



Curriculum Development for Aqidah Moral Subjects in Madrasas

Zulkifli T. Pawelay¹, Kasim Yahiji¹, Syarifuddin Ondeng¹, Muh. Arif¹

¹Islamic Religious Education, Postgraduate, Islamic Institute, IAIN Sultan Amai
Gorontalo, Jl. Gelatik I Heledulaa Utara, Kec. Kota Timur



*Corresponding Author: Zulkifli T. Pawelay

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Abstract

The curriculum is a crucial element in enhancing the quality of education. The curriculum is a cohesive structure consisting of interconnected components that mutually reinforce one another. The curriculum comprises objectives, instructional materials, procedures, and evaluation. Within this system, the curriculum will progress towards an educational objective by collaborative efforts among all of its sub-systems. In the event that one of the curriculum variables malfunctions, the curriculum system will operate at a suboptimal level. Furthermore, the execution of the curriculum necessitated meticulous planning and organization of all its components. Curriculum development aligns the existing curriculum with desired educational objectives, drawing from external and internal influences, in order to provide students with the necessary skills and knowledge to thrive in the future. The purpose of this study is to explain the process of developing the curriculum for the Aqidah Akhlak subject, as outlined in the Minister of Religion's Decree (KMA) number 183. This decree pertains to the curriculum for Islamic religious education and Arabic, while KMA number 184 of 2019 provides guidelines for curriculum implementation in madrasas. The aim is to create an innovative curriculum that is legally supported and serves as a framework for development. The features of madrasas include the cultivation of character, the promotion of moral fortitude, the provision of anti-corruption instruction, and the fostering of religious moderation.

Introduction

The notion of curricular development may be understood through two distinct processes: engineering development and construction development (Roehrig et al., 2021). PAI curriculum development involves the creation of a new curriculum by following a series of processes in curriculum preparation, which are informed by assessments conducted over a certain timeframe (Neliwati et al., 2022). The development process, in its initial sense, has four distinct stages, namely: Firstly, establishing the basis (the fundamental elements required for curricular development). Next, ascertain the Construction phase, which involves restoring the anticipated educational model based on its basis. Furthermore, the topic at hand is the execution of a certain plan or program, specifically in regard to the implementation of a curriculum (Shlezinger et al., 2023). Next, the evaluation phase involves a complete and systematic assessment of the curriculum. The curriculum creation process may be understood in a micro sense, where it involves four distinct activity processes: defining objectives, formulating materials, establishing methodologies, and planning assessments. Given the significance of education in promoting integrity, dignity, and cultivating individuals with intellectual, spiritual, and moral virtues, the Aqidah Akhlak education necessitates diligent and profound dedication in order to achieve one's aspirations. If any of the curriculum variables fail to operate effectively, the curriculum system will not achieve optimal performance. Effective curriculum management will undoubtedly result in high-quality education. Hence, the curriculum plays a crucial role in

promoting education by serving as a guiding framework for the implementation of the learning process. Teachers, in their role as supervisors and facilitators of learning, possess pedagogical skills. An indication is the teacher's ability to create a curriculum with a higher learning plan. According to Article 1, paragraph 1 of Law Number 20 of 2003 on the National Education System, education is a deliberate and organized endeavor aimed at fostering a conducive learning environment and process. Its purpose is to enable students to actively cultivate their potential in terms of religious spirituality, self-discipline, personality, intelligence, moral character, and the skills necessary for their own benefit, as well as for the betterment of society, the nation, and the state. The ultimate objective of education can be attained by the implementation of tangible, structured, deliberate, and methodical stages.

The objectives of the curriculum in Indonesia are outlined in the 1989 National Education System Law, specifically in Chapter I, Article I. According to this law, the curriculum is a collection of plans and arrangements that define the content, learning materials, and methods used as guidelines for organizing teaching and learning activities (Efendi & His, 2020). The curriculum is a cohesive system comprised of interconnected components, all working towards a singular educational aim. (Gouëdard et al., 2020) The curriculum is a vital element in schooling. The curriculum serves as a comprehensive framework that directs and shapes the implementation of education. The presence of an educational curriculum is essential for the educational process to align with the established objectives, since it prevents the process from operating independently (Sabet & Chapman, 2023). The curriculum will delineate the educational procedure implemented and provide insight into the future condition of education. The curriculum offers explicit instructions and directives pertaining to the nature and extent, sequencing of subject matter, and pedagogical methods.

The educational curriculum's direction and objectives will undergo shifts and modifications in response to the dynamics of societal change, influenced by a range of internal and external influences (Khasawneh et al., 2023). Given its adaptable nature in addressing change, the curriculum must be both flexible and forward-thinking. The absence of a timely reaction to social change in curriculum design can result in inequalities and lead to educational outcomes that are ineffective in addressing the relevant social circumstances. Considering these factors, the government has a primary responsibility to oversee and enhance education through curriculum creation. Similarly, it is the responsibility of education authorities and analysts to closely monitor each instance of societal transformation, since all of these factors will be duly considered in the formulation and enhancement of the curriculum. In addition, it is strongly anticipated that the active involvement of the community would give valuable insights in addressing any modifications (Harahap, 2020).

The field of education is always evolving, undergoing continuous improvements to align with the current context and anticipate future needs. Education that is focused on adapting to the requirements of society and the world is indicative of a progressive approach. It is believed that pupils possess an inherent inclination to acquire knowledge and explore their environment. Meanwhile, adherents of futurism employ education as a means to envision and anticipate the future. Specifically, by prioritizing the students in the field of education, the goal is to ensure the continuous existence of the educational process and facilitate its adaptability to future challenges.

To implement this curriculum, it is imperative to conduct additional research on selecting the appropriate curriculum for educational institutions, as curriculum development is essential. Over time, people's need for knowledge will evolve and transform, with the most prominent manifestation being the advancement of technology. The influence of this substantially impacts

the creation of the curriculum, thus necessitating the presence of suitable foundations or principles as the basis for curriculum development. Curriculum principles serve as the foundation for the creation, organization, and advancement of the curriculum. The curriculum is guided by principles during its construction to ensure adherence to the necessary educational standards. This idea provides a solid basis for the curriculum, encompassing both general education and Islamic religious instruction. The ideal vision and mission of Islamic religious education is to embody *Rahmatan lil A'lamin* (mercy to all creations). The fundamental concept of Islamic education delves into various aspects of life, addressing education as an integral part of the responsibilities of human beings as stewards of the Earth. Its purpose is to foster a prosperous, dynamic, and harmonious global society that is sustainable, as prescribed by Allah in the Quran.

Periodically, there have been significant and profound shifts in fundamental necessities, religious matters, and educational concerns (Cho et al., 2020). Undoubtedly, education in the past faced distinct challenges compared to the present, encompassing both general education and Islamic religious education. Consequently, there is a pressing requirement for the advancement of Islamic religious education to align with contemporary developments. This necessitates the establishment of a robust educational curriculum that upholds fundamental principles. In order to assess this, it is necessary to examine theories that address the fundamental principles of educational curriculum development. These theories can then be applied to the development of the Islamic religious education curriculum, with the objective of determining the extent to which these principles contribute to the development of the PAI curriculum.

The Aqidah Akhlak Education Curriculum at Islamic educational institutions is governed by Minister of Religion Decree (KMA) number 183 of 2019, and its execution follows Minister of Religion Decree (KMA) number 184 of 2019. The Aqidah Akhlak education curriculum must align with the specified competency criteria. The aim of Aqidah Akhlak education in Indonesia is to cultivate a moderate, inclusive, and cultured mindset, as well as a religious attitude (Baharshah, 2022). This education seeks to equip individuals with the ability to live as faithful and devout citizens, possessing noble character. Additionally, it aims to foster productivity, creativity, innovation, and collaboration, enabling individuals to contribute to solving various societal, national, and global challenges. The fact remains that the average academic achievements of students in Madrasas still range from 70 to 75, with a minimum passing grade of 70. Although they meet the Minimum Completeness Criteria (KKM), they are often unsatisfactory since they have not reached a satisfactory degree. Factors that impact this include the level of instructors' utilization of media, educational materials, and classroom organization.

Another crucial component is the teacher's level of intensity in employing learning tactics and performing learning evaluations. The information pertains to two decrees issued by the Minister of Religion in 2019. The first decree, numbered 183, focuses on the Islamic Religious Education Curriculum in Madrasas. The second decree, numbered 184, provides guidelines for implementing the curriculum in Madrasas. The education sector must proactively anticipate and address the fast changes in life and the needs of the global world. The madrasa curriculum should possess the ability to foresee these changes and effectively address the requirements of the always evolving era. The implementation of KMA Number 183 of 2019 and KMA Number 184 of 2019 will occur gradually at the MI, MTs, and MA levels, commencing in the academic year 2020/2021. It is expected that all parties, including policy makers and stakeholders, would collaborate and cooperate to effectively and accurately execute this KMA. This will ensure that the intended goal of improving the quality of madrasah education is achieved. The

government's execution of the curriculum is tailored to the specific circumstances and conditions of local institutions. Each educational institution has its own policies for regulating the curriculum. The principal of the Madrasah, as the utmost authority of an educational institution, must possess expertise in curriculum management and administration.

Curriculum refers to the instructional content that is essential for the implementation of an educational institution's learning process (Tang et al., 2020). The curriculum is designed as a student experience, intended to be studied by students in the cognitive, emotional, and psychomotor domains. The modern concept of curriculum refers to an educational program that provides educators with guidelines and instructions to shape students in alignment with national educational objectives. This includes the development of various components such as national goals, instructional strategies, local and regional objectives, subject level, subject matter, affective (attitude), cognitive (knowledge), and psychomotor (skills) aspects. The process of curriculum creation is inherently intertwined with the prevailing social circumstances within a society. Therefore, in Indonesia, curriculum development must take into account the challenges encountered in social life. This approach ensures that education can effectively address the current issues faced by society and offer viable answers.

Undoubtedly, curriculum development is expected to address the prevailing issues in Indonesian society, particularly with the prevalence of intolerance and the insufficient promotion of respect for differences and diversity (Årdal et al., 2020). The aim is to create an Islamic religious education curriculum that incorporates elements of multicultural understanding, equipping students with knowledge, skills, and attitudes necessary to gain a comprehensive understanding of diverse and potentially conflicting environmental conditions (Syarnubi et al., 2023). The reinforcement of Islamic teachings may be effectively integrated and coexist together with the promotion of tolerance in multicultural societies.

Methods

This study employs a qualitative descriptive technique in its research methodology to provide a thorough comprehension of the topic by describing and analyzing the occurrences under investigation. The methodology includes key components such as the topic, object, time, and place of the study, as well as the data gathering techniques used. The research subject refers to the participants or individuals involved in the study. Qualitative research focuses on people or groups whose experiences, viewpoints, or actions are of interest to the researcher. Selecting the study focus involves carefully choosing persons who can provide significant insights on the issue being studied.

The research is focused on a certain field of study. This study focuses on investigating the advancement of competence and conservation-oriented teaching materials. The project aims to examine how lecture tools might be designed and used to enhance competence and promote conservation-related ideas among learners. The time and location of the research refer to the temporal and geographical dimensions in which the investigation is conducted. It is crucial to precisely define the study timeframe, specifying the data collection and analysis schedule, as well as the research site. Providing details about the study's timing and location helps to contextualize the findings and understand potential influences from other sources.

Furthermore, the study approach involves using certain data gathering methods to get relevant information. Qualitative data collecting often involves methods such as interviews, observations, and document analysis. By meticulously choosing data collecting techniques, researchers may get thorough and perceptive data that provides significant insights on the study issue. Research comprises preparation, execution, and reflection phases that are crucial for

carrying out research. Researchers in the outset define the objectives, develop the research technique, and set up a plan for data collection and analysis. During the implementation stage, you will execute the study plan via actions such as recruiting participants, collecting data, and analyzing outcomes. During the reflection stage, it is essential to critically evaluate the study method and findings, identifying strengths and flaws, and considering the implications for future research or practice.

Results and Discussion

The term curriculum comes from Latin, namely, *Curriculae*, meaning the distance that a runner must cover. Meanwhile, in Arabic, it means a clear path or bright path that humans traverse in various areas of life. Nowadays the term curriculum is known to people outside the world of education, previously what was commonly used was lesson plans. Therefore, the curriculum is an educational program provided by educational institutions (schools) for students. Based on the education program, students carry out various learning activities so as to encourage their growth and development in accordance with the educational goals that have been set. Curriculum development or what is called curriculum development is basically a process that starts from the activities of compiling a curriculum, implementing, evaluating and improving it so that a form of curriculum that is considered ideal is obtained. There are two things implied in the definition of a curriculum, the first is a program or plan, and the second is a learning experience or real activity, namely a plan or program known as a potential curriculum. The real form of the actual curriculum is real activities during the learning process or other activities such as practicums which are concrete forms of potential curriculum implementation.

Literally, curriculum comes from Latin, *curriculum*, which means teaching material. There are also those who say that the word comes from the French *courier* which means to run. In the Contemporary Indonesian Dictionary, the word "curriculum" means; a set of subjects given at educational institutions, or a set of special field subjects. Apart from that, Islamic education also uses the word *manhaj* when referring to the term curriculum which is defined as a teaching plan, a clear path, or a path followed by humans in various areas of their lives. Curriculum as a design in achieving educational goals has a very strategic position. Curriculum has an important role in education, so it prioritizes a solid foundation in the framework of its preparation. 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 happily. 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 useful for others, e) learn to build and discover self-identity, through an effective, active, creative and fun learning process.

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. The curriculum is

implemented in an atmosphere of 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. 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. 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. The curriculum's religious foundation is rooted in divine values, aiming to provide students with a strong faith, steadfast adherence to religious teachings, noble morals, and practical knowledge that is beneficial in both the present life and the afterlife.

The religious foundation aligns with the goals of national education as outlined in Law Number 20 of 2003, which emphasizes the development of students' potential to become individuals who have faith and devotion to God, possess virtuous character, are knowledgeable, skilled, creative, independent, and responsible citizens in a democratic society. Every year, all members of the madrasa education unit are required to undertake the creation of the PAI curriculum. This is a result of both internal and external quality assurance initiatives, particularly the correlation between Madrasah Self-Evaluation (EDM) and the certification process conducted by BAN-S/M. Additionally, there have been advancements in the complexity of input materials, student demographics, and the overall capacity of madrasas, all of which occur on an annual basis. This is crucial for the provision of comprehensive quality and management services for madrasah education. It is crucial to make changes and enhancements to the curriculum to ensure the ongoing progress of society, science, technology, and arts and culture at local, national, regional, and global levels in the future. The design of this madrasa curriculum incorporates the following characteristics:

Develop a balance between developing spiritual and social attitudes, curiosity, creativity, cooperation with intellectual and psychomotor abilities, Madrasas are part of society that provide planned learning experiences where students apply what they learn at school to the community and utilize the community as a learning resource, Develop attitudes, knowledge and skills and apply them in various situations in madrasas and society, Provide sufficient free time to develop various attitudes, knowledge and skills, Competencies are expressed in the form of core class competencies which are further detailed in the Basic Competencies of the subject, The core of the class becomes the organizing element of Basic Competencies, where all Basic Competencies and learning processes are developed to achieve the competencies expressed in core competencies, and Basic Competencies (KD) are developed from subjects as contributors to achieving Core Competencies based on the principles of accumulative, mutually

reinforcing and enriching between subjects and levels of education (horizontal and vertical organization).

Teachers as PAI curriculum development are components that are related to each other and are very much needed for madrasah institutions, because teachers are a key factor component in developing the curriculum itself, especially in facing the dynamics of social change at this time, where teachers are required to follow technological developments, for the sake of continuity of educational interactions, which greatly influences the continuity of learning processes and activities for students in madrasah institutions. Teachers have an important role in developing the PAI curriculum in madrasahs in the millennial era, namely as implementers, developers, adapters and researchers. In strengthening and forming character values, there are several rules that need to be considered and used as a reference. Anis Matta stated: First, the rule of gradualness, meaning the process of improvement, change and development. Second, the rule of continuity, meaning that continuous steadfastness is needed in training character. Third, the rule of momentum, means taking advantage of all situations for training and education. Fourth, the rule of intrinsic motivation, which means that the child's desire that arises without any element of coercion from other people is a driving factor in the formation of a child's strong and perfect character. Fifth, the guide rule, means that achieving good results requires the help and guidance of other people compared to doing it alone. Among the types of character values that can be instilled in students in the classroom are as follows: First, character values related to God, for example; piety and religion. Second, character values related to oneself, for example: responsibility, hard work, discipline, healthy living, honesty, entrepreneurial spirit, self-confidence and so on. Third, character values related to fellow humans, for example; appreciate the work and achievements of others, obey social rules, be aware of the rights and obligations of oneself and others, be polite, etc. Fourth, character values related to nationality, for example; appreciate nationalist diversity and others. Fifth, character values related to the environment, for example; social and environmental care.

Regarding the discussion of character values, the Indonesian Heritage Foundation (IHF) has summarized a series of character values into nine pillars of character values including: the character of love for Almighty God with all His creation, independence, responsibility and discipline, wisdom and honesty, politeness. and respectful, generous, helpful and cooperative, creative, hardworking and self-confident, leadership and justice, humble and kind, tolerance, unity and peace. Furthermore, there are ten basic human character values that can be developed, including: respect and attention, caring, courage, honesty, responsibility, sincerity, trustworthiness, citizenship, integrity, and perseverance. The publication "Guidelines for the Implementation of Character Education" by the Curriculum Center of the Research and Development Agency of the Ministry of National Education has identified 18 character-forming values. These values have been derived from empirical studies conducted by the Curriculum Center and are based on religion, Pancasila, culture, and national education goals. Eighteen The following character values are exhibited: honesty, creativity, discipline, industriousness, religiosity, independence, tolerance, curiosity, democratic values, patriotism, respect for accomplishments, nationalistic spirit, friendliness and social concern, love for peace, environmental consciousness, communicativeness, enjoyment of reading, and a sense of responsibility. Ari Ginanjar identifies seven fundamental qualities that individuals might copy based on the names of Allah. These qualities include being visionary, responsible, honest, disciplined, fair, collaborative, and caring.

The 2013 curriculum structure from the government that must be implemented in madrasahs requires a special policy from the Ministry of Religion, considering that madrasahs are general education institutions with Islamic characteristics. In terms of strengthening programs that are

characteristic and superior, madrasahs can innovate and develop curriculum at the educational unit level. Innovation and development of the madrasah curriculum 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. Madrasahs 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. The guidelines outlined in KMA 184 of 2019 were issued to promote and establish rules for implementing the curriculum in madrasahs. These guidelines aim to encourage innovation in the implementation of the madrasah curriculum, while also providing a legal framework for the development of the distinctiveness of madrasahs. Additionally, the guidelines focus on fostering character development, providing anti-corruption education, and promoting religious moderation in madrasahs. The objective behind the release of KMA 183 and KMA 184 in 2019 is to enhance the quality of education in madrasahs, aligning it with the requirements of contemporary advancements. The revised educational policies outlined in KMA 183 and 184 of 2019 will be implemented starting from the academic year 2020/2021. During the initial semester of the 2020/2021 academic year, nearly all madrasahs in Indonesia.

The subject of moral aqidah is a subdivision of Islamic religious education. Islamic religious education aims to cultivate and foster students' comprehensive understanding of Islamic principles. Subsequently, achieve the objective and finally get the capability to embody and embrace Islam as a whole lifestyle. Etymologically, the term Aqidah denotes a "connection" or "link" in the field of linguistics. Aqidah refers to an individual's deep connection or allegiance to something. The term "aqidah" originates from the Arabic language, namely from the root words "aqoda-ya'qudu-aqidatan." Aqidah Akhlak education is a deliberate and organized endeavor aimed at equipping students with the knowledge, comprehension, admiration, and faith in Allah SWT, and enabling them to manifest these qualities via virtuous conduct in their daily lives, guided by the Qur'an and Hadith. This is achieved through instruction, guidance, training, and practical engagement. Expertise. With the provision of guidelines on respecting followers of other religions and promoting inter-religious peace, we may achieve national unity and integrity. The disciplines of Education or Aqidah Akhlak at Madrasah Tsanawiyah, while essential components of Islamic Religious education, do not alone determine the development of students' character and personality. Nevertheless, the topic of Aqidah Akhlak significantly contributes to motivating students to embody the principles of religious faith (tauhid) and virtuous behavior (akhlakul karimah) in their daily lives. Consequently, once comprehending the content of the Aqidah Akhlak course, it is anticipated that students would be able to use it in their daily lives and utilize it as a moral compass.

Conclusion

From the researcher's observations, the madrasah is very serious and serious about implementing Islamic character formation through the development of moral creed subjects and students can implement the six main character traits formulated by the madrasah, namely: First, honesty, Second, religiousness, Third, toughness, Fourth, caring, Fifth, independent, Sixth, responsible. Among the supporting factors in the formation of Islamic character through the development of moral aqidah subjects are the existence of other programs that lead to the formation of Islamic character such as morning assembly, tadarus al-Quran, midday prayers in congregation, Clean Friday (jumsih), Friday infaq, tahsin al-Quran, social service and mukhayam tarbawi. The implementation of the Madrasah Tsanawiyah curriculum is motivated by the change in the KMA Curriculum to 183 and 184, where there are several methods and competencies that seem to have been 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 madrasas. which is an educational unit that provides a larger portion of Islamic religious education learning.

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