The Nature of Islamic Education Curriculum Development (Based on objectives, materials, methods, evaluation, and relevance to curriculum developments)

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Abstract
This research aims to determine the essence of Islamic education curriculum development (objectives, materials, methods, evaluation and relevance). Because now the implementation of the Islamic Education curriculum has been affected by increasingly modern developments. So with the development of technology that is less filtered, children become less civilized and have noble character. The research method uses a qualitative approach with the type of research being library research and field study with observation and interviews. The data analysis technique is descriptive. It is hoped that this research can provide a broad picture of the development of the Islamic education curriculum. So this concept can be applied in the world of Islamic education which continues to flow according to the times.

The research results show that the nature and development of the Islamic education curriculum (objectives, materials, methods, evaluation and relevance) needs to be updated in accordance with the curriculum implemented by the government, but must be based on legal sources of Islamic teachings. In preparing the basic curriculum and principles, it always pays attention to human life in accordance with current developments and maintains its Islamic identity.

Introduction

The curriculum is one of the most important components in the world of education which functions to achieve educational goals and serves as a guideline in implementing the teaching and learning process at all types of educational levels.(Darman, 2021, p. 9)

Islamic education is an educational institution consisting of formal and non-formal education that requires a curriculum to run its education system. This aims to ensure that educational activities run well and achieve the educational goals that have been set.(Afiffuddin Haritsah, 2018, p. 33)

The Islamic education curriculum is a systematically arranged series of learning process activities in Islamic Education Institutions which cannot be separated from the objectives of Islamic education.(Ramadhan et al., 2021, p. 33). Muhammad Arifin said that the aim of Islamic education is to form people who are devout, faithful and knowledgeable and are able to dedicate themselves to Allah SWT with an attitude and personality in aspects of life to seek His pleasure.(Abdullah Idi, n.d., pp. 1–2)

From the description above, it can be understood that curriculum development must be in accordance with the legal sources of Islamic teachings. This means that the objectives set must be in accordance with the rules of the Koran and Al-Hadith including all curriculum content and components, namely in the form of objectives, materials, methods, evaluation, and their relevance to current developments. Apart from that, the curriculum must also be able to adapt to the needs of the current era. So there is a need to update the curriculum in Islamic education in accordance with the developing times.

Based on the explanation explained above, researchers are interested in conducting research by analyzing the nature of Islamic education curriculum development (based on objectives, materials, methods, evaluation and relevance to current developments).

Methods

This research uses a qualitative approach which uses analysis to collect data. The data analysis technique uses descriptive, namely describing and interpreting what exists, the opinions of experts, and so on. The type of research is library research, namely research using literature in the form of books, notes, journals, etc. as a data source.(Sugiyono, 2016, p. 130). Apart from that, this research uses field studies to obtain data on the application of Islamic education and its relevance to current developments. The data collection technique is observation and interviews.

Result

3.1 The Nature of the Islamic Education Curriculum

The curriculum is the distance that a runner must cover from the start line to the finish line to achieve success. The distance that must be traveled is transformed into the heart of education which involves everyone in it.(Darman, 2021, p. 10)

In Arabic, the term curriculum is called manhaj, namely the clear path. In the context of education, the curriculum is defined as the path that must be taken by educators and students in developing knowledge, skills, attitudes and values.(Faiq Ilham Rosyadi, 2023)

The Islamic education curriculum is a curriculum that develops Islamic values related to the legal sources of Islamic teachings, namely the Al-Quran and Al-Hadith, which have their own characteristics. Al-Syabani stated that the characteristics of the Islamic education curriculum are as follows (Rahmat Hidayat dan Henni Syafriana Nasution, 2016, pp. 152–154):

1. The Islamic education curriculum prioritizes and prioritizes religion and morals to achieve goals. This can be interpreted as meaning that the material contained therein must be in accordance with Islamic values originating from the Al-Quran and Al-Hadith.

2. The content in the Islamic education curriculum is comprehensive, so that it reflects Islamic thoughts and teachings which are universal in all aspects of life, whether intellectual, social and spiritual.

3. The Islamic education curriculum is balanced with sharia knowledge, reason, language and art.

4. The Islamic education curriculum covers all the material needed by students, both religious and worldly. Religious material is used to understand the nature of humans' relationship with Allah SWT, while worldly material functions to fulfill humans' primary and secondary needs.

Based on the characteristics explained above, the Islamic education curriculum is different from other education curricula. The following is the basis for preparing the Islamic education curriculum, namely (Muhammad & Roihan, 2018, p. 62):

1. Religious basis

Determine curriculum components in the form of objectives, content, methods and evaluation based on sources of Islamic law, namely the Al-Quran and Al-Hadith. Rasulullah SAW said:

تَرَكْتُ فِيْكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا أَبَدًا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللهِ وَ سُنَّةَ رَسُوْلِهِ. (رواه الحاكم)

"I have left you two things, if you hold firmly to them you will not be lost forever, namely the Koran and Al-Hadith. (HR. Al-Hakim)".

2. Philosophical basis.

Arranging the components of the Islamic education curriculum philosophically by believing in truth and a view of life based on values both in terms of ontology, epistemology and axiology.

3. Basic psychology

This basic psychology aims to determine the potential and abilities of students from the cognitive (knowledge), affective (attitude) and psychomotor (skill) aspects.

4. Social basis

The Islamic education curriculum is adapted to changes and developments occurring in society.

5. Basic organizer

The basic organizer aims to provide a basis for preparing and presenting learning components. Thus, the Islamic education curriculum must be prepared based on the basics presented above. Apart from that, the Islamic education curriculum must be oriented towards the following principles (Toto Suharto, 2014, pp. 100–101):

1. Principles related to religion, meaning those related to the curriculum including objectives, methods, urgency and relevance related to the legal sources of Islamic teachings

2. Universal principles, meaning that the objectives and content of the Islamic education curriculum must cover all aspects in the form of physical, spiritual, intellectual, spiritual, cultural, social, economic, political, and so on.

3. The principle of the relationship between interests, talents, abilities, social environment and student needs.

4. The principle of seeing differences, because the Islamic education curriculum is relevant to the needs of students and society.

5. The principle of balance, meaning that the Islamic education curriculum always mandates living life in this world and the afterlife in a balanced way. Allah SWT says:

وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ

وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ

SWT says: "And seek what Allah has bestowed upon you (happiness) in the land of the hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done good to you, and do not cause damage to (your face)) earth. Indeed, Allah does not like those who do damage. (Al-Qasas: 77)"

6. The principle of development and change, that the Islamic education curriculum is in line with the development and change of society. Therefore, the development of an Islamic education curriculum that has a beneficial value for society is a necessity.

7. The principle of linking subjects, experiences and educational activities in the curriculum, so that the Islamic education curriculum always follows current developments in accordance with the needs of students and society.

3.2 *Development of the Islamic Education Curriculum (Objectives, Materials, Methods, Evaluation and Relevance).*

The Islamic education curriculum is the planning of teaching and learning programs in Islamic Education Institutions between teachers and students to achieve the desired learning objectives which are formulated based on sources of Islamic law and Islamic values.(Toto Suharto, 2014, p. 125)

Zainal Arifin expressed Nana Syaodih's opinion that developing the elements of the Islamic education curriculum stated above must be oriented towards two principles, one of which is relevance. Relevance is divided into two, namely external relevance in the form of objectives, content and learning processes which must be adapted to the needs and developments of the times. Internal relevance is the compatibility between curriculum elements.(Arifin, 2018, p. 68) The Islamic education curriculum is divided into four elements including:(Toto Suharto, 2014, p. 108)

1. Goals

The main goal of Islamic education is to form a perfect person (insan kamil), meaning a complete human being who has skills, a healthy mind both physically and spiritually because of devotion to Allah SWT who can develop potentials (scientific mindset and integrating science and charity) . There are two dimensions that must be achieved in forming a human personality, including:

a.   Abdun dimensions.

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ

"And I did not create jinn and humans except so that they would serve Me. (QS. Adz-dzariyat: 56)

b. Caliph dimensions

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةًۖ قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ

ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ. (30)

"Remember when your Lord said to the Angels: "Indeed, I will make a leader on the face of the earth." They said: "Why do You want to make a leader on the earth someone who will cause damage to it and shed blood, even though we always glorify You by praising You and purify you?" God says: "Indeed, I know what you do not know." (QS. Al-Baqarah: 30)"

2. Material

Material is learning substance that has been systematically prepared to be delivered during learning in order to meet predetermined competency standards. In the Islamic education curriculum the material is divided into three parts including:(Haritsah, 2018, pp. 250–251)

a. Material related to divinity, in the form of His essence, nature, actions, and interactions with humans and the universe. Examples include fiqh, kalam, monotheism, Sufism, tafsir, hadith, and so on.

b. Material related to humanity, namely about human behavior as individual, social, cultural and intelligent creatures which includes political science, sociology, anthropology, biology, medicine, economics, trade, communication, mathematics, art, architecture, psychology, philosophy and history.

c. Natural material is curriculum material that contains natural phenomena, including forestry, fisheries, zeology, biogenetics, geography, pharmacy, astronomy, botany, and others.

3. Method

Haris Hermawan explained Ahmad Tafsir's opinion that a method is a method or path that must be taken to achieve a goal. So it can be interpreted that a method is a method or path that must be taken to achieve the desired learning objectives.

Method is a very important component of the Islamic education curriculum, so that the teaching and learning process runs well. This serves to achieve the planned goals. In the Islamic education curriculum, the application of methods must be based on the foundation contained in the word of Allah as follows:(M. Sabarudin Nasir, 2019)

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ
سَبِيلِهِ ۖ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١٢٥)

"Call (people) to the path of your Lord with wisdom, good lessons, and refute them in a good way. Indeed, it is your Lord who knows better those who stray from His path and He knows better those who are guided. (Q.S An-Nahl: 125)"

From the verse above, it is explained that there are three methods or methods used when conveying lesson material, namely convey it in a way, learn, and argue with good words.

4. Evaluation

Evaluation is an assessment of the success of educational objectives that have been implemented to see whether the results have been achieved or not.(Ajat Rukajat, 18 C.E., p. 1) In the Islamic education curriculum, learning evaluation is described in the Al-Quran, Allah SWT says:(Dedi Wahyudii, 2017, p. 247)

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا. (14)

"Read your book, be sufficient for yourself at this time as a judge for you." (QS. Al-Isra: 14)"

The verse above explains that the concept of evaluation in the Islamic education curriculum, namely self-evaluation, which functions to see the extent of students' understanding. Therefore, when carrying out an assessment or evaluation you must use the following principles:(Dedi Wahyudii, 2017, p. 248)

a. Principle of Continuity (continuity)

The learning evaluation process must be continuous and not discontinuous. Curriculum development is carried out jointly with communication between curriculum developers at all levels of education.

b. Principle of integration

Evaluation cannot be separated from the learning process and must interact with other components. Therefore, evaluation must be carried out jointly.

c. The principle of student activity

Evaluation is carried out to determine student activity. Teachers play a very important role and must be able to design the learning process well so that the learning process is fun and students appear active.

d. Coherence principle

Evaluation must be coherent, the results obtained must be from students after the learning process has been carried out either directly or indirectly.

e. Overall principle

Evaluation is not only carried out to achieve educational goals, but also on cognitive, affective and psychomotor aspects.

f. Principle of discrimination

Evaluation must be able to differentiate students' backgrounds, both in terms of knowledge, skills, attitudes, environment, and so on.

g. Pedagogical principles

Students must know that evaluation is not only seen from the results and achievements obtained after carrying out learning, but also seen from the teacher's competence in designing learning activities.

h. Principle of accountability

All educational activities, whether in the form of learning or teaching, must be accountable to educational institutions, the community and experts in the field of education.

Evaluation of the Islamic education curriculum must be in line with the values of Islamic teachings, including morals which are objective, honest, and saying things as they are. Allah SWT says:(Departemen Agama RI, 2015, p. 301)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ. (119)

"O you who believe, fear Allah, and be with those who are right. (QS. At-Taubah: 119)"

Based on the verse above, it explains that honest people are believers, so it becomes a reference in the Islamic education evaluation system. The concept of evaluation in the Islamic education curriculum is comprehensive, including the relationship between humans and Allah SWT, humans and humans, and humans and the universe.

Evaluation in the Islamic education curriculum does not only cover one aspect, but all aspects that are balanced between faith, knowledge and charity.(A. Yunus dan Koesmaji, n.d., p. 181)

The benefits of evaluation in the Islamic education curriculum are as follows:(A. Yunus dan Koesmaji, n.d., p. 183)

a. From an educator's point of view, evaluation aims to find out the extent of the results that have been achieved while carrying out their duties as an educator.

b. Viewed from students, evaluation functions to change and develop students' behavior in a better direction and to determine students' development and understanding of subject matter after following the learning process at school.

c. Judging by Islamic education experts, the evaluation aims to identify weaknesses in Islamic education material and assist in reformulating the material according to current developments.

d. Judging from Islamic education policy making, evaluation is useful for improving the supervision system and becomes a consideration in determining policies that will be implemented in the next era.

Discussion

In the development of the implementation of the Islamic education curriculum, it must continue to develop and be flexible to adapt to current developments, but still be based on the Al-Quran and Hadith. Because the knowledge of each era is different from the previous era and continues to develop and flow according to need. For this reason, there is a need for research and curriculum evaluation in its implementation with strict regulations. Don't just change leadership, keep changing the curriculum at will.

Conclusion

The curriculum is a tool used to carry out all activities in educational institutions in order to achieve educational goals well. The elements of the curriculum are objectives, materials, methods, assessment or evaluation.

The essence and development of the Islamic education curriculum (based on objectives, materials, methods, evaluation and relevance to current developments) must be based on the legal sources of Islamic teachings, the basic formulation and principles of always paying attention to human life in accordance with current developments and still maintaining its Islamic identity.

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