

ANALYSIS OF THE ALIGNMENT BETWEEN THE AQIDAH CURRICULUM OF PKPPS IBNU ABBAS AS SALAFY SRAGEN AND THE MINISTRY OF RELIGIOUS AFFAIRS CURRICULUM

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Abstract

The curriculum of Aqidah subject at Pondok Pesantren Ibnu Abbas As Salafy Sragen has distinctive characteristics differing from the 2013 Curriculum implemented by the government. This study aimed to analyze the alignment between the pesantren's curriculum and the national curriculum and identify challenges faced in the integration process. This study used a qualitative approach with a descriptive method to explore and describe the differences and alignments between the pesantren's curriculum and the 2013 Curriculum. Data were collected through interviews, observations, and document analysis. The obtained data were analyzed to identify gaps and challenges in curriculum implementation. The findings indicate that while there is alignment in the content of Aqidah teaching between the pesantren and the 2013 Curriculum, there are significant differences in teaching methods and evaluation systems. Teaching methods in the pesantren's traditional, that focusing on memorization and lectures, need to be adapted to the student-centered learning approach recommended in the 2013 Curriculum. Additionally, a more comprehensive and varied evaluation system is required to reflect various aspects of student development according to national standards. The main challenges are resistance to change, limited resources, and the need for teachers.

Keywords: Pesantren curriculum; 2013 curriculum; Teaching methods; Evaluation system.

INTRODUCTION

Education is a crucial component in the development of individuals who are both of character and competent. Islamic education, especially as implemented in pesantren (Islamic boarding schools), plays a strategic role in shaping a generation that adheres firmly to religious values. Pondok Pesantren Ibnu Abbas As Salafy Sragen, as one of the non-formal educational institutions, runs the Pendidikan Kesetaraan Pondok Pesantren Salafiyah (PKPPS) program, which provides opportunities for students to receive education equivalent to formal education. According to (Nurlaelah, 2022) pesantren aim to produce a generation that is well-versed in various disciplines, particularly in the fields of *aqidah* (Islamic creed) and *sharia* (Islamic law), in line with the understanding of *Salafushalih* (the righteous predecessors).

However, in the effort to produce an excellent generation, there are specific challenges in aligning the Aqidah curriculum taught in pesantren with the curriculum set by the Ministry of Religious Affairs. This alignment is crucial to ensure that the material delivered is relevant to the needs of modern education without neglecting the principles of Islamic teachings. According to (Atmojo, 2007), it is important for pesantren to maintain the authenticity of their teachings while adapting to the curriculum developments promoted by the Ministry of Religious Affairs.

The 2013 Curriculum (K-13), which currently serves as a reference for national education, emphasizes the development of students' character and competencies to face global challenges. This poses a challenge for salafiyah pesantren, which primarily teach classical Islamic texts using traditional methods. According to (Hidayat & Asyafah, 2019), the 2013 Curriculum demands a balance between knowledge, skills, and attitudes, which may be difficult to achieve without adjustments in the teaching methods used in pesantren.

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Pondok Pesantren Ibnu Abbas As Salafy Sragen faces challenges in integrating the Aqidah curriculum with the Ministry of Religious Affairs' curriculum without losing the essence of pesantren teachings. In this regard, an in-depth study is needed to assess the extent of the alignment between the two curricula. As stated by (Efendi & Ibnu Sholeh, 2023), adjusting the curriculum in pesantren is crucial to ensure that the education provided is relevant to the demands of the times.

Additionally, pesantren need to consider how the teaching methods for Aqidah can be adjusted to align with the methods used in the Ministry of Religious Affairs' curriculum. According to (Kurniati, Kelmaskouw, Deing, Bonin, & Haryanto, 2022), the teaching methods in pesantren need to be adapted not only to provide a strong understanding of religion but also to develop critical thinking and adaptability in line with the demands of the national curriculum.

Research on curriculum alignment is important to provide an overview of how pesantren can contribute to producing a generation that is not only religious but also possesses nationally recognized academic competencies. As stated by (Alfajri, Kudus, & Lindawati, 2023), it is essential for pesantren to be able to produce a generation that balances religious knowledge with general knowledge.

Furthermore, this study is also expected to provide recommendations for curriculum development in pesantren to be more adaptive and aligned with national education standards. According to (Hasmiza & Muhtarom, 2023), the relevance of the pesantren curriculum to the national curriculum will determine the extent to which students can adapt to changes and the challenges of the times

On the other hand, curriculum adjustments must also consider the needs and characteristics of pesantren students, which differ from those in formal education. According to (Fitriawan & Ulfa, 2019), it is important to take into account the specific needs of pesantren students in curriculum adjustments to ensure it remains effective in developing their potential.

Finally, this research aims to evaluate the alignment of the Aqidah curriculum at Pondok Pesantren Ibnu Abbas As Salafy Sragen with the Ministry of Religious Affairs' curriculum, with the hope of contributing to the improvement of educational quality in pesantren. As stated by (Martono, Bakar, & Hasyim, 2023), this study is expected to make a meaningful contribution to curriculum development in pesantren to meet the challenges of education in the era of globalization.

In the effort to align the Aqidah curriculum at Pondok Pesantren Ibnu Abbas As Salafy Sragen with the Ministry of Religious Affairs' curriculum, several significant issues and gaps have emerged. One of the main issues is the difference in focus between the pesantren curriculum, which emphasizes the study of classical texts using traditional approaches, and the Ministry's curriculum, which is more comprehensive and modern. According to (Kurniawati & Anshory, 2024), education in pesantren often focuses more on in-depth religious teaching through classical texts, while the government curriculum demands a broader mastery that includes aspects of general knowledge.

Another gap that often arises is in teaching methods. The Ministry of Religious Affairs' curriculum, particularly the 2013 Curriculum, emphasizes a more interactive and contextual approach, which requires teachers to adopt active learning methods. In contrast, salafiyah pesantren tend to use memorization and one-way teaching methods. As stated by (Marbella, Asrori, & Rusman, 2023), the teaching methods in pesantren that focus on memorization are not fully aligned with the national curriculum's approach, which places greater emphasis on analysis and problem-solving.

Additionally, there is also a gap in the development of critical and analytical skills. The government curriculum requires students to develop critical and analytical thinking skills, which are not always a primary focus in pesantren education. According to (Jailani, 2012), education in pesantren often emphasizes obedience and textual understanding, which sometimes overlooks the development of critical thinking skills prioritized in the national curriculum.

Gaps in the evaluation and assessment of learning outcomes also present a prominent issue. The government curriculum adopts various assessment methods, including formative and summative evaluations, which are diverse and comprehensive. In contrast, pesantren often still use simpler evaluation methods, such as unstructured oral or written exams. According to (Apduludin & Wiryotinoyo, 2017), evaluation in pesantren is often less systematic and not as complex as the assessments applied in the national curriculum, which can result in discrepancies in measuring student competencies.

Curriculum plays a crucial role in determining the direction and quality of education in every educational institution, including pesantren. In Indonesia, pesantren have a strong educational tradition with a distinctive curriculum that focuses on teaching religious sciences, including Aqidah. Pondok Pesantren Ibnu Abbas As Salafy Sragen, as one of the salafiyah pesantren, teaches Aqidah using a traditional approach passed down through generations. However, with the implementation of the 2013 Curriculum by the government, there is a demand to adapt the pesantren curriculum to align with national education standards.

Through observations conducted at Pondok Pesantren Ibnu Abbas As Salafy Sragen, it was noted that the Aqidah curriculum at this pesantren continues to focus on classical texts and memorization methods. This aligns with what (Syarifuddin, Anshory, Abbas, & Suparmin, 2023), describe as a characteristic of the salafiyah pesantren curriculum, which emphasizes a deep mastery of religious knowledge. However, the observations also revealed a gap between the teaching methods used at this pesantren and those recommended by the 2013 Curriculum, which are more student-centered and focus on developing critical thinking skills.

In this context, this research is conducted to analyze the alignment between the Aqidah curriculum at Pondok Pesantren Ibnu Abbas As Salafy and the 2013 Curriculum. The main focus of this study is to identify the gaps and challenges faced in integrating the two curricula. Observations conducted during the research indicate that although the Aqidah teaching materials at this pesantren align with the essence of the 2013 Curriculum, there is a need to adjust teaching methods and assessment systems to be more relevant to modern educational needs.

Furthermore, this study also finds that there are significant challenges in implementing the 2013 Curriculum in the pesantren environment, particularly regarding the readiness of teaching staff and acceptance of changes in teaching methods. Observations during the learning process at this pesantren reveal that many teachers are still comfortable with traditional methods and find it difficult to adopt newer, more interactive approaches. Resistance to change, combined with limitations in resources such as technological facilities and adequate teaching materials, poses major obstacles in the curriculum adjustment process (Sari HS, Harmi, Wanto, & Nural, 2024).

Thus, through direct field observations, this research aims to provide a deeper understanding of how the Aqidah curriculum in this salafiyah pesantren can be adapted to the 2013 Curriculum. The study not only examines the theoretical aspects but also offers practical insights based on observations of curriculum implementation in the classroom (Anugrah, 2019). The findings from these observations are expected to provide useful recommendations for pesantren in enhancing the quality of Aqidah education and bridging the gap between traditional curricula and the national curriculum.

This research offers novelty in the context of analyzing the alignment of the Aqidah curriculum at salafiyah pesantren with the Ministry of Religious Affairs' curriculum, a topic that has not been extensively explored in previous studies. The main innovation of this study is its focus on the integration of the traditional pesantren curriculum with the 2013 Curriculum implemented by the Ministry of Religious Affairs. While some previous studies, such as those conducted by (Yusutria, 2018), have emphasized general analysis of pesantren curricula without specifically addressing the Aqidah subject, this study makes a new contribution by specifically examining how the Aqidah subject is integrated and adapted to national education standards.

Additionally, this research introduces a new approach to evaluating the effectiveness of Aqidah teaching by considering the teaching methods and assessment strategies recommended by

the 2013 Curriculum. This differs from previous studies, which have largely focused on theoretical analysis without providing practical recommendations for field implementation. Thus, this study not only contributes to the literature on education in pesantren but also offers practical guidance for pesantren administrators in developing a curriculum that is more relevant and adaptable to the demands of the times.

The theoretical foundation of this research is based on the concept of curriculum alignment, which refers to the ability of a curriculum to meet educational needs in a specific context. According to Tyler, curriculum alignment involves the process of setting specific educational objectives, selecting relevant learning experiences, and assessing the effectiveness of the curriculum in achieving the established objectives. In this context, Tyler's theory is relevant for analyzing the extent to which the Aqidah curriculum at Pondok Pesantren Ibnu Abbas As Salafy Sragen aligns with the goals and standards set by the 2013 Curriculum from the Ministry of Religious Affairs. As stated by (Achmad, 2021), educational objectives must be clear, and the curriculum should be designed in such a way that every aspect of learning helps achieve these objectives.

Additionally, constructivist theory serves as an important foundation for this research. Constructivism, as advocated by Piaget and Vygotsky, emphasizes the crucial role of active student participation in constructing their own knowledge through interactions with their environment and relevant learning experiences (Wibowo, Wangid, & Firdaus, 2025). The 2013 Curriculum adopts a constructivist approach by focusing on project-based learning and authentic assessment, which allows students to actively engage in the learning process. This research uses constructivist theory to assess how the Aqidah curriculum in salafiyah pesantren can be adapted to align with principles of more interactive and experiential learning, as recommended by the 2013 Curriculum. According to (Sugrah, 2020), learning occurs when students actively construct meaning from their experiences through social and cultural interactions.

Based on the background and theoretical framework discussed, this research formulates three main research questions as follows: (1) How does the alignment of the Aqidah curriculum at Pondok Pesantren Ibnu Abbas As Salafy Sragen with the Ministry of Religious Affairs' curriculum, specifically the 2013 Curriculum, measure up? (2) What are the challenges faced in the process of integrating the traditional pesantren curriculum with the Ministry's curriculum? (3) How effective are the teaching and assessment methods used in the Aqidah subject at this pesantren in meeting national curriculum standards?

RESEARCH METHOD

This research employs a qualitative method with a descriptive approach to analyze the alignment of the Aqidah curriculum at Pondok Pesantren Ibnu Abbas As Salafy Sragen with the Ministry of Religious Affairs' curriculum. The qualitative method was chosen because it allows the researcher to gain a deep understanding of the phenomenon being studied, specifically how the Aqidah curriculum at salafiyah pesantren is adapted and integrated with the 2013 Curriculum. According to (Khan, Rehmat, Butt, Farooqi, & Asim, 2020), qualitative research aims to understand the meanings inherent in phenomena from the perspectives of the subjects being studied through in-depth and rich descriptions.

The descriptive approach in this research aims to systematically and factually describe the gaps, challenges, and potential in the curriculum adjustment process. Through this approach, the researcher can explore how the traditional pesantren curriculum focused on teaching Aqidah can be aligned with national curriculum standards. As stated by (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022), the descriptive approach in qualitative research provides a comprehensive description that portrays the context and specific details of the phenomenon being studied without manipulation or experimentation.

The stages of this research begin with data collection through in-depth interviews with instructors, pesantren administrators, and students at Pondok Pesantren Ibnu Abbas As Salafy Sragen. Data is also gathered through participatory observation of the Aqidah learning process and

analysis of the curriculum documents used at the pesantren. In-depth interviews and participatory observation were chosen because these methods are effective for understanding the perspectives and experiences of subjects within their natural context. According to (Jailani, 2012), in-depth interviews and participatory observation are key techniques in qualitative research that allow researchers to understand the world from the perspectives of those being studied.

After the data has been collected, the next step is to analyze the data using thematic analysis. Thematic analysis is employed to identify, analyze, and report significant patterns or themes that emerge from qualitative data. This technique helps the researcher understand how various aspects of the Aqidah curriculum are implemented and integrated with the Ministry of Religious Affairs' curriculum (Nirwani Jumala & Abubakar, 2019) explain that thematic analysis is a method for identifying, analyzing, and reporting patterns (themes) in data, allowing researchers to systematically interpret key aspects of the research data.

RESULT AND DISCUSSION

Alignment of the Ibnu Abbas As Salafy Pesantren Curriculum

The curriculum plays a crucial role in determining the quality and direction of education in various institutions, including pesantrens. Pondok Pesantren Ibnu Abbas As Salafy Sragen, as part of the salafiyah pesantren, implements a curriculum focused on teaching Aqidah with a traditional approach. However, with the implementation of the 2013 Curriculum by the government, this pesantren faces the challenge of aligning its curriculum with national standards. Observations and interviews with Ustadz Kholid Syamhudi, one of the teachers at this pesantren, provide deep insights into how the pesantren's curriculum strives to balance tradition with the demands of the national curriculum.

The research findings and interviews indicate that, in general, the Aqidah curriculum at Pondok Pesantren Ibnu Abbas As Salafy Sragen aligns with the 2013 Curriculum in terms of content. According to Ustadz Kholid Syamhudi, "The material taught at this pesantren already includes an in-depth discussion of Islamic Aqidah, as expected in the national curriculum." However, he also pointed out that the pesantren's curriculum focuses more on textual studies and a deep understanding of Aqidah concepts, while the 2013 Curriculum emphasizes a contextual approach and practical application in everyday life.

In terms of teaching methods, Ustadz Kholid acknowledged that traditional methods, which emphasize memorization and lectures, still dominate at this pesantren. However, he also revealed that some teachers have started trying to integrate more interactive learning methods, such as discussions and group projects, although this is still in the early stages. "We recognize the importance of more active, student-centered learning methods, as recommended by the 2013 Curriculum, but these changes require time and adaptation," stated Ustadz Kholid.

Evaluation of learning outcomes is also a crucial aspect of curriculum adjustment. Research and interviews indicate that the evaluation system at the pesantren still focuses more on the students' ability to memorize and understand classical texts. This differs from the 2013 Curriculum approach, which emphasizes comprehensive assessment, covering cognitive, affective, and psychomotor aspects. Ustadz Kholid explained, "We are starting to try more varied evaluation methods, such as oral exams based on contextual understanding and group projects, but their implementation is still in the early stages and needs to be improved."

Based on the results of observations and interviews, this research aims to further analyze the alignment of the Aqidah curriculum in the pesantren with the 2013 Curriculum, as well as identify the challenges faced in the integration process. These findings are expected to contribute to the efforts of curriculum adjustment in the pesantren, thereby creating a balance between tradition and the needs of modern education that align with national standards.

The alignment of the Aqidah curriculum at Ibnu Abbas As Salafy Sragen Pesantren with the 2013 Curriculum can be examined from several aspects, including content, teaching methods, and

evaluation systems (Khan et al., 2020). Based on research findings supported by observations and interviews with Ustadz Kholid Syamhudi, it was found that although there is a relatively good alignment in terms of content, there are significant differences in teaching methods and evaluation that require further adjustment.

First, in terms of content, the Aqidah curriculum at this pesantren covers an in-depth discussion of the fundamentals of Islamic Aqidah, in line with what is expected in the 2013 Curriculum. The material taught at this pesantren focuses heavily on mastering classical texts, which serve as the primary foundation for Aqidah studies. This indicates that the pesantren's curriculum is aligned with the national curriculum in terms of the substance of Aqidah teachings. Ustadz Kholid Syamhudi emphasized, "We ensure that every student thoroughly understands the fundamentals of Islamic Aqidah as taught in the curriculum, in accordance with the standards set by the government."

However, despite the alignment in terms of substance, there are differences in the approach to teaching the material. The pesantren curriculum places more emphasis on in-depth understanding and memorization of texts, while the 2013 Curriculum encourages a contextual approach that links Aqidah teachings to everyday life (Ependi, Rangkuti, & Ismaraidha, 2023). This indicates a potential gap in teaching methods that could affect students' understanding of the practical application of Aqidah in their lives. Ustadz Kholid also acknowledged that "contextualizing Aqidah material remains a challenge that needs to be addressed so that students can better understand the relevance of these teachings in real life."

Second, in terms of teaching methods, traditional methods that emphasize lectures and memorization are still very dominant in this pesantren. This approach differs from the teaching methods recommended in the 2013 Curriculum, which place greater emphasis on active student engagement through discussions, projects, and problem-solving. While these traditional methods are effective in building a strong foundation in Aqidah knowledge, there is a need to integrate more student-centered learning approaches to better align with national education standards.

In his interview, Ustadz Kholid mentioned that "some teachers have started to introduce more interactive teaching methods, although it's still in the early stages." This indicates an awareness and effort from the pesantren to align teaching methods with the demands of the 2013 Curriculum. However, this process still requires time and further support, including training for educators to adopt these new methods.

Third, a significant difference was also found in the evaluation system. At the pesantren, assessments tend to focus on the students' ability to memorize and understand classical texts. This system reflects the long-standing educational tradition of the pesantren. However, the 2013 Curriculum requires a more comprehensive evaluation approach, encompassing cognitive, affective, and psychomotor aspects, which not only assess memorization but also understanding, attitudes, and practical skills of students.

Nevertheless, the research found that the pesantren has begun to take steps to align its evaluation system with the standards set by the 2013 Curriculum. For example, Ustadz Kholid mentioned that "we have tried to adopt more varied forms of assessment, such as context-based oral exams and group projects." These efforts indicate an intention to bridge the gap between the traditional evaluation system and the one recommended by the government, although its implementation is still in the early stages.

Fourth, a major challenge in this adjustment process is resistance to change, both from the teaching staff and from the long-established systems in the pesantren. Ustadz Kholid expressed that "many teachers are still comfortable with traditional methods and are less accustomed to more interactive approaches." Therefore, it is crucial for the pesantren to provide adequate training for teachers so they can understand and implement teaching and evaluation methods that are more aligned with the 2013 Curriculum.

Fifth, in terms of infrastructure and resource readiness, the pesantren faces limitations, particularly in facilities that support the optimal implementation of the 2013 Curriculum (Mulkan & Zunnun, 2024). For instance, the need for technology to support interactive learning and student projects has not yet been fully met. Ustadz Kholid also acknowledged that “limited facilities are one of the obstacles in adopting new teaching methods recommended by the national curriculum.”

However, despite these various challenges, the research indicates that Pondok Pesantren Ibnu Abbas As Salafy Sragen has significant potential to align their Aqidah curriculum with the 2013 Curriculum. The awareness of the need for change and the initial efforts made are positive steps in this process. With appropriate support, including training and infrastructure improvements, the pesantren can achieve better alignment between the traditional and national curricula.

In conclusion, while there is a good level of alignment in terms of content, there are still aspects of teaching methods and evaluation that require further adjustment to fully comply with the 2013 Curriculum. By continuing to encourage innovation in teaching and evaluation and addressing existing challenges, Pondok Pesantren Ibnu Abbas As Salafy Sragen can ensure that the Aqidah education provided to students is not only robust in knowledge but also relevant to contemporary needs.

Challenges in the Integration Process of Pesantren Curriculum

The integration of traditional pesantren curriculum with the Ministry of Religious Affairs (Kemenag) Curriculum, particularly the 2013 Curriculum, faces various structural, cultural, and operational challenges (Kiptiyah et al., 2021). Each aspect needs to be thoroughly understood to provide appropriate solutions to overcome the obstacles encountered during the integration process. Below is a discussion of the main challenges faced by Pondok Pesantren Ibnu Abbas As Salafy Sragen in integrating these two curricula (Kurniawati & Anshory, 2024).

First, structurally, the biggest challenge lies in the fundamental differences between the pesantren education system and the formal education system governed by Kemenag. Pesantren, especially the salafiyah type, have a strong tradition in teaching religious sciences using methods passed down through generations. The traditional pesantren curriculum is heavily focused on classical texts that require deep understanding and memorization, whereas the 2013 Curriculum emphasizes more applicable contextual learning. Ustadz Kholid Syamhudi, one of the teachers at this pesantren, noted that “this structural difference makes integration more complex, as there is a need to adapt without sacrificing the identity of the pesantren.”

Second, cultural challenges are also significant in this integration process. Pesantren, as traditional Islamic educational institutions, are deeply rooted in Islamic values and adherence to tradition. This culture often becomes a barrier to accepting changes, especially those coming from outside their traditional system. Resistance to changes brought by the 2013 Curriculum, such as more interactive teaching methods and the use of technology in learning, is an example of the cultural challenges faced. As Ustadz Kholid pointed out, “Many teachers and students are still reluctant to abandon traditional methods as they are considered more in line with pesantren values.”

Third, from an operational perspective, limitations in human resources and facilities pose a major challenge in the integration process. Not all teachers in pesantren have an adequate educational background to teach according to the standards of the 2013 Curriculum. Additionally, supporting infrastructure, such as access to information technology and modern learning media, is still very limited. This makes it difficult for pesantren to implement the learning methods recommended by the 2013 Curriculum, such as project-based learning or the use of multimedia in teaching. Ustadz Kholid emphasized that “these limitations make it challenging for us to fully adopt the 2013 Curriculum, especially in terms of educational technology.”

Fourth, the difference in pedagogical approaches between the traditional pesantren curriculum and the 2013 Curriculum is also a significant challenge. The traditional pesantren curriculum tends to focus on one-way teaching, where the teacher is the center of knowledge, and

students play more of a receptive role. Meanwhile, the 2013 Curriculum emphasizes student-centered learning, where students are encouraged to be more active in the learning process through discussion, exploration, and problem-solving. According to Ustadz Kholid, “this change is not easy to implement in pesantren because it requires a shift in mindset for both teachers and students.”

Fifth, another challenge arises in the area of assessment and evaluation. The evaluation system in pesantren, which prioritizes memorization and mastery of texts, differs from the 2013 Curriculum’s approach, which emphasizes competency-based assessment, including cognitive, affective, and psychomotor evaluations. This integration requires significant changes in how teachers assess students’ abilities. However, this change requires time and intensive training for pesantren teachers to understand and implement a more comprehensive assessment method in line with the 2013 Curriculum.

Sixth, in terms of curriculum content, pesantren have a very rich and dense curriculum with religious subjects that often require longer study hours. Adjusting to the 2013 Curriculum, which also requires sufficient time allocation for general subjects, presents its own challenge. Many pesantren struggle to organize study schedules to meet both curricula without compromising the quality of education. Ustadz Kholid revealed that “we have to be very wise in managing the schedule so that students are not overloaded but still receive a comprehensive education.”

Seventh, there are also challenges related to the perceptions and expectations of the pesantren community and the surrounding society. The community often expects pesantren to maintain their traditional identity without much intervention from the formal education system. This adds pressure on pesantren when trying to adapt to the 2013 Curriculum, as they must balance meeting community expectations with adhering to national standards. According to Ustadz Kholid, “we have to be cautious in making changes so as not to disappoint the community’s expectations of the pesantren.”

Eighth, the issue of integrated curriculum is also a challenge, where pesantren must ensure that their traditional curriculum can still be effectively implemented alongside the 2013 Curriculum. This requires careful planning and good curriculum management. Pesantren must ensure that this integration is not only administrative but also substantive, where both curricula can complement and enrich the students’ learning experience.

Ninth, challenges in supervision and accreditation also need to be considered. The flexible nature of the pesantren curriculum, which is not always well-documented, can be problematic when faced with the strict accreditation standards of Kemenag. This requires pesantren to improve their curriculum management and educational administration to meet the set standards without compromising the essence of pesantren education.

Tenth, this integration process also requires support from various parties, including the government, religious organizations, and other educational institutions. Good cooperation between pesantren and Kemenag will greatly determine the success of this curriculum integration. Ustadz Kholid emphasized that “support from the government in the form of training, funding, and resource provision is essential so that pesantren can adapt to the 2013 Curriculum without losing their identity.”

Overall, the integration of the traditional pesantren curriculum with the Kemenag Curriculum faces various challenges that require a holistic and adaptive approach. Pesantren like Ibnu Abbas As Salafy Sragen need to continue innovating and finding a middle ground that allows them to maintain their identity while meeting the demands of a more modern national curriculum (Ritonga, 2022; Sekar Pertiwi, 2023).

The Effectiveness of Teaching and Evaluation Methods in Aqidah Subjects

The discussion on the effectiveness of teaching and evaluation methods used in Aqidah subjects at Pondok Pesantren Ibnu Abbas As Salafy Sragen aims to assess the extent to which the applied methods align with the standards set by the national curriculum, particularly the 2013

Curriculum. This effectiveness can be evaluated through various aspects such as pedagogical approach, student engagement, learning outcome assessment, and the adaptation of traditional teaching methods to modern standards (Sanulita, Syamsurijal, Ardiansyah, Wiliyanti, & Megawati, 2024).

First, the teaching methods in pesantren are still predominantly traditional, such as memorization and lectures. These methods have proven effective in instilling foundational knowledge of Islamic Aqidah and preserving the Islamic scholarly tradition that has been passed down through generations. However, in the context of the 2013 Curriculum, which emphasizes the development of critical thinking skills and practical application, these methods still have limitations. Their effectiveness could be enhanced if combined with more interactive, student-centered approaches, such as group discussions and case studies (Johar & Hanum, 2021).

Second, the effectiveness of traditional methods in teaching Aqidah can be seen in the students' ability to understand and memorize the material. However, these methods are less effective in equipping students with practical application skills, which is one of the demands of the 2013 Curriculum. Teaching that focuses solely on memorization without practical application may limit students' understanding in real-life contexts. According to Ustadz Kholid Syamhudi, "Memorization is an important legacy that must be preserved, but it also needs to be combined with methods that teach how Aqidah can be applied in daily life."

Third, one of the strengths of the teaching methods in pesantren is their ability to shape the character and steadfastness of the students' faith. However, challenges arise when these methods must be integrated with more modern and interactive approaches promoted by the 2013 Curriculum. The use of interactive methods such as discussions or group projects in pesantren is still in the development stage and has not yet been fully implemented effectively (Nasrullah & Waqfin, 2023). This indicates that the effectiveness of teaching methods in pesantren still needs to be improved to meet national curriculum standards.

Fourth, in terms of evaluation, pesantren tend to focus more on cognitive assessment, particularly the ability to memorize and understand religious texts. Meanwhile, the 2013 Curriculum emphasizes more comprehensive assessment, including affective and psychomotor aspects. Although memorization assessments can indicate how well students have mastered the material, this alone is not enough to meet the assessment standards expected in the national curriculum. There is a need to develop evaluation methods that also assess students' ability to apply Aqidah in everyday life.

Fifth, the effectiveness of evaluation in pesantren can be seen from exam results and assessments that are more focused on memorization. While this is important, a more varied evaluation approach is needed to assess various aspects of students' intelligence. Project-based assessments or performative assessments that reflect the practical application of Aqidah can help improve the effectiveness of evaluation in pesantren, in line with the demands of the 2013 Curriculum.

Sixth, adapting to modern evaluation methods such as competency-based assessment is an important step in enhancing the effectiveness of Aqidah teaching in pesantren. Pesantren have begun to adopt some new forms of evaluation, such as context-based oral exams and group projects, but their implementation is still limited. To achieve higher effectiveness, pesantren need to expand the application of these evaluation methods.

Seventh, the effectiveness of teaching methods is also influenced by the availability of teaching resources capable of adapting modern teaching and evaluation methods. Teachers in pesantren who are accustomed to traditional methods may require additional training to understand and implement more interactive and student-centered learning methods. This training is essential to enhance teaching effectiveness and ensure that the methods used align with national curriculum standards.

Eighth, student engagement in the learning process is another indicator of the effectiveness of teaching methods. Traditional teaching methods in pesantren tend to be one-way, with the teacher as the center of information. While effective in transmitting knowledge, this method is less conducive to encouraging active student participation. To meet the standards of the 2013 Curriculum, pesantren need to encourage more active student engagement through discussions, group work, and projects that allow them to apply Aqidah in various contexts.

Ninth, the effectiveness of teaching and evaluation methods also depends on the pesantren's ability to adapt to the changes required by the national curriculum. While there are challenges in integrating traditional teaching and evaluation methods with more modern approaches, progress has been made. Efforts by pesantren to begin integrating interactive methods and competency-based assessments demonstrate awareness and a willingness to meet the standards set by the national curriculum.

Tenth, in conclusion, although the teaching and evaluation methods at Pondok Pesantren Ibnu Abbas As Salafy Sragen are effective in instilling the basics of Islamic Aqidah, their effectiveness still needs to be enhanced to fully meet the standards of the 2013 Curriculum. Combining traditional methods with more interactive modern approaches, as well as developing more comprehensive evaluation methods, are steps that need to be taken to improve the effectiveness of Aqidah teaching at this pesantren. As Ustadz Kholid expressed, "The journey towards aligning with the national curriculum is an ongoing process, and our pesantren is committed to continuously adapting to produce a generation that not only understands Aqidah deeply but can also apply it in modern life (Alfajri et al., 2023)."

CONCLUSION

Based on the analysis of the Aqidah curriculum at Pondok Pesantren Ibnu Abbas As Salafy Sragen and its alignment with the 2013 Curriculum, it can be concluded that while there is significant alignment in the instructional content, differences remain in teaching methods and evaluation systems. The pesantren curriculum covers the fundamental aspects of Islamic Aqidah in depth, consistent with the goals of the national curriculum. However, differences in teaching and evaluation approaches present challenges in the process of integrating with the 2013 Curriculum. The dominant teaching methods in the pesantren are lectures and memorization, which align more closely with traditional pesantren education. In contrast, the 2013 Curriculum emphasizes experiential learning and active student participation, which differ from these traditional methods. Adjusting teaching methods to incorporate more interactive, student-centered approaches is crucial to achieving alignment with national standards. This adjustment requires time, training, and adequate support for educators.

The evaluation system in the pesantren, which focuses more on memorization skills and textual understanding, also needs to be adjusted to the more comprehensive assessment system of the 2013 Curriculum. Evaluations that encompass cognitive, affective, and psychomotor aspects are important for providing a more holistic picture of student progress. Implementing a more varied and holistic evaluation system will help in assessing the various dimensions of student development. To address these challenges, ongoing efforts are needed in teacher training, instructional content adjustment, and managerial support. These adjustments should involve the entire pesantren community, including administrators, teachers, and students, to ensure that the Aqidah curriculum not only meets national standards but also remains relevant to contemporary needs and developments. In this way, Pondok Pesantren Ibnu Abbas As Salafy Sragen can enhance the effectiveness of Aqidah education and achieve better educational outcomes.

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