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The Foundation of Curriculum Development and Its Actualisation in Policy and Learning at Markaz Arabiyah Pare

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Abstract

Education is important in creating a quality generation. Education cannot be separated from the curriculum as a reference. In curriculum development, a strong foundation is needed so that the curriculum becomes strong and lasts a long time. This article aims to detail what the foundations or references for the curriculum are. The author applies a qualitative approach in this study. The results of a review of several literatures show that the curriculum foundation consists of philosophical, psychological, sociological, juridical and economic foundations. A philosophical foundation is important because it will direct curriculum development based on logical and systematic thinking. Apart from that, the philosophical foundation guides curriculum development so that it remains integrated in logical, ethical and aesthetic aspects. Psychological foundations guide curriculum development so that it is able to direct students to have better behavioral changes in the educational process. A sociological basis guides curriculum development so that it is able to answer the challenges and demands faced by society in this era. The juridical basis maintains education so that it is always within the limits of applicable law. The economic basis is the main foundation of a curriculum so that education can be enjoyed by all levels of society. Some of these foundations have been actualized in various policies and learning processes at Markaz Arabiyah Pare Kediri.

Keywords: *Foundation, curriculum development, actualization, policy, learning*

INTRODUCTION

Education is constantly evolving over time (Khoiroh, 2020). Education absolutely requires a curriculum in its development. The curriculum is needed as a reference for the implementation of education. The curriculum is a set of design rules and rules relating to objectives, content, and teaching materials to achieve certain educational goals (Herdah et al., 2020). The curriculum can also be interpreted as a number of knowledge that must be pursued or completed by a student to achieve a predetermined educational goal or competency (Baderiah, 2018). The curriculum is a set of learning plans in which the contents and materials of structured, programmed and well-planned lessons are related to various activities and social interactions in the environment in organising teaching and learning activities with the aim of achieving educational goals (Bahri, 2017).

The curriculum is the core of the field of education and has an influence on all educational activities (Tarihoran, 2017). A curriculum that is not based on a strong and appropriate foundation will not last long (Sukirman, 2007). If the curriculum is likened to a building, a solid foundation is needed so that the building can be strong and does not collapse easily. A bad foundation has the potential to cause a building to deteriorate quickly. What about the curriculum that is a reference in the implementation of education if the foundation is not strong? Of course it will have fatal consequences for students. A curriculum that is not based on a strong foundation will not last long. The stake of education is human resources. If education is poor because the curriculum does not have a solid foundation, then a generation with poor human resources will be born. The curriculum always needs to be developed. Curriculum development itself consists of planning, implementation and evaluation (Fajri, 2019). Education observers should understand the main factors that form the basis of the curriculum so that when developing it there is a clear footing. This paper is expected to take part and contribute to adding to the treasury of knowledge in the field of education.

METHOD

This paper uses a qualitative approach with the type of literature study. The object studied is the principle or foundation of the curriculum. The main sources of literature are books by educational experts and articles published in journals. This literature study was conducted by examining written references. Another method used to collect data is observation. The author observed the Markaz Arabiyah Pare institution to find the continuity

between the foundation of the curriculum and its actualisation in the policy and learning process in it.

RESULT AND DISCUSSION

Foundations of Curriculum Development

Curriculum development is an activity to produce curriculum (Syaifuddin, 2016). There are three foundations or principles in the curriculum (Masykur, 2019). These three foundations are important factors in the realisation of good education. The three foundations include the philosophical foundation, psychological foundation, and sociological foundation. In addition to these three foundations, there is a juridical basis for curriculum development (Herdah et al., 2020). One foundation that is no less important in curriculum development is the economic foundation. Economic affairs should not be ignored because this concerns the readiness of the community to pursue education. If the education process is formulated without considering the economic situation of the community, then education will only be accessible to certain groups, namely those who belong to the upper middle class.

Philosophical foundations are assumptions about the nature of reality, humans, knowledge, and values that become the starting point for curriculum development. These philosophical assumptions have implications for the formulation of educational objectives, the development of educational content or materials, the determination of strategies, as well as the role of students and educators (Mubarak et al., 2021). Related to this foundation, basically the educational process is the application of philosophical thinking by experts. Basically, philosophical studies discuss human nature. From here comes the concept of right and wrong which is included in the realm of logic, the concept of good and bad which is included in the realm of ethics, and the concept of beautiful and ugly which is mausk in the realm of aesthetics. These three things are certainly needed in the world of education, especially in determining its strategy, direction and goals. All matters relating to the management of educational programmes, such as the human resources involved, the formulation of educational objectives, educational content, and the implementation process must be based on systematic, logical and in-depth thinking (Sudarman, t.t.).

Psychology is an important foundation in education because education will never be separated from human behaviour. The purpose of education is to change human behaviour to be better than before. Through the curriculum, it is expected that new behaviours will emerge in the form of

actual and potential abilities of students and some new abilities that can be useful for a long period of time (Masykur, 2019).

When compared, psychology is the study of human behaviour, while curriculum is an effort to determine educational programs to change human behaviour. Therefore, curriculum development must be based on psychology as a basis for choosing what and how behaviour needs to be developed. In fact, without the presence of education, students experience development, but with the presence of education, it is expected that the development of students both in terms of physical, maturity, and intelligence can develop optimally.

The above presentation connects to two branches of psychology that are important to understand when developing curriculum. The two branches are developmental psychology and learning psychology (Masykur, 2019). Developmental psychology is needed especially when determining the content of the curriculum given to students, so that the level and type of material is in accordance with the level of student development. Learning psychology is concerned with curriculum development in the context of how the curriculum is delivered to learners and how learners should learn it. More precisely, it is related to curriculum strategy.

The sociological foundation directs the study of the curriculum in relation to society, culture and science (Masykur, 2019). Nowadays, the needs of people's lives are increasing which results in an increase in the demands of life. This requires relevant education. Education should be able to anticipate the demands of life in society. In order to create this, it is necessary to have an educational process that refers to the curriculum based on the development of society. The curriculum as an educational design is expected to answer the demands and challenges faced by society, not only in terms of programme content, but also including the implementation strategy.

The juridical basis for curriculum development specifically on the Arabic language curriculum refers to Law Number 20/2003 concerning the National Education System Articles 36, 37, and 38; Government Regulation Number 19 of 2005 concerning National Education Standards; and Minister of Religion Regulation Number 2 of 2008 concerning Content Standards (SI) and Graduate Competency Standards (SKL) for primary and secondary education units in madrasah (MI, MTs, and MA) ((Herdah et al., 2020). As for the economic foundation, it is stated that the curriculum of an education unit/school must represent an overall system of influence that builds a learning environment for students.

Actualisation of Curriculum Foundations in Policy and Learning at Markaz Arabiyah

As has been described in the previous sub-chapter, the curriculum has several foundations, namely philosophical, psychological, sociological, juridical, and economic foundations. The five foundations support each other in shaping a good and quality curriculum. Indeed, the curriculum is not just a concept, although basically the curriculum is the basis for the implementation of education or learning. The actualisation of the curriculum is no less important for the realisation of education and learning that is able to achieve the main objectives of both.

The author integrates the principle or foundation of curriculum development with the policies and learning activities that exist in the Markaz Arabiyah Pare Kediri course institution. Markaz Arabiyah is classified as a young Arabic language course institution but has a very large development. Markaz Arabiyah has graduated thousands of alumni spread across the world, especially in the Middle East. Markaz Arabiyah does provide a variety of Arabic language learning programmes from basic to advanced levels, in addition there is also a study abroad preparation programme equipped with a college departure mediator.

A distinctive feature of Markaz Arabiyah is its learning process that respects the various kinds of intelligence of the students. The principle that forms the basis of learning development there is based on *Multiple Intelligences*. This principle can stimulate students to be more enthusiastic in learning activities and develop their potential (Anwar et al., 2022). Markaz Arabiyah offers various learning programmes according to the capacity and interests of the students, namely I'dad Awwal and I'dad Tsani, Atiqah, Takhassus Awwal and Takhassus Tsani, Sharqi Awwal and Sharqi Tsani, Akbarnas, Maqra, and Minhah. The students have the opportunity to choose a programme with teaching and learning that is in accordance with their dominant intelligence. For example, for students who have dominant musical intelligence, it is good for them to enter the Atiqah programme. In that programme, students will learn Arabic *qawaid* with song media.

The author observes the learning process carried out at Markaz Arabiyah Pare which is then associated with the principle or foundation of the curriculum discussed earlier. This topic is related to the actualisation and implementation of each curriculum foundation which is the basis for curriculum development. The running of the learning programme at Markaz

Arabiyah is bound by several factors that support it. The factor in question is the same as the foundation in the development of a curriculum.

With regard to the philosophical foundation, Markaz Arabiyah in carrying out its learning process adheres to Pancasila as the foundation of the Indonesian state. The values contained in Pancasila are applied in the learning process there. The value of divinity in the first principle is actualised in the form of *ubudiyah* activities that are routinely promoted. For example, the obligation of congregation for students in each dormitory, the obligation of *halaqah* (reading the Qur'an together) every night and reading Surah Al-Kahf every Friday night, and starting every lesson with a prayer together. The value of the second precept in the form of humanity is manifested in the existence of strict disciplinary rules.

The existing rules are not selective. The rules are made for the good of each student and are designed to bring mutual comfort. Discipline enforcers carry out their duties fairly. In Markaz Arabiyah, there is a *Lajnah* that is tasked with being part of the enforcer of these rules. They are students who are entrusted with the task of enforcing the rules in the Institute. They treat other students fairly, anyone who violates will be punished. Still about the value of the second precept, the Markaz environment is accustomed to respecting each other. Adab is one of the things that is exalted in Markaz Arabiyah. Adab here is not limited to a student respecting his teacher, but also vice versa, including the adab of a student with other students also gets attention. In essence, the academic community at Markaz humanises each other, respects each other and has adab because these two things are a necessity for those who are knowledgeable and practice their knowledge.

In relation to the third precept, Markaz Arabiyah has proven to appreciate the differences that exist. Markaz students come from all over Indonesia from Sabang to Merauke. They come from various tribes that have different cultures and languages. In fact, Markaz students have a variety of backgrounds. Markaz Arabiyah does not mind the differences. Everyone who wants to study at Markaz will be accepted regardless of his background, especially just because he does not come from the majority organisation. Diversity is under the banner of Markaz Arabiyah. All have the same learning opportunities. There is no discrimination against certain ethnicities or groups. As for the value of the fourth precept, it is implemented in every policy making both focused on learning and outside of it.

Policy-making in Markaz Arabiyah is always carried out by deliberation because this kind of thing concerns the common good, therefore it is necessary to exchange ideas in deliberation so that the decisions made

become the best choice for the common good. The value in the fifth precept is actualised in the policy of providing opportunities by Markaz to local residents to open a business without any attempt to compete with Markaz. An example of this is Markaz deliberately not opening its own food canteen on the grounds of always sharing with the local community of the Pare area. It is undeniable that they are one of the strongest support systems that influence the existence of Markaz Arabiyah. This statement was delivered by ustadz Miqdarul Khoir Syarofit, Lc., M.Pd as the founder of Markaz Aarbiyah in a speech at a haflah wada' Markaz Arabiyah event.

In the actualisation of the psychological foundation, it is manifested in the use of Multiple Intelligences theory as a principle in Arabic language learning at Markaz Arabiyah. The assumption that many learners do not manage to absorb their learning outcomes optimally due to the wrong learning methods and strategies has a close relationship in the application of the theory. For example, when a learner has a tendency towards kinesthetic intelligence, it is necessary for him to learn using strategies that involve body movements. Learning methods that are not in accordance with the learner's intelligence tendencies have the potential to make it difficult for him to understand the material, even worse, it can cause stress that he may not realise. From here, Markaz Arabiyah provides a variety of programmes in which teachers always have a variety of teaching because they pay attention to the psychological conditions of the learners. Teaching is active and fun so that students are not easily bored in the learning process.

On a sociological basis, Markaz Arabiyah pays attention to the current social situation. Social demands that are increasing due to the times do not escape the attention in the preparation of policies and learning programmes at Markaz Arabiyah. Today's young generation is required to have extraordinary achievements, competing in positive things to keep up with the times. If in the past learning was a right that was difficult to obtain, now everyone can learn, even with the perseverance of children now can easily study for free abroad.

With the spirit of delivering the younger generation to be able to study at the university and country of their destination, Markaz Arabiyah opens several programmes that make it easier for participants to continue their studies in the country or campus of their destination. Among these programmes are Minhah Misra, Minhah Yemen, Minhah Turkey, and there is also a mediator. The Minhah programme is a preparatory class to become a student at several campuses according to the destination country, sometimes Egypt, Yemen, and Turkey. The material taught is aligned with

the curriculum at the destination campus. The Minhah programme is complemented by periodic try-outs to prepare for the entrance exam.

The mediator programme is for those who want to travel to their study country more easily. There, participants will have their administration organised, tickets bought and their departure to their study country accompanied. Furthermore, there is also an orientation for new students who have arrived in the destination country. This orientation is meant as a welcome by fellow students of Markas Arabiyah who have become alumni, not as a hazing that is very detrimental to new students.

The juridical basis as stated in the previous explanation when associated with Arabic language learning at Markaz Arabiyah does not find a meeting point. Markaz Arabiyah is an independent institution that does not belong to the state. Therefore, Markaz Arabiyah has its own curriculum, not following the standards set by the state (either by the Ministry of Education and Culture or the Ministry of Religious Affairs). Even so, the quality of learning at Markaz Arabiyah is guaranteed because its curriculum development always pays attention to what is needed by its students. Markaz Arabiyah also adopts several curricula from prestigious Islamic universities in the Middle East. All of this is done to provide the best service for the Arabic language and also those who passionately love and study it.

The actualisation of the economic foundation in policy and learning at Markaz Arabiyah is in the setting of affordable learning costs. The fees charged to students include tuition fees and housing. The facilities obtained are not just any facilities. A comfortable dormitory equipped with wifi that supports learning facilities is the right of every student who studies at Markaz Arabiyah. Anyone from various backgrounds has the opportunity to study at the institution. For those with achievements, Markaz Arabiyah does not hesitate to provide educational scholarships. This is a tangible manifestation of Markaz's efforts to provide learning opportunities for anyone including those who come from families with middle to lower economic conditions.

CONCLUSION

The foundation of the curriculum is the main foundation for the realisation of good quality education. Curriculum development should be guided by several foundations, namely philosophical, psychological, and sociological, juridical, and economic. A good curriculum will realise a good education, a good education will give birth to a generation that contains quality human resources. Markaz Arabiyah is an Arabic language course

institution that has actualised some of these foundations to set policies and hold various programs tailored to the needs of students.

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