

IMPLEMENTATION OF INNOVATION AND LITERACY IN ISLAMIC EDUCATION CURRICULUM DEVELOPMENT

¹Mochamad Rofiq, ²Mohamad Ardin Suwandi

¹Salatiga State Islamic University, ²Kupang Islamic High School

¹muchamadrofiq789@gmail.com, ²mohamadardinsuwandi1994@gmail.com

Info Artikel

ABSTRAK

Sejarah artikel:

Submit 04 28, 2023

Revision 04 29, 2023

Accept 04 29, 2023

Kata kunci:

Inovasi,
Literasi,
Pengembangan Kurikulum,
MA Roudlatul 'Ulum.

Keywords:

*Innovation,
Literacy,
Curriculum Development,
MA Roudlatul 'Ulum.*

Seperti yang kita ketahui bahwa kurikulum memiliki peran penting dalam proses mencapai tujuan pendidikan, di sisi lain pendidikan harus selalu berkembang dan menjawab tantangan dari perubahan jaman. Oleh karena itu, dalam mengembangkan kurikulum diperlukan adanya inovasi dan literasi agar pendidikan dapat mencapai tujuannya secara maksimal, khususnya dalam pendidikan agama Islam. Tujuan dari artikel ini adalah melakukan analisis mendalam mengenai implementasi inovasi dan literasi dalam pengembangan kurikulum PAI di MA Roudlatul 'Ulum. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan. Pengumpulan data menggunakan studi dokumentasi, sedangkan sumber datanya terdiri dari buku, artikel, dan hasil penelitian lainnya yang berkaitan dengan persoalan yang sedang dikaji. Hasil penelitian ini menunjukkan bahwa implementasi inovasi dan literasi dalam pengembangan kurikulum di MA Roudlatul 'Ulum menggunakan integrated curriculum yaitu dengan mengintegrasikan isu-isu kontemporer kedalam kurikulum PAI, di antaranya melalui mata pelajaran Fiqih, Al-qur'an-Hadist, Aqidah Akhlak, dan Sejarah Kebudayaan Islam.

As we know that the curriculum has an important role in the process of achieving educational goals, on the other hand, education must always develop and answer the challenges of changing times. Therefore, in developing the curriculum, innovation and literacy are needed so that education can achieve its goals optimally, especially in Islamic religious education. The purpose of this article is to conduct an in-depth analysis of the implementation of innovation and literacy in the development of the PAI curriculum at MA Roudlatul 'Ulum. This study uses a qualitative method with a literature study approach. Data collection uses a documentation study, while the data sources consist of books, articles, and other research results related to the problem being studied. The results of this study indicate that the implementation of innovation and literacy in curriculum development at MA Roudlatul 'Ulum uses an integrated curriculum, namely by integrating contemporary issues into the PAI curriculum, including through the subjects of Fiqh, Al-Qur'an-Hadith, Aqidah Akhlak, and History of Islam.

1. PRELIMINARY

The curriculum is all the plans contained in the learning process. The curriculum can also be interpreted as all the efforts of educational institutions that are planned to achieve agreed goals. The curriculum is an educational plan that encapsulates all the learning experiences provided for school students (Noorzanah, 2017, hal. 68).

In today's era of globalization and information, teachers can earn a lot of money by recruiting students and lecturers from around the world using their android, gadgets or smartphones. The behavior of these students is characterized by a tendency to prefer reading through mobile information, being happy to find things for themselves without checking again, being happy to find friends through social media accounts, and seeming individualistic.

In this regard, madrasa teachers must be able to innovate the PAI curriculum so that they can meet the needs of students and teachers at the Millennial MA Roudlotul 'Ulum by not forgetting the status of the madrasa as an Islamic school. The Islamic religious education curriculum is divided into two dimensions,

namely the first, the dimensions of the Islamic religious education curriculum as plans and arrangements regarding objectives, content, and learning materials, and the second dimension, namely the methods used for the implementation of Islamic religious education learning. (Muhammad Zia dan Tasman H., 2020, hal. 251-275).

Several studies reveal innovations in the PAI curriculum, including; (1) Khoirul Umam (2018), In this regard, madrasa teachers must be able to innovate the PAI curriculum to meet the needs of students and teachers at MA Roudlotul ' Ulum in the millennial era by not forgetting the status of madrasas as Islamic schools. In the field, there has not been found an understanding of teacher human resources, teacher mastery of information technology, and facilities and funding even though the percentage is small (Nurlaeli, 2020, hal. 622-625).

Based on the description above, the purpose of this article is to analyze how it is implemented innovation and literacy in the development of the Islamic religious education curriculum at MA Roudlotul ' Ulum.

2. METHODS

This study uses a qualitative method, with a library study approach, namely, researchers carry out or limit their activities only to library collection materials without conducting research in the field (Milya Sari dan Asmendri, 2020, hal. 42). The data collection technique used in this research is documentation study. The data sources consist of books, journals, and research results related to the implementation of innovation and literacy in the development of the PAI curriculum in MA/SMA. According to Nazir, as quoted by Mirzaqon and Purwoko in Sari and Asmendri (2020, hal. 43) said that library research is a data collection technique that is carried out using a review of books, literature, notes, and the results of other research report studies related to the problem being studied by researchers.

3. DISCUSSION AND ANALYSIS

PAI Curriculum Development Innovation

Innovation is derived from "*innovation*" which is translated to mean all things that are new or renewed. According to Everett M. Rogers quoted by Udin Syaefudin, defines that innovation is an idea, event, and method that is observed as something new for a person or group of people, either in the form of an invention or discovery held to achieve that goal.

School awareness to incorporate other activities into the school curriculum is a step that needs to be appreciated. It is difficult to combine religious knowledge with general knowledge through a holistic approach. The most interesting thing from scientific studies in this pesantren is the science of religion. However, the study of religion will not progress as quickly as it could if other subjects, such as social and academic studies, are excluded. It must be emphasized that these sciences are only supporting, this is what must be believed by conservative educators who always give the stigma that knowledge other than religion is not important to learn (Muhammad Munif dan Fathor R, 2021, hal. 85).

The learning process requires a calculation of situations and conditions, in which the process can take a long time. In this calculation, the curriculum development process will be more directed to the goals to be achieved because all everything has been carefully considered (Rasyidi, 2019, hal. 33).

In the process of teaching and learning activities at MA Roudlotul ' Ulum a calculation was carried out which discussed the situation and conditions, where the process s it lasts a long time. Therefore, it is necessary to carry out innovations that are by the problems in curriculum expansion through analysis of the current situation and conditions by modifying them so that the process can continue without interference from internal or external forces in the school or community.

Curriculum development innovations focus on certain curriculum principles. As a result, in addition to following a set of principles, every curriculum development project must comply with a set of principles, each curriculum development is bound by provisions or laws so that in its development it has a clear direction by agreed principles. (Akmal Mundari dan Reni U, 2018, hal. 43-44).

The principles that form the basis of the preparation of the Islamic education curriculum are as follows:

- a. The principle of relevance is the suitability of education with the student's living environment, relevance to present and future life, and relevance to job demands.
- b. The principle of effectiveness is that the curriculum can support the effectiveness of teachers who teach and students who learn.
- c. The principle of efficiency is that the curriculum can utilize time, energy, and funds. and other sources carefully, precisely, and adequately and can meet expectations.
- d. The principle of sustainability is the mutual relationship and interweaving between various levels and types of educational programs.

- e. The principle of flexibility means that there is some kind of room for movement that gives a little freedom in acting which includes flexibility in choosing educational programs, developing teaching programs, and the stages of curriculum development.
- f. The principle of integrity between subjects, experiences, and activities contained in the curriculum, as well as the link between curriculum content and the needs of students and society (Sigit Tri Utomo dan Luluk Ifadah, 2020, hal. 34-35).

As the digital world evolves, technology is playing an increasingly important role in reducing the negative effects of human behavior. Plays an important role in preparing students to enter the 5.0 generation. therefore the government revised the 2013 curriculum by encouraging students to pursue the following: Strengthening character education (PPK), Literacy, Creative, Critical Thinking, Communicative, Collaborative (4C), and Higher Order Thinking Skills HOTS). These abilities are considered very much needed by students to deal with various phenomena of life in the era of society 5.0 and future developments (Lalu A dan Tasman H, 2021, hal. 29).

Curriculum Development Literacy

According to Teale & Sulzby (1986), literacy is narrowly defined as the ability to read and write (Esti Swatika Sari dan Setyawan Pujiono, 2017, hal. 106). Meanwhile, Baynham (1995) and Cooper (1993), as quoted by Kusmana (2017, hal. 142), said that literacy comes from the term literacy, which refers to the ability to read and write, as well as to criticize or have the ability to think critically. James Gee (1990) defended literacy against the prevailing ideology at the time, stating that literacy is a means of preserving certain historical periods. In providing this information, James Gee uses the premise that literacy is a set of skills possessed by each individual in the form of reading, speaking, and writing. (Kusmana, 2017, hal. 42-43).

More than that, according to Robinson, as followed by Winterowd in Kusmana (Kusmana, 2017, hal. 43) provides an understanding that literacy is the potential to learn and also to write well to compete in the economy on a larger scale. More specifically, literacy is defined as a person's ability to read and write linked through individual success in the academic field, which implies that literacy is a tool that can be used to achieve success in the social field. The National Assessment of Educational Progress promotes literacy as a skill for learning as well as writing that is needed over time.

According to some of the sources above, literacy can be defined as (1) the ability to read and write; (2) the ability to integrate, which includes reading, writing, and speaking; (3) the ability to learn quickly; and (4) the ability to perform well in an academic or social environment. In current developments, the concept of literacy is linked to various human lives, so the terminology of science literacy, technology literacy, social literacy, political literacy, business literacy, and negative action literacy appears. etc (Kusmana, Pengembangan Literasi Dalam Kurikulum Pendidikan Dasar Dan Menengah, 2017, hal. 3-4).

The education system in Indonesia continues to innovate. The purpose of this curriculum is to improve educational institutions and improve education first. Along with changes to the Curriculum in 2013, the government created the School Literacy Movement (GLS) program to increase student literacy. The School Literacy Movement (GLS) is a good step to strive for a literate society. The School Literacy Movement (GLS) policy is from the Ministry of Education and Culture to create a vision so that people can adapt to the progress of science and technology and innovation. the government is trying to make literacy a national priority through the expansion of the National Literacy Movement (GLN) Campaign. The implementation of literacy activities places literacy as a complement to curriculum implementation. Supposedly, literacy and learning are not something separate but two things that can be done together. Placing the literacy curriculum in students' lives becomes more useful and relevant to life today (Vivi Indriyani dan M. Zaim, 2019, hal. 108-118).

Implementation of Innovation and Literacy in Islamic Religious Education Curriculum Development at MA Roudlotul 'Ulum

Islamic education curriculum development must be carried out by all elements of the unit madrasah education every academic year takes place. This is due to internal and external quality assurance efforts, especially the connection when the Madrasah Self-Evaluation (EDM) when accreditation by BAN-S/M will be carried out, as well as the development of input material complexity, students and madrasah support capacity every year. This becomes important as part of the total implementation of education quality and service management madrasa. Changes and improvements to the curriculum are important along with the continuity of all possibilities related to the development of society, science, technology, and arts and culture at the local, national, regional, and global levels in the future. On that basis, conceptual and contextual design of curriculum improvement is a necessity that must be prepared carefully according to needs. This concept requires a team to design from the start development of curriculum ideas (curriculum idea),

curriculum documents (curriculum construction), curriculum implementation (curriculum implementation), and curriculum evaluation in a grand design.

The idea of the curriculum developed at MA Roudlotul 'Ulum cannot be separated from the vision, mission, and goals set on a theological, philosophical, sociological, psychological, pedagogical, and juridical basis by madrasas by first conducting a context analysis in the form of (1) analysis of provisions and laws and regulations regarding curriculum; (2) analysis of the needs of students, educational units; (3) environmental analysis of local and global communities; (4) analysis of the availability of educational resources; and (5) analysis of the absorption of needs at the next level of education and or the world of business and industry. Because of this, it is necessary to improve the mindset and strengthen curriculum management as well as deepen and expand the material. In addition, it is necessary to strengthen the learning process and adjust the learning load to ensure compatibility between what is desired and what is produced (Nurlaeli, 2020, hal. 631).

In this case, MA Roudlotul 'Ulum is a madrasa that was established in 2003 on the land of the Roudlotul 'Ulum Kaliangkrik Foundation which is located at Jl. Kaliangkrik-Windusari Selomoyo, Kec. Kaliangkrik, Kab. Magelang. In developing the curriculum, it is carried out by focusing on national education standards in achieving national education goals. In curriculum development, among others, Graduate Competency Standards, Process Standards, Content Standards, and Assessment Standards.

The main objective of holding innovation and literacy in developing the PAI curriculum at MA Roudlotul 'Ulum is to become self-sufficient by empowering madrasas by channeling personnel to madrasas and also encouraging madrasahs to conduct research and participate. The curriculum development process provides opportunities for teachers (Heads, Teachers, Employees, and Students to participate in developing the curriculum. The curriculum developed by MA Roudlotul 'Ulum is increasingly sophisticated to transform students into citizens who can contribute to regional development.

The specific objectives of developing the PAI curriculum are to:

- a. Improving the quality of Madrasah Education through innovative madrasah leadership and efforts that aim to grow and maintain existing resources and facilities. In exploring and utilizing existing capabilities and resources by the needs and characteristics of the madrasa. Each madrasah component is trained to be more active and creative in meeting all school needs.
- b. Improving the performance of madrasah teachers and students (madrasah committee) in curriculum development through collaborative problem-solving. The community is involved in the content of the madrasa curriculum.
- c. Increasing healthy competition between madrasahs/schools in the quality of future education. The development and implementation of the curriculum are expected to increase the creativity of each component of the madrasa to achieve a higher quality of education.

According to the results of this review, the aim of curriculum development at MA Roudlotul 'Ulum is to build Islamic education as religious education is developed by the department of religious education. Design education creates variations by adjusting to the themes or topics being taught, understanding the material, and developing creativity in class. As well as the efforts of PAI teachers which are carried out by involving students in practice in material that has been studied, for example, the material on ablution, adhan, prayer, and reading the Qur'an and other worship practices.

Analysis of the Implementation of Islamic Religious Education Curriculum Development at MA Roudlotul 'Ulum: Integrated Curriculum.

In the implementation of PAI curriculum development at MA Roudlotul 'Ulum, namely the *Integrated Curriculum*. In the integrated curriculum, lessons are centered on a particular problem or topic, for example, a problem where all subjects are designed concerning a particular topic.

In developing the PAI curriculum at MA Roudlotul 'Ulum it was carried out with guidelines through a curriculum that had been set by the Ministry of Religion of the Republic of Indonesia, Madrasahs then designed the curriculum to become a teacher's reference in preparing lesson plans both in class and outside the classroom. In addition, local content material and self-development activities are included in the curriculum content as explained:

- a. Subjects and Time Allocation
- b. Subjects that follow the standard rules in PMA 184 years 2019 do not change. Group B subjects have additional local content. MIPA/IPS/Language and Culture/Religious specialization subjects according to standards, cross-interest: English Language and Literature Time allocation for each subject are 45 minutes. Several study hours per week: 55 jp. Monday to Thursday 10 hours of lessons, Friday 6 hours of lessons, and Saturday 7 hours of lessons for a total of 53 hours of lessons in one week.
- c. Local content
- d. Group B subjects add local content in the form of Javanese and Aswaja and Nahwu Short.

- e. Self-development
- f. This activity has the aim of providing opportunities for students to develop and also express themselves according to the needs, interests, and talents of each student according to the conditions of the madrasa. The form of self-development activities in developing the PAI curriculum at MA Roudlotul Ulum Kaliangkrik is the form:
 - 1) Joint prayer from the beginning to the end of the lesson is centrally guided to instill the values of the principle of servanthood and love for Allah SWT and get used to always praying in every activity. Its scope is preparation to always pray in every activity with the right concentration.
 - 2) Memorizing the letters of Juz 'Amma every day after praying at the beginning of the lesson aims to facilitate the memorization of Juz 'Amma as the perfection of reading fardhu and sunnah prayers. Its scope is the habit of memorizing the Qur'an.
 - 3) The reading of nadham Asma ul husna is guided centrally after memorizing Juz 'Amma every day at the beginning of the lesson to get students used to always doing dhikr before activities. Its scope is the habit of dhikr and prayer.
 - 4) Mujahadah evenings take turns every day to train students to be independent, pray in congregation, dhikr, read the Qur'an, practice khithabah, pray midnight, pray hajat, pray witr, pray dhuha, care for friends, the environment, muhasabah, munajat, mujahadah at the mosque from before Maghrib time until after Dhuha time with the guidance of a Teacher Guide. Its scope is independent habituation, *hablun minallah*, *hablun minan nas*, and increasing self-confidence in facing the problems of life in the afterlife.
 - 5) Cultivating same-sex greetings, mushafakhah with teachers, students to teachers, employees, and fellow students of the same type, aims to increase the Islamic brotherhood of the MA Roudlotul ' Ulum Kaliangkrik Magelang family. The scope of application and habituation of Akhlakul Karimah.
 - 6) Dzuhur, Asr, and Jum'ah prayers in the congregation aim to practice religious guidance and time discipline in mahdlah worship. Its scope is to increase awareness of the habit of performing fardhu prayers in the congregation.
 - 7) Dhuha prayer to practice religious teachings and train discipline in sunnah worship. Its scope is the habituation of sunnah prayers.
 - 8) The flag ceremony is on Monday twice a month, every 17th or national holiday, and other ceremonial hours are used for class coaching to increase love for the Motherland, the Nation, and the Unitary State of the Republic of Indonesia.

Islamic Education Curriculum Development at MA Roudlotul 'Ulum uses the 2013 curriculum and develops curriculum standards to improve the quality of Islamic education. Throughout the learning process, PAI carries out learning activities with a focus on the present, as a madrasah initiative whose task is to improve Islamic education by incorporating contemporary topics.

As said before, a teacher must have three types of skills when starting a career: pedagogical skills, interpersonal skills, professional skills, and social skills. Kunandar further (Muhammad Nasir, 2013) states that a teacher/teacher must have professional skills, which include:

- a. Mastering the material, structure, concepts, and scientific thinking that underlies the subjects being taught.
- b. Mastering core competencies and eye competency standards subject/field of development being taught.
- c. teaching materials/materials that are taught creatively.
- d. Continue to develop professionalism through reflective behavior.
- e. Develop knowledge and skills by utilizing technology information and communication (Fathurrahman dan Nurul A, 2022, hal. 128).

In addition, there are also problems during the teaching and learning process such as students who need special assistance during the teaching and learning process, there are still students who do not take part in learning in the classroom and tend to like playing outside the classroom, this affects learning activities that can be the effect on the potential of students.

In developing aspects outside the classroom at MA Roudlotul ' Ulum holding daily activities, for example, congregational prayers, Duha prayers in the morning before entering class, midday prayers, morning dhikr, Development of Islamic Personal character which is still within the scope of aqidah and morals, SKI and Evening activities including the development of Faith and Taqwa are carried out in Islamic boarding schools as encouragement for the formation of individual and student character.

The head of the madrasa evaluates the effectiveness of the PAI curriculum and analyzes PAI teaching and learning activities. from the results of the evaluation then a meeting is held if there are problems, deficiencies, and revisions. Instead of that, there is an evaluation of the madrasa through the submission of

Daily Deuteronomy (UH), assignments, Mid-Semester Assessment (PTS), and Final Semester Assessment (PAS), as well as through the completion of practicum each semester, to determine how far students have improved in terms of cognitive abilities, their affective, and psychological.

4. CONCLUSION

From the results of studies and observations regarding the Implementation of Innovation and Literacy in the development of the PAI curriculum at MA Roudlotul ' Ulum, it can be concluded that:

- a. Innovation in Islamic education curriculum development is an attempt to plan objectives, content, learning materials, and methods used as guidelines for implementing learning activities in response to developments and the needs of an institution to achieve certain goals. Innovation in curriculum development aims to achieve the same values, concepts, issues, and skills as the content curriculum created with these values in mind. Curriculum development innovation, on the other hand, is not only based on existing foundations, but also the principles of curriculum development.
- b. Islamic Education Curriculum Development Literacy is literacy based on the ability to read and write, or the ability to integrate listening, speaking, reading, writing, thinking, and the ability to acquire or learn new ideas voluntarily. The social environment, the constant need for literacy, and the scientist's ability to understand arguments professionally.
- c. Analysis of the results of the Implementation of Islamic Religious Education Curriculum Development at MA Roudlotul `Ulum using the *integrated curriculum*. In the implementation of Islamic religious education at Roudlotul `Ulum using a standard curriculum that is integrated into the PAI learning process. Working in the context of the current context as a madrasa to develop Islamic religious education by integrating contemporary issues into it:
 - 1) Fiqh regarding the provisions of Islamic law
 - 2) Al-Quran hadith teaches lessons about living in harmony with the differences between religions and tribes.
 - 3) The Akhlak Aqidah regarding monotheism is integrated with the formulation of Pancasila with precepts
 - 4) The history of Islamic culture, the example of the Prophet, and its relevance to character education.

REFERENCE

- Akmal Mundari dan Reni U. (2018, Juni). Inovasi Pengembangan Kurikulum Pai Di Smp Nurul Jadid. *Tadrib*, IV(1).
- Esti Swatika Sari dan Setyawan Pujiono. (2017, April). Budaya Literasi di Kalangan Mahasiswa FBS UNY. *Litera: Jurnal Penelitian Bahasa, Sastra, dan Pengajarannya*, 16(1).
- Fathurrahman dan Nurul A . (2022, Maret). Implementasi Pengembangan Kurikulum Pendidikan Agama Islam Pada Madrasah Ibtidaiyah Faradisaal Jannah Baureno. *Jurnal Ilmu Pendidikan Islam Prodi Pendidikan Agama Islam Universitas Islam Lamongan*, 6(1).
- Kusmana, S. (2017, Februari). Pengembangan Literasi Dalam Kurikulum Pendidikan Dasar Dan Menengah. *Diglosia - Jurnal Pendidikan, Kebahasaan, dan Kesusastraan Indonesia* , 1(1).
- Kusmana, S. (2017, Februari). Pengembangan Literasi dalam Pendidikan Dasar dan Menengah. *Diglosia - Jurnal Pendidikan, Kebahasaan, dan Kesusastraan Indonesia*, 1(1).
- Lalu A dan Tasman H. (2021, Juli - Desember). Tantangan Pengembangan Kurikulum Pendidikan Islam dan Strategi Pengembangannya dalam Menghadapi Tuntutan Kompetensi Masa Depan. *J-PAI : Jurnal Pendidikan Agama Islam*,, 8(1).
- Milya Sari dan Asmendri. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA. *NATURAL SCIENCE: Jurnal Penelitian Bidang IPA dan Pendidikan IPA*, 6(1).
- Muhammad Munif dan Fathor R. (2021, Agustus). Inovasi Pengembangan Kurikulum Sekolah Berbasis Pesantren dalam Meningkatkan Kepercayaan Masyarakat. *MANAZHIM : Jurnal Manajemen dan Ilmu Pendidikan*, 3(2).

- Muhammad Zia dan Tasman H. (2020, Juli). PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM DI ERA 4.0. *Islamika : Jurnal Keislaman dan Ilmu Pendidikan*, 2(2).
- Noorzanah. (2017, Oktober). Konsep Kurikulum Dalam Pendidikan Islam. *Ittihad Jurnal Kopertais Wilayah XI Kalimantan*, 15(28).
- Nurlaeli, A. (2020, Juli-Desember). Inovasi Pengembangan Kurikulum Pendidikan Agama Islam Pada Madrasah Dalam Menghadapi Era Milenial . *Jurnal Wahana Karya Ilmiah_Pascasarjana (S2) PAI Unsika*, 4(2).
- Rasyidi, M. (2019, Januari-Juni). Inovasi Kurikulum Di Madrasah Aliyah. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 13(1).
- Sigit Tri Utomo dan Luluk Ifadah. (2020, April). Inovasi Kurikulum Dalam Dimensi Tahapan Pengembangan Kurikulum Pendidikan Agama Islam. *JRTIE: Journal of Research and Thought of Islamic Education* , 3(1).
- Vivi Indriyani dan M. Zaim. (2019, April). Literasi Baca Tulis Dan Inovasi Kurikulum Bahasa. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 5(1).