



DETERMINING THE DESIGN OF THE ISLAMIC EDUCATION CURRICULUM FOR THREE LEVELS OF MADRASAHS IN INDONESIA

(Review article)

Herman Darmawan^{a *}, Mila Hasanah^b, Suraijjah^c

^{a,b,c} State Islamic University Antasari Banjarmasin, Indonesia

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Abstract

This study aims to determine the types of curriculum designs present at the three levels of madrasahs in Indonesia by examining several literature findings that specifically refer to certain designs such as LCD, SFD, ICD, and TCD. A total of seven articles were used as samples or research objects, which were divided into three levels: Ibtidaiyah, Tsanawiyah, and Aliyah. Data were collected through literature studies and documentation, which were then analyzed using content analysis techniques. The results show that MI Faradisaal Jannah Baureno uses the LCD and SFD types, MINHU uses the ICD type, MTs Darul Hikmah uses the ICD and SFD types, MTs Mathla'ul Anwar Pusat Menes uses the LCD type, MTs VIP Queen Al-Khadijah uses the ICD type, MTs NU Yogyakarta uses the SFD and ICD types, and MAN IC Paser uses the TCD and LCD types. These findings indicate that there are many designs that could be used as a reference for madrasahs as educational institutions. Referring to the school's objectives, it will be easier to determine which design to implement.

Keywords: PAI curriculum design; Islamic education; Ibtidaiyah Tsanawiyah Aliyah levels; Indonesia.

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1. Introduction

*Corresponding author: Herman Darmawan. ORCID ID.: <https://orcid.org/0000-0000-0000-0000>
E-mail: hermandermawan65@gmail.com

In essence, education is a learning process aimed at developing the activities and creativity of students through interactions that result in learning experiences. Humans are created as subjects who are aware of their own culture because they can create and reconstruct what they encounter or experience as objects. Similarly, Islamic Religious Education (PAI) has the same meaning and purpose, as Ahmad Tafsir (Tafsir, 1992, p. 32) state. Islamic Religious Education is guidance given by one person to another so that they develop to their fullest potential according to Islamic teachings. In short, Islamic Religious Education is the guidance of a person to become a Muslim to the best of their ability. This aligns with the mission of Islam itself, which is to provide mercy to all creatures in the universe (Maulidi, 2022). To demonstrate or achieve quality education, particularly within the scope of PAI, the curriculum becomes the key determinant of this success.

The curriculum can be interpreted in various ways. Some view it narrowly as a collection of subjects or teaching materials. Others interpret it broadly, encompassing all experiences acquired by students through the direction, guidance, and responsibility of the school. The curriculum is also understood as a written document of an educational plan or program, as well as the implementation of the planned program. Not everything in the written curriculum is necessarily carried out in the classroom (Ahmad Wahyu Hidayat, 2020).

Educational curriculum refers to the structured plan and content designed to guide the teaching and learning process within the education system (Mujiono, 2023). For example, the Islamic education curriculum emphasizes religious teachings, morals, and a comprehensive scope that covers various aspects of life, both religious and worldly, based on philosophical and social foundations (Tamam & Bakar, 2022). Curriculum development involves the creation, planning, implementation, and evaluation of educational programs to achieve institutional, curricular, and instructional objectives (Diana Riski Sapitri Siregar & Bahrissalim, 2022). This is an essential part of the broader curriculum-making process, focusing on formal documents or standards at the national level, with continuous revisions and reviews to adapt to social changes and address weaknesses in the previous curriculum (Dvořák, 2023).

Furthermore, the curriculum, as one of the important components of education, serves as the orientation or direction for all learning activities through devices (media, approaches, techniques, methods, models, and strategies) to achieve learning objectives. This is based on the development of the times, demands of conditions and societal needs, as well as fulfilling the mandate of the 1945 Constitution to educate the life of the Indonesian nation (Muh Nasir et al., 2022), Not to forget the moral elements that are also included within it (Darmawan et al., 2024).

When looking at the functions of the curriculum, we can understand that the curriculum serves to shape individuals and society as a whole. The curriculum serves various orientations, including cultural, personal, vocational, social, and economic aspects (Pane & Aly, 2023),

aimed at equipping students with essential skills and knowledge while upholding societal values and norms (Ramadani et al., 2021). The curriculum plays a crucial role in developing cognitive, affective, and psychomotor domains, guiding individuals to achieve national educational goals and produce well-rounded graduates (Ramadani et al., 2021).

Furthermore, the curriculum according to Highhouse (2009) acts as a tool to organize educational experiences dedicated to fostering critical thinking, cooperative behavior, and the acquisition of general knowledge, which are essential for societal stability and individual empowerment. In the context of multicultural Islamic education, the curriculum's function extends to promoting tolerance, understanding cultural differences, and accommodating diverse student backgrounds to create an inclusive learning environment (Mubarok, 2022). Overall, the function of the curriculum is to prepare individuals to contribute positively to society while adapting to evolving educational needs and the world at large.

To determine a general educational goal, it is necessary to establish the type of curriculum to be implemented in educational units. Therefore, before determining the type of curriculum, it is essential to design educational guidelines first, which is referred to as curriculum design. Curriculum design serves as an essential framework for guiding the learning process by translating educational goals into tangible artifacts that facilitate instructional practice and achieve desired learning outcomes (Nieveen et al., 2023). In conventional education, students now become active co-producers in the learning process, requiring a shift in the role of curriculum developers to understand and anticipate changes in student engagement with knowledge production (Van Zyl et al., 2020). Moreover, curriculum learning, as demonstrated in drug discovery, organizes tasks of increasing complexity to reduce overall learning costs and improve the quality of outcomes, providing a more efficient training process compared to standard reinforcement learning approaches (Guo et al., 2022).

In Indonesia, many educational institutions are not fully aware of the curriculum design they are implementing. Most schools, as selected by the author through this literature, have not yet fully explained the direction of the curriculum design they are implementing. Let's take the example of MI (Madrasah Ibtidaiyah) Faradisa Jannah Baureno. In this community, there are programs such as Tahfidzul Qur'an, literacy culture, business day, and outing class. Additionally, a review of the school's vision revealed that MI Faradisa Jannah has a specific role embedded in their curriculum, which includes conservative treatment, critical roles, and creative roles, all of which aim at the students' function in their relevance to the societal world. However, in the author's further analysis, the author did not find a clear determination of the curriculum design direction they were aiming for. This makes MI Faradisa Jannah's understanding of their curriculum function unclear in terms of curriculum design.

Another example, which is also the subject of the author's study, is MTs Darul Hikmah. In this community, there is an effort to integrate Islamic values with other general education subjects. However, they do not incorporate this construction into a more specific framework

regarding the model or design within the curriculum, making this effort an undefined process. Additionally, the author's analysis of the learning community at MTs Darul Hikmah found that they also strive to enhance students' religious abilities and prepare graduates with character who can apply their knowledge to the community, especially in religious activities. The design that the author will later discuss aims to lead to a more specific design framework.

Therefore, the author seeks to assist schools, particularly within the scope of madrasahs consisting of three phases, namely Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah, in their Islamic Religious Education (PAI) learning to understand the design they are implementing. Consequently, the direction of the curriculum can be evaluated for entry into the next stage of curriculum development. Furthermore, in general, this writing is expected to serve as a reflection material in determining the suitable curriculum design for each educational institution, based on the sample results that the author has analyzed in this article.

The author will conduct a study using a semantic literature review approach to examine the PAI curriculum design at each phase, based on existing research as examples of PAI curriculum implementation in educational units. Based on this, within the research limitations, the author will focus on the discussion regarding the type of curriculum design implemented in madrasahs in Indonesia across the three different phases.

2. Method

This research employs a qualitative approach with descriptive-analytical characteristics, where the discussion does not use verbal formulations. Qualitative research encompasses various types, including literature research, case studies, ethnography, and phenomenology (Pohan, 2007).

In this case, the type of research is library research, which is conducted using literature (library resources). The activities include matters related to notes or writings such as books, encyclopedias, dictionaries, journal articles, documents, magazines, and so on (Sukmadinata, 2015). Specifically, this research uses the Systematic Literature Review (SLR) approach, which is a systematic and objective method to collect, evaluate, and synthesize relevant evidence from various previously published literature sources (Yanti & Novaliyosi, 2023).

For the data collection technique in this research, the author uses the literature review technique. Definitively, literature study according to Goertel (2023) is a methodological approach that involves reviewing and analyzing existing written sources such as articles, books, and documents to gather data and insights for the research project. The process the author undertakes includes searching for relevant literature, summarizing previous research, identifying gaps in the review, presenting research questions or hypotheses, and ensuring that the selected literature establishes a clear argument leading to the current research.

The data analysis technique used in this research is Content Analysis. Definitively, Content Analysis is a technique used to conduct analysis by mostly explaining the content

literally, meaning the content has specific meanings that align with the research objectives and is interpreted in various ways (Drisko & Maschi, 2016). Krippendorff (2019) also describes content analysis as a research technique generally designed to make replicable and valid inferences from texts (or other meaningful materials) to their context of use. This technique according to Wilson (2011) is divided into two types: Conceptual Analysis and Relational Analysis.

In conceptual analysis, the author attempts to code the content in the form of specific words, concepts, or themes. The author then draws conclusions based on the patterns that emerge. For relational analysis, this type builds on conceptual analysis by studying the relationships between concepts and themes from the analyzed texts.

In the literature selected for analysis, the author takes seven articles deemed relevant for discussing different institutions. From these seven articles, the author finds a gap in the lack of clarity regarding curriculum design in their curriculum implementation. Therefore, the author formulates questions about the type of curriculum design being implemented. The author then conducts conceptual analysis by examining specific concepts from each article regarding curriculum implementation and then correlates the curriculum implementation with the theory presented.

In collecting data, the author uses literature study and documentation techniques. Since the data or materials needed in this research are taken from the library in the form of books, encyclopedias, dictionaries, journals, documents, magazines, and so on, the researcher focuses on the research process by gathering the needed data systematically and logically to achieve specific objectives (Winarna, 2018). For documentation, the author uses it to seek data on various variables and collects data through written excerpts, such as archives, articles, as well as books on opinions, theories, propositions, or laws and other matters related to the research problem (Suharsimi, 2006).

3. Result and Discussion

3.1. Understanding Curriculum Design

The term "design" translates to "pattern" in English and can also mean the framework or basic pattern in curriculum development (Kusumawati & Hamami, 2023). Meanwhile, the term "curriculum" etymologically comes from the Greek word "currere," which means the distance to be run, that is, a distance that must be covered by someone from start to finish. This term was initially used in sports and then applied to education, meaning a path that must be taken by educators and students to develop knowledge, skills, attitudes, and values (Muhaimin, 2005). It is also mentioned that the curriculum derives from the Latin word "curriculum," meaning "a running course, especially a chariot race course," or from the French word "courier," meaning "to run" (berlari) (Hasyim, 2015). Traditionally, the curriculum is defined as the subjects taught in schools (Arifin, n.d). From the above

explanations, the curriculum is defined as a set or system and arrangement of teaching and learning activities regarding learning materials, which include components such as objectives, content, themes, and concepts used as guidelines for conducting learning activities to achieve goals at a certain level (Abdah, 2019).

When these two terms are combined, the term "curriculum design" emerges. Terminologically, curriculum design is understood as the improvement of concepts, planning, validation, implementation, or application, and evaluation of the curriculum (Aprilia, 2020). This means that curriculum design has a uniform series of curriculum components, which include objectives, content, scope, learning, and evaluation. A similar definition is presented by Zakariyah in his article, stating that curriculum design is an important component of curriculum planning because there is a series that must be prioritized in curriculum implementation. This curriculum design can also be a benchmark in achieving quality educational goals (Kusumawati & Hamami, 2023).

The curriculum design discussed here focuses on the Islamic Religious Education (PAI) curriculum. It is commonly known that the foundation of the PAI curriculum is the Quran and Hadith, which are then divided into several aspects of learning: Quran, Hadith, Aqidah and Akhlak, Fiqh, and Islamic History. The formulation of the PAI curriculum must be based on: 1) Preserving the faith (Aqidah) and piety (Taqwa) of students; 2) Providing a foundation for more diligent study and deepening of religious sciences; 3) Encouraging students to be more critical, creative, and innovative; 4) Serving as a basis for behavior in daily life (Mahrus, 2021).

Madrasah itself is an educational institution, with the term derived from the Arabic word "madrasah," meaning the same, "education." The first known madrasah was established in 1005 by the Fatimid dynasty in Egypt. Today, madrasahs have libraries, teachers with different teaching materials, and students with available learning facilities. Another view states that the Seljuk Dynasty, known through Nizam al-Mulk bin al-Tusi, first established a madrasah organization in 1067 AD with two types: 1) Scholastic, formed to produce spiritual leaders, and 2) Earthly Knowledge, formed to produce government officials. Furthermore, Nizam al-Mulk also established madrasahs outside the kingdom to produce experts in various fields such as science, philosophy, public administration, and government. Due to these contributions, he is regarded as the "Father of the Islamic Education System" (Nasir & Achmad, 2016).

3.2. Principles in Designing the Islamic Religious Education (PAI) Curriculum in Madrasah

3.2.1. Principle of Relevance

This principle means that the subjects or fields of study designed in the curriculum must be relevant or suitable to the learners' (students') lives. This relevance pertains to three aspects: 1) the students' living environment, 2) current and future life. This point suggests that the curriculum must be realistic and anticipative of the rapid societal developments, and 3) the demands of the job market. This is intended to ensure that students have adequate preparation to be competent and responsive to future job market needs.

3.2.2. Principle of Continuity

This principle implies that the subjects or fields of study learned by students and the educational levels they go through are always interconnected and continuous.

3.2.3. Principle of Flexibility

Flexible means adaptable, not rigid, and able to change with adjustments. This principle indicates that the educational programs designed in the curriculum are accommodating and easily adjustable when circumstances change and develop (Arasy, 2023).

3.2.4. Principle of Integration

Integration is a principle that views the unity of life in both the worldly and the hereafter contexts. In relation to knowledge and education, Islam suggests that there is a continuity of rewards for knowledgeable people who utilize and practice their knowledge and teach it to others.

3.2.5. Principle of Balance

In determining educational materials or policies, individual and collective differences of the students cannot be ignored. Therefore, a balance is needed in structuring the curriculum and setting the teaching materials. Balance does not mean equality but rather proportionality based on the given portion of a matter.

3.2.6. Principle of Equality and Liberation

Education is needed that can liberate, meaning restoring the human elements so that educated individuals can voice their humanity when they observe deficiencies or signs of deviation.

3.2.7. Principle of Priority and Benefit

This principle mandates that education should lead humans towards what is beneficial (good/useful) and embodies the spirit of education that brings it to its true function (Sholeh Hutomo & Hamami, 2020).

3.3. PAI Curriculum Design in Madrasah

3.3.1. *Subject Centered Design* (SCD)

This design is the most popular, oldest, and widely used pattern in curriculum development. In this type of design, the curriculum framework focuses on the content to be delivered to students. As a result, the produced curriculum is a set of separate subjects (Sholeh Hutomo & Hamami, 2020).

A curriculum with separated subjects can also be referred to as a Separated Subject Curriculum. It implies that the curriculum consists of distinct subjects with little connection to other subjects. Consequently, students are required to take an increasing number of subjects (Sujana, 1989).

3.3.2. *Learner-Centered Design (LCD)*

This curriculum design is very different from SCD, which stems from the desire to preserve past knowledge and culture (conservative curriculum). This design is centered on the learner. According to modern educational theory, the process of education and teaching aims to exploit the potential possessed by the students. Meanwhile, the teacher or educator acts merely as a facilitator who prepares various conveniences for students and creates a conducive, encouraging, and guiding learning environment according to the students' needs (Sholeh Hutomo & Hamami, 2020, p. 151). Therefore, the learning process will adhere to the principle of adapting to the learners (Nurcholih, 2019).

3.3.3. *Problem Centered Design (PCD)*

This design refers to a philosophy that prioritizes the role of humans. Unlike learner-centered design, which emphasizes individual students, problem-centered design focuses on humans within the unity of a group or society (Sholeh Hutomo & Hamami, 2020). This design is based on the understanding that humans are social beings who constantly face problems that require solutions. The focal point of this curriculum is how it can address and explain current social issues (Nurcholih, 2019).

3.3.4. *Social Function Design (SFD)*

This curriculum design emphasizes the functions or roles of individuals within a society. It is an improvement over the Problem Centered Design (PCD) which only focuses on problems. However, this curriculum design places greater emphasis on the role of society in fulfilling social functions, solving problems, and performing their roles as community members according to their tasks and responsibilities (Sholeh Hutomo & Hamami, 2020).

3.3.5. *Core Curriculum Design (CCD)*

The core curriculum design emphasizes knowledge, skills, and values in subjects such as English, Mathematics, Science, and Social Studies (Zakariyah et al., 2022). The core curriculum design in education involves transforming desired learning objectives and content into instructional artifacts that lead to desired outcomes, considering various dimensions such as design strategies, learning objectives, teaching methods, and assessment techniques (Hui & Wong, 2023) (Lam (林文灏), 2023).

3.3.6. *Integrated Curriculum Design (ICD)*

The integrated curriculum is an effort to combine lesson materials from various subjects. This design focuses on specific problems that require solutions through content from various disciplines or subjects (Idi, 1999).

3.3.7. *Technology Curriculum Design* (TCD)

According to John McNeil, technology can be applied in the curriculum with two main goals. First, it is used as a systematic planning tool that incorporates various media and tools, creating a systematic, behaviorist-based learning plan. Second, technology is seen as a model and procedure for constructing, developing, and evaluating curriculum materials and learning systems. The designated materials include disciplines that enable students to independently understand and apply technology. The approach is behavioristic, where learning is seen as a process of creating stimuli. Examples of this approach include Computer Assisted Learning (CAL) and Individually Directed Instruction (IDI). Traditional testing is used for evaluation (Print, 1993).

Nana Syaodih highlights several characteristics of the technological curriculum: it emphasizes content competencies, skills, and abilities. Skills are defined as measurable and observable performances, and the curriculum is systematically organized. Therefore, this curriculum focuses on competencies, work skills, and practical abilities. Its aim is to prepare students for employment, providing them with necessary skills and work-related competencies. It does not take the form of traditional knowledge arrangements but rather job-oriented training (Nasir & Achmad, 2016).

3.4. PAI Curriculum Design in Madrasah Ibtidaiyah (MI)

3.4.1. Curriculum Design for Islamic Religious Education (PAI) at MI Faradisaal Jannah Baureno

The curriculum implemented at MI Faradisaal Jannah Baureno includes the formulation of the Islamic Religious Education curriculum in accordance with the Ministry of Religion's regulations and the development of the Integrated Islamic School Network (JSIT) curriculum, known for its conceptual and practical advantages. Teaching materials are designed with more variety, including images related to the theme or topic being studied, making it easier for children to understand the material. Additionally, PAI teachers strive to enhance innovation and creativity in learning by engaging students in practical activities related to the material, such as practicing wudu, prayer, and adhan.

There are several foundational elements for curriculum development at MI Faradisaal Jannah Baureno; *First*, the development of the Islamic Religious Education curriculum is based on the principle that every student has the opportunity to develop their potential to become a person of faith and piety to Allah SWT, with noble character, responsiveness, creativity, independence, discipline, democratic citizenship, and responsibility; *Second*, MI Faradisaal Jannah Baureno aims for each student to keep pace with technological advancements, being able to discern and choose what brings positive or negative impacts for

themselves, their families, and their communities; *Third*, The numerous religious activities undertaken by students have a positive impact on their behavior and character in daily life, creating an Islamic-themed learning environment.

The teaching model at MI Faradisa Jannah Baureno integrates both spiritual (qauli) and worldly (qauni) knowledge into a unified learning experience. All subjects taught at the madrasah are framed within the teachings of Islam based on the Qur'an and Hadith. For example, general subjects like Science, Social Studies, and Civic Education are taught within the context of Islamic teachings.

Learning at MI Faradisa Jannah Baureno is conducted in a creative and enjoyable manner, with special guidance provided for students struggling with their lessons. Practical religious materials are taught with direct guidance and accompaniment from teachers. Various programs are initiated, such as the Tahfidzul Qur'an program, character education in collaboration with the Indonesia Heritage Foundation (IHF), the comprehensive Qur'an reading program using the UMMI method, literacy culture, business day, and outing classes.

The development of the Islamic Religious Education curriculum at MI Faradisa Jannah Baureno plays several roles, including; 1) Conservative Role: The curriculum is responsible for transmitting social heritage to the nation's youth, 2) Critical and Evaluative Role: Education not only passes down existing culture but also evaluates and selects cultural elements to be inherited. The curriculum actively participates in social control and emphasizes critical thinking, 3) Creative Role: The curriculum engages in innovative and constructive activities, creating and implementing new things that meet the needs and developments of society, both in the present and future (Fathurrahman & Azizah, 2022).

From the above explanation, the author indicates that the curriculum design at MI Faradisa Jannah is directed towards Learner-Centered Design (LCD) and Social Function Design (SFD). According to its theory, LCD stems from the desire to preserve the knowledge and culture of the past (conservative curriculum). This design centers on the students, while the teachers act as facilitators in the process according to the students' needs (Sholeh Hutomo & Hamami, 2020). Given the existence of programs such as Tahfidzul Qur'an, literacy culture, business day, and outing class, these programs will certainly stimulate the potential of the children to emerge, and the school with these facilities will guide students with potential towards the programs provided. Therefore, the appropriate curriculum design for MI Faradisa Jannah, based on these programs, is Learner-Centered Design, because the learning process focuses on enhancing the abilities of the students.

Furthermore, MI Faradisa Jannah also has a Social Function Design (SFD) curriculum. Social Function Design emphasizes the functions or roles of individuals within a society (Sholeh Hutomo & Hamami, 2020). Based on the special roles embedded in the MI Faradisa Jannah curriculum within the scope of Islamic Religious Education (PAI), which include conservative, critical, and creative roles, all of these roles aim at the students'

functions in their relevance to the societal/social world. If we aim at principles, then the curriculum design of PAI at MI Faradisa Jannah is directed towards the principles of relevance and priority and benefit. In line with the theory above, the conservative, critical, and creative roles directed towards their functions and relevance in social scope result in the students' ability to fulfill social functions, solve problems, and perform their roles as members of society.

From the above explanation, it can be concluded that the curriculum design at MI Faradisa Jannah is directed towards two categories, namely Learner-Centered Design, which focuses on the students, and Social Function Design, which focuses on the interests of society.

3.4.2. Curriculum Design of Islamic Religious Education (PAI) at MI NU Hidayatul Ula Probolinggo

The strategy for developing the Islamic Religious Education curriculum at MI NU Hidayatul Ula, Probolinggo City, as outlined in the KTSP (Education Unit Level Curriculum), is based on gathering aspirations and then aligning them with several factors such as the diversity of students' potentials/interests/characteristics, the resources available, the availability of learning media or tools, geographical-social-cultural and religious conditions, relevance to life needs, developments in science, technology, and arts, as well as the characteristics of the madrasah. The innovative steps taken by the madrasah in developing the PAI curriculum still refer to and are guided by the standard curriculum in accordance with the decisions of the Minister of Religion and the Minister of Education and Culture to achieve national education goals.

The implementation of the Islamic Religious Education curriculum development at MI NU Hidayatul Ula, Probolinggo City, is designed with an integrative design from the three existing programs: Madrasah Ibtidaiyah as a formal educational institution, Taman Pendidikan Al-Qur'an, and madrasah diniyah as two flagship programs whose curricular contents are interrelated. The integration of the curriculum from these three programs is formulated to strengthen the religious competence and character of the students at MI NU Hidayatul Ula.

The evaluation of the integrated PAI curriculum development at MI NU Hidayatul Ula, Probolinggo City, is carried out in two ways: 1.) Evaluation of the learning process and outcomes, which includes aspects of attitude or affective, knowledge or cognitive, and skills or psychomotor. This evaluation is based on the KKM (Kriteria Ketuntasan Minimal) which is Minimum Completeness Criteria and agreed-upon predicate intervals to measure the quality level of student learning outcomes; 2) Authentic assessment, which covers the spiritual and social attitude aspects of the students. This assessment is conducted by educators and educational units encompassing all learning activities undertaken by students, whether intra-curricular, co-curricular, or extra-curricular. The aspects to be assessed are agreed upon and determined together, ensuring the values provided have references and can be academically accountable

The existence of an integrative PAI curriculum in the MINUHU environment becomes one of the master projects and demonstrates that the educational institution can innovate to develop education in a way that remains aligned and relevant to the times. The strategy of developing the PAI curriculum by integrating the MI, TPQ, and Madrasah Diniyah Hidayatul Ula curriculum has proven effective and efficient in strengthening the religious competence and character of the students and successfully increasing the enthusiasm and trust of the community in entrusting their children to MINUHU (Arasy, 2023, pp. 93–95).

The PAI curriculum at MINHU strives to integrate formal education with non-formal education. Formal education is provided at the Madrasah Ibtidaiyah (MI), while non-formal education is offered through the Qur'an Training Center (TPQ) and Madrasah Diniyah. These three programs aim to be unified to develop a nation with religious competence and religious character. Therefore, it is clear that this aligns with the Integrated Curriculum Design (ICD) type. By definition, ICD refers to the effort to integrate materials or programs by focusing on specific issues (Idi, 1999). At MINHU, they integrate the curriculum in MI, TPQ, and Madrasah Diniyah to achieve the same goal, which is to develop a nation with religious competence and religious character through Islamic Religious Education learning.

3.5. PAI Curriculum Design in Madrasah Tsanawiyah (MTs)

3.5.1. Curriculum Design for Islamic Religious Education (PAI) at MTs Darul-Hikmah Pamulung

The Islamic Religious Education (PAI) curriculum model at MTs Darul Hikmah uses the PAI curriculum model designed by the government under the Ministry of Religious Affairs of Indonesia. This curriculum integrates general education with religious values in the madrasah. The PAI curriculum at MTs Darul-Hikmah includes local content (Aswaja) aimed at developing students' religious abilities and preparing graduates with strong character who can apply their knowledge in the community, especially in religious activities like recitation and tahlilan. The local content curriculum includes; 1) Reading and Writing the Qur'an; 2) Memorizing short surahs; 3) Memorizing Surah Yasin; 4) Tahlil; 5) Dhikr.

The local content curriculum at MTs Darul-Hikmah distinguishes it from general schools by integrating PAI subjects with traditional Islamic texts. According to the PAI teacher, this integration refers to Salafi texts or traditional Islamic texts from pesantren (Islamic boarding schools) (Maulidi, 2022).

From the above explanation, referring to the integration of religious values and general education, it is clear that the PAI curriculum design at MTs Darul-Hikmah points towards Integrated Curriculum Design (ICD), which involves integrating general learning models and religious values at the madrasah. If the meaning of ICD is the effort to integrate teaching materials from various subjects, then this is appropriate (Idi, 1999).

Furthermore, moving on to the statement that the purpose of this integration is to develop the students' abilities in religious matters and prepare graduates with character who

can apply their knowledge to society, especially in religious activities, it is evident that, like the previous madrasah, it leans towards Social Function Design (SFD). This is because there are efforts made at the school through its activities to ensure students have roles that align with the local community. This is consistent with the meaning of SFD itself, which emphasizes the ability to perform social functions, solve problems, and fulfill roles as members of society (Sholeh Hutomo & Hamami, 2020).

3.5.2. Curriculum Design for Islamic Religious Education (PAI) at MTs Mathla'ul Anwar Pusat Menes Pandeglang

MTs Mathla'ul Anwar Pusat Pandeglang has a PAI learning design that emphasizes the necessity of determining the direction to synchronize teaching components with the completeness of facilities and student characteristics. Thus, this learning design includes psychological, pedagogical, managerial, and continuity aspects (Mutaqin et al., 2023).

The design described above converges on the type of Learning Centered Design (LCD) because of the effort to create a learning environment centered on the students, related to their needs and characteristics. This is indeed aligned with a learning-centered design. Learning cannot be effectively implemented without efforts to adapt it to the students' readiness (Sholeh Hutomo & Hamami, 2020).

3.5.3. Curriculum Design for Islamic Religious Education (PAI) at MTs VIP Queen Al Khadijah Cilacap

The PAI curriculum at MTs Queen Al Khadijah has been updated to integrate Islamic teachings into general subjects. This is done in accordance with the Minister of Education Regulation No. 22 of 2016. The efforts made to achieve this include making Islamic teachings and values a guide for the development of various general subjects, which can be implemented by implicitly integrating Islamic teachings and values into general studies, thus establishing interconnections. One way this is carried out is through a collaborative teaching model, meaning general subject teachers can work together with Islamic education teachers. For example, general subject teachers collaborate with Islamic education teachers to create a concrete and detailed learning design according to the learning material theme (Maulidiyah & Manaf, 2021).

The explanation above illustrates that MTs Queen Al Khadijah strives to integrate Islamic values with general subjects. The effort to combine these two elements, Islamic values in general subjects, is achieved by creating collaboration between religious teachers and general subject teachers. Therefore, the most appropriate design, as previously explained, is the Integrated Curriculum Design (ICD), where there is an effort to integrate teaching materials from various subjects (Idi, 1999).

3.5.4. Curriculum Design for Islamic Religious Education (PAI) at MTs Nurul Ummah Yogyakarta

The PAI curriculum design at MTs Nurul Ummah Yogyakarta is based on seven formulated points: 1) Centered on the potential, development, needs, and interests of students and their environment, 2) Diverse and integrated, 3) Responsive to developments in science, technology, and art, 4) Relevant to life needs, 5) Comprehensive and continuous, 6) Lifelong learning, 7) Balancing national and regional interests (Sugiana, 2019).

The points presented indicate many goals designed in the PAI curriculum at MTs Nurul Ummah Yogyakarta, therefore designs such as SFD and ICD meet the criteria to be compared with the implementation of the PAI curriculum at MTs Nurul Ummah Yogyakarta.

For the SFD type (Social Function Design), it can be seen from points one and seven, which focus on the potential development needs and interests of students towards their environment. The key point is the ultimate need directed towards the surrounding community or society. Therefore, the SFD type is highly suitable for MTs Nurul Ummah Yogyakarta in curriculum design, where in theory, SFD emphasizes the functions or roles of individuals in society (Sholeh Hutomo & Hamami, 2020).

Next, the ICD type (Integrated Curriculum Design) refers to point two, which emphasizes diversity and integration. This integration aligns with the goals of ICD, which implements an integrated learning system across various scopes of learning (Idi, 1999).

3.6. PAI Curriculum Design in Madrasah Aliyah (MA)

The proportion given to Islamic religious education appears to be minimal, while general knowledge receives more emphasis. This issue arises from the aim to provide students with less theoretical knowledge and more emphasis on expected behaviors. This approach also aims to optimize affective and psychomotor aspects without neglecting cognitive aspects.

The Integrated Curriculum model is seen as more suitable for implementation at the Madrasah Aliyah level because students' knowledge, especially in Islamic religious education, can also be integrated into other subjects through the attitudes and behaviors exhibited by students. This is what is desired: Islamic religious education is not just about knowledge but also about demonstrated attitudes and behaviors in everyday life. Compared to the Tyler Model, the Integrated Curriculum shares similarities. Tyler incorporates identification needs from three elements: the students themselves, the community as users, and the subject matter. At the Madrasah Aliyah level, students' emotional aspects are already developed; therefore, Islamic religious education is allocated only 40%, balanced with the community's demand for graduates to have general knowledge. Additionally, the curriculum content should adhere to the state's prescribed curriculum (Nurcholiq, 2019).

Curriculum Design for Islamic Religious Education (PAI) at MAN Insan Cendikia Paser

The curriculum development innovation at MAN IC Paser for the subject of Islamic Education (PAI) involves the use of blended learning strategies, which encompass both online and offline learning systems. Each teacher utilizes specific applications according to their

respective teaching methods. Among the applications used by MAN IC teachers are Instagram, interactive PowerPoint, TikTok, Quizizz, Google Classroom, and other supporting applications. The innovations implemented at MAN IC have shown significant progress, as many students have achieved success due to learning methods tailored to their interests, facilitating their understanding of the materials taught by teachers at MAN IC Paser (Adiyono et al., 2023).

The curriculum design for Islamic Education (PAI) at MAN Insan Cendikia Paser, as outlined above, focuses on Technology Curriculum Design (TCD) and Learning Centered Design (LCD).

Considering the efforts in learning implementation through technology or online platforms such as Instagram, PowerPoint, TikTok, Quizizz, Google Classroom, and other applications, this approach embraces technological advancements for educational activities. By utilizing technology in every learning process, it aligns with TCD, which fully utilizes technological facilities where tools or media used can vary (Adiyono et al., 2023). This facilitates enjoyable and engaging learning experiences for students, considering that children nowadays are deeply intertwined with gadgets and technology.

Furthermore, based on the explanation that technology is aimed at aligning with students' interests, particularly their penchant for existing technologies, modernizing education through technology is thus implemented as a form of educational service to enhance students' capabilities. This means that learning is tailored to students' interests and abilities, with students themselves being the focal point of learning. Consistent with this analysis, the suitable curriculum design type at MAN IC is LCD, where the learning process is centered around students' interests, while teachers serve as facilitators in providing technology during the learning process (Sholeh Hutomo & Hamami, 2020).

Table 1. Institutions and their curriculum

N	Institution Name	Curriculum Design	Information
1	MI Faradisa Jannah Baureno	Learner-Centered Design (LCD) and Social Function Design (SFD)	Seen from the existence of programs like Tahfidzul Qur'an, literacy culture, business day, and outing class. Certainly, these programs will stimulate the potential of children to emerge, and schools with such facilities will guide students who have potential in the provided programs. Then, looking at the specific roles arising in the curriculum of MI Faradisa Jannah in the scope of Islamic Education (PAI), namely conservative roles, critical roles, and creative roles, all of which aim to enhance students' function in their relevance to the societal/social world.
2	MI NU Ula Probolinggo	Integrated Curriculum Design (ICD)	The PAI curriculum at MINHU makes efforts to integrate formal education, non-formal education.
3	MTs Darul- Hikmah Pamulung	Integrated Curriculum Design (ICD) and Social Function Design (SFD)	There is an effort to integrate between general learning models and religious values in madrasas and develop the religious competence of male and female students and prepare graduates who have characters and can practice their knowledge to society, especially in religious activities.
4	MTs Mathla'ul Anwar Pusat Menes Pandeglang	Learning Centered Design (LCD)	Efforts to create a learning atmosphere centered on students, related to the needs, characteristics of the students themselves. Of course, this is in line with a learning-centered design.
5	MTs VIP Queen Al-Khadijah Cilacap	Integrated Curriculum Design (ICD)	There is an effort to integrate two elements between Islamic values in general subjects.
6	MTs Nurul Ummah Yogyakarta	Social Function Design (SFD) and Integrated Curriculum Design (ICD)	Focused on the potential development needs and interests of students towards their environment. Certainly, the important point is the final need aimed at the environment or the surrounding community as well as diverse and integrated.
7	MAN Insan Cendikia Paser	Technology Curriculum Design (TCD) and Learning Centered Design (LCD)	Efforts to implement learning through technology or online such as Instagram applications, PowerPoint, TikTok, Quiziz, classroom, and other applications, and to adapt to the interests of students who naturally enjoy existing technology, thus modernizing learning through technology as a form of learning service in improving student skills.

4. Conclusions

Basically, every madrasah has its own goals in determining what kind of learning they want to achieve to produce future generations who can continue and even advance the nation's aspirations. However, not all madrasahs understand what design they use in implementing a curriculum. In this regard, based on the literature selected as the subject of study, the author concludes that:

- 4.1. MI Faradisa Jannah Baureno applies Learner-Centered Design (LCD) and Social Function Design (SFD).
- 4.2. MI NU Ula Probolinggo applies Integrated Curriculum Design (ICD).
- 4.3. MTs Darul-Hikmah Pamulung applies Integrated Curriculum Design (ICD) and Social Function Design (SFD).
- 4.4. MTs Mathla'ul Anwar Pusat Menes Pandeglang applies Learning Centered Design (LCD).
- 4.5. MTs VIP Queen Al-Khadijah Cilacap applies Integrated Curriculum Design (ICD).
- 4.6. MTs Nurul Ummah Yogyakarta applies Social Function Design (SFD) and Integrated Curriculum Design (ICD).
- 4.7. MAN Insan Cendikia Paser applies Technology Curriculum Design (TCD) and Learning Centered Design (LCD).

5. Suggestions

I think there needs to be an effort to understand the theory of curriculum design by stakeholders from educational institutions in Indonesia, especially for the schools that I have chosen as the subjects of study. This is considering the importance of establishing a curriculum design so that the learning process can proceed according to the set goals, particularly for school principals and foundation heads involved.

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Declaration of Conflicting Interests and Ethics

The authors declare no conflict of interest

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