



Mapping Curriculum Models in Contemporary Islamic Education: Comparative Analysis, Advantages and Implementation Challenges

Muamar Asykur^{1*}, Ratna M², Hanna³

¹*Sociology Education, Megarezky University Makassar, Indonesia*

²*Muhammadiyah University of Makassar, Indonesia*

³*Haluleo University, Southeast Sulawesi, Indonesia*

Corresponding Author ✉ Muamarasykur@unimerz.ac.id

ABSTRACT

ARTICLE INFO

Article history:

Received Mei
29, 2024

Revised
June 10, 2024

Accepted
June 14, 2024

Islamic education historically has had an existence and role in developing individuals who are physically and spiritually perfect. However, when looking at the implementation of Islamic education in institutional systems and educational systems, sometimes there are problems that hinder the education system from achieving its goals. Internal problems include the fact that, although Islamic education has been formally and theoretically evaluated, it has provided benefits to students who have fairly good intellectual abilities. However, students cannot automatically apply mastery of the cognitive domain in their actions or deeds. A qualitative approach will be used in this research through literature study, in-depth interviews with experts and practitioners, observations at Islamic educational institutions, as well as case studies at several institutions that implement different curriculum models. Research Results Show By considering the challenges facing Islamic education, the curriculum must be designed to share knowledge and values, not only quantitative knowledge, but also to produce quality output that is resistant to developments over time. Quality education is defined as education that is able to develop the potential of the education system and components in a way that is not only in quantity but also capable of producing output that is resistant to developments over time.

Keywords: Curriculum Models, Islamic Education, Comparative Analysis, Advantages, and Implementation Challenges

Journal Homepage <https://ojs.staialfurqan.ac.id/IJoASER/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

INTRODUCTION

Islamic education is basically considered as a system, with relationships between its parts in an effort to achieve goals. In fact, Islamic education currently still faces many complex problems, both internal and external. The educational components of teacher professionalism, curriculum and other issues are internal issues. However, there are difficulties from external sources related to the development of Islamic education that is able to withstand challenges that focus on the present and the future (Fatimah et al., 2023).

Islamic education historically has had an existence and role in developing individuals who are physically and spiritually perfect. However, when looking at the implementation of Islamic education in institutional systems and educational systems, sometimes there are problems that hinder the education system from achieving its

goals. Internal problems include the fact that, although Islamic education has been formally and theoretically evaluated, it has provided benefits to students who have fairly good intellectual abilities. However, students cannot automatically apply mastery of the cognitive domain in their actions or deeds. This shows that the achievement of students' intellectual intelligence is not always commensurate with the application of the values and teachings taught in Islamic education. This is reflected in the moral damage that occurs to students and teenagers in the real world, which is the basis for determining what areas need to be improved in Islamic education.

This shows that Islamic education fails to integrate students' knowledge and practice (Wirjosukarto, 1985). Thus, this problem shows that Islamic education is currently facing challenges that not only originate from within Islamic education but also from external factors. This requires improvements in the development and guidance of the current curriculum to achieve the goals of Islamic education, namely producing people who are balanced between knowledge and charity (Tafsir, In addition, the goals of Islamic education created by KH. Ahmad Dahlan are more relevant to science and technology and socio-economic needs modern society.

According to Ni'mah (2017), Islamic education aims to produce Muslim individuals who have complete characteristics, a deep understanding of their religion, a strong understanding of world scientific issues, and are able to fight for the progress of their society. Therefore, curriculum development and guidance is very important in Islamic education (Destrianjasari et al., 2022). In Sukiman, Nurgiantoro explained that in the curriculum formulation program there are two different terms. First, the term "curriculum development" refers to curriculum creation activities. Second, curriculum building is an activity to improve the results of existing curriculum implementation using validated evaluation results, with the aim of increasing curriculum output (Nasihuddin et al., 2019). Although term mapping in curriculum development activities may occur, it is not the main goal of Islamic education. However, how can Islamic education create a curriculum that is appropriate and important to the knowledge and needs of current developments? However, it needs to be emphasized that without professional development of curriculum developers, who are the same as educators in educational institutions, this will not be able to be done well (Hamidah et al., 2021).

"The preparation of learning opportunities aimed at achieving certain goals in students, as well as the assessment of the extent to which these goals have been achieved" is the definition of "curriculum development" according to Auedray and Howard. In their definition, these two experts emphasize that the curriculum is not only related to the quality and relevance of the material provided, not just the number of students studying. Instead, the curriculum should emphasize the idea that the parts of education are interrelated and can be linked to the progress and changes that students need after completing education. It is clear that measuring, understanding, and assessing student progress is the goal of curriculum development. In curriculum development, forming learning experiences means forming relationships between educational elements used in learning activities which are expected to bring students to the expected goals. This is what is meant by "learning experience".

The curriculum consists of learning experiences. It turns out that learning experiences greatly influence student development. This not only impacts their mastery of knowledge, but also on how they build social relationships, work in groups, interact with the outside world, and more (Martin & Simanjorang, 2022). When there are differences in efforts to achieve educational goals, the most important thing to pay attention to is in the area of curriculum development. The main problem lies in the field of curriculum development, both from the system and within the scope of the curriculum itself. This is because curriculum development activities are the result of achieving competency goals and successful experiences of students in learning.

According to Hasan Baharun, the development of the Islamic education curriculum has so far been more influenced by political policies than by curriculum formulation that takes into account philosophical-pedagogical objectives. As a result, curriculum formulation has an impact on the implementation and formulation of learning in educational institutions. This wasn't supposed to happen. Making a curriculum that is centered on political policy will limit curriculum formulation, which should focus more on the demands of society and the field (T. Irawan et al., 2021).

Hamalik pointed out that curriculum development is always changing, and is expected to meet the government's structural demands. This includes policies set by governors and regents, regional governments, the Ministry of Education and Culture, and the Ministry of Religion, which administer education in each region, and usually involves intervention in curriculum concepts. Therefore, it is hoped that curriculum development is carried out centered on curriculum objectives, namely the relevance of the curriculum to science and technology and the demands of society from time to time. These three demands are structural, institutional, and institutional. Therefore, curriculum development must be contextualized in a way that is relevant to developments in science and technology and the contemporary era (Maimun & Fitri, 2010).

The curriculum plays an important role in determining the direction and goals of education. In the context of Islamic education, the curriculum not only functions as a guide to learning materials, but also reflects the values, principles and goals of Islamic education itself. Therefore, developing a curriculum that is in line with the demands of the times and the needs of society is a necessity.

Since its inception, Islamic education has gone through various phases and developments. In the classical period, Islamic education centered on teaching Islamic sciences such as the Koran, hadith, fiqh, and Arabic. However, along with the times, demands for Islamic education have also changed. Contemporary Muslim society is facing new challenges, both in the social, cultural, economic and political fields, which demand a curriculum that is more comprehensive and relevant to their needs.

Responding to these demands, many thinkers and practitioners of Islamic education have developed various curriculum models that attempt to integrate Islamic sciences with general science. These curriculum models have different characteristics, philosophical foundations, structures and approaches. Some curriculum models emphasize cognitive aspects and mastery of knowledge, while other models focus more on character development and spirituality. There are also curriculum models that attempt to integrate general science and religion, as well as combining traditional and modern approaches in the learning process.

This diversity of curriculum models reflects efforts to find the best approach in facing the challenges of contemporary Islamic education. However, this diversity also brings its own challenges in selecting and implementing a curriculum model that best suits the needs and context of each Islamic education institution.

Therefore, mapping and comparative analysis of existing curriculum models is very important. By understanding the advantages and challenges of each model, practitioners, academics and stakeholders in Islamic education can make more informed decisions in selecting and developing a curriculum that best suits the educational needs and goals to be achieved.

METHOD

A qualitative approach will be used in this research through literature study, in-depth interviews with experts and practitioners, observations at Islamic educational institutions, as well as case studies at several institutions that implement different curriculum models. Qualitative data will be analyzed using content analysis and thematic coding methods to identify patterns, themes and deep insights. This approach aims to obtain a rich and detailed understanding of contemporary Islamic education curriculum models, their advantages, challenges, and implementation experiences from the perspective of stakeholders. Qualitative results will complement quantitative findings to provide a comprehensive picture of the research topic.

RESULTS AND DISCUSSION

Islamic Education Curriculum Models

The curriculum is a set of plans and arrangements regarding objectives, content, learning materials and methods used as guidelines for implementing learning activities to achieve certain educational goals. The curriculum includes material that must be taught, educational objectives, delivery process, and evaluation of learning outcomes. The curriculum is prepared by education/curriculum experts, teachers, taking into account factors of knowledge development, national interests and student needs. The curriculum plays an important role in determining the direction and goals of education. In the context of Islamic education, the curriculum not only functions as a guide to learning materials, but also reflects the values, principles and goals of Islamic education itself. Therefore, developing a curriculum that is in line with the demands of the times and the needs of society is a necessity. Several curriculum models in contemporary Islamic education that can be seen include:

1. **Traditional Curriculum** This curriculum model focuses on teaching classical Islamic sciences such as the Koran, hadith, fiqh, Arabic and Islamic history. The aim is to preserve the Islamic scientific heritage and form Muslim individuals who adhere to religious teachings. This curriculum is often implemented in traditional Islamic boarding schools or classical madrasas. **Traditional Curriculum:** Focuses on classical Islamic sciences, Islamic scientific heritage, and the formation of a devout Muslim personality. The advantage of the Traditional curriculum is to preserve the Islamic scientific heritage, forming devout Muslim individuals (Al-Syaibani: 1979). Meanwhile, the challenges faced are that this curriculum is less relevant to the demands of the times, there is minimal integration with general science.
2. **Modern Curriculum** The modern curriculum model seeks to integrate Islamic knowledge with general knowledge such as science, technology, economics, etc. The goal is to form Muslims who not only have spiritual depth but also mastery of modern science. An example is the curriculum implemented in modern Islamic schools or integrated madrasas. The Modern Curriculum integrates Islamic sciences with general knowledge, producing Muslims who master the fields of religion and modern knowledge. The advantage of the modern curriculum is that it produces Muslims who master the fields of religion and modern knowledge, ready to face global challenges. Meanwhile, the challenge faced is that this curriculum requires teaching staff who are competent in scientific integration, balancing religious and general portions. (Hazmi: 2004)
3. **Integrated Curriculum** This model seeks to fully integrate Islamic sciences and general sciences in one holistic curriculum. The aim is to form a Muslim person who has a balance between faith, knowledge and charity. An example is the curriculum developed by the International Islamic University Malaysia (IIUM). The Integrated Curriculum fully integrates religious and general knowledge in one holistic curriculum, forming a balance of faith, knowledge and charity. The advantage of this

curriculum is that it forms a balance of faith, knowledge and charity, holistic and integrative. Meanwhile the challenge, which lies in compiling a complex curriculum, requires special skills in scientific integration. (Zuhdi: 2013)

4. Nature-Based Curriculum This curriculum model utilizes nature as the main learning source in the educational process. Learning is carried out through direct experience in the open air by integrating Islamic values into it. The aim is to form a generation of Muslims who love nature and the environment, and have strong character and spirituality. An example is the curriculum implemented at Nature Schools in several regions in Indonesia. The Nature-Based Curriculum requires adequate facilities and natural areas, facing the challenges of weather and natural conditions. The advantage of this curriculum is that it forms Muslims who love nature, have strong character and spirituality, and learning is fun. Meanwhile, the challenges faced in this Nature-Based Curriculum include requiring adequate facilities and natural areas, facing weather challenges and natural conditions.
5. Community-Based Curriculum This curriculum model emphasizes community involvement in the education process. Learning materials are adapted to the needs and context of the local community, while still integrating Islamic values in them. The aim is to form a generation of Muslims who have life skills that are relevant to society's needs. The Community-Based Curriculum involves the community in the educational process, the material is adapted to community needs, forming Muslims with life skills. As for its advantages, this curriculum is relevant to the needs of society, forming Muslims with life skills, while the challenges faced in this curriculum process lie in limited community involvement, difficulties in adapting material to the needs of diverse communities. (Khasanah: 2019)

By looking at these five curriculum models, it can certainly be seen that the main goal of education is to make students intelligent and make them useful human beings in the future. However, in this case it is not easy to achieve all of this. The increasingly changing times require how an education line can develop a curriculum in accordance with the needs of the current contemporary era. In general, currently it can be seen that the challenges of Islamic education in the contemporary era are: specifically facing its own challenges due to changing times that continue to change until the current era of globalization. The world of education sees that demanded education must adapt to meet the demands of the times, especially in the current era of society 5.0, which demands technology-based work. Education must produce students who are able to compete in the world of work and contribute to the development of civil society. To prepare for the existence and important role of education in these two areas, developments that occur in these two dimensions (world of work and society) must be considered (Ismaya, 2019).

With developments over time, Islamic education will face increasingly greater and more complex challenges in the future. If we look at the current condition of Islamic education, we will find that the challenges it faces come from two sources: internal and external. Internal challenges are related to parts and the Islamic education system itself. In Islamic education, there are several internal problems. The first is how the eight national education standards have been achieved and succeeded. This is an internal problem within the scope of education. The national standard has eight standards: content standards, process standards, graduate competencies, standards for educators and education personnel, facilities and infrastructure standards, management, funding and assessment (MNL Irawan et al., 2022).

Second, Indonesia's population is increasing. According to the population profile, Indonesia will benefit from a demographic bonus in 2035. The demographic bonus refers to a much larger proportion of human resources among the productive age population (aged 15-64 years) compared to the young and elderly. In 2020–2030, 70% of the workforce of productive age (15-64 years) will be fulfilled, with the remaining 30% being unproductive citizens (children aged 0–14 years and parents aged 65 years and over) (Mulyaningsih et al.,

2014). With the increase in the number of human resources, Islamic education faces special challenges to prepare resources that have fossil value and contribute to the development of the country. This fossil value will produce good capital and manifestations of state development if these productive resources are utilized properly. However, if these productive resources are not utilized properly, it will hamper the country's development. One of the challenges of Islamic education in this region is how Islamic education can prepare and empower the potential of human resources to become individuals who have the abilities, competencies and professionalism required by scientific developments and the development needs of society.

In particular, Azyumardi Azra stated that Islamic education must consider the lack of adequate human resources from its teachers, from teachers, lecturers, to administrative staff. especially the lack of proactive efforts from lecturers and staff. Inadequate and uncreative human resources are the cause of this happening. Therefore, Islamic education must be strengthened to be able to face the challenges of this era by creating human resources that are able to compete in the current revolution (Azra, 2019).

Third, character education. Character problems still exist to this day, especially because the world is experiencing a rapid revolution that is undermining the morality and character of the nation's children. With technological cultural changes, the moral degradation that has hit students is difficult to stop. This is because students' perspectives change, which has an impact on their thinking patterns and character. This is why Islamic education must exist to continue promote character education to provide morals to our children.

Fourth, the wrong paradigm for understanding the curriculum. In Islamic education, the curriculum perspective applied is still quite well known and understood, without paying special attention to the application area. This means that the Islamic education system still places too much emphasis on the cognitive aspect rather than the value aspect or its application. So far, Islamic education has been seen only in the scope of acquiring knowledge rather than the value of acquiring knowledge. Although Islamic education basically faces difficulties in this regard, defining Islamic education as limited to the acquisition of knowledge is a wrong interpretation. This must be emphasized by educational practitioners. This shows that the people in this country do not have good moral qualities. The system that will be implemented in education must change this paradigm.

Islamic education focuses more on future challenges rather than external challenges. Among these external challenges there are three. The first is future demands and needs; the second is society's view; and the third is progress in technology and science. The revolutions of each era and various environmental problems, advances in technology and information, the growth of creative and cultural industries, and the development of international education such as World College all have a major impact on the world of education and demand new formulations and strategies (Hasbullah, 1996). As shown by the fact that the challenges faced by the era of society 5.0, driven by the industrial revolution 4.0, are greater than those faced by the previous era. Education must stick to the concept of relevance and dynamics of a curriculum to overcome this problem. To meet the demands of the current revolution, Islamic education must develop students who have critical thinking skills, problem solving abilities, creative skills, and critical thinking skills. Akhlakul karimah shapes the future and life of the 5.0 era (Rahman, 2016).

Therefore, a shift in perspective regarding Islamic education must be carried out to meet human needs. The changing times that occur require an adaptive Islamic education system. Islamic education is not allowed stagnant or walking in place following the flow, but must remain dynamic and able to keep up with the times. Human resources (HR) are greatly influenced by educational institutions and their components, especially educators. Thus, it

can be concluded that educators must have several abilities to produce a generation of quality employees. Mastery of pedagogical competence is first, which means that teachers must provide a good example for their students. Mastery of personality competencies is second, which means that teachers must be good examples for their students. Mastery of professional competence is the third, which means that teachers must understand the subject matter in depth. And the fourth social competency, namely how educators are able to connect with stakeholders, interact effectively and efficiently with students, parents or guardians, the community, and social changes that occur, enabling them to develop an integrative curriculum that is in accordance with the needs of science and technology development and development. increasingly society (Rahman, 2016).

Based on the information above, authorities must work together to create an integrative curriculum to overcome challenges in Islamic education. This is done to educate students who can survive in an era full of changes in all aspects of life, which clearly has an impact on the Islamic education curriculum.

Efforts to Develop an Islamic Education Curriculum in the Contemporary Era

Education is considered to have quality, namely education that is able to produce education that is relevant to the needs and demands of the times. Therefore, educational development does not only focus on adding to what already exists, adding to something that already exists, or transforming what already exists, or improving what already exists. However, what is more important is that educational development is an effort to create extraordinary results and in line with the demands of the times. People must revitalize and change the education system that developed as a result of the revolution and technological dominance in the modern era (PITA, 2018).

Curriculum development is an important step that must be taken to meet the objectives of curriculum development. Not only must it include all ideas that arise, but it must also include actions that result in solving problems to meet the needs of society with the necessary competencies. Apart from that, the government must reorganize the education system in vocational and vocational education units. This must be a comprehensive education system with systematic mechanisms in every aspect, such as synchronizing curricula between institutions. To produce an educated workforce who is ready to work in the global economy, as users who continue to pay attention to the Indonesian National Qualifications Framework (KKNI) (Destrianjasari et al., 2022).

As times progress, technology has a significant impact on the process of changing the order of people's lives. After following the industrial revolution 4.0, Japan is now starting a new era called society 5.0. In this case, education is very important to prepare students to face society 5.0. As a result, Curriculum Merdeka was changed by the Indonesian government to emphasize higher thinking skills (HOTS), literacy, creativity, critical thinking, communication, collaboration and character strengthening (PPK). Ability: It is considered very important for students to face various life phenomena in the era of society 5.0 and subsequent developments. It is hoped that a curriculum development design that integrates the abilities and skills mentioned above will be able to contribute to solving problems, achieving the right results, and making society better (Destrianjasari et al., 2022).

Four main educational visions for 21st century learning have been outlined by UNESCO. Of the four visions, the first vision is Learning to Think, which means learning to think and focusing on logical and rational knowledge. Acquiring, deepening, and applying knowledge is known as learning. Mastery of material is one of the most important things for students in the 21st century. Students must also want to learn for life. This item indicates that they have attempted to improve what they know and continue to believe that they understand the ideas necessary for future success. Students must be ready to learn whenever they need to face new conditions

that require new skills. Second, learning to act or learning to live. To be able to adapt to a rapidly changing society, students must learn to work independently. Not only do students and adults need academic and applied knowledge, but they must also be able to combine knowledge and skills to be innovative and adaptive. They must also be able to translate all of these traits into useful skills. Third, learning to be a leader focuses on character formation. Children need academic and cognitive skills to succeed, but those are not the only talents needed. Students who have important cognitive abilities are those who have qualities and identities. These students have the ability to face failure, conflict, and crisis, as well as address and overcome the challenges that arise during the twenty-first century. Specifically, the younger generation must have the ability to adapt and work together with various groups in various work and social environments. Fourth, learn how to live together. According to several studies, students who learn cooperatively have better abilities than students who study alone in terms of thinking results, ability to retain material gradually, and active participation in the conversation. They also have the ability to think critically through learning together (Anita et al., 2022).

Therefore, the Ministry of Education and Culture has developed a modern learning paradigm that is based on students' ability to communicate, think analytically, articulate problems, collect information from various sources, and engage in problem solving. According to BSNP 2010, describes several 21st century learning frameworks: (a) Problem Solving Skills and Critical Thinking Skills, including critical, lateral and systemic thinking abilities, especially in the context of problem solving; (b) Communication and collaboration skills, including the ability to interact and collaborate successfully with various people. (c) Problem Solving Skills and Critical Thinking Skills, including critical, lateral and systemic thinking abilities, especially in the context of problem solving; (d) Communication and collaboration skills, including the ability to interact and collaborate successfully with various people. (e) generation and updating (Creativity Innovation Skills), able to develop ideas that produce various breakthroughs; (f) Information and Communication Technology Literacy, or the ability to use technology to improve daily performance and activities; (h) information and media literacy skills, being able to understand and understand various communication media to convey various ideas and carry out collaborative activities and interactions with various parties, and (g) contextual learning skills, being able to carry out contextual independent learning activities as part of personal development.

To provide students with the full range of 21st century skills mentioned above, educational design must be adapted to contemporary contexts. In this regard, Wagner et al. (2006) proposed the application of the "New 3 Rs" (Rigor, Relevance, & Respect) principles for curriculum development. Rigidity means the learning process is more flexible rather than monotonous and rigid. Every lesson should be relevant to current and future life, the word relevance. Concepts related to the relationship between teachers and students, especially interaction patterns that build social and academic skills, are what is intended.

The concepts above show that the learning paradigm must change in the twenty-first century. This paradigm shift must change at least four things. First, the information problem. Information is clearly hard to come by in the twenty-first century. Therefore, students must learn how to obtain information from various sources. Second, the curriculum must be designed so that students can construct, discover, and analyze problems, not just fix problems that have been discovered. Third, learning should center on developing students' ability to think analytically, which means they can make decisions, rather than thinking mechanically. Fourth, learning must focus on problem solving and teamwork. This is very important because of the problem at hand increasingly complex and requires the use of several specialized areas simultaneously.

There are two approaches that are directly related to 21st century needs for K-13 learning, namely the inquiry approach and the scientific approach. Characteristics century

21st including learning collaborative, learning is student-centered, and the school is integrated with the community. Educators must be able to create lesson plans so that students can participate in all 21st century activities. Lesson plans should include activities that encourage students to collaborate and think critically when solving problems. It is no longer used to determine student learning outcomes; on the contrary, it is used to improve students' abilities in the learning process. The learning process itself is also considered a separate activity from education. This assessment is intended to teach students about real-world problems in the context of the complex world of the future. Therefore, educators must have expertise in scientific fields and teaching techniques (Candra et al., 2023).

After trying various learning methods, the Independent Curriculum development team succeeded in achieving 21st century competencies. According to Ahmad Yani and Mamat Ruhimat, among others, First, the Independent Curriculum considers that globalization is an important part of the challenges that will come in the world. These include organizations such as the WTO (World Trade Organization), Asia-Pacific Community, APEC (Asia-Pacific Economic Cooperation), and CAFTA (Central America Free Trade Agreement); environmental issues; advances in information technology; convergence of science and technology; and the rise of knowledge-based industries. Second, Jeff Dyer, Hal Gregersen, and Clayton M. Christensen (2011) from Harvard Business Review USA discussed the definition of Innovator DNA (Deoxyribo Nucleic Acid) in the 2013 Curriculum, which shows evidence that innovative entrepreneurs have "creative intelligence." Innovators use both sides of the brain, while talents use the right side. In addition, they generate new and inventive ideas using the five discovery skills: associating, asking, observing, experimenting, and networking. Third, because there are a number of indicators of global awareness, including economic and business awareness, entrepreneurial literacy, civic literacy, health literacy, and environmental literacy, the twenty-first century is also a memory of character education. The Merdeka Curriculum includes character education, which was proposed by the Center for Curriculum and Books in 2010. Religion, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, love of the country, appreciation for achievement, communicative, likes to read, caring for the environment, social concern, and responsibility are 18 character values that are built. Fourth, another cause of the birth of 2013 is the demographic bonus, which is characterized by an increase in the productive age population (aged 15-64 years) which will reach more than 70% of the population in 2010-2035. Program. From your perspective, many productive people can be a blessing or a burden. If Indonesia's productive age is qualified, competent, creative, and physically and mentally healthy, it will be beneficial. On the other hand, if they do not have the necessary abilities, are not creative, have bad morals, and are unhealthy, they will become a burden (Ulfan et al., 2023).

According to Azyumardi Azra, two problems facing universities in Islamic education need to be addressed and will be challenges for UIN, IAIN, and STAIN in the future, namely social demands and academic goals. At universities, especially at UIN, IAIN, and STAIN, the aim of education is to produce Islamic scholars who will be the driving force for education, research, and academic progress. In addition, the aim is to increase participants' knowledge and skills in mastering Islamic scientific disciplines as well as supporting scientific disciplines needed for the development and use of Islam in wider society. have knowledge and experience in Islamic sciences, as well as relevant research and programs (concentration). They have scientific deeds and a scientific mindset as experts in Islamic science (Maysela & Arif, 2021, p. 16). Therefore, students and graduates must have the following abilities: understand the Islamic scientific paradigm as a whole; understand and master special fields of Islamic science; conduct research successfully; and, at least, understanding and applying scientific theories in academic work (Azra, 2019).

Factors Influencing Curriculum Development

Being a curriculum subject in curriculum implementation is not the basis for teacher curriculum development. In terms of curriculum development in schools, this object has a significant influence (Miana Solehah et al., 2023). Thus, problems that arise in the context of a multicultural country have an impact on the implementation of curriculum development. One factor that can hinder curriculum development is a pluralistic society. This is where curriculum developers must carry out a thorough analysis of the factors that influence curriculum development. This will help them find the right way to create an effective, strategic and efficient curriculum. In Sukiman, Sukmadinata explained that there are several variables that influence curriculum development, including higher education: First, higher education. The development of science and technology in higher education influences curriculum development programs. The type of knowledge developed at universities or colleges generally influences the content or subject matter to be taught. Technology and knowledge have an impact on the learning process and contribute or contribute to the development of not only curriculum content but also educational tools and media. Technology is not only a concern in the context of curriculum content, but is also an important component of the curriculum. including the impact of the curriculum of teaching staff educational institutions, such as FKIP, STKIP, and IKIP, on the development of educational and teacher science as well as teacher preparation. The influence of the curriculum of educational institutions for educational staff is also related to curriculum development, especially through the mastery of knowledge and teaching abilities of teachers produced.

Second, social structure. Schools are an important part of society, and their existence is very influential in preparing students as society's hope to live a life of honor and dignity. Schools are considered to be representatives of society. Local community conditions greatly influence schools. The content of the curriculum must provide hope and describe the needs of society. In general, society consists of heterogeneous and homogeneous people. Schools have the responsibility and authority to collect community data to be used as a consideration and basis for curriculum development. In addition, educational institutions have a responsibility to fulfill the desires, ideas and needs of society. The development of the business world is one of the forces that exist in society. The development of an institution's curriculum can also be said to have quite a big influence on the business world. This may make sense because the actual demand is that schools not only educate students to become alumni but also educate them to live a decent life, work and do business. Curriculum developers must consider the future life and work world that students may pursue during curriculum development.

Third, a valid value system. It was previously stated that schools are an important part of society. because society influences education from various points of view, including curriculum development. The societal value system is something that is considered by curriculum developers which originates from the social setting.

Schools, as communal institutions, can maintain and spread their values. The value system is safe and should be part of the curriculum. The current value system consists of traditional, moral, religious, social, cultural and political values. Curriculum developers face challenges due to society's complex value system. In general, cultures are very different and diverse, with intellectual, social, spiritual, and other groups, each with their own values. Apart from that, society has social, economic, political and physical aspects. religion, aesthetics, and ethics, for example. They usually have a different value than some of the previous features. Teachers are one of the people who are considered to have a big influence on the development of the Islamic education curriculum. Teachers are an important part of Islamic education.

He is very important and always connected. Teachers are an "essential factor" in the development of their own curriculum. To ensure that educational interaction continues, teachers must actively follow technological developments. This has a huge impact on the continuity of learning processes and activities for students in Islamic educational institutions. Developing an appropriate PAI curriculum will produce high quality results, which of course will have an impact on Islamic religious education institutions. With the help of teachers who follow developments in technology and information (Dudung, 2018). To achieve this, meeting teacher needs is very influential in determining teacher ethos. This can encourage and direct teachers to improve their quality to achieve goals. Thus, from the perspective of Zakiah Degree, it will be a work ethic emerges and a reflection of the movement of the soul in loving one's position as a teacher and one's personal formation both from one's religious beliefs and experiences as well as one's qualifications as a teacher. Therefore, curriculum development authorities must really pay attention and consider several of these things so that they can maximize and prepare the program well. Considering that curriculum development is a reflection of current education, which is still considered an effective institution for creating and forming superior human resources, curriculum development is an alternative to provide opportunities for education to produce superior human resources who are able to adapt to changes in society and the times.

CONCLUSION

By considering the challenges facing Islamic education, the curriculum must be designed to share knowledge and values, not only quantitative knowledge, but also to produce quality output that is resistant to developments over time. Quality education is defined as education that is able to develop the potential of the education system and components in a way that is not only in quantity but also capable of producing output that is resistant to developments over time.

Current facts continue to experience changes and developments in various areas of life, which indirectly influence the structure and elements of Islamic education. An integrative curriculum is needed in Islamic education. However, when doing so, it is important to consider several factors that influence curriculum development. It is very important for developers who have authority to develop effective and quality curriculum. Curriculum developers must be qualified, innovative and professional. The curriculum contains objectives and other important elements that ensure successful learning. Therefore, this is very important to pay attention to. To realize Islamic education that is not in quantity but more importantly progress in terms of quality that is able to compete competitively amidst current developments, it is necessary to build stakeholders between educational institutions, such as school principals or heads of foundations, and government structures involved in Islamic education.

REFERENCES

- Anita, A., Hasan, M., Warisno, A., Anshori, MA, & Andari, AA (2022). Islamic Boarding Schools, Kiai Leadership, and Tarekat Teachings as a Portrait of the Dynamics of Islamic Education Institutions in Indonesia. *Scaffolding: A Journal Islamic Education and Multiculturalism*, 4(3), 509–524.
- Azra, A. (2019). *Islamic Education: Tradition in Modernization Towards the New Millinium* (1st ed.). Kencana.
- Chandra, W. A., Hassan, M., & Sugiran. (2023). Challenge Teacher Islamic Religious Education In Facing The Society Era 5.0 Digital. *Unisan Journal*, 1(5), 301–310.
- Destrianjasari, S., Khodijah, N., & Suryana, E. (2022). Understanding, Theories And

- Concepts, Scope Of Contemporary Issues Islamic Education. *Mandala Education Scientific Journal*, 8(2), 2442–9511. <https://doi.org/10.36312/jime.V8i2.3304>
- Dudung, A. (2018). Teacher Professional Competence. *JKKP (Journal Family Welfare and Education)*, 5(1), 9–19. <https://doi.org/10.21009/JKKP.051.02>
- Fatimah, S., Hani, SU, Septria Vionita, B., Riyadhul, S., Subang, J., Guru, P., & Ibtidaiyah, M. (2023). Imam Al Ghozali's Perspective Islamic Education. *Sultan Agung Education Journal*, 3(1), 62–66. <https://doi.org/10.30659/JP-SA.V3I1.29353>
- Hamidah, AZ, Warisno, A., & Hidayah, N. (2021). Curriculum Management In Improving Religious Character Learners. *An-Nur Journal: Study of Educational and Islamic Sciences*, 7(02), 1–15. <http://journal.an-nur.ac.id/index.php/annur/article/view/88>
- Hasbullah. (1996). *Islamic education capita selecta*. Raja Grafindo Persada.
- Irawan, MNL, Yasir, A., Anita, A., & Hasan, S. (2022). Strategy of Islamic Education Institutions in Responding to Contemporary Educational Challenges. *Journal of Education and Counseling (JPDK)*, 4(6), 4273–4280.
- Irawan, T., Hasan, M., & Fernadi, Feri, M. (2021). Academic Supervision of Madrasah Heads in Improving the Quality of Learning at Madrasah Tsanawiyah Hidayatul Mubtadi'in Jati Agung for the 2020/2021 Academic Year. *An-Nur Journal: Study of Islamic Education and Science*, 7(2), 47–67.
- Ismaya, A. (2019). *Research methodology*. Syiah Kuala University Press.
- Maimun, A., & Fitri, AZ (2010). *Superior Madrasahs: Alternative educational institutions in a competitive era*.
- Martin, R., & Simanjourang, MM (2022). The Important Role of the Curriculum Appropriate in Education in Indonesia. *Proceedings of Elementary Education*, 1(1), 125– 134. <https://doi.org/10.34007/PPD.V1I1.180>
- Miana Solehah, A., Yanti, D., Hasan, M., Islam An Nur Lampung, U., Pesantren No, J., Jati Agung, K., & Lampung Selatan, K. (2023). Implementation of the Cooperative Learning Model in Realizing Humanistic Learning in Class IX Aqidah Moral Lessons at Madrasah Tsanawiyah Hidayatul Mubtadiin. *Journal on Education*, 5(4), 11166–11173. <https://doi.org/10.31004/JOE.V5I4.2041>
- Mulyaningsih, IE, Interaction, P., Family, S., Learning, M., Learning Independence, D., Learning, P., Endang, I., Fkip, M., Veteran, U., Nusantara, B., Jl, S., Letjen, S., Humardani, N., & Sukoharjo, KJ (2014). The Influence of Family Social Interaction, Learning Motivation, and Learning Independence on Learning Achievement. *Journal of Education and Culture*, 20(4), 441–451.
- Nasihuddin, M., Fixed, D., Muhammadiyah, S., & Ngawi, T. (2019). Islamic Education Curriculum from Al-Ghozali's Perspective. *Al-Lubab: Research Journal Islamic Education and Religion*, 5(1), 27–44. <https://doi.org/10.19120/AL-LUBAB.V5I1.3727>
- Rahman, A. (2016). Moral Education According to Az-Zarnuji in the Book of Ta'lim al-Muta'allim. *At-Ta'dib*, 11(1). <https://doi.org/10.21111/AT-TADIB.V11I1.647>
- Ulfan, M., Hasan, M., & Sugiran. (2023). Character Education Through Islamic Religious Education In The Era Of The Digital Revolution. *Unisan Journal*, 1(5), 291–300.

Copyright Holder :

© Muamar Asykur et al., (2024).

First Publication Right :

© International Journal on Advanced Science, Education, and Religion (IJoASER)

This article is under:

