

Curriculum Development Innovations of Islamic Education Subject at SMA Negeri 3 Parepare

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ABSTRACT

The research aimed to analyze curriculum development innovations in the implementation of *Merdeka Belajar* Curriculum in the subject of Islamic Education at SMA Negeri 3 Parepare. The research used a qualitative approach with case study design. The data were collected by interviewing the principal, vice principal of academic affairs, and an Islamic Education teacher, having observation, and getting documentation. Then, the data collected were analyzed by using interactive analysis model. The research results showed that that curriculum development innovations of the Islamic Education at SMA Negeri 3 Parepare on the basis of the *Merdeka Belajar* Curriculum were: 1) intracurricular through Islamic Education as a subject; 2) intracurricular through integration in other subjects; and 3) the activities of the *Pancasila* Student Profile Strengthening Project. These three activities were supported by extracurricular activities, namely Islamic studies, Friday charity, *Duha* prayers, *Zuhr* prayers, and commemoration of Islamic holidays.

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INTRODUCTION

Education and curriculum cannot be separated from each other. Education and curriculum are one unit, both of which form a synergy to achieve educational goals (Baharun, 2017). The curriculum plays an important and vital role in education. Teachers must understand the content of the curriculum, so that the educational process can take place in a conducive, interactive, effective and smooth manner (Asri, 2017; Nasution, 1995). Almost all of the children in Indonesia are educated in formal education, namely schools that implement the curriculum. Education is expected to produce people who are qualified, useful, and able to adapt to changing times while still holding fast to the identity of the Indonesian nation.

Education in a country will be good and successful depending on the curriculum system used. Several developed countries such as Australia, Japan, New Zealand, Singapore,

and Finland were successful due to their educational curriculum (Batubara, 2021; Wahyudi & Lutfi, 2019). Indonesia needs to learn from developed countries so that the quality of education will also increase. In particular, Indonesia as a religious country needs to develop a religious education curriculum so that it can produce noble students. Achieving this requires the cooperation of teachers and other stakeholders.

The current reality is that Islamic Education as a subject in school faces several problems related to the formation of student morals and character. According to Buchori (1992), some of these problems include the practice of education which focuses on cognitive aspects rather than growing awareness on religious values and ignoring affective and volitive-conative aspect aspects, namely the will and determination to practice religious values. The Islamic Education activities that have been going on so far have been more aloof and less interacting with other educational activities (Buchori, 1992). In addition, the methodology of Islamic Education does not encourage the inspiration of religious values, as well as limited religious reading materials (Mudhar, 2004).

According to Mulyasa (2011), the failure of schools to build the character and morals of the through Islamic Education materials is due to several factors: 1) Islam is taught more by memorizing, whereas Islam is full of values that must be practiced; 2) religious education is more emphasized on the formal relationship between servants and their God; 3) reasoning and argumentation in thinking about religious problems receive less attention; 4) appreciation of religious values is less emphasized; 5) seeing the environment and then incorporating Islamic values receives less attention; 6) religious learning methods, especially those related to Islamic values, are less cultivated; 7) the measure of success of religious education is also still a formality including verbalism; 8) religious education has not been able to become the basis of progress and success for other subjects; 9) religious education has not been used as the basis of character education for students in their daily behavior. The problems require solutions. The solutions are in the form the development of Islamic Education curriculum.

Curriculum development is something that must be done by every school so that educational goals can be achieved optimally. The curriculum serves as a source of academic activities to achieve educational goals. The emergence of new discoveries in all areas of life is an achievement in the education sector. Therefore the curriculum should be more oriented to the future and the interests of students, in accordance with the challenges of modern times which emphasizes more on achievement not prestige (Huda, 2017). The curriculum is the main foundation in schools that can adapt to changing times.

Curriculum development has a strategic foundation, namely the curriculum is prepared to realize the objectives of national education by taking into account the stages of learner development and its suitability to the environment, national development needs, developments in science and technology, and in accordance with the level of each educational unit (Baharun & Adhimiy, 2018). With this foundation, curriculum innovation had clear limits and did not conflict with broader interests, namely the interests of the nation and state. Therefore it requires more mature and optimal planning (Munif et al., 2021).

Curriculum development in schools requires the creativity of parties related to the school, so that it can be adapted to the conditions of the students, the school, and the socio-cultural community around which the school is located, and the possibility to include local content according to the needs of the community. Therefore, curriculum development greatly

affects the effectiveness of school institutions and makes one school different from other schools as a characteristic in accordance with its vision and mission (Raharjo, 2010). Curriculum development requires support from teachers, students, principals, and the government. In this case, Islamic Education teachers need to cooperate with other schools and teachers in developing the curriculum. This effort is made to overcome the problems and weaknesses of Islamic Education.

Based on preliminary study conducted, SMA Negeri 3 Parepare has implemented *Merdeka Belajar* Curriculum. Therefore in developing Islamic Education curriculum based on *Merdeka Belajar Curriculum*, the school carried out several activities, namely intracurriculars, projects, and extracurriculars with the support of all teachers and adequate infrastructure. In addition, collaboration with all parties was executed to optimize curriculum development such as parents and students. Therefore, the researcher was interested to conduct the study to find out how the innovations of curriculum development in the subject of Islamic Education related to the implementation *Merdeka Belajar* Curriculum were conducted in SMA Negeri 3 Parepare in terms of activities conducted on the aspects mentioned above.

Several previous studies that were relevant to research include; firstly, Mursalim and Hatta (2020) stated that innovations in the development of Islamic Education were carried out with intracurriculars and Islamic boarding schools. Second, Saifulloh (2011) stated that innovation in curriculum development through planning, implementation, and evaluation stages that were integrated into intracurriculars and extracurriculars. Third, Munif et al (2021) stated that the implementation of school curriculum development innovations was by integrating the Islamic boarding school curriculum. Fourth, Mundiri and Hasanah (2018) stated that curriculum development innovation was by fostering Furudul Ainiyah, extracurriculars, madrasah diniyah, and Islamic boarding schools. However, none of them conducted the research in the matters of activities. This became the gap between this study and previous related studies. The present research is important to do to describe the innovations made by schools with Islamic Education teachers in curriculum development to overcome the problems and weaknesses of Islamic Education particularly in SMA Negeri 3 Parepare.

LITERATURE REVIEW

Curriculum Development

Etymologically, the term curriculum comes from the Greek, namely *Curir* (runner) and *Curere* (racing place). Some experts provide various definitions of curriculum. Among them are Mubarok (2007) who stated that curriculum is a set of plans, arrangements regarding content and learning materials and the methods used as guidelines for organizing teaching and learning activities. Daradjat (1992) views curriculum as a program planned in the field of education and implemented to achieve a number of specific goals. Other expert affirmed that curriculum is interpreted as a mean of the organized courses, activities, and experiences which students have under the direction of the school, whether in the classroom or not (Hamalik, 2014). The old view argued that the curriculum is a number of subjects, while the modern view is not only limited to subjects, but included all activities and experiences both inside and outside the classroom. Thus, if it is associated with Islamic

Education subject, it means that the curriculum contains subjects and extracurricular activities.

There are some components that should be retained in curriculum development. According to Hamalik (2008), curriculum development should include 1) curriculum objectives; 2) curriculum materials; 3) curriculum method; 4) curriculum organization; and 5) curriculum evaluation. Curriculum development is the process of curriculum planning in order to produce broad and specific curriculum plans. This process related to the selection and organization of the various components of the teaching and learning situation, including the determination of the schedule for organizing the curriculum and the specification of suggested goals, subjects, activities, resources and curriculum development measuring devices that refer to unit resources, unit plans, and outlines of other dual curriculum lessons, to facilitate the teaching-learning process (Hamalik, 2014). In addition, according to Muhaimin (2017), curriculum development is 1) activities to produce curriculum, 2) processes that link one component to another to produce a better curriculum and, 3) activities for designing, implementing, evaluating, and improving the curriculum.

Furthermore, according to Kerr as cited in Soetopo & Soemanto (1993), curriculum development must consist of: 1) Objectives which are broken down into cognitive, affective, and psychomotor abilities; 2) Knowledge which must be integrated in learning; 3) School learning experiences which include lesson content, methods, readiness, individual differences, the relationship between teachers and students and the relationship between the community and the school; and 4) Evaluation which is related to an assessment based on a number of information that can be used to make decisions regarding changes, development, and improvement of the curriculum. Curriculum development can be in the form of expansion, refinement, addition, subtraction, partial or total changes to existing curriculum components based on the results of a continuous assessment of the curriculum. Curriculum development referred to an activity that produced a new, better curriculum concept. In this case curriculum development activities included compiling the curriculum itself, implementing it in schools accompanied by continuous assessment and making improvements to certain components of the existing curriculum (Saifulloh, 2011).

Curriculum development is a comprehensive term, which includes planning, implementation and evaluation. First, curriculum planning is the first step in building a curriculum when curriculum makers make decisions and take action to produce plans that will be used by teachers and students. Second, curriculum implementation seeks to transfer curriculum planning into operational action. Third, curriculum evaluation is the final stage of curriculum development to determine how much the learning outcomes are, the level of achievement of the planned programs, and the results of the curriculum, not only involving people who are directly related to the world of education but also involving community (Muhaimin, 2017).

Curriculum Development Innovation

The development of the Islamic Education curriculum really needs to be carried out continuously in response to the times. Today's society has entered the era of globalization in both education and science. Many educational problems must be resolved immediately without having to wait for decisions from education policy makers, namely the Ministry of Education and Culture and the Ministry of Religious Affairs. In curriculum development,

schools must have a strong foundation so that the curriculum has value for society. According to Print (2020), the foundation of the curriculum consists of philosophical, socio-cultural and psychological foundations. The development of science and technology complements this foundation with a management foundation (Majid & Andayani, 2004).

Curriculum and learning innovation can be interpreted as ideas or certain actions in the field of curriculum and learning that are considered new to solve educational problems. In the field of education, innovation usually arises from the concerns of certain parties about the implementation of education. For example, teacher feels anxious when the implementation of the teaching and learning process is considered less successful. Efforts to solve these problems generate new ideas that can be called innovation. Essentially, curriculum development is the development of curriculum components that form the curriculum system itself, namely components of objectives, materials, methods, students, educators, media, environment, learning resources, and others. These curriculum components must be developed, so that educational goals can be achieved properly (Mursalim & Hatta, 2020).

Before developing a curriculum, an assessment of the curriculum that is being carried out should be conducted. This is intended to determine the level of achievement of the goals listed in the curriculum. In assessing the curriculum, it must assess its components, namely: 1) curriculum objectives, 2) learning experiences to develop students' knowledge, attitudes and skills, 3) organization of learning experiences, sequence of experiences and their relationship with other experiences, 4) ways to evaluate student learning outcomes (Hamalik, 2008). According to Sanjaya (2015), curriculum innovation is ideas or certain actions in the field of curriculum and learning that were considered new to solve educational problems. Innovation usually arose from the concerns of certain parties about the implementation of education, in other words, innovation existed because of perceived problems. So far, the learning of Islamic Education in schools had problems such as curriculum, limited time, orientation to cognitive competence, use of classical learning methods, and inappropriate evaluation. All of these problems need immediate attention. Efforts to solve the problem that new ideas and ideas can be seen as innovation.

The educational innovation model is divided into two, namely the top-down model, namely innovation created by certain parties as leaders or superiors that is applied to subordinates. As an example, educational innovations which are carried out by the Ministry of Education and Culture so far. Second, the bottom-up model is an innovation model that originates and is created from below and is implemented as an effort to improve the delivery and quality of education (Subadi, 2012). The implementation of educational innovations by the government tends to be top-down innovation. The purpose of creating this innovation is seen as an effort to improve the quality of religious education or as an effort to increase efficiency and so on. Examples of innovations that had been carried out over the last few decades, such as Active Student Learning Methods (CBSA), Competency-Based Curriculums, Module Systems in Learning, Contextual Teaching and Learning, Quantum Teaching and Learning, and others. Top-down innovation is very good when it becomes a project, but it fails when it is applied because it gets a lot of rejection from parties in the education sector, such as education experts and educators (Muhaimin, 2017).

METHOD

This research used a qualitative research design. According to Creswell (2014) qualitative research acquires the data from case studies, personal experiences, introspective, life stories, interviews, observational, historical, interactive, and visual texts that highlight common and challenging occurrences and importance in people's lives. As this research was conducted in one particular school to investigate the phenomenon of curriculum innovation in terms of Islamic Education subject, a case study design was employed. Data collection was carried out by having in-depth interviews with the school principal, vice principal of academic affairs, and Islamic Education teacher. They were supported by observation and documentation. Data analysis was carried out through three stages by having data reduction, data presentation, and verification as suggested by Miles and Huberman (1994). While for checking the validity of the data, source and method triangulation were conducted.

FINDINGS

Curriculum Development Innovation through *Merdeka Belajar* Curriculum

Innovation is something new to solve a problem. These innovations can be in the form of ideas, objects, and actions. The innovations carried out by SMA Negeri 3 Parepare involved the principal, teachers and parents in three ways with the main basis of the *Merdeka Belajar* Curriculum, namely 1) intracurricular through Islamic Education as a subject; 2) intracurricular by integrating Islamic Education with other subjects; and 3) the activities of the *Pancasila* Student Profile Strengthening Project.

1. Intracurricular through Islamic Education

In the *Merdeka Belajar* Curriculum, Islamic Education and Character was mandatory subject provided by schools. Its implementation was carried out in three stages, namely planning, implementation, and evaluation. The first was planning. The activities carried out by PAI teachers were a) understanding the profile of *Pancasila* students, namely 1) having faith, fearing God Almighty, and having noble character; 2) global diversity; 3) work together; 4) independent; 5) critical reasoning; and 6) creative. With this understanding, learning objectives became clear and directed as an effort to produce students with character; b) understanding of learning outcomes (CP). The learning outcomes were developed into learning objectives (TP) and plot of learning objectives (ATP). Next designing teaching modules. The designed components were general information, core components, and attachments.

The second was implementation. Implementation of learning using learning models that varied between the four models suggested in the implementation of the *Merdeka Belajar* Curriculum, namely Discovery Learning, Inquiry Learning, Problem based Learning, Project based Learning, and other models.

The third was evaluation. In the *Merdeka Belajar* Curriculum it is known as an assessment. The teacher's assessment was conducted in three steps namely 1) pre-learning assessment (diagnostic). This assessment was carried out by the teacher using the *Kahoot* application; 2) assessment during the learning process (formative). This assessment was carried out using observation techniques; and 3) assessment at the end of the learning process (summative). This assessment was carried out by the teacher with tests or practice.

2. Intracurricular by integrating Islamic Education with other subjects

Islamic Education is also taught through the integration of other subjects with a thematic approach. Schools had directed general subject teachers to associate material with religious teachings. For example, in the subject of Physical Education and Sports. Islamic Education could about cleanliness, health and sports. Furthermore, in Science, teachers could teach the greatness and power of Allah with material on the digestive system, respiratory system, transportation system, nervous system, and excretory system. In addition, all general subjects had been integrated with character education which is the focus of Islamic Education.

3. The *Pancasila* Student Profile Strengthening Project

Islamic Education can also be taught through the *Pancasila* Student Profile Strengthening Project (P5). In this project there were 7 themes namely sustainable lifestyle, local wisdom, unity in diversity, building body and soul, voice of democracy, engineering and technology to build Indonesia, and entrepreneurship. SMA Negeri 3 Parepare chose three themes for 1 year namely sustainable lifestyle, voice of democracy, and unity in diversity. These three themes had dimensions of faith, piety to God Almighty and noble character. Islamic Education teachers played a role in including material about cleanliness on the theme of a sustainable lifestyle as stated *Q.S. Al-Baqarah: 222; Ash-Syuara: 89; and Al-Mudatsir: 4*. Then, on the theme of voice of democracy, the teacher integrated material about deliberation as stated in *Q.S. Ali Imran: 159*. Whereas on the theme of unity in diversity, religious teachers integrated material on Islamic tolerance to get to know each other, and respect each other without differentiating tribes, customs, regions, and religions as stated in *Q.S. Al-Hujurat: 13*.

The implementation of *Merdeka Belajar* Curriculum was an opportunity for Islamic Education teachers to strengthen student character. Indirectly for teachers of Islamic Education that this is a solution to the lack of optimal provision of material in class so far. In *Merdeka Belajar* Curriculum, the time allocation for project activities was 486 hours for three themes. During the implementation of the project, the teacher actively reminded them by linking the theme to Islamic Education materials.

Curriculum Development Innovation through Extracurricular Activities

Curriculum development innovation was also carried out with extracurricular activities to strengthen intracurricular activities. This is what SMA Negeri 3 Parepare did as the development of the Islamic Education curriculum to instil noble character in students. Some of the extracurricular activities with religious nuances are:

1. Islamic studies

This activity is a program of the *Musollah* Youth Association (IPM) extracurricular organization. In its implementation, this activity was coordinated by Islamic Education teachers. The purpose of this activity was to provide a forum for students to develop their potential and as the main step in overcoming westernization so that it did not develop widely in schools. This needed to be anticipated so that students did not imitate bad behavior such as free sex and others. Islamic studies given by Islamic Education teachers included morals, *fiqh*, and *muamalah*.

2. Friday charity
Friday charity activity was something conducted regularly. A special box was placed for students, teachers, and staffs to give alms. The school community was given the freedom to give alms, its use for religious activities and to help students when they had a disaster. The purpose of this activity is to instil the character of sharing and solidarity which are religious teachings.
3. *Duha* Prayer
The *Duha* Prayer was held during Islamic Education lessons, but it was held before the subject began. The *Duha* prayer was carried out in congregation in the *Musollah*. This prayer aimed to guide students to always get closer to Allah SWT and get the virtues of this prayer, including opening the door of sustenance. At the end of the prayer too, the Islamic Education teacher always gave directions to students, especially fortifying themselves from negative things in this era of globalization.
4. *Zuhr* Prayer
The *Zuhr* prayer was carried out in congregation with the aim of strengthening and getting used to always obeying Allah through prayer, which is a Muslim character.
5. Commemoration of Islamic holidays
This activity aimed to instil a sense of faith in the Messenger of Allah. The holidays that were often celebrated included the Islamic New Year, *Mawlid Nabi*, and *Isra Mi'raj*. Each activity contained religious lectures delivered by the ustaz related to the theme. In several activities, competitions were also held with Islamic nuances such as calligraphy, *tartil*, *tahfiz*, Muslim fashion, and others..

DISCUSSION

Curriculum development of the Islamic Education at SMA Negeri 3 Parepare was carried out in three ways, namely 1) optimizing Islamic Education in class; 2) integration into the *Pancasila* Student Profile Strengthening Project (P5) and there were 3 integration in extracurricular activities. This development is in line with the definition of curriculum in the modern paradigm. As stated by Hamalik (2014), curriculum is interpreted to mean all of the organized courses, activities, and experiences which students have under the direction of the school, whether in the classroom or not. Furthermore, Richards (2013) explained that the term curriculum is used here to refer to the overall plan or design for a course and how the content for a course is transformed into a blueprint for teaching and learning which enabled the desired learning outcomes to be achieved. In its development, the curriculum is not only limited to subjects in class, but all activities in schools were curriculum.

Curriculum development carried out was part of innovation in an effort to improve the quality of education. According to Sanjaya (2015), curriculum innovation is an idea, notion or certain actions in the field of curriculum and learning that were considered new to solve educational problems. Innovation usually arose from the concerns of certain parties about the implementation of education, in other words, innovation existed because of perceived problems. So far, Islamic Education in schools had problems such as curriculum, limited time, orientation to cognitive competence, use of classical learning methods, and inappropriate evaluations. Many of these problems needed immediate attention. Efforts to solve the problem that new ideas and ideas emerged as innovation.

Curriculum development innovation of the Islamic Education at SMA Negeri 3 Parepare accommodated two models of innovation, namely the top-down model and the bottom-up model. The top-down model is an innovation created by certain parties as leaders or superiors that is applied by subordinates. As an example, educational innovations carried out by the Ministry of Education and Culture so far. Second, the *bottom-up* model is an innovation model that originated and is created from below and is implemented as an effort to improve the delivery and quality of education (Subadi, 2012). These two models can strengthen Islamic Education in schools. The government designed the *Merdeka Belajar* Curriculum, while schools carried out and made extracurricular activities. It is this collaboration that needed to be carried out in curriculum development as a shared responsibility in efforts to improve the quality of education.

Curriculum development of Islamic Education by integrating Islamic Education with other subjects, the *Pancasila* Student Profile Strengthening Project, and extracurricular was conducted through three stages, namely planning, implementation, and evaluation. The stages was in line with Muhaimin (2017) who stated that curriculum development is a comprehensive term which includes planning, implementation and evaluation.

Curriculum planning is the process of determining the goals or objectives to be achieved, determining the paths and resources needed to achieve these goals as efficiently and effectively as possible. This activity is intended to organize various sources so that the results achieved were as expected (Fatah, 2001). At this stage, the planning carried out in Islamic Education as a subject was to understand the profile of *Pancasila* students, understand learning outcomes, and design teaching modules. Meanwhile, the *Pancasila* Student Profile Strengthening Project activities were taken into consideration in designing the *Pancasila* Student Profile Strengthening Project module.

The implementation of the Islamic Education curriculum was a program of implementing the Islamic Education curriculum that had been developed in the previous stage (planning), then tested with implementation and management, while always making adjustments to the field situation and the characteristics of students by considering their intellectual, emotional and physical development. The implementation of the Islamic Education curriculum must place the development of student creativity more than mastery of the material. In this regard, students were placed as subjects in the learning process (Rusman, 1999). The implementation was divided into three activities, namely pre activities, while activities, and closing. The activity started with apperception, implementation with various learning models and closed with learning reflection.

Curriculum evaluation is interpreted as a process of collecting and analyzing data systematically, which aimed to understand and assess a curriculum, as well as improve its educational methods. Curriculum evaluation is an activity to find out and decide whether the program that had been determined is in accordance with its original purpose (Hamalik, 2008). In learning Islamic Education that applied the *Merdeka Belajar* Curriculum used three types of evaluation, namely diagnostic at the beginning of learning, summative in the learning process, and formative at the end of learning using various assessment techniques.

In addition to intracurricular activities, the development of the Islamic Education curriculum included extracurricular activities. The Islamic Education curriculum extracurricular program was a learning activity held outside of class hours that was tailored to the needs of knowledge, development, guidance and habituation of students so that they

have basic supporting abilities (Saifulloh, 2011). The school carried out several extracurricular activities to strengthen Islamic Education in the classroom.

The importance of developing the Islamic Education curriculum with various innovations that had been carried out showed the strong determination of stakeholders such as schools, teachers and the government to improve the quality of education. Almost every school carried out various innovations such as those carried out by SMA Negeri 3 Parepare, including curriculum development of an Islamic Education with e-learning (Destriani, 2022), based on Islamic boarding schools (Hakim & Hasan, 2019; Mursalim & Hatta, 2020), inclusive education (Sa'i & Maghfiroh, 2020), madrasah diniyah (Mundiri & Hasanah, 2018), multicultural (Bahri, 2020), and disaster mitigation (Said, 2017).

CONCLUSION

The research concluded that curriculum development innovations of the Islamic Education at SMA Negeri 3 Parepare on the basis of the *Merdeka Belajar* Curriculum was carried out by having 1) intracurricular through Islamic Education as a subject; 2) intracurricular through integration in other subjects; and 3) the activities of the *Pancasila* Student Profile Strengthening Project. These three activities were supported by extracurricular activities, namely Islamic studies, Charity Friday, *Duha* prayers, *Zuhr* prayers, and commemoration of Islamic holidays. Other researchers interested to conduct similar study may consider leadership of the principal in supporting the Islamic Education and evaluation of the *Merdeka Belajar* curriculum.

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