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INDONESIAN FAVOURITE ISLAMIC CURRICULUM MODEL BASED ON CULTURAL PERSPECTIVE**基于文化视角的印尼最喜欢的伊斯兰课程模型**Muhajir Muhajir^a, Syafrizal Syafrizal^b, Hunainah Hunainah^a^a Postgraduate Lecturer, UIN Sultan Maulana Hasanuddin Banten, Indonesia, muhajir@uinbanten.ac.id^b English Education Department, University of Sultan Ageng Tirtayasa
Serang, Indonesia*Received: November 17, 2020 ▪ Review: December 16, 2020 ▪ Accepted: January 12, 2021**This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>)***Abstract**

This article describes a favorite Islamic school curriculum model that is different from other conventional school curricula. Based on the superior curriculum, the aim of this research was to determine the model and implementation of the leading Islamic school curriculum - MTs Negeri Model Pandeglang, SMP Islam Al-Azhar Serang, and SMPIT Raudlotul Jannah Cilegon - and to create a comparison of the model and implementation of the curriculum. This study used a qualitative method with a case study research design. The leading curriculum studied were the different curriculum between the three leading Islamic schools. Semi-structured interviews, observation, and documentation were used to collect data. Data were analyzed qualitatively using the Miles and Huberman procedure. The results of the study found a model curriculum better than the previous curriculum, improved by 50%. The superior school curriculum model tends to highlight content that is characteristic (13%), superior in objectives (12%), creative in approach (7%), precise and thorough in evaluation (8%), and has high quality implementation (10%). The conclusion is that the superior school curriculum model has high quality characteristics in accordance with school goals. Because the leading schools have different curricula, quality characteristics are a distinguishing factor from other conventional schools. This curriculum model is implemented optimally and has a high quality in curriculum content, methods, and evaluation of learning. This superior curriculum is effective for improving learning and can be applied in any school.

Keywords: Curriculum Model, Islamic School Curriculum, Superior Curriculum, Favorite School

摘要 本文介绍了与其他常规学校课程不同的最受欢迎的伊斯兰学校课程模型。基于高级课程，本研究的目的是确定领先的伊斯兰学校课程的模式和实施方式-

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并进行比较。课程的模型和实施。本研究采用定性方法和案例研究设计。所研究的主要课程是伊斯兰三所主要学校之间不同的课程。使用半结构化访谈，观察和文档收集数据。使用迈尔斯和胡

伯曼程序定性分析数据。研究发现模型课程比以前的课程要好，提高了50%。中学课程模型倾向于突出具有特色的内容（13%），具有卓越的目标（12%），具有创造性的方法（7%），精确而全面的评估（8%）以及高质量的实施（10%）。结论是，高级学校课程模型具有符合学校目标的高质量特征。由于一流学校的课程设置不同，因此质量特征与其他传统学校的一个区别因素。该课程模型是最佳实现的，在课程内容，方法和学习评估方面具有很高的质量。这种高级课程对于提高学习效果非常有效，可以在任何学校使用。

关键词：课程模式，伊斯兰学校课程，高级课程，最爱学校

I. INTRODUCTION

The development of science and technology cannot be separated from the school curriculum. Therefore, it is obligatory for the government to make improvements to the curriculum in order to quickly adapt to the demands of the world of work and changes in society [28].

After the pilot phase and implementation of the curriculum, several dilemmas and discussions have been raised through direct enforcement [1]. In particular, one argument is that the 1968 curriculum has been changed into a goal-oriented 1975/1976 curriculum, which was later refined in 1984 and 1994 [2].

The aims of the formal curriculum of education policy were to prepare individuals for a cultural life in society and to equip them with the knowledge and skills to advance society [3]. In 2004, the government changed the curriculum in an effort to meet the current demands, which emphasized competence and skills. This led to the creation of the Competency Based Curriculum (KBK) and Education Unit Level Curriculum (KTSP) to answer pressing issues regarding regional autonomy.

There are several aspects that need to be considered by looking at the government curriculum; namely, curriculum objectives that are still general, curriculum content that is less varied, learning methods that are less creative, and evaluation of learning that is less rigorous. The leading Islamic schools have taken this opportunity to complement its shortcomings by designing a superior curriculum through the development of an existing government curriculum.

In education at the elementary, secondary, and higher education levels, an annual objective is to improve the quality of Islamic education every year. This objective has been met in all fields, including curriculum, facilities, and teachers. Curriculum changes have been made several times, and these changes have a major impact on the ongoing learning process.

Islamic schools come in different shapes and sizes, and each one is unique. Therefore,

understanding the diversity of Islamic schools in Indonesia is essential so as to know that Islamic education does not have a “one-size fits all” model.

Effective curriculum design plays an important role in any educational system, and it is important to ensure a positive learning experience for students [4]. As a co-designer, the teacher develops and realizes the agency principles, such as curriculum reform, which contributes to the improvement of teaching practice. A well-designed curriculum product has been proven to be important for the sustainability of the desired curriculum changes [5]. Because a superior and effective curriculum will foster interest in learning, if students’ interest in learning grows, the quality of education will increase [6]. In particular, when the interest or motivation is specified, the more focused an individual’s motivation is, the more specific the activity they will conduct [7].

An example of a model of implementing a superior Islamic school curriculum, other than those that are already conventionally managed in general, is the *Madrasah Tsanawiyah Model*, which was used in several schools in Pandeglang; namely, *Al-Azhar 11 Serang Islamic Junior High School* and *Raudhatul Jannah Cilegon Islamic Integrated Junior High School*. The researchers put forward the following questions: (1) What comprises the Pandeglang model and implementation method at the superior Islamic school curriculum at the *Madrasah Tsanawiyah Model*, *Al-Azhar 11 Serang Islamic Junior High School* and *Raudhatul Jannah Cilegon Islamic Integrated Junior High School*? (2) How do you compare the model and curriculum implementation between superior Islamic schools in the research location?

II. LITERATURE REVIEW

In contrast to most conventional schools, the superior curriculum in Islamic schools expects superior output. Andreas Gegenfurtner and Gerda Hagenauer reported that the structure of local goals at the macro level affects the orientation of

student achievement goals at the micro level [8]. Therefore, general objectives must describe specific goals because, in real terms, the specific goals will be achieved first.

The leading Islamic school curriculum was created by experts in Islamic education. This type of curriculum requires a special design in terms of the objectives, materials, methods, and evaluation. To design such a curriculum requires a process, such as those mentioned in the research conducted by Laura Saily, Rauna Huttunen, Hannu LT Heikkinen, Tomi Kiilakoski, and Tiina Kujalaa, who all reported that the curriculum design process will be meaningful if the elements of the curriculum draft that have received the most critical comments are focused on the arguments in support of this critical comment and are considered with caution. Changes to the curriculum will be made if most of the comments are rational and based on real pedagogical evidence [9].

The consistent application of superior curriculum materials, as intended by the designer, is strongly influenced by factors beyond the teacher's control. Kylie Zee Bradfield and Beryl Exley, through their research, expressed this when they discovered that this external contextual influence impacts opportunities for teachers to access professional development, considerations of the role of curriculum in schools, the provision of additional or thoughtful alternative curriculum materials, the recognition of special priorities, and the provision of learning areas by schools [10].

In order for this superior curriculum to continue to be dynamic, openness is needed for improvement. Therefore, as Laura Saily stated, it is necessary to have curriculum democracy; namely, a deliberative and dialogical process of forming a rational collective will, where all parties can participate and provide reasonable suggestions as to the development of the curriculum [9].

The development and reform of the leading Islamic school curriculum is in high demand. As stated by Joke M. Voogt, Jules M. Pieters, and Adam Handelzalts in their research, professional development related to the curriculum, in the form of a specific collaborative team design affects teacher knowledge and practice, while it also has an impact on the implementation of curriculum reform [5].

Implementing an effective and improved curriculum requires a group of professional teachers. Therefore, we need to take a special approach toward implementing the curriculum.

As Yahui Su, Liyia Feng, and Chang Hui Hsu reported in their research study, a teacher's life-world-based approach, which raises awareness and takes into account the teacher's specific situation and goals, is used as an alternative or supplement to the knowledge-based and practice-based professional development approaches recommended in the literature to ensure achievement of authentic results [11], as well as an improved curriculum.

The development of a superior curriculum in this Islamic school can lead to positive and innovative things, including human rights in education. It is important that human rights are included and developed in the educational curriculum. Abdulkarim Sen, in his research study, explained that the key to a strong Human Rights Education (HRE) is political support. With political support, HRE will be able to exist in the educational curriculum. At the same time, risky politics is best avoided since it will make the implementation of HRE ineffective in schools [12].

Fatchurrohman's Writings about the Dispersal *Madrasah* Phenomenon and *Islamic Full-Day School* [13] concludes that *madrasah* managers lack the initiative to develop curriculum school. They tend to wait for instructions from superiors in carrying out school tasks. Fatchurrohman's research results are different from this study because of the problems that exist in Fatchurrohman's research to anticipate *madrasah* breaking up, and the solution is a *full-day school system*. Meanwhile, in this research, the focus is on superior curriculum, especially in junior high schools, namely innovation and creativity of the curriculum to make schools or *madrasahs* excel.

DedeRosyada and WahdiSayuti's writings on "Problems with the Implementation of Education Unit Level Curriculum (KTSP) in *Madrasahs*" [13] concludes that: curriculum changes the Competency-Based Curriculum (KBK) model becomes a curriculum model of SBC needs to be addressed as a positive endeavor in order to improve the quality of education in Indonesia. This research is different from the author's research because Dede and Wahdi's research is concentrated in a particular curriculum, namely (Education Unit Level Curriculum) KTSP in its implementation in *madrasahs*, while the research by the author is a superior curriculum at the Junior High School level, whether (Education Unit Level Curriculum) KTSP or not, because actually, the superior curriculum is the development of conventional curriculum.

Nana SyaodihSukmadinata et al. on "Quality Control of Middle School Education" [14]

concluded that secondary schools (SLTP/MTs) and High Schools (SMA/MA) have a very important role in providing the basis for the development of "superior, moral and hardworking" human beings. Middle/junior high school education and high schools (SMA/MA) play a role in providing moral excellence and hardworking character in study and levels. This is different from the authors' research: quality is not controlled but improved through the superior curriculum at the school/madrasah level in junior secondary education.

Studying the research results of previous researchers, researchers saw a literature gap, namely collaboration between the curriculum concepts they reported with the advantages and disadvantages of the government curriculum called the superior curriculum, which will be examined in this study.

III. METHODS/MATERIALS

The purpose of this study was to investigate the favorite Islamic school curriculum model. To answer this research question using a qualitative approach. A qualitative study is a method that uses compilation methods such as assessment, record analysis, and interview to yield valuable and accurate data [15]. This work uses concise methodology as a tool. The design's main purpose was to better define the views, attitudes, and behaviors expressed by a group of people on a given topic [16]. A case study was chosen in this context due to this study has several characteristics similar to this. To collect this research data, the researcher used instruments such as: (1) observations [17] to clarify the curriculum observation. (2) Interviews [18], to collect model data of implementation of curriculum to those schools. (3) Documentation [19], curriculum documentation, school profile, and data analysis techniques using comparative analysis techniques. This study's population were all teachers who actively provided learning at *Madrasah Tsanawiyah* of Model Pandeglang, *Al-Azhar*11 Serang Islamic Junior High School, and *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School.

In this study, subjects used as resource persons are one teacher representing a group of senior teachers (ten years of work), one teacher representing a group of adult teachers (working period of between 5 to 10 years), and one person a teacher representing a group of junior teachers (tenure less than five years) plus one madrasa leader so that the total number of resource persons is 3 teachers + 1 madrasah leader x 3 = 12 resource persons.

This research was conducted in a realistic situation. In other words, the source of the data in this study was taken in a natural situation by considering the context in which the phenomenon occurred. The object of this research took place in *Madrasah Tsanawiyah* of Model Pandeglang, *Al-Azhar* 11 Serang Islamic Junior High School, and *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School.

After being processed and verified, the data on the superior Islamic school curriculum model from the three schools, then each curriculum component, namely the objectives, curriculum content, learning methods, and learning evaluation, were analyzed using comparative analysis. Conclusions are directed at answering research questions accurately.

IV. RESULTS AND DISCUSSION

A. Implementation of the Curriculum Model of Islamic Schools in the *Madrasah Tsanawiyah* of Model Pandeglang

The implementation of the 2013 curriculum in madrasas is not only for Islamic Religious Education (PAI) subjects but covers all subjects. In the 2013 curriculum, the objectives to be achieved are summarized in terms of core competencies (KIs), which are the levels of ability needed to achieve the graduate competency standards (SKLs) that must be reached by *Madrasah Tsanawiyah* students in each grade [20]. These KIs consist of spiritual competencies called KI-1, social competencies (KI-2), knowledge competencies (KI-3), and skills competencies (KI-4). The 2013 curriculum is studied in regular classes. Each regular class is for a specific grade level and is designed in accordance with the national standards for curriculum structure, curriculum content, and learning load [20].

The specificity of the curriculum implemented in the *Madrasah Tsanawiyah* of Model Pandeglang (referred to as the Madrasah of Model) is in the superior class [20]. After regular classes, the superior class runs from 1.00–4.30 p.m. The afternoon curriculum covers science (mathematics, science), religion (PAI), and language (Arabic, English). Implementation of the superior class has more emphasis on practical learning, for example, natural science and mathematics experiments, learning PAI material through practice, and the practice of Arabic and English. The students who took the superior class were from classes A–E, the students from classes F–H only took the regular class.

In the Madrasah of Model, PAI subjects are studied for 13 hours per week, including Arabic, which is studied for three hours. The following subjects are each studied for two hours: SKI (History of Islam), *Fiqh*, *al-Qur'an Hadith*, *Aqidah Akhlaq*, and Read Write the Qur'an. As there is a total of 46 study hours each week, the time available for general subjects is 33 hours.

The content of the material taught in the 2013 curriculum at the Madrasah of Model is in accordance with the general standard of content available in the 2013 curriculum at other madrasahs.

The method used by teachers in implementing the curriculum is called active learning. In applying the 2013 curriculum, the Madrasah of Model used an integrated thematic approach. Each subject contains spiritual, social, cognitive, and psychomotor competencies. Besides that, the way the teacher applies the material in the learning process uses the steps of observing, asking, connecting, trying, and communicating. Having observed the steps of learning in the 2013 curriculum, in fact all of the strategies are *active learning*. It should be noted that this *Madrasah Tsanawiyah* of Model Pandeglang is already implementing *E-learning*. The more active students will be smarter and get good grades and achievements, but conversely the more lazy students will get worse grades and achievements [21].

Evaluation of learning conducted by *Madrasah Tsanawiyah* of Model Pandeglang includes academic and non-academic evaluations. Academic evaluations include daily tests, the Mid-Semester Assessment, and the Final Semester Assessment. Formative tests are carried out to determine the ability of students after completing a chapter on the discussion of subjects that have been taught, or it can be more than one chapter. Formative test questions or PAS are made by the teacher concerned. Formative test questions are asked to determine the ability of students after students learn several chapters of subjects that have been taught. This PAS question was made by the existing *Madrasah Working Group*. PAS is used to find out after students complete 50 percent of the material for one academic year, while PAS questions use questions that have been prepared by minimum criteria. These tests and academic exams must cover existing competencies.

B. Implementation of a Model of Superior Islamic School Curriculum in *Al-Azhar* 11 Serang Islamic Junior High School

When researchers searched for data, *Al-Azhar* 11 Serang Islamic Junior High School still applied the KTSP curriculum. The difference with other school curricula is that at *Al-Azhar* 11 Serang Islamic Junior High School, the books for the subjects religion, al-Qur'an and Arabic (these subjects are applied quba) are compiled and printed by the *Al-Azhar* center of Kebayoran Jakarta, and make reference to al-Azhar throughout Indonesia.

Religious lessons are taught 3 hours a week, containing not only learning in the form of theoretical, but also practical learning, which is integrated in everyday life at school. For the lessons on the Qur'an, the Qur'an is taught two hours a week, in the form of both theoretical and practical learning. Specifically, for this Qur'anic education subject, *muraja'ah* is always held every morning before students begin to study other subjects. The education of the Qur'an is expected by students to reach *tahsin al-Qur'an* and *tahfidh al-Qur'an*. Although *tahfidz al-Qur'an* is required for the *tahfidz* class, where they are required to memorize *juz 30* and *juz 29*, they also memorize selected other verses. As for the Arabic language lessons, they are taught 2 hours a week. The hope is that, after the students learn Arabic, they will be able to study the Qur'an well [22].

What is interesting in *Al-Azhar* 11 Serang Islamic Junior High School is that the *tahfidz* classes are bilingual (English). The *tahfidz* class, as explained earlier, has its own vice-principal, namely the vice-principal of the *tahfidz* field. The content of the lesson material has been explained in the previous paragraph. The level of student memorization is one hundred percent. Besides that, there are also *bilingual* classes. For *bilingual classes*, the introduction uses English. This class *bilingual* also has its representative of the Principal [21].

The objective of implementing *Al-Azhar* 11 Serang Islamic Junior High School, as illustrated in the profile of *Al-Azhar* 11 Serang Islamic Junior High School, means that what has been formulated in the profile is maximally achieved. Automatic, the achievement is in the academic and non-academic fields. The academic field can achieve high National Examination scores and is proven to be ranked 3rd in the City of Serang. Besides, students can also excel at events science and social science olympiad at the city, provincial and national levels. In non-academic fields, students have a high awareness of worship, morality, and performance in sports and arts [21].

The Content curriculum of *Al-Azhar* 11 Serang Islamic Junior High School is the same as other

SMPs that use the Education Unit Level Curriculum (KTSP) in terms of subjects taught, *scope*, and *sequence*. A striking difference is in the subject Religion, al-Qur'an, and Arabic - for the subject of Religion is the same as the subject of Islamic Religious Education (PAI). However, the content of the material is further expanded and deepened. For Qur'anic subjects, the material's content is emphasized on recitation, *makharij al-huruf*, *tahsin*, and memorization. Even for the *tahfidz* class, the Koran is more deepened until they memorize juz 30, 29, and selected verses. As for Arabic subjects, the content is packaged separately and taught two hours a week in class.

Specifically, Islamic Religious Education subjects using the 2013 curriculum, the contents of the curriculum follow the contents of the 2013 curriculum and Al-Azhar's local specialties, as explained. It follows the Ministry of Religion curriculum, which based on the Decree of the Minister of Religion (KMA), the implementation of the PAI curriculum is required to use the 2013 curriculum [21].

The learning methods used in implementing the Islamic Al-Azhar 11 Serang Junior High School curriculum are left to each teacher. The method is adjusted to the material presented. For avoiding verbalism, teaching practice is recommended to use learning media because one of the functions of learning media is to eliminate verbalism. Multimedia facilities are also available at Al-Azhar 11 Serang Islamic Junior High School. Therefore, teachers are encouraged to use multimedia in teaching, although it is not required because it is adapted to the existing subjects. What is important in principle in applying this learning media is that students are happy and understand the material delivered by the teachers. It should be noted that teacher learning devices must also be prepared and equipped, schools tolerate up to one month, after one month the learning process runs all teacher learning devices must have been completed and the program reported to all parents of parents. The learning kit's accuracy is also a supporting factor of teacher performance appraisal, which Al-Azhar conducts every three months [21].

Learning evaluation to determine curriculum implementation *success in Al-Azhar 11 Serang Islamic Junior High School* is very necessary. Evaluations carried out include; formative evaluation, Midterm Examination and Midterm Examination - still use the terms Midterm Examination (UTS) and Finalterm Examination (UAS), not Mid Term Semester (PTS) and Semester End Assessment (PAS) because they

are still in the KTSP (Education Unit Level Curriculum) curriculum, which is carried out regularly and periodically. For formative evaluation, the questions come from each teacher after students complete a chapter of related subjects or complete a competency standard, which consists of several indicators and learning objectives. For UTS, the questions are made by each teacher after students have finished their lessons in several chapters. As for the questions used for the Final Examination Semester, the questions are made at the Al-Azhar center. Thus between the various Al-Azhar Islamic Middle Schools, the problem is the same. The questions from the Al-Azhar center are made by the Central Subject Teacher Consultation (MGMP). Thus the level of difficulty of the questions and the questions' quality is quite good because it has been adapted to the existing Al-Azhar standards [21].

C. Implementation of the Curriculum Model of Islamic Schools in Raudhatul Jannah Cilegon Islamic Integrated Junior High School

The High School model applied to the Raudhatul Jannah Cilegon Islamic Integrated Junior High School is the 2013 curriculum and has been applied for three years. What distinguishes the conventional junior high school curriculum is the local content of *tahfiz* and Arabic. The target of *tahfidz* learning is that students are required to memorize the Qur'an *juz 30* along with its meanings and selected chapters. The Arabic language is taught in the classroom classes, namely two times a week, and practiced with the conversation –*muhadasah* [22].

The implementation of the 2013 curriculum at Raudhatul Jannah Cilegon Islamic Integrated Junior High School was supported by the government, foundations, and schools. To prepare for the implementation of the 2013 curriculum, teachers took part in the 2013 curriculum training that the government carried out to the fullest. Teachers who take part in training from the government are not whole, meaning that many teachers have not yet participated in the 2013 curriculum training. To anticipate this, Raudhatul Jannah Cilegon Islamic Integrated Junior High School held a 2013 curriculum training by calling in resource persons to train teachers who have not participated in training from the national education department [22].

The learning process in the 2013 curriculum is active learning, which has the following learning steps; *first*, the observation that students are

invited to observe actively (value of exams in *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School [22]).

D. Comparison of Applied Curriculum Models

Curriculum models are applied in *Madrasah Tsanawiah* of Model Pandeglang when analyzed; *First*, it is a model of a blend of theoretical and practical learning, where theory is carried out in regular classes, in the morning and afternoon, while theory and practice are carried out in superior classes in the afternoon. *Second*, it provides an opportunity for students who have more IQs to use their IQ properly. *Third*, pioneering the implementation of the full concept *day school* among the *Madrasah Tsanawiyah Negeri*. *Fourth*, implement the concept of Islamization of science and neutralize the dichotomy of science. *Fifth*, the curriculum implemented by *Madrasah Tsanawiah* of Model Pandeglang affairs accommodates all gifted and less talented children.

The curriculum model applied by the *Al-Azhar* 11 Serang Islamic Junior High School, if analyzed, *first*, is a government curriculum with its strengthening in science subjects. *Second*, the strengthening of the *Al-Azhar* curriculum is in Religion, al-Qur'an, and Arabic. *Third*, *Al-Azhar* is a public school in an Islamic setting. *Fourth*, *Al-Azhar's* superior curriculum model was born first when compared to other excellent schools/madrasas. *Fourth*, the curriculum model is *updated* with the development and progress of the times. *Fifth*, the implementation of the curriculum requires an ideal implementation.

The curriculum model applied by *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School, if analyzed, is as follows; *first*, the curriculum model follows the Education Office curriculum, which is the 2013 curriculum. *Second*, the distinguishing features of the *Raudhatul Jannah* Islamic Integrated Junior High School curriculum model with other conventional schools are located in tahfidz juz 30 and 29 subjects and Arabic. *Third*, *Raudhatul Jannah* Islamic Integrated Junior High School's curriculum model is an integrated curriculum, meaning integrated into academic and non-academic. *Fourth*, the birth of an integrated Islamic school curriculum is already preceded by other Islamic schools' curriculum. *Fifth*, the curriculum implementation agreed to be the curriculum model of *Raudhatul Jannah* Islamic Integrated Junior High School is carried out to the fullest.

E. Comparison of Curriculum Components Curriculum

Components to be compared include the objectives, contents, methods, and evaluation of the curriculum.

F. Curriculum Objectives

From the curriculum objectives that have been described in the results of the study, it can be analyzed that, in *Madrasah Tsanawiyah* of Model Pandeglang, the goal is ideal because it involves academic and non-academic goals. When carefully examined, these goals include social, intellectual, and skill aspects, which are the mandate of the 2013 curriculum, and these goals are intended for regular and superior classes. Mastery of advanced science, mastery of Arabic and English, and mastery of Islamic sciences are intended for superior classes [20].

This is different from the objectives of the curriculum in *Al-Azhar* 11 Serang Islamic Junior High School. The school curriculum also aims to develop academic and non-academic education; this is the original goal since the *Al-Azhar* Islamic school was founded. The objectives in it also emphasize the development of spiritual, social, intellectual, and skills abilities. Although this school has not implemented the 2013 curriculum, it is still KTSP (Unit Level Curriculum), but the objectives are complete. These capabilities are explained in detail to a very operational level. Religion, the Qur'an, and Arabic are emphasized abilities, including the memorization of two juz, namely juz 30 and 29 [23].

Simple, Islamic, caring, discipline, commitment, high curiosity, scientist, spiritual, social, intellectual, and skilled, according to researchers, can be described for the curriculum of *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School. Simple means not grandiose. Islamic means that the teachings of Islam become a comprehensive guideline (*Kaafah*). Caring means the nature of caring is a lifestyle that students own. Discipline means the nature of discipline is a trait inherent in the educational process in schools. Commitment means to obey the rules that the school has made. High curiosity means that each student is encouraged to continue learning and thirst for knowledge. Scientist means implanted in students to become experts in science. Spiritual means that a deep religious sense becomes the decoration of students in life. Social means that the knowledge they have is not to create individualism and capitalism but to make students social beings. Intellectual means that the cognitive abilities of

students must be high. Skilled means that students not only study subjects stopping at the level of theory but arrive at the level of practice, so they become skilled people [22]. If it compares to the conventional school curriculum's goal, then the goal of favorite Islamic school will increase by 12%.

G. Curriculum Contents

Madrasah Tsanawiah of Model Pandeglang curriculum completes a blend of general subjects, religious education, and language. What is interesting is that these three subject groups were developed in superior classes, namely general subjects, especially the Natural Sciences Math group, religious education, which includes; *Fiqh, Qur'an Hadith, Aqidah Akhlaq*, and Cultural History of Islam, as well as groups of language subjects which include; Indonesian, Arabic, and English. Subjects in superior classes with high KKM (minimum completeness criteria) are taught in theory and practice as a learning pressure point [20].

This is different from the *Al-Azhar* 11 Serang Islamic Junior High School curriculum contents, which are systematically detailed in detail because it is divided into compulsory subjects, local content, self-development, and 2013 curriculum content for subjects of Religious education and manners. A prominent characteristic that is a differentiator from other conventional schools is the subject of local content groups and self-development. Local content consists of education subjects in the Koran and Arabic. Simultaneously, self-development includes the Read Writing of the Koran, Tahfidz al-Qur'an. His achievements in the *Al-Azhar* 11 Serang Islamic Junior High School were for science and general mathematics subjects [24].

The content of the curriculum at *Raudlotul Jannah* Cilegon Islamic Integrated Junior High School seems very simple because the only distinguishing factor is tahfidz al-Quran and Arabic. However, the very extraordinary is at the implementation level, so the *output* is extraordinary [25]. If it compares to conventional school curriculum content, then the favorite Islamic school content will be more advanced.

H. Learning Method

The method used by *Madrasah Tsanawiyah* of Model Pandeglang fulfills the rules of modern learning because it has been using the 2013 curriculum for three years. Thus the methods of *active learning* and *integrative approaches* are

imperative. What is interesting about the method used in *Madrasah Tsanawiyah* of Model Pandeglang is *E-Learning* [21].

Unlike the *Al-Azhar* 11 Serang Islamic Junior High School method, it was handed over to their respective teachers, as long as the children were happy and active because they had not used the 2013 curriculum except for the subjects of Religious Education and Characteristics. However, what is interesting is that every teacher must use instructional media when teaching, and it is recommended to use practical methods [22].

The learning method used by *Raudlotul Jannah* Cilegon Islamic Integrated Junior High School is similar to that used by *Madrasah Tsanawiyah* of Model Pandeglang because they both use the 2013 curriculum. Thus learning is directed to *active learning*, using a *scientific* and an *integrative approach*. This method and approach is used with very high commitment and discipline, so the results are satisfactory [22]. If it compares to the conventional school curriculum method for teaching, then the favorite Islamic school method will be better than the conventional one.

I. Learning Evaluation

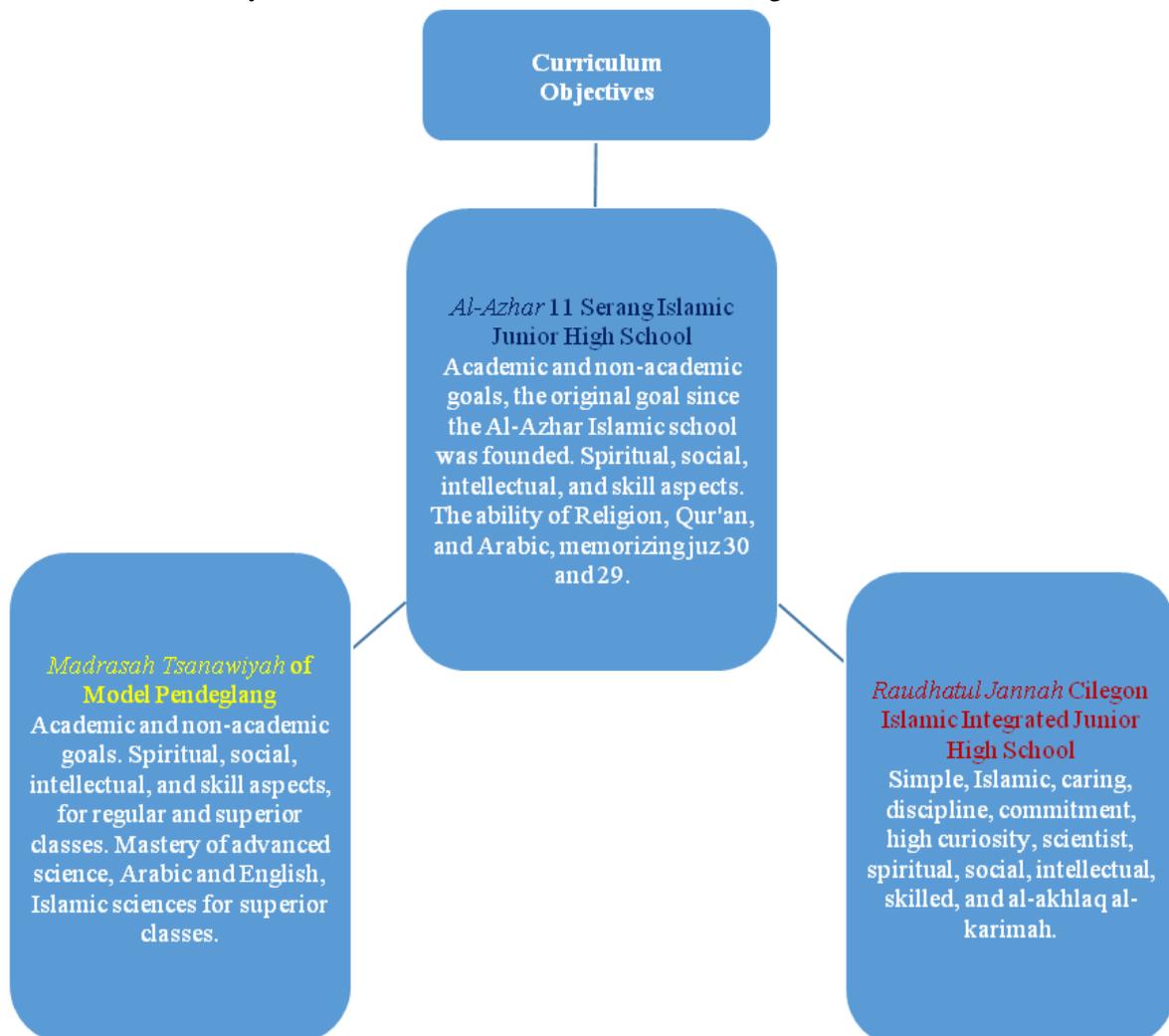
When analyzed, the three evaluations carried out by the three institutions are as follows; the types of tests and exams conducted by the three institutions, namely *Madrasah Tsanawiyah* of Model Pandeglang, *Al-Azhar* 11 Serang Islamic Junior High School, and *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School are the same, namely using formative tests, (Mid-Semester Assessment) PTS, (Final Semester Assessment) PAS, (Class Increase Tests) UKK, School/Madrasah Final Evaluation (PAS/PAMBN) and (National Exam score) UN. The difference is what makes the diversity, because the three educational institutions have their respective characteristics. For formative tests in *Madrasah Tsanawiyah* Model Pandeglang, *Al-Azhar* 11 Serang Islamic Junior High School, and *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School, questions were posed internally by the respective subject teachers. But for PTS and PAS, the questions are different: for *Madrasah Tsanawiyah* of Model Pandeglang, PTS and PAS questions are made by the Madrasa Working Group [26]; for *Al-Azhar* 11 Serang Islamic Junior High School, the UTS and UAS were made by the MGMP *Al-Azhar* center [21]; and at *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School, the PTS questions use the Education Office (external), but the PAS problems were made by teachers in their

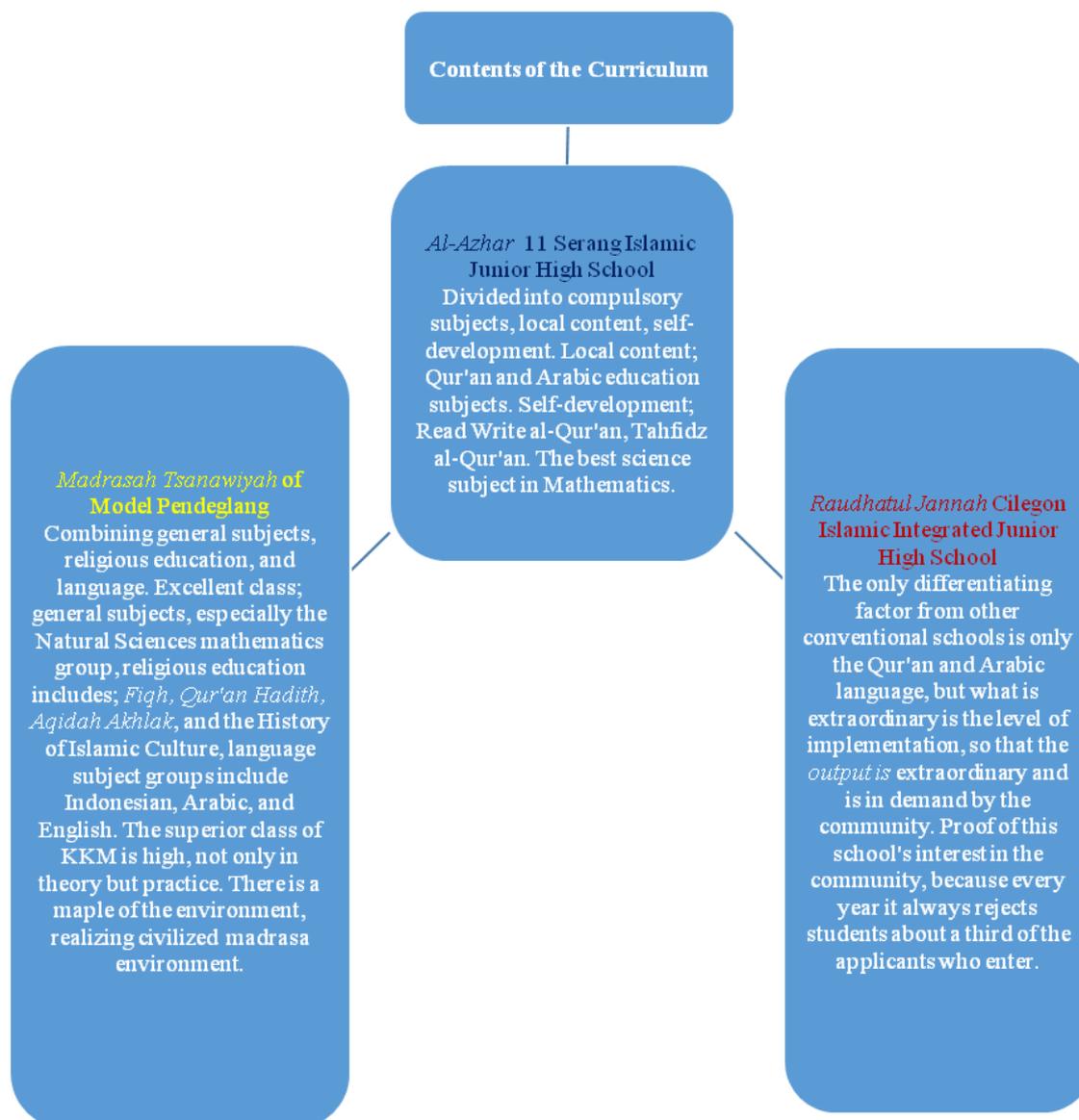
respective fields (internal), and external questions are used for enrichment [22]. For the UKK questions, KKM made questions for *Madrasah Tsanawiyah* of Model Pandeglang, the MGMP *Al-Azhar* center made questions for *Al-Azhar* 11 Serang Islamic Junior High School, and the *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School's UKK questions are made by teachers in their respective fields. For Final School/Madrasa Exams, the Central Ministry of Religion makes questions for *Madrasah Tsanawiyah* of Model Pandeglang, UAS questions are made by the Central *Al-Azhar* MGMP for *Al-Azhar* 11 Serang Islamic Junior High School, and for *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School, PAS questions are made by the *Raudhatul Jannah*

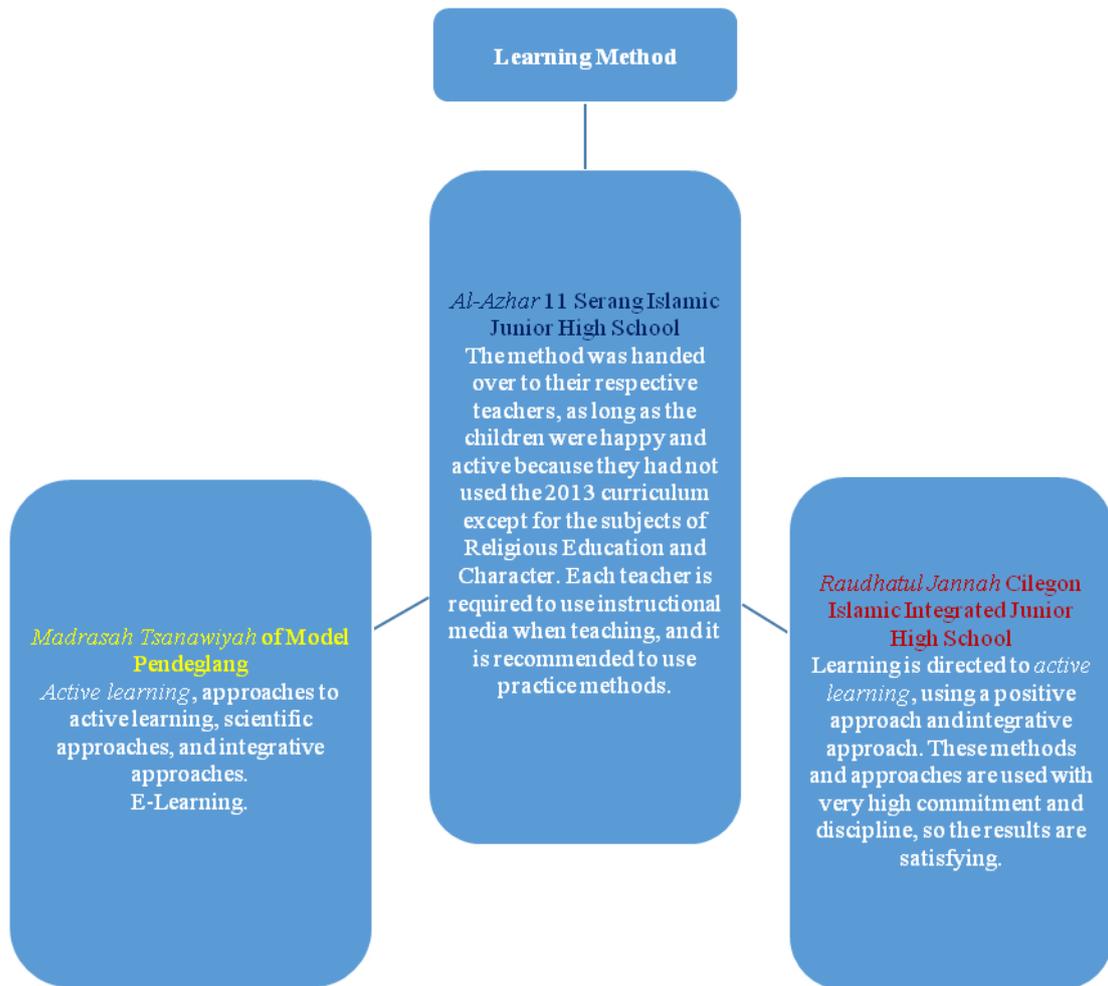
School. For the UN [27], the three institutions are the same; that is, all are made by the Ministry of Education and Culture.

The learning evaluation of the leading Islamic school curriculum is 8% more accurate and strict than the evaluation of the conventional (not superior, but ordinary) school curriculum learning. The quality of the implementation of the curriculum is 10% higher than the quality of the implementation of the conventional school curriculum. If all the percentages of curriculum implementation in superior schools are added up, then the superior schools are 50% superior to conventional schools.

The figure below clarifies the different models and curriculum implementations used by the three leading educational institutions:







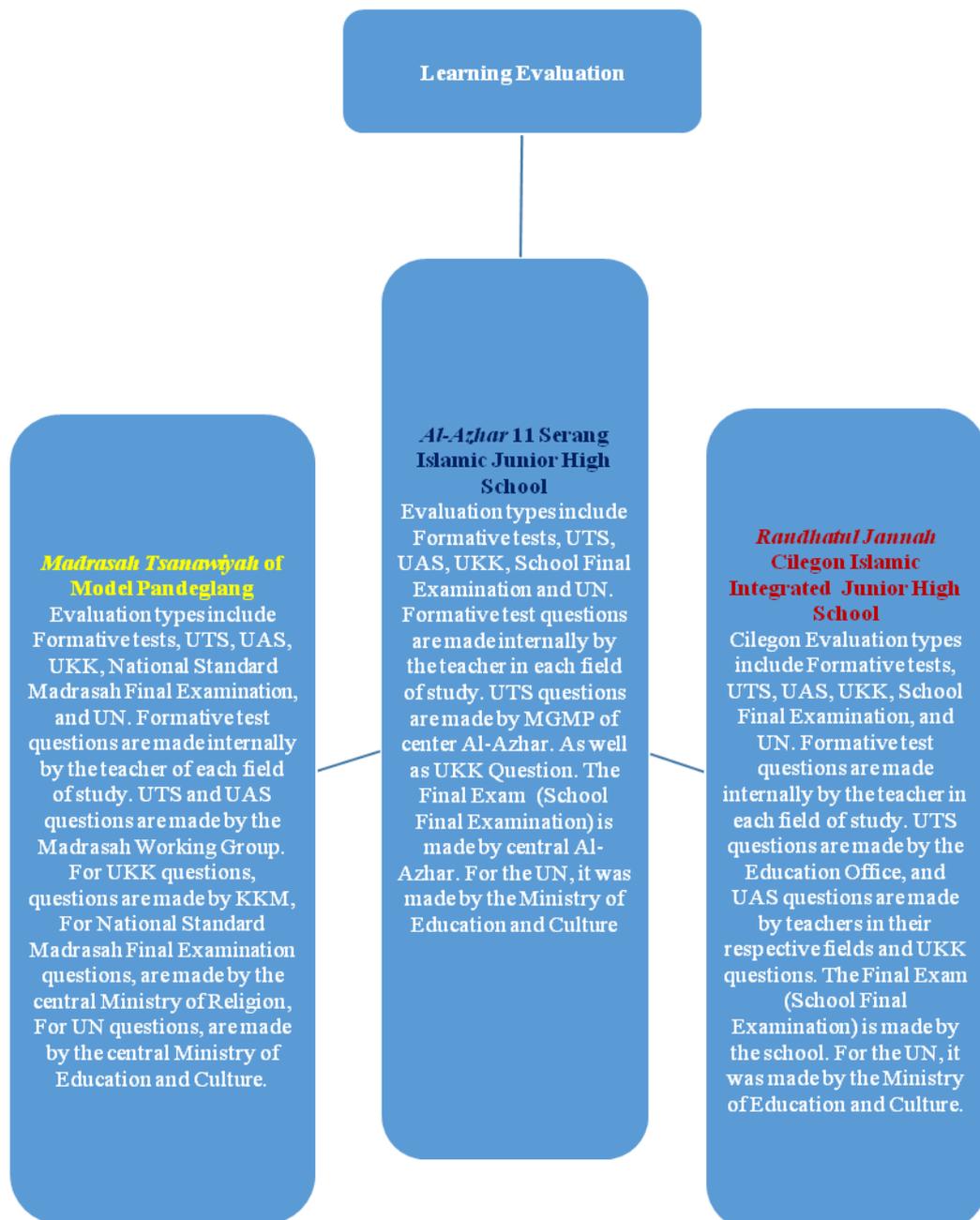


Figure 1. Different models and curriculum implementations used by the three leading educational institutions

V. CONCLUSION

Based on the previous sections, the following conclusions can be drawn:

1. The curriculum model applied at *Madrasah Tsanawiyah* of Model Pandeglang is a blend of theory and practice learning. The *Madrasah Tsanawiyah* of Model pioneered the implementation of full day school (school all day (from morning to afternoon/evening)). The curriculum model implemented at *School Al-Azhar 11 Serang Islamic Junior High* is a government curriculum. The fields of religion, al-Qur'an, and Arabic strengthen the *Al-Azhar* curriculum. The *Al-Azhar* flagship curriculum model appeared earlier than other leading school curricula. The curriculum of *Al-Azhar Islamic*

Junior High School is updated with the times. The curriculum model adopted by *Raudhatul Jannah Cilegon Islamic Integrated Junior High School* follows the national education curriculum from 2013. The distinguishing feature of this curriculum is that it is located in tahfidz juz 29 and 30 (memorizing the Koran chapters 29 and 30) subjects as well as Arabic. The curriculum model of *Raudhatul Jannah Cilegon Islamic Integrated Junior High School* is an integrated curriculum model, both academic and non-academic. This curriculum is constantly updated and implemented with high quality standards. The favourite curriculum of *Raudhatul Jannah* seeks to develop and implement higher quality

curriculum components so that it becomes a superior curriculum design.

2. The curriculum comparisons obtained from these three schools in the component *curriculum objectives* are similar between *Madrasah Tsanawiyah* of Model Pandeglang, Islamic Junior High School *Al-Azhar* 11 Serang, and *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School, which emphasize non-academic, spiritual, social-academic, and intellectual aspects and skills. The differences are that *Madrasah Tsanawiyah* of Model Pandeglang emphasizes English and Arabic; *Al-Azhar* 11 Serang Islamic Junior High School emphasizes memorization of the Qur'an, religion, and Arabic; and *Raudlatul Jannah* Islamic Integrated Junior High School emphasizes discipline, science, and *al-akhlak al-karimah*. The favorite Islamic school aims to be better for 12% than conventional schools. *For the curriculum content component*, *Madrasah Tsanawiyah* of Model Pandeglang emphasizes General and Religion subjects, unlike *Al-Azhar* 11 Serang Islamic Junior High School, which emphasizes compulsory subjects, local content, and self-development. *Raudhatul Jannah* Islamic Integrated Junior High School's differentiating factors from conventional schools are the *Quran Tahfiz* and Arabic, but what is extraordinary is the level of implementation, so that the output is extraordinary and in demand by the community. This can be measured with qualitative indicators, high National Exam results, an average score of 7.5. Many are interested in becoming students at this school. Compared to the content of conventional school, excels in general subjects, religion, and their implementation will be advanced and better. *The curriculum method components* used by *Madrasah Tsanawiyah* of Model Pandeglang include *active learning*, the *scientific* and *integrative approaches*, and *e-learning*. At *Al-Azhar* 11 Serang Islamic Junior High School, in the method provided to each teacher in the curriculum, the important thing is that students are happy and active; every teacher is required to use learning media in accordance with the learning material when teaching. At *Raudhatul Jannah* Cilegon Islamic Integrated Junior High School, learning is directed to *active learning*, using a *scientific* and *integrative approach*. Compared to the conventional curriculum, the curriculum method for teaching will be 7% more creative. *Madrasah Tsanawiyah* of Model Pandeglang, *Al-Azhar* 11 Serang Islamic Junior High School, and *Raudlatul Jannah* Cilegon Islamic Integrated Junior High School have the same *evaluation components*,

which include formative tests, PTS (evaluation *mid-test*), PAS (End of Semester Assessment), UKK (Class Increase Tests), and UN (national examination). Compared to conventional school curriculum learning evaluations, the leading Islamic school curriculum is 8% more accurate and strict, while the implementation of the curriculum is 10% higher quality. This is measured with indicators because these favorite schools are full-day schools that have longer study hours. They can completely realize their curriculum programs. The curriculum of superior Islamic schools is 50% more advanced overall than conventional schools. Thus, the superior Islamic school curriculum model is better in terms of objectives, content, learning methods, learning evaluation, and curriculum implementation when compared to conventional schools.

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