



## Dynamics of Curriculum Development in Islamic Religious Education Learning at MA Syarif Hidayatulloh

Fitriyani Kosasih<sup>1\*</sup>, Rikza Priawan<sup>2</sup>, Asep Rahmat<sup>3</sup>, Muhammad Abduh<sup>4</sup>, M. Darmawan A.Aziz<sup>5</sup>

<sup>1,2,3,4,5</sup>(Universitas Islam Nusantara Bandung, Indonesia).

\*Corresponding Author. E-mail: fitriyanikosasihs3@gmail.com

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### Abstrak

Dalam proses pengembangan kurikulum tentunya akan ditemui dinamika, seperti yang terjadi di MA Syarif Hidayatulloh Kabupaten Bandung Barat yang beberapa kali mengalami perubahan dalam pengembangan kurikulum seiring dengan perkembangan dari sisi pembelajaran Pendidikan Agama Islam. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana Dinamika Pengembangan Kurikulum Dalam Pembelajaran Pendidikan Agama Islam Di MA Syarif Hidayatulloh. Jenis penelitian ini adalah Penelitian kualitatif menggunakan metode kualitatif yaitu pengamatan, wawancara atau penelaah dokumen. Hasil penelitian menunjukkan bahwa kurikulum merupakan kumpulan seperangkat nilai yang dirancang untuk ditransformasikan kepada peserta didik, baik nilai dalam bentuk kognitif, afektif maupun psikomotorik. Dengan diperolehnya seperangkat nilai tersebut maka pola pikir dan perilaku siswa akan terbentuk sesuai dengan arah dan tujuan yang telah dirumuskan sebelumnya yaitu kurikulum. Tujuan pengembangan kurikulum juga harus memperhatikan tujuan kelembagaan, tujuan kurikuler, dan tujuan instruksional. Di sisi lain dapat ditegaskan bahwa tujuan pengembangan kurikulum tidak dapat dipisahkan dari tujuan pendidikan itu sendiri, karena kurikulum merupakan ujung tombak ideal dari visi, misi dan tujuan pendidikan suatu bangsa. Namun dalam proses pengembangan kurikulum tentunya akan ditemui dinamika, seperti yang terjadi di MA Syarif Hidayatulloh Kabupaten Bandung Barat yang beberapa kali mengalami perubahan dalam pengembangan kurikulum seiring dengan perkembangan dari sisi pembelajaran Pendidikan Agama Islam.

**Kata Kunci:** Dinamika, Kurikulum, Pembelajaran, PAI.

### Abstract

*In the curriculum development process, of course, dynamics will be encountered, as happened at Syarif Hidayatulloh Islamic High School, West Bandung Regency, which has experienced several changes in curriculum development along with developments in the learning side of Islamic Religious Education. The purpose of this research is to find out how the dynamics of curriculum development in learning Islamic education at MA Syarif Hidayatulloh. This type of research is qualitative research using qualitative methods, namely observation, interviews or document review. The results of the research show that the curriculum is a collection of a set of values designed to be transformed to students, both values in cognitive, affective and psychomotor forms. By obtaining a set of these values, the mindset and behavior of students will be formed in accordance with the directions and objectives that have been formulated previously, namely the curriculum. Curriculum development goals must also pay attention to institutional goals, curricular goals, and instructional goals. On the other hand, it can be emphasized that the goals of curriculum development cannot be separated from the goals of education itself, because the curriculum is the ideal spearhead of the vision, mission and goals of a nation's education. However, dynamics will certainly be encountered in the curriculum development process, such as what happened at Syarif Hidayatulloh Islamic High School, West Bandung Regency, which has undergone several changes in curriculum development in line with developments in the learning aspect of Islamic Religious Education.*

**Keywords:** Dynamics, Curriculum, Learning, PAI.

## Introduction

In Law Number 2 of 1989 it is explained that national education aims to educate the life of the nation and develop the whole Indonesian human being, namely human beings who believe in and are devoted to God Almighty and have noble character, have knowledge and skills, are physically and spiritually healthy, have a solid personality and independence and a sense of social and national responsibility.

The purpose of Islamic education is to guide and educate someone to understand Islamic religious teachings (Sinurat, 2022). It is hoped that they will have thinking intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ) for the provision of life towards success in the world and the hereafter.

Basically, the ultimate goal of Islamic religious education is identical to the life goals of Muslims (Na'im, 2021). This is in line with the purpose of creating humans as God's servants, as explained in the Qur'an which means: And I did not create jinn and humans but so that they would worship me (QS Adz. Dzariyat verse: 56).

Islamic Religious Education in schools has a very important role in shaping students in the future, the better the learning process takes place, the better the students absorb the objectives of the PAI learning. Because according to (Supriani, 2022) the role of the school is needed in preparing a quality learning process for students, especially in terms of curriculum development.

According to (MF AK, 2021) that the more advanced technology and the more discoveries in science certainly demand that the learning process develops, the impact is that the curriculum must also be more comprehensively structured to accommodate the times. However, in the curriculum development process, of course, dynamics will be encountered. Therefore, research regarding the Dynamics of Curriculum Development in PAI Learning with the research location at MA Syarif

Hidayatulloh, West Bandung Regency, is very important to do.

In the changes to the existing curriculum there are many dynamics. The dynamics comes from the word dynamic or dynamism which means the power of movement. Dynamics also implies activities or events in a state of motion. It can be interpreted as a continuous change or movement or it can also be interpreted as something related to the movement of progress. Meanwhile, when referring to the origin of the word in Greek, dynamics comes from the word dynamic which means power, ability, strength to do something.

The concept of dynamics referred to here is regarding changes back and forth, in curriculum development. Concretely, it can be stated that there are additions and subtractions of certain subjects in the education unit caused by curriculum changes. This change can be evolutionary in nature, that is, gradual changes such as those developed by an educational institution, or revolutionary changes, usually these changes are caused by changes in education policy on a national scale.

Most of the changes that occur are evolutionary, that is, in these changes there is a force that causes something to change. While the drivers that accelerate social change according to Noeng Muhadjir as quoted (Arifudin, 2022) that there are at least three kinds, namely: 1) Discovery of new technology, 2) New insights, and 3) Changes in the structure or function of something within a social

unit may start from the first, it may also start from the second, or even the third, but these three will eventually influence each other. If this is related to the dynamics of the Islamic religious education curriculum, then this will greatly color the development of an Islamic religious education curriculum, in this case the insight of a school/madrasah principal. Because every social change must have an

actor, and the actor in the dynamics of development and social change in the curriculum world is a school principal. According to (Ulfah, 2019) that the principal is a strength in terms of depth of knowledge and new insights in dealing with change.

As for the curriculum, etymologically, the curriculum comes from the Greek, namely courier which means runner and curare which means place to race. So, the term curriculum comes from the world of sports in Ancient Roman times in Greece, which means the distance that must be traveled by runners from the starting line to the finish line. It can be understood that the distance that must be traveled here means the curriculum with the contents and subject matter which is used as the period of time that must be taken by students to obtain a diploma. In Arabic, the word curriculum that is commonly used is *manhaj*, which means the bright path traversed by humans in various fields of life. While the educational curriculum (*manhaj al-dirāsah*) in the *Tarbiyah* dictionary is a set of plans and media that are used as a reference by educational institutions in realizing educational goals.

According to S. Nasution as quoted (Hasbi, 2021) that the curriculum is a plan drawn up to expedite the teaching and learning process under the guidance and responsibility of the school or educational institution and its teaching staff. Furthermore, Nasution explained that a number of curriculum theorists argue that the curriculum does not only cover all planned activities but events that occur under the supervision of the school. So in addition to formal curriculum activities which are often called co-curricular or extracurricular activities.

According to Crow and Crow in (Oemar Hamalik, 2009) curriculum is a teaching design or a number of subjects arranged systematically to complete a program to obtain a diploma. So the curriculum is a number of subjects that must be taken and studied by students to

acquire some knowledge, the subjects have been arranged systematically and logically. It turns out that curricular activities are not only limited in the curriculum room in a broad sense, not only limited to subject matter, but include various activities carried out, both at school and outside of school as stated by Saylor and Alexander as quoted (Ulfah, 2022) that " school's curriculum is the total effort of the school to bring about desired outcomes in school and in out of school situations. In short, the curriculum is the school's program for learners".

Even Alice Miel in (Arifudin, 2021) understands that the curriculum includes the condition of the building, school atmosphere, desires, beliefs, knowledge, skills, and attitudes of people who serve and are served at school (including all school employees) in providing assistance to students are included in the curriculum.

In another sense, it is emphasized that the curriculum is the entire program, facilities and activities of an educational or training institution to realize its vision, mission and institution. Therefore, according to (Dakir, 2004) the implementation of the curriculum to support the success of an educational institution must be supported by the following: First, there are competent staff. Second, there are adequate facilities. Third, the existence of auxiliary facilities as a support. Fourth, the existence of educational support staff such as administrative staff, supervisors, librarians, laboratories. Fifth, there are adequate funds, sixth, there is good management. Seventh, maintenance of supporting culture; religious, moral, national and others, eighth, transparent and accountable visionary leadership.

In subsequent developments, the notion of curriculum is not only limited to educational programs, but can also be interpreted according to its function. Muhaimin and Abdul Mujib as quoted (Fardiansyah, 2022) stated that there are seven definitions of curriculum according to their functions, namely:

First, curriculum as a study program namely: A set of subjects that students can learn at school or in other educational institutions. Second, curriculum as content, namely: data or information contained in class books without being supplemented by data or other information that allows learning to arise. Third, the curriculum as a planned activity, namely: planned activities about things to be taught, and how it can be taught with good results. Fourth, the curriculum as learning outcomes, namely: a complete set of goals to obtain a certain result without specifying the intended ways to obtain those results, or a set of planned and desired learning outcomes. Fifth, the curriculum as a cultural reproduction, namely: the transfer and reflection of the cultural elements of society, in order to have and be understood by the children of the younger generation of the community. Sixth, the curriculum as a learning experience, namely: the overall learning experience planned under school leadership. Seventh, curriculum as production, namely: a set of tasks that must be carried out to achieve the results that have been determined beforehand.

The curriculum is thus a set of learning plans consisting of structured, programmed and well-planned content and lesson materials related to various activities and social interactions in the environment in organizing teaching and learning activities with the aim of achieving educational goals. In a broader sense, curriculum is a set of values designed to be transformed to students, both values in cognitive, affective and psychomotor forms. by obtaining a set of these values, the mindset and behavior of students will be formed in accordance with the directions and goals that have been formulated previously, namely the curriculum.

Thus, the notion of curriculum in a modern view is an educational program provided by schools, not limited to the fields of study and learning activities, but includes everything that can influence the development and personal formation of

students in accordance with educational goals that are expected to improve the quality of life implementation not only in school, but also outside of school.

## Methodology

This study seeks to analyze and describe the dynamics of curriculum development in the learning of Islamic religious education at MA Syarif Hidayatulloh. The writer uses a qualitative approach to analyze the study of the Dynamics of Curriculum Development in Islamic Religious Education Learning at MA Syarif Hidayatulloh.

The method used in this study uses a descriptive method or approach, according to Zed in (Rahayu, 2020) that qualitative descriptive research can be interpreted as a series of activities related to socially analyzing events, phenomena or conditions.

This type of research is qualitative research. According to Ibnu in (Arifudin, 2018) qualitative research is a study in which the data is expressed in verbal form and analyzed without using statistical techniques. Based on some of the definitions of qualitative research above, it can be concluded that qualitative research is a study in which the data is expressed in verbal form, does not use numbers and its analysis does not use statistical techniques.

### 1. Research Object

In this study the research object consisted of 2 (two), namely formal objects and material objects (Arifudin, 2019). The formal object in this study is in the form of data, namely data related to a critical review of the study of the Dynamics of Curriculum Development in Islamic Religious Education Learning at MA Syarif Hidayatulloh.

### 2. Data Collection Techniques

Data collection was carried out using documentation, observation and interview techniques. The data collection technique according to (Bahri, 2021) suggests that it is the most strategic step in research because the main objective of research is to

obtain data. There are several ways or techniques in collecting data, including observation, documentation and interviews. Sources of data used in this study include primary and secondary data. According to (Hanafiah, 2021) that primary data is data collected directly from the individuals being investigated or first-hand data. While secondary data is data in the libraries. The primary data in this study are books related to critical reviews of studies on the Dynamics of Curriculum Development in Islamic Religious Education Learning, and secondary data obtained from both national and international journals.

### 3. Data Collection Tools

In this study, the authors will use observation, documentation and interviews as tools for data collection because this research is library research. In other words, according to (Apiyani, 2022) this technique is used to collect data from primary and secondary sources.

### 4. Data Analysis Techniques

Data analysis is not only carried out after the data is collected, but since the data collection stage the analysis process has been carried out. According to (Mayasari, 2021) that the use of a "qualitative" analysis strategy means that the analysis starts from data and leads to general conclusions. Based on this data analysis strategy, in order to form general conclusions the analysis can be carried out using an "inductive" framework.

### 5. Research Procedures

The data in this study were recorded, selected and then classified according to the existing categories. The approach used is an analytical descriptive approach. According to (Nasser, 2021) that descriptive analysis (descriptive of analyzing research), namely the search in the form of facts, the results of one's thought ideas through searching, analyzing, making interpretations and generalizing the results of the research conducted. This research procedure according to (Sulaeman, 2022) is to produce descriptive data in the form of written data after conducting a content

analysis of text. After the writer collects materials related to the problems to be discussed in this study, then the writer analyzes and interprets to draw conclusions.

## Findings and Discussions

### History of Madrasah Aliyah Syarif Hidayatulloh West Bandung

Madrasah Aliyah Syarif Hidayatulloh was founded in 2014. This school was originally attached to the MTs Syarif Hidayatulloh building. It was only in 2015 for the 2015/2016 academic year that Madrasah Aliyah Syarif Hidayatulloh had its own building. Madrasah Aliyah Syarif Hidayatulloh is often referred to as MA Syahida. This school has a building that can accommodate 200 students divided into 6 classes, X, XI and class XII. It is from this building that students are trained, fostered, educated, and shaped to become human beings who are useful for the homeland and the nation.

This school is under the auspices of the Syarif Hidayatulloh Foundation. The first founder of this school was Bp.H. Istila S.Ag who currently serves as the Committee. The journey of this school was not easy, the first students only numbered 8 students. However, currently this school has potential and achievements with evidence of various kinds of championship trophies and award certificates won by its students including athletics, Scouts, PMR can excel at the district level and have even reached the Provincial Level.

### Curriculum Madrasah Aliyah Syarif Hidayatulloh Cipongkor West Bandung

Curriculum structure is an arrangement of subjects that must be taken by students in learning activities. The state of the curriculum in each subject is outlined in the competencies that must be mastered by students in accordance with the learning load listed in the curriculum structure. The competencies in question are Core Competencies (KI) and Basic Competencies (KD).

The curriculum structure consists of 2 components group A and group B core competencies are grouped into:

1. Respect and live up to his teachings.
2. Appreciate and appreciate honest behavior, discipline, responsibility, caring, mutual cooperation, courtesy, self-confidence, in interacting effectively with the social and natural environment within reach of association and existence.
3. Understand factual and conceptual and procedural knowledge based on curiosity about science, technology, art, culture related to visible phenomena and events.
4. Trying and processing and presenting in the concrete realm using, parsing, stringing, modifying and making abstract realms of writing, reading, counting, drawing and composing according to what is learned in school and other sources that are the same from a theoretical point of view.

The curriculum structure includes the substance of learning taken at the education level for 3 years starting from class X to XII. The class X curriculum structure is structured based on subject competencies with the following provisions.

1. Contains 19 subjects divided into group A components: 14 subjects and group B: 5 subjects.
2. Self-development is not a lesson that must be taught/cared for by the teacher. Self-development provides opportunities for students to develop and express according to the needs, interests and talents of students in accordance with the conditions of the madrasa. Self-development activities at Madrasah Aliyah Syarif Hidayatulloh Cipongkor West Bandung are carried out in the form of extracurriculars which are facilitated or guided by counselors, subject teachers or Education teachers who have abilities in extracurricular fields that have been determined by the madrasa. Self-development activities are carried out

through an approach through the approach of counseling service activities with regard to personal problems and social life, learning and student career development.

3. Subject hours are allocated as stated in the curriculum structure
4. The allocation of hours in subjects is 45 minutes.
5. Effective week in learning is 40 weeks.

### **Objectives and Scope of PAI Learning**

The formulation of the objectives of PAI implies that the PAI process that students go through and experience at school starts from the cognition stage, namely knowledge and understanding of the values of Islamic teachings, then goes to the attitude stage, namely the process internalizing the teachings of Islamic values into students, through this affective stage it is hoped that motivation will grow in students and move to practice Islamic teachings (psychomotor stages).

Learning objectives essentially refer to the expected learning outcomes. As expected results, learning objectives must be set in advance so that learning efforts are directed to achieve goals (Hanafiah, 2022).

The general learning objectives refer to the overall results of the expected contents of the field of study (Arifudin, 2020). While the specific objectives refer to certain constructs (e.g. facts, concepts, procedures) from an Islamic studies field of study in the form of concepts, propositions, principles and beliefs which form the basis for describing learning strategies.

The scope of Islamic Religious Education includes harmony, harmony and balance between the relationship between humans and Allah, humans and humans, and humans and the environment. The scope of PAI learning materials in schools focuses on aspects of the Koran, aqidah, shari'ah, morals and dates.

### **Development of Islamic Religious Education Curriculum**

A development strategy that emphasizes content is the oldest and most

widely used, but also continues to receive improvements or updates (Darmawan, 2021).

The reasons that prompted this renewal were: First, because it was driven by demands to reinforce the moral and cultural values of society. Second, because of changes in the philosophical basis of the structure of knowledge. Third, because there is a demand that the curriculum must be work-oriented. These factors do not arise from or have nothing to do with schooling, but greatly influence curriculum development.

The influence on curriculum development, for example, reinforcing moral and cultural values will call for greater attention to a collection of past knowledge, orientation to work will look more to the future, while the starting point for a philosophical view will place more emphasis on disciplines. scientific discipline.

Curriculum development that emphasizes content is material centered. This curriculum views students as passive recipients of prescriptions. Children are considered as powerless brutes. According to (VF Musyadad, 2022) that one of the attributes of a knowledge-based curriculum organization allows development in large numbers.

### Conclusion

Based on the results of the research about the dynamics of the Islamic religious education curriculum in Madrasah Aliyah Syarif Hidayatullah Cipongkor West Bandung, it can be concluded that the dynamics of the development of the Islamic religious education curriculum in Madrasah Aliyah Syarif Hidayatullah Cipongkor West Bandung is in terms of language development, in terms of general education, which pass stable exam from year to year, in terms of Islamic religious education, students can worship well and correctly and in terms of knowledge, association and good morals, but it is necessary to pay

attention because now social media and environmental factors are very influential.

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- Fitriyani Kosasih.** Penulis merupakan seorang staff pengajar yang konsen terhadap dunia pendidikan.
- Rikza Priawan.** Penulis merupakan seorang yang konsen terhadap dunia pendidikan.
- Asep Rahmat.** Penulis merupakan seorang yang konsen terhadap dunia pendidikan.
- Muhammad Abduh.** Penulis merupakan seorang yang konsen terhadap dunia pendidikan.
- M. Darmawan A.Aziz.** Penulis merupakan seorang yang konsen terhadap dunia pendidikan.