

ONLINE LEARNING IMPLEMENTATION OF THE INTEGRATIVE CURRICULUM DURING THE COVID-19 PANDEMIC: A DESCRIPTIVE STUDY

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Abstract: This research aims to describe the online learning practice of the integrative curriculum during the COVID-19 pandemic. This research uses a descriptive qualitative approach and data collection is done by interview and documentation. Researcher conducted interviews and collected documents directly from the School Principal and Madrasah Qur'an (MQ) principal. This research finds that online learning of the integrative curriculum is well implemented not only technological support but also because of the direct involvement of teachers, parents, and students simultaneously. The direct involvement shows online learning of the integrative curriculum during the COVID-19 pandemic in the Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang manifested by mapping of time for studying. School curriculum is studied in the morning starting from 07.30 a.m until 11.30 a.m and the tahfizh al-Qur'an curriculum is studied in the morning and afternoon. The morning section started at 05.00 a.m until 06.30 a.m and the afternoon section started from at 03.30 p.m until 05.00 p.m.

Keywords: Integrative Curriculum, Online Learning, Islamic Boarding School, Covid-19 Pandemic.

Introduction

Since the COVID-19 was announced directly as a global pandemic by the Director-General of The World Health Organization (WHO), Dr. Tedros Adhanom Ghebreyesus on March 11, 2020 (Djalante, Shaw, *et al.*, 2020). The COVID-19 status had been declared a global pandemic, it is known on March 23, 2020, that the pandemic had struck 172 from 195 countries until March 29, 2020, resulting in more than 30.000 deaths, 23.000 critical conditions, and 650.000 affected (Shaw *et al.*, 2020).

In Indonesia, the spread of the COVID-19 pandemic for the period of February to March 31, 2020, was very significant. At the beginning of March 2020, the country had reached 1.100 confirmed cases, 117 of them were stated positively. In the middle of March 2020, the number of cases increased to 5.600 cases and 1.560 was stated as positive so that the total number of cases in March 2020, had reached 6.700 cases and 1.677 was stated positively (Djalante, Lassa, *et al.*, 2020).

The condition of the COVID-19 pandemic continues and increased quickly until the period April to June 3, 2020, approximately 27.549 cases, 17.951 in the care of doctors, 7.935 has got well, dan 1663 deaths. The spread of COVID-19 is increasingly unstoppable making the situation even tenser because it had an impact on all aspects of life including in the field of education (Pollom *et al.*, 2020). As an

effort to minimize the impact caused in the field of education, on March 31, 2020, the Indonesian Task Force for COVID-19 (Gugus Tugas Percepatan Penanganan COVID-19) issued the Guidelines for the Area of Educational Institutions in Indonesia from website.

In distance conditions, the website has two functions: *to increase resident involvement in e-consultations* and *to record didactics* (Collier, 2020). Academics are encouraged to adhere to health protocols while in the educational environment by avoiding direct physical contact and delaying activities that collect a lot of people. Instruction and controlling to ethical values is a step to break the chain of the COVID-19 pandemic (Harfouche & Nakhle, 2020).

Many educational institutions have reduced the number of lessons taught to students because they do not burden them physically and psychologically. A burdening during COVID-19, will make students vulnerable to pandemic infection. This is different from the practice of implementing education in Islamic boarding schools, where integrated material between general subjects, self-development, and tahfizh al Qur'an is still taught during the COVID-19 holiday by involving collaboration partnership (Rytivaara *et al.*, 2019).

The practice of implementing education until COVID-19 pandemic, had responded well by the Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang by issuing a decree Number:035/YPI-ARTIZH/III/HUM/2020 as a reference in enforcing Home-Based Learning (HBL) and online learning. The activity of online learning can deliver discussion continues to exist despite being in different areas (Hughes *et al.*, 2020). The Home-Based Learning (HBL) will be optimal if patterns of interaction and positive communication between teachers and parents are always intertwined, as is the principle of HBL which is also stated in a circular of the Minister of Education and Culture RI No. 04/2020.

Home-Base Learning (HBL) is an effort to maintain the condition of students to stay healthy and safe from the COVID-19 pandemic. This is also relevant to the approach "*Whole Health Learning*" (WHL) (Rosen *et al.*, 2020). In HBL era by online learning, make it possible for the Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang to eliminate the part of the curriculum so as not to burden students' cognitive during the COVID-19 pandemic era, but the fact is still running the integrative curriculum that is taught simultaneously such as school curriculum and the Madrasa Qur'an curriculum (MQ).

The school curriculum follows the national curriculum had been arranged by the government, and the Madrasa Qur'an curriculum (MQ) dominated by the activities of tahfidz al-Qur'an. Integrative curriculum practice is the implementation of vision and mission by the Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang. The clarity of vision and mission in an institution can strengthen the curriculum, or in other words "curriculum can be strengthened by ensuring alignment to the institution's vision, mission, and strategic plan" (Riley *et al.*, 2020). So thus this research will focus on the aspect of describing the form of implementation of online learning for the integrative curriculum during the COVID-19 pandemic.

Methodology

This research uses a descriptive qualitative approach and Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang as research sites and data collection centers. This research focuses on describing the practice of curriculum integration taught to students. In Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang there is a mixed curriculum between school curriculum and the tahfidz al-Qur'an curriculum simultaneously. This research was conducted in several stages namely; identifying a research problem, specifying a purpose and research questions, collecting data, analyzing and interpreting data, reporting and evaluating research (Creswell, 2016).

Firstly, identifying a research problem. Identification of problems regarding the specification of issues to be studied. Researcher assumes that online integrative curriculum learning during the COVID 19 pandemic is a unique and interesting issue and worthy of research, because the COVID-19 pandemic has influenced; (a) The digitalizing of learning (Alsmadi *et al.*, 2021), (b) Teachers' attitudes and worldwides, social media knowledge and religious leaders' social media use (Jogezai *et al.*, 2021), and (c) parents and teachers experienced the pandemic through intersectional and digital divide-driven lenses (Gandolfi *et al.*, 2021).

Secondly, reviewing the literature. In this section the researcher conducts a search for reading material, especially texts that are relevant to the problem being researched and published in international journals. Thirdly, specifying a purpose and research questions. In this section the researcher intends to describe the totality of the integrative curriculum learning practice that was taught online to students during the COVID 19 pandemic. Fourthly, collecting data. Data collection involves intense interaction with several potential participants. Fifthly, analyzing and interpreting data. In this part of the analysis, the researcher classifys the data. Sixthly, reporting and evaluating research. This section will produce a report describing the situation, environment and experiences of the participants.

The process of collecting data in this study was obtained by interview and documentation. The researcher communicates and collects documents directly to the main informants, they were headmaster and principal of Madrasah Qur'an (MQ). During the interview process, the researcher focus on extracting the data that it contains the performances of integrative curriculum learning that has been practiced so far. The approach was chosen by the researcher based on the assumption that each individual or institution has sovereignty so that it has the authority to show their own uniqueness. This view is also relevant to the paradigm postmodern perspectives of interviews (Flick, 2018).

Results and Discussion

School Curriculum

School curriculum learning that takes place online during the COVID-19 pandemic is systematically arranged from Monday to Saturday, as stated in the following schedule:

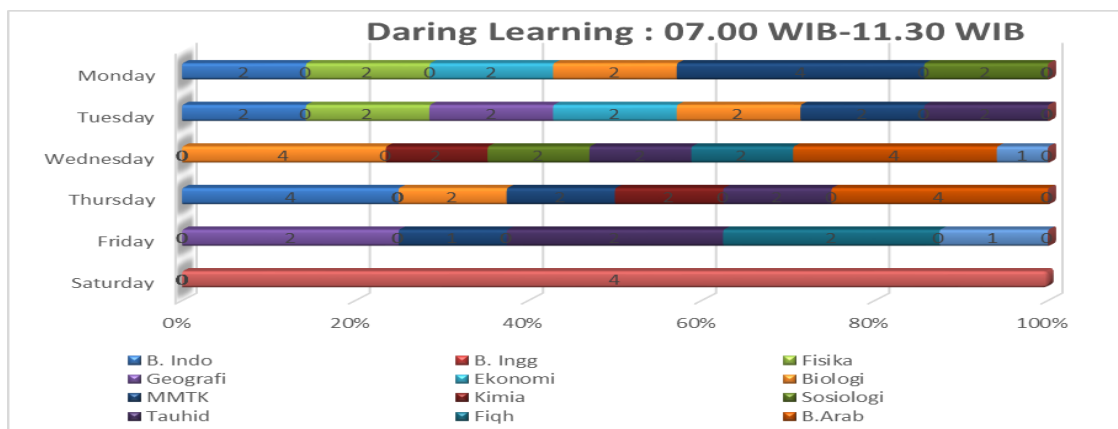


Figure 1: The Schedules Zoom Meeting in Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang during Distance Learning in the COVID-19 Pandemic

Online learning for the school curriculum, carried out more than five hours every day, starting from at 07.00 a.m until 11.30 a.m or ends before the dzuhur prayer. The duration is shorter compared to normal days before the COVID-19 pandemic, where the schedule for learning the school curriculum takes place before the time of ashar prayer. The integrative curriculum learning process is delivered

online by the teacher to students through the zoom application and also Whatsapp. This is the same as the statement given directly by the headmaster of Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang as follows:

“As long as students are in their homes, learning turns to online. So far, our online practice is using the zoom application and some teachers use the Whatsapp application. So we want the student to still have to study even though there is no national exam this year. Therefore student’s graduation is determined by their respective schools and we here make graduation indicators based on a 40% presentation for USP-BKS grades, practical examinations, and final assignment grades while 60% is taken from the report from the first semester to the sixth semester.”

The headmaster's statement above shows that the teaching and learning process is still ongoing even though it is done online using the zoom and Whatsapp application, both for the learning and teaching process as well as the final assignment guidance given to students in the form of scientific papers.

Tahfidz al-Qur’an Curriculum

Tahfidz al-Qur’an activity lasts for approximately five hours every day, starting after subuh prayer or at 05.00 a.m until 06.30 a.m for the morning session and after Ashr prayer at 3.30 p.m until 5.00 p.m for the afternoon session. All session of tahfidz al-Qur’an activity is carried out with the *halaqah* system. The implementation of the *halaqah* system supported by the use of technological means such as zoom, Whatsapp, google classroom, google meet, google form, and other applications that can support online learning, but zoom application is used more than other applicaions. Using the application for online learning to prepare students with the skills, capabilities, and technological experiences (Athinarayanan *et al.*, 2019).

Tahfidz al-Qur’an is practiced by the *halaqah* system consisting of one *musyrif* (teacher) with several students approximately 10-15 people. The implementation of *halaqah* generally takes place in mosques and also some of the others are carried out in flower gardens and courtyards. Choosing a strategic and fun place to the *musyrif* and students can motivate each other so that it is easy to achieve the targets that have been determined. Teachers’ understandings and practices regarding diversity are related to their perceptions of the needs and capabilities of their student population (Sincer *et al.*, 2019).

The *halaqah* system which is divided into two programs, namely the 30 juz program, and the 10 juz program, as shown in the following figure:

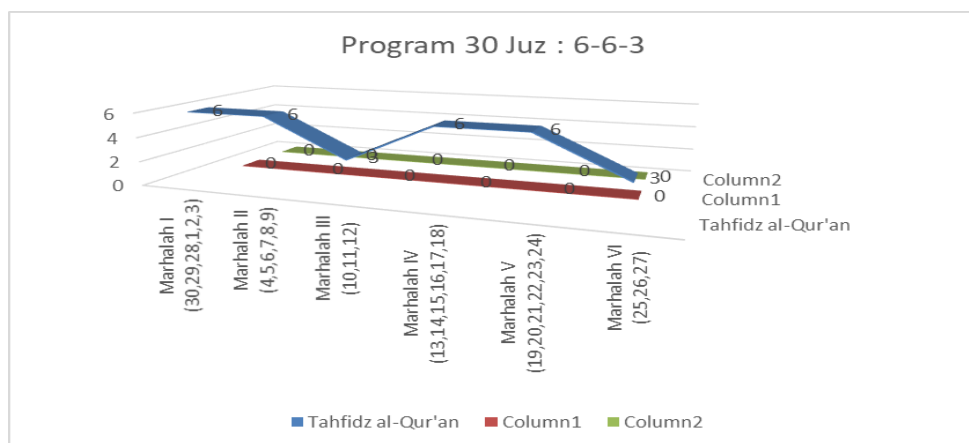


Figure 2: Tahfidz al-Qur’an Curriculum of 30 Juz Program in Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang

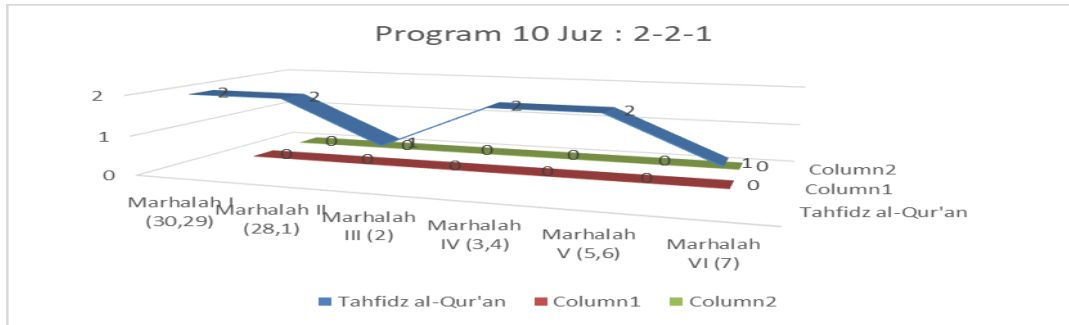


Figure 3: Tahfidz al-Qur'an Curriculum of 10 Juz Program in Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang

The table above shows the distribution of the target student's memorization for six years conducted from the seventh grade to the twelfth grade. The seventh grade in the Madrasa Qur'an is categorized as marhalah I, eighth grade as marhalah II, ninth grade as marhalah III, tenth grade as marhalah IV, eleventh grade as marhalah V, and twelfth grade as marhalah VI. Marhalah I until III for the Junior High School level and marhalah IV until VI for the Senior High School level.

The 30 (thirty) juz program is practiced with the formation of 6,6,3, where since students are being in marhalah I must finish memorizing 6 (six) juz, marhalah II also 6 (six) juz, and marhalah III 3 (three) juz, Marhalah IV 6 (six) juz, Marhalah V 6 (six) juz, and Marhalah VI 3 (three) juz. The 10 juz program is practiced with the formation of 2,2,1, where since students are in marhalah I must finish memorizing 2 (two) juz, Marhalah II is also 2 (two) juz, Marhalah III 1 (one) juz, Marhalah IV 2 (two) juz, Marhalah V 2 (two) juz, and Marhalah VI 1 (one) juz with supported by using of applications.

The using of applications is very varied, because in practice always pay attention to the convenience of the teachers and students during the online teaching and learning process. Convenience becomes the main thing because it is not only closely related to the conditions of teachers and students in terms of application usage but also related to different regional conditions so that sometimes certain applications are suitable in one area but not suitable in other areas. Therefore, the teachers should weigh their capabilities putting effort to equip their students with the latest knowledge and skills to face future realism (Ellahi *et al.*, 2019).

The development of student's skills in Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang, students must write scientific papers as graduation requirements. Writing scientific papers only applies to school curricula in both the academic and *diniyah* fields. Academics focus on national curricula such as economics, accounting, Indonesian, English, mathematics, chemistry, physics, geography, and sociology. The *diniyah* focuses on learning Islamic religious education such as tauhid, fiqh, hadith, siroh nabawiyah, and ulum al-Qur'an. The *diniyah* curriculum was strengthened with the memorizing the Qur'an.

Online integrative curriculum learning practices during the COVID-19 pandemic constantly require teachers to innovate digital-based teaching. The ability to innovate with digital use will make the online teaching and learning process even more optimal because in these conditions technology is among the best media in the process of skills integration (Promyoo *et al.*, 2019). The integration of skills in the online teaching and learning process is not only determined by innovation in digital but also must combine several other supporting facilities.

Supporting facilities for online learning processes, in addition to adequate technology learning will take place maximally if it is also supported by curriculum design that is relevant to the needs of students and

is strengthened by the presence of professional teachers. Such a combination often has a positive impact on learning, but also sometimes does not escape weaknesses. The combination of tools when online learning usually has weaknesses in aspects enacted curricula and impact teachers' work in ways not easily predicted (Misfeldt *et al.*, 2019).

Curriculum teaching and teacher work are often hampered when the internet network is declared problematic. Such weaknesses certainly encourage a combination of online integrative curriculum learning so that it does not only focus on supporting facilities but must also focus on the combination of the teacher-focused approach and the student-focused approach simultaneously. During the learning process this kind of approach is known as "the information transmission/teacher-focused approach to teaching (ITTF) and the conceptual change/student-focused approach to teaching (CCSF)" (Cao *et al.*, 2019). In principle, ITTF is more focused on the process of transferring knowledge from teachers to students while CCSF focuses on increasing student's knowledge.

In Indonesia, online learning with ITTF and CCSF approaches is implemented by encouraging students to use the internet to gather information or download the learning materials (Sari *et al.*, 2020). Digital utilization is very useful and beneficial for students not only to collect and download subject matter but also very useful in aspects development of their opportunities (Sitokdana *et al.*, 2019). Students are more effective in developing their academic potential by digitizing the learning system.

The use of digital systems makes it easier for students to access subject matter wherever they are as long as the internet network is available. The ease of obtaining subject matter by students through interaction with digital systems makes academic aspects more quality and healthy competitiveness because the functions of digitization learning as providing valuable information (Mulyono & Saskia, 2020). This will complement the existence of an integrative curriculum while making Islamic education strategic because that is the Law of National Education System that Islamic education occupies a position as a sub-system of the National Education System (Daulay & Tobroni, 2019).

Digital-based integrative curriculum learning, being a means of intellectual development for students, not only related with issues of curriculum change but also related to actual events including the transmission of COVID-19 and its impact for education that felt by the world today, so that digital also to develop a person's interest in education (Kidi *et al.*, 2017). This pandemic caused many students to have a lockdown and study from home, as happened in China and other countries. The lockdown period, more than two hundred and twenty million school-going children participated in home-based learning (Pan *et al.*, 2020).

Learning during lockdown via webinar is also organized by The Plastic Surgery Trainees Association (PLASTA) (Joji, 2020) even this kind of method is categorized as "a better time for debriefing across the curriculum" (Bradley *et al.*, 2020). The Pandemic COVID-19 has demanded that all managers of educational institutions, including Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang to implement online learning to minimize the transmission of the COVID-19 pandemic, which has recently developed massively in the community.

The process of transferring and developing the latest knowledge online certainly requires precise strategies so that the new knowledge is truly understood by students and becomes an additional knowledge for them. The strategy that needs to be designed is student involvement and leadership (Nyoni & Botma, 2020). The involvement of students during the learning and teaching process both directly and online will make the effort to transfer new knowledge more accurate, effective, and efficient, while the leadership of a teacher will be more focused in overseeing learning so that the focus of the learning objectives to be achieved can be realized easily.

The web-based distance learning process and held online can be realized well and conducive, as long as the web managers complete it with educational content that is relevant to the needs of students and relevant to current conditions and situations, and is based on improving the quality of education from time to time. Web-based learning has been practiced as much by developing nations as in the United States, where educational curricula can be downloaded online. and direct supervision by American Academy of Dermatology basic dermatology curriculum (Loh *et al.*, 2020). Similar to the US, Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang requires students to send reports on curriculum achievements via the internet. In educational studies, this way is known as student-centered active and participatory learning models (Rokhmani *et al.*, 2019).

Conclusion

This research can describe the implementation of online learning for an integrative curriculum that was taught during the COVID-19 pandemic. At Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang, the practice of teaching the general education curriculum and tahfidz al Qur'an can run smoothly without reducing the curriculum at all because:

- 1- distribution of appropriate time portions, so that there is no clash between subjects curriculum taught by each teacher.
- 2- establishing good communication and cooperation between teachers and parents. The teacher can carry out its function as a knowledge transformer from a distance because of the support from parents who carry out its function as a facilitator who can support the child's enthusiasm during learning hours.
- 3- optimal student involvement as a whole and comprehensively, this is manifested as a positive response to the integrative curriculum (science and al Quran) which is also supported by technology that is compatible with student learning styles today.
- 4- the similarity in the perspective of teachers, parents, and students on the curriculum being taught, because it is the principle of education at the Islamic Boarding School Integral ar-Rohmah Hidayatullah Malang is to build Islamic civilization. The concept of Islamic civilization is inseparable from memorizing al Quran and mastery of science and technology.

Some of the keys to success above in implementing distance learning are also relevant with several other research results as follows (1) Integration; Multiple integrations available to the application (2) Collaboration; Readily access fellowship administration and other colleagues (3) Education; Easily share material including slides, articles, and figures (4) Communication; Virtual meetings (Almarzooq *et al.*, 2020).

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