ISLAMIC RELIGIOUS EDUCATION CURRICULUM DEVELOPMENT MODEL

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Article Info	ABSTRACT
	The field of education is ever-evolving and always changing in the direction of perfection, both in terms of future readiness and adaptability to the environment and time in which it exists. In essence, the curriculum serves as a roadmap for carrying out the educational process in both schools and even colleges. There is no denying that curriculum implementation in the millennial era requires curriculum to change to meet the demands of the times. Islam itself strongly encourages movements for constructive development and change, believing that these are the keys to advancement and improvement. This problem served as the foundation for the formation of the research problem, which is the idea and framework for creating an Islamic religious education curriculum. Reference-based research—that is, observation centered on books, journals, or other publications—is the methodology employed. The study's findings demonstrate the curriculum's function in a number of areas that are important to educational activities, such as a) the school in question; b) schools or madrasas above it; and c) the community, which uses graduates. An eclectic method, or selecting the best of the four techniques listed below, can be used to build an Islamic religious education curriculum that fits its unique features. These methods include the following: a) subject-based methods; b) humanistic methods; c) technology methods; and d) social reconstruction methods. In the meantime, the Islamic education curriculum development model provides two alternatives for madrasas, including a competency-based and life skills-based curriculum development model and an Islamic Religious Universities competency-based curriculum development model.

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1. INTRODUCTION

For the first time, the word "curriculum" was employed in the context of athletics (Penney et al., 2009). Curriculum derives its etymology from two Greek words: curere, which means "place to race," and curir, which means "runner" (Budiyanti et al., 2020; Fathurrochman et al., 2021). The distance that runners had to travel from the starting

line to the finish line was hence referred to as the curriculum in ancient Roman terminology. The curriculum is interpreted differently by educational specialists in the field of education, but there are also commonalities in these views (Assunção Flores, 2005; Schwab, 2013; Young, 2013). The curriculum and attempts to educate students in line with the desired outcomes are similar in that they are closely linked. The practice of imparting Islamic knowledge and principles to students worldwide through instruction, training, and counseling in order to attain peace and perfection in both this world and the next is known as Islamic religious education (Anwar et al., 2018; Saada & Magadlah, 2021; Daheri, 2022).

To achieve the goal of the madrasah being a means of cultivating the spirit and practices of Islamic life, every member of the madrasah must make a commitment to Islamic Education studies, which include the Qur'an-Hadith, Aqidah-Akhlak, Jurisprudence, Islamic Cultural History, and the establishment of a religious environment (Saada & Gross, 2017; Hasanah, 2021; Huda, 2022; Fathurrohman, 2023). The PAI serves as a catalyst and enhancer for the development of the following qualities: creativity quotient (CQ), emotional quotient (EQ), intellectual quotient (IQ), and spiritual quotient (SQ) (Rahman & Shah, 2015; Ismail, 2016; Basid, 2017; Erihadiana & Ridwan, 2021; Usman & Zainuddin, 2021).

Muhaimin is a figure who has contributed a lot to Islamic religious education in Indonesia. This is proven by several activities he has participated in, such as being a member of the advisory council for islamic education and teaching in east java, being a consultant and trainer for curriculum development for kindergarten/ra education, madrasah, and madrasah diniyah, PTAI curriculum development team ditpertais ministry of religion of the Republic of Indonesia, Islamic Education supervisory trainer and head of madrasah regional office of the ministry of religion in East Java, consultant for writing middle school Islamic Education package books at MGMP Islamic Education Malang municipality and many more (Muhaimin, 2015).

Education is a constantly changing and perfecting field that is continually striving for perfection in terms of future readiness, environment, and time adaptation (Gilead & Dishon, 2022). Essentially, the curriculum acts as a guide for completing the educational process in universities as well as in schools. There is no getting around the fact that curriculum needs to adapt in the millennial era in order to satisfy the needs of students (Szymkowiak et al., 2021; Abd Majid & Abd Rahman, 2021). Islam itself, which holds that these are the keys to progress and betterment, actively supports movements for positive development and transformation. This issue formed the basis for the research issue, which is the concept and structure for developing a curriculum for Islamic religious education.

2.   METHOD

This kind of study is known as literature research or library research, and it involves a method of gathering information or data through multiple books, which may be books, magazines, pamphlets, or other documentary materials that aren't specifically related to

the research topic. A study from libraries, specifically observations centered on discussions of references found in books, journals, or other publications, is the type of study that is employed (Fink, 2019; Connaway & Radford, 2021). This is because the goal of the research was to determine, examine, interpret, and generalize the actuality of the results of thoughts and ideas written by thinkers and experts. In this case, the research focused on Muhaimin's opinions regarding the creation of curriculum concepts and models for Islamic Education in madrasas. Descriptive analysis is the type of study that is being done, which includes gathering data and compiling, explaining, analyzing, interpreting, and drawing conclusions from it (Flick, 2015; Baker, 2019; Pandey & Pandey, 2021).

In this instance, the author outlines the study goals pertaining to the Islamic religious education curriculum in accordance with Muhaimin. Thus, in order to gather this information, the author consulted primary and secondary data sources, including books, research journals, and articles about the creation of the Islamic education curriculum in accordance with Muhaimin. Two different primary and secondary sources were employed to gather data for this study.

The act of methodically gathering information from field notes, interviews, and documentation is known as data analysis. It involves identifying trends, selecting what information is crucial to study, and drawing conclusions that are simple to comprehend for both you and other people. The act of methodically gathering information from field notes, interviews, and documentation, classifying the information, and then summarizing it in a way that makes sense is known as data analysis. Content analysis is the type of data analysis used in this study. Research that involves a thorough examination of the textual or printed information found in the media or any other type of documentation is called content analysis.

3. RESULTS AND DISCUSSION
Result
3. 1. Islamic Education Curriculum Development Model

Models are important patterns that are useful as guidelines for carrying out an action. In curriculum development, a model is a pattern for solving problems or procedures that cannot be avoided (Yang, 2022). However, the model does not have activity labels in its design. A model can be a theoretical review of a curriculum process as a whole, or it can also be a review of one part of the curriculum. If it is related to the curriculum development model, it is a pattern, an example of a form of curriculum that will become a reference for the implementation of education and learning.

The term "curriculum" appeared for the first time and was used in the field of sports. Etymologically, the curriculum comes from Greek, namely curir, which means "runner" and curere, which means "place to race" (Budiyanti et al., 2020; Fathurrochman et al., 2021). So the term curriculum in ancient Roman times meant the distance that runners had to cover from the starting line to the finish line. In the world of education, educational experts also interpret the curriculum in different interpretations, but in different interpretations, there are also similarities.

The similarity is that the curriculum is closely related to efforts to develop students in accordance with the goals to be achieved. In terms of terminology, many curriculum terms are put forward by curriculum experts or from SISDIKNAS Law No. 20 of 2003. Below are some of these definitions:

According to Winecoff, curriculum is defined as a plan developed to support the teaching and learning process within the direction and guidance of a school, college, or university and its staff members (Swick et al., 2000). Galen Saylor and William M. Alexander say that the curriculum is the total sum of a school's efforts to influence learning, whether in the classroom, on the playground, or out of school. So all school efforts are to influence children's learning, whether in the classroom, on the school grounds, or outside the school. The curriculum includes extracurriculars (Taufik & Firdaus, 2021). Othanel Smith, W.O. Stanley, and J. Harlan Shores view the curriculum as "a sequence of potential experiences set up in the school for the purpose of disciplining children and young people in group ways of thinking and acting" (Nisa et al., 2022). They see the curriculum as a number of experiences that can potentially be given to children and young people so that they can think and act in accordance with their society. According to National Education System Law No. 20 of 2003, the curriculum is a set of plans and arrangements regarding objectives, content, and learning materials, as well as methods used as guidelines for implementing learning activities to achieve certain educational goals (El-Yunusi, 2023).

The curriculum, according to the various definitions given above, is the set of activities that students do both inside and outside of school that have been carefully planned and regulated with regard to the purpose and subject matter of learning activities in order to fulfill the institution's educational obligations. Naturally, because it primarily addresses school-related activities that take place in the classroom and extracurricular tasks, this definition of a curriculum is still far too limited. Actually, curriculum nowadays refers to more than just subject areas or lesson modules. From a modern perspective, the curriculum encompasses all that actually happens during the schooling process. Every activity that kids engage in while at school, including scouting, gardening, socializing, interacting with the school setting, working in groups, and so on, offers learning opportunities. The curriculum includes all information pertaining to students' educational experience.

3. 2. Foundations of Curriculum Development

Curriculum development is based on the following factors (Banks, 2015; Chiang, 2017; Cuervo-Montoya & Uribe-García, 2017):

1. The goals of national philosophy and education are used as the basis for formulating institutional goals which in turn become the basis for formulating the curriculum goals of an educational unit.
2. Social culture and religion that prevails in our society.
3. Student development, which refers to the characteristics of student development.

4. Environmental conditions, which in a broad sense include the human environment (interpersonal), the cultural environment including science and technology (cultural), and the living environment (bioecology), as well as the natural environment.

5. Development needs, which include development needs in the fields of economics, people's welfare, law, defense and security, and so on.

6. Development of science and technology in accordance with the value system, humanity, and national culture.

These six factors are interrelated with one another.

3. 3. Principles of Curriculum Development

In curriculum development, there are several principles (Oliver et al., 2008; Tyler, 2013; Grant, 2018), as follows:

1. Goal-Oriented Principles

In developing the curriculum, it is directed at achieving certain goals, which are based on national education goals. Curriculum objectives are an explanation and effort to achieve the objectives of a particular educational unit and level. The curriculum objectives contain aspects of knowledge, attitudes, values, and skills, which then foster changes in student behavior that include these three aspects and are related to the aspects contained in the national education objectives.

2. Principles of Relevance

When developing a curriculum that includes objectives, content, and delivery systems, it must be relevant (in accordance) with the needs and conditions of society and the level of development of science and technology.

3) Principles of Efficiency and Effectiveness

In developing the curriculum, efficiency must be taken into account in terms of utilizing funds and time. energy and available resources in order to achieve optimal results. Likewise, limited room facilities, equipment, and readability resources must be used appropriately by students in the context of learning, all of which are in order to increase student effectiveness or success.

4. Flexibility Principle

A flexible curriculum is easily adjusted, changed, supplemented, or reduced based on the demands and conditions of the local ecosystem and capabilities, so it is not static and rigid.

5. Principle of Continuity

The parts, aspects, materials, and study materials are arranged sequentially, not separately, but have a meaningful functional relationship with each other in accordance with the level of education, structure within the educational unit, and level of student development, so that with these principles, the flow is clearly visible. linkages in the curriculum to make it easier for teachers and students to carry out the learning process.

6. Principle of Balance

Pay attention to the proportional and functional balance between various programs and sub-programs, between all subjects, and between aspects of behavior

to be developed. A balance also needs to be struck between theory and practice, between scientific, social, humanities, and behavioral science elements. With this, it is hoped that there will be complete and comprehensive integration and mutual contribution to personal development.

7. Principles of Integration

Integrated planning starts with the problem or topic and ensures consistency between its elements. This implementation involves all parties, both within the school environment and at the intersectoral level. It is hoped that with this integration, a rounded and complete person will be formed. Apart from that, integration is also implemented in the learning process, both in interactions between students and teachers and between theory and practice.

8. Quality Principles

Quality education means carrying out quality learning, while quality education is oriented towards quality educational results. The degree of teacher quality, teaching and learning activities, and quality equipment and media are determinants of quality education. Quality educational outcomes are measured based on the criteria of expected national education goals.

3. 4. Islamic Religious Education

The term education comes from the Greek language, namely pedagogies, which means guidance given to students (Sarakinioti & Tsatsaroni, 2015). This term was then translated into English as education, which means development and guidance. In Arabic, the term education is often translated as "tarbiyah", which means education (Sellami et al., 2022). Education is a conscious and planned effort to create a learning atmosphere and learning process so that students are more active in developing their potential to have religious and spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation, and state (Ihwan et al., 2020).

Educational activities must be in accordance with the development of the times, where we are now in the modern era so that education is required to contribute thoughts, attitudes, and actions to develop the potential of human civilization towards the harmony of life desired by religion, nation, and state. What is meant by education in this research is Islamic religious education. With that, the word Islam in educational terms shows the attitude of educators in everyday life. To obtain a description of Islamic religious education, below are several definitions of Islamic religious education. Islamic religious education is an educational study based on the philosophical teachings of the Islamic religion based on the Al-Qur'an and the Sunnah (Yasin, 2013; Abdullah, 2022).

The Islamic education system is a unique method and system both in terms of tools and objectives, so it cannot be denied that there has been extensive interaction between Islam and various education systems and life systems (Ashaari et al., 2012; Zubairi et al., 2022). The Islamic education process must refer to the need for an educational discipline orientation that views humans as subjects and objects of education while also adhering to human nature (Roslan Mohd Nor, 2014).

Based on several opinions above, it can be concluded that Islamic religious education is a process of physical and spiritual guidance through a learning process that cannot be separated from learning media based on the basic teachings of the Islamic religion and is carried out consciously to develop students' abilities and make them human beings who have good morals.

The basics of learning Islamic religious education are as follows:

1. Al-Qur'an Karim is the word of Allah SWT, which was revealed to the Prophet Muhammad SAW for all mankind. The Qur'an is complete guidance, a guide for mankind that covers aspects of human life and is universal. If you look at the whole and the persuasiveness of the Qur'an in guiding humanity, Therefore, the implementation of Islamic education must always refer to the sources contained in the Qur'an. Hadith literally means news. Fiqh scholars define hadith as "all the actions, words, and agreements of the Prophet Muhammad SAW that are related to law". Hadith is the second source of Islamic teachings; besides that, there are also many hadiths that instruct Muslims to follow the source of Islamic teachings, which comes from the prophet Muhammad SAW.

2. Ijtihad linguistically comes from the word Jahada. This word means ability (al-Wus'u), strength (al-Taqah), and weight (al-Masyaqqah). Ijtihad is an effort with all the ability of a mujtahid to explore Sharia law based on detailed references, namely the Qur'an and hadith. Ijtihad can also be referred to as the process of extracting Sharia law from detailed propositions, namely the Al-Qur'an, Hadith, Ijma', Qiyas, and other propositions. The basis for allowing ijtihad is the propositions in the Qur'an, either through clear statements or based on signals.

The function of Islamic Religious Education (Taufik, 2020; Tsoraya et al., 2022) can be formulated as follows:

a) Development, namely increasing students' faith and devotion to Allah, which is instilled within the scope of family education.

b) Teaching, namely to convey functional religious knowledge.

c) Adjustment, namely adapting oneself to the environment, both the physical environment and the social environment and being able to socialize with one's environment in accordance with Islamic teachings.

d) Habituation, namely training students to always practice Islamic teachings, carry out worship and do good deeds

The scope of Islamic religious education that is generally implemented in schools is (Lafrarchi, 2020; Suhayib Ansyari, 2023):

a. Teaching the Koran

Al-Quran teaching is teaching that aims to enable students to read the Al-Quran and understand the meaning of the content contained in each verse of the Al-Quran. However, in practice, only certain verses are included in Islamic religious education materials, which are adjusted to the level of education.

b. Teaching Al-Hadith

Al-Hadith teaching is teaching that aims to enable students to read Al-Hadith and understand the meaning of the content contained in Al-Hadith. However, in practice, only certain hadiths are included in Islamic religious education materials, which are adjusted to the level of education.

c. Teaching of faith (Aqidah)

Fiqh teaching is teaching whose content is to convey material about all forms of Islamic law that are based on the Quran, Sunnah, and other Islamic propositions. The aim of this teaching is for students to know and understand Islamic laws and implement them in their daily lives. -day.

f. Teaching Islamic History and Culture

The aim of teaching Islamic history is so that students can learn about the growth and development of the Islamic religion from its beginnings through time.

3. 5. Islamic Education Curriculum Development

From the definition of the curriculum, it can be understood that the development of the Islamic Religious Education curriculum can be interpreted as (Hayani, 2018; Suparjo et al., 2021) (1) activities to produce a Islamic Education curriculum, (2) a process that links one component to another to produce a better Islamic Education curriculum, and (3) preparation activities (design), implementation, assessment, and improvement of the Islamic Education curriculum.

In historical reality, the development of the Islamic Education curriculum apparently experienced a paradigm shift, although in certain respects the previous paradigm is still maintained today (Scott-Baumann & Cheruvallil-Contractor, 2015; Sahin, 2018). This is observed in the following phenomena: (1) Changes from the emphasis on memorization and memory of texts from Islamic teachings and spiritual mental discipline as influenced by the Middle East to understanding goals The meaning and motivation of the Muslim religion to achieve Islamic Education learning goals, (2) Changes from textual, normative, and abstract ways of thinking to historical, empirical, and contextual ways of thinking in understanding and explaining the teachings and values of the Islamic religion; (3) Changes from an emphasis on the product or outcome of Islamic religious thought rather than its predecessor on the process and methodology to produce this product; (4) Change from the Islamic Education curriculum development pattern, which only relies on experts in selecting and compiling Islamic Education curriculum content, towards a broad involvement of experts, teachers, students, and the community to identify Islamic Education objectives and ways to achieve them.

Current conditions and trends that will occur in the future require preparation from the younger generation and students who have multidimensional competencies. Referring to these things, curriculum development must be able to anticipate all the problems faced now and in the future (Facer & Sandford, 2010; Purwanto et al., 2023). Curriculum development is not only a variety of abstractions that often dominate curriculum writing but also prepares various examples and alternatives for action, which are the inspiration for several ideas and other adjustments that are considered important.

3. 6. Curriculum Development Components

In this broad sense, the Principal of a School or Madrasah needs to understand and criticize the components that need to be considered in curriculum development, in the sense of the need to continuously explore basic questions and try to find alternative answers regarding the things contained in each component (Anderson & Rogan, 2011; Schneiderhan et al., 2019) as in the following:

a. Basic Components
b. Educator Component
c. Material Components
d. Level Components
e. Delivery System Components
f. Evaluation System
g. Student components
h. Components of the implementation process
i. Output components
j. Curriculum Organization Components
k. Guidance and counseling component
l. School Administration
m. Components of Education Costs
n. Environmental Components

3. 7. Islamic Education curriculum development process

Someone developing an Islamic education curriculum starts with curriculum planning activities. In preparing this plan, ideas are preceded by ideas that will be outlined and developed in the program (Mahfud, 2019).

a. The vision proclaimed. Vision is a statement of ideas or hopes, namely a statement about the ideals/hopes that an educational institution wants to achieve in the long term.

b. Stakeholder needs (students, community, graduate users) and the need for further study.

c. Results of previous curriculum evaluations and the demands of developments in science and technology and the times.

d. Views of experts with various backgrounds.

e. The trend of the globalization era, which requires someone to have a lifelong learning ethos, social, economic, political, cultural and technological.

These five ideas are then combined in such a way as to be developed in a program or curriculum as a document which, among other things, contains: information and the type of document that will be produced, the format of the syllabus, and the curriculum components that must be developed. What is stated in the document is then developed and socialized in the implementation process, which can be in the form of curriculum development in the form of learning resource units. The learning process in class or outside the classroom, as well as evaluation of learning so that the level of efficiency

and effectiveness is known. From this evaluation, feedback will be obtained to be used in improving the next curriculum. Thus, the curriculum development process requires continuous evaluation, starting from planning, implementation to the evaluation itself. Therefore, Islamic Education curriculum development needs to be carried out continuously in order to respond and anticipate existing developments and demands without having to wait for a change in the minister of national education or minister of religion. Moreover, this society has entered the era of globalization both in the fields of science and technology and social politics, culture and ethics. This will have implications for many educational problems that must be addressed immediately, without having to wait for a decision from above.

3. 8. Curriculum Development Approach

Approaches that can be used in curriculum development are the academic subject approach, the humanistic approach, the technological approach, and the social reconstruction approach (Sadlo & Richardson, 2003; Tawil & Harley, 2004; Bailey & O'Keefe, 2013; Romiszowski, 2016). Islamic education curriculum development can use an eclectic approach; that is, you can choose the best of the four approaches according to their characteristics. Judging from the typologies of Islamic educational philosophy as previously described, the perennial Salafi essentialist and madhabi perennial essentialist typologies tend to use an academic subject approach and, in some cases, are more oriented towards a technological approach and a humanistic approach. Modernist typology is more oriented towards a humanistic approach, while social reconstruction typology is more oriented towards a social reconstruction approach.

a. Academic Subject Approach

Each science has a certain systematization that is different from the systematization of other sciences. Academic subject curriculum development is carried out by first determining the subjects. what subjects students must study, which are necessary for (preparation for) the development of scientific disciplines (Sadlo & Richardson, 2003).

b. Humanistic Approach

The humanistic approach in curriculum development starts from the idea of "humanizing humans". Creating a context that will provide opportunities for humans to become more human, to enhance human dignity is the basis of philosophy, the basis of theory, the basis for evaluation, and the basis for developing educational programs (Bailey & O'Keefe, 2013).

c. Technological Approach

The technological approach and compiling a curriculum or educational program is the opposite of analyzing the competencies needed to carry out certain tasks (Romiszowski, 2016). A technological approach can be used for Islamic Education learning which emphasizes know how or how to carry out certain tasks. For example: how to perform prayers, Hajj, fasting, zakat, shrouding corpses, funeral prayers, etc. Not all Islamic Education learning can be approached technologically, for example: how to form students' awareness of faith in Allah SWT, His angels, His books, His

Messenger, the last day and destiny. An example of the application and learning of Islamic Education, especially in the fiqh sub-subject, the message that will be presented and learned by students is the issue of prayer.

d. Social Reconstruction Approach

The social reconstruction approach in preparing curriculum/skills education programs starts from the problems faced in society (Tawil & Harley, 2004). Henceforth, by using science and technology and working cooperatively and collaboratively, solutions will be sought towards the formation of a better society. As explained, the social reconstruction curriculum, apart from emphasizing the content of learning or education, also emphasizes the process or education and learning experiences. The social reconstruction approach assumes that humans are social creatures who in their lives always need other humans, always live together, provide interaction and work together. It is through living together and working together that humans can live, develop and be able to meet life's needs and solve the various problems they face. The task of education is primarily to help students become adequate and then be able to take responsibility for the development of society. The Islamic Education learning model has an insight into social reconstruction of society:

Students enter society based on the internalization of Islamic teachings and values, which means that every step and stage of activities to be carried out in society is always based on a sacred intention to uphold the fundamental teachings and values of Islam as stated in them. and contained in the Al-Qur'an and sunnah/hadith of Rasululloh SAW and trying to (re)build society on the basis of commitment, loyalty and dedication as actors towards the teachings and values of Islam.

4. CONCLUSION

A variety of contexts that are crucial to educational activities are served by the curriculum: a) the school in question; b) schools or madrasas above it; and c) the community, that employs graduates. An Islamic religious education curriculum can be created using an eclectic approach, which entails choosing the best four strategies from the list below to suit its particular characteristics. These techniques consist of the following: Subject-based methods, humanistic methods, technological methods, and social reconstruction methods are the four categories of methods. A competency-based and life skills-based curriculum development model and an Islamic Religious University competency-based curriculum development model are two possibilities for madrasas offered by the Islamic education curriculum development model in the interim.

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