conducted an interview with Ustad Majid as Head Ma'had

"Teachers who teach ta'lim at ma'had are teachers who also teach in schools in the same field, besides the teachers are also graduates of bachelor in accordance with their fields, and have good qualifications. Even for the subjects of science falaq and tahfidz we bring in teachers from outside for teaching really achieve maximum results. To tahfidzul Quran we bring mentors who already memorized Al-Quran, In addition to teaching ta'lim teachers who teach the same with existing schools so that between material obtained in Madrasah and in Ma'had complementary, synchronous and deep. "<sup>88</sup>

Teachers who teach at ma'had are professional teachers who are graduates of both domestic and foreign degrees. Here are the data teachers who teach

<sup>88</sup> Interview with Ustad Abdul Majid as Head of ma'had, on 29 march 2018

**Table 4.3**  
**Teachers Data**

<b>Nama Ustad/Ustadzah</b>	<b>Pendidikan</b>	<b>Spesialisai Mengajar</b>
Majid, S.Ag, M.Pd	S2 Bahasa Arab- UIN SBY	Ta'lim Bahasa Arab dan Tafsir
Alifatus Zamzami SpdI	S1 PAI –UIN SBY	Ta'lim Fiqih
Asman, Sag	S1 PAI	Ta'lim Aqidah
Soeparno, Sag	S1 PAI	Ta'lim Akhlak
Dwi Aprilianto, Lc.Mh.I	S2	Bahasa Arab
Muyassaroh Thoha, Mag	S2 Ilmu Agama Islam	Fiqih
H. Husaini, M.Pd	S2 Manajemen	Hadist
Nur Khlofatul Azizah, Spd	S1 PAI (Hafidza)	Tahfidz Al Quran
Mahrus Aly Rohamtullah, SPd	S1 PAI	Hadist dan Bahasa Arab (Nahwu)
Siti Zaitun, S.Sy	S1 Syari'ah (Hafidza)	Tahfidz Al-Quran
Rouf Baydhowi, S.Ag, M.Pd.I	S2 Management PAIS	Bahasa Arab dan Tafsir
Drs. A. Luthfi, M.Si, M.Pd.I	S2 Bahasa Arab	Bahasa Arab
M. Munari, S.Pd.I	S1 PAI	Fiqih

The above data shows that the teacher who teaches everything is a Bachelor in accordance with the field being taught so that the Transfer of Knowledge process is expected to happen correctly. Teachers who teach at Ma'adi are also teachers who teach at school.

Educational personnel are the ones who are responsible for the implementation of education in the institution. Implementation of a good education system can not be separated from the role of educator personnel. In order for the education system in Madrasah Aliyah Negeri 1 Lamongan and ma'had can go hand in hand, the education personnel should be involved in all education components in madrasah and ma'had. This is in line with what ustazah Endah discloses as follows:

"So that the education system can go hand in hand, the team from the curriculum developers in the madrasah are also the administrators and educators in Ma'had. Since the program relating to ma'had is a religious program in the madrasah, each curriculum development team consists of religious representatives, ma'had representatives and representatives of the madrasah curriculum team ".<sup>89</sup>

#### 6) Facilities

To fulfill the desired objectives, then the role of the facility is the place used in the educational process, the facility is a component that also greatly affect the educational activities, facilities in MAN 1 Lamongan and Ma'had Bahrul Fawaid are integrated. Programs that are integrated with ma'had require facilities for implementation, Madrasahs require ma'had as a place of residence for students to implement programs that can not be implemented in schools.

"Madrasahs are only learning places where the time has been set by the government, and learning activities in the madrasah are impossible to run for 24 hours, therefore madrasah requires ma'had and all the facilities as a place to live the students who become the object of educational purposes, if students live in ma'had then the activities designed can be implemented maximally because it can be monitored ".<sup>90</sup>

Here are some facilities that exist in Ma'had MAN 1 Lamongan.

**Table 4.4 Ma'had Facilities**

<b>Facilities</b>	<b>The total number of</b>	<b>The condition</b>
Room	6 rooms santri sons and 9 rooms Rasta Princess	Good
Ma'had Office	1	Good
Ma'had library	1	Good

<sup>89</sup> Interview with Ustadhah Enda Mahmudah as WAKA Curriculum of Islamic State Senior High School 1 Lamongan, on 9 April 2018

<sup>90</sup> Interview with Mr Abdul Majid as Head of Ma'had on 29 April 2018



Student Canteen	2 -Santri Cafeteria -Santriwati Cafeteria	Good
Ma'had kitchen	1	Good
Wifi Area	5	Smoothly
Multi purpose room	1	Good

Ma'had has adequate facilities as a place to live santri and place to develop themselves, ma'had facility is bed, bathroom, library, office, multipurpose room and also equipped with wifi area. Kemudian fasilitas yang ada di madrasah juga bisa digunakan oleh ma'had sebagai penunjang kegiatan pembelajaran di ma'had

"Yes because it is in one location so more can be fulfilled its facilities, madrasah provides place for the santri to learn diniyah, and also mosque which is used to carry out activity ma'had like praying, reciting after dawn, khotmil quran and so on".<sup>91</sup>

**Table 4.5 Madrasah Facilities**

Facilities	The total number	The condition
The mosque	1	Good
Laboratory	Lab 3: Religious Lab. Computer Lab. Language Lab.	Good
Study room/classroom	3 study room: Class Ula Wustho classes Ulya Classes	Good

<sup>91</sup> Interview with Ustad soeparno as Supervisor Ma'had on 29 March 2018

Madrasah facilities that can be used by ma'had are mosques, laboratories, and classrooms. thus in terms of facilities, madrasah and ma'had need each other to make the activities work well

From the exposure of the above data, it can be seen that the educational system components that are integrated between madrasah and ma'had consists of several components, namely goals, educators, students, management, quality control, evaluation, curriculum and facilities. All these components integrate to achieve the desired goal to create a superior Islamic generation by fostering attitudes, behaviors, and religious amaliyah.

## **2. Obstacle and Supporting Factors Of Integration Madrasah and Ma'had**

### **a. Supporting Factors**

Power support integration of madrassa education system and the dorm include a few things:

#### **1) Internal Factors**

Internal factors that can be a factor in supporting the integration of the system of education in madrasah and ma'had is:

##### **a) Facilities and infrastructure**

Facilities and infrastructure supporting the achievement of educational objectives MAN 1 Lamongan as completeness of the course system of education and teaching. With adequate facilities and infrastructure can facilitate the implementation of the work programme. Facilities and infrastructure one of the elements that determine the results of the achievement of the purpose of

education in a boarding school, for all educational activities and its implementation has been supported by adequate infrastructure and facilities.

“The existing facilities in madrasah and ma'had are complementary because they are in one location, ma'had provides shelter for students to realize the activities that the madrasah wants, while the madrasah provides facilities such as study rooms, mosques and laboratories to facilitate ma'had activities ”<sup>92</sup>

Ma'had has a reasonably good facilities as the residence of the students such as spacious bedrooms, a bathroom, the cafeteria, Office, function rooms etc. In addition ma'had also features a range of facilities that can help students in the learning process such as the library, Wifi, and function room usually used to study together.

Because the MAN was inside the ma'had 1 Lamongan then the facilities owned by the school can also be used to support learning that are in ma'had.

The school's mosque has a very important function in the implementation of the programme of integration between madrasahs and ma'had, because one of the mandatory activities carried out at the mosque prayers in congregation, is conditioning the sunnah prayers (Duha, Tahajud prayer beads,) and also commonly used for learning students after dawn, the main activities of tahsin and tahfidzul Quran.

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<sup>92</sup> Interview with Ustad Samudra as Supervisor of Ma'had, on 10 april 2018

## b) Human Resources

Resource of MAN 1 Lamongan is good enough. The resource is served as terkualisasi also produce educators, educators also comes from people who are professionals from among scholars both in and outside the country. The educators and education experts are also in the field, even for a particular program such as study of the Yellow Book, and Falaq tahfidz bring in teachers from outside who are truly experts in the field of Science.

**Table 4.6 Ma'had Teachers Data**

<b>The Name Ustad/Ustadzah</b>	<b>Education</b>	<b>Substitute Teaching</b>
Majid, S.Ag, M. Pd	S2 Arabic-UIN SBY	Arabic Ta'lim and Tafsir
Alifatus Zamzami SpdI	S1 PAI – UIN SBY	Ta'lim Fiqh
Asman, Sag	S1 PAI	Ta'lim Aqidah
Soeparno, Sag	S1 PAI	Ta'lim Morals
Dwi Aprilianto, Lc. Mh. I	S2	Arabic
Muyassaroh Thoha, Mag	Master Of Science Of The Religion Of Islam	Fiqh
H. Husaini, M. Pd	Master Of Management	Hadith
Nur Azizah Khlofatul, Spd	S1 PAI (Hafidza)	Tahfidz Al Quran
Mahrus Aly Rohamtullah, SPd	S1 PAI	Hadith and Arabic (Nahwu)
Siti Olives, S.Sy	Degree in Shari'ah (Hafidza)	Tahfidz Al- Quran
Baydhowi Rouf, S.Ag, M. Pd.	S2 Management PAIS	The Arabic language and the interpretation
Drs. A. Admin, M.Si, M. Pd.	S2 In Arabic	Arabic
M. Munari, S. Pd.	S1 PAI	Fiqh

Factors of high quality resources that there is a considerable influence in the achievement of the objectives of education in madrasah wanted in.

This Resource has also been a factor in the confirmation by Ustad Majid

"the asatidz that is in mahad represent in accordance with their respective field, we put the task in accordance with expertise or at least we customize with educational background".<sup>93</sup>

This factor is also recognised by Rasta ma'had named Dian Ayu Mufadhila:

"when the ustadz/ustadzah explained our material, so feel more easily understand."<sup>94</sup>

c) The enthusiasm of the students to stay in ma'had.

Students of MAN 1 Lamongan very enthusiasm to live in mahad, even without obligation, a lot of students other majoring religion who wish to stay at the ma'had. This can be know through of the number of participants who follow the admissions test for new Students (PSB) attached. The number of applicants exceeds capacity ma'had so they have to go through several tests in order to live in mahad. Students who register as many as 87, and who received 67.<sup>95</sup>

<sup>93</sup> Interview with Ustad Abdul Majid as Principal of Ma'had Bahrul Fawaid, on 29 April 2018

<sup>94</sup> Interview with Dian Ayu Mufadhillah as student who lived in ma'had, on 10 April 2018

<sup>95</sup> Data from Secretary of Ma'had Ustad Samudra



“Students in MAN 1 Lamongan are very enthusiastic to live in ma’had, if there is registration of new students, usually the number of applicants exceeds the quota of ma’had”<sup>96</sup>.

#### d) Utilization Time

The time used by the management of the education system in MAN 1 Lamongan is one of the factors supporting integration. Ma'had provides additional time so that the desired program can run, the informant explained the utilization time is well-regulated thus integration could walk.

"we use the best possible time, all our daily activities ma'had schedule includes learning activities, it helps regulate our time".<sup>97</sup>

**Table 4.7**  
**Schedule of Students Activity**

NO	WAKTU	KEGIATAN	TEMPAT
1	03.30 – 04.00	SholatMalam	Masjid
2	04.00 – 05.00	Jama’ahSholatSubuh	Masjid
3	05.00 – 05.30	Tahsin dan Tahfidz al Qur’an	Masjid
4	05.30 – 06.00	PersiapanSekolah	
5	07.00 – 16.00	Kegiatan Belajar Di MAN Lamongan	MAN LAMONG AN
6	10.00 – 10.15	SholatDhuha/Mandiri	Masjid

<sup>96</sup> Interview with Ustad Samudra as Ma’had Secretary, on 29 April 2018

<sup>97</sup> Interview with Ustad Abdul Majid as Head of Ma’had Bahrul Fawaid, on 29 March 2018

7	16.00 – 17.30	Ishoma	
8	17.30 – 18.00	Persiapan & Jama'ah Sholat Maghrib	Masjid
9	18.00 – 19.00	Kegiatan Kajian Kitab Kuning / Ta'limul Ma'had dan Tahfidz al Qur'an	Kelas
10	19.00 – 20.00	Jama'ah Sholat Isha' Dzikir & Kultum dan pengembangan bahasa Asing	Masjid
11	20.00 – 21.00	Belajar Bersama	Kelas
12	21.00 – 22.00	Belajar Mandiri	Kamar
13	22.00 – 03.30	Istirahat	Kamar

From 7 to 4 o'clock in the afternoon the students follow the learning in the school, after which the students who live in ma'had will follow the activities that have been set by ma'had, so that the students who are in ma'had more can manage the time and students can further develop themselves through activity-activity activities.

e) Student achievement

Religious programs integrated with ma'had have proven successful in supporting the quality of madrasah education with the many achievements of students living in ma'had. Here are some achievements of ma'had students.

“students who live in ma’had have many achievements, especially in the field of religion, ranging from Quran recitations, religious olympics, etc., this is a plus for ma’had so that parents more entrust their children to live in ma’had”<sup>98</sup>

Table 4.8

## The Student’s Achievements

NO	NAMA SANTRI	KELAS	PRESTASI	UNIVERSITAS /PENYELENGGAR A	KETERANGAN	TAHUN PELAJARAN
1	IFFATUL MALIAH	ULYA	JUARA 4 MTQ NASIONAL TAHUN 2015	KEMENAG RI	NASIONAL	2014-2015
2	ISHMAH AFIAH	WUSHTO	JUARA 3 DUTA LINGKUNGAN	DINKES LAMONGAN	KABUPATEN	2014-2015
3	ILMIAWAN PUTRA	WUSTHO	JUARA 1 KSM FISIKA	KEMENAG LAMONGAN	KABUPATEN	2014-2015
4	AGUNG REFORMIS N	WUSTHO	JUARA 2 KSM PAI	KEMENAG LAMONGAN	KABUPATEN	2014-2015
5	AINI FATHIYAU R R	WUSTHO	JUARA 2 KSM BIOLOGI	KEMENAG LAMONGAN	KABUPATEN	2014-2015
6	RATNA DWI L	WUSTHO	JUARA 2 KSM KIMIA	KEMENAG LAMONGAN	KABUPATEN	2014-2015
7	NUR KHALIMAT U S S	WUSTHO	JUARA 3 KSM B. ARAB	KEMENAG LAMONGAN	KABUPATEN	2014-2015
8	ANFASA NAUFAL	WUSTHO	JUARA 3 KSM PAI	KEMENAG LAMONGAN	KABUPATEN	2014-2015
9	FAUZIAH AULIAH	WUSTHO	JUARA 3 KSM MATEMATIKA	KEMENAG LAMONGAN	KABUPATEN	2014-2015
10	ALMAS FAJRINA	WUSTHO	JUARA 1 LOMBA PANJAT TEBING	FPTI KAB. LAMONGAN	KABUPATEN	2014-2015
11	A. SYAIKULLAH A	ULYA	JUARA 3 LOMBA FUTSAL	KONI LAMONGAN	KABUPATEN	2014-2015
12	AGUNG NUGROHO R	ULYA	JUARA 1 OLIMPIADE SKI	UINSA SBY	JAWA TIMUR	2015-2016
13	ANFASA NAUFAL R	ULYA	JUARA 1 OLIMPIADE PAI	UINSA SBY	JAWA TIMUR	2015-2016
14	A. ILMIAWAN PUTRA	ULYA	JUARA 1 KSM FISIKA	KEMENAG LAMONGAN	KABUPATEN	2015-2016

<sup>98</sup> Interview with Ustad Abdul Majid as Principal of Ma’had Bahrul Fawaid, on 29 April 2018

15	LUQMAN HAKIM	ULYA	JUARA HARAPAN 1 OLIMPIADE PAI 2016	UIN SUNAN AMPEL SBY	OKTOBER 2016	2016-2017
16	ALFIANDI AZALI	WUSTHO	JUARA 1 LOMBA DESAIN POSTER PMR	UNIVERSITAS BRAWIJAYA	AGUSTUS 2016	2016-2017
17	DINATUL LAILIYAH	WUSTHO	JUARA 1 MEMBACA PUISI OLIMPIADE BHS INDO	UNESA SURABAYA	OKTOBER 2016	2016-2017
18	LUQMAN HAKIM	ULYA	JUARA 2 OLIMPIADE SKI	UINSA SBY	NOVEMBER 2016	2016-2017
19	FARAH DIANA MANZILAH	ULYA	JUARA 3 OLIMPIADE SKI	UINSA BSY	NOVEMBER 2016	2016-2017
20	FITRI NUR LITA, DKK	ULYA	JUARA 2 GEBYAR MAULID TINGKAT JAWA TIMUR	KEMENAG PROV JATIM	SEPTEMBER 2017	2017-2018
21	AYIK LAILI M	WUSHTO	JUARA 3 PBB PASKIB	SMAN 1 KEDUNGPRING		2017-2018
22	DINATUL LAILIYAH	ULYA	JUARA 1 MSQ MTQ TINGKAT JAWA TIMUR	KEMENAG PROV JATIM	OKTOBER 2017	2017-2018

From the above data the authors see that students living in ma'had have a pretty good achievement in various fields. From 2014 to 2018 santri has many achievements in various fields and tingakatan. At the district level there are as many as 12 achievements that are achieved by santri who live in mahad, at the level of East Java as much as 9 achievements and achievements at the national level of 1 achievement.

## 2) External Factors

a) The desire of parents to have good supervision of their children.

The community around mainly the parents whose children attend school in MAN 1 Lamongan want his son to be a good person.

This was stated by the parents at the guardian's meeting. In this case researchers conducted interviews to ustdzah Mutrofin.

"Usually when there is an up-grade meeting with the guardian the students will submit their suggestions and responses, and alhamdulillah parental response is mostly very good and agree on the activities in school and ma'had mainly guardians of religious majors."<sup>99</sup>

The achievements of students living in ma'had are also proof that the educational system between madrasah and ma'had has been successful.

#### b) Government Support

Mahad bahrul fawaid Madrasah Aliyah Negeri 1 Lamongan is one of the pesantren which is also registered in law institution and government institution. The government around is very supportive with the existence of ma'had, because directly with the existence of ma'had, Madrasah Aliyah Negeri 1 Lamongan participate in the process of human resource education in the surrounding community and it also helps the government's duty as a protector and fulfillment of human resources for community.

"the support of the municipal government of Lamongan can be shown through the appreciation of the students' ma'had achievement that bring the name of the city of Lamongan".<sup>100</sup>

#### b. Obstacle Factors

##### 1) Time limited Educator

<sup>99</sup> Interview with ustadzah mutrofin as Coordinator of Religious Program, on 9 April 2018

<sup>100</sup> Interview with Ustad najikh as Headmaster of MAN 1 Lamongan, on 9 April 2018



Because some programs bring in teachers from outside the school, so sometimes it is hard to match schedule, this happens on one of the programs i.e. learning Science Falaq, Madrasa still not have educators who are experts in the science of falaq, and to bring the teacher every week is very difficult. This is explained by the Bu Mutrofin.

"actually wants study of falaq done every week, but because the teacher from the outside and he was also very busy, so the study of falaq can only be done at certain times, for example at the time of fasting".<sup>101</sup>

So learning science falaq practice can only be done during fasting, because MAN 1 Lamongan not yet have a proficient teacher in science falaq.

## 2) The ability of the students who are not the same

Different students' abilities are usually influenced by the educational background, this was conveyed by Ustadzah Arini.

"Sometimes when taught some of the masi students do not understand, because they have never learned Arabic before, and also some students have not been so fluent in reading Al-Quran especially students who graduated from junior high school."<sup>102</sup>

The students originating from Junior High School sometimes still have difficulty reading or the Quran properly, whereas in mahad several programs such as tahfidz and Yellow Book learning requires the ability to read and write the Quran. Then it is difficult to place all students in one class with a different ability. So mahad hold guidance tahsin to overcome it.

<sup>101</sup> Interview with Ustadza Mutrofin as Head of Religion Department, on 9 April 2018

<sup>102</sup> Ustadza Arini as the coach of Ma'had MAN 1 Lamongan, on 29 march 2018

## CHAPTER V

### DISCUSSION

#### **A. The concept of integration between Madrasahs and Ma'had MAN 1 Lamongan .**

The concept of integration of education system between madrasah and ma'had in MAN 1 Lamongan consists of basic / reason of integration and also content integration of education system of madrasah and ma'had.

##### **1. Basic Integration**

The integration between madrasah and ma'had in MAN 1 Lamongan is based on:

- a. Madrasah demands as an institution that runs a general education but in religious education also has a large portion, and also to fulfill the human task as a religious Kaffah as a servant of God and also khalifah fil ard.
- b. Ma'had can help students to be more independent and cultivate a good social spirit. MAN 1 Lamongan is aware of the human need as a spiritual and physical being as an individual, but besides that man is a social being who needs others to communicate, cooperate and do other things.
- c. The rise of the times, the need for filters with the strengthening of faith and piety and also a conducive environment to monitor. In an increasingly modern era and more sophisticated, humans will have a sense of interest to explore a thing without knowing the benefits then MAN 1 Lamongan

with the system of integration between madrasah and ma'had hope to increase the faith and piety of students so that it can filter positive and negative information, with live in ma'had then the supervision and control of student activities can be implemented maximally.

- d. Madrasah demands to be able to maintain the quality of Islamic religious education lessons that have become public options besides general lessons.
- e. The linkage between theoretical and practical science can not be separated. Humans are also concerned with the needs of the duniawi and ukhrawi, with the integration between madrasah and ma'had then the needs iu expected to be fulfilled by applying into practice based on theoretical science.
- f. MAN 1 Lamongan is a formal institution that has a special characteristic that is religious.

Basic Integration between madrasah and ma'had is relevant to the benefits of integration proposed by Nurhadi, he explains some of the benefits of integration include:

- a. Islam teaches that man has double duty, besides serving as servant and servant of Allah who must orient all his life activities in the framework of devotion to God, as well as Caliph of God on earth, which of course in life and life always associated with authority and responsibility, himself,

the community and the natural surrounding. For that in his life need to be equipped with the sciences related to both tasks.

- b. Trying to fulfill human essence as a monodualist creature, as a physical being and a spiritual being but also must be theocentric.
- c. Shelter that blends in one complex between student / santri and kyai / teacher, is an effective supporting factor especially in internalisasi value and value formation and formation of conducive environment, educative and religious.
- d. Parents desire that their children get a good and balanced education and get intensive supervision, so far from negative influences.<sup>103</sup>

MAN 1 Lamongan trying to create a conducive environment for the implementation of education maximally, because this school is required to provide a balanced education between general and religious knowledge then ma'had can be a good solution.

## **2. Contents of Integration of Educational System Between Madrasah and Ma'had**

### **a. Purpose**

The existence of school integration and mahad is inseparable from the dream of MAN 1 Lamongan devoted to the vision, mission and goals of Madrasah Aliyah Negeri 1 Lamongan. The integration

<sup>103</sup> Nurhadi, *Integrasi Sekolah Dalam Pendidikan Pesantren*. Jurnal Pendidikan Islam, STAI Muhammadiyah Tulungagung. Vol 4 No 1 (2016).

between madrasah and ma'had aims to realize a superior Islamic generation by fostering the attitude, behavior, and religious amaliyah of Islam primarily in students who are in the religious department, the goal of integration of education system between madrasah and ma'had in MAN 1 Lamongan is to fulfill the task of man as a servant of God and also as khalifah fil ard, organize a full and balanced education between worldly and ukhrawi.

It is the same as the purpose of islamic education according to Muhammad Natsir, that the goal of Islamic education is essentially to form a faithful, pious, noble, advanced and independent person so that has high spiritual resilience and able to adapt to the dynamics of the development of society. This goal is in line with the purpose of human created that is to get the happiness of life in the world and in the hereafter.<sup>104</sup>

Madrasahs as one of the institutions of education-oriented providers create students who have religious characteristics and are also needed in society so that they can survive in society. If education only takes place in school then maximum results are difficult to achieve, therefore the existence of ma'had Bahrul Fawaid also support madrasah education system that can not be implemented in school as a whole. In an age of growing, people need science and technology so as

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<sup>104</sup> Abuddin Nata, *Tokoh Tokoh Pembaruan Pendidikan Islam Di Indonesia*, (Jakarta: PT RajaGrafindo Persada, 2005), hal., 83



not left behind, but no less important is the religion as the foundation of faith and piety in the middle of an increasingly modern era.

MAN 1 Lamongan as an institution that conducts education with religious characteristic aspires to create the character of students who believe and pious as servants of Allah and khalifah fil ard, furthermore MAN 1 Lamongan wants to balance between worldly needs and ukhrowi, but education in school only less meet the balance because in madrasah 70% of the lesson is a general lesson except students who are in religious majors. Whereas in madrasa community opinion, it is demanded to characterize religious beside general knowledge. Therefore ma'had be a solution to support the existing education in school, with all the rules and supervision for 24 hours expected students can obtain maximum results.

The purpose of this madrasah is to realize the generation of Islamic excellence in various fields, this school wants to print students who are superior, intelligent and skilled in accordance with the needs of society, but the main thing is to make the students as the generation of Islam, the generation of insightful, personable and also amaliyah islam.

#### b. Learners

Santri is a component of the educational system that becomes the object of education itself. The students who occupy this ma'had must be students and students of the Madrasah Aliyah Negeri Lamongan, both religious and other majors, such as Language, Mathematics and Social

Studies who follow the New Student Admission Test (PSB) Ma'had, the PSB Test includes: Arabic Tests, Read Al Quran / Tajwid and Commitment Test of Santri. While Students from the Department of Religion automatically enter and must stay in Ma'had because of the policy from Madrasah.

Students from outside the institute are not allowed to stay in ma'had, because if students from outside the institution are allowed to stay in ma'had then in the fear of less synchronized targets achieved by ma'had especially in cultural terms.

c. Management, Quality control and Evaluation.

Management in the education system is used to coordinate, direct, and assess the education system. without the management of the education system becomes chaotic and can not achieve the goal.

Management in the integration between madrasah and ma'had program consists of several stages / processes in order to run optimally through planning, development (Quality Control), and Evaluation.

*First*, to plan the educational system was established a team responsible for developing, overseeing and evaluating the education system between ma'had and madrasah, this team consists of various representatives from ma'had and the religious program, then the planning of this program will be conveyed at the time RKTm (Madrasah Annual Working Meeting) which is used to discuss the work plan for one lesson year, at this meeting will usually be submitted innovation, change, or

delete the existing programs, all madrasah programs are arranged together through deliberation including the program ma'had for the next year.

*Second*, Quality control is done by conducting guidance for the program that has been established, after the work program for one year in the set then the next step is to apply it, for it needed coaching so that students can really follow the program. Religious formation (diniy) and kema'had (ma'hadiy) include three things, namely the guidance of religious life, fostering the life of kema'had, and language development.

- 1) The activity of religious life guidance in Ma'had Bahrul Fawaid is intended to realize high quality human resources that prioritize the values of Islam, tradition and culture of the nation.
- 2) the subjects of this field are santri Madrasah Aliyah Religious Program, and non-religious programs intensively implemented by religious teachers who are in coordination of Ma'had chairman who is fully supported by various parties within the madrasah campus.
- 3) The targets to be achieved in the field of coaching are as follows:
  - a) The availability of future visionary candidates who embody strong national and Islamic values.
  - b) There is an understanding and awareness of the inner self of the santri of his roles and responsibilities as a bearing pengemban mandate as khalifatan fil ardh. The creation of the daily life of santri in Madrasah Aliyah is full of exemplary.

Third, is through evaluation. The school always conducts monthly evaluations which are represented by the program chiefs, Waka, and also Kepla ma'had with the principal. Each month in this evaluation the Heads must explain the activities that have been implemented and the unrealized, as well as the obstacles that exist, then together will find the solution. In addition to the evaluation every month, there are also evaluations that are conducted every year, ie in RKTm.

d. Curriculum

Ma'had Bahrul Fawaid is a dormitory owned by MAN 1 Lamongan to support the quality of education in MAN Lamongan. Therefore the vision of the mission and all ma'had programs should not conflict with madrasah. Ma'had Bahrul Fawaid includes pesantren with minimal integration model, here the pesantren is modified only as an instrument of boarding education, while the education pattern is developed based on the madrasah / school system.

This initial idea of integration is focused on students in religious programs, so that religious program students actually have an Output of religious character as Muslim intellectuals who have depth of knowledge, especially in religious sciences, in addition to this integration is also done to support scholarship, if at school students learn general science even about 70% then ma'had present to strengthen Islamic scholarship in the midst of an increasingly modern era. The curriculum developed in madrasah for religious development is

included in the local content (Mulok) that integrates madrasah and ma'had activities. Some of the religious programs developed are as follows:

**Table 5.1 Ma'had and Madrasah Program**

<b>SCHOOL PROGRAM</b>	<b>MA'HAD PROGRAM</b>
Tutoring skills reading book of yellow and muhadatsah Religious Program for students	Yellow Book skills Guidance for all students Ma'had Bahr Fawaid by examining book Tahfidz, Al-quran, Fiqh, Hadith, Akhlak, and the Arabic language.
Learning, memorizing the Qur'an	Program tahfidz 5 juz for the religious Department and other departments to juz 3.
Duha prayer conditioning mentoring, prayer beads, & khotmil Quran	Duha prayer conditioning mentoring, prayer beads, & khotmil Quran
Supervision and tahsin tahfidh.	Supervision and tahsin tahfidh.
The skills of the students to become priests, and lead a Dhikr Khotib	Khitobah language skills coaching program Indonesia, Arabic and English, the skills a priest prayers and khotib Friday prayers for the students.
Training method of reading the Qur'an	Program tahsin and tashih Al-quran
Study of falaq and al hilal Sighting early determination to fast & 1 i.e.	Study of the religious students to falaq

Basically the integration of existing programs in madrasah and ma'had is to help madrasa programs on religious programs that can not be implemented in schools due to time constraints, in this case



madrasah provide general education and religious education which is then reinforced by existing programs in ma'had.

With the program that has been arranged such as the habituation of sunnah prayer and khotmil quran, then man can fulfill his duty as servant of Allah, vertical relationship with Allah related directly with worship, human relate to Allah through worship that do especially pray, if student stay in ma'had then can automatically guarantee the students to perform worship, especially prayer because it has been set in the rules of ma'had. And coupled with the habituation of sunnah prayers are fostered and controlled directly by the board.

Further on the kholifah fiard aspect then the existing activities also pay attention to it, by training the skill of public speaking students in society so he can share his knowledge to fellow human beings. As well as learning / study of classical books carried out routinely in ma'had Bahrul Fawaid with guided by caregivers / coaches, ustadz / ah in order to form students who berakhlakul karimah and insightful Islam rahmatan lil'alamin. Through learning the book of morals, Arabic language, tahfidz, fiqih, hadith, and the Qur'an.

In addition, the existence of ma'had with habittual system which is practiced in everyday also related to the theory of integration between theory science and practice in mulyadi kartanegara book. while in terms of duty, theoretical science is tasked to establish a comprehensive science building. While the task of practical science to fortify and

manage the human desires so that practical sense is also called the mudabbir (manager).<sup>105</sup>

e. Educator

The teachers in Ma'had are teachers who also teach in schools, all teachers are professional teachers in their fields with at least Bachelor graduates in the taught field. Teachers who teach ta'lim in ma'had are teachers who also teach in schools in the same field, besides the teachers are also graduates of bachelor in accordance with their fields, and have good qualifications. Even for the subjects of science falaq and tahfidz we bring in teachers from outside for teaching really achieve maximum results.

f. Facilities

The existing facilities in madrasah and ma'had are integrated because of being one environment, the learning that is in ma'had is supported by the existing facilities in the school such as study room, place of worship, and laboratories commonly used for learning in ma'had.

According to P. H Combs, The Educational System consist of some components.<sup>106</sup>

1) Purpose

<sup>105</sup> Mulyadi Kartanegara, *Menembus Batas Waktu: Panorama Filsafat Islam* (Bandung : Mizan, 2002) h 79

<sup>106</sup> Fuad hasan. *Dasar-dasar Kependidikan*, ( Jakarta : Roneka Cipta, 1995), P 107

- 2) Learners
- 3) Manegement
- 4) Curriculum
- 5) Teacher
- 6) Learning tool
- 7) Facilities
- 8) Technology
- 9) Quality Control
- 10) Evaluation
- 11) Costs

And according to Hasan Fuad, the basic component of the education system is Purpose, Curriculum, Learners and Ecucators, each has a duty and an affinity for each other.<sup>107</sup>

In the integration of educational system components between madrasah and ma'had MAN 1 Lamongan, there are several components that can be integrated such as objectives, learners, curriculum, Management, Quality Control, Evaluation and Facilities.

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<sup>107</sup> Abd Aziz. Orientasi Sistem pendidikan Agama di Sekolah, ( Yogyakarta: Tera, 2010), P. 12

## **B. Obstacle and Supporting Factors Integration of Education System Between Madrasah and Ma'had**

### **1. Supporting Factors**

Among the factors supporting that there is in MAN 1 Lamongan divided into internal and external factor factor.

#### **a. Internal Factors**

Internal factors that support integration between madrasahs and ma'had is:

- 1) Adequate facilities and infrastructure supporting the achievement of educational objectives Islamic Senior High School 1 Lamongan as completeness of the course system of education and teaching
- 2) Good resources, educators comes from people who are professionals from among scholars both in and outside the country.
- 3) The enthusiasm of the students to stay in ma'had, the students in Islamic Senior High School 1 Lamongan was very enthusiasm to live in mahad, even without obligation, a lot of students except majoring in religion who wish to stay at the ma'had. This can be know through the number of participants who follow the admissions test for new Students (PSB) exceeds the capacity of

ma'had so they have to go through several tests in order to live in mahad.

4) The utilization of time, time that is used by the management of the education system in Madralegitimate Country aliyah 1 Lamongan is one of the factors supporting integration. All daily activities have been scheduled and set facilitates students in utilizing his time.

5) Student Achievement, Another advantage is the achievement of students living in ma'had. Students who live in ma'had are considered more achievers because they are more focused in using their time to learn and develop themselves.

b. External Factors.

While factors external factors that support the integration of the education system between the madrasa and ma'had is:

1) The desire of the surrounding community so that their children have a stock of religious knowledge and general science is balanced.

2) Government Support.

Nurhadi says madrasah education system that further integration and mahad is not carried out without consideration, but the integration is done because it has many advantages that can also be a factor endowments :



- 1) Integrated residence within a complex between student / santri and kyai / teacher is an effective supporting factor, especially in the internalization of value and value formation and the establishment of a conducive, educational and religious environment.
- 2) The desire of the parents so that their children get a good education and balanced and get intensive supervision, so far from negative influences.<sup>108</sup>

Supporting Factors of integration in Islamic state Senior High School 1 Lamongan shows the synonymous with the advantages of integration in Nurhadi's journal that excellence of this integration is the effort to fulfillment of human needs as being monodualis, environment attached to internalize values that exist with the support of adequate facilities, and the fulfilment of the wishes of parents who wanted his son to get a balanced education with full supervision.

## 2. Obstacle Factors

Among the factors restricting the integration between madrasahs and ma'had is there in MAN 1 Lamongan is:

- a. Time limited Educators, Because some programs bring in teachers from outside the school, so sometimes it is hard to match schedule,

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<sup>108</sup> Nurhadi, *Integrasi Sekolah Dalam Pendidikan Pesantren*. Jurnal Pendidikan Islam, STAI Muhammadiyah Tulungagung. Vol 4 No 1 (2016).

this happens on one of the programs i.e. learning Science Falaq The madrasa has still not had the educators who are experts in the science of falaq, and to bring the teacher every week is very difficult.

- b. The ability of the students who are not the same, the ability of the students who come from different educational backgrounds into one factor inhibitor, students who come from JUNIOR sometimes still having trouble to read or The Quran properly, whereas in mahad several programs such as the tahfidz and the Yellow Book of learning requires the ability to read and write the Quran.

**Table 5.2 Supporting and obstacle factors**

Supporting Factors	Obstacle Factors
<p>Internal Factors:</p> <ul style="list-style-type: none"> <li>a. Adequate Facilities and Infrastructure</li> <li>b. Good human resources</li> <li>c. Utilization time</li> <li>d. The enthusiasm of santri</li> <li>e. Achievement of santri</li> </ul> <p>External Factors</p> <ul style="list-style-type: none"> <li>a. The desire of the community, especially the guardians of the pupils so that their children receive a balanced education under control</li> <li>b. Government support</li> </ul>	<ul style="list-style-type: none"> <li>a. Limited educational time</li> <li>b. Uneven student ability</li> </ul>

## CHAPTER VI

### CLOSING

#### A. Conclusion

Based on the results of the above research, the authors can conclude that:

1. The concept of Integration of education system between Madrasah and Ma'had

The concept of integration of education system between Madrasah and Ma'had MAN 1 Lamongan consists of several things:

- a. Basic of Integration Madrasah and Ma'had
  - 1) The fulfillment of the dual task of man as the Servant of Allah and the Caliph fil ard.
  - 2) The rise of the times, and the need for filters by strengthening faith and piety.
  - 3) Fulfilling human needs as a monodualist creature, a physical and spiritual being who is also a social being and balancing worldly interests and ukhrowi.
  - 4) Madrasah demands to become a school that can characterize Islam.

The basis of this integration is relevant to Nurhadi's opinion that integration is done because of the dual task of man, the human need as a monodualist, the united environmental excellence, and also the parent's

desire that his child should have a good education in terms of religion or knowledge.

b. Content Integration of Education System Between Madrasah and Ma'had

Contents of the Integration of existing education systems in Madrasah and Ma'had are components of an education system that can be harmonized or unified to achieve a goal.

- 1) Goals, goals are the main components that become priorities that want to be realized in a system. The integration between madrasah and ma'had aims to create a superior Islamic generation by fostering the attitude, behavior, and religious amaliyah of Islam.
- 2) Learners, students of MAN 1 Lamongan who live in ma'had both from religious majors and other majors so that this educational educational object is a student of MAN 1 Lamongan who lives in ma'had
- 3) Educators, Teachers in ma'had are teachers who also teach in madrasah so there will be no system gap.
- 4) Management, Quality control and evaluation. management of the education system between madrasah and ma'had is aimed at organizing, coordinating, controlling and evaluating the integration of education system between madrasah and ma'had.

5) Curriculum, curriculum integration between madrasah and ma'had is influenced by the purpose of integration of madrasah and ma'had. To realize that goal ma'had adjust the curriculum in school.

6) Facilities Facility is one component of education system that can support the implementation of education itself, in this case school and ma'had complement each other because both have interconnected facilities. Ma'had provides shelter so that the desired activities of the school can be achieved more optimally, while the madrasa provides facilities such as classrooms, mosques and laboratories for the means of ma'had activities.

2. Supporting and inhibiting factors of the integration of school and madrasah education system.

a. Supporting factors

1) Internal Factor

f. Adequate Facilities and Infrastructure

g. Good human resources

h. Utilization time

i. The enthusiasm of santri

j. Achievement of santri

2) External Factors

c. The desire of the community, especially the guardians of the pupils so that their children receive a balanced education under control



- d. Government support
- b. Obstacle factor
  - c. Limited educational time
  - d. Uneven student ability

## **B. Suggestions**

1. For the school
  - a. Implementation of the concept of integration between madrasah and ma'had should involve parents so as to facilitate the implementation of integration and also facilitate communication so that the desired goal can be achieved.
  - b. The development of ma'had means that in the future not only religious students are required to stay in ma'had but all students are required to stay in ma'had.
  - c. Recruit teachers who are more professional in their field, so no more need to hire outside teachers who are hard to take the time.

## **2. For students**

For students living in ma'had is expected to be better in following all activities / programs ma'had, more self-awareness in following all activities

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Surabaya: Pustaka Progresif.



## ATTACHMENT 1

## RESEARCH LETTERS


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Nomor : 901 /Un.03.1/TL.00.1/02/2018  
 Sifat : Penting  
 Lampiran : -  
 Hal : Izin Penelitian

15 Februari 2018

Kepada  
 Yth. Kepala Madrasah Aliyah Negeri 1 Lamongan  
 di  
 Lamongan

**Assalamu'alaikum Wr. Wb.**

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama	: Cicik Norma Kholidah
NIM	: 14110032
Jurusan	: Pendidikan Agama Islam (PAI)
Semester - Tahun Akademik	: Genap - 2017/2018
Judul Skripsi	: Integration of Education System Between Madrasah and Ma'had (Case Study at MAN 1 Lamongan)
Lama Penelitian	: Februari 2018 sampai dengan April 2018 (3 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

**Wassalamu'alaikum Wr. Wb.**

  
 Dekan  
 Dr. H. Agus Maimun, M.Pd.  
 NIP. 19650817 199803 1 003

Tembusan :  
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 2. Arsip

## ATTACHMENT 2

## THE ERTIFICATE HAS DONE THE RESEARCH


**KEMENTERIAN AGAMA REPUBLIK INDONESIA**  
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 NSM : 131135240001 NPSN : 20580776

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**SURAT KETERANGAN**  
 Nomor : B- 612 /Ma.13.18.01/TL.01/05/2018  
 12 Mei 2018

Yang bertanda tangan di bawah ini Kepala Madrasah Aliyah Negeri 1 Lamongan menerangkan dengan sebenarnya bahwa:

1 Nama	: Cicik Norma Kholidah
2 Tempat Tanggal Lahir	: Lamongan, 25 Juni 1996
3 Alamat	: Dsn. Kumendung Putatkumpul Turi Lamongan
4 Status	: Mahasiswa Universitas Islam Negeri Maulana Malik Ibrahim Malang
5 NIRM	: 14110032
6 Program / Prodi	: Pendidikan Agama Islam (PAI)
7 Keterangan	: Bahwa nama tersebut telah melaksanakan penelitian di Madrasah Aliyah Negeri 1 Lamongan, mulai bulan Februari s.d April 2018 dalam rangka Penyusunan Skripsi yang berjudul "Integration of Education System Between Madrasah and Ma'had (Case Study at MAN 1 Lamongan)"

Demikian Surat Keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.


  
 Kepala  
 Ahmad Najikh





## ATTACHMENT 3









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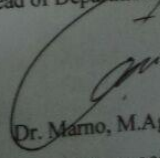

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---

**EVIDENCE OF CONSULTATION**

Name : Cicik Norma Kholidah  
 Number of Student : 14110032  
 Department : Islamic education  
 Advisor : A. Nurul Kawakib  
 Title of Skripsi : INTEGRATION OF EDUCATIONAL SYSTEM BETWEEN  
 MADRASAH AND MA'HAD (The Case Study At MAN 1 Lamongan)

No	Date of Consultation	Consultation Material	Signature
	9/5 <sup>2018</sup>	Konsultasi Tema	
	10/5 <sup>2018</sup>	Revisi Tema + Bab I	
	12/5 <sup>2018</sup>	Bab II	
	17/5 <sup>2018</sup>	Revisi Bab II	
	25/5 <sup>2018</sup>	Bab III, IV	
	4/5 <sup>-2018</sup>	Revisi III, IV, V	
	11/5 <sup>-2018</sup>	Bab V	
	14/5 <sup>-2018</sup>	Acc final 'VI	

Acknowledge by,  
 Head of Department  
  
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 NIP. 19650431998031002

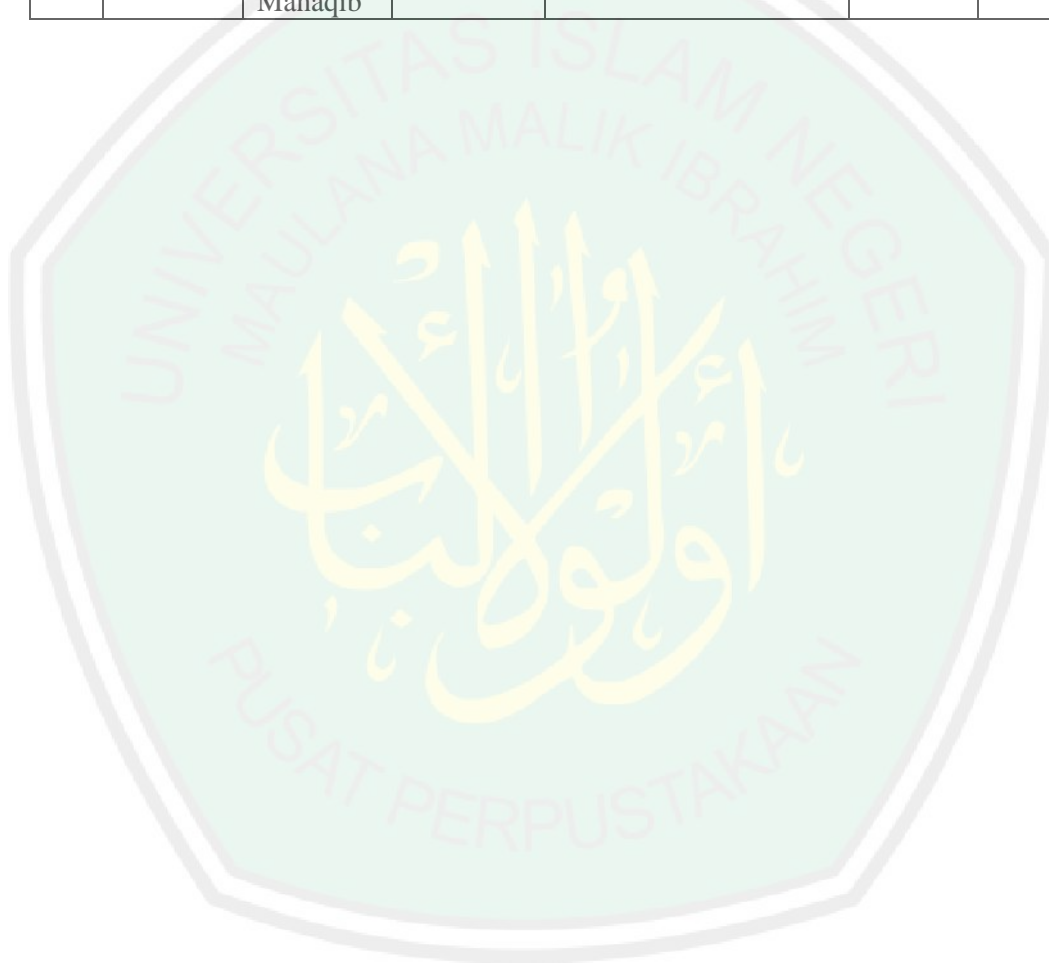
## ATTACHMENT 4

## SCHEDULE OF TA'LIM MA'HAD BAHRUL FAWAID

NO	HARI	MATERI	KITAB	MUALIM/AH	KELAS	RUANG
1	SENIN	Tahfidz  Akhlaq  Hadis	Tahfidz  Ta'lim Muta'alim Mukhtar	Ustadzah Zaitun Ustadzah Nur Azizah Ustadzah Tolhah Ustadz Suparno  Ustadz Husain i Ustadz Agus Samudra	Ula  Wustho  Ulya	Ma'had Putri 1 Ma'had Putri 2 3 Masjid  1 2
2	SELASA	Fiqih  Hadis Fiqih	Sulam Taufiq  Mukhtar Hadis Goyah Taqrif	Ustadzah Arini Husnayain Ustadz Syarifuddin Ustadz Husaini Ustadz Munari Ustadzah Jazilatul Maghfiroh	Ula  Wustho Ulya	3 4 Masjid 1 2
3	RABU	B.Arab  Tahfidz  B.Arab	Durus Lughoh  Tahfidz  Ta'lim Lugho Arabi	Ustadz Majid Ustadzah Evi Zuliana Ustadzah Ainun Shofa Ustadzah Iqlima Ustadz A.Luthfi Ustadz Dwi Aprilianto	Ula  Wustho  Ulya	2 3 Ma'had Putri 1 Ma'had Putri 2 Lab Bahasa 1
4	KAMIS	Akhlaq  Fiqih Nahwu	Mukhtar Hadis  Goyah Taqrif Imrity	Ustadz Agus Samudra Ustadz Dwi Aprilianto Ustadz Munari Ustadz Rouf Baidhowi Ustadzah Arini Husnayain	Ula  Wustho Ulya	3 4 Masjid 1 2
5	JUMAT	Tahfidz  Nahwu  Akhlaq	Tahfidz  Jurumiyah  Ta'lim Muta'alim	Ustadzah Zaitun Ustadzah Azizah Ustadz Tolhah Ustadz A. Luthfi Ustadz Rouf Baidhowi Ustadz Suparno	Ula  Wustho  Ulya	Ma'had Putri 1 Ma'had Putri 2 1 Lab Bahasa 2 Masjid



6	SABTU	Akhlaq Tahfidz Tafsir	Wasoya Mustofa Tahfidz Tafsir Yasin	Ustadz Syarifuddin Ustadzah Jazilatul Maghfiroh Ustadzah Ainun Shofa Ustadzah Iqlima Ustadz Majid	Ula Wustho Ulya	1 2 Ma'had Putri 1 Ma'had Putri 2 Masjid Masjid
7	AHAD	Dziba', Burdah& Manaqib		Ustadz /Ah Pendamping santri	Semua santri	Masjid



## ATTACHMENT 5

### Interview Guidelines

No	ASPECT OF QUESTIONS	INFORMANT
1.	Integration Concept between Madrasah and Ma'had	Headmaster, Head of Ma'had, Head of Religious Department, Ma'had Board
2.	The purpose of integration between madrasah and ma'had	Headmaster, Head Ma'had
3.	The underlying integration between Madrasah and Ma'had	Headmaster, Head Ma'had
4.	Madrasah programs that integrated with Ma'had	Headmaster, Head of Ma'had, WAKA Curriculum
5.	Program Planning	Headmaster, Head of Ma'had, WAKA Curriculum
6.	Evaluation of madrasah and ma'had programs	Headmaster, Head of Ma'had, WAKA Curriculum
7.	Barriers Integration between madrasah and ma'had	Headmaster, Head Ma'had, madrasah teacher, ma'had teacher
8.	Factors supporting integration	Student, Headmaster, Head ma'had, teacher
9.	Parent support to the integration of madrasah and ma'had	Student, head of Madrasah, Head of Ma'had
10.	Competence of educators and education personnel	Head of Religious Department, Headmaster, Head Ma'had, teacher

### Interview Grille

#### Headmaster

1. How is the Integration Concept of Madrasah and Ma'had MAN 1 Lamongan?
2. What underlies the integration between Madrasah and Ma'had?
3. What is the purpose of integration between madrasah and ma'had?
4. What are the ma'had programs that are integrated with the school?
5. How are the programs planned?
6. How to evaluate these programs?
7. What are the supporting and inhibiting factors for the integration of madrasah and ma'had?
8. How do parents respond with integrating the madrasah and ma'had education system?
9. How is the educational competency in ma'had?

10. What are the benefits of integrating the madrasah and ma'had education system for religious and other departments?

### **Head Of Ma'had**

1. How is the Integration Concept between madrasah and ma'had?
2. Who is required to stay in ma'had?
3. What is the purpose of the programs in ma'had?
4. How is the implementation of the program?
5. How is the evaluation of ma'had work program?
6. What are the supporting and inhibiting factors of integration between madrasah and ma'had?
7. How is teacher competency in ma'had?
8. How enthusiastic is the student to live in ma'had?

### **Waka Curriculum**

1. How is integration between madrasah and ma'had?
2. What is the integrated madrasah and ma'had program planning?
3. How is the evaluation of integrated madrasah and ma'had programs?

### **Chairman of the Department of Religion**

1. What are the madrasah programs integrated with ma'had?
2. What is the concept of integration between madrasah and ma'had education system for religious department?
3. Why are religious students required to stay in ma'had?
4. How is the evaluation of integrated religious and ma'had programs?

### **Student**

1. How would you like to think about the programs in ma'had?
2. How enthusiastic are you in undergoing madrasah and ma'had programs?
3. Do you enjoy living in ma'had?
4. What are the benefits of staying in ma'had for the smooth running of your studies?


## ATTACHMENT 6

**JADWAL EXTRA KETERAMPILAN MA'HAD  
TAHUN PELAJARAN 2017 - 2018**

NO	HARI				
	SENIN	SELASA	RABU	KAMIS	JUM'AT
<b>1</b>	<b>Ba'da Isya</b>  Tahfidzul  Quran	<b>Ba'da Isya</b>  1. Khitobah  / Speech  2. Mufrodat  / Vocabs	<b>Ba'da Isya</b>  1. Khitobah  / Speech  2. Mufrodat  / Vocabs	<b>Ba'da Isya</b>  1. Imam Sholat  Isya  2. Khutbah Jum'at  atau  Muhadhoroh	<b>Ba'da Isya</b>  Tahfidzul  Quran
<b>2</b>	<b>Ba'da Subuh</b>  Tahsinul  Quran	<b>Ba'da Subuh</b>  Tahsinul  Quran	<b>Ba'da Subuh</b>  Tahsinul  Quran	<b>Ba'da Subuh</b>  Tahsinul Quran	<b>Ba'da Subuh</b>  Tahsinul  Quran
<b>Kor</b>	<b>Ustadzah Arini</b>	<b>Ustadz Syarif</b>	<b>Ustadzah Izzah</b>	<b>Ustadz Jazilah</b>	<b>All Ustadz</b>

## ATTACHMENT 7

## List of New Student Admissions

 <b>PENGUMUMAN PENERIMAAN SANTRI BARU (PSB) PUTRI MA'HAD BAHRUL FAWAID MAN LAMONGAN TAHUN PELAJARAN 2017 - 2018</b>						
NO	NAMA	B. ARAB	TAJWID	JUMLAH NILAI	L / TL	KETERANGAN
1	33 SELURUH SISWI AGAMA				LULUS	KEBIJAKAN MADRASAH
2	RINA AYU PUSPITA	98	82	180	LULUS	
3	FAUZIYATUL HAKIMAH	92	75	167	LULUS	
4	SAYIDATUS SYUKRIYAH	83	79	162	LULUS	
5	ILUN NAHDLIYAH	80	78	158	LULUS	
6	FAFI HIDAYATILLAH	83	75	158	LULUS	
7	APRIANA RIZKI AMELIA	83	65	148	LULUS	
8	DURROTUL MUFIDAH INAFAH	70	77	147	LULUS	
9	SOFWATUT TARBIYAH	98	45	143	LULUS	
10	AN NISAAU QURROTA A'YUNIN	83	60	143	LULUS	
11	ILVA HAFSHOH ZAM ZAMI	70	70	140	LULUS	
12	CINDY NUR FATIKHA	79	57	136	LULUS	
13	NURUL WAFA AL-FADHILA	96	39	135	LULUS	
14	FARCHA ARISYA APRILIA	62	71	133	LULUS	
15	DIAN FITRI RAHMANIA	59	70	129	LULUS	
16	SABRINA ZAHWA PUTRI IRIYAN	90	38	128	LULUS	
17	DIVA DHOTIN FAJRIYAH	80	45	125	LULUS	
18	IRMA DAMAYANTI	54	68	122	LULUS	
19	FIRDA NUR FIKRIYAH	49	70	119	LULUS	
20	DEWI ARY CHALIMATUS SA'DIYA	80	36	116	LULUS	
21	MAY RESTY TRIYA LUTFIYAH	78	38	116	LULUS	
22	LAILATUL MASULAH	74	39	113	LULUS	
23	VILANI INDAH DAMAR HATI	78	35	113	LULUS	
24	DEWI FAHMI ILMIA	65	46	111	LULUS	
25	SASTRA JENDRA HAYU N	60	50	110	LULUS	
26	FATHIMA EVIYANA ROSYIDAH	69	41	110	LULUS	
27	ANNIDA NURIFATUS SHOLIKHA	56	53	109	LULUS	
28	ZUHROTUL MARATUSSHOLIHAH	64	44	108	LULUS	
29	AISYAH MUNSHIVA	54	54	108	LULUS	
30	FITRAH MAURALIA JOSSEI	60	47	107	LULUS	
31	DEWI DURROTUN NAFISAH	47	60	107	LULUS	
32	AF'IDATUL MAULIDIA	40	63	103	LULUS	
33	DWI AYU SHOFIANA	75	25	100	LULUS	
34	EVI ZUMROTUL BUSTANI	59	40	99	LULUS	
35	AROFATUL SYABINA MABRURO	54	44	98	LULUS	
36	SYAVIKA MAZZUWIN	49	43	92	LULUS	
37	SILFIANTI EKA SUSENO	54	35	89	BELUM LULUS	
38	IHDA FUROISHOTUN NABILAH	26	57	83	BELUM LULUS	
39	EMELIA DEVI QHORIYAH	53	30	83	BELUM LULUS	
40	AINUN AULIA AMBARSARI	41	39	80	BELUM LULUS	
41	APRILIA ISABELLA	23	54	77	BELUM LULUS	
42	DANA ILA AUNILLAH AL HUDA	47	23	70	BELUM LULUS	
43	LIBIANA KHAROMATUR RAHMA	31	35	66	BELUM LULUS	
44	ADHELIA LATHIFA FADILA	18	46	64	BELUM LULUS	
45	SALSABILA MUBASYIROH	28	30	58	BELUM LULUS	
46	ROSIDATUSHOLIKHAH	22	30	52	BELUM LULUS	
47	PUTRI INTAN SARI	0	0	0	BELUM LULUS	
48	DEVI TRI ANGGRAINI	0	0	0	BELUM LULUS	
49	MASRUROTUL ILMIAH	0	0	0	BELUM LULUS	
50	PUTRI SHOLIKHAH	0	0	0	BELUM LULUS	
51	ANNIDA NURIZZATUL JANNAH	0	0	0	BELUM LULUS	
52	UMISHOLHA AINURROFI'AH	0	0	0	BELUM LULUS	



**ATTACHMENT 8****Documentation**

**Ma'had Bahrul Fawaid MAN 1 Lamongan**



**Ta'limul Ma'had (Kajian Kitab Kuning)**



**Tahfidz and Tahsin program**



**Interview with Ustad Majid as Principal of Ma'had**



**Interview with Ustadzah Mutrofin as Head of Religion Department**



### Researcher's Biodata



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Department : Islamic Education

Educational Background :

- MI Miftahul Ulum Graduates
- MTsN Model Babat Graduates
- MAN 1 Lamongan Graduates