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**SEKOLAH MADRASAH PESANTREN (POLA HIBRIDISASI SEKOLAH  
BERBASIS MADRASAH DI KABUPATEN HULU SUNGAI UTARA)**

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**Abstract**

Along with the times, many obstacles are often experienced by public school institutions starting from the disproportionality of general lessons with religious lessons to forms of protest from parents who throw the blame on deviant behavior by students. The purpose of this study is to eliminate the dichotomy that occurs in school institutions with the concept of a hybrid pattern, to give full attention to character cultivation as a form of influence from the hybrid pattern, and hope that this hybrid will have an impact on increasing competitiveness in achievement in educational institutions. This research approach uses a qualitative research approach with the type of grand theory and data collection with field studies in the form of observations, interviews, and documentation. The concept of the madrasah-based school hybridization pattern is only applied in two schools in Hulu Sungai Utara Regency, namely SDIT Ihsanul Amal Alabio and SDI-IUNS Banjarang, making this school one of the parents' favorite schools. The results were also very satisfying, with evidence of many positive responses from parents regarding their child's change to a more religious and pretentious direction. With management that coordinates optimally, eliminating the gap between two camps (general and religious lessons) and being equipped with memorization of the Qur'an, parents are competing to send their children to school with the concept of this hybrid pattern.

**Keywords:** Hybridization Pattern, School, Madrasah, Islamic Boarding School.

**Abstrak**

Seiring perkembangan zaman, banyak kendala yang sering dialami lembaga sekolah umum dimulai dari ketidakproporsionalan pelajaran-pelajaran umum dengan pelajaran-pelajaran agama hingga bentuk protes orang tua yang melemparkan kesalahan terhadap perilaku menyimpang yang dilakukan peserta didik. Tujuan dari penelitian ini adalah ingin menghilangkan dikotomi yang terjadi pada lembaga sekolah dengan konsep pola *hybrid*, memberikan perhatian penuh terhadap penanaman karakter sebagai salah satu bentuk pengaruh dari pola *hybrid* dan berharap dengan adanya *hybrid* ini berdampak dengan meningkatnya daya saing dalam berprestasi di lembaga pendidikan. Pendekatan penelitian ini menggunakan pendekatan penelitian kualitatif dengan jenis *grand theory* serta pengumpulan data dengan studi lapangan yang berupa observasi, wawancara dan dokumentasi. Konsep pola hibridisasi sekolah berbasis madrasah ini hanya diterapkan hanya di dua sekolah di Kabupaten Hulu Sungai Utara yaitu SDIT Ihsanul Amal Alabio dan SDI-IUNS Banjarang membuat sekolah ini tergolong sekolah favorit para orang tua.

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Hasilnya pun sangat memuaskan dengan bukti banyaknya tanggapan positif dari kalangan orang tua terhadap perubahan anak mereka ke arah yang lebih agamis dan berprestasi. Dengan manajemen yang berkoordinasi secara optimal, menghilangkan kesenjangan dua kubu (pelajaran umum dan agama) serta dibekali dengan hapalan Al-Qur'an membuat orang tua berlomba-lomba memasukkan anak mereka ke sekolah dengan konsep pola *hybrid* ini.

**Kata Kunci:** Pola Hibridisasi, Sekolah, Madrasah, Pesantren.

## **INTRODUCTION**

Education in a definition is seen as an effort to educate the nation's life, to develop Indonesian people who are faithful and devoted, have high character, have knowledge and skills.(Nur, Harun, & Ibrahim, 2016, p. 94) Quality in education is also the most frequently considered by many people which usually includes the subject curriculum, subject curriculum, integrated curriculum, and core curriculum. Education that originates from the pesantren institution(Iskandar, 2019, p. 418) who had experienced welfare (Dhofier, 1983, p.57)also has many problems in the education system. Although in other places, educational figures who acknowledge the excellence of the pesantren include the activities of the pesantren kilat, the Islamic boarding school for Ramadan, and the executive boarding school.(Bashori, 2017, p.274)

The origin of the reason for the establishment of madrasah is because pesantren education has an unbalanced or one-sided focus which raises the problem of "human robots". The human-robot refers to the thinking of students who are continuously given cognitive understanding without thinking about their affective and psychomotor abilities. This gives rise to being a *problem* because it inhibits the creative ability itself. Madrasah to which the general public responds(Iskandar, 2019, p. 15)At present, the development has progressed and there have been many madrasah spread throughout Indonesian society to achieve equitable education in various places. (Mukhibat, 2013, p. 248)

When boarding school (Sidiq, 2013, p.77)and madrasah are progressing along with the times, this is not seen in public schools. Because interest of parents, they are more interested in sending their children to Islamic boarding schools or madrasah that teach religious learning(Nasir, 2015, p. 150)and putting more emphasis on the character values of students, making many schools built in various places have a minimum number of new students, especially schools in villages. This has raised concerns seeing school teachers

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themselves have to aggressively look for new students while the longer the public's interest in public schools has decreased dramatically. This is due to several factors, including because public schools are more based on general learning while religious learning is lacking, many characters are damaged (Muhtar, 2014, p. 169) from students who are not taught in-depth about life according to Islamic teachings, and facilities and infrastructure are sometimes inadequate. Various incidents about juvenile delinquency such as student brawls, drinking, the use of dangerous drugs (drugs), and promiscuity cause such great concern for the future of their children.

Towards the era of globalization where the development of education is increasingly competitive, there are quite interesting changes regarding the trend of education in Indonesia. Learning that was originally conventional has now become completely online (Sriwihajryah, Ruskam, & Ibrahim, 2012, p. 450) from an economic perspective to the tutoring itself. An online-based economy, for example, is like buying a textbook, you don't need to go to the store again but can already be ordered through applications such as shopee, tokopedia, open lapak, lazada, and many more. Online tutoring has also appeared a lot through applications such as learning houses, smart tutoring, i'm smart, sibejoo, and even the most famous is the teacher room application. (Rahadian, Rahayu, & Oktavia, 2019, p. 11)

From the author's observations, we see the condition of public schools around where children today learn more from social media compared to learning from their teachers, and the lack of parental supervision makes children have free association on the internet which is far more dangerous than promiscuity outside. Now the manners between boarding school children and public school children are very different, especially when we look at the aspect of their clothes. Many cases of violence are often seen in public schools compared to religious schools. The proof is in cases of violence such as students kicking teachers until they break their bones and the case of an SDN teacher in Kebon Manggis accidentally hitting a student. So that many parents are dissatisfied with learning management in public schools. (Hashim, 2015, p. 154)

Besides the problems previously described, the dissatisfaction of parents in enrolling their children in public schools is due to the disproportionality of religious learning in the school curriculum. A curriculum that only focuses on general subjects such as Science, Social Sciences, Civics, Mathematics, Indonesian and other subjects whereas

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there are only religious lessons(Nurkhsin, 2018, pp. 29–30)only PAI where there are only two hours of lessons a week can we say that it is very lacking to educate children to have good morals which is a point of problem and setback for public schools while parents are looking for an education that not only teaches general learning but also religious learning. This causes a gap between the two forms of learning even though they are both interrelated and interconnected, but many people at that time thought otherwise. (Steenbrink, 1994, p. 5)

The alternative parents change direction to compete to enroll their children in religious schools rather than the general public. Researchers are also concerned that not a few public schools have very few students. However, this problem was marked by the birth of Integrated Islamic Schools. Integrated Islamic Schools began to appear, and there are several strong reasons for the formation of this Integrated Islamic school. Based on a statement from the Deputy Principal of the Koran Division, Rukhayat Saifuddin stated that there were several reasons behind the establishment of this Integrated Islamic School. First, many public schools do not educate their students with religious learning because follow curriculum from Departement od Education (Fuadl, 2019, p. 3). Second, many SD / MI schools cannot compete in the national or international education sector in general learning. Third, the sad condition of wealthy from Muslim businessmen who send their children to Christian schools or other religions such as the Santa Maria school because in terms of their curriculum they want to educate their children in the best education but ignore religious teachings and attitudes accordance at Islamic teachings.

With a large cost alternative to enroll their children because Integrated Islamic schools are trusted from several surveys, parents say that their reason is that their association is more awake and also maintains their genitals and because religious learning is instilled as early as possible, especially in Integrated Islamic Schools that emphasize the boundaries between boy and girl. Another reason is because of the system's *full-day school* so that their children can apply their morals all day long during learning at school. When viewed for the point of view of learning it is fun and touching(Aeni, 2014, p. 56)in accordance with the vision of the Integrated Islamic school that they describe. KH Fatchurrohman in Hadi's Research said:

*"The teaching of the kuing book (Islamic material) continues to be equally endeavored to run in Pondok Manbail Futh, after all the two sciences (religion*

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*and general) are very beneficial for students in the future. (Yellow book lesson and public lesson are both continually pursued and taught in Pesantren continually Futuh, as those two subjects would be advantageous for students in the future)” (Hadi, 2016, p. 276)*

As explained above, the form of hybridization is very important in building madrasah-based schools or what we know as Integrated Islam. There are two schools like this in Hulu Sungai Utara District, namely SDIT Ihsanul Amal School and SDI-Ihya Ulumuddin Nur Sufi'iyah. These two schools use a hybridization pattern combining two forms of school models in which SDI-IUNS and SDIT Ihsanul Amal are schools under the auspices of the Ministry of National Education or the Education Office but their schools are madrasah-based which eliminates the dichotomy between lessons between Dinas (general) and religious materials (diniyah), which have always been a problem with this hybridization, were only the ideals of Islamic educators. (Steenbrink, 1994, p. 227)

The form of combining general learning with religion is the result of hybridization which makes the parents of wealthy Muslim entrepreneurs enroll their children in Islamic schools with the best quality of learning and can compete even at the national level. (Abitolkha, 2014, p. 118) The principal of SDI Ihya Ulumuddin Nur Sufi'iyah Ustadz Irhami said that this hybridized school was even recognized by the Education Office itself because it was not only able to make achievements in the religious and general fields but also equipped with memorization of the Koran which made this hybrid school highly idolized by parents to include his son.

Without denying that these schools are alternatives for parents now to give children not only the best knowledge but also their religious knowledge. (Lahmi, 2016, p. 129) because the school teaches reading procedures to memorize the Al-Qur'an and guarantees the quality of pious morals, (Ma'arif & Rofiq, 2018, p. 6) smart and even independent so that parents do not even hesitate to donate lots of money just so that their children get the best education. And some of the things that have been conveyed by researchers are the factors that make this school the two leading madrasah-based schools in Hulu Sungai Utara Regency with a hybridization pattern of teaching general learning which is always linked to religious learning that has been arranged with the presence of a third consultant, namely JSIT. JSIT stands for the Integrated Islamic School Network, which is the parent

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of IT-based schools throughout Indonesia. JSIT is not only a driving force but also a coordination center so that it can improve the quality of education for the better.

Based on the above problems with this research, it is very important to raise it because this hybridization can support public schools that are experiencing moral collapse and lack of students until they are threatened with closure along with improving the quality of education in general and religious learning until it is recognized at the national level. This study entitled "Islamic Boarding School Madrasah (Madrasah-Based School Hybridization Patterns di Hulu Sungai Utara Regency) "

## **METHOD**

The approach that researchers use in this research is qualitative research. (Sugiono, 2009, p.15) Qualitative research is called a new method, because of its recent popularity, so it is called post positivistic because it is based on the philosophy of postpositivism. (JR Raco, 2010, p.33) This study uses a qualitative approach to the grand theory method (Main Theory). Grounded theory methodology was born as a reaction to the weaknesses of qualitative research. (Nurdin & Hartati, 2019, p. 81) The focus of research on how to form the existing curriculum at SDIT Ihsanul Amal and SD Ihya Ulumuddin Nur Sufi'iyah, the results of previous research are useful for theoretical foundations regarding the problems to be studied. The sources of this research were the Principal and Teachers of SDIT Ihsanul Amal and SDI-Ihya Ulumuddin Nur Sufi'iyah. Grand theory uses educational techniques, emphasizing the effort to observe/observe participation and the 'intuitive' relationship between the variables studied. (Arikunto, 2002, p.107) The unit of analysis used is searching for data, reducing data, presenting data and analyzing data, and drawing conclusions. (Sugiono, 2009, p.338) Sources of research data were obtained from books, journals, and the internet and other relevant sources.

## **RESULTS AND DISCUSSION**

### **1. MADRASAH BASED SCHOOL IN HSU DISTRICT**

#### **a. Integrated SD-Islam Ihsanul Amal Alabio**

The word Ihsanul Amal is taken from Arabic from the words "ahsana" and "amala". Ihsanul Amal which means the best action. It is from the meaning of the word that inspiration is created. Hopefully in this Ihsanul Amal the best human beings will

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be born, get used to good deeds to become the best people and hopefully one day Allah will gather together with the best people.

SDIT Ihsanul Amal is one of the Islamic elementary schools in Indonesia that has joined the Integrated Islamic School Network (JSIT) in Indonesia. SDIT Ihsanul Amal was founded in 2008.

The name of this school is Ihsanul Amal Integrated Islamic Elementary School, although this school has a private status. The principal of this school is named Amirudin S.Pd. This school is the most favorite school, especially since this school was recently built and is under the supervision of the Education Office. The address of this school is Jl Datu Kubur RT VI Sungai Pandan Village Hulu Sungai Utara Regency, South Kalimantan Province, zip code 71455. This school has received an operational permit Decree Number 53 of 2011 dated 13 June 2011 with accreditation A / 2015. Ihsanul Amal Foundation is present on the initiative:

- Ustadz Husaini Suni, Lc
- Ustadz M. Arsyad, S.Pd.I
- Ustadz Riswandi, S.IP
- Ustadzah Titien Rolina

Ihsanul Amal Foundation Management

Advisor: Ust. Husaini Suni, Lc.

Chairman : Ust. Sukiman, S.Pd.MM

**b. SDI-Islam Ulumuddin Nur Sufi'iyah Banjarang**

This school is one of the famous cottages located in Banjarang sub-district, Amuntai city, HSU district. The school principal is named Irhami, which has an A accreditation with an operational permit decree in 2012 on May 21, 2012. Like SDIT Ihsanul Amal, this school is also covered by the private education office. The address on Jl. Germani Husin RT.05 RW.02 in Kaludan Kecil Village, Postal Code 71416, Banjarang District Hulu Sungai Utara Regency. Teaching and Learning Activities at SD-IUNS last for 5 days with a full day school system.

Ihya Ulumuddin Nur School Foundation

Sufi'iyah is led by

- Ustadz Muhammad Yani
- Ustadz Irhami

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## **2. MADRASAH BASED SCHOOL HYBRIDIZATION PATTERN**

Philosophy / Foundation:

Clinging to the Al-Quran and Sunnah of the Prophet and the Salafuna Salih Tradition as an instrument of inspiration but following the dynamics of modern education developments. There is no dichotomy between official materials (general) and religious materials (diniyah), so it is hoped that the Islamization of science will occur. (SDI-Ihya Ulumuddin Nur Sufi'iyah Philosophy)

The Purpose of Changing the Education System with a Hybridization Pattern

1. Cultivate the values of Tawhid to Allah SWT. In every activity of students (Sa'diyah, 2015, p. 315)
2. Cultivate ethical and moral values to give birth to students who have emotional awareness. (Zaenuddin, 2015, p. 5)
3. Equip students with intellectually competent abilities so that they can compete at a higher level of education. (Indiantoro & Vivid, 2017, p. 267)
4. Explore and develop every potential and interest of students in the frame of piety to Allah SWT. (Zaenuddin, 2015, p. 4)

School B This Madrasah or Hybrid based school is also very involved in the cultivation of character education. Which is according to the arguments of the Koran surah Al-Furqan verse 74 which reads:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَارْزُقْنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَارْزُقْنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَأَمَّا جَنَّا

**Meaning:** "And those who say," O our Lord, grant to us our spouses and our descendants as pleasing to (us), and make us leaders for those who are righteous. "

Ustadz Rukhayat Saifuddin as Deputy Principal of the Koran SDIT Ihsanul Amal said that there are two terms of children's memory, namely the short term memory period and the long time memory period (Bhinnety, 2010, p.74) but both have a period and will fade away. And there is one more child's memory term that exceeds the long-term

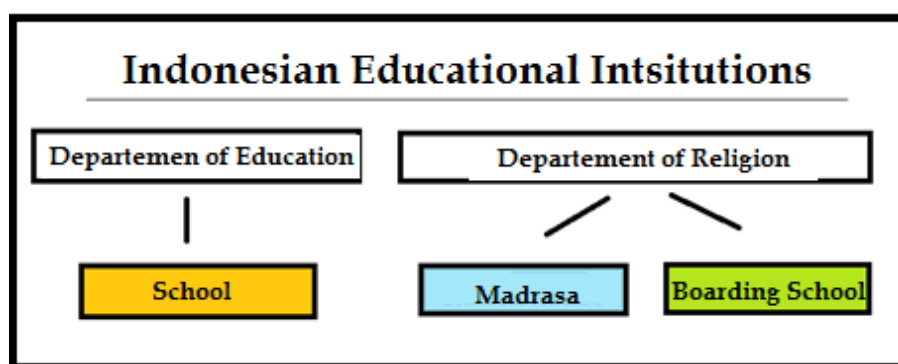


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memory, namely the memory in the subconscious. The purpose of this subconscious mind is where the things that impress the child will be recorded in the subconscious memory. That is why learning K13 teachings and cultivating character cannot be separated from learning that is fun and touching because the memory will be recorded in the subconscious.

### **3. HYBRIDIZATION PATTERN SYSTEM OF MADRASAH PESANTREN SCHOOL**

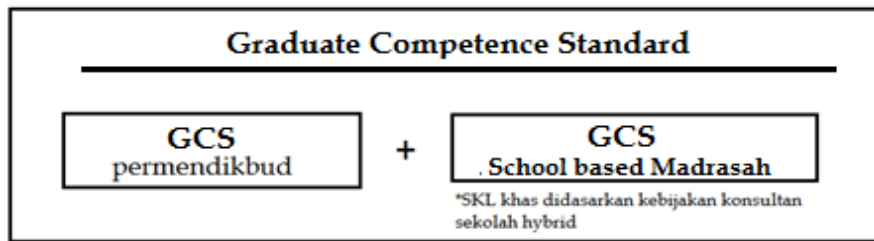
#### **a. Madrasah-Based School Hybridization Pattern System**



Even though now the curriculum used throughout Indonesia is the 2013 curriculum (K-13)(Kurniawan & Noviana, 2017, p. 389)however, hybrid school has different system structure in each institution with their own characteristics. The curriculum in this hybridization pattern is a curriculum that combines and balances religious lessons and general subjects which have three characteristics of educational institutions making this hybrid pattern increasingly supported by the government and society. The hybrid system uses the Full Day School / Boarding School system depending on the agreement of the school itself, but full-day school is an alternative for the elementary school level because it thinks in terms of students' thinking abilities. (Wicaksono, 2017, p. 22)

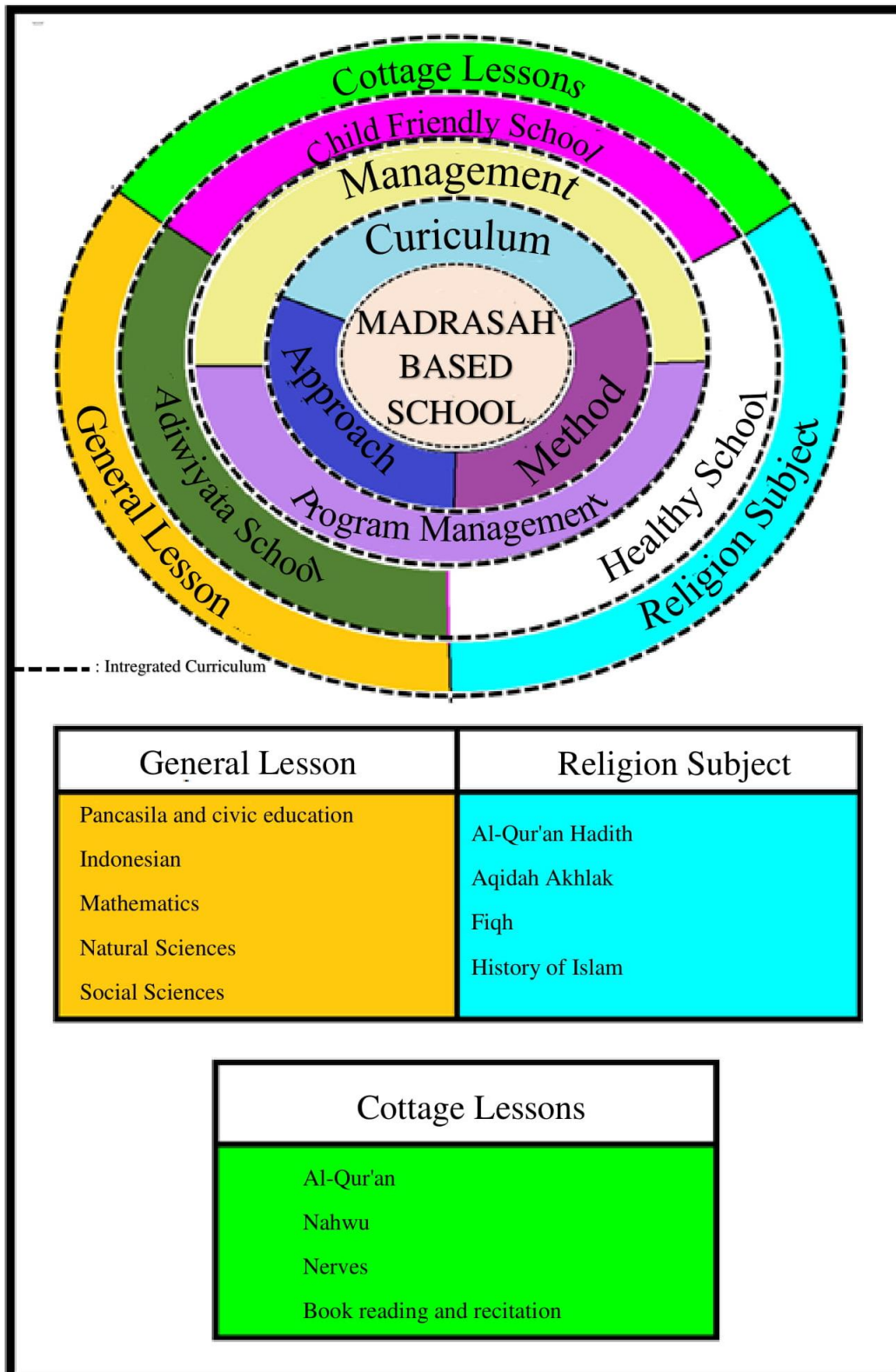
School *hybrid this* is by prioritizing the principle of an integrated curriculum, integrated faith, science and charity, integrated management, and integrated programs in organizing so that educational goals can be achieved. One of the uniqueness of this hybridization pattern is having an GCS based on Permendikbud and GCS of the uniqueness of Madrasah-Based Schools. (Alaydrus, 2010)

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In the results of school observations and research, *the hybrid* has consultants in the realm of education or from the health sector. In this case, one of the third consultants' roles is in the management and management of the school system and can sometimes act as a supervisor and train the performance of teachers and other teaching staff. Balancing Indoor and Outdoor learning is very necessary because one of the factors that affect children's learning ability is the learning environment itself. Extracurricular activities that usually only exist at the high school level and above (Wafroturohmah & Sulistiyawati, 2018, p. 148) actually it is also needed at the elementary school level because at this stage it is very easy to recognize and develop children's talents in the direction they want.

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Madrasah-Based School Hybridization Pattern Diagram (SBM)

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The diagram explains how the hybrid concept is involved in Madrasah-Based Schools. The dotted net describes a form of integration that links the three main institutions in education, namely schools, madrasahs, and pesantren. School institutions place more emphasis on general learning, Madrasah institutions place more emphasis on both religious and general lessons but are more inclined towards religious learning because it is only for meeting the needs of formal educational institutions. Meanwhile, Islamic boarding schools tend to favor the characteristics of *pondok* with its curriculum system. (Yusuf, 2017, p.179) In this hybrid concept, it explains how the integration relationship between Schools, Madrasahs, and Pesantren which are included in Madrasah-Based Schools.

The diagram also explains the form of the Madrasah-Based School hybrid pattern by combining religious, public, and Islamic learning which is an alternative and favorite school in Hulu Sungai Utara District. In using the curriculum, SBM still uses the basic curriculum which is still based on the 2013 Curriculum which is the benchmark/reference of the Ministry of National Education(Kurniawan & Noviana, 2017, p. 389)but with some development and adjustment by incorporating religious values which are the basis of education in this hybrid school. The scientific approach or an approach that focuses on students by combining general, religious, and Islamic learning in one curriculum scope so that every learning and activity is always related to things that are Islamic integrated and with methods that are easy for students to understand by adjusting the learning time load full-day school.

In implementing management and management in Madrasah-Based Schools, this is regulated and supervised by a third Consultant (such as the Integrated Islamic School Network or the Quality of Indonesian Education). Management is carried out by prioritizing the principles of curriculum integration,(Syafri, 2016, p.70) integration of faith, knowledge, and charity, (Manyak, 2013, p. 364)integrated management(Usman, 2014, p. 15), and program cohesiveness. Meanwhile, management covers the scope of the curriculum, student affairs, facilities and infrastructure, the Koran, finance, services, and school relations with the community. In this Madrasah-based School also organizes the Child-Friendly School program,(Yulianto, 2016, p. 143)Adiwiyata School program (Pradini, 2018, p. 122), and the Healthy Schools program (Pradita, 2017)which supports student learning activities (i) in school.

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With the Full Day School system, where the learning process is Half Day Monday-Thursday from 07.40-14.30 (for class 1,2,3) especially Friday from 07.40-11.00 for Full day 07.40-16.30 (for class 4,5, 6). With the division of learning time that has been arranged in various forms of learning in this Madrasah-Based School, it teaches general, religious, and Islamic lessons following their respective class levels. For general lessons, it is classified in the thematic group or group A, while religion and Pondok lessons are classified into group B which are Tahfidz and the Method of Kaji (Umami / Waffa), Akidah Akhlak, Fiqih, Worship Practices, Hadith, and Arabic Language. In group B, the Qur'an lessons of Hadith have been broken down into Tahfidz and Learning of Hadith). Yellow Book Lessons according to respective school policies. It can just incorporated into learning or as extraparticular activities.

**b. Subjects for School, Madrasah and Islamic Boarding School Institutions**

SCHOOL	MADRASAH	BOARDING SCHOOL
Group A 1. Religion and manner education 2. Pancasila and civic education 3. Indonesian 4. Mathematics 5. Natural Sciences 6. Social Sciences 7. Art and culture 8. Sports physical Education and health(Latip, 2013, p. 49)	Group A 1. Islamic education 2. Al-Qur'an Hadith 3. Aqidah Akhlak 4. Fiqh 5. History of Islam 6. Pancasila and civic education 7. Indonesian 8. Mathematics 9. Natural Sciences 10. Social Sciences 11. Cultural Arts and Crafts 12. Sports physical Education and health	1. Al-Qur'an 2. Tawhid: Al-Jawar Al-Kalamiyah ummu Al-Barohim 3. Fiqh: Safinah Al-Shalah, Safinah Al-Naja ', Sullam Al-Taufiq, Sullam Al-Munajat 4. Akhlaq: Al-Washaya al-Abna ', Al-Akhlaq bil Bann / Bannat 5. Nahwu: Nahw Al Wadlih Al-Ajrumiyyah 6. Nerves: Al-Amsilah, Al-Tashrifiyah, Mant Al-Bira wa al-Asas(Arif, 2013, p. 311)
Group B 1. Local Content 1 2. Local Content 2	Group B Local Content 1, Local Content 2 ... etc.	

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3. Local Content 3 4. Local Content 4		7. Book reading and recitation(Muhtifah, 2012, p. 204)
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SCHOOL BASED ON MADRASAH (SBM)	INSTITUTIONS
<ol style="list-style-type: none"> <li>1. Religion and manner education</li> <li>2. Pancasila and civic education</li> <li>3. Indonesian</li> <li>4. Mathematics</li> <li>5. Natural Sciences</li> <li>6. Social Sciences</li> <li>7. Cultural Arts and Crafts</li> <li>8. Sports physical Education and health</li> </ol>	<b>SCHOOL</b>
<ol style="list-style-type: none"> <li>1. Moral theology</li> <li>2. Jurisprudence</li> <li>3. Arabic</li> </ol>	<b>MADRASAH</b>
<ol style="list-style-type: none"> <li>1. Tahfidz (using the Ummi / Wafa method)</li> <li>2. Reading and writing the Qur'an</li> <li>3. Hadith Wal Adab</li> <li>4. Practical Worship</li> <li>5. Self-development               <ol style="list-style-type: none"> <li>a. Ablution</li> <li>b. Salat</li> </ol> </li> <li>6. Book reading and recitation * (for upper class or usually inserted in extracurricular activities)</li> </ol>	<b>BOARDING SCHOOL</b>

**b. Additional Equipment and Facilities**

**(1) Presence**

All parents are expected to provide information to the school (homeroom teacher) if their sons and daughters cannot attend school because of illness or other needs. This information can be conveyed via telephone or SMS before giving prior consent. If a

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student does not enter school for one consecutive month without giving any news, then administratively it is considered to be leaving and if he wants to re-enter he will be processed as a new student. (Integrated Islamic Foundation, 2019, pp. 5–6)

**(2) Contact Book**

A liaison book is a means of communication between parents and ustadz / ustadzah (homeroom teacher) about the development of student personality (be it at school or home) carried every day by students at school and handed over to the homeroom teacher. Therefore, we will expect parents to always check and monitor contact numbers and the practice of worship is every day. Likewise, in school liaison books and student worship practices every day by their respective homeroom teachers. (Integrated Islamic Foundation, 2019, pp. 5–6)

**(3) Snacktime and lunch**

The activity of eating together at school is a learning process that instills eating ethics, togetherness, cleanliness, and gratitude to Allah SWT. Given the importance of these values, each student is required to take part in the meals provided by the school catering team. Every student is not allowed to bring pocket money outside, except for savings and donations on Friday. If you bring it and get raided, you will be penalized Except after there is approval from the school. (Integrated Islamic Foundation, 2019, pp. 5–6)

**(4) Dress Code**

Dress neatly, clean politely, and cover your genitals. Student clothes are worn according to the day and clothes determined and completed by the school.

**(5) FSOG (Parent and Teacher Gathering Forum)**

Parents as school harmonious partners in student education play an important role in the development of their sons and daughters. FSOG is a forum for parents and teachers to gather. Hopefully, all can play an active role. Usually, a meeting is held once every two months.

**(6) Attendance of parents, pick-up/companion for a baby sitter during study hours**

(a) During the learning activities parents are not allowed to enter the classroom environment unless there is permission from the cleric or cleric.

(b) Parents or baby sisters escort only to the school gate

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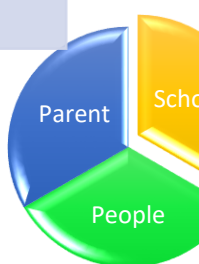
(c) While in the pick-up school environment, the companion/baby sister is obliged to wear Muslim or Muslim clothing that covers her genitals and not smokes. (Integrated Islamic Foundation, 2019, pp. 5–6)

**4. THE EFFECT OF MADRASAH BASED SCHOOL HYBRIDIZATION PATTERN**

This school is based on its mission which has the quality assurance in the form of Shaleh (Educating Islamically to become a pious generation), Intelligent (carrying out easy, fun, and heartfelt learning to cultivate student intelligence), Independent (guiding students and students to improve life skills to be able to adapt to the environment) and Cultured Environment (fostering a sense of care for efforts to preserve, prevent, pollute and damage the environment). The following is an explanation of the criteria for these four aspects:

Pious	Intelligent	Independent	Cultured Environment
<ul style="list-style-type: none"> <li>• Know Allah and His Messenger</li> <li>• Accustomed to praying 5 times in congregation</li> <li>• Accustomed to praying the Sunnah Duha</li> <li>• Accustomed to dhikr in the morning, evening, and after prayer</li> <li>• Accustomed to greetings, smiles and greetings</li> <li>• Be polite and polite</li> <li>• Look neat and cover your genitals</li> </ul>	<ul style="list-style-type: none"> <li>• Completed studying with an average academic score of 80</li> <li>• Memorize Quran chapters 28, 29, and 30 with tartils</li> <li>• Presenting a work of environmental learning outcomes</li> </ul>	<ul style="list-style-type: none"> <li>• Discipline</li> <li>• Accustomed to saving</li> <li>• To be responsible</li> <li>• Practice entrepreneurship</li> <li>• Clean, healthy, and environmentally friendly culture</li> </ul>	<ul style="list-style-type: none"> <li>• Creating a clean, healthy and pleasant environment</li> <li>• Provide education support facilities and infrastructure that are environmentally friendly</li> <li>• Increase a sense of concern for preservation, prevention of pollution and prevention of environmental damage</li> </ul>

*\* based on the characteristics of the Vision and Mission of SDIT-Ihsanul Amal because it has a complete description of the criteria in the desired educational formulation goals*





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### **5. IMPACT OF MADRASAH BASED SCHOOL HYBRIDIZATION PATTERN**

The impact of this hybrid pattern not only affects schools but also affects relationships with parents and also the community. (Subianto, 2013, p. 336) The positive impact with the existence of the first hybrid is responded to by the satisfaction of parents in changing attitudes and behavior of students because every behavior their son always has documentation and the existence of a connecting book makes parents also participate in supervising their children. Second, with this concept, it is also able to make students develop appropriate children's talents to hit various achievements because various facilities are available to channel their talents. Third, apart from getting general knowledge, you can also get good religious knowledge (Zaenuddin, 2015, pp. 4–5) so that this school can become a favorite school. Fourth, the existence of this hybrid pattern concept changes the teacher's perspective to be more creative and innovative (Hamidah & Syakir, 2019, p.80) and also heart touching (Aeni, 2014)

Even though there are so many positive impacts that can be obtained, it also has some risks or negative impacts such as *first* the pressure on the role of teachers in the 2013 curriculum is already heavy (Hamidah & Syakir, 2019, p.80) and in fact, will be increasingly burdened with such a strict curriculum program. *Second*, the lack of suitability of skills teacher in teaching will be an obstacle for students to develop (Hamidah & Syakir, 2019, p. 81). *Third*, it requires large costs for teaching staff who are accompanied by special training for teachers and complete infrastructure to support student teaching and learning.

### **CONCLUSION**

The hybridization pattern in Madrasah-based schools is the merging or combining of religious lessons and general subjects in a balanced manner. By using the 2013 curriculum that combines the characteristics of schools, madrasah, and pesantren as well as the supervision of consultants, this hybrid school can achieve the desired targets and achieve various national and international achievements. The impact of this hybrid pattern is not only felt by the school but also has an impact on the relationship between parents and the

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community, even though at a high cost the parents believe that this hybrid school can produce a nation that is more advanced and character-educated.

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