

Islamic Education Curriculum Development

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ABSTRAK

Isi dalam kurikulum pendidikan Islam melibatkan pengetahuan, pengalaman, dan aktivitas yang disampaikan secara metodelis kepada para murid untuk membantu mereka mencapai tujuan mereka. Selain itu, kurikulum merupakan aktivitas yang terdiri dari rincian rencana aktivitas siswa dalam bentuk bahan ajar, ide-ide untuk taktik mengajar dan belajar, penyusunan program yang memungkinkan implementasinya, dan elemen-elemen yang mencakup berbagai aktivitas hingga tujuan yang diinginkan tercapai. Al-Qur'an dan Hadis, yang merupakan pijakan utama Islam, tidak dapat dipisahkan dari Kurikulum Pendidikan Islam; oleh karena itu, fitur pembeda utamanya adalah penggunaan keduanya sebagai sumber utama. Kurikulum pendidikan Islam harus memberikan prioritas baik pada mata pelajaran maupun agama.

A title should be the fewest possible words that accurately describe the content of the paper (Cambria, left, italic, 14pt)

The contents in the Islamic education curriculum are knowledge, experiences, and activities that are methodically imparted to pupils in order to help them reach their objectives. In addition, the curriculum is an activity that consists of detailed student activity plans in the form of instructional materials, ideas for teaching and learning tactics, program arrangements that allow them to be put into practice, and items that cover a range of activities up until the intended goals are met. The Al-Qur'an and the Hadith, which are the cornerstones of Islam, cannot be divorced from the Islamic Education Curriculum; so, its primary distinguishing feature is that it uses them as its primary sources. The curriculum for Islamic education must prioritize both subjects and religion.

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Introduction

To ensure the growth and continuation of life and to produce superior human resources, education is a need and a demand. This attribute is heavily reliant on learning from a knowledgeable and experienced teacher being implemented successfully. In simplest terms, education can be understood as an individual's endeavor to shape his personality in line with societal and cultural norms. Thus, regardless of how basic a society's civilization may be, education takes place there. For this reason, it is frequently asserted that education has persisted throughout human civilization.

The evolution of educational thought and practice is reflected in the definition of curriculum. According to the traditional perspective, the curriculum consists of a list of subjects that students must learn and subjects that teachers must teach (Muhammad et al. 2021). This point of view places emphasis on the idea of curriculum in relation to content. The emphasis in

the later-emerging view was on the educational process(Sarwadi, Q. Robbaniyah 2022). The curriculum is defined as all experiences offered to pupils under the guidance or control of the school with reference to this pressure point(Firmansyah, Sauri, and Kosasih 2021).

Many curriculum theorists contend that in addition to all scheduled activities, the curriculum also covers unplanned occurrences that take place under the guidance of the school(Berkowitz and Bier 2004). As a result, in addition to official and informal curricular activities.

For someone who wants to work in education, it is imperative that they study the curriculum because discussing education inevitably brings up the subject of curriculum(Abdybekova and Ryspaeva 2023). Similarly, there is undoubtedly a curriculum in Islamic education. Therefore, one of the elements that must be acquired and understood is regarding the curriculum in Islamic Education because of this fundamental requirement in Islamic Education Courses at Islamic Religious Colleges(Kamaruddin 2012).

Moral education and religious education are intimately associated; moral education is thought to be an integral aspect of comprehending Islam and cannot be separated from religious education(Barat 2018). The fundamental component of Islamic education, according to Islamic education thinkers, is moral instruction(Syafiqoh, Mustofa, and Najihah 2022). Because educating children's souls and morality is the ultimate purpose of Islamic education.

Method

This research employs a qualitative methodology. The goal of qualitative research is to describe and examine social actions, events, phenomena, attitudes, beliefs, perceptions, and thoughts of both individuals and groups of people. The primary goals of qualitative research are to both describe and reveal, as well as to describe and explain (Mulyadi 2012). A qualitative descriptive method is employed in this study. Examine A research approach known as descriptive qualitative seeks to fully and thoroughly characterize social reality and the many phenomena that are the focus of the study in order to identify the attributes, characteristics, and models of the phenomenon are(nurul azhar 2006).

Result and discussion

1. Definition of Curriculum in Islamic Education

According to its etymology, the word curriculum is derived from the Greek words curir, which means runner, and curere, which denotes the distance that runners must cover(Bahri 2017). Some claim that it originates from the French word couriar, which meaning "running." The realm of sports is where this phrase first appeared(Nuryana 2019). Conversely, in the field of education, the phrase refers to a teaching cycle that involves both educators and learners. Therefore, the distance that runners must cover is designated as the curriculum("Implementasi-Kurikulum-Baru-Tahun-2013-Mata-Pelajaran-Pendidikan-Jasmani-(Studi-Deskriptif-Kualitatif-Pada-Sdn-Cilengkrang).Pdf.Pdf," n.d.). On the other hand, the curriculum is described in the context of education as a set of courses taught in a school or the path of a learning process. Some people may see it as a collection of agreements and plans for the content(Afdhol Abdul Hanaf 2014).

Conversely, the definition of curriculum in the General Indonesian Dictionary is an order of instructional programs. Under later developments, the term "curriculum" evolved to refer to the subject units that were required to be completed in order to receive a diploma or a degree(Idi 2011). The word "curriculum" is derived from the Arabic word "manhaj," which signifies the light road that people follow throughout their life. In the context of education, the term "manhaj" or "curriculum" refers to the clear route that educators and learners take in order to acquire skills, information, and attitudes(Itsnatun, Itsnatun, and Diantoro 2022). This affects how the curriculum's objectives, which outline the goals to be accomplished along this shining route, are perceived(Gunawan 2013).

As a result, the education unit prepares the curriculum to meet the needs and potential of the local community(Nur Ahid 2006). These insights lead to the conclusion that the curriculum serves as the cornerstone that teachers employ to help their students acquire a variety of

knowledge, abilities, and mental attitudes that will lead them towards the intended educational goals (Suhanda and Budiningsih 2013). This indicates that Islamic education relates to the full conceptualization of the human being rather than being a process that can be completed randomly. Here is where Islamic education comes into play, offering a philosophical perspective on the nature of knowledge, abilities, and mentalities that can serve as a framework for creating ideal human beings (Kurniasih et al. 2017).

The contents in the Islamic education curriculum are knowledge, experiences, and activities that are methodically imparted to pupils in order to help them reach their objectives. Along with detailed student activity plans in the form of instructional materials, ideas for teaching and learning strategies, program arrangements to enable their implementation, and items covering a range of activities until the intended goals are met, the curriculum is also an activity (Huda, Yuliharti, and Yanti 2021).

H. Mappanganro stated in his book *Development of Islamic Education Curriculum* that Soegarda Poerbakawatja and HAH Harahap stated that the curriculum is: 1. A group of students organized methodically in order to pass and receive a credential in a specific field. A curriculum for social studies, teacher education, and physical education, for instance (Idi 2011). 2. A broad outline of the subjects or unique teaching resources that the school or education provides for students in order for them to graduate, receive a certificate, or enter a certain job or sector (Itsnatun, Itsnatun, and Diantoro 2022). 3. A collection of knowledge and experiences that the student has gained while being supervised by the school (Sulisno and Abdullah 2019).

2. Curriculum That Refers To Educational Objectives

Curriculum policy is determined in part by objectives. It will be simpler for educators to carry out operational tasks in the teaching process if they have clear goals. From an Islamic standpoint, it is imperative that transcendental religious components be incorporated into all fields of study (Sabriadi and Wakia 2021). Because a poor integration of these two elements will result in biased thinking, which will leave students feeling confused (Tinggi et al. 2023).

One could use the early occurrence of humans as an example. According to the Qur'an, Adam was the first person that Allah created, although other sources also reveal that the earliest humans were the product of a natural, biological, and evolutionary process, in accordance with Darwin's theory (Rangkuti and Arjuna 2019).

Valid objectives are predicated on the objective circumstances of the pupils, educational procedures, social and cultural contexts, and supplementary resources (Sarwadi 2019). The curriculum's foundational elements, which outline students' human conditions, are taken into consideration when operationalizing the objectives. With the assistance of educational institutions, learning models must be maintained or modified in light of the social and cultural context. All of that is articulable in the objectives.

3. Curriculum Development

A proportionate approach is required while developing curricula. The established goals have an impact on this proportional strategy. For instance, if a technology approach is selected over an academic and humanistic one, task-oriented and vocational education is more suitable. It is hoped that by taking these proportionate factors into account, several approaches—namely, academic, humanistic, and technological approaches—will be integrated to determine one content (Syuhud and Noviandari 2021).

With a focus on graduate careers—primary, auxiliary, or other—the KBK (Competency-Based Curriculum) that is currently provided is more likely to take a technical approach. All of the focus of schooling is geared toward a specific career because of this orientation. This model was nearly identical to the link and mach model that was available during the New Order era, despite the fact that KBK had a more thorough design (Susanto 2018). During its development, the KTSP (Education Unit Level Curriculum) offer was introduced and this KBK was rectified once more (Sarwadi 2019).

It seems unlikely that the ideas and guidelines pertaining to this curriculum can be applied correctly and consistently in the face of inadequate socialization, financial constraints, inadequate education, poor human resource quality, and inadequate facilities. Schooling is focused on preparing students with KBK/KTSP (Tinggi et al. 2020).

This kind of approach is, of course, acceptable as long as the proportions are modified to account for the population's variety. Additionally, while using this kind of technique, it is not applied to all kinds and levels of educational institutions (Rahman 2022). This is due to the fact that academic and humanistic fields must also receive adequate funding in order for knowledge and humanistic values to continue developing in a healthy and dynamic manner (Zarkasyi 2020). Additionally, there should be a number of educational institutions that are specifically more academic and humanistic in nature.

4. Characteristics of the Islamic Education Curriculum

In the global context of today's Islamic world, education comprehensive, holistic, integrative, becomes an alternative to ward off the radicalists who are being reproduced constantly by their education system. Create the optimum curriculum by integrating the disciplines of tasawuf, kalam, and law. This requires creative teaching in paradigms. Islamic boarding schools, Islamic halaqahs, and other Muslim communities are a few examples of formal collaborations between educational institutions and informal educational settings (Salleh et al. 2021).

The Al-Qur'an and the Hadith, which are the cornerstones of Islam, cannot be divorced from the Islamic Education Curriculum; so, its primary distinguishing feature is that it uses them as its primary sources. The emphasis of the Islamic education curriculum must be on moral and religious themes. Morality and religion must be derived from the Hadith and the Al-Qur'an, as well as from the lives of earlier holy people (Latif et al. 2021). The holistic development of students' personal, intellectual, and spiritual components must be emphasized in the Islamic education curriculum. In order to cultivate each of these elements, the curriculum needs to include a wide range of courses in order to achieve this overall development.

Conclusion

Curriculum policy is determined in part by objectives. It will be simpler for educators to carry out operational tasks in the teaching process if they have clear goals. From an Islamic standpoint, it is imperative that transcendental religious components be incorporated into all fields of study. Because a poor integration of these two elements will result in biased thinking, which will leave students feeling confused.

When developing curricula, proportionality is essential. The objectives established have an impact on this proportionate approach. In contrast to academic and humanistic approaches, task-oriented and vocational education is better suitable when a technical approach is selected. It is hoped that an integration of methods in identifying one will occur with these proportionate considerations.

The Al-Qur'an and the Hadith, which are the cornerstones of Islam, cannot be divorced from the Islamic Education Curriculum; thus, the two most distinctive features are their inclusion as primary sources. Because Islamic religious education is primarily inspired by human nature, which has both physical and spiritual parts, it fulfills one of the most fundamental spiritual demands in human life as a whole. Since religion is a basic human need, it must be satisfied. Islamic religious education can help students understand and put Islam's teachings into practice in their daily lives. It can also guide students toward becoming human beings with noble character and confidence in Allah.

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