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DEVELOPMENT OF AN ISLAMIC-BASED INDEPENDENT CURRICULUM BASED ON THE NATIONAL CURRICULUM

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ABSTRACT: The background of this research is a study of how to develop an Islamic-based curriculum in informal education in order to provide options and solutions to create an Islamic-based curriculum to develop quality education. The purpose of this research is to develop a curriculum and meet the needs of the community in Islamic educational institutions. In this study, researchers used a qualitative approach while the type of research approach is descriptive with a case study method, which is intended to be used by researchers to describe and explain the development of an independent Islamic-based curriculum based on the national curriculum. The result of this study is that from the changes and developments in the existing curriculum, it turns out that it still does not reach the ideal level to be applied in all educational institutions, so this will have an impact that the curriculum that applies in this country cannot be fully applied in every educational institution, so the development of an independent Islamic-based curriculum will have an influence in improving Islamic education and affecting the fulfillment of community needs for Islamic knowledge.

Keywords: Islamic-Based Curriculum, Education, National Curriculum

INTRODUCTION

Indonesia is the country with the largest Muslim population in the world. Based on a report by *The Royal Islamic Strategic Studies Centre* (RISSC) or MABDA entitled The Muslim 500 2022 edition, there are 231.06 million Indonesians who are Muslims, the rest are Christians (Catholics and Protestants), Hindus, Buddhists, and Confucians. All of them coexist and tolerate each other (Mayasari, 2023).

Based on this data, education has an important role in educating and fostering people in accordance with their religion and beliefs, especially people who are Muslim certainly have special attention in education based on sharia or Islamic provisions. Islamic educational institutions in Indonesia are very much starting from simple to more complete and modern stages such as; surau, mosques, then became pesantren, madrasas, Islamic schools and finally emerged many institutional

models that were very varied, each of these institutions had their own advantages in carrying out the mandate of educating students.

The mosque is the center of various kinds of activities both religious activities and social activities and mu'amalah. Since the beginning of the development of Islam in Indonesia, mosques have long been used as Islamic educational institutions even from the time of the Prophet Muhammad - Sallallahu alaihi wa sallam-, and companions, tabi'in, tabi" tabi'in even now, mosques and surau are used as Islamic educational institutions because this place is a very strategic place to study science both religious, social and general sciences.

Pesantren is a complex educational institution, in which there are mosques, schools/madrassahs, santri, kiai, they carry out educational activities, guidance, and direction in pesantren almost approximately 24 hours, and the percentage of teaching is more Islamic religious education sciences including santrian activities, as for other general sciences such as: mathematics, physics, and others, studied also during teaching and learning activities in formal education in schools/madrasah in pesantren aforementioned.

From these Islamic educational institutions, the community has high hopes that their children and grandchildren can gain a lot of knowledge, especially Islamic sciences ranging from reading and writing iqra,

memorizing short letters in the Qur'an, learning the basics of understanding tawhid, adab and morals to deeper sciences. In this case, Islamic-based education is needed to meet the needs of people who are Muslim, because along with the development of the times there are also situations and conditions that exist in the community, educational institutions must compile and develop an ideal curriculum in accordance with what is desired by the community, including an Islam-based curriculum. Because this will have a positive impact and influence, especially on students, parents and society in general, if without the development of an ideal curriculum by what is needed, students will not get the right learning target, then the quality of education will decrease and far from quality.

The curriculum cannot be separated from the pursuit of targets that will make students able to understand various learning materials easily. The curriculum also serves as an indicator of the success of learning activities and is used as a clear benchmark regarding the process of teaching activities and a benchmark for learning materials that must be given to students so that it becomes a reference for learning. With the curriculum, students can find out what material they must learn and understand then parents also understand more about their children's education, and help them determine their learning patterns. That way, students can learn well and prepare

themselves to face challenges in the future.

Based on the background stated above, the purpose of writing literature that will be studied and discussed in this article is to see the extent of the importance of developing an Islamic-based independent curriculum in informal educational institutions that contribute to students, parents, and society.

RESEARCH METHODS

In this study, researchers use a qualitative approach while this type of research approach is descriptive with a literature study method, which is intended to be used by researchers to describe and explain the development of an Islamic-based independent curriculum based on the national curriculum (Sugiyono, 2017).

RESULTS AND DISCUSSION

The curriculum is one of the most important parts in educational institutions, if without the appropriate curriculum, students will not get the right learning targets. The curriculum contains a set of plans, objectives, and learning materials. Including teaching methods that will be a guideline for each teacher in order to achieve learning targets and objectives well. The curriculum is one of the main components in education, it is a compass to guide where students want to be taken. Therefore, the position of the curriculum in educational practice is very important, but how important the

position of the curriculum, it must be kept in mind that it (curriculum) is a tool to achieve goals.

The term "Curriculum" has many definitions and is formulated by experts, each defining according to the core emphasis and views of the expert. The curriculum comes from Greek, namely "*curir*" which means runner, and "*curere*" which means a place to gallop. In the past, this term was used in the world of sports. The curriculum based on the term is defined as "The distance that must be traveled by a runner from start to finish to get a medal or award". This understanding is then adapted into the world of education and is interpreted as "A number of subjects that must be taken by a student from the beginning to the end of the program in order to obtain a diploma". In the book entitled "Curriculum Development and Development in Schools" by Dr. Nana Sudjana, it is stated that the definition of curriculum is a collection of intentions and expectations contained in the form of educational programs which are then implemented and implemented by teachers in the school concerned (Elyana & Das, 2022). In the Law on the National Education System No. 20 of 2003 article 1 point 19 stated, "*curriculum is a set of arrangements and plans regarding objectives, content, and subject matter as well as ways used as guidelines for learning activities to achieve educational goals*". Furthermore, in article 36 paragraph (3) it is stated that the curriculum is prepared by the level and type of education within the framework

of the Unitary State of the Republic of Indonesia by taking into account:

a) Increased faith and piety;
b) Improvement of noble morals;
c) Increased potential, intelligence, and interest of learners;
d) Diversity of regional and environmental potential;
e) Regional and national development demands;
f) Claims of the world of work;
g) The development of science, technology, and art;
h) Religion;
i) Global development dynamics; And
j) National associations and national values

From the review of the above understanding, it can be concluded that the curriculum is an education program that contains various kinds of teaching materials and learning experiences that are planned and then carefully and systemically designed to increase potential, intelligence, interests and talents and the development of science and technology as well as art and national values based on applicable norms and used as guidelines in the teaching and learning process for education staff and learners to achieve planned educational goals. The study of the curriculum cannot be separated from what must be delivered and mastered by students? How to convey it? And what kind of measuring instrument is used to determine what is desired? This question requires answers as an effort to face the challenges of a changing era that demands changes and

the development of educational curricula by the needs of society and the future of students.

In the development of the curriculum the foundation lies the following factors including: 1) Philosophy; 2) Socio-cultural and religious prevailing in society; 3) Student development; 4) Development needs; 5) The development of science and technology. In the study of educational philosophy about the curriculum to be developed, it is grouped first in several relevant theories, namely: 1) ontology that discusses reality (the nature of reality); 2) epistemology that discusses the nature of knowledge; 3) Axiology which discusses the nature of value. Ontology in philosophy is grouped into three categories, the first is supernatural ontology, which views and places reality in the supernatural realm (the divine spiritual realm or the realm of ideas derived from Plato). The second ontology is the **ontology** of the earth, which is to view and place reality on the assumption that the source is on earth. The third ontology is **a human ontology** that places reality on human experience. Epistemology related to curriculum always seeks to uncover the truth and error of thinking and acting in learning. This view rests on the assumption that science is the heart / center of attention of curriculum, education, and learning (Damri, 2021). Axiology is closely related to ethics that examines values, norms and morals and also aesthetics, namely the results obtained from experiences

obtained through sight, smell, touch, hearing etc.

Socio-cultural and religious factors that prevail in society in an ecosystem both between human, cultural, biological, and geographical relationships are also related to the development of students to be the basis for developing curriculum in education because education is an effort to prepare students to plunge into the community environment. We certainly do not want the birth of students to become alienated and excluded in the community, but what we hope is the birth of students who better understand, adapt, and are able to build their community lives. Therefore, the preparation of plans, objectives, content, and processes, the educational curriculum must adjust to the social, cultural, characteristic, and development conditions that exist in society. Development factors, science and technology in order to accelerate the achievement of national strength and excellence. The great influence on human civilization is caused by advances in the fields of information, technology, telecommunications, so a knowledgeable society is needed through learning with superior educational quality standards through an ideal curriculum arrangement according to the times for the future development of students, one of which is the development of an independent Islamic-based curriculum.

The development of an Islamic-based independent curriculum is a curriculum development designed for the needs of the Muslim community, especially with the aim of achieving the vision and mission of the educational institution and facilitating education personnel in the development and process of educational activities and evaluations that can be applied in a short time so that obstacles that occur in the middle of the learning process can be overcome properly, Fast and efficient. In the plan to develop an Islamic-based independent curriculum, first determine the goals and competencies to be achieved, for example in determining the goals in elementary schools (SD) is so that graduates have the basics of character in accordance with Islamic law, skills, skills, and knowledge that are adequate to develop their potential optimally. Then determine learning materials that can solve problems in everyday life, namely valid materials that have been tested for truth and validity and see the importance, feasibility, and interest to what extent the material is needed by students and provides feasibility benefits so as to give rise to encouragement to develop their abilities, and from all the material set is directed to achieve educational goals according to national standards. Then apply methods and strategies, namely the way used to deliver subject matter in an effort to achieve curriculum goals, this can be through three approaches, namely; 1) A subject-focused approach; 2) A learner-focused approach; 3) An approach oriented to people's lives;

Then creating a curriculum organization, Oemar Hamalik in his book entitled "Curriculum and Learning" he stated that there are six characteristics in curriculum organization; 1) Isolated subjects; 2) Correlated subjects; 3) Field of study (broadfield); 4) Child centered program; 5) Core programs; 6) Eclectic program;. With this curriculum organization, it will map the material according to the subject matter so that it is arranged systematically to make it easier for students to learn it.

The preparation of an independent Islamic-based curriculum is grouped based on the national curriculum with several changes and developments tailored to student needs including, diniyyah (religious) subjects, general subjects and extracurriculars; 1) The subjects of diniyyah (religion) or Islamic Religious Education, consisting of subjects (Al-Qur'an, Aqidah, Hadith, Fiqh, Siroh, Arabic), each has a target goal of achievement at each level, here are examples that can be applied at the elementary level, for example in Arabic maple the target of graduates is to be able to communicate in Arabic and memorize a thousand vocabulary, and in the Qur'an maple the target of graduates is to be able to memorize three to six juz, and in the Aqidah maple the target of graduates is able to know their god, prophet, and religion, apply the Shar'i adab-adab, and in the Hadith maple the target of graduates is able to memorize the hadith arbaeen an-nawawiyah, and in the Siroh maple the target of graduates is able to know the history of the companions, characters and Islamic scholars. 2) General subjects, consisting of (Indonesian, Mathematics, Science, Social Studies, Civics, PJOK, Art, Crafts and Skills, Life Skills of the 21st century) all general subjects are targeted based on the provisions of national standards, but the content of the material content has changes and developments so as to provide detailed understanding and deep understanding to students. 3) Extracurricular, consisting of (Qur'an house, Islamic studies, field trip). In the independent curriculum based on Islam is very focused on the concept of Islamic education, Islamic education in Arabic is called *-At-tarbiyyah Al-Islamiyyah- there are several experts defining -At-tarbiyyah Al-Islamiyyah- as follows:*

1.   مجموعة الطرائق و الوسائل النقلية و العقلية و الاجتماعية و العلمية و التجربية التي يستخدمها العلماء والمربون للتأديب و التهذيب، و التنمية للفرد و المجتمع و البشرية بقصد تحقيق تقوى الله في القلوب و الخشية منه في النفوس

A collection of methods and means, mental, social, scientific and experimental that scientists and educators use to discipline, and develop individuals, society and humanity to achieve piety to Allah and fear Him in him. (Ahmad Farhan Ishak, 1983. In his book entitled At-tarbiyyatul Islamiyah Bainal Asholati Wal Mu'ashirah)

2.   الإطار الفكري الذي يتناول مختلف قضايا التعليم و مفاهيم التربية في أسسها

النظرية و في وسائل العملية كما نجده في
القرآن و السنة بصفة رئيسية أولا، ثم
الاستعانة بالجهود الفكرية الأخرى التي اهتم
بها ذلك الرعيل الكبير من الفقهاء و المحدثون
و الفلاسفة وغيرهم من فكري الإسلام

An intellectual framework that addresses various educational issues and educational concepts in their theoretical and practical foundations, as we find in the Qur'an as well as the Hadith of the Prophet -Shallallahualaihi wa salam- mainly, and then using other intellectual endeavors that are of interest to other Islamic jurists, philosophers and thinkers. (Markaz ilmiyah in Islamic education, 1983, in a book entitled: Taushiyat Al-mu'tamiraat At-ta'liimiyah Al-Islaamiyah)

3.   إعداد المسلم إعدادا كاملا من جميع
النواحي في جميع مراحل نموه للدنيا و الآخرة
في ضوء المبادئ والقيم وطرق التربية التي جاء
بها الإسلام

Prepare a fully Muslim in all aspects at all stages of his development for the world and the Hereafter based on the principles, values, and methods of education that Islam has developed. (Yaljon Miqdad, 1989. In the book entitled: Ahdaf At-Tarbiyyah Al-Islamiyyah Wa Ghayaatuha).

From this definition it can be concluded that Islamic education the main source is from the Qur'an and the Hadith *of the Prophet -Sallallahu alaihi wasallam-* then experts collect

methods, means, concepts, to develop Islam-based education for individuals, communities, as a whole in all aspects for the life of the world and the hereafter.

The development of Islamic-based educational curriculum must be guided by and refer to the Qur'an and hadith as its normative foundation. Al Syaibani, as quoted by Umar et al., explained the basic framework of the Islamic curriculum, including:

1. The basis of religion as the spirit and the highest target in the curriculum by referring to the main sources of Islamic teachings, namely the Qur'an and hadith.

2. The philosophical basis that provides philosophical guidance on the objectives of Islamic education so that the purpose, content, and organization of the curriculum contain values that are believed to be truth both in terms of ontological, epistemological, and also axiological.

3. A psychological basis that provides a foundation in the formulation of the curriculum to be in line with the psychological development of learners.

4. Social basis that provides an illustration so that Islamic education is rooted in the life and culture of the community.

With the basics of this development, it can be used as a guide in compiling educational curricula, especially in informal education units based on Islam which refers and is guided by two main sources of Islamic

teachings, namely the Qur'an and Al-Hadith. However, it is necessary to pay attention to articulation in the development of Islamic-based curriculum, researching thoroughly, removing things that are not needed, eliminating duplication. If the articulation is done well, there will be a continuous Islamic education in the learning experience from kindergarten to college. To compile this articulation, good cooperation between school principals, teachers from every level of education, parents of students and experts and community leaders will arise, because in the future there will inevitably be obstacles in the development of this curriculum, including obstacles that lie in teachers, meaning that in this case teachers do not participate in curriculum development due to several things. *First,* lack of time. *Second,* it is not in accordance with the opinions or ideas expressed between fellow teachers and with the principal. *Third*, because of the ability and knowledge of the teachers themselves, and there are also other obstacles coming from the community, it is necessary to support the community in the development of Islam-based curriculum both in financing and in providing feedback on the ongoing curriculum.

CONCLUSION

The curriculum is one of the main components in education, it is a compass to guide where students want to be taken. An institution is required to make a plan, targets in improving and developing learning, then a curriculum is needed, curriculum formation based on the needs of students in order to achieve the desired target, it is necessary to develop a curriculum, if what is needed is students who are Muslim, then the development is Islamic-based based based on two main sources, namely the Qur'an and Al-Hadith in accordance with the method, The concept that has been set in Islamic law, then combined with general sciences based on national standards, so that in running the wheels of education runs on the lines, foundations and targets that have been set. In developing an independent Islamic-based curriculum, it is necessary to compile good articulation by building good cooperation between teachers, principals and the community in order to realize the continuity of learning experiences from every level of education.

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