



## “AN ANALYSIS OF MADRASAH CURRICULUM DEVELOPMENT IN ELEMENTARY SCHOOL”

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### Abstract

This research aims to explain the curriculum creation process, which includes curriculum planning, implementation, and evaluation, based on Madrasah Ibtida'iyah Islamiyah Kijang. This kind of research is descriptive qualitative research offered with an emphasis on examining how MI Islamiyah Kijang is implementing its current curriculum. According to the study's findings, creating a curriculum for a madrasah school requires many steps: (1) creating a curriculum involves striking a balance between religion and general science disciplines. (2) The Ministry of Religion and Education and Culture work together to implement the curriculum, focusing on religious studies and life skills. The detailed subject matter is prepared for the curriculum. (3) Student attitudes and the attainment of learning objectives are the basis for curriculum evaluation. (4) The "Collaborative Curriculum Model" refers to the process used to construct the madrasah curriculum at MI Islamiyah Kijang.

**Keywords:** Curriculum development, Madrasah, Collaborative curriculum

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## INTRODUCTION

A curriculum is a vital component of education that includes instructional methodologies, materials, and assessments of student learning. The curriculum serves as the basis for teaching in schools, making it one factor determining the quality of graduates. As a result, the curriculum should be created with the users' needs in mind while still upholding the school's vision and mission per all relevant laws. The institution's signature wisdom or originality must be incorporated into the curriculum. In some cases, a school's curriculum may differ from another school's, provided that it does not contravene the requirements that apply to the competency criteria.

This paper aims to elucidate the implementation of curriculum development within Madrasahs. This topic is particularly intriguing because Madrasahs are relatively recent establishments in Indonesia, having emerged in the early 20th century as a response by Indonesian Muslims to the introduction and spread of Dutch schooling. Traditional educational institutions offer courses in Islamic Jurisprudence (Fiqh), Traditions of the Prophet (Hadith), Qur'anic interpretation, and the memorization and recitation of the Qur'an. The sources for this paper include various journals, books, and articles, and the study employs the Co-Curriculum from the Administrative Model (Line Staff), the Basic Model, and the Ralph Tyler Model to explain the organization of curriculum development for these Madrasahs. The curriculum preparation process at Madrasah Ibtida'iyah Islamiyah in Kijang encompasses need assessment, the establishment of educational purposes, the KTSP curriculum, the Ministry of Religion's guidelines, the local (madrasah) curriculum, learning experiences, and curriculum evaluation.

As far as the researchers are aware, there has yet to be much research done on madrasahs and curriculum development. Among the studies planned are the following: First, Herry Widayastono's study, published under the title Pengembangan Kurikulum Sekolah Bertaraf International, found that there are

two approaches to curriculum enrichment. First, there is adaptation. Modification involves altering a section of the National Education Standard to align with those of OECD member nations. Conversely, adoption refers to incorporating specific curricular components from OECD member nations or other countries that are not included in the national content standards. As a result, graduates hold credentials from the OECD member nations and the national education system (Widyastono, 2010).

The second study, conducted by Musa'adah et al. in 2023, examined the application of the universal curriculum to the Senior High School Islamic Boarding School Wisdom Curriculum. It demonstrated that while the national curriculum is currently taught in secondary schools in Johannesburg, the universal curriculum, an application of the national curriculum, is taught in the field. The 2013 curriculum development and independent curriculum have been implemented successfully based on the application of the four National Education Standards (SNP).

Third, Siswanto's study, titled *\*Madrasah Unggulan Berbasis Pesantren\**, revealed that pesantren have evolved into centers of excellence for developing human resources, focusing on morality to advance society. Establishing a high-ranking madrasah within the boarding school aims to combine great skill and intelligence with a superior understanding of religion, which includes profound piety, faith, and character. A madrasah-based pesantren is an alternative form of education that produces qualified human resources proficient in religion, science, and technology, inspired by Islamic ideals. It also fosters the development of high-quality and competitive Islamic schools (Siswanto, 2014, pp. 159-180).

This study presented a novel approach to developing a curriculum at MI Islamiyah Kijang, Kepulauan Riau, which may be implemented in madrasahs, including private and public ones. Every madrasah uses different tactics to establish new brands and compete with others. The curriculum can be developed with the madrasah surroundings in mind to establish the brand.

### ***The Tyler model, the Grassroots model, and the Administrative (Line Staff) model***

The Administrative Model is a way of running things where people at the top (like school principals and education supervisors) make decisions about what kids should learn, and people at the bottom (like teachers) carry out those decisions (Hidayani, 2018, p. 386). This model for curriculum development starts with superiors forming a team to plan the concept for the formation of general objectives and the philosophy that will be followed in a school. Then, several working groups are formed to create specific objectives for learning activities. The work from these groups is revised based on experience or the results of a test run. After being revised, the curriculum is implemented in a few schools.

Furthermore, the grassroots model proposed by (Mubarok, t.t., 11) Curriculum development involves more than just professional personnel (teachers) but also students, parents, and community members. Collaboration with parents and the community is essential in this curriculum development activity. Finally, Tyler's framework is deductive, linear, and progresses from general to specific. It follows a defined sequence of steps from start to finish. Tyler proposed four stages in curriculum development (Fajri 2019, p. 43, cited in Rosnaeni et al. 2022): Objectives, Selecting Learning Experiences, and Organizing Learning Experiences. This organization is divided into two types: vertical and horizontal. Vertical organization connects the learning experiences of a subject across different levels. Meanwhile, horizontally, it connects the learning experiences of several fields, and the last is Evaluation.

## **RESEARCH METHOD**

This research employs a qualitative descriptive method, focusing on analyzing the curriculum implementation at MI Islamiyah Kijang, including both the 2013 and the Collaborative curricula. The research subjects include the Head of Curriculum, religion teachers, and students. Data collection methods involve literature review, in-depth interviews, and observation. The process begins with in-depth interviews, followed by observation, to gain additional insights that may not be revealed during the interviews. Additionally, literature research is conducted to ensure a robust theoretical basis and

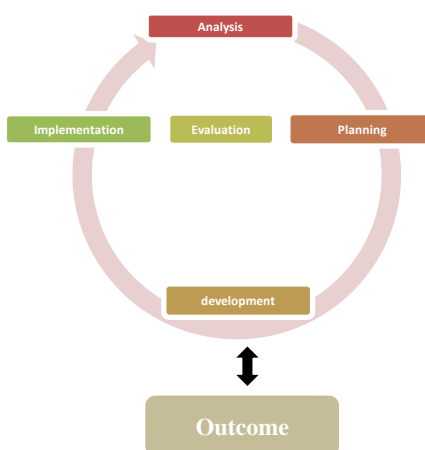
contextual understanding. Data analysis is performed using inductive analysis techniques, encompassing data collection, reduction, presentation, and conclusion.

## FINDINGS AND DISCUSSION

### Curriculum Development

The curriculum is pivotal in developing human resources in madrasahs and serves as a framework for implementing learning activities (Muyassaroh & Sunaryati, 2021, pp. 13-26). The results inform expert opinions on curriculum development and curriculum evaluations. This evaluation process facilitates enhancements, as curriculum development represents change and advancement (Syafaruddin & Amiruddin, 2017, p. 131). The curriculum for 2013 is considered adequate for developing the nation's superior human resources. It employs a scientific approach designed to enhance learners' effectiveness by considering the varied contexts in which they operate, thereby aligning the curriculum with the demands of the current global era (Awang et al., 2020, pp. 109-117).

Murray Print defines curriculum development as the systematic planning procedure, building, implementing, and evaluating learning experiences to bring about desired changes in learners (Allen, 1993, p. 23). Van den Akker and Kuiper highlight that the curriculum creation process seeks to improve and reinvent education. It involves incorporating new ideas into the curriculum to enhance it. The curriculum is subsequently implemented and evaluated to determine whether the outcomes meet the intended objectives. This approach transcends local contexts, integrating aspirations and ideals into a cyclical design process (Akker, 2013, pp. 53-70). Figure 1 depicts the curriculum mentioned above in the development process.



*Image 1. Mechanism of Curriculum Development*

The chart above displays the various stages of the curriculum development process, including planning, building, executing, and assessing learning experiences. It illustrates how new ideas are incorporated to improve and innovate education, followed by implementation and evaluation to ensure the desired outcomes are achieved. This cyclical process integrates local contexts and broader hopes and ideals—the different curriculum development steps. First, analysis is done to determine what needs to be taught. Then, planning is done to determine how to teach those things. Development creates the materials and tools needed to teach the curriculum. Finally, implementation ensures that the curriculum is taught. Finally, evaluation is done to see how well students learn from the curriculum.

### Curriculum Development Process

#### Planning

At this point, curriculum developers determine the capabilities they want students to acquire and create curriculum objectives based on these capabilities. These objectives guide the content and structure of

the curriculum. Developers formulate learning strategies based on established success criteria, encompassing methods, policies, techniques, media, learning resources, and evaluation systems (Arifin, 2014, p. 43). The essence of the curriculum primarily revolves around learning objectives and content, with alterations to this core often leading to changes in other aspects of learning, such as learning plans. That "curricular spider web" (Netherlands Institute for Curriculum Development, 2009, p. 11) is a graphic tool that demonstrates the links between these numerous parts. (Figure 2).

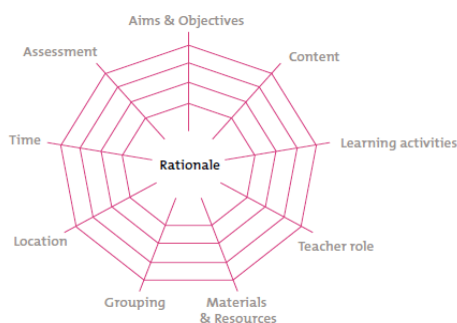


Image 2. depicts the curricular spider web  
(Source: Netherlands Institute for the Creation of Curriculum, 2009).

The rationale integrates all elements of the curriculum, ensuring consistency and coherence. This interconnectedness is vital, as illustrated by the spider web metaphor, which emphasizes the curriculum's fragile nature. If certain elements are modified more frequently or aggressively than others, it can destabilize the entire system.

In addition, Ralph W. Tyler's framework, presented in *\*Basic Principles of Curriculum and Instruction\** by Peter S. Hlebowitsh, tackles four critical concerns in curriculum development and instruction: (a) What educational objectives should the school aim to achieve? (b) What educational experiences could be provided to assist in achieving these goals? (c) How can these encounters be best planned? (d) How can we tell if these objectives were met? (Tyler, 2013, page 1).

The planning phase is considered the most crucial in curriculum development. At Madrasah Ibtida'iyah, curriculum development involves all school members by coordinating with stakeholders in the surrounding community. During this stage, the madrasah appoints a Steering Committee (SC) to provide input to the curriculum development team regarding the goals, content, and materials of the lessons to be delivered to the Musyawarah Guru Mata Pelajaran (MGMP) of the madrasah. Additionally, context analysis plays a significant role in preparing the Education Unit Level Curriculum, outlining the current and future situations faced by the education unit to offer more realistic and contextual recommendations for developing madrasah programs and activities to achieve the desired vision and mission.

Curriculum design is guided by the provisions of Law No. 20 of the Republic of Indonesia of 2003, specifically Article 37 of the National Education System. This is further supported by Republic of Indonesia Regulation No. 13 (2015), which amends Government Regulation No. 19 of 2005 governing national education standards, and MEC Regulations No. 20 of 2016, which pertain to Competency Standards for Primary and Secondary Education Graduates, and No. 21 of 2016, which addresses Primary and Secondary Education Content Standards. Lastly, MEC Regulation No. 23 of 2016 covers Core Competencies in Primary and Secondary Education. MORA Regulations No. 2 of 2008 on Graduate Competence Standards and Content Standards for Islamic and Arabic Education in Madrasahs. MORA Regulations No. 165 Year 2014 on Curriculum Guidelines for Islamic Education and Arabic Madrasa Subjects, 2013. Regulation of MORA numbers 183 and 184 for the year 2019. Madrasah Activity Plan (RKAM) for the 2022–2023 Academic Year

The goals and content of topic structures are tailored to the specific needs of the madrasah. Certain themes are explored in greater depth when they relate to religious subjects. For example, the

Akidah Akhlak subject, the History of Islamic Culture, and Fiqh use specialized books such as Fiqh. In contrast, the Qur'an Hadith subject incorporates texts like Al-Qur'an Hadith and Tafsir. Arabic instruction is divided into Insyā, Nahwu, Shorof, Mahfūdhot, and Arab Melayu. Additionally, the curriculum includes local material and life skills, encompassing areas like ketakwaan (piety), kecakapan pribadi (personal competence), keilmuan (knowledge), olahraga (sports), kesenian (arts), keterampilan (skills), and bimbingan konseling (guidance and counseling).

### **Implementation**

The most crucial component of curriculum implementation is selecting the most suitable curriculum organization. Tyler (1958, p. 105) defines curriculum organization as the grouping of students into classes or groups and the structure of school divisions, such as early elementary, upper elementary, and lower division colleges. On the other hand, curriculum organization relates to how learning activities are organized inside the curriculum. Meanwhile, Sudjai, as described in (Muhlisin, 2019), has a curriculum organization (also known as curriculum program structure) that is separated horizontally and vertically. Horizontal structure indicates that multiple disciplines are taught concurrently, whereas vertical structure means that pupils receive distinct levels of teaching.

The issue of curricular organization is closely related to the horizontal structure, which involves preparing instructional materials for distribution. Various approaches to organizing a subject include preparing it individually, in groups (correlated subjects), all at once (integrated subjects), combining subjects (broad field), focusing on the child (child-centered), or using eclectic programs that balance subjects and students (Arifin, 2014, p. 103). There is also an activity curriculum called Curriculum as experience

(Sudja'i, 2013, p. 57).

The vertical structure describes how the curriculum is taught in schools. This includes deciding whether training is offered in a classroom setting, without specialized classes, or a combination of the two. It also entails allocating time to each study topic (Sudja'i, 2013, p.57). Learning is a process that happens over time as you work on things you want to do on your own will; as revealed by Engeström in Miller, it happens in a constant flow of interaction with other people. We learn by doing things together in a school environment and outside of school. The school sets a plan for us each month, week, day, and year, and we're expected to follow it. A madrasah offers many different programs related to education so that students will get a variety of learning experiences. The implementation stage is when the curriculum concepts are implemented in the classroom, outside of the classroom. This involves ensuring that the curriculum is applied to the specific area of instruction. The implementation process involves multiple phases, such as organizing the program, creating the curriculum, and carrying it out.

The curriculum implementation at Madrasah Ibtida'iyah Islamiyah Kijang is based on the 2013 curriculum. In implementing the 2013 curriculum, schools are obliged to develop an operational curriculum that is developed and implemented by educational units realized in the form of an Education Unit Level Curriculum (KTSP); this is following what is mandated in the Republic of Indonesia Government Regulation Number 13 of 2015 concerning the Second Amendment to Government Regulations Number 19 of 2005 concerning National Education Standards article 1 paragraph 20

*"Educational Unit Level Curriculum is an operational curriculum prepared by and implemented in each educational unit."*

*"It is emphasized that curricula at all levels and types of education are developed on the principle of diversification following educational units, regional potential, and students. On this basis, it is necessary to develop an Education Unit Level Curriculum".* **Undang-Undang Nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional Pasal 36 ayat (2)**

Based on the description above, the Education Unit must translate these regulations into a curriculum that can be used as a guideline for educational units in implementing educational activities. It is an operational curriculum made up of subjects that can be formed based on the madrasah educational

units' relevance to the local environment. The courses offered should be balanced so that students are accepted according to the academic calendar and do not overwhelm the set learning activities. The Education Unit must translate these regulations into a curriculum that can be used as a guideline for educational units in implementing educational activities.

Core Subjects of MORA (Ministry of Religious Affairs curriculum) combined with Ministry of Education and Culture (MEC), which uses the 2013 curriculum in general subjects and is also supported by the local curriculum. MI Islamiyah Kijang's curriculum is a national curriculum consisting of 13 subjects. Furthermore, the Implementation of Religious Moderation in Madrasah Ibtidaiyah (MI), The content of religious moderation in the madrasah curriculum is contained in the Decree of the Minister of Religion (PMA) Number 183 of 2019 concerning Islamic Religious Education (PAI) Curriculum and Arabic Language in Madrasah. This PMA is realized in new textbooks and becomes learning material in the classroom for every level of education. Religious moderation is not taught as a separate subject; its principles are integrated into all subjects. Meanwhile, general subjects are based on the Ministry of Education and Culture's (MEC) national curriculum. Local Content Learning is a subject developed explicitly by the MI Islamiyah Kijang educational unit, focusing on self-development and life skills.

In the 2022/2023 school year, Core Competencies in the 2013 Curriculum at MI Islamiyah Kijang have been applied to all general subjects and PAI Subjects—Arabic for all classes plus Local Content. Religious education subjects are explained in more detail in this. Similarly, Arabic courses are discussed in greater depth and taught by MORA curriculum references, which Madrasah Ibtidaiyah Islamiyah has adapted. At the same time, general subjects continue to be adapted from the Ministry of Education and Culture's national curriculum.

Tabel 1  
Struktur Kurikulum KTSP / K13 Madrasah Ibtidaiyah  
Kelompok Mata Pelajaran Agama Islam dan Bahasa Arab  
(Berdasarkan KMA Nomor 183 Tahun 2019)  
Kelompok Mata Pelajaran Umum yang dirumuskan pusat  
(Berdasarkan Permendiknas Nomor 67 Tahun 2013)

Mata Pelajaran		Alokasi Waktu Belajar Per Minggu					
		I	II	III	IV	V	VI
<b>Kelompok A</b>							
1.	Pendidikan Agama Islam						
a.	Al-Qur'an Hadits	2	2	2	2	2	2
b.	Akidah Akhlak	2	2	2	2	2	2
c.	Fikih	2	2	2	2	2	2
d.	Sejarah Kebudayaan Islam	-	-	2	2	2	2
2.	Pendidikan Pancasila dan Kewarganegaraan	5	5	6	5	5	5
3.	Bahasa Indonesia	8	9	10	7	7	7
4.	Bahasa arab	2	2	2	2	2	2
5.	Matematika	5	6	6	6	6	6
6.	Ilmu Pengetahuan Alam	-	-	-	3	3	3
7.	Ilmu Pengetahuan Sosial	-	-	-	3	3	3
<b>Kelompok B</b>							
1.	Seni Budaya dan Prakarya	4	4	4	4	4	4
2.	Pendidikan Jasmani, Olah Raga, dan Kesehatan	4	4	4	4	4	4
3.	Muatan Lokal (Budaya Adat Melayu)	2	2	2	2	2	2
<b>Jumlah Alokasi Waktu Per Minggu</b>		<b>36</b>	<b>38</b>	<b>42</b>	<b>44</b>	<b>44</b>	<b>44</b>

According to the data above, Group A subjects are subjects whose content is developed by the center. In contrast, Group B subjects consist of Cultural Arts and Crafts subjects as well as Physical

Education, Sports, and Health subjects whose content is developed by the center and equipped with local content developed by local governments or madrasah. Local Content Learning is a Subject developed by the MI Islamiyah Kijang education unit. Implementing the 2013 Curriculum at MI Islamiyah Kijang in the 2022/2023 academic year is done through learning and organization with a thematic-integrated approach (integrated curriculum) from Class I to Class VI. Except for Mathematics, PJOK, Quran Hadith, Akidah-Akhlak, Fiqh, SKI, and Arabic subjects for grades IV-VI Using a Non-Thematic or Independent approach.

All madrasahs in Indonesia now follow a government-approved curriculum that includes 70% general academics and 30% religious issues. These madrasahs were formally integrated into the public school system after the passage of Educational Acts Nos. 2/1989 and No. 20/2003. The primary distinction between madrasahs and public schools is that madrasahs provide five to six hours of Islamic education (Pendidikan Agama Islam) per week, whereas public schools only supply two. Madrasahs also teach non-Islamic courses such as Qur'anic Hadits, Fiqih (jurisprudence), Aqidah-Akhlak (theology and virtue), Sejarah Kebudayaan Islam (Islamic history), and Bahasa Arab (Arabic language) (Tan, 2014, pp. 47-62).

Furthermore, in its development, through this curriculum, schools can carry out their educational programs according to the characteristics, potentials, and needs of students. Therefore, Arab Melayu and English language are included in the local content subject matter. The curriculum at Madrasah Ibtida'iyah Islamiyah is a learning plan that teachers and students will carry out. Engestrom proposed that "activity encompasses all human actions undertaken of one's own free will, characterized by continuous motion and interaction." By applying this approach, students will gain a deeper understanding of Islam and learn how to take personal initiative to reach their academic goals. The activity system for learning at Madrasah Ibtida'iyah Islamiyah helps students learn by giving them a variety of tasks to complete in class (during general and Islamic lessons) and outside of class (such as learning life skills). Various regulations govern all aspects of educator activities, including teaching, student management, timetables, and self-development. These regulations support students' growth and development, helping them achieve their educational goals.

## **Evaluation**

According to Tyler (1949), evaluation is simply the process of judging how well educational objectives are met. This shows that evaluation is meant to know the students' achievement in learning, which is shown by their behavior change and cognitive development. So, evaluation measures the change in behavior and then the need to do pre and post-tests to measure students' progress. We need to clarify that what Tyler means by behavior is not only for the action but also for the mental, physical, and emotional reactions of the students.

Furthermore, the evaluation process is used to determine the value and effectiveness of different parts of the education system, including national projects and work with your students. There is much variety when it comes to evaluating things because there are different reasons why someone might do it and different ways that people might think about an evaluation (Kelly, 2004, p. 137).

According to Michael Scriven, as described by Nurgiantoro, the evaluation process consists of three steps: gathering information, making decisions based on that knowledge, and communicating those decisions to others. Evaluation was the process of acquiring information, considering it thoroughly, and then using it to assist in making decisions. The evaluation found that there are recurring issues related to students' experiences, facilitators' abilities, and the challenges of learning in practice, which students received very well. (Nurgiantoro, 1988, p. 188). The evaluation found that there are problems with how students are treated and how the facilitators can help them. The students also like the practices that are being praised. (Anderson, 2016, p. 385-394). Thus, an evaluation of the curriculum is an assessment of how well the curriculum is being implemented and how students are doing in class and outside of class.

The most complex evaluation phase assesses the plans, implementation, and developments. The Curriculum Development Team (MGMP) conducts thorough evaluations that extend beyond learning assessments. Their evaluations include assessing the plan, curriculum implementation, and the evaluation system. At MI Islamiyah Kijang, three evaluation systems are used: written tests, oral examinations, and practical exams every semester, along with national exams for VI-grade students and

memorization of Juz 30. All assessments follow Regulation MEC No. 23 of 2016 on Educational Assessment Standards and the specific regulations of MI Islamiyah Kijang.

### Product

Planning, carrying out, and assessing curricular materials is the process of developing curricula. Curriculum materials will be produced after this procedure. Numerous models are utilized in curriculum development, including Beauchamp's System Model, Taba's Inverted Model, Roger's Interpersonal Relation Model, Emerging Technical Models, The Systematic Action-Research Model, The Administrative (Line-Staff) Model, The Grassroots Model, Model Tyler, and others (Rosnaeni, 2022, p. 467)

In developing curricula across Europe, we will see different curricula designed to help children learn freely and in balance. In France, the science curriculum is well-known and popular. In the Netherlands, the pendulum swings back and forth between emphasizing autonomy and control over curricula. In Portugal, the curriculum is designed to be flexible and adaptable to individual students (Kuiper, 2013, p. 3-4, cited in Muhlisin et al.; al 2019). As a result, an institution that creates its own curriculum will produce the outcomes of its curriculum development operations.

In their study "The Finnish National Core Curriculum: Structure and Development," Erja Vitikka and colleagues argue that effective curriculum development requires a cooperative approach integrating both national and regional curricula. This approach highlights the importance of emphasizing subject-specific curriculum design and concentrating on the structural and functional aspects of the curricula (Vitikka, 2012, p. 7). The curriculum development process at Madrasah Ibtida'iyah Kijang begins with curriculum planning, implementation, and evaluation, leading to a co-curriculum model.

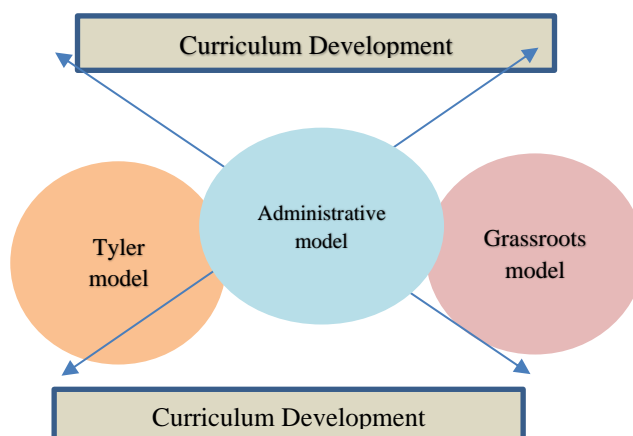


Figure 2. Collaborative Curriculum Models

From Figure 2, it can be concluded that the collaborative curriculum models at Madrasah Ibtida'iyah Kijang were derived from an in-depth analysis of the administrative (line staff) model, the grassroots model, and the Ralph Tyler Model, resulting in the development of the collaborative curriculum models. Collaborative curriculum models at Madrasah Ibtida'iyah Kijang done with the process: Core subjects refer to an MEC curriculum, and local content is organized by the madrasah itself, while MORA subjects (religious education and Arabic) and local content (Arab Melayu and English Education) that has been modified by SC of Madrasah Ibtida'iyah Kijang, local content developed as the features of madrasah and culture of its place, while self-development is tailored to the interest and talent of students. See Figure 3.





Figure 3. Collaborative Curriculum Models of Madrasah Ibtida'iyah Kijang

Figure 3 demonstrates that the central element of this model is symbolized by the letter "V," signifying value. This model underscores the incorporation of Islamic values and culture into the everyday activities within an Islamic boarding school environment. These values are grounded in Islamic teachings. The KTSP curricula (MORA and MEC) are interconnected by themes. Similar to other madrasahs, academic-related learning activities are conducted under the auspices of MORA and are combined with general subjects. Consequently, pupils are required to get a balanced education that covers both religious and general knowledge.

The curriculum includes a program for self-development that leads to life skills, allowing students to choose activities based on their interests and talents. However, not all students can participate in every self-development program simultaneously. Participation in scouting is mandatory for all students, from the lower to upper classes. This curriculum development intends to produce graduates who are devoted to Allah SWT, have strong moral convictions, are open-minded, demonstrate competence and independence, and are dedicated to their faith, community, and nation. The goal is to achieve excellence in Religious Studies, General Sciences, Arabic, and English while also equipping students with life skills that enable personal development and community engagement.

## CONCLUSION

At MI Islamiyah Kijang, curriculum models were designed through collaborative methodologies incorporating the administrative (line-staff), grassroots, and Ralph Tyler models. Moreover, the Taba inverted model, Oliva model, Wheeler model, and Beauchamp's system provide critical theoretical foundations for curriculum building. Regarding curriculum organization, subjects can be prepared in three ways: separately (specific subject preparation), as an integrated curriculum (unification of all subjects), or as vast fields. Furthermore, student experiences are commonly referred to as experiential curriculum, and curricular activities are referred to as experience-focused curriculum.

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