Measuring the Meaning of Islamic Education Curriculum Development
(Ethnographic Study of Madrasah Ibtidaiyah in Ma’arif Ponorogo Educational Institution)

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ABSTRACT: Curriculum, as a soft component, is vital as a guiding tool to achieve the vision and mission determined by each educational institution. Therefore, curriculum development for an educational institution should consider aspects of student development, community needs and developments in science and technology. This research wants to see how the head of the Madrasah Ibtidaiyah and the teachers in the Ponorogo Ma’arif Education Institute interpret the development of the Islamic Education curriculum so that various subjects in the Islamic Education family can be achieved according to the goals formulated. This study uses an interpretive paradigm through a qualitative approach, a case study type. Data collection techniques use in-depth interviews, observation and documentation. The analysis tool used is the qualitative analysis model of Miles and Huberman data reduction, data display and verification. I checked data validity using triangulation; credibility, transferability, dependability and confirmability. The study results show that the development of the Islamic Education curriculum is interpreted as a strategic activity to develop Madrasahs and link one component of the Islamic Education curriculum with other members. The development of the Islamic Education curriculum at Madrasah Ibtidaiyah within the Ponorogo Ma’arif Educational Institution follows the stages of curriculum development consisting of planning, organizing, implementing, human resources, control, and a comprehensive mechanism.

**Keywords:** Curriculum Development, Islamic Education, Madrasah Ibtidaiyah.

*Received:* April 15, 2023; *Revised:* May 24, 2023; *Accepted:* June 10, 2023

## I. INTRODUCTION

The curriculum as software in education is vital in how educational processes and products are produced. The curriculum directs all forms of scholarly activity to achieve academic goals. Given the importance of the role and function of the education curriculum, the preparation and development of the curriculum must be done promptly (Suparman, 2018). Therefore, curriculum development must be based on robust and solid foundations, including philosophical, psychological, sociocultural, and scientific products. Such a perspective makes the curriculum the starting point for how each academic unit develops the curriculum (Syaiful, 2019); Depdiknas, 2008); Permendikbud, 2016).

For example, in philosophy studies, placing Pancasila and the Philosophy of Islamic Education as the basis for curriculum development in madrasas is necessary (Fathurrahman, 2020);(Nurhadi & Sujarwo, 2020). Why is this important? Because historically, the birth of madrasas is part of the national education sub-system, which must have a clear ideology and frame of mind (Zaini, 2016). Without such a frame of mind, it will only make madrasas easily swayed by the powerful currents of educational and learning transformation and innovation. Moreover, these educational innovations are generally top-down through a coercive power strategy or coercion from those in power (Muhammadin, 2005);(Depag, 2014);(Permenag, 2018).

In the field of psychological studies, for example, the discovery of a new learning theory about multiple intelligences by Howard Gadner has led to new thinking about the importance of schools developing various aspects of children's personalities and talents according to the demands of a developing society so that school functions become more complex, not just a place for knowledge transformation (Tomlinson, 2014). A psychological foundation is needed in curriculum development as a basis for understanding that every interaction in learning activities is a stage that needs to consider aspects of students' personal growth and development (Armstrong, 2009). Students are individuals who are in the process of development, so the main task of the education unit is to help the development of students optimally (Sukmadinata, 2005).

Not many madrasah heads and teachers can understand the basic concepts of curriculum development, which can be used as a foothold in their educational
institutions (Saleh, 2016). This is presumably because their perspective on curriculum development is limited to a formality for administrative purposes. The curriculum development model adopted by most administrators of educational institutions in madrasas is the organisational model rather than the grass-roots model (Shidiq, 2015). The curriculum is seen as a formal device that must exist in madrasas. It is considered sufficient when it exists and can be fulfilled in the education component of madrasas. It doesn't need to be developed, let alone evaluated and repaired (Maftuhah, 2018). The lack of training on curriculum development and the supervisory function of supervisors is also a factor driving why most madrasas are unable to develop curricula according to the demands of their students (Kurniawan & Samsudin, 2017; Khoiriyah & Fattah, 2018).

In Ponorogo district, there is a Madrasah Ibtidaiyah consortium under the auspices of the Ma'arif Education Institute initiated by 6 (six) Madrasah Ibtidaiyah, including; Madrasah Ibtidaiyah Ma'arif Polorejo, Madrasah Ibtidaiyah Ma'arif Mayak, Madrasah Ibtidaiyah Ma'arif Setono, Madrasah Ibtidaiyah Ma'arif Patihan Wetan, Madrasah Ma'arif Kepuhrubuh and Madrasah Ma'arif Sabilul Muttaqin Bungkal. The six madrasas sociologically have their uniqueness. From the results of the preliminary study, information was obtained that establishing the consortium institution was intended to build a network (networking) between Madrasah Ibtidaiyah within Ma'arif Education Institutions to improve the quality of education. The acceleration of achieving national education standards within the Ponorogo Ma'arif Education Institution environment can be achieved. In addition to developing networks, the consortium institution functions as a means of silaturrahmi between MI Ma'arif institutions and exchanging experiences managing innovative Madrasah Ibtidaiyah.

For this purpose, a madrasah development team was formed whose task was to design the curriculum development for Madrasah Ibtidaiyah within Ma'arif Education Institutions, a monitoring and evaluation team whose duties included verifying the quality of exam questions and a section for compiling exam questions for Madrasah Ibtidaiyah Ma'arif Education Institutions. Ponorogo wise. The consortium members believe that by building a consortium institution, efforts to make the dynamics of Madrasah Ibtidaiyah through networking, sharing experiences in managing madrasas, improving the quality of the learning process through curriculum development and increasing teacher professionalism can be pursued.

Explained that the understanding of the importance of Islamic education curriculum development can be observed from various phenomena, including; 1) the importance of changing the PAI learning process from the pressure of memorizing and memorizing texts from Islamic religious teachings towards understanding the goals, meaning and motivation of being Muslim; 2) the importance of changing from a normative textual way of thinking and absolutism to a historical, empirical and contextual way of thinking in understanding and explaining the teachings and values of the Islamic religion; 3) the importance of changing the product pressure or the results of Islamic religious thought from its predecessors to the process or methodology so as to produce a new methodology in accordance with the development of PAI learning that is needed by the community; and 4) the importance of changing from the pattern of PAI curriculum development which only relies on experts in selecting and compiling the contents of the PAI curriculum towards broader involvement of experts, teachers, students and the community to identify objectives and learning materials for PAI.
Because of the description of how Islamic education curriculum development has a significant influence in developing and enhancing the potential and talents of madrasa residents through improving the quality of the learning process, researchers are interested in conducting research with this theme.

II. METHOD

This study uses an interpretive paradigm through a qualitative approach, a case study type. According to the author, this research location is unique from other sites regarding curriculum development. Data were obtained from the Head of the Madrasah, Teachers, students, and other parties involved, with data collection techniques using in-depth interviews, observation and documentation. The analysis technique used is the qualitative analysis model of Miles and Huberman data reduction, data display and verification. Checking data validity using triangulation; credibility, transferability, dependability and confirmability. This research focuses on developing an Islamic education curriculum using an ethnographic study approach at Madrasah Ibtdaiyah within the Ponorogo Ma’arif Education Institute (Sugiyono. 2016);(Miles, Huberman & Saldaña, 2014);(Creswell, 2013).

III. RESULT AND DISCUSSION

The Meaning of Islamic Education Curriculum Development for Madrasah Heads

The madrasa head is a person who is given the task and responsibility of managing the madrasa, utilizing and mobilizing all the potential that the madrasa has. As a manager of human resources owned by madrasas, madrasa heads have an essential role in encouraging the achievement of the goals of the educational institutions they lead. Improving the capacity of teachers, academic staff, and institutional capacity is a series of tasks that madrasah heads must carry out. Management of education by creating a conducive learning environment on an ongoing basis is a role that must be carried out by the head of the madrasa to develop a quality educational institution. The main task of the head of the madrasah as a leader is to formulate various policies related to the vision, orientation and strategy for implementing effective and efficient education. One of these strategies is to design a curriculum on the image, mission, and educational goals to be achieved by madrasas. The role of the madrasa head is vital in determining daily, weekly, monthly, semi-annual and annual work operations and solving various problems that arise in implementing activities in the institution they lead, especially those related to improving the quality of education.

Explained that the education received by madrasas would produce quality as a product of the effectiveness of the leadership carried out by the head of the madrasa in planning, implementing and evaluating the educational programs he designs. Curriculum as software in implementing educational programs plays a vital role in achieving academic goals (Warisno, 2021).

Islamic Religious Education as a cluster of subjects in madrasas consists of issues such as the Qur’an Hadith, Aqidah Akhlaq, Fiqh, and Islamic Cultural History. Therefore, as a group, so that Islamic Religious Education material can provide a complete
learning experience for students, it is necessary to synchronize the discussion so that one subject and other subjects mutually reinforce each other. Seeing the role of how the subjects in the Islamic Religious Education clump in Madrasah Ibtidaiyah are essential for students, then the head of the madrasa should take an even broader role to design a more practical Islamic Religious Education curriculum so that the subjects in the PAI family will provide provisions for participants students to navigate real life amid social life. In line with the development of science and technology, many results of technological developments are like a double-edged knife. On the one hand, technological advances present benefits but, on the other hand, cause problems. This is because the use of information technology not accompanied by an understanding of Islamic religious values will only cause further moral damage, such as online gambling, triggering the emergence of sexual violence and promiscuity.

Data on how the head of the madrasah interprets the development of the PAI curriculum, both those conveyed by the head of the Madrasah Ibtidaiyah Ma’arif Mayak (Mudzakir, 2023) and the head of the Madrasah Ibtidaiyah Ma’arif Polorejo (Suyono, 2023), the development of the PAI curriculum is interpreted as still limited to the process of linking one curriculum component to another to produce a better PAI curriculum.

If analyzed with the theory of curriculum development stages, the stages include; 1) curriculum planning based on needs analysis, using particular models, and referring to effective curriculum designs; 2) organizing the curriculum, which is laid out both structurally and functionally; 3) implementation, namely the implementation of the curriculum in the field; 4) workforce needed in curriculum development activities; 5) curriculum control in which there are curriculum evaluation activities; and 6) the curriculum development mechanism as a whole, the development of the PAI curriculum in madrasah ibtidiyah in the Ma’arif Ponorogo Prison environment has not thoroughly followed these stages, especially in the aspect of curriculum control activities.

Control over the curriculum implementation is needed as input for improving the curriculum that has been used. Curriculum improvements in academic units are based on several aspects that need to be considered, including factors that influence the need for curriculum improvement, repaired aspects, repair agents and the curriculum improvement process. Three factors influence the need for curriculum improvement, including; 1) the results of implementing the previous curriculum, 2) the dynamics that develop in society and; 3) the development of science and technology. Then what aspects need to be improved in PAI curriculum development activities? The necessary improvements include aspects learning objectives, content, learning process, the level of learning development of students, and learning outcomes.

PAI curriculum improvement activities are carried out by a curriculum development team consisting of the headmaster, teachers who teach Islamic education, parent representatives, the Madrasa Committee and experts or experts in the PAI curriculum. As emphasized by Beauchamp, four categories of people are involved in curriculum development; education or curriculum experts at the curriculum development centre; education experts from selected universities or schools; professionals in the education system; and community leaders.

Regarding the activities to improve the Islamic Religious Education (PAI) curriculum, this activity should have started with evaluating the implementation of the curriculum.
The results of the evaluation of the performance of the PAI curriculum are used as a basis for making improvements to the PAI curriculum. Observing the PAI curriculum development activities at Madrasah Ibtidaiyah in the Ma'arif Ponorogo LP, it appears that its development still needs to meet the needs of the curriculum structure in Permenag No. 2 of 2008. There has yet to be any theoretical activity on designing the PAI curriculum in which one subject in the PAI family and other PAI subjects are interrelated.

Theoretically, curriculum development is influenced by various factors, including university factors. Higher education is a centre for academic studies and research, and its existence is expected to contribute to the development of the madrasah curriculum. Moreover, there are many studies and research developed by tertiary institutions, and it is hoped that the results can be accessed for curriculum development in madrasas.

There are at least two roles of tertiary institutions in curriculum development. First, the development of science and technology carried out by tertiary institutions can be used as curriculum material or content so that it will also affect the learning process organized by the madrasa. According to Nana Syaodih Sukmadinata, besides being part of the curriculum, technological developments also support the development of educational aids and media; and second, the development of education and teacher training organized by tertiary institutions designated as LPTK (Educational Education Institutions) such as education-based universities (UPI Bandung, UNY, UNESA, UM), IAIN or UIN which have tarbiyah faculties, STAIN and others. So on, it will affect curriculum development through the teachers it fosters (Sukmadinata, 2005).

In line with the above, the PAI curriculum's development should be designed by considering the values the community believes around the madrasa and the values inherited from its founders. These values are transformed through structured learning activities and religious acculturation activities designed by the head of the madrasa. Madrasah Ibtidaiyah within the Ponorogo Ma'arif Educational Institution, historically, its existence cannot be separated from the tradition of Islamic boarding schools. From a historical point of view, the birth of madrasas is a modernization of the Islamic boarding school education system. This is explained from a historical point of view, and two factors influenced the birth of madrasas in Indonesia. First, there is a view that says that the traditional Islamic education system is felt unable to meet society's practical needs; secondly, there was concern over the fast development of Dutch schools which would lead to secular thinking in society. To balance the development of secularism, the Muslim community carried out reforms through efforts to develop education and empower madrasas (Widodo, 2023).

The development of the Islamic Religious Education (PAI) curriculum in madrasas also needs to consider the community where students come from and wish to devote themselves after completing formal education. As representatives of an academic community, madrasah graduates are expected to participate in social life. Therefore, the development of the Islamic Education (PAI) curriculum also considers input from the community through the madrasah committee.

The research data explains that to strengthen the scientific basis of Islamic Religious Education for students, Madrasah Ibtidaiyah within the Ponorogo Ma'arif Education Institute collaborates with diniyah educational institutions around Madrasah Ibtidaiyah. Schools are part of society and prepare students to live back in the community (Ansyar, 2017). As part of society, after formal education in educational
institutions, students are expected to be able to take a role in social life. Therefore, to develop a curriculum, educational institutions should consider suggestions and suggestions from community representatives through the school committee or parents' representatives. This is needed by the school so that the curriculum development carried out by the school can meet the community's needs (Suyono, 2023).

The Meaning of Islamic Education Curriculum Development for Teachers

In the learning process, the teacher has a vital and strategic role in guiding students towards maturity, maturity and independence. In carrying out their duties, a teacher not only masters teaching materials and has educational and technical skills but also must have personality and personal integrity that can be relied upon so that they become role models for students. Simply put, the teacher's role in organizing the teaching and learning process is facilitating students' experience and carrying out a quality learning process. This role places the teacher as the holder of control in creating and developing student interactions so an effective and efficient learning process occurs.

Teachers need to carry out learning engineering based on the applicable curriculum. Based on the research data obtained at the research sites, teachers at the Ma'arif Mayak Elementary School and Ma'arif Polorejo Elementary School found it challenging to develop a syllabus and Learning Implementation Plan properly. These difficulties include difficulties in developing indicators, challenges in developing materials, problems in choosing appropriate strategies for students, difficulties in developing media and learning resources and challenges in developing evaluations.

Even though it is hoped that with the teacher's ability to make exciting learning designs by the PAI curriculum that has been determined by the Madrasah Ibtidaiyah, students can do various assignments at home and in the community to get a variety of fun learning experiences so that these activities can increase the expected competencies. by subjects in the PAI cluster.

One thing that needs to be known about children is the period of their development. The importance of understanding this period of growth is due to several reasons. First, every student has a particular stage or period of development. At each stage, children have specific characteristics and developmental tasks. Second, students who are in a period of action are in a very decisive period for the success and success of their life. Third, understanding child development will make it easier to carry out educational tasks, both regarding the process of assisting in solving various problems encountered and anticipating unexpected events.

As explained, subjects in the Islamic Religious Education family have different characteristics from other issues (Muchith, 2023). These characteristics include, include; 1) Islamic Religious Education (PAI) tries to maintain the faith of students so that they remain firm in any situation and condition; 2) Islamic Religious Education (PAI) seeks to maintain and maintain the teachings and values contained in the al-Qur'an and al-Sunnah and the authenticity of both as the primary sources of Islamic teachings; 3) Islamic Religious Education (PAI) emphasizes the unity of faith, knowledge and charity in daily life; 4) Islamic Religious Education (PAI) seeks to shape and develop individual piety and social piety at the same time; 5) Islamic Religious Education (PAI) is the moral and ethical foundation in the development of science, technology and culture as well as other aspects of life; 6) the substance of Islamic Religious Education (PAI) contains entities that are rational and supra
rational; 7) Islamic Religious Education (PAI) seeks to explore, develop and take *ibroh* from Islamic History and Culture (civilization); and 8) in several respects Islamic Religious Education (PAI) contains various understandings and interpretations that require an attitude of openness, tolerance and the spirit of *ukhuwwah Islamiyah*.

Therefore, looking at the complex characteristics of Islamic Religious Education, teachers are expected to be able to design a comprehensive PAI curriculum, starting from setting goals, learning materials, learning strategies, media and learning resources to assessments that can truly equip students in the development better understanding of Islam.

Why does this need to be done by teachers? Among these answers is that the teacher is a leader in learning activities in class. As a leader in learning activities in the classroom, the teacher must have a clear lesson plan so that students understand what will be learned, internalized and experienced during the learning activities.

The cognitive flow views learning activities as not just mechanical stimuli and responses, but more than that, learning activities also involve mental activities that exist in individuals who are learning. In a learning situation, someone directly involved in the case gains "insight" to solve the problem.

Islamic education curriculum development for teachers should be understood as a complex process consisting of various activities to assess needs, identify expected learning outcomes, prepare the learning process to achieve desired results and adapt learning programs to social culture and the multiple needs of the people for whom the curriculum is ready. Based on this understanding of curriculum development, the teacher is aware that the curriculum is not just a complement to learning tools that need to be met administratively but also a guideline for how PAI learning is to be implemented.

**PAI Curriculum Development Process**

According to Oemar Hamalik, curriculum development can be interpreted as an engineering and construction effort. As an engineering effort, the curriculum development process consists of four stages, designing objectives, formulating materials, establishing methods and designing evaluations.

Meanwhile, curriculum development based on management processes consists of curriculum planning based on needs analysis, using particular models and referring to effective curriculum designs; organizing the curriculum, which is laid out both structurally and functionally; implementation, namely the implementation of the curriculum in the field; workforce needed in curriculum development activities; curriculum control in which there are curriculum evaluation activities; and overall curriculum development mechanism.

Curriculum development is a complex process consisting of various activities to access needs, identify expectations of learning outcomes, prepare the learning process to achieve expected results and adapt learning programs to social culture and the multiple needs of the people for whom the curriculum is ready. There are three foundations for curriculum development: philosophical, psychological, and sociological (Truna, 2013).

Research data on how the process of developing the PAI curriculum was designed by the curriculum development team in each madrasah shows that the curriculum
development at Madrasah Ibtidaiyah Ma'arif has been designed according to stages where theoretically, the hierarchy is clear. Several parts need to be reviewed related to planning, and curriculum planning activities should consider various factors that influence Islamic education curriculum planning, including; higher education institutions, value systems and communities that use educational services. Meanwhile, related to the control of curriculum implementation, it is better if the development team needs to evaluate the curriculum by involving several associated parties, including; teachers as curriculum executors, supervisors, madrasa heads and elements of people who are considered to have expertise in designing curriculum.

In addition to paying attention to the stages in curriculum development, as explained by Oemar Hamalik, the curriculum development team must pay attention to Islamic education curriculum development models that are relevant to the conditions of madrasas. There are eight models of curriculum development, including The administrative model, the grass-roots model, the demonstration model, beachamp's system model, taba's inverted model, roger's interpersonal relations model, the system actions-research model and emerging technical models (Suryadi, 2020). By understanding the strengths and weaknesses of each of these curriculum development models, it is hoped that the PAI curriculum development team can design a curriculum that is appropriate to the level of development of students and Islamic values that are to be transformed through a curriculum that is designed and responds to social and cultural developments that are currently happening in the world. The environment of students, as users of educational services in madrasah ibtidaiyah.

IV. CONCLUSION

The development of the PAI curriculum was interpreted by the head of the Madrasah Ibtidaiyah in the Ponorogo Ma'arif Educational Institution as a strategic activity to develop Madrasah Ibtidaiyah according to the needs of the community and responding to problems in understanding and practising Islamic teachings. The development of the PAI curriculum was interpreted by Madrasah Ibtidaiyah teachers in the Ponorogo Ma'arif Education Institute as connecting one component of the PAI curriculum with other curriculum components. Teachers' development of the PAI curriculum has yet to show a complete link between one field of study and other areas within the PAI family.

The process of developing the PAI curriculum at Madrasah Ibtidaiyah within the Ponorogo Ma'arif Education Institute generally follows the stages of curriculum development, which consist of a) curriculum planning based on needs analysis, using particular models, and referring to effective curriculum designs; b) organizing the curriculum which is laid out both structurally and functionally; c) implementation, namely the implementation of the curriculum in the field; d) human resources needed in curriculum development activities; e) curriculum control in which there are curriculum evaluation activities; and f) overall curriculum development mechanism.
V. REFERENCES


DOI: https://doi.org/10.35723/ajie.v7i1.391


