Islamic Education Curriculum Reformulation And Development

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ABSTRACT

This research aims to analyze the reformulation and development of the Islamic education curriculum. This type of research uses a qualitative approach with a literature study method. Data sources are quoted from credible websites such as Google Scholar and SINTA. Then the data were analyzed and checked for validity through data triangulation. The results of this study concluded that the reformulation of the Islamic education curriculum refers to the philosophy of Islamic education with four concepts, namely ideal curriculum, entitlement curriculum, supported curriculum, and implemented curriculum. Thus, the curriculum does not place students as subjects who prepare themselves for future life but must follow various things that are considered useful based on the needs of the child. The next steps for curriculum development include (1) identification of educational needs, (2) analysis and measurement of educational needs, (3) preparation of curriculum designs, (4) curriculum validation (trial and refinement), (5) curriculum implementation, and (6) curriculum evaluation. As a crystallization of the nation's cultural values, the curriculum must always be the concern of educational, social and cultural experts in capturing the pulse of culture that moves in all the pillars of old and modern culture.
Keywords: Islamic Education, Curriculum Development, Reformulation.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis reformulasi dan pengembangan kurikulum pendidikan Islam. Adapun jenis penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Sumber data dikutip dari laman kredibel seperti *Google Cendekia* dan *SINTA*. Selanjutnya data dianalisis dan dicek keabsahannya melalui triangulasi data. Hasil penelitian ini menyimpulkan bahwa reformulasi kurikulum pendidikan Islam mengacu pada filsafat pendidikan Islam dengan empat konsep, yaitu *ideal curriculum, entitlement curriculum, supported curriculum,* dan *implemented curriculum*. Dengan demikian, kurikulum tidak menempatkan peserta didik sebagai subjek yang mempersiapkan dirinya bagi kehidupan masa datang tetapi harus mengikuti berbagai hal yang dianggap berguna berdasarkan kebutuhan anak. Adapun langkah lanjutan pengembangan kurikulum meliputi, (1) identifikasi kebutuhan pendidikan, (2) analisis dan pengukuran kebutuhan pendidikan, (3) penyusunan desain kurikulum, (4) validasi kurikulum (uji coba dan penyempurnaan), (5) implementasi kurikulum, dan (6) evaluasi kurikulum. Sebagai kristalisasi nilai-nilai budaya bangsa, maka kurikulum harus senantiasa menjadi perhatian para pakar pendidikan, sosial dan budaya dalam menangkap denyut jantung kebudayaan yang bergerak dalam semua pilar budaya lama dan modern.
Kata Kunci: Pendidikan Islam, Pengembangan Kurikulum, Reformulasi.

A. INTRODUCTION

One of the bases for preparing an educational curriculum is educational philosophy. Therefore, Islamic educational philosophy has an important place in the study of the preparation and development of the Islamic education curriculum. The philosophy of Islamic education has developed rapidly on the stage of contemporary Muslim civilization (Salim, 2019).

Not only can its theoretical implications be seen in various areas of Islamic education, but it is also of great benefit and its practical implications for the curriculum and learning practices in various Islamic educational institutions have been going on for a long time and are ongoing. That means, the philosophy of Islamic education has been positioned as a philosophical guide for the implementation of Islamic education. With the true spirit of Islam, Islam is a source of inspiration and motivation for Muslims to build and implement education in accordance with fundamental Islamic values (Tolchah, 2015).

In fact, the thoughts and actions of the Companions, tabi'in, Muslim scholars and scientists have made a significant contribution to the realm of Islamic culture produced by Islamic educational institutions since the beginning of Islam, the Companion period, the Rashidun Khulafaur, the progress of the Islamic empire, the period of progress and decline of Islam, and the era of revival from the beginning of the 15th Hijriyah until now (Nursikin, 2016).

With regard to science, the current challenges for Muslims are two things, namely: First; sciences that are separated from spiritual and ethical values are in some ways forbidden, even for the future of humanity in the universe. Sciences like this must be tempered with religious and spiritual values so that these sciences can fully benefit mankind and the universe. Second; the marginality of the sciences vis-à-vis the so-called "religious sciences". The challenge here is to bring these sciences into the mainstream Islamic perspective (Muttaqin, 2016).

The Islamic religion has reached its peak level by giving birth to a civilization that is so sophisticated, complex and dynamic. Muslims no longer think like their ancestors. Their thinking at this time became very advanced and included a variety of different disciplines. In the context of this change, the Islamic education system also changed from the halaqah stage to the highest stage - the Islamic university (Nisa, 2017).

Since the beginning, the presence of Islamic universities has produced a culture based on monotheism within the framework of Islamic universality. Islam as the last and most perfect religion, in fact has regulated all aspects of life so that there is not one aspect of life

that is separated from the institutions of Islamic values that are correctly accepted that the goal of Muslim life is the happiness of life in this world and in the hereafter. Without the commitment to monotheism, it is impossible for the construction of civilization which was built through an integrated Islamic education system to be built amidst the swift influence of secular Western thought to the present day.

Philosophy asks various fundamental questions about the nature of things to arrive at the truth (Al-Attas, 2006), for life to be better. This knowledge functions in work, family, life, even in the fields of science and religion. Fundamental questions about human nature, the nature of knowledge, and the nature of values in Islam have underpinned educational philosophical formulations that produce normative concepts, theories and practices of integrated Islamic education. Once the ontology, epistemology and axiology of education produce the concept and system of Islamic education in the life of the people (Daulay, 2014).

The emergence of various educational institutions today, madrassas, Islamic boarding schools, Islamic schools and Islamic colleges, including Islamic universities, is a manifestation of the people's sincerity to be the best. Islamic higher education is a means that prepares the best human resources for the people in carrying out strategic roles in anticipating the progress of the times (Tamam & Abu Bakar, 2022).

There is no exception in the provision of human resources to accelerate Islamic culture in the contemporary era. Because the development of superior human resources is largely determined by the implementation of the system and quality of Islamic education in all Islamic education units, starting from pre-school education, primary education, secondary education and higher education. In fact, it also determines the quality of pre-natal education and Islamic education in the family.

B. METHOD

This research uses a qualitative approach with a literature study method. The focus of the problem studied is the reformulation and development of the Islamic education curriculum. Research data sources were obtained from credible pages including Google Scholar and SINTA. The data in question includes scientific articles, books, proceedings and final assignments (thesis or dissertation). Next, the data was analyzed and the validity of the data was checked using research data triangulation techniques (Assingkily, 2021).

C. RESULTS AND DISCUSSION

The Essence of the Curriculum as an Educational Program

Curriculum is a document or written plan regarding the quality of education that must be possessed by students through a learning experience. This understanding means that the curriculum must be contained in one or several written documents or plans (Hatim, 2019). An aspect that is not clearly expressed but is implied in the definition of a curriculum as a document is that the intended plan is developed based on a certain idea about the expected quality of education (Firdaus, 2020).

Differences in thoughts or ideas will cause differences in the resulting curriculum, both as a document and as a learning experience (Tolchah, 2020). The written document or plan contains a statement regarding the qualities that must be possessed by a student who follows the curriculum. The definition of quality of education here means that the curriculum is a document planning the quality of learning outcomes that students must have, the quality of educational materials/content that students must learn, the quality of the educational process that students must experience (Mughni & Abu Bakar, 2022).

The curriculum in physical form is often the main focus in any curriculum development process because it describes the ideas or thoughts of decision makers which are used as the basis for curriculum development as an experience. In addition to the curriculum being interpreted as a document, curriculum experts put forward various definitions of the curriculum which of course are considered in accordance with the curriculum construct that exists in them (Ulum, 2020).

Terms in the curriculum such as "planned activities", "written document", "curriculum as intended", "curriculum as observed", "hidden curriculum", "curriculum as reality", "school directed experiences", "learner actual experiences" describe the existence of the difference between the curriculum and what happens in the classroom. The definition put forward by Abdiyah (2021), represents this view where they write that curriculum is defined as a plan for achieving intended learning outcomes: a plan concerned with purposes, with what is to be learned, and with the results of instruction. Lubis (2017) is one of those who agree with the separation between curriculum and teaching and formulates the curriculum as a plan or program for all the experiences that the learner encounters under the direction of the school. He further said as follows: "I feel that the cyclical has much to recommend".

Based on the above, several things can be distinguished from the concept of curriculum, namely: first, the Ideal curriculum, namely the curriculum that according to the views of experts is most appropriate to be given to students. Second, the Entitlement

curriculum, namely the curriculum that society thinks is most suitable for students to become good citizens of society. Third, Available or supported curriculum, namely the curriculum can be implemented because there are enough supporting factors, both people and facilities. Fourth, implemented curriculum, which is actually implemented by teachers" (Sukmadinata, 2004).

The definition above describes the definition of curriculum in a very broad, or technical, sense of education. This understanding is needed when the curriculum development process has determined what is to be developed, what model should be used and how a document should be developed. Most of these definitions are oriented towards curriculum as an effort to develop students themselves, develop scientific disciplines, or curriculum to prepare students for a particular job (Thaib, 2015).

In this context, the curriculum becomes an educational focus that wants to develop in students what has happened and developed in society. The curriculum does not place students as subjects who prepare themselves for future life but must follow various things that are considered useful based on the needs of the child.

Educational Curriculum Development

Curriculum development relies on the following steps: (1) identification of educational needs, (2) analysis and measurement of educational needs, (3) preparation of curriculum design, (4) validation of the curriculum (trial and refinement), (5) implementation of the curriculum, and (6) curriculum evaluation" (Sukmadinata, 2004).

A similar picture was presented by Hidayat (2021) who discussed the curriculum in Africa. This is very understandable if the curriculum is interpreted from an educational perspective that places knowledge or scientific disciplines above everything else (perennialism or essentialism). Samad (2021), uses the term liberal theory for these two views. Meanwhile, the terms perennialism and essentialism are widely used by other experts such as Schubert, Longstreet and Shane, Print, Olivia.

There has been much criticism of the definition of curriculum which was developed from this philosophical view even though in reality there are still many people and policy makers who adhere to this view. The curriculum in Indonesia is still dominated by this view. Curriculum content in this view is material developed from scientific disciplines; The goal is mastery of concepts, theories, or things related to that scientific discipline (Bainar, 2019).

Here it seems clear that the definition of curriculum by the "conservative" group (perennialism and essentialism), the "romanticism" (romantic naturalism), "existentialism"

and "progressive" (experimentalism, reconstructionism) group only focuses on the "transfer" function. of what has happened and what is happening (Mustafa, 2018). Fundamentally, there is a concern that the curriculum only thinks about damage or existing social problems and completely abandons what has been produced. It is feared that the continuity of life and community development will be disrupted.

The view of social reconstruction above causes the curriculum to be redefined so that it is not mediocrity because it only focuses on transferring past glories, intellectual development, or preparing students for today's life (Wandi, *et.al.*, 2022). Even though the present is a continuation of the past and the present will continue to change and be difficult to predict. Technological advances at the end of the second twentieth century have provided a velocity of change in various aspects of life at a level that humans had never imagined before.

Education must actively shape and develop the potential of students for a life that will be entered and formed. Students will become members of society who individually and in groups are not only formed by society (in a receiving position = passive) but must be able to give and develop society in the desired direction (active position). This means that the curriculum is an educational design and activity that maximally develops the human potential that exists in a person, both as an individual and as a member of society, for the future life of himself, his community and his nation (Sholikah, *et.al.*, 2020).

At least there are several principles of the scientific approach that exist today in curriculum development, namely: first, the principle of integration. The pioneers of scientific approaches or streams in curriculum development require that "subjects are fused and correlated into cultural units". Whereas the *first* and main task of curriculum development is to determine the number of choices and types of cultural units and formulate the meaning of each in a complete and accurate manner, in full detail, in accordance with the objectives, functions, types and levels of educational institutions or certain training programs.

Second, the principle of activity analysis. In relation to the problem of this activity analysis. First, it must be distinguished between the analysis of activities into their forms or the content of the problem material rather than activities - so that we can make a separation between activities in the form of competence. The scientific principle or approach in curriculum development divides broad levels of the scope of the definition of educational objectives, namely: (1) General instructional objectives (mediate instructional objectives), (2) Special educational objectives or specialization of general objectives (minor objectives), (3) General instructional objectives (mediate instructional objectives), (d) specific instructional objectives (immediate instructional objectives).

Third, the principle of social orientation. The principle of social orientation is a principle in curriculum development that emphasizes the importance of the influence of social change, social aspiration factors, social processes, strata and social class composition in every curriculum reorganization. These social factors will one day determine the orientation of educational values that will be developed and fostered through the educational process.

Fourth, the principle of individualization. The principle of individualization of programs or curricula pays attention to what efforts or how programs are implemented to suit individual differences both in talent (potential, disposition) and interests of children. Several theories about aptitudes and interests have been developed, although the types and amounts of the sources vary, both in sociology and psychology.

Curriculum Development Process

In fact, it can be emphasized that the curriculum has a central position in every educational effort (Taufik, 2019). Starting from the notion of curriculum as stated above, it must be admitted that there is a special impression that the curriculum is as if only owned by modern educational institutions and which already have a written plan. Meanwhile, educational institutions that do not have a written plan are considered not to have a curriculum. This understanding is interpreted as a definition that applies to all educational units and administratively the curriculum must be recorded in writing for each school.

The following curriculum development model is a model that is usually used in many curriculum development processes. In this model, the curriculum takes the first position, namely as plans and activities. The ideas developed in the first step focus more on what qualities must be possessed in studying a discipline of science, technology, religion, art, and so on (Amiruddin & Muhammad, 2022).

In the idea development phase, educational problems are limited to transfer and transmission issues. Problems that arise in society or ideas about the future society are not a concern of the curriculum. Evaluation activities are directed at finding weaknesses in the existing curriculum, models that are available and deemed suitable for a new curriculum, and end by looking at the results of the curriculum based on limited objectives (Sudrajat & Sufiyana, 2020).

In this development process, external elements such as the culture in which an educational institution is located do not receive attention. The concept of curriculum diversification places socio-cultural context as the main consideration. Unfortunately, due to

the universal nature of science, this socio-cultural context is neglected (Yusuf & Tolchah, 2022).

The second model proposed in this paper is a model that places the curriculum in second and third positions. In this model, the curriculum development process begins with an evaluation of the community. Identification of problems in society and the quality that a community has at the moment is used as a basis for comparison with the quality that society wants so that the results must be developed by the curriculum. In this model, the curriculum development process always begins with an evaluation of the community. Achievement of curriculum objectives is also measured by the success of graduates in society (Nasution, *et.al.*, 2022).

The curriculum is a plan of learning experience activities for children prepared by the school to achieve educational goals. In the process of implementing the curriculum, a development step is needed that allows the implementation of the curriculum to be maximal (Qomariyah, 2017). For this reason, an introduction to various approaches and models of curriculum development is needed so that schools are able to carry out their functions of transforming science, technology, values and art to the younger generation for the existence of society and the nation.

As a crystallization of the nation's cultural values, the curriculum must always be the concern of educational, social and cultural experts in capturing the pulse of culture that moves in all the pillars of old and modern culture. Thus, curriculum development studies are always needed for the progress of a school to respond to societal developments.

D. CONCLUSION

Based on the description above, it is concluded that the reformulation of the Islamic education curriculum refers to the philosophy of Islamic education with four concepts, namely ideal curriculum, entitlement curriculum, supported curriculum, and implemented curriculum. Thus, the curriculum does not place students as subjects who prepare themselves for future life but must follow various things that are considered useful based on the needs of the child. The next steps for curriculum development include (1) identification of educational needs, (2) analysis and measurement of educational needs, (3) preparation of curriculum designs, (4) curriculum validation (trial and refinement), (5) curriculum implementation, and (6) curriculum evaluation. As a crystallization of the nation's cultural values, the curriculum must always be the concern of educational, social and cultural experts in capturing the pulse of culture that moves in all the pillars of old and modern culture.

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