



Concept for Curriculum Development for Islamic Religious Education in Madrasas

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Abstract

This study explains the concept of developing the Islamic Religious Education curriculum in madrasah. The method used in this study uses a library research method or approach, that literature or literature study can be interpreted as a series of activities related to the method of collecting library data, reading and recording and processing research materials. Curriculum development is important to be fulfilled by the competence and quality possessed by the head of the madrasah as a leader in educational institutions, this is expected to be able to contribute to the development of the Islamic education curriculum, not only conceptual theoretical but can be implemented in the operational context of educational praxis.

Introduction

Islamic education is currently faced with various developments that necessitate changes and improvements so that it is able to adapt to these changes. The development of science and technology (science and technology) is a challenge for Islamic education, especially in facing the era of globalization which has been able to systematize distance and time between various countries in exchanging information and knowledge, especially in the field of Islamic education (Ekasari et al., 2021). The development of science and technology has given birth to various media that can be used to develop Islamic education. If in the classical era, Islamic education could only reach local community targets with relatively low quality, with the existence of multi-media, especially the internet, Islamic education can take place with unlimited reach, in a very short time, and of higher quality. (Ike et al., 2020)

Islamic education experts are required to use and develop the latest educational media so that Islamic education can be side by side with general education which has recently experienced a significant and very encouraging leap (Laili et al., 2022). This will happen if leaders and educators in various Islamic educational institutions start to improve the quality of education and their performance. If not, then the dream of improving the quality of Islamic education is just a dream (Fachruddin, 2021). Islamic religious education in schools carries heavy duties, functions and responsibilities, because its existence does not only produce students in one dimension, but it seeks to develop all the potential that exists within them as optimally as possible and directing it so that the development of this potential runs in accordance with the values of Islamic teachings. Islamic religious education (PAI) as a scientific discipline therefore has different characteristics and goals from other scientific disciplines (Rohmat, 2015).

The Curriculum Center of the Ministry of National Education states that Islamic Religious Education in Indonesia (Latief et al., 2021) aims to grow and increase the faith of students through providing and cultivating knowledge, appreciation, practice and experience of students about the Islamic religion so that they become Muslim who continue to develop in terms of faith and devotion as well as having noble morals in personal, social, national and state life (Rohmat, 2015).

Starting from an understanding of the meaning and difficult tasks carried out by PAI in schools, Islamic religious education learning is directed at the formation of a personality that has diniyah integrity (*tafakkuh fi al-din*) (Ikhrom et al., 2019). And to achieve this goal, it is necessary to have an integrative and interconnective approach to Islamic religious education learning, namely an educational model with the view that human life is complex and multidimensional in various aspects and levels. Therefore, knowledge is needed that is able to accommodate this complexity (Golden & Gajendran, 2019). because no one scientific discipline stands alone. One scientific discipline represents only one side of the complexity of human life.

With updates to the curriculum in the form of efforts to combine religious knowledge and general knowledge, Islamic education activities will take place in accordance with the stated goals of Islamic education, namely the formation of a complete human being.

The Islamic education curriculum must start from the preparation or formulation of educational goals according to Islam (Budiyanti et al., 2020). The aim of education according to Islam is to create *kaffah* Muslims, namely Muslims who (1) are physically healthy and strong; (2) intelligent and intelligent; (3) his heart is filled with faith in Allah. The development of these aspects must proceed in a balanced manner. To realize Muslims according to the criteria above, a curriculum can be designed whose basic framework is as follows: (a) For a healthy and strong body, sports and health subjects and activities are provided. (b) For intelligent and intelligent brains, subjects and subjects are provided Activities that can smarten the brain increase knowledge such as logic and various sciences. (c) For a heart full of faith, religious subjects and activities are provided. These subjects are each designed according to: (a) development of the abilities of the students concerned. (b) individual and community need according to place and time.

The curriculum must also be designed by considering: (1) sustainable principles; (2) sequential principle; (3) the principle of experience integration. Because the aim of education at all levels and types of education is based on faith, all subjects and learning activities must depart from and lead to faith in Allah. In this way, the unity of the student's experience will be formed, and the unity of that experience will be controlled by the authority of God. In such circumstances, humans will be able to occupy their position as caliphs of Allah who have unlimited authority in governing this nature.

Methods

In accordance with the characteristics of the problem raised in this research, qualitative research methods are used, namely emphasizing the analysis on descriptive data in the form of observed written words. The author uses a qualitative approach to analyze the study of the Concept of Curriculum Development for Islamic Religious Education in Madrasas, so the analysis of this data is more focused on Library Research, namely by reading, reviewing and examining books, journal articles and written sources that are closely related to the problem discussed. The method used in this study uses a library research method or approach, according to Zed, that library research can be interpreted as a series of activities related to methods of collecting library data, reading and taking notes and processing research materials.

Type of Research

This type of research is qualitative research. According to Ibnu, qualitative research is research in which the data is expressed in verbal form and analyzed without using statistical techniques. Based on several definitions of qualitative research above, it can be concluded that qualitative research is research where the data is expressed in verbal form, does not use numbers and the analysis does not use statistical techniques.

Research Object

In this research, the research objects consist of 2 (two), namely formal objects and material objects. The formal object in this research is data, namely data related to a critical review of the concept of curriculum development. Meanwhile, the material object is a data source, in this case a critical review of the concept of curriculum development in Islamic religious education in madrasas

Data Collection Techniques

Data collection was carried out using documentation techniques, namely conducting a survey of library materials to collect materials, and literature studies, namely studying materials related to the research object. Data collection techniques are the most strategic step in research because the main aim of research is to obtain data. There are several ways or techniques for collecting data, including observation and documentation. The data sources used in this research include primary and secondary data. According to primary data, it is data collected directly from the individuals being investigated or first-hand data. Meanwhile, secondary data is data that exists in libraries. Primary data in this research are books related to the concept of developing an Islamic religious education curriculum, and secondary data was obtained from both national and international journals.

Data Collection Tools

In this research, the author will use the documentation method as a tool for collecting data because this research is library research. In other words, according to this technique is used to collect data from primary and secondary sources.

Data Analysis Techniques

Data analysis is not only carried out after the data has been collected, but since the data collection stage the analysis process has been carried out. The author uses a "qualitative" analysis strategy, this strategy means that the analysis starts from the 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" thinking framework.

Research Procedures

The data in this study were recorded, selected and then classified according to existing categories. The approach used is a descriptive analytical approach. Descriptive analytical (descriptive of analyze research), namely searching for facts, the results of someone's ideas through searching, analyzing, making interpretations and generalizing the results of the research carried out. The procedure for this research is to produce descriptive data in the form of written data after conducting a content analysis of a text. After the author collects materials related to the problem that will be discussed in this research, then the author analyzes and narrates the conclusions drawn.

Results and Discussion

In this discussion, we will discuss the Concept of Curriculum Development in Islamic Religious Education subjects

Development of the Islamic Religious Education (PAI) Curriculum

The word "curriculum" comes from Latin, a little racecourse (a distance covered in a sports competition), which was then transferred to the meaning of education to become a circle of instruction, namely a teaching circle, where teachers and students are involved in it.

There are also those who think that the word "curriculum" comes from the Greek language which was originally used in the field of sports, namely *currere* which means running distance, namely the distance covered in running activities from start to finish. This understanding is then applied in the field of education. In Arabic, the term "curriculum" is defined as *manhaj*, namely a clear path, or a clear path traversed by humans in their areas of life. In the context of education, curriculum means a clear path traversed by educators/teachers and students to develop knowledge and attitudes, as well as values. Al-Khauy in Muhaimin explains that *al-Manhaj* is a set of plans and media to guide educational institutions in realizing the desired educational goals.

Curriculum According to Omar Hamalik, is an educational program provided by educational institutions (schools) for students. ⁸ The definition of curriculum put forward by experts apparently varies greatly, but from the various definitions a common thread can be drawn, that on the one hand there are those who emphasize the content of learning, or courses, and on the other hand places more emphasis on the learning process or experience. The old understanding of curriculum emphasized more on the content of lessons or courses, in the sense of a number of subjects or subjects at school or college, which had to be taken to achieve a diploma or level; also the entire lesson presented by an educational institution

Curriculum development is a very essential component in all educational activities. Curriculum experts view that curriculum development is a cycle of intertwining, relationships between curriculum components, namely between the components of objectives, materials, activities and evaluation. The four components that constitute a cycle do not stand alone, but influence each other.

Curriculum development according to the modern view, the curriculum is not limited to subjects alone but is seen from the learning experiences received by students and influences their development, thus the curriculum is seen as all students' learning activities and experiences under the school's responsibility.

According to Cawsell, curriculum development as quoted by Ahmad is a tool to assist teachers in carrying out the task of teaching material, attracting students' interest, and meeting community needs. Meanwhile, the opinion of Beane, Toefer, and Allesia in Ahmad's book states that curriculum planning or development is a process in which participation at various levels makes decisions about objectives, how objectives are realized through the teaching and learning process and whether objectives and tools are harmonious and effective.

There are two things that must be considered when reviewing curriculum content, first is the curriculum content which is defined as learning materials or materials. This material does not only contain factual information, but also includes knowledge, skills, concepts, attitudes and values. Second, in the learning process, the two elements of the curriculum, namely, content and methods, interact constantly, the content gives significance if it is transmitted to students in several ways and this method is called a teaching and learning method or experience.

The relationship between content and methods is very close, but both are separated into curriculum elements, each of which can be assessed using different criteria, both content and methods must be significant so that learning outcomes are effective and can be achieved well.

Basic Islamic Education Curriculum

The basics of the curriculum are the main forces that influence and shape the curriculum material, structure and organization of the curriculum. Herman h. home provides the basis for preparing a curriculum with three types, namely: (a) psychological basis, which is used to fulfill and determine the abilities obtained from students and the needs of students (the abilities and needs of children). (b) Sociological basis, which is used to determine the legitimate demands of society (the legitimate demands of society). (c) Philosophical basis, which is used to understand the state of the universe/where we live (the kind of universe in which we live)

Meanwhile, the basis for preparing the Islamic education curriculum is: (a) The basis of religion, in the sense of all systems that exist in society, including education, must base its philosophy, objectives and curriculum on the basis of the Islamic religion (the Koran, hadith and other furu' sources) with all its aspects. (b) The basic philosophy that provides guidance for the objectives of Islamic education philosophically so that the objectives, content and organization of the curriculum contain a truth and outlook on life in the form of values that are believed to be true, both in terms of ontology, epitymology and axiology. (c) Basic psychology, providing a basis for formulating a curriculum that is in line with the characteristics of students' psychological development, in accordance with their stage of maturity and talent, paying attention to thinking skills and individual differences between one student and another. (d) Social basis, provides an overview of the Islamic education curriculum which is reflected in the social basis which contains the characteristics of Islamic society and its culture. In relation to the Islamic education curriculum, of course this curriculum must be rooted in society and changes and developments. (e) Organizational basis, provides a basis for preparing learning materials and their presentation in the learning process.

Supporting Factors for the Development of the Islamic Religious Education Curriculum

The religious education system should combine a normative-deductive approach that is based on an absolute value system, namely the Qur'an, Sunnah and the laws of Allah SWT found in the universe with an inductive descriptive approach that can preserve the aspirations of the people and improve the nation's culture in accordance with with the ideals of independence by formulating educational programs based on the concept of variability. The three typologies of educational institutions (a system of values and norms, a system of ideas and thought patterns, a system of behavioral patterns and a system of cultural products) ultimately represent interests that are less integrated in an Islamic education system, while the results are felt to not fulfill its objectives. For this reason, structurally it is very necessary to have organizations, pathways and levels of Islamic education that address at least these three types of typologies so as to enable the implementation of an Islamic religious education program that is integral, systematic, ecological and flexible.

Religious education is carried out in the national education system and is the responsibility of the family, community and government. In implementing national education, religious education requires the following things; (1) basic packages of religious education material that can become a guide for life, taking into account mental development, type, level, school path and development of national culture, (2) religious teachers who meet the requirements, (3) religious education facilities and infrastructure that are sufficient and meet the requirements in accordance with proportional needs, and (4) the environment and atmosphere that encourage

the achievement of the goals of religious education, such as: school situation, society and statutory regulations. So far, the implementation of religious education in schools has undergone many reforms and improvements. It can be seen that these improvements have touched various aspects, starting from the curriculum, learning materials, tools, approaches and teaching staff. The results are clear, even though they do not meet our collective demands and desires. For example, we often hear about these shortcomings of children who have graduated from SMP/MTs, SMA/MA/Vocational School and even tertiary institutions who are still not used to praying five times a day, fasting during the month of Ramadan, reading the Koran and the like.

Other factors that influence curriculum development include: Philosophy Philosophy plays an important role in curriculum development. Just like in educational philosophy, we are introduced to various philosophical schools, such as: perennialism, essentialism, existentialism, progressivism, and reconstructivism.

In developing the curriculum, it is always based on certain philosophical schools, so that it will color the concept and implementation of the curriculum being developed. The following are philosophical thoughts/schools, in relation to curriculum development:

First, penalism, emphasizes eternity, ideality, truth and beauty rather than cultural heritage and certain social impacts. Knowledge is considered more important and less attention is paid to daily activities. Education that adheres to this ideology emphasizes absolute truth, universal truth that is not tied to place and time. This stream is more oriented to the past.

Second, essentialism, emphasizes the importance of cultural inheritance and providing knowledge and skills to students so they can become useful members of society. Mathematics, science and other subjects are considered the basic curriculum substances that are valuable for living in society. Similar to perennialism, essentialism is also more oriented towards the past.

Third, existentialism, emphasizes the individual as a source of knowledge about life and meaning. To understand life, a person must understand himself. Fourth, progressivism, emphasizes the importance of serving individual differences, centered on students, variations in learning experiences and processes. Progressivism is the foundation for the development of active learners.

Fourth, reconstructivism, is a further elaboration of progressivism. In reconstructivism, future human civilization is emphasized. Apart from emphasizing individual differences as in progressivism, reconstructivism further emphasizes problem solving, critical thinking and the like. Each school of philosophy definitely has its own strengths and weaknesses.

Therefore, in the practice of curriculum development, the application of philosophical schools tends to be carried out selectively to better compromise and accommodate various interests related to education. However, currently, in several countries and especially in Indonesia, there seems to be a shift in the basis for curriculum development, namely with more emphasis on the philosophy of reconstructivism. This is one of the factors that can influence curriculum development (from teacher center to student center).

Psychological

Sukmadinata, stated that there are at least two fields of psychology that underlie curriculum development, namely (1) developmental psychology and (2) learning psychology. Developmental psychology is a science that studies individual behavior regarding development. In developmental psychology, the nature of development, stages of development, aspects of development, individual development tasks and other matters related to individual

development are studied, all of which can be used as material for consideration and the basis for curriculum development. Learning psychology is a science that studies individual behavior in the context of learning. Learning psychology studies, the nature of learning and learning theories, as well as various other aspects of individual behavior in learning, all of which can be used as material. Furthermore, 5 types of competencies are also presented, namely: Motive; something that a person has to think consistently or the desire to carry out an action, innate; namely physical characteristics that respond consistently to various situations or information, self-concept; namely a person's behavior, values or image, knowledge; namely the specific information a person has, and skills; namely the ability to perform tasks physically and mentally 3). Socio-Cultural Curriculum can be seen as an educational design. As a design, the curriculum determines the implementation and results of education. We understand that education is an effort to prepare students to enter society. Education is not just for education, but provides knowledge, skills and values for living, working and achieving further development in society. Students come from the community, receive both formal and informal education in the community environment and are directed towards community life as well. Community life, with all its characteristics and cultural richness, is the basis and reference for education. With education, we do not expect people to emerge who become isolated from their community environment, but instead through education we hope to be able to better understand and be able to build the life of their community. Therefore, the aims, content and processes of education must be adapted to the needs, conditions, characteristics, wealth and developments in society. Each community environment has its own socio-cultural system that regulates life patterns and relationship patterns between community members. One important aspect of the socio-cultural system is the order of values that regulate the way society members live and behave. These values can come from religion, culture, politics or other aspects of life. (4). Politics Wiles Bondi, in his book Curriculum Development: A Guide to Practice, also explains the influence of politics in the formation and development of the curriculum. This clearly shows that curriculum development is influenced by political processes, because every time the leadership of a country changes, every time the educational curriculum changes. (5). Science and Technology (IPTEK) In the beginning, the science and technology possessed by humans was still relatively simple, but since the Middle Ages it has experienced rapid development. Various discoveries of new theories continue to this day and it is certain that in the future they will continue to develop. Human reason has been able to reach things that were previously impossible. In ancient times, people might have thought it impossible that humans could set foot on the moon, but thanks to advances in science and technology in the mid-20th century, the Apollo plane successfully landed on the moon and Neil Armstrong was the first person to successfully set foot. in the moon.

Developments in the fields of Science and Technology, especially in the fields of transportation and communication, have been able to change the order of human life. Therefore, the curriculum should be able to accommodate and anticipate the pace of development of science and technology, so that students can keep up with and at the same time develop science and technology for the benefit and survival of humanity.

Obstacles in the Development of the Islamic Religious Education Curriculum

In curriculum development there are several obstacles. The first obstacle lies with the teacher. Teachers do not participate enough in curriculum development. This is due to several things. Firstly, there's not enough time. Second, there is a lack of harmony of opinion, both between fellow teachers and with school principals and administrators. Third, because of the teacher's own abilities and knowledge. Another obstacle comes from society. Curriculum development requires community support both in funding and in providing feedback on the current education

system or curriculum. The community is a source of input from schools. The success of education, the accuracy of the curriculum used requires assistance, as well as input of facts and thoughts from the community.

Another obstacle faced by curriculum development is the problem of cost. Curriculum development, especially in the form of experimental activities, whether methods, content or the system as a whole, often requires quite a lot of money.

The Islamic Religious Education (PAI) curriculum has distinctive and unique characteristics, especially in the form of operational development and implementation in learning. These characteristics can be seen, among other things, from the way PAI teachers optimize performance in the learning process, and manage learning resources as professionals.

According to Azara, there are several characteristics of the PAI curriculum as follows; (1) Emphasis on the search for knowledge, mastery and development based on worship of Allah SWT (2) The search for knowledge, mastery and development of knowledge in Islamic education places great emphasis on moral values. (3) The practice of science is based on responsibility to Allah SWT.

Recognition of a person's potential and ability to develop within one personality. Every seeker of knowledge is seen as a creature of God who needs to be respected and treated, so that his potential can be actualized as well as possible. The Islamic education curriculum pays attention to the balance between the person and society, the world and the hereafter, the human body, mind and spirit

Head of Madrasah and Teachers as Curriculum Developers

Head of Madrasah

The head of a madrasa is a teacher who has additional duties as a head of a madrasa where his role is very necessary in coordinating, mobilizing and harmonizing all educational resources available at his institution. Apart from that, the head of a madrasa is also required to have adequate management and leadership skills to be able to take the initiative and initiatives to improve the quality and quality of education in the institutions he leads.

Thus, in the ongoing process of education in an institution, it cannot be denied that the head of the madrasah is an important actor in achieving success in the institution, therefore the head of the madrasah is required to be able to play an active role and provide all the abilities he has continuously and is obliged to always improve. competence as an institutional leader because the role of the madrasa head is so vital in curriculum development. Further related to this, the curriculum has a very useful function for the head of the madrasah, whether in his role as an administrator or supervisor, or even as a teacher in an educational institution, where the curriculum can function for the head of the madrasah as a guide in carrying out his supervisory function, namely improving the learning situation. , as a guide in creating or supporting students' learning situation in a better direction, as an administrator, the curriculum can be used as a guide in developing the curriculum further, and finally serves as a guide for evaluating the progress of the learning process.

Meanwhile, in terms of capacity as a teacher, the curriculum can function to help in designing and organizing what competencies will be trained, what strategies and methods will be chosen, what media and resources will be used, in this way a teacher will be helped so that it will have an impact on creativity and creating an atmosphere which is fun, because a teacher can easily carry out his duties well. Furthermore, in relation to curriculum development, in order to create quality educational practices, a madrasah head must be able to provide motivation, as well as

improve the competence, performance and professionalism of teachers in the institution he leads, because in curriculum development, a teacher also has a role. important, both as a planner, implementer and curriculum developer for his class. Even though it is not entirely true that he himself came up with the concepts contained in the curriculum, the teacher is the translator of the existing curriculum. He is the one who then processes and re-mixes the curriculum provided by the government to be presented in his class, so in this case teachers are required to have creative ideas and always carry out curriculum trials in their class, because this is an important phase in curriculum development efforts. Then this can be used as initial capital in moving towards the next phase which increasingly requires creativity, after that a madrasah head must be able to analyze and constantly carry out evaluations to see the extent of the teachers' understanding in translating and implementing the curriculum in accordance with the needs of the institution. From this evaluation, it will be easier and more appropriate for the head of the madrasah to develop the Islamic education curriculum in the madrasah.

Teacher

The teacher is a figure who has an important role in the curriculum and its development, this is because it is the teacher who then implements the curriculum to students, thus the success of an educational practice is determined by the teachers. Thus, competence and broad knowledge are something that must be possessed by a person. teachers because of their important role as curriculum executors as well as curriculum developers cannot be avoided anymore because no matter how ideal a curriculum is without being supported by the teacher's ability to implement it, the curriculum will not be meaningful as an educational tool, so a teacher must be able to design and design a curriculum that able to utilize all the potential possessed by students without losing the values of religiosity which are characteristic of the Islamic education curriculum. This connection with the quality and ability of a teacher is also a mandate from the Law as we can see in Law Number 14 of 2005 regarding teachers and lecturers where it is stated that competency is a set of knowledge, skills and behavior that teachers and lecturers must possess and master in carrying out professional duties.

The competencies in question include pedagogical competencies, professional competencies, social competencies and personality competencies, so in developing an Islamic education curriculum, it cannot be done easily, there are so many challenges and obstacles that hinder the development of the curriculum itself, for example related to quality. the resources of a teacher who does not fully understand the new curriculum they receive, which makes them unable to actively and creatively develop the learning process, a teacher's lack of awareness to immediately try to adapt to the demands of changes in the education system, which makes them doubtful and afraid of making mistakes, Then another challenge is the low motivation of a teacher to increase his professional service which may be caused by a lack of appreciation from the government, society, or the leadership of the foundation that oversees educational institutions, the inability of a teacher to formulate community aspirations in developing a curriculum that is in accordance with the potential and characteristics of the area where he is located. madrasah is located, finally the teacher's powerlessness in developing the curriculum, is also caused by limitations, for example limited energy, time and thoughts, plus the academic and non-academic burdens they receive, all of which are not commensurate with their income, thus creating the impression of work they are random.

Based on the description above, we can see that there are so many problems that teachers have to face in carrying out their duties, therefore, according to the author, there needs to be a breakthrough to help teachers solve the various existing problems, for example by creating a forum for teachers to discuss. and exchange experiences regarding learning carried out in the

classroom, increase the number of seminars related to education and curriculum development, provide space and appreciation for teachers to express their thoughts in their efforts to develop the curriculum, so that teachers have their own world and can freely express their ideas. creative ideas, then teachers must be encouraged to be able to create scientific work, so that the existing problems will slowly but surely be resolved (Firman, 2016).

"At first, I thought it would be quite troublesome to have to go to the Language centre and read there. But after I found out that I could choose the reading materials and adjust them to my own abilities, I found it very helpful. It seems that my ability to understand the content of the stories has improved."

"By using the M-Reader application, I feel more confident in reading English books. I am also confident that my ability to understand the stories I read has improved significantly compared to before."

"It turns out that reading with the M-Reader application has increased my English language proficiency."

The answers to the third question regarding improving grammatical skills have the same percentage level. This result indicates that English grammatical ability still depends on the students' abilities. 31% of the answers stated that their English grammatical skills have improved.

Furthermore, in the fourth question, more than 50% of the participants stated that their vocabulary mastery improved after using the M-Reader application. This is because they can choose reading titles according to their interests or preferences.

"My vocabulary has expanded after I read using M-Reader. I am becoming more motivated to learn English."

In the fifth question, which is about motivation to read after using M-Reader, most participants strongly agreed. A total of 47% expressed their agreement on this matter.

The Students' Perceptions Regarding the Various Aspects of the M-Reader

This section describes students' perceptions regarding specific aspects of the M-Reader application. As shown in the table above, only a few students agree that achieving extensive reading for one semester can be accomplished. The main goal of extensive reading in this context is to read at least 200,000 words.

The following questionnaire is a report or update from the English lecturer regarding the number of words acquired each week. The English lecturer will consistently update the students on their vocabulary progress every week. This is intended to motivate each student to read more frequently. The received questionnaires show that more students are motivated to read more after receiving the latest update from their lecturer.

After reading, there is always an exercise or quiz given to the students. The students' comprehension of the reading material and their vocabulary mastery can be assessed through these quizzes or questions. Based on the answers provided, the system will then indicate points that reflect the participants' ability to comprehend the reading material. The researchers also asked the students about the questions that challenged them and motivated them in their reading. From the given questionnaires, 91% strongly agree that the exercises or quizzes given after reading challenge them, as they can immediately assess their ability to understand the reading material after answering the questions. However, the participants' answers regarding these quizzes vary. Some participants responded that the given quizzes are quite challenging.

However, some participants give negative answers because they will only earn additional points if their answers are correct. Additionally, responses state that the given questions are rather difficult, so they prefer to wait to level up until they finish their current level in the book, aiming to accumulate points continuously.

Conclusion

Based on what has been described in the discussion above regarding the development of the Islamic education curriculum, several points can be taken that the process of developing a curriculum in an educational institution must involve all the potential contained in the educational institution. Apart from that, what is no less important in the context of development Islamic education curriculum is the quality and competence of a teacher so that he can translate and understand the meaning contained in the curriculum conceptually and practically. Furthermore, in curriculum development efforts, a madrasa head and teacher must always be able to build communication that can provide something positive for development. Islamic education curriculum, as well as being able to build and utilize all the potential that exists within the internal and external scope of the institution, so that the noble ideals of the world of education can be achieved in accordance with the rules that have been established.

There are two things that must be considered when reviewing curriculum content, first is the curriculum content which is defined as learning materials or materials. This material does not only contain factual information, but also includes knowledge, skills, concepts, attitudes and values. Second, in the learning process, the two elements of the curriculum, namely, content and methods, interact constantly, the content gives significance if it is transmitted to students in several ways and this method is called a teaching and learning method or experience.

The basics of the curriculum are the main forces that influence and shape the curriculum material, structure and organization of the curriculum. Herman h. home provides a basis for preparing a curriculum of three types, namely: Psychological basis, Sociological basis, Philosophical basis. Meanwhile, the basis for compiling an Islamic education curriculum is:

Religious basis, philosophical basis, psychological basis, social basis, and organizational basis. In curriculum development there are several obstacles. The first obstacle lies with the teacher. Teachers do not participate enough in curriculum development. This is due to several things. Firstly, there's not enough time. Second, there is a lack of agreement in opinion, both between fellow teachers and with school principals and administrators. Third, because of the teacher's own abilities and knowledge

The head of a madrasa is a teacher who has additional duties as head of a madrasa where his role is very necessary in coordinating, mobilizing and harmonizing all educational resources available at his institution.

Meanwhile, in terms of capacity as a teacher, the curriculum can function to help in designing and organizing what competencies will be trained, what strategies and methods will be chosen, what media and resources will be used, in this way a teacher will be helped so that it will have an impact on creativity and creating an atmosphere which are fun. Thus, the things above need to be considered in developing the Islamic religious education curriculum.

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