



Curriculum Development for Islamic Cultural History Subjects

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Abstract

This article examines three questions: How is the development of the SKI curriculum of KMA No. 183 Madrasah 2019, How is the Implementation of SKI subject curriculum development based on KMA No. 184 of 2019 in Madrasah and how are the results of the development and implementation of SKI subjects KMA No. 183 and 184 MTs Ma'Arif NU in 2019 in Toruakat. This research is a type of qualitative research that uses observation, observation, and documentation. Primary and secondary data are the data sources used in the research. Reduction, submission, and verification are the data collection methods used. The results show that real activities or other activities involved in the learning process, such as practical exercises, are a real form of how the curriculum can be applied. This is in line with the statement of the principal of MTs Ma'Arif NU Toruakat, which is located in the Bolaang Mongondow region, especially Dumoga or Toruakat. The purpose of the development and implementation of the 2019 PAI curriculum and KMA Arabic No. 183 is to gradually train students to understand the principles of Islam relating to aqidah morals, sharia, and the development of Islamic culture, so that students can fulfill their religious obligations properly whether to Allah SWT, humans, or the universe. The Madrasah Curriculum Implementation Guidelines, stipulated in KMA 184, were issued in 2019 with the aim of encouraging and establishing rules for innovation in the implementation of the madrasah curriculum and providing a legal umbrella to develop the uniqueness of madrasahs, strengthen character, fight educational corruption, and develop religious moderation in madrasahs.

Introduction

According to Article 1 Paragraph 1 of the National Education System Law no. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process that allows students to actively develop their religious spiritual strength. self-control, an intelligent personality, noble morals, and the skills needed for oneself, the community, the nation, and the state. Concrete planned and systematic steps can be taken to achieve the ultimate goal of education (Bati, 2022). The curriculum is a very important component of education because it functions as a guide that guides and directs the learning process. The curriculum explains what has been learned and how education will proceed in the future. The curriculum provides direction for various types and amounts of training, as well as the sequence of training content and processes (Soviany et al., 2022). Various internal and external factors cause the direction and goals of the curriculum to change along with social changes. The curriculum must be flexible and futuristic because it is dynamic and responsive to change. Due to the inability to respond to social change, errors in curriculum design can cause educational results that "fail" in adapting to the social conditions in question. Thus, one of the government's main responsibilities in regulating and developing education is to develop the curriculum. Therefore, the task of educators and observers is to observe each phase of social change. This is because all of these are taken into consideration while designing and developing the curriculum. It is

also hoped that active community participation can produce ideas in response to changes that may occur (Bacq et al., 2020).

Religious education that focuses on character from the start has become a major issue regarding values. There are too many theories about education today, but only a few are implemented, including in the field of influence. Religious education, which is a major component of the curriculum, requires development and innovation. This is partly based on the national principles of Pancasila, especially from the first generation, such as Law no. 20 concerning the national education system, article 1 paragraph 1, Law No.14/2005 concerning teachers and teachers, and Minister of National Education Regulation no. 22 of 2006. There are several ways the Islamic religious education curriculum can be changed, such as: 1) improving PAI lessons and groups, 2) improving the quality of learning, 3) creating extracurricular activities, and 4) creating value. Curriculum religious education is a great opportunity that can be used as a tool to build moral and religious values.

The curriculum is a study material that must be applied in introducing the learning system of educational institutions. Because the curriculum is a product that students explore (cognitive, affective and psychomotor) as a student experience. Curriculum in the modern sense is a study program with instructions or guidelines that teachers use to guide students in forming students in accordance with national education goals, including the development of national target components, educational goal components, local and regional, in knowledge subjects. Subject, affective (attitude), cognitive (knowledge) and psychomotor (skills). Curriculum development cannot be separated from the social conditions prevailing in society, so Indonesian curriculum development must also be able to look at the problems faced by its society, so that education can ultimately solve society's problems (Jumriani et al., 2023).

Of course, curriculum development is expected to help solve problems in social life, such as Indonesia's current problems related to intolerance and lack of respect for differences and diversity. Develop an Islamic religious education curriculum that can include aspects of multicultural understanding, such as equipping students with the knowledge, skills and behavior to have a good understanding of environmental conditions that are full of diversity and full of friction between communities or groups. Strengthening the teachings of the Islamic religion itself can be done and goes hand in hand with the teachings of tolerance in a multicultural society.

Based on the previous background, the author focuses the study on problems (1) How is the development of the SKI major curriculum implemented by KMA No. 183 Madrasah 2019, (2) How is the implementation of curriculum development for the SKI KMA No. 184 of 2019 in Madrasahs, (3) What results were obtained for the SKI KMA subject No. 183 and 184 MTs Ma'Arif NU 2019 in Toruakat. The purpose of writing (1) is to describe the development of the SKI KMA No. SKI department curriculum. 183 Madrasah 2019, (2) Describe the implementation of curriculum development for the SKI KMA No. 184 of 2019 in Madrasahs and (3) Describe the results of the development and implementation of the SKI KMA subject No. 183 and 184 MTs Ma'Arif NU 2019 in Toruakat.

Methods

This research applies qualitative methods. Qualitative research, according to Denzin and Lincoln, is research that uses phenomena to interpret natural conditions and uses various available techniques. Qualitative research involves observation, interviews and documentation. This formal research focuses on the evolution of the curriculum for the history of Islamic culture at Madrasah Ma'arif Nu Toruakat. Research and its implementation are regulated by

KMA numbers 183 and 184 of 2019. Researchers are also involved in data collection using tools such as observation, interviews and documentation to obtain the necessary data. Qualitative research is a type of research that uses data collected through qualitative analysis. It begins with studying empirical facts by investigating, analyzing, interpreting, and extracting information from phenomena. The focus of data analysis is the field process after data collection, which is divided into three stages, namely: To reduce data, for example, summarize and select the most important, focus on the most important, and simplify, abstract, and transform the newly obtained data. Information can be presented in the form of short descriptions, diagrams, etc., making it easier for researchers to understand the research topic and to create a structured description of the information to draw conclusions and take action. At this stage, the display data or presentation of information available to the public is in the form of narrative text. By considering possible patterns and configurations, causal flows, and phenomenon propositions, researchers attempt to conclude and verify each phenomenon found in the field.

Results and Discussion

In Latin, "curriculum" means the distance a runner must cover. At the same time, in Arabic, it means the path of light, or the bright path along which people from different walks of life walk. RPP has been used for a long time before the term curriculum was known outside the world of education. Therefore, the curriculum is the study program that the school offers to students. Educational programs allow students to take part in a variety of learning activities to help them develop and develop according to established educational goals (Tzenios, 2020). Curriculum development, also known as "curriculum development", is a process that begins with compiling a curriculum, implementing it, assessing it, and refining it to achieve the ideal curriculum form. In terms of curriculum there are two things, the first is a program or plan and the second is a learning experience or real activity, namely a plan or program which is called a potential curriculum. The actual form of the actual curriculum is the actual activities during learning or other activities, such as for example. practice, which is a concrete form of possible curriculum implementation (Filgona et al., 2020).

Principles from everyday life or even new ideas are used in creating the curriculum. Therefore, the principles used in creating the curriculum of an educational institution may be different from the curriculum of other educational institutions, although there are many principles used in creating the curriculum of other educational institutions (Shaturaev, 2021). The core curriculum is based on God's values, so it is hoped that the core curriculum will guide students into strong faith, belief in religious education, noble morals, and knowledge that is useful for life in this world and the hereafter. To achieve the national education goals set out in the National Education System Law 20 of 2003, a religious basis is very important. The aim is for students to become people who believe and are devoted to God Almighty, have noble character, are knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The curriculum development process consists of the following steps: 1) Creating a new curriculum or restructuring the curriculum so that it remains relevant (updated) to the situation and circumstances, 2) Limited implementation (experimentation) of the new curriculum in certain schools/madrasahs, followed by intensive evaluation, and 3) Several parts of the curriculum review and improvement are based on the evaluation results provided in point 2 above. Many factors influence curriculum development, such as ways of thinking, value systems, and the development process itself, which includes the needs of students, users, and the general public. Muhammad Ali proposed that the choice of basis for curriculum

development be carried out based on the following criteria: 1) the curriculum must relate to the truth and goodness of society, 2) the learning experience must meet the requirements and needs. society (society's needs), 3) Education must be adapted to advances in technical science (IPTEK) and 4) The learning process must be based on learning psychology and developmental psychology theories.

According to the opinion above, there are at least four foundations that shape curriculum development. They are: philosophical foundations (truth); foundations of sociology (society); science and technology foundation; and the basic foundations of learning psychology and developmental psychology. History is an academic field of study that aims to solve puzzles about events that occurred in the past. Thought, religion, economic systems, social policies, and culture are all part of the human journey in this puzzle series. The Islamic Cultural History curriculum tends to be more politically oriented than cultural. Although the official nomenclature of this subject is Islamic "cultural history". Cultural aspects are not too dominant compared to political material (Benite, 2020). If the title "cultural history" is used consistently, then the material in SKI textbooks should emphasize culture. Culture is a description of the state of society, which originates from the ideas, values, thoughts and communication patterns of society. Studying cultural history means examining various aspects of society.

All parts of the madrasa education unit must develop an Islamic education curriculum every school year (Dasopang & Rambe, 2023). This is caused by the internal and external quality control processes, especially the Madrasah Self-Evaluation (EDM) chain in the framework of BAN-S/M accreditation, as well as the complexity of material input, the carrying capacity of students and madrasas each year. This is important when implementing total quality and service management in madrasah education. All opportunities for future progress in science, technology, arts and culture, whether local, national, regional or global, require changes and additions to the curriculum. The characteristics of the madrasa curriculum are as follows: 1) Fostering curiosity, creativity, balance of intellectual and social attitudes, collaboration with intellectual and psychomotor skills, and 2) Becoming part of a community that provides planned learning experiences where students apply what they know.

learn in everyday life. school to the community and using the community as a learning resource 5) The core of the class will be the elements that organize basic competencies (organizational elements), where all basic competencies and learning processes will be developed to achieve these basic competencies and 6) Basic Competencies (KD) will be developed from departments that prioritize the achievement of basic competencies based on cumulative, mutually reinforcing and enriching principles between departments. organization). Because teachers play an important role in curriculum development, especially in terms of curriculum dynamics, their role as creators of the PAI curriculum is very important for madrasas. Due to current social changes, teachers must pay attention to technological advances because educational interactions continue, which have a major impact on the continuity of learning processes and activities in schools. In this millennium, teachers play a role as implementers, developers, adapters and researchers in developing the PAI curriculum in madrasas.

Studying the history of Islamic culture (SKI) encourages students to know, understand and appreciate the history of Islamic culture. SKI emphasizes the ability to take *ibrah* or wisdom (lessons) from Islamic history, emulate leading figures, and relate them to social, cultural, political, economic and economic phenomena. and Islamic civilization, both now and in the future. Student Learning Paradigm The 2013 Curriculum states that students must learn actively, innovatively and creatively. Therefore, new learning models must allow students to learn actively. During its development, the Islamic Cultural History (SKI) subject experienced

many changes which continued to change. KMA No. 183 of 2019 by the Ministry of Religion regulates Islamic religious education and the Arabic language curriculum in schools.

KMA 183 of 2019 includes the provision that research can be carried out both within and outside the subject area, which is one of the prominent changes. The goal is for educators to develop higher order thinking abilities (HOTS). It is hoped that students have good analytical skills and creative thinking abilities. The composition of the study material has also changed. For example, a previous fiqh lecture on the caliphate was moved to History of Islamic Culture (HIC) to emphasize the diversity of government systems. The PAI and Arabic curriculum designed to implement KMA 183 2019 is gradually designed to help students understand the principles of the Islamic religion, both related to moral beliefs, sharia, and the development of Islamic culture. The goal is so that students can fulfill their religious obligations well before Allah SWT, fellow humans and the universe.

Schools surveyed by the Director General of Education decided to continue implementing the 2013 curriculum. Some schools returned to the 2006 curriculum, which offered Islamic religious education and Arabic language, but others continued to apply the 2013 curriculum in accordance with the 2014 KMA curriculum. 165. coercion. However, KMA 165 of 2014 was revoked after the publication of KMA 183 and KMA 184 of 2019, as stated in the letter from the Director General of Education number B-1264/DJ.I/Dt.I.I/PP.00/07/2020. In KMA 183 and KMA 184 in 2019, the curriculum and department content were updated to meet modern needs. The aim of the Madrasah Curriculum Implementation Guidelines, issued in KMA 184 of 2019, is to encourage and establish rules for innovation in the implementation of the madrasa curriculum as well as provide a legal umbrella for developing unique madrasas, character building, anti-corruption education, and religious moderation in madrasas. The aim of KMA 183 and KMA 184 of 2019 is to make changes to madrasah education so that it is of higher quality in line with the demands of the times. Almost all madrasas in Indonesia are in the first semester of the 2020/2021 academic year.

Based on KMA 2019 numbers 183 and 184, the Islamic Cultural History Madrasah curriculum structure discusses the early history of the spread of Islam in the Arabian Peninsula from pre-Prophetic times to the present. Khulafa al-Rasyid and collecting historical information about the spread of Walisongo Islam in the archipelago (KMA 183, 2019). Madrasah Ibtidaiyah classes III to VI have published several SKI materials supported by the KSKK Department, Directorate General of Islamic Madrasah Education, Ministry of Religion, the first edition was published in August 2020. There is a great opportunity to apply the values of religious moderation with the aim of implementing KMA 183 and 184 of 2019 during the development of this important document. This curriculum reorganization shows that extreme and radical attitudes are very popular among students. Elementary school students must be introduced to the value of moderation because of concerns about radicalism, extreme Islamic ideology, and intolerance movements in Indonesian secondary schools. The implementation method can be started by teaching students about the history of Walisongo in class VI, giving them a moderate value of the material about the guardians of the spread of Islam before starting tsanawaiyah education. This is because the values of religious moderation must be implemented in current educational institutions, especially those under the Ministry of Religion, according to the KMA. Teachers who instill religious values of moderation are responsible for spreading these values in madrasas. The introduction of these values is included in the hidden category of the curriculum, namely empowerment, acculturation and acculturation in socio-religious activities in everyday life.

The social interaction practices of the Prophet Muhammad SAW in Medina to build an egalitarian society show Islamic cultural history material based on historical facts and realities. Throughout history, the construction of the city of Medina by the Prophet Muhammad SAW showed recognition and acceptance of the value of multiculturalism. This example can inspire students to be humane, democratic and pluralistic. SKI teachers must continue to improve materials that help students understand the values of religious moderation at Madrasah Ibtidaiyah (MI). One way to do this is by relating the material to real social situations that students face. Students will gain a better understanding of the Islamic Cultural History (SKI) material as a result. There is a great opportunity to apply the values of religious moderation with the aim of implementing KMA 183 and 184 of 2019 during the development of this important document. This curriculum reorganization shows that extreme and radical attitudes are very popular among students.

Moderation education must be instilled in students in elementary schools because of concerns about radicalism, extreme Islamic ideology, and intolerance movements in Indonesian secondary schools. The implementation method can be started by teaching students about the history of Walisongo in class VI, giving them a moderate value of the material about the guardian of the spread of Islam before tsanawaiyah education begins. This is because the values of religious moderation must be implemented in current educational institutions, especially those under the Ministry of Religion, according to the KMA (Harris & Martinez, 2023). Teachers who instill religious values of moderation are responsible for spreading these values in madrasas. The introduction of these values is included in the hidden category of the curriculum, namely empowerment, acculturation and acculturation in socio-religious activities in everyday life.

The development of an Islamic religious education curriculum is the process of preparing an Islamic religious education curriculum that combines one component with another. Islamic religious education curriculum development activities include preparation, implementation, evaluation and improvement of the curriculum. According to the SKI teacher or school principal, this is MTs Ma'Arif NU in Toruakat, Bolaang Mongondow Regency. According to the findings from the interviews, the results were as follows: The role of the school principal in the development and implementation of the KMA Curriculum No. 183 and 184 MTs Ma'Arif NU in 2019 in Toruakat, Bolaang Mongondow Region. The development and implementation of a school's curriculum depends on the school principal. The development of an Islamic religious education curriculum is the process of preparing an Islamic religious education curriculum that combines one component with another. Islamic religious education curriculum development activities include preparation, implementation, evaluation and improvement of the curriculum. According to the SKI teacher or school principal, this is MTs Ma'Arif NU in Toruakat, Bolaang Mongondow Regency. According to the findings from the interviews, the results were as follows: Development and implementation of the 2019 KMA MTs Ma'Arif NU Toruakat curriculum No. 183 and No. 184 really depends on the leadership and decisions of the school principal. Therefore, the role of the director in implementing the curriculum is very important to improve the quality of teaching. An important part of the school is the madrasa head, who has responsibility for implementing the 2019 KMA curriculum No. 183 and No. 184, as stated by the head of MTs Ma'Arif NU Toruakat: First of all, as a school principal, my responsibility is to plan and implement the Ministry of Religion curriculum and curriculum related to the K13 curriculum, or KMA 165 of 2014, which includes Islamic and Arabic language subjects in the curriculum. This was done before the new period, after the 2019 KMA program No.183 and No.184 was implemented, which made this curriculum mandatory for all madrasas in Indonesia.

Second, MTs Ma'Arif NU Toruakat still uses K13 instead of free learning. However, there are some methods in the free study program that we will also apply, such as "internal study projects". Even though we still use K13, we still try to keep up with the demands of curriculum developments. Plus, we think it's a good thing. We generally still use standard methods in developing learning materials which are mostly focused on LCD screens. However, we also tried to relate it to the lifestyle and environment of the Dumoga community in general, especially Toruakat in Bolaang Mongondow Regency. Third, because Islamic Cultural History (SKI) is concerned with the past, it is a complicated subject and often boring for "students". So we at MTs Ma'Arif NU Toruakat try to link the material with social events or patterns that occur in the students' environment, so that students are interested and can draw on the past from the Islamic journey, the core of the story becomes the basis for students' thinking in facing the current social environment. Fourth, in my opinion, curriculum changes in Indonesia occur too quickly and often, even though the current curriculum may not be successful or the results may not yet be visible or tested.

Since it takes decades to 10-20 years to test a curriculum, where does it measure up? If we implement a curriculum, it should not be implemented when school children reach school age. The results should begin to be seen when implemented, for example the curriculum is changed and implemented, for example the size of children attending school from the first grade of elementary school (Oredipe et al., 2023). Wait until the child completes undergraduate or graduate studies and then look at the results. Only then can results or conclusions be made, how the results of the curriculum meet the requirements, for example to be accepted into the world of work, for example in our country we need help, then in accordance with the curriculum. However, if the results do not match, for example the country's needs, then change it. And now we can see for ourselves that the situation is not like that, for children who enter the 1st grade elementary school curriculum, for example KTSP, perhaps those children have not been to school for a long time. During junior high school the curriculum changed again, during high school students the curriculum changed again, finally individual products emerged from the world of education from elementary school which came from a different curriculum.

Thus, what I mean is curriculum testing and checking whether the product works in any curriculum. For example, the 2013 Curriculum, look at it from when he entered grade 1 of elementary school. Tested with the 2013 curriculum, failed the 2013 curriculum after college. And for Indonesia, the curriculum is too dense and too fast, in essence one curriculum must be implemented in one generation, after that the results can be seen. And conclusions are drawn whether to continue the curriculum or replace it. Minister, instead of changing the curriculum, this means only changing the curriculum once every five years. Not only teachers but also children or students become confused. When elementary school grade 1 uses KTSP, the elementary school curriculum for grade 6 is different.

Fifth, the curriculum implemented in Indonesia, starting from the KTSP to the 2013 curriculum, even the independent learning curriculum, cannot be separated from the theories that are always used in assessment tools in the world of Indonesian education. This is known as Bloom's taxonomy, which consists of three components: psychomotor, affective, and cognitive. Since I became the head of the MTs Ma'Arif NU Toruakat madrasa, before starting studying, I advised the MTs Ma'Arif NU Toruakat teachers not to equate cognitive, affective and psychomotor feelings. In studying Islam we can identify knowledge, reason, morals, behavior, habits or attitudes and skills. Meanwhile, the aim of education is to develop high morals, character, spiritual knowledge or religious knowledge. So at MTs Ma'Arif NU Toruakat, we apply religion above cognitive and psychomotor, because cognitive and psychomotor then become steps or steps for affective achievement.

So far we know that the curriculum, lesson plans and teaching materials are steps to achieve these three. So all three are considered the same to achieve knowledge (affective), taste (psychomotor) and creativity. At MTs Ma'Arif NU Toruakati, I try to guide teachers so that psychomotor knowledge and skills are based on achieving affection. So humans must be conscious and creative and have good behavior to achieve good morals. And the shape, triangular shape, the lower corner is cognitive and psychomotor, while the upper corner is affective, so it is considered high, because affectivity is then emotion, which is more important than knowledge and creativity.

So at MTs Ma'Arif NU Toruakat, we do not consider these three aspects to be the same. In our opinion, cognitive and psychomotor activities are only the basis for achieving this impression. Sixth, of course it cannot be separated from the noble stories of the Prophet and his companions. The story of the leaders of the dynasty. And because this is MTs Ma'Arif NU Toruakat, we also teach Indonesian Islamic teachings about human values, multiculturalism and pluralism. Religion is not a goal, but religion is only a means that we use to achieve the true goal, namely Allah's grace and SWT's blessing. Whoever does not care about driving his vehicle, woe to him! Seventh, MTs Ma'Arif NU Toruakat always carries out religious activities such as fardhu'ain prayers in congregational madrasas, dhuha prayers and recitation before and after starting lessons, including honesty. All of this is awareness, done consciously, repeatedly so that it enters the student's subconscious.

In this way the students then understand and comprehend the truth without understanding. Apart from that, especially in Islamic cultural history classes, I usually guess the name of the prophet, friend or dynasty before leaving the class. So it's like a quiz related to the History of Islamic Culture.

Conclusion

The curriculum is a very important component of education because it functions as a guide that directs and guides how education is carried out. Curriculum development or what is usually called curriculum development is essentially a process that begins with curriculum preparation, implementation, evaluation and refinement to obtain a curriculum format that is considered ideal. In terms of curriculum there are two things, the first is a program or plan and the second is a learning experience or real activity, namely a plan or program which is called a potential curriculum. The actual form of the actual curriculum is the actual activities during learning or other activities, such as for example. Practice, which is a concrete form of possible curriculum implementation. The development and implementation of KMA 183 and Islamic Religious Education (PAI), which are part of the KMA Arabic language curriculum number 183 of 2019, gradually began in 2019 with the aim of increasing students' understanding of the principles of the Islamic religion, both related to scientific disciplines.

religious or not. In implementing the 2019 KMA 184 curriculum in Madrasas, education in moral beliefs, sharia, and the development of Islamic culture is needed so that students can fulfill their religious obligations well before Allah SWT, fellow humans, and the universe. The aim of the Madrasa Curriculum Implementation Guidelines and KMA 184 of 2019 is to encourage and establish rules for innovation in the implementation of the madrasa curriculum as well as provide a legal umbrella for the development of unique madrasas, character building, anti-corruption education and religious moderation in madrasas. The aim of KMA 183 and KMA 184 of 2019 is to make changes to madrasah education so that it is of higher quality in line with the demands of the times. According to the school's statement, the role of the principal is an important component of educational institutions. The duties and responsibilities of the school principal include the development and implementation of the

2019 KMA curriculum No. 183 and No. 184. MT Ma'Arif NU is the head of Toruakat Mongod in Bolaang Regency, also known as Toruakat Dumoga.

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