



Curriculum Development for Al-Qur'an Hadith Subjects in Islamic School

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Abstract

This research is a type of field qualitative research and uses descriptive analysis methods. The data obtained from this research are KMA documents, interviews, and excerpts from various relevant literary sources, especially those related to the issues raised. The data collection technique is in the form of literature review which is carried out in the following way: reading various literature and providing assistance with quotations related to Al-Qur'an Hadith Subject Curriculum Development in Madrasas Based on KMA no 183 and 184. Analysis and description are analysis techniques used on data related to Al-Qur'an Subject Curriculum Development an Hadith at the madrasa. This study aims to provide an explanation regarding the Development of the Al-Qur'an Hadith Subject Curriculum at m. Decree of the Minister of Religion (KMA) number 183 concerning Islamic and Arabic religious education curricula and KMA number 184 of 2019 concerning guidelines for implementing curriculum in madrasas to improve and become a legal umbrella in developing the distinctiveness of madrasas, developing character strengthening, anti-corruption education and developing religious moderation at the madrasah.

Introduction

The curriculum is an important element in the teaching and learning process. The position of the curriculum also has an effect on other elements in the education system, starting from aspects of content, objectives and the process of implementing learning (Aladyskin et al., 2020). So that through its operational stages, the curriculum can be said to be all potential activities and experiences (content/material) designed based on scientific guidelines. These activities and experiences can be carried out inside or outside the school environment on the basis of achieving educational goals. Therefore, in response to the realization of educational goals, it is necessary to develop a curriculum. However, curriculum development cannot be separated from the various aspects that influence it (Heath & Waymer, 2021). For example, curriculum organization pattern, ways of thinking, value systems (moral, religious, political, social and cultural values), educational programs, development of student needs, and community responses to educational institutions. Several of these aspects are also taken into consideration as a way to develop the curriculum. Thus, the curriculum developed in schools can function to serve students according to community expectations. For this reason, their active role in curriculum development greatly influences the effectiveness of school institutions and makes schools have different characteristics according to their vision and mission. Al-Qur'an Hadith is a component of Islamic religious education that aims to develop a comprehensive understanding and practical application of the Al-Qur'an. Students are taught to read fluently, translate, summarize the content, copy and memorize selected verses. Additionally, they learn to comprehend and apply selected hadiths, which serve as a means to

deepen and expand their knowledge of Al-Qur'an Hadith lessons from Madrasah Ibtidaiyah. This preparation is essential for progressing to the next level of education.

The purpose of studying the Al-Qur'an Hadith is to cultivate in students a genuine interest in reading and comprehending the Al-Qur'an and Hadith accurately (Mukti et al., 2020). This involves not only studying and understanding them, but also having faith in their authenticity and applying the teachings they contain as instructions and guidance in all areas of life. Therefore, studying the Al-Qur'an Hadith holds a distinct significance in comparison to other methods of studying the Al-Qur'an. The 2019 religious material regulations concerning the Decree of the Minister of Religion (KMA no. 183 and 184) are very full of the direction and objectives of Islamic religious education if drawn up according to today's conditions. The KMA can be used as a juridical basis for developing curriculum for Islamic religious education and Arabic language education.

This juridical basis can be the basis for operational development of curriculum content which of course must be aligned with the current situation and especially the needs of students. KMA 183 and 184 of 2019 are the latest regulations regarding attitudes towards the phenomenon of socio-religious life nationally. It is necessary to build civic bonds that rely on the principles of multiculturalism in a pluralistic public space which often falls into communal conflict. So regulations are needed that contain the principles of moderation, both conceptually and in attitude to facts (Kymlicka, 2020). Regarding the Guidelines for Curriculum Implementation in Madrasas based on KMA 184 of 2019, by listening to the remarks of the Directorate General of the Ministry of Religion, it was stated that there were efforts to encourage and provide regulations regarding innovation in the implementation of the curriculum in madrasas, as well as providing a legal umbrella for developing the uniqueness of madrasas, developing character strengthening, anti-education. corruption, and the development of religious moderation in madrasas.

Methods

This study employs a qualitative research approach with a multisite design, since it investigates two distinct subjects, settings, or locations where data is stored. Given the presence of several topics in this research, Bogdan suggests that a multisite strategy is employed to investigate and analyze various distinct subjects, allowing for comparison and contrast among them. Typically, the subjects being compared must possess similar characteristics and be capable of being compared. Therefore, researchers selected academic disciplines that originated from Islamic educational institutions known as Madrasas. The data in this research may be categorized into two types: primary and secondary. Primary data is acquired by verbal means, such as words, verbal expressions, and behavioral observations, from individuals (informants) who are involved in the development and administration of exceptional programs. Secondary data refers to supplementary information in the form of papers, images, and items that may be utilized to enhance main data. The data sources in this research may be categorized into two distinct groups: humans and non-humans. Human data sources serve as either subjects or informants. Non-human data sources refer to materials that are pertinent to the study topic, such as pictures, photographs, meeting notes, or writings that are connected to the research emphasis. The researchers employed several data gathering methodologies, namely conducting in-depth interviews, making observations, and documenting information. The data collecting methods employed encompass observation, interviews, and documentation.

The research used the Miles and Huberman model as its data analysis approach, which encompasses three concurrent actions or processes: data reduction, data display, and drawing conclusions/verification. To assess the credibility, transferability, dependability, and

conformability of the data, its validity is examined. The veracity of a statement will be reinforced when it is derived from several accessible data sources. By employing triangulation, the acquired data will exhibit enhanced consistency, comprehensiveness, and certainty, hence bolstering its robustness in comparison to a singular technique. This study on competitive advantage use data triangulation methods to guide researchers in gathering data from several accessible sources. Consequently, data taken from several available sources enhances reliability, especially when the data is identical or comparable. Triangulation enhances the reliability, comprehensiveness, and certainty of the data, hence augmenting its robustness in comparison to a single strategy.

Results and Discussion

Curriculum as a design in achieving educational goals has a very strategic position. The curriculum has an important role in education, so it prioritizes a solid foundation in its preparation (Jackson & Bridgstock, 2021). Considering the basis for preparing the curriculum is something worth taking into account. Remembering that the curriculum can be likened to a building which, if it does not have a strong foundation, will easily collapse when shaking occurs. PAI curriculum development carried out by teachers and schools in each educational unit must pay attention to the principles of curriculum development as stated in the Minister of National Education Regulation No. 22 of 2006 concerning Content Standards (SI) as follows: The implementation of the curriculum is based on the competencies, development and conditions of students to master competencies that are useful for themselves. In this case, students must receive quality educational services, as well as have the opportunity to express themselves freely, dynamically and in a fun way. The curriculum is implemented by upholding the five pillars of learning, namely: a) learning to believe and be devoted to God Almighty, b) learning to understand and appreciate, c) learning to be able to carry out and act effectively, d) learning to live together and be useful for others, e) learn to build and discover self-identity, through an effective, active, creative and fun learning process (Camilleri, 2021).

Implementation of the curriculum allows students to receive services that are remedial, enriching, and/or accelerated in accordance with the potential, stage of development, and condition of students while still paying attention to the integration of students' personal development with divine, individual, social, and moral dimensions (Mahmut et al., 2021). The curriculum is implemented in an atmosphere of a relationship between students and educators who are mutually accepting and respectful, intimate, open and warm with the principles of *tut wuri handayani*, *ing madya mangun karsa*, *ing ngarsa sung tulada* (behind providing power and strength, in the midst of building enthusiasm and initiative, in front of providing examples and role models. The curriculum is implemented using a multi-strategy and multimedia approach, adequate learning resources and technology, and utilizing the surrounding environment as a learning resource. The curriculum is implemented by utilizing natural, social, cultural conditions and regional wealth for educational success with optimal content of all study materials The curriculum is implemented covering all components of subject competency, local content and self-development, carried out in a suitable and adequate balance, connection and continuity between classes and types and levels of education (Eguchi et al., 2021). In carrying out learning, the seven principles above should always be the subject of PAI teachers' attention. This is based on the consideration that learning is a process of creating a conducive atmosphere between teachers and students in realizing learning goals (Syarnubi et al., 2023). This process must start from preparing the lesson plan, preparing the assessment of learning outcomes, evaluating learning. So, what is expected is that PAI teachers are able to create effective learning activities based on guidelines. In other words, curriculum implementation is a learning process or educational interaction between teachers who create a learning atmosphere and

students who respond to the teacher's efforts (Gao et al., 2020). Studying the Al-Qur'an-Hadith is a crucial step in early preparation, enabling students to comprehend, proficiently apply, and practice the teachings of the Al-Qur'an-Hadith via educational endeavors (Rosfiani et al., 2024). The purpose of studying Al-Qur'an-Hadith at Madrasah Ibtidaiyah is to enable students to proficiently read, write, remember, interpret, comprehend, and effectively apply the teachings of Al-Qur'an-Hadith in their daily lives, thereby cultivating a deep faith and devotion to God. Piety is characterized by possessing virtuous ethics in one's personal life, family, community, nation, and state. In addition, when studying the Qur'an-Hadith, one might employ several methodologies, such as the goal-oriented approach (Cutri & Mena, 2020).

This strategy is employed due to its foundation on the notion that, for any instructional and educational endeavor, the primary consideration should be the identification of the desired outcome. The second technique is based on the structure. This method is founded on the premise that the Al-Qur'an-Hadith is conveyed in Arabic, a language that possesses distinct rules, norms, and laws, particularly in its pronunciation and script. Therefore, the process of acquiring knowledge in Al-Qur'an-Hadith focuses on attaining proficiency in the principles of reciting and transcribing Al-Qur'an-Hadith in the Arabic language. To be more precise, the Al-Qur'an possesses its own body of knowledge about the principles for its proper recitation, known as the science of tajwid.

The Al-Qur'an-Hadith subjects at Madrasah Ibtidaiyah encompass three main areas. Firstly, students will acquire a foundational understanding of reading and writing the Al-Qur'an accurately, following the principles of tajwid science. Secondly, they will memorize short passages from the Al-Qur'an and gain a basic comprehension of their meaning and significance. This knowledge will be applied through practical examples and habitual integration into daily life. Lastly, students will develop an understanding of various hadiths pertaining to topics such as cleanliness, intentions, respect for parents, brotherhood, friendship, piety, compassion for orphans, congregational prayers, the characteristics of hypocrites, and righteous deeds. These teachings will also be reinforced through practical examples and habitual practice. The text refers to the 2013 Curriculum for Islamic Religious Education and Arabic Language Subjects at madrasas, as regulated by the Minister of Religion of the Republic of Indonesia in 2013.

The specific page being referenced is page 38. The Al-Quran Hadith subject significantly contributes to motivating students to apply the values found in the Al-Qur'an and the Prophet's hadith in their daily lives, as a way of expressing their belief in God, His angels, His books, His messengers, the last day, and Qada and Qadar. It is crucial for students to incorporate the teachings of the Qur'an and the Sunnah of the Prophet into their daily lives from a young age. This is particularly important in order to prepare for the adverse effects of globalization and the various crises that have affected the Indonesian nation and state. The topic of Al-Qur'an Hadith has undergone several curricular revisions during its evolution, which have consistently evolved in a dynamic manner. KMA No. 183 of 2019, issued by the Ministry of Religion, pertains to the curriculum for Islamic Religious Education and Arabic Language at Madrasas. KMA 183 of 2019 highlights the inclusion of research as an elective subject, available for both intra and extracurricular activities. The objective is to enable instructors to cultivate learning that is centered around High Order Thinking Skills (HOTS). The objective is for pupils to be motivated to think in a sophisticated manner and possess strong analytical abilities. In addition, there are also modifications in the organization of educational resources. In addition to the enactment of KMA 183 of 2019, the PAI and Arabic Curriculum outlined in KMA 183 of 2019 is progressively aimed at equipping students with the ability to comprehend the fundamental principles of the Islamic faith, encompassing moral convictions, sharia, and the advancement of Islamic culture. This will enable students to fulfill their religious duties effectively towards

God, as well as towards their fellow human beings and the universe. Additionally, it is aligned with KMA 184 of 2019, which provides guidelines for the implementation of the curriculum in Madrasas.

The 2013 curriculum structure from the government which must be implemented in madrasas requires a special policy from the Ministry of Religion, considering that madrasas are general educational institutions with Islamic characteristics. In terms of strengthening programs that are characteristic and superior, madrasas can innovate and develop educational unit level curricula. Madrasah curriculum innovation and development can be carried out in: (1) curriculum structure (group B), (2) time allocation, (3) learning resources and materials, (4) learning design (5) local content, and (6) extracurriculars. Madrasas can increase the learning load by a maximum of 6 (six) lesson hours based on consideration of student needs, academic, social, cultural and time availability.

Guidelines for Curriculum Implementation in Madrasahs as stated in KMA 184 of 2019 were issued to encourage and provide rules on how to innovate in the implementation of the madrasah curriculum as well as provide a legal umbrella for developing the uniqueness of madrasahs, developing Character Strengthening, Anti-Corruption Education and Developing Religious Moderation in Madrasahs. The aim of the publication of KMA 183 and KMA 184 in 2019 is to bring changes to education in madrasas so that it is of higher quality in line with the demands of current developments. The new policies in the world of education contained in KMA 183 and 184 of 2019 will come into effect from the 2020/2021 academic year. In the first semester of the 2020/2021 academic year, almost all madrasas in Indonesia. Al-Qur'an Hadith subjects are present at the madrasah ibditaiyah level to teach students the content, contents and implications in everyday life. Especially in learning about etiquette and morals in it. It is at this age that knowledge is needed and needed. The reason is that the increasingly rapid development of the times has made the flow of globalization towards them. Even though they are still very young, it is from their young age that they are easily swayed by the times. Therefore, there is a need for religious education in the Al-Qur'an Hadith.

Learning the Al-Qur'an and Hadith is a combination of Al-Qur'an material and Hadith material. These two aspects do not only focus on knowledge and spiritual lines. But it is more a manifestation of a behavior that grows from students in order to develop it in their daily lives. The Indonesian government also organizes Al-Qur'an Hadith learning so that people can build their faith and rely on the goodness of God. and relate well to fellow humans. According to government regulation number 94 of 2004, madrasahs are public schools with Islamic religious characteristics. The uniqueness of madrasas is not only that there are more Islamic religious subjects than those in schools. More than that, the uniqueness of madrasas can be seen in the Islamic values that animate the educational process. This condition will be oriented towards the practice of Islamic religious teachings which are moderate and holistic, have a worship dimension, are worldly and spiritually oriented as they have been embodied in the life of the Indonesian nation. The implementation of the 2013 curriculum is not only applied to general subjects, but also to PAI family subjects such as Al-Qur'an Hadith subjects. Al-Qur'an and Hadith subjects are elements of Islamic Religious Education (PAI) subjects at madrasas which provide education to students to understand and love the Al-Qur'an and Hadith as a source of Islamic teachings and practice its contents in their daily lives. The 2013 curriculum which has been applied first to the PAI subject group does not guarantee that the application of the 2013 curriculum to Al-Qur'an hadith subjects can be implemented perfectly. To achieve this goal requires changes in various other aspects, especially in its implementation in the field. In the learning process, students go from being "told" to students "finding out", while the self-

assessment process focuses on knowledge through output research to ability-based through process assessment, portfolio and output assessment as a whole and comprehensive.

The PAI and Arabic curriculum in madrasahs is developed based on the following factors: In developing the PAI curriculum, the following internal challenges are: The goals of education, especially faith and devotion to God Almighty and having noble morals, have not yet been massively achieved. PAI learning in general is still at the level of knowledge and has not yet made religion a way of life to guide students to spiritual piety and social piety. On the other hand, the tendency towards extreme-textualist and secular-liberalist patterns of national and religious life has influenced people's lives and can damage the order of national and state life. The practice of religion is limited to symbols that do not touch the substance of religion so that religious values do not become the basis for how to think, behave and act in everyday life. In connection with this challenge, PAI learning must be able to equip students to have a moderate, inclusive, tolerant religious perspective and an integrative religious-holistic attitude that is oriented towards worldly prosperity as well as ukhrawi happiness in the context of national and state life based on Pancasila, the 1945 Constitution and have Bhinneka Tunggal Eka.

External challenges in developing the PAI curriculum include the following: The increasing strength of transnational ideology has the potential to shift the typical Indonesian way of religion which is moderate, tolerant and entrenched. Therefore, PAI curriculum development and learning must be based on habituation, acculturation and empowerment to form a national civilization. Thus, culture is used as an instrument to strengthen the Islamic religion and Islamic religious values will enrich the nation's culture. Therefore, PAI must become an instrument that binds pluralistic social life in the context of national and state life as well as in the context of global life. Issues related to the environment, advances in technology and information, the rise of creative and cultural industries, and increasingly open access to education globally. The era of disruption which is characterized by uncertainty, complexity, fluctuity and ambiguity has an impact on human life. This era influences human life to be able to make quick adjustments to every fundamental change in life. Therefore, madrasahs must be able to prepare students who have the four generic 4-C competencies (critical thinking, creativity, communication and collaboration) and have a high literacy culture. In this way, the PAI curriculum and learning is required to be able to adapt to developments in the modern world so that it is highly competitive, but still has an integrative religious-holistic character so that it is able to fortify the morale of the nation's generation from the bad influences of globalization. Learning implementation is an important thing to discuss more seriously, especially in the PAI subject in the 2013 Curriculum. Planning is the beginning of implementing learning at school. Planning is an important element in education that has a position and strategic functions in the process of developing student potential as required by the 2013 curriculum. Effective and efficient achievement of studying Al-Qur'an Hadith objectives need a well-structured management procedure throughout implementation. The implementation process starts with the strategic planning of activities associated with the execution of educational initiatives at MIS Bumim Sibolga. Similarly, teacher professionalism is necessary in order to utilize resources and infrastructure effectively in order to accomplish instructional objectives.

Efforts are required to enhance the quality of teacher professionalism in the implementation of the 2013 curriculum for the subject of Al-Qur'an Hadith (Sancar et al., 2021; Kaso, 2021). This is closely linked to the management of the Principal, as stated by Jerome S. Arcaro. Policy measures are necessary to enhance the quality of education, which include: Formulate the mission, which comprises the creation of objectives, philosophy of aims, Please provide additional information or context for me to understand and respond to your request. Create a profile that accurately represents the internal circumstances and capabilities. Evaluate the

external landscape, encompassing rivals and broader contextual elements, Conduct a thorough analysis of the company's choices by aligning its available resources with the external environment. Determine the most favorable choice by assessing each alternative, choosing a set of long-term objectives, and adopting a general approach that is anticipated to accomplish the most ideal outcome.

The sixth item. Create yearly objectives and overarching strategies that align with the chosen goals and tactics. Executing the selected plan by allocating financial resources in a manner that prioritizes the alignment between tasks, personnel, organizational structure, technology, and reward systems, The number 8. Assess the effectiveness of the strategy process as a basis for future decision makers. Based on the explanation above, the implementation of the 2013 curriculum in Al-Qur'an Hadith subjects at Madrasah Ibtidaiyah has carried out stages including planning, implementation, evaluation and providing solutions to obstacles in implementing the 2013 curriculum according to existing management theory (Tukinem & Widodo, 2020). Meanwhile, according to Syafaruddin and Irwan Nasution, the main qualifications for a profession are: Having extensive knowledge in the field you are working in, Having the ability and skills to carry out your work according to your field, Having a character or personality that makes you respected, clients are proud of and accepted.

Conclusion

Based on the discussion above, the author can conclude that the implementation of the Madrasah Tsanawiyah curriculum was motivated by the change in the KMA Curriculum to 183 and 184, where there are several methods and competencies that seem to have changed along with the times. Apart from that, there are still several conflicts regarding the implementation method regarding the differences in implementation between KMA 183 and 184 in terms of internalization of the material, where it is felt that the internalization of the material has not been fully conveyed. So the application at the Madrasah Ibtidaiyah level has not achieved the objectives of KMA 183 and 184 at the Tsanawiyah level. All stakeholders must of course pay attention to the curriculum that will be implemented, especially since the Al-Qur'an Hadith subject is a subject that studies the Two Sources of Science and Knowledge which serve as guidelines for Muslims in general and become a basic reference in the implementation of Islamic education, especially in madrasahs. which is an educational unit that provides a larger portion of Islamic religious education learning.

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