

OPPORTUNITIES AND CHALLENGES FOR INTEGRATIVE CURRICULUM DEVELOPMENT IN MADRASAH TSANAWIYAH

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Abstract

The role of Islamic education among Muslims as the religion of the majority of Indonesia's population is a manifestation of the ideals of Islamic life to preserve, transfer, instill and transform Islamic values to future generations. The madrasa grows and develops based on the responsibility to convey Islamic teachings to the next generation. Integrative curriculum development requires strategic and comprehensive planning, referring to laws and government regulations that regulate the implementation of higher education. Curriculum preparation needs to pay attention to national insight, international quality, local potential, and collective intelligence among teachers. Developing an integrative curriculum is both a challenge and an opportunity for schools to be able to provide educational services that are in line with current developments. Thus, Madrasah Tsanawiyah must have sufficient competence in developing a curriculum at the Islamic education level. This development can take the form of material content that is enriched by scientific treasures or learning methods that are relevant to the course material being taught, so that the quality of education in Indonesia becomes high quality.

Keywords: Integrative Curriculum, Madrasah Tsanawiyah

INTRODUCTION

Madrasas, as schools with Islamic characteristics in Indonesia, have become part of the entire national education system. The scientific view confirms the fact that madrasas are part of the living educational tradition in Indonesia (Syarif, F, 2020).

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From a scientific perspective, the only sciences taught in madrasas are religious sciences, such as fiqh, tafsir, hadith and monotheism (Sitopu et al., 2024). Meanwhile, exact sciences as the basis for the development of science and technology do not have a place, because the position of madrasahs is far from modern science. That is why madrasas are often referred to as traditional educational institutions (Husen, A. R, 2021).

This concern was even more frightening when Presidential Decree No. 34 of 1972 concerning Functional Responsibilities for Education and Training. Two years later, the Presidential Decree was confirmed by Presidential Instruction no. 15 of 1974 which regulates its realization. With the existence of the Presidential Decree and Presidential Instruction, Muslims reacted, especially managers of Islamic educational institutions. As a result, a 3 Ministerial Decree was issued in 1975 concerning Improving the Quality of Madrasas, which nationally can be said to be an important milestone in the integration of national education (Syar'i, A., et al, 2020).

Islamic educational institutions have existed since the Islamic religion developed in Indonesia (Guna et al., 2024; Tubagus et al., 2023; Aslan & Shiong, 2023). The role of Islamic education among Muslims as the religion of the majority of Indonesia's population is a manifestation of the ideals of Islamic life to preserve, transfer, instill and transform Islamic values to future generations. The madrasah grows and develops based on the responsibility to convey Islamic teachings to the next generation (Syarif, F, 2020). Therefore, at that time, madrasas emphasized more on deepening Islamic sciences, which was the hallmark of madrasas (Muharrom et al., 2023; Nurhayati et al., 2023; Nurdiana et al., 2023).

The word 'madrasah' comes from the Arabic word 'madrasah' which means 'place of learning'. As a place of learning, the word 'madrasah' can be equated with the word 'school' (Moosa, E, 2015). However, within the framework of the national education system the two are different (Erwan et al., 2023; Sarmila et al., 2023; Sulastri et al., 2023). Schools are known as primary and secondary level educational institutions whose curriculum focuses on general subjects, and whose management is under the auspices of the Ministry of National Education. Along with changes in government policy in the world of education, the meaning of madrasas (especially non-diniyah madrasas) has changed. Initially, madrasas were seen as religious educational institutions (Qasmi, M. K, 2002).

Curriculum development according to Auedray and Howard, in Oemar Hamalik, namely "Curriculum development" is defined as "the preparation of

learning opportunities aimed at achieving certain goals in students, as well as the assessment of the extent to which these goals have been achieved" (Posillico , J. J., et al, 2022). The definition expressed by these two experts emphasizes that the curriculum does not only talk about the quality and relevance of the material presented, let alone the quantity of students, but the curriculum must emphasize more on the idea of connected educational components that have a relevant unity (Haddar et al., 2023; Tuhuteru et al., 2023; Astuti et al., 2023). and can be contextualized with the progress and changes in direction that students need after they have completed their education. Clearly, curriculum development functions to measure, understand and assess the extent of progress made by students. This is what is meant by Learning opportunity (learning experience) in this definition that forming a learning experience in curriculum development means forming a relationship between educational components that are implemented in a learning activity which is expected to be able to bring students to the expected goals (Lau, C. L., & Al-Hawamdeh, S, 2002).

Learning experiences are the core of the curriculum. And it turns out that learning experiences have a significant influence in maturing students, not only in mastery in the realm of students' intelligence but more in how students build social relationships with school internals, work in groups, and establish interactions with the physical world and so on.

RESEARCH METHOD

The study in this research is qualitative with literature. The literature study research method is a research approach that involves the analysis and synthesis of information from various literature sources that are relevant to a particular research topic. Documents taken from literature research are journals, books and references related to the discussion you want to research (Earley, M.A. 2014; Caruth, G.D. 2013).

RESULT AND DISCUSSION

A. Integrative Curriculum Concept

1. Understanding Curriculum

The curriculum concept develops in line with the development of educational theory and practice, and also varies according to the school or educational theory and practice adopted. According to the old view, the curriculum is a collection of subjects or teaching materials that teachers must convey or students learn (Webster, S., & Ryan, A, 2014). A

similar thing was expressed by Uhbiyati (Hussain, A., et al, 2011) who stated that the curriculum is all learning materials delivered to students in an educational institution or materials that have previously been prepared systematically to achieve predetermined goals.

The definition of curriculum contained in the National Education System Law Number 20/2003 still contains the old meaning. The curriculum is developed towards a set of plans and arrangements regarding objectives, content and learning materials as well as methods used as guidelines for implementing learning activities to achieve certain educational goals (Posillico, J. J., et al, 2022).

The definition put forward by Doll is quoted by Muslih, M, (2018). states that the curriculum places more emphasis on all the experiences offered to students under the assistance or guidance of a school or college. This experience can take place at the school or college itself, at home or in the community. Likewise, Olivia defines curriculum as a plan or program that concerns all the experiences that students experience under the direction of a school or college.

The definition of curriculum put forward by experts seems to be very different vary, but from several definitions a common thread can be drawn, that on the one hand there are those that emphasize the content of lessons or courses, and on the other hand they emphasize more on the learning process or experience.

2. Integrative Curriculum

The characteristics of an integrative curriculum are a form of curriculum that is interconnected and coordinated between its parts and subject matter. All subject matter and knowledge that will be given to students must be related to a certain axis (Beane, J. A, 2020).

Hamalik further stated that in the core program there are several things that need to be considered, namely as follows:

- a. The Core includes experiences that are important for the growth and development of all students;
- b. Core is concerned with general education to obtain various results (educational objectives);
- c. Core activities and experiences are arranged and taught in each subject;
- d. Core programs are held over a longer period of time. (Drake, S. M., & Reid, J. L, 2018)

In this study, the core used as a reference in the integrative curriculum is Islamic values. It is around this axis (core) that all teaching material is related to Islamic values. Learning to read, write, language, natural sciences and social sciences is carried out solely in order to prepare children to obey God. In Nahlawi's view, this can be achieved by incorporating His words and the words of the Prophet Muhammad. which was revealed for us to practice and obey. If culture and science are born based on this great goal, then all Islamic societies will be united in one society. Besides that, the soul of every Muslim child will be straight, and his various impulses, needs and concepts will be unified, because everything comes from one origin and is subject to one goal.

B. The Role of Tsanawiyah Madrasas in Islamic Education

There are those who argue that in the current era of technological progress, madrasas do not have a bright future. Therefore, parents prefer to send their children to public schools rather than madrasas, because public schools provide a better future (Ningsih, T, 2019).

The above phenomenon can be found in society, with decreasing public interest in madrasas. As a result, many madrasas experience a shortage of students, they are reluctant to live, they don't want to die. Meanwhile, there are also those who argue that the lack of public interest in madrasas is only a local case. Nationally, the existence of madrasas still has good future prospects. By not turning a blind eye to the symptoms stated by the first party, when compared with ten or twenty years ago, the condition of madrasas is now much more advanced and developed. The graph shows an increase, especially in the number of institutions (Damayanti, I, 2022).

The problem currently faced is that it turns out that madrasas are very unadaptive and unresponsive to market opportunities. In this regard, Zamakhsyari Dhofier said that Islamic education in Indonesia only occupies a "second class" position in the nation's predominantly Muslim society (Yusuf, M., et al, 2021).

The Department of Religion, in accordance with its duties and functions, is obliged to guide, develop and assist the development of madrasas, so that the education system and direction are in line and in harmony with the national education system. Islamic boarding schools and madrasas as Islamic educational institutions have been recognized by all

parties as part of the nation's culture (Wijaya, M. M, 2021). This is because this institution has been instrumental in educating the Indonesian people and nation and has succeeded in producing freedom fighters and national leaders.

In addition, the role of madrasas is expected to be able to produce human resources who are reliable, expert and skilled in the field of Islamic religion, so that they are able to develop the mandate of the GBHN (Outlines of State Policy). What this means is that in essence national development is the development of Indonesian people as a whole.

Expert and skilled personnel who will carry out religious functions in society are a need for today's people. What is meant in this case are ulama down to a lower level, such as Koran teachers, religious instructors, leaders of religious ceremonies, modin, and corpse care. All of this can only be born from madrasas, Islamic boarding schools, or Islamic religious colleges (Kulsum, U., & Muslimah, M, 2024).

Seeing the need and demand for skilled personnel in the field of religion, as mentioned above, the existence of madrasas, Islamic boarding schools and other Islamic religious colleges is still needed by the Indonesian people.

C. Challenges in Integrative Curriculum Development

Changing times, which continue to change to the current era of globalization, provide challenges for education in general and Islamic education in particular. The world of education is receiving demands that education must be able to adapt and respond to the needs and demands of the times, especially in the current era of society 5.0 which demands technology-based jobs. Education is required to produce graduates who are able to compete in the world of work and contribute to building civil society. developments that occur in these two dimensions (world of work and society) must be considered as a first step in preparing for the existence and significant role of education in these two areas (Muslih, M, 2018).

The challenges that Islamic education will face in the future will be even greater and more complex as a consequence of developments over time (Suarni, S, 2019). Reviewing the current condition of Islamic education, the challenges it faces come from internal and external areas of education. Internal challenges are challenges that are in the component areas and the

Islamic education system itself. Several things that pose challenges in the internal area of Islamic education include the following:

1. Regarding the achievement and success of the eight national education standards, this is one of the internal problems caused by the scope of education itself. Content standards, process standards, graduate competencies, standards for educators and education personnel, facilities and infrastructure standards, management standards, funding standards and assessment standards are the eight national standards (Machali, I, 2014).
2. Indonesia's population growth itself. Indonesia is predicted to benefit from the demographic bonus in 2035, according to the population profile. The demographic bonus refers to the proportion of human resources in the productive age population (aged 15-64 years) which is much higher compared to the young and elderly population. In 2020-2030, the overall workforce (15-64 years) will reach 70%, with the remaining 30% being unproductive citizens (children aged 0-14 years and parents aged 65 years and over) (Leung, W. L. A, 2006). This abundant growth of human resources is a challenge in itself for Islamic education to prepare resources that provide positive values and contribute to the country's development. If the potential of these productive resources is truly exploited, they will have positive value which will produce capital and good manifestations of state development. However, if these human resources are not properly empowered, it will actually become an obstacle to the country's progress. The challenge of Islamic education in this region is how Islamic education is able to prepare and empower the potential of human resources to become human beings who have the competence, qualifications and professionalism required by scientific developments and the development of community needs.
3. Character education issues. The issue of character is a problem that continues to this day, especially when the world is faced with a rapid revolution whose developments are undermining the morals and character of the nation's children. The moral degradation that befell students is difficult to stop with cultural changes that are all technological, changing the world view of students so that it has an impact on patterns of thinking and character. This is the importance of the existence of Islamic education to continue to promote character education in order to equip the nation's children with morals.

4. Inappropriate paradigm in understanding the curriculum. In Islamic education, there is still a curriculum perspective that is applied which is sufficient to be mastered and understood without any emphasis on the realm of application. This means that the governance of Islamic education still overemphasizes the cognitive dimension and ignores the value dimension or application dimension. The view towards Islamic education has so far been seen only in the scope of transfer of knowledge, not as a transfer of value. Indeed, basically Islamic education struggles in this area, but implying that Islamic education is limited to the realm of transfer of knowledge is an inaccurate view (Matee, L. G, 2019). This needs to be underlined by educational practitioners. Because it turns out that this nation's people do not have wise and quality personalities. This paradigm needs to be changed both through the systems that will be implemented in education (Khan, M. A., & Law, L. S, 2015).

D. Opportunities in Integrative Curriculum Development

The curriculum developed must be comprehensive and responsive to social dynamics, relevant, not overloaded and able to accommodate diverse needs and technological advances. This is where there is an opportunity to innovate in education, especially curriculum development by looking at internal and external factors, especially advances in science and technology (Matee, L. G, 2019). Integrative curriculum development requires strategic and comprehensive planning, referring to laws and government regulations that regulate the implementation of higher education. Curriculum preparation needs to pay attention to national insight, international quality, local potential, and collective intelligence among lecturers (Beane, J. A, 2020). Not only that, the teaching and learning process can be changed with lectures conducted without face to face and replaced with online ones, this change is driven by generation Z students who are digital natives (Kiviniemi, M. T., & Przybyla, S. M, 2019).

The steps for developing an integrative curriculum that must be taken to improve the quality of education according to Sudjana (Khumaini, F., et al, 2022) include: first, recognizing or identifying the need for curriculum changes, meaning assessing problems with the curriculum that is being implemented. Second, mobilizing a curriculum change, meaning that after the main curriculum problems are found, a body is then formed which will be responsible for resolving the obstacles that occur. Third,

study of community problems and needs, meaning that in curriculum development an analysis of community needs must be carried out. Fourth, study of the characteristics and needs of students, meaning identifying students' needs through talents, interests and ability to accept the curriculum. Fifth, formulation of educational goals, meaning that curriculum development is generally based on philosophical, sociological and psychological foundations that are in accordance with national education goals.

Sixth, determining learning activities and subjects, meaning that the curriculum content consisting of learning materials must support the achievement of educational goals. Seventh, organizing learning experiences and planning each lesson. Eighthly, testing the updated curriculum, meaning that the curriculum that has been updated before being implemented in the field must be tested first so that it can be revised again so that the curriculum can achieve maximum results. Ninth, implementation of the new curriculum, meaning that the new curriculum that has been prepared, revised and tested should be implemented by directing public opinion, so that the content of the curriculum can be accepted and well understood. Tenth, evaluation and revision, meaning that the curriculum that has been implemented needs to be monitored and evaluated to find out the results and if necessary, revise the deficiencies found (KUNANDAR, K, 2011).

These steps are taken to determine the efficiency of the curriculum being implemented, so that regular evaluations can be carried out until the curriculum is deemed relevant to the demands of the times and capable of producing quality graduates.

CONCLUSION

As educational institutions, both madrassas and schools function to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen. This curriculum makes education in madrasas less than optimal because the student's learning burden becomes heavier. These various issues have yet to reach a common ground that can make the implementation of madrasa education better.

Developing an integrative curriculum is both a challenge and an opportunity for schools to be able to provide educational services that are in line with current developments. Thus, Madrasah Tsanawiyah must have sufficient competence in developing a curriculum at the Islamic education level. This development can take the form of material content that is enriched by scientific treasures or learning methods that are relevant to the course material being taught, so that the quality of education in Indonesia becomes high quality.

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