

Implementation of the Principles of Islamic Religious Education curriculum development at Al Hadi Mojolaban Sukoharjo Islamic Junior High School in 2021/2022

Imam Arifin¹ Muh. Nur Rochim Maksum² Muthoifin³

Master of Islamic Religious Education Study Program, Graduate School of Muhammadiyah University of Surakarta, Central Java Province, Indonesia^{1,2,3}

Email:

Abstract

The purpose of this study is to describe the implementation of curriculum development principles towards the development of the Islamic Religious Education curriculum at Al Hadi Mojolaban Sukoharjo Islamic Junior High School and identify supporting and inhibiting factors in the development of the Islamic religious education curriculum at Al-Hadi Mojolaban Islamic Junior High School. This research is a qualitative descriptive research. The results showed that there are 4 principles in curriculum development, namely religious principles, philosophical principles, social principles and organizational principles. Al-Hadi Islamic Junior High School in developing Islamic religious education has been based on these principles. The form of curriculum development of Islamic education is carried out in intracurricular, co-curricular, extracurricular and school habituation activities.

Keywords: Curriculum Principles, Curriculum Development.



This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

INTRODUCTION

Education is a process to improve human dignity and dignity by going through a long and lifelong process (long life education). Education occurs starting from the family circle, continued and strengthened in the school environment, places of worship and then enriched in the community. Education is also an effort to humanize humans to develop human potential and individual abilities, so that they can live optimally, both as individuals and as members of society, and have moral and social values as a guide for their lives. Education is basically a strategic means to increase the nation's potential to be able to take part in a more global level. According to Hanson and Brembeck in Hadiyanto mentioned that education is an investment in people or capital in human life, to develop individuals and society, and on the other hand education is a source for economic growth.

In the world of education, both formal and non-formal, the curriculum is part of the education system that cannot be separated from other components of the system. Without Curriculum an education system cannot be said to be perfect. Because it is a spirit that becomes the dynamic movement of an educational system, it is also a vital idea that is the foundation for the implementation of good education. In fact, the curriculum is often a benchmark for the quality and delivery of education. The good and bad of the curriculum will largely determine the good and bad quality of educational output, in this case it is the learners.

The curriculum is one of the tools that must be present in an educational institution. The curriculum plays a fairly strategic role in achieving educational goals, be it general education or religious education. Meanwhile, the objectives of the curriculum are formulated based on the development of the demands, needs and conditions of the community and are based on thoughts and are directed at achieving philosophical values, especially state philosophy. The curriculum as one of the components of education plays a very important role in delivering the expected educational goals. For this reason, the curriculum is the main force that influences and

shapes the learning process. Errors in the preparation of the curriculum will lead to the failure of an education and tyranny towards students.

Based on Law Number 20 of 2003 concerning the National Education System (SISDIKNAS) states that A curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials and methods used as guidelines for the implementation of learning activities to achieve certain educational goals. The curriculum is one of the important tools in achieving educational success. Without a good and proper curriculum, it will be difficult to achieve the goals and objectives of the education that is aspired to. The curriculum has a central position in the entire educational process. Success in achieving educational goals can be determined by all stakeholders in designing and implementing the curriculum.

According to Anik Gufron, it is actually not too difficult for a number of education practitioners to develop a curriculum when the life forms of the global era are already real, The difficult thing is to predict the unclear picture of future life. Therefore, to be able to design and develop a curriculum that is adaptable to life in the global era, you must first understand the various trends that characterize life in the global era. In the development of today's thinking, education is something very vital or urgent, therefore, the pai curriculum development model must be really considered, especially in its application when the teaching and learning process takes place. So far, most people understand that the presence of PAI in schools is expected to be able to foster science both in terms of science and technology and IMTAQ students. This kind of assumption must be really considered because otherwise it will result in public distrust.

This is where a curriculum developer has a very important role in learning models and curriculum development models suitable for school development. The curriculum as a design of all activities that support the achievement of educational goals still has an important role, at least in coloring a person's personality. Likewise with the Islamic Religious Education (PAI) curriculum which also has a very important position to shape a person's personality. Success in achieving school education goals depends on the application of Islamic Religious Learning that has been set in the curriculum, whether it is able to build critical understanding of students or not.

The Islamic Religious Education Curriculum (PAI) is a means or facility in achieving the goals of Islamic Religious Education. The goal is in order to build students into full human beings in the Islamic concept towards Insan Kamil as *'Abdullah* and at once as *Khalifatullah fil ardh*. Islamic religious education will be able to bring and nurture students to become religiously observant people and at the same time become good citizens. The curriculum has a major influence on the dynamics of education and the development of students' maturity in the future. Education will be able to give birth to the nation's children who are smart, skilled and characterful, creative and productive, when the curriculum is developed according to the basic needs of students. The curriculum in its interaction with the development of society and science is always dynamic, the curriculum is not only a part that determines the realization of the future society as aspired by the nation, but also must always follow the demands of change, so that curriculum development is something that must be done by schools.

The fact that from time to time there are changes in transformation both in terms of basic needs, religious problems and educational problems. Of course, education in the past was different in the present day, be it education in general or Islamic religious education, therefore the need for development in the Islamic religious education curriculum in order to adapt to the times. In curriculum development, principles or foundations are needed so that education has strong principles. The principle of the curriculum makes the foundation of how the curriculum is created, compiled and developed. In its development, the principles guide the curriculum so that it can develop according to the required educational principles. With this principle, the

curriculum has a strong foundation, be it a curriculum in general education or Islamic religious education.

Curriculum development is the planning of learning opportunities intended to lead students towards the desired changes and assess the extent to which those changes have occurred in students. The development of the Islamic Religious Education (PAI) curriculum is tantamount to the activity of producing a new PAI curriculum. In this development, there is an interrelated process between one component and another to produce a better and quality Islamic Religious Education (PAI) curriculum.

Over time the Islamic religious education curriculum will undergo significant changes against the background of many factors so that the curriculum develops. The development of the curriculum itself is the direction of the curriculum from the current period to the educational goals as expected with positive influences from within and from outside to make students able to face their future developments, therefore curriculum development has an adaptive nature to adjust to circumstances, applicable as needed and anticipatory must always be ready for short-term and long-term goals.

Al-Hadi Islamic Junior High School is a school with Islamic characteristics, and has many advantages and good uniqueness, so it attracts a lot of public interest to send their children to the school. This is evidenced by the increasing number of students from year to year.

No	School Year	Number of Students
1	2017-2018	906 Student
2	2018-2019	955 Student
3	2019-2020	1007 Student
4	2020-2021	1118 Student

Judging from the data of the last 4 years, it shows that people's interest is increasing every year. This is because Al-Hadi Mojolaban Islamic Junior High School Sukoharjo is able to shape students into Islamic individuals. In teaching Islam, Al-Hadi Islamic Junior High School Mojolaban uses the 2013 curriculum which is developed and modified according to the needs of the community, so that Islamic learning is not only delivering material that is in accordance with the state curriculum, but is supplemented by programs that have been designed by the school as a provision for life in the community.

Based on the explanation above, researchers are interested in conducting research at Al-Hadi Mojolaban Islamic Junior High School Sukoharjo with the title "Implementation of curriculum development principles for the Development of Islamic Religious Education Curriculum at Al - Hadi Mojolaban Sukoharjo Islamic Junior High School for the 2020/2021 Academic Year". Based on the explanation in the background above, the author formulates several problems, namely: How is the implementation of curriculum development principles for the development of the Islamic Religious Education curriculum at Al Hadi Mojolaban Islamic Junior High School Sukoharjo? What are the supporting and inhibiting factors in the development of the Islamic Religious Education curriculum at Al Hadi Mojolaban Sukoharjo Islamic Junior High School?

RESEARCH METHODS

Research Paradigm

The research paradigm used is the qualitative paradigm. According to Bogdan and Taylor as quoted by Moleong, a qualitative definition is a research procedure that generates descriptive data in the form of written or spoken words of people and observable behaviors. This research in examining the problem does not prove the hypothesis or theory made before

the study. Researchers process data and analyze a non-numeric problem, based on the theoretical flow of the qualitative research. This study focuses on the description of data that has a deep meaning derived from informants and behavioral observations of the research subjects.

In qualitative research, the data taken are in the form of written or spoken words and the observed behavior of the research subjects. The collected data describe the conditions and culture of the study subjects in real terms or in the conditions of actual circumstances. Because the data collected is non-numerical data, the facts that emerge are processed into data and communicated in narrative-shaped reports using the sharpness of the researcher's analysis so that the results can be accounted for. In this study, the author collected data on the development of the Islamic religious education curriculum at Al-Hadi Mojolaban Islamic Junior High School and then described it in the form of a narrative for later data analysis.

Types of Research

Judging from the procedures used by this research in compiling a thesis including field research, Because the data collected is directly related to objects in the field. This research is a qualitative descriptive study, namely a research report containing data citations to provide an overview of the presentation of reports derived from interview manuscripts, field notes, photos, video tapes, personal documents, notes or memos, and official documents. Using descriptive qualitative research methods, researchers conducted research on the development of the Islamic Religious Education curriculum at Al-Hadi Mojolaban Sukoharjo Islamic Junior High School in 2020-2021.

Data Collection

1. Interview. Interviews are data collection procedures for research purposes with conversations conducted by two parties, namely the interviewer who asks questions and the interviewee who provides answers to questions. The interview method in this study, to obtain data on the history of the school and the development of the Islamic education curriculum at Al-Hadi Mojolaban Islamic Junior High School. The parties to be interviewed in this study are: Principal, Vice Principal, Religious Teacher, and Administrative staff.
2. Observation (Observation). Observation is "one of the techniques or ways to display data by making observations of ongoing activities". Margono said that observation is "systematic observation and recording of the symptoms seen in the object of study". This study used passive participation observation, by coming to the research site, seeing and observing the activities carried out but not being involved in the activities. This research made observations by directly observing the implementation of the development of the Islamic education curriculum at Al-Hadi Mojolaban Islamic Junior High School.
3. Documentation. Documentation according to Mc. Millan and Schumacher as cited by Ibrahim, namely: recordings of past events written or printed, can be anecdotal records, letters, diaries, and documents. This method is used by researchers to obtain data in the form of everything about the overview and history of the establishment of Al-Hadi Mojolaban Islamic Junior High School and descriptions related to the development of the Islamic education curriculum.

RESULTS OF RESEARCH AND DISCUSSION

Curriculum Development of Islamic Religious Education

Curriculum is defined in Arabic called *manhaj* which means the path of light traveled by man on various spheres of life. Meanwhile, the educational curriculum itself is called *manhaj al-*

dirasah, which is a set of planning and media that is used as a reference by educational institutions in realizing educational goals and school ideals. According to Syaodih, the curriculum comes from the Greek language, namely *curir* which means runner and *curere* which means place to race. The term curriculum originated in the world of sports, especially in athletics in ancient Roman times. Curriculum in French comes from the word *courier* which means to run or run. So that the curriculum is a distance that must be traveled by a runner from the starting or starting line to the finish or end line to get an award or trophy. As for terms, education experts have defined many curricula including:

1. Crow and Crow, defines a curriculum as the design and design of a teaching or a number of subjects systematically compiled to complete a program to obtain a certificate or diploma.
2. According to Arifin, the curriculum is considered as all subjects that must be presented in the teaching and learning process in an educational institution.
3. Zakiah Daradjat, in his book *Islamic Religious Education* states that the curriculum is a program that is planned and implemented to achieve a number of certain educational goals.
4. Addamardasyi Sarhan and Munir Kamil, the opinion is that the curriculum is a number of educational, cultural, sports, artistic and social experiences provided by the school for its students which are carried out inside and outside the school with the aim of floating the talents of students, which is balanced with the improvement of *akhlaq* and their behavior in accordance with educational goals.

The curriculum is a set of plans and organizations regarding the objectives, content and learning materials and teaching methods, as a guideline for the implementation of learning activities to achieve certain educational goals. These specific objectives include national educational objectives as well as conformity with the peculiarities, conditions and potentials of the region, educational units and learners. Therefore, the curriculum is prepared by the education unit to allow adjustment of educational programs to the needs and potentials that exist in the regions.

The curriculum in a broad sense is not only limited to the subject matter but includes various school activities, both inside and outside the school. Curriculum is a plan or program of learning activities that contains objectives, content, and materials or subject matter that will provide a learning experience for students, providing general skills and knowledge to achieve the educational goals expected by the school. That is, everything we talk about students, teachers, lessons, education as well as learning experiences or educational experiences for students is essentially a curriculum.

Thus it can be concluded that The curriculum does not just contain a number of subjects but includes a set of processes and all school efforts to achieve desired goals such as educational experiences, school culture, learning resources, both inside and outside the school such as museums, libraries, magazines, newspapers, television, radio or other teaching materials used in the learning process to achieve the desired goals of the school.

Curriculum Functions

The function of the curriculum is basically as a reference or guideline in the implementation of a program. For teachers, the curriculum serves as a guide in carrying out the teaching and learning process. For principals and school superintendents, the curriculum serves as a guideline in carrying out supervision or assessment. For guardians of students or parents, the curriculum is a set of guidelines in guiding their children's learning at home. For the community, the curriculum serves as a guideline to contribute or help the implementation of the educational process in schools. While the curriculum function for students as a subject of

education, there are six curriculum functions, namely: Adjustment Function, Integration Function, Differentiation Function, Preparation Function, Selection Function, and Diagnostic Function,

Basic Principles of the Curriculum

The principle of the curriculum is a thought that has a foundation for a curriculum that is compiled and formed structurally. According to Hamalik, the source curriculum consists of; First, the position of knowledge as a source given to students should be aligned in their respective fields of study, second, the community is also part of the source of the curriculum, so educational institutions as a means for the community to function to continue the heritage of cultural traditions and provide solutions to the community in its development. And third, the individual is also an object of education, so as a source of curriculum is compiled with the aim of helping the development of students optimally. In compiling a curriculum, a basic foundation is needed as a guideline.

Definition of Islamic Religious Education Curriculum

Based on the regulation of the Ministry of Education and Culture Number 37 of 2018, what is meant by the Islamic Religious Education curriculum is subjects of Islamic Religious Education and Ethics. The Islamic religious education curriculum itself has the meaning of designing Islamic religious materials, objectives in the learning process, strategic methods and evaluation methods. In other words, the Islamic religious education curriculum is a conscious and planned effort designed to help students understand, understand, live, believe and practice all the teachings of Islam.

The Islamic religious education curriculum also contains learning materials based on Islamic religious education, the material starts from activities, knowledge, habits, and structured experiences given to students so that Islamic religious education achieves its goals well. These tools can be in the form of Islamic religious education materials, Islamic activities, structured programs in the learning process and learning practices that can be used as practice for students to carrying out the islamic religious teachings of these components there is also an evaluation as a benchmark for how much success students have in pursuing Islamic religious education.

The purpose of Islamic education is to form a human being who submits to Allah or what we often call Abdullah, namely a man of faith and devotion by always carrying out his obligations and staying away from his prohibitions. As well as being a human being who has good behavior or ethics, so as to be able to maintain the preservation of nature and peace on earth or what we often call Caliph Fil Ard, the leader in front of the earth. To achieve the expected goals of Islamic religious education, it is necessary to prepare a good curriculum, which is integrated into the objectives of Islamic education in schools. Methods, tools, and evaluations must be appropriate and appropriate to the needs of learners. In the Islamic religious education curriculum, basic skills must be determined that must be achieved by each student at each level of education and regular evaluations related to student achievement.

Objectives of the Islamic Religious Education Curriculum

Islamic Religious Education is a consciously planned effort that aims to make students believe, understand, appreciate, and practice Islamic teachings through guidance, teaching, and or training activities. Broadly speaking, according to Law Number 20 of 2003 of the Republic of Indonesia, the purpose of Islamic religious education is to strengthen students' beliefs, understanding, passion and practice of Islamic religious teachings, thus making them a person

who is devoted to God Almighty and personally, socially, a Muslim who has a noble character in the life of the nation and state. Islamic religious education (PAI) is also used as a learning plan as a guardian of students' morals and piety, being the basis for more diligently exploring religious knowledge, encouraging students to be more critical, creative and innovative, becoming the foundation of daily behavior. Therefore, PAI not only talks about theoretical knowledge, but also practice or practice (building social morality) in everyday life. Mohd Athiya El-Abrasyi gives a conclusion about the general principles that are essential to Islamic education, namely:

1. To shape the personality of students into a person who has *akhlaqul karimah*, has good ethics. So that education does not only focus on materials and practices, but also on social attitudes so that they are able to socialize well in society.
2. Prepare provisions to face the life of the world and the hereafter, so that students are able to get a good life in the world and also a good life in the afterlife
3. Formation of skills and talents of students as preparation and provision in seeking sustenance, so that it is not only the delivery of religious material, but additional life skills material is given so that students have skills in living.
4. Prepare students to become professional learners who really understand the knowledge they get and practice it in everyday life.

Principles of Islamic Religious Education Curriculum

The principles of the Education curriculum are the basis for the preparation of an educational curriculum. Of course, every curriculum has a foundation as the basis for the establishment of the curriculum. The basic function or foundation provides the direction of the goals to be achieved as well as the foundation for the establishment of an educational curriculum. The principle of the Islamic education curriculum can also be interpreted as meaning the foundation that is used as the basis for the design of a material, program of activities, learning process, and evaluation as well as other scopes that are in accordance with the foundation of Islamic religious teachings. The principle of this principle is that each curriculum applied by each educational institution has its own character, therefore the foundation on which the curriculum is based determines the direction of the educational objectives.

Educational institutions that have the character or form of Islamic religious education, the right foundation in compiling the curriculum is the Qur'an and As-Sunnah which are guidelines for the teachings of the Islamic religion. From these two sources will be packaged in such a way that systematic materials are arranged and ready to be used in the learning process. The Islamic religious education curriculum is a learning process carried out by students with a series of activities that have been prepared to perfect the subject matter of the previous material according to the principles of Islamic religious teachings. This is also an effort to program the development of students' potential through potential learning experiences to achieve the vision, mission, and goals of Islamic religious education.

The Islamic religious education curriculum will undergo significant changes against the background of many factors so that the curriculum develops. The development of the curriculum itself is the direction of the curriculum from the current period to the educational goals as expected with positive influences from within and from outside to make students able to face their future developments, therefore curriculum development has an adaptive nature to adjust to circumstances, applicable as needed and anticipatory must always be ready for short-term and long-term goals. The development of the Islamic education curriculum in its

development certainly has adaptive, applicable and anticipatory properties so that principles are needed as the foundation of its developmental principles.

Definition of Curriculum Development Model

Robert S. Zais in his book "Curriculum: Principles and Foundations" suggests there are eight curriculum development models. The theoretical basis is the institution or person who organizes the development, decision makers, determination of the scope of activities contained in the curriculum, the reality of its implementation, the approach to the problem by means of its implementation, systematic research on the problem, and the use of technology in curriculum development.

Pattern of Development of Standard Process for Implementing Islamic Religious Education Curriculum

The implementation of learning is regulated in the Minister of Education and Culture Number 22 of 2016 concerning Standards for the Primary and Secondary Education Process. Process Standards are criteria regarding the implementation of learning in educational units to achieve Graduate Competency Standards; Direct Instruction Patterns, Indirect Learning Patterns (In Direct Instruction) and Hidden Curriculum Patterns.

PAI Curriculum Assessment Standards Development Model

In curriculum development, evaluation is one of the important components and stages that must be taken by teachers to determine the effectiveness of the curriculum. The results obtained can be used as feed-backs for teachers in improving and improving the curriculum. Evaluation is an act of control, assurance and quality determination of a system, based on certain considerations and criteria as a form of accountability for the implementation of activities in order to make a decision. There are several evaluation models with different formats or systematics, among which are the following: Evaluation of Tyler Model, Evaluation of Models oriented towards objectives, Evaluation of Measurement Models, Evaluation of conformity models, Evaluation of evaluation models of educational systems, and Evaluate the case study model.

Implementation of Curriculum Development Principles towards the Development of Islamic Religious Education Curriculum di SMP Islam Al-Hadi Mojolaban Sukoharjo

As explained in chapter II, that in compiling a curriculum, a basic foundation is needed as a guideline. Oemar Muhammad Al-Toumy Al-Syaibany explained the basis for the preparation of the Islamic education curriculum as follows:

1. The Basis of Religion. All systems that exist in the world, including education, must lay the foundation of its philosophy, purpose and curriculum on the basis of Islam, namely in accordance with the Qur'an, Hadith and the ijthad of the scholars. So that the content of the curriculum does not deviate from the teachings of the Prophet Muhammad saw. Basic Religion is the main foundation of Al-Hadi Islamic Junior High School in developing the Islamic religious education curriculum, this can be seen from the activities carried out by the school, namely: Kegiatan Intrakurikuler, yaitu kegiatan pembelajaran tatap muka yang dilakukan didalam kelas, dalam kegiatan ini pengembangan kurikukulum pendidikan Islam dilaksanakan dalam bentuk penjabaran mata pelajaran yang berkaitan dengan pelajaran pendidikan agama Islam dan Budi Pekerti, diantaranya pelajaran Fiqih, Bahasa Arab, Tahsinul Qur'an, Tahfidzul Qur'an, Al-Hadi Qur'an Science, BTA.

- a. Co-Curricular activities, namely learning that directly supports intracurricular programs to strengthen students' understanding of the material presented in the classroom. The forms of Co-curricular activities include hajj manasik, Qur'an camping, Tasmi'ul Qur'an, Munaqasah, Tahfidz Graduation.
 - b. Extra-Curricular activities are activities that indirectly support curricular activities that are more oriented towards developing the talents and interests of students to actualize their potential. The forms of extra-curricular activities include qira'ah, adhan, archery, hadrah, calligraphy.
 - c. School Habituation Activities are activities that are compiled and carried out regularly every day by students, with the aim of shaping the Islamic character and disciplinary character in students. The forms of school habituation activities include dhuha prayers, morning apples, al-maksturat morning dhikr, congregational dhuhur prayers and Friday infaq.
2. Philosophical Foundations. Philosophical views are needed in education, especially in determining the direction of educational goals. Educational objectives contain statements about the various abilities that students are expected to have in line with the value system and philosophy they adhere to. Curriculum development requires philosophy as a reference or basis for thinking. The general purpose of education at SMP Islam Al Hadi Mojolaban is to develop the potential of students in academic and non-academic fields and have the character of Pancasila to become human beings who are knowledgeable, faithful, devout, have good character, healthy, knowledgeable, capable, creative, independent, become good and democratic citizens and are responsible and able to master science and technology. The specific objectives of Al Hadi Mojolaban Islamic Junior High School are as follows:
- a. The fulfillment of learning tools for all subjects taking into account the development of religious values and noble ethics. Terwujudnya budaya gemar membaca, kerjasama, saling menghargai, disiplin, jujur, kerja keras, kreatif
 - b. Achieving a clean, comfortable school environment for learning through the 7K program
 - c. The realization of increasing achievements in the academic and non-academic fields
 - d. Won the MAPSI champion at the district level through religious programs in the 2021/2022 academic year
 - e. Won the district-level OSN champion in the 2021/2022 academic year
 - f. The realization of a learning atmosphere that is challenging, fun, communicative, without fear of being wrong, and democratic.
 - g. The realization of learning time efficiency, optimization of the use of learning resources in the environment to produce maximum work and achievements.
 - h. The realization of a school environment that has social and environmental concerns, peace-loving, love of the homeland, the spirit of nationality and democratic living.
 - i. Implementation of religious activity programs such as: duha prayers, congregational Duhur prayers, qur'an tafidzul, and Commemoration of Religious Holidays.
 - j. The achievement of qur'an literacy with tartil through the Tahsin subject learning program in the 2021/2022 academic year
 - k. The achievement of the ability to memorize the Qur'an through the Tahfidz program through learning Tahfidz subjects in the 2021/2022 academic year
 - l. Achieving English and Arabic language skills through learning Arabic and English subjects in the 2021/2022 academic year
 - m. All teachers and employees and students have familiarized Islamic cultural behavior in interacting in the school environment.

- n. Making a clean, beautiful, comfortable and healthy school in accordance with the green environment management system (Green School)
3. Social Basis. Students come from the community and are part of the community, therefore education is held to prepare students to enter the community environment. In this way, the preparation of the curriculum should always reflect the needs of the community, where one of the characteristics of society is that it is always developing and changing, so that the curriculum in education is always developing. With the uniqueness of the culture and civilization of each nation, a curriculum in principle reflects the wants, certain ideals and needs of the community. Therefore, socio-cultural factors are very important in the preparation of relevant curricula, because the curriculum is a tool for realizing the education system, as one of the dimensions of culture. Social factors have always been used as a foundation in developing the Islamic religious education curriculum at Al-Hadi Islamic Junior High School. First, judging from the early history of the establishment of Al-Hadi Islamic Junior High School, which began with factory employees who were enthusiastic in carrying out worship, especially prayers 5 times until finally the establishment of the Al-Hadi mosque was then followed by regular studies on Sunday morning. Seeing the many interests and enthusiasm not only from factory employees but also the surrounding community to gain knowledge, finally Mr. H. Santoso Doellah and Mrs. Danarsih Doellah were moved to establish an educational institution characterized by Islam. Starting from the establishment of the Al-Hadi Mubarak Islamic Boarding School for orphaned children in 1992, then the establishment of the Diniyah Al-Hadi Madrasah for children and adults. After that, it was followed by the establishment of Al-Hadi Islamic Junior High School on April 14, 1998.
4. Basic Organizer. Organizational basis Provides a foundation in the preparation of learning materials and their presentation in the learning process. The subject matter is chosen in harmony, the goals and objectives of the curriculum are basically arranged: from simple to complex, from concrete to abstract, and from realm (domain), low level to higher, cognitive, affective and psychomotor. As a reflection of the description of the organizational principle, there are three main things that need to be considered, namely: The purpose of the lesson material, the target of the lesson material and the organization of the material. The organization of learning at Al Hadi Mojolaban Islamic Junior High School is illustrated in the development of the Islamic religious education curriculum, which is expected to be able to develop competence attitudes, knowledge, and skills and can be applied in everyday life. Students are expected to gain meaningful experiences in a global context. The learning experience is accommodated in Intracurricular learning, curricular knockouts, Extra-Curricular and School Habituation. The explanation of these programs is as follows:
- a. Intracurricular Activities, namely face-to-face learning activities carried out in the classroom with a process of direct interaction between students and educators using methods, models, approaches, and learning strategies expressed in units of learning hours for one hour of face-to-face lessons lasting 40 minutes. In this activity, the development of Islamic education curricula is carried out in several subjects, namely:
- 1) Religious and Ethical Education: this lesson is given to all school programs and refers to the material determined by the education office with the implementation of 3 hours a week. Of course, the material presented is the same as other junior high schools because it refers to the curriculum of the education office. In this lesson, students obtain material on the history of Islam, qur'an hadith, aqidah and fiqh which are arranged in 1 book.
 - 2) Fiqih: this lesson is backgrounded by many students who come from the layman, so there are still many who do not understand very well about thaharah and prayer

- procedures. Therefore, this lesson is given to all school programs with the implementation of 1 hour of lessons a week and for boarding programs 2 hours a week with additional hours at night. The material presented was a deepening of amaliyah worship such as thaharah, prayer, dhikr and prayer in the form of theory and practice.
- 3) Arabic: this lesson is given as a facility for students who want to continue their high school education in the middle school, the majority of whom use Arabic in their health. In addition, arabic material is intended so that students are familiar with arabic so that it makes it easier for them to memorize the Qur'an because little by little children will understand the meaning of the memorized verses. This lesson is given to all school programs with the implementation of 1 hour a week for regular programs, 2 hours for tahfidz and science programs, 3 hours for language programs and 5 hours for boarding programs with additional curfews. The target of achievement in this learning is that children are skilled in reading, writing and speaking using Arabic.
 - 4) Tahsinul Qur'an: this lesson is given with the aim of improving students' Qur'an readings so that they can read and memorize the Qur'an properly and correctly in accordance with the rules of tajwid science. This lesson is given to all school programs, with the implementation of 1 hour a week and 3 hours for the boarding program with an additional curfew.
 - 5) Tahfidzul Qur'an: this lesson is motivated by the many people's interest in being able to memorize the Qur'an. Therefore, Tahfidzul Qur'an was used as a lesson for all students and a special program of Tahfidzul Qur'an was created by Al-Hadi Islamic Junior High School. The implementation is as follows:
 - a) Regular Program: 5 hours of lessons a week, with a target of 1 juz in 1 year so that graduating students have memorized 3 juz (30, 29, 28)
 - b) Language and Science Program: 5 hours of lessons a week, with a target of 1 juz in 1 year so that students graduate have memorized 3 juz (30, 29, 28)
 - c) Special Tahfidz Program (PTK): 10 hours a week, with a target of memorizing 2 juz in a year so that graduating students have memorization of 6 juz mutqin (30, 29, 28, 27, 26,1)
 - d) Boarding School Program: 22 hours a week, with details of 10 hours in school class hours, 12 hours outside of school. The tahfidz learning target in this program is 15 juz mutqin (30, 29, 28, 27, 26, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1)
 - 6) Al-Hadi Qur'an Science: This lesson is an amalgamation of general knowledge with religion, namely studying Natural Sciences (IPA) in the perspective of the Qur'an. The purpose of this lesson is to understand students that the Content of the Qur'an is not only about the commandments of worship but also contains knowledge.
 - 7) BTA: Qur'an Literacy Lessons or BTA is a form of school service for students who blm fluently or cannot read the Qur'an at all. BTA activities are carried out every day during the pause hours of learning and dhuhur prayers, namely 11.15-11.45 with the target that children can read the Qur'an within 3 months, so that they are able to follow tahfidz lessons well.
- b. Curricular KO activities, learning activities that directly support intracurricular programs to strengthen students' understanding of the material presented in the classroom. The development of the Islamic education curriculum in curricular knockout activities at Al-Hadi Islamic Junior High School is as follows:
- 1) Manasik Hajj and Umrah: this activity is carried out in order to strengthen the fiqh material and also an introduction for students in practice about the procedures for hajj

and Umrah. This activity is carried out every year with the division of class 7 manasik umrah, grade 8 and 9 manasik hajj. The place of its implementation is in the school grounds and school environment, considering that Al-Hadi Islamic Junior High School is often used for hajj and Umrah manasik for the general public.

- 2) Qur'an Camping: which is a mabit activity that is carried out 2 days 1 night at school and is carried out 2 times a year. This activity is filled with improvements in reading the Qur'an and out bound, with the aim of fostering a love for the Qur'an.
 - 3) Tasmi'ul Qur'an: that is, the activity of listening and listening to the recitation of the Qur'an. This activity is carried out regularly every 2 weeks in school activities and once a week in the boarding program. Those who are listened to are students who have memorized at least 1 juz and are carried out alternately. The purpose of tasmi'ul Qur'an activities is to train mentally and strengthen students' memorization.
 - 4) Munaqosah: which is an open examination activity for students who already have memorized at least 3 juz. Munaqasah is held 2 times a year before the graduation of tahfidz, while the board of examiners is an invited guest brought in from outside Al-Hadi Islamic Junior High School who certainly has expertise in the field of tahfidzul Qur'an. The purpose of this activity is to strengthen mental and rote memorization and increase the student experience.
 - 5) Tahfidz Graduation: which is an open examination activity as well as an award for students who have memorized the Qur'an at least 1 juz. In the tahfidz graduation activity, students will be tested by invited guests consisting of the school community, student guardians and teachers. Tahfidz graduation is held 2 times a year, with the aim of encouraging students to memorize the Qur'an, giving awards to students who are able to complete memorization targets and as the school's responsibility for the implementation of the tahfidz program to the student's guardian.
- c. Extra-curricular activities, which are activities that indirectly support curricular activities that are more oriented towards developing the talents and interests of students to actualize their potential. In extra-curricular activities at Al-Hadi Islamic Junior High School, the development of the Islamic religious education curriculum is carried out, this is found in several extra-curriculars, namely:
- 1) Qiro'ah, or also known as An-Nagham Fil Qur'an, which is the art of reading the Qur'an with a beautiful voice. This extra-curricular is a school facility for students who have an interest or talent in the art of reading the Qur'an. In this activity, students will be taught notes or rhythms in reading the Qur'an, so that students are able to read the Qur'an with a beautiful rhythm and are comfortable to listen to.
 - 2) Adhan: This extra is held as a forum for students who have a talent in announcing the Adhan. In this extra, students will be trained to chant the call to prayer with various tones, so that students are able to broadcast Islam through the melodious chanting of the call to prayer.
 - 3) Archery: is a sunnah sport and is highly recommended by the prophet Muhammad pbuh. Therefore this extra is held at Al-Hadi Islamic Junior High School as a form of reviving the sunnah of the prophet and training the concentration and focus of students.
 - 4) Hadrah: is a traditional music art characterized by Islam, this extra is held as a forum for students who have interests and talents in the field of music. at Al-Hadi Islamic Junior High School extra hadrah combined with modern musical equipment. Kaligrafi: merupakan seni dalam menulis arab, ekstra ini diadakan sebagai wadah bagi siswa

yang mempunyai minat dan bakat dalam bidang seni lukis dan menulis arab. Di SMP Islam Al-Hadi ekstra kaligrafi diajarkan mulai dari dasar sampai mahir dalam membuat kaligrafi lukis dan kaligrafi dekorasi.

d. School Habituation Activities. The development of the Islamic Religious Education Curriculum at Al-Hadi Islamic Junior High School is also carried out by applying several student habituations with the aim of forming an Islamic character in students. School habituation consists of:

- 1) Dhuha prayers, held daily from 6:15 a.m. to 6:45 a.m. before students head to class. In its implementation, the students pray dhuha individually with the supervision of the picket teacher.
- 2) Morning Apples, held daily from 06.45-07.00. These activities are carried out to provide direction to students and form a disciplinary character. In the morning apple activity, the students are given advice and direction by the teacher who is the leader of the morning apple.
- 3) The recitation of the morning dhikr and Al Ma'tsurat, is carried out after the morning apple before the lesson begins. The recitation of the morning dhikr and Al Ma'tsurat was led by the religious teacher from the teacher's office. Students follow from their respective classes accompanied by the teacher who teaches the class. The activity aims to teach students to get used to thinking in the morning before starting activities, in the hope that it will foster peace of mind, making it easier for students to think clearly and understand everything learned at school.
- 4) Muhadaroh, which is an exercise activity to deliver speeches or tausiyah. Muhadaroh activities are held every Saturday before the dhuhur prayers. The muhadaroh activity aims to train students to dare to appear in public, in addition to identifying students' talents and potentials in order to prepare students to participate in competitions.
- 5) Dhuhur Congregational Prayer, This congregational dhuhur prayer activity must be carried out at Al Hadi Islamic Junior High School as a means of training to carry out the commands of Allah Almighty. In addition, it also educates students to perform early prayers and congregations. The congregational dhuhur prayer was attended by all students in grades 7, 8, and 9 accompanied by teachers and employees. This is expected to train students to be more organized and directed and more disciplined and active in carrying out fardu prayers.
- 6) Infaq Friday, The purpose of this program is for students to be trained in almsgiving by setting aside some of their pocket money. This activity is carried out regularly every Friday guided by their respective homeroom teachers.
- 7) Sunday Morning Studies, sunday morning study activities are the forerunner of the establishment of Al-Hadi Mojolaban Islamic Junior High School. Each class is scheduled once a month to be present at the study along with the parents. This is done to increase the scientific knowledge of students and maintain the istiqomahan of study that was the beginning of the establishment of the school.

Al-Hadi Islamic Junior High School has done a good organization in the development of the Islamic education curriculum. Starting from mapping lessons, compiling materials according to class levels, compiling learning tools and preparing student learning targets. There is an important note that must be considered by the Al-Hadi Islamic Junior High School, namely the absence of student handbooks for certain subjects such as Tahsin, Arabic, Fiqih and Al-Hadi Qur'an Science, making it difficult for students to study independently either in class or at home

because they only rely on notes from teachers who may be limited. By procuring a student handbook, it will make learning more efficient and of course learning targets will be easier to achieve.

Supporting and Inhibiting Factors in the Development of Islamic Religious Education Curriculum at Al-Hadi Islamic Junior High School Mojolaban Sukoharjo

In the implementation of the Islamic Religious Education Curriculum Development at Al-Hadi Islamic Junior High School, of course, it cannot be separated from supporting and inhibiting factors. Both due to external and internal factors. The factors are as follows:

1. Supporting Factors

- a. High enthusiasm from students and parents in participating in school programs.
- b. There is a good relationship with the school committee so that it can accommodate the inspiration and support of the students' guardians.
- c. Adequate facilities and infrastructure to support the process of teaching and learning activities.
- d. Teachers who are competent in the field of religion because they come from Islamic universities and Islamic boarding schools.

2. Inhibiting Factors

- a. The lack of selection in each program, making it difficult to complete the targets in each program, because the initial abilities of students are very varied.
- b. Comparison between teachers and students who are less than ideal in tahfidz learning.
- c. The absence of student handbooks in some subjects, making it difficult for students to study independently at home.

Al-Hadi Islamic Junior High School has tried its best in the development of Islamic religious education, by continuing to evaluate and correct shortcomings and improvements in the educational process so as to be able to form a good character in students in accordance with the expectations of parents.

CONCLUSION

There are 4 principles in curriculum development, namely religious principles, philosophical principles, social principles and organizer principles. Al-Hadi Islamic Junior High School in developing Islamic religious education has been based on these principles. The form of curriculum development of Islamic education is carried out in intracurricular, co-curricular, extracurricular and school habituation activities. Intracurricular activities, namely face-to-face learning activities carried out in the classroom with a process of direct interaction between students and educators using methods, models, approaches, and learning strategies expressed in units of learning hours for one hour of face-to-face lessons lasting 40 minutes. In this activity, the development of Islamic education curriculum is carried out in several subjects, namely: Islamic Education and Ethics, Fiqih, Arabic, Tahsinul Qur'an, Tahfidzul Qur'an, Al-Hadi Qur'an Science and Read and Write the Qur'an. Curricular knockout activities, namely learning activities that directly support intracurricular programs to strengthen students' understanding of the material presented in the classroom. The development of the Islamic education curriculum in curricular knockout activities at Al-Hadi Islamic Junior High School are: Manasik Hajj and Umrah, Camping Qur'an, Tasmi'ul Qur'an, Munaqasah, and Tahfidz Graduation. Extra-curricular activities, which are activities that indirectly support curricular activities that are more oriented towards developing the talents and interests of students to actualize their potential. In extra-curricular activities at Al-Hadi Islamic Junior High School, the development

of the Islamic religious education curriculum is carried out, this is found in several extra-curriculars, namely: Qira'ah, Calligraphy, Azan, Archery and Hadrah.

In the implementation of the Islamic Religious Education Curriculum Development at Al-Hadi Islamic Junior High School, of course, it cannot be separated from supporting and inhibiting factors. Both due to external and internal factors. These factors are as follows: Supporting Factors, High enthusiasm from students and parents in participating in school programs; There is a good relationship with the school committee so that it can accommodate the inspiration and support of the students' guardians; Adequate facilities and infrastructure in supporting the process of teaching and learning activities; Teachers who are competent in the field of religion because they come from Islamic universities and Islamic boarding schools. Inhibiting Factors, Lack of selection in each program, making it difficult to complete the targets in each program, because the initial abilities of students are very varied; Comparison between teachers and students who are less than ideal in tahfidz learning; The absence of student handbooks in some subjects, making it difficult for students to study independently at home. Al-Hadi Islamic Junior High School has tried its best in the development of Islamic Religious Education, by continuously evaluating and correcting shortcomings and improvements in the educational process so as to be able to form a good character in students in accordance with the expectations of parents.

Based on the results of the research conclusions in the closing chapter on the implementation of curriculum development principles for the development of Islamic religious education curricula at Al-Hadi Mojolaban Sukoharjo Islamic Junior High School, the researcher tried to provide some suggestions or recommendations to schools. Schools should increase hours for Tahsinul Qur'an lessons so that students not only learn theory but can practice directly in reading the Qur'an, with a lot of time students read the Qur'an it will facilitate students' reading and make it easier for them to memorize it in Tahfidzul Qur'an lessons. Schools should increase hours for Fiqh lessons so that students not only learn theory but can practice directly in worship learning. Schools should add facilities in the form of language laboratories so that it will increase students' enthusiasm for learning and make it easier for students to learn Arabic, English and tahfidzul Qur'an which are programs of the school. Schools should provide student handbooks on the subjects of Arabic, Tahsinul Qur'an, Al-Hadi Qur'an Science and Fiqh. So as to make learning efficient and students can learn independently.

BIBLIOGRAPHY

- Afrilyana, Hunaepi, Taufik Samsuri & Maya, 2014. *Model Pembelajaran Langsung Teori dan Praktik*. Mataram: Duta Pustaka Ilmu.
- Ahmadi, 2013. *Manajemen Kurikulum: Pendidikan Kecakapan Hidup*. Yogyakarta: Pustaka Ifada.
- Arifin, Zaenal, 2013. *Konsep dan Model Pengembangan Kurikulum*. Bandung: PT Remaja Rosdakarya.
- Didiyanto, 2017. Paradigma Pengembangan Kurikulum PAI di Lembaga Pendidikan. *Jurnal Pendidikan Agama Islam Edureligia* Vol. 1, No. 2, Juli-Desember.
- Faisal, 2014. *Sukses Mengawali Kurikulum 2013 di SD-Teori dan Aplikasi*. Yogyakarta: Diandra Creative.
- Hamalik, Oemar, 2016. *Dasar-Dasar Pengembangan Kurikulum*. Bandung: PT Remaja Rosdakarya.
- Moleong, Lexy J, 2005. *Metode Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya.
- Mulyasa, Enco, 2013. *Pengembangan dan Implementasi Kurikulum 2013*. Jakarta: PT Remaja Rosdakarya.

- Nurdyansyah, Musfiqon, 2015. *Pendekatan Pembelajaran Saintifik*. Sidoarjo: Nizamia Learning Center,
- Permendikbud Nomor 21 Tahun 2016
- Permendikbud Nomor 22 Tahun 2016.
- Permendikbud Nomor 23 Tahun 2016.
- Permendikbud Nomor 37 Tahun 2018.
- Rizal, Yose, 2015. *Pedoman Penyusunan dan Evaluasi Kurikulum*. Padang: Universitas Andalas.
- Rusman, 2017. *Belajar & Pembelajaran Berorientasi Standar Proses Pendidikan*. Jakarta: Kencana.
- Sabda, Syaifuddin, 2011. *Pengembangan Kurikulum-Tinjauan Teoritis*. Yogyakarta: Aswaja Pressindo.
- Sanjaya, Wina, 2011. *Perencanaan dan Desain Sistem Pembelajaran*. Jakarta: Kencana.
- Sugiyono, 2013. *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Suliswiyadi, Ahmad Husin, 2019. "Telaah Kritis Konten Kurikulum Pendidikan Agama Islam di SD Islam Al Firdaus Mertoyudan". *Jurnal Conference on Islamic Studies (CoIS)*.
- Taylor, Robert C. Bogdan & S.J. *Introduction to Qualitative Research Methods*. New York: John Wiley, 1975.
- Undang-undang Nomor 20 Tahun 2003.
- Yahya, M. Slamet, 2013. *Hidden Curriculum Pada Sistem Pendidikan Sekolah Tinggi Agama Islam Negeri (STAIN) Purwokerto Tahun 2013*. *Jurnal Kependidikan*, Vol. 1 No. 1 Nopember.
- Yuberti, 2014. *Teori Pembelajaran dan Pengembangan Bahan Ajar dalam Pendidikan*. Lampung: Anugrah Utama Raharja.