



Initiating Superior Madrasah Through Madrasah Curriculum Planning in the Era of Society 5.0

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ABSTRACT

Keywords:

Curriculum Planning;
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Superior Madrasahs.

Islamic educational institutions have new challenges in facing the era of society 5.0. Islamic educational institutions must deliver graduates who are capable of mastering technological developments while upholding good morals as the core values of madrasahs. This study aims to find out how madrasahs are able to become superior madrasahs through madrasah curriculum planning in the era of society 5.0 in order to build the *khaira ummah* generation. This type of research is literature study using a descriptive approach. Research data collection was carried out using documentation techniques, namely by collecting data sources from various literature in the form of books, journals, proceedings, and valid scientific papers. Data analysis used qualitative analysis in the form of data reduction, data presentation, and conclusions. The results of the analysis show that becoming a superior madrasah in the era of society 5.0 is carried out by emphasizing the quality of curriculum planning which includes objectives, content, and learning methods to be used. It is hoped that this research can be an illustration for madrasahs in determining the content and learning methods of the curriculum so that they are able to produce graduates who are competent in intellect and polite in behavior.



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A. INTRODUCTION

The massive advances in information and communication technology have had a very drastic impact on people's lives today. It is undeniable that these technological developments have led to the emergence of digital transformation which has resulted in many changes in various sectors (S. U. Hasanah, Rusdin, & Ubadah, 2022) including the education sector. At a time when the Indonesian government is trying to regulate the education sector to keep pace with technological advances 4.0, the world has been shocked by the emergence of the era of society 5.0. Society 5.0 is an era initiated by the Japanese government. The concept of human-centered and technology-based society. In the concept of "Society 5.0", humans will play a bigger role by transforming big data into a new type of wisdom which will ultimately increase human capabilities in opening up opportunities for humanity to achieve a meaningful life. With the concept of society 5.0, human intelligence will be replaced by robotic sophistication (Wibawa & Agustina, 2019).

The idea of the Society 5.0 era emerged as a result of the threat of Industry 4.0 which was marked by the rapid development of technology. Society 5.0 is an era that requires people to master the ability to solve problems, think critically and creatively with various innovations

created in Industry 4.0 (Khoirin & Hamami, 2021). With this ability it is hoped that humans and technology can coexist, in other words humans can master technology. In order to achieve a community that is defined as a super smart society, various future services are needed in various sectors. This can be fulfilled by having strong technological capabilities, as well as having competent human resources in their respective fields to carry out their profession digitally while at the same time contributing to providing better services to the community (Rahayu, 2021).

As a world community, in facing the era of society 5.0 Islamic educational institutions have new challenges that are bigger than before, Islamic education is not only required to develop good character but also must be able to direct students to master problem solving skills, critical thinking, and creative skills, so that students can survive and be able to compete in the era of society 5.0 while maintaining noble character (Khoirin & Hamami, 2021). This is important to do in an effort to realize Islamic education that is able to keep pace with massive technological advances.

In order to be able to face these challenges, madrasas must be able to develop effective learning for students. Effective learning is expected to support the creation of superior human resources. As an Islamic educational institution, madrasah superior values can be seen if it is able to produce graduates who are not only competent in religious knowledge but also master science and technology. This is because the orientation of the curriculum or learning in Islamic education institutions does not only aim at the world of work, but the world and the hereafter (Zaenul Fitri, 2013).

Currently, many madrasas are branding their institutions as superior madrasas. Superior madrasas mean madrasas that have better values than other madrasas. This added value can be reflected in the quality of learning or the quality of good and competent graduates according to their fields. In terms of superior schools in the perspective of the Ministry of National Education are schools that are developed to achieve excellence in their educational output. Muhammad, in Nur Hasan 2016, said that to achieve these advantages, the input, educational process, teachers and education staff, management, educational services, and supporting facilities must be directed to support the achievement of these goals (Hasan, 2016).

Madrasas that claim to be superior madrasas must be recognized by the government and society, not by the madrasas themselves. Because excellence means having more value than other madrasas and of course that value can not only be seen from the physical aspect, but also other aspects that are very decisive. For example the learning process or the resulting output (Kholiq, 2020). When a madrasa already has a good curriculum and has more value compared to other madrasas, the community as consumers of educational services will automatically attach a superior label to the institution. Therefore, Madrasas that brand their institutions as superior madrasas should have good curriculum and infrastructure to support the learning process of students and meet the expectations of society as users of educational services.

The curriculum is an educational program that contains various teaching materials and learning experiences that are programmed, planned, and systematically designed based on applicable norms and used as guidelines in the learning process for education staff and students to achieve educational goals (Budiyanti, Aziz, Palah, & Mansyur, 2020). In the era of society 5.0, the learning curriculum in madrasas must be able to deliver students to become generations who are competent in technology and science without losing the core values of Islamic education. Related to development education in the 5.0 era, Khoirul Amri has conducted research related to madrasa readiness. The research is trying to analyze the quality development strategy and accreditation in madrasas in facing the 5.0 revolution (Amri, Riyantini, Hasri, & Sohiron, 2022). Apart from that,

there is also literature research conducted by Gasim Yamani which discusses a number of things that need to be considered by madrasas in facing the era of society 5.0. This research shows that in facing the 5.0 era, madrasas need to pay attention to adequate and developing teacher resources the ability to solve problems, the ability to think critically, and the ability to be creative in dealing with the challenges posed by the emergence of the era of society 5.0 (Yamani & Nur, 2022).

This research focuses on how madrasas plan their curriculum to be superior madrasahs in order to build the *khaira ummah* generation in the era of society 5.0. The *Khaira Ummah* generation is a generation that lives by maintaining good moral values while being able to compete in mastering technology. Curriculum planning is the initial activity of formulating a curriculum concept which becomes an education program in madrasas, this is not limited to lesson plans, but also includes plans for curriculum concepts to be taught in schools (Syafaruddin & Amiruddin, 2017). This shows that curriculum planning is not limited to a narrow spectrum, because curriculum planning includes various aspects such as objectives, content/content of learning materials, methods to be applied in curriculum implementation, media to be used in the learning process, and evaluations to be determined as guidelines in the implementation of the curriculum which is reflected in the form of learning.

B. METHODS

The research method used in this study is a literature review. Literature review research was carried out with the aim of being able to develop in-depth concepts related to the problem under study, and to explain the reality of the relationship between existing phenomena and the theoretical studies carried out to make it easier to understand. Especially related to the condition of Islamic education and the challenges of developing a superior madrasah curriculum in the era of society 5.0. In library research, researchers do not go into the field to look for data sources but instead rely on written sources such as books, national and international conference proceedings, and journals indexed by Google Scholar (Evanirosa et al., 2022). Data analysis was carried out by condensing data obtained from various sources and sorting the data according to the needs of this research. The data is then analyzed, and conclusions are drawn.

C. RESULT AND DISCUSSION

1. Islamic Education Curriculum Planning.

The Ministry of Education and Culture has established nine criteria for what is meant as a superior school. Within these criteria, two of them are the existence of a superior curriculum in madrasas that is contextual and can develop students' interests and talents. In addition, the next criterion is the existence of additional subject matter other than the subjects that have been defined in the national curriculum (Nurdin & Munir, 2020). A superior madrasah curriculum starts from the most basic thing, namely curriculum planning. Islam views planning as an important aspect of human life. Allah SWT said in surah Al Hasyr; 18:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

It means: "O believers! Be mindful of Allah and let every soul look to what deeds it has sent forth for tomorrow. And fear Allah, for certainly Allah is All-Aware of what you do" (Surah Al Hasyr [59] : 18)

The content of this verse indicates the need to pay attention to something that will be done in the future (tomorrow). In the context of education management can be understood as an order to make good planning, this serves to be successful in achieving the expected goals (Zaenul Fitri, 2013). Curriculum Planning is a guide for planning curriculum in a school system or a textbook for curriculum development (Dian Kurnia, 2022). According to Dakir, in Zainur Roziqin, Planning is a preparatory step in the implementation of a job to achieve planning objectives. Implementation of an activity will experience difficulties and even failure in achieving the desired goals without planning. Curriculum planning is the first step in implementing curriculum activities in the field (Roziqin, 2019). Curriculum planning is also interpreted as a process carried out by planners taking part at various levels of decision making regarding what learning objectives should be, how goals can be realized through the teaching and learning process, and these goals are appropriate and effective (Busro, 2017). Based on some of the definitions above, it can be concluded that curriculum planning is an initial step in developing a curriculum when curriculum makers formulate and make decisions to produce an educational curriculum that will be used as a guide by teachers in providing learning to students.

Curriculum planning according to Oemar Hamalik as quoted by (Roziqin, 2019) has at least three functions, namely: (a) Guidelines that contain instructions relating to the types and sources of participants, actions that need to be taken, costs, facilities, and also a control or evaluation system; (b) Moving the wheels of organization and governance in creating societal changes in accordance with the goals of the organization; and (c) Motivation to run the existing system in educational institutions so as to achieve maximum results. Given its quite basic function in advancing education and achieving the vision and mission of educational institutions, it cannot be denied that curriculum planning must be carried out carefully and realistically. Given its quite fundamental function in advancing education and achieving the vision and mission of educational institutions, it cannot be denied that curriculum planning must be done carefully and realistically. The practice of curriculum planning is not only carried out by one or two parties, but involves several parties who have different roles. The parties involved in curriculum planning are:

- a. *Administrator*, in curriculum planning under the auspices of the principal whose job is to compile an educational calendar. Administrators often position themselves as learning leaders and some are recognized as the main manager
- b. *Community Citizens*, Those who take part in curriculum planning are incorporated in the form of *school* committees. In this case the community can play a role in curriculum development by providing experts, materials and costs.
- c. *Curriculum Builder*, is the bearer of the biggest responsibility who cooperates to plan and *develop* the curriculum, this concerns the quality of the resulting curriculum.
- d. *Teacher*, is the party most needed in curriculum planning and development, because it is the teacher who will convey the components in the curriculum to students in the learning *process*.
- e. *Curriculum development leader*, coming from supervisors, curriculum consultants, learning *directors* and assistant principals in charge of curriculum (Wahyudin, 2014).

Furthermore, the curriculum planning team needs to discuss the components that are the main points of the curriculum. In curriculum planning, the components that need to be planned include:

- a. *Objective*, needed to provide direction to the activities carried out.

- b. *Curriculum Content*, contains the arrangement of study materials and lessons in order to achieve educational goals,
- c. *learning activity*, all activities given by the teacher to students in the learning process,
- d. *Learning Resources*, is anything that can be used in the learning process to achieve educational goals, can be in the form of books, audiovisual media, or computer equipment,
- e. *evaluation*, serves as a benchmark to determine how much success the curriculum has in terms of educational attainment (Wahyudin, 2014). Curriculum evaluation can be divided into formative evaluation and summative evaluation. Formative evaluation is usually used as a basis for curriculum improvement, while summative evaluation is used to assess the success of a curriculum (Oktapani, 2019) as shown in Figure 1.

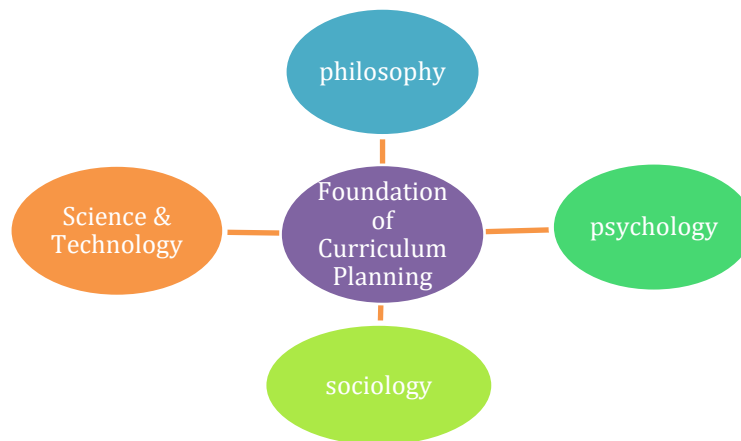


Figure 1. Foundations of Education Curriculum Planning

As with other curriculum activities, the curriculum planning process must pay attention to the foundations. The main foundations in curriculum development are grouped into four types, namely: philosophical foundations, psychological foundations, sociological foundations, and science and technology foundations (Mubarok et al., 2021). Philosophical foundations make a contribution especially in providing systematic studies with regard to the interests of education. The psychological foundation aims to make curriculum planning pay attention to child development factors, related to psychology and the stages of child development. The sociological foundation aims to make curriculum planning pay attention to the culture that exists in society and its development and changes. Meanwhile, the foundation of Science and Technology functions so that curriculum planning accommodates, adjusts, and follows developments in science and technology.

2. Planning for a Superior Madrasah Curriculum in Facing the Era of Society 5.0

a. The Challenges of Islamic Education Institutions Facing the Era of Society 5.0

One of the fundamental implications of the challenges of Era Society 5.0 is the educational element. Technological developments that are so fast and massive require the education sector to be able to adapt to the digitalization of the developing education system. The challenges of the era of society 5.0 need to be carefully packaged and prepared so that they will be in line with the times. Islamic education has its own challenges to overcome its various problems, especially in the current development known as the 5.0 society era. One

of these problems is human resources, facilities, and educational methods (U. Hasanah, Hakim, & Zain, 2023).

There are three main substances related to the projection of the education curriculum in the 5.0 era, namely: character education, the ability to think critically, creatively and innovatively, and the ability to apply technology in learning (Rahayu, 2021). In other words, in the era of Society 5.0, education is required to be able to adapt quickly and maturely to the digitalization of the system. The demand to immediately adapt to changing times is absolutely necessary to help students prepare themselves for life, especially the Era Society 5.0.

In the world of Islamic education, curriculum planning is not only limited to curriculum content that equips students with a set of worldly competencies in the form of skills, life skills, and other competencies that are useful for work readiness only. More than that, Islamic education curriculum planning must equip students with readiness to face a more eternal life, namely the here-after. Therefore, planning an Islamic education curriculum does not only aim at the world of work, but the world and the hereafter (Zaenul Fitri, 2013). The curriculum must be able to integrate religious values with the general curriculum, so as to create harmony between religious education and general education that students receive (Ahid & Haq, 2023). Therefore, in facing the era of society 5.0, the Islamic education curriculum must aim to deliver students to become the *khaira ummah* generation, a generation that is responsive to changes and developments in science and technology and maintains good morals in everyday of their life. The *khaira ummah* generation is a generation that truly has intellectuality and has good morals and practices their intellect in accordance with the teachings of the Koran and al-Hadith which are *Rahmatan lil alamin* (Qadam, 2019). The title of being the best people is pinned directly by Allah SWT on Muslims, as stated in QS Ali Imran: 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

It means: "You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are loyal, but most are rebellious." (Surah Ali Imraan [3] : 110)

Based on this verse, it can be understood that Muslims have indeed been awarded by Allah SWT to have the potential to become the best people among other human beings. But to get the title as the best ummah, Muslims must fulfill the conditions. These conditions are "*ta'muruna bil ma'ruf, watanhauna 'anil munkar, wa tu'minuna billah*". To be able to fulfil these three conditions, of course Muslims must have an advantage over other people, both in power, wealth, and also in the intellectual and technological fields. Therefore, curriculum planning in madrasas must be carried out carefully so that it can encourage students to have competence as the *khaira ummah* generation.

b. Stages of Madrasah Curriculum Planning

Madrasa as an educational institution has a managerial function led by the head of the madrasa. Ideas and ideas related to curriculum planning in madrasas will greatly influence

the process and results of education. Therefore, the implementation of curriculum planning management in madrasahs is a form of necessity. Curriculum planning management is actually a form of expertise in managing, planning, and managing the curriculum. To become a superior madrasah through curriculum planning in facing the era of society 5.0, there are several things that need to be considered, including who are the parties involved and responsible for curriculum planning, and how the curriculum planning process is carried out professionally. To plan a curriculum to become a superior madrasah, the following steps need to be carried out:

1) Determining the Parties Involved in Curriculum Planning.

In planning the curriculum there needs to be collaboration from various parties to add to the treasures of ideas and ideas regarding the curriculum to be designed. Each person who involved has different roles and responsibilities in the curriculum planning process, these parties are: (a) Administrators, who are under the leadership of the madrasah head and play the role of compiling educational calendars; (b) community members, the role of community members and parents in curriculum development planning is manifested in various ways such as forming committees to provide input in curriculum development; (c) Teachers, in curriculum planning the most dominant are teachers. The role of the teacher is very important, because the teacher is the one who implements, and even receive feedback from students to find new ideas in improving the curriculum; (d) curriculum makers and curriculum makers, the curriculum development team has a big role in curriculum planning, because their performance will have an impact on the quality of the resulting curriculum. Given the very vital role of the curriculum development team, of course the role of the team leader is also very important because the ability to lead curriculum planning activities will greatly influence the results achieved.

2) Use the right approach

According to Oemar Hamalik, in Nida (2020) the curriculum planning approach which is an "administrative approach" curriculum is planned by the superiors and then handed down to subordinate agencies up to the teachers. In other words, it is from the top down, based on the initiative of the administrators. In conditions like this the teachers are not involved. The teachers are more passive, namely as recipients and implementers in the field. In contrast, the "grass roots approach" approach starts from the bottom, namely from the teacher or school individually with the hope that it can become a good example and expand to other schools. In the grass roots approach, school principals and teachers can plan curriculum or curriculum changes because they know the deficiencies in the current curriculum. They are attracted by new ideas regarding the curriculum and are willing to implement them in their madrasahs in the hope of improving the quality of learning (Uliatunida, 2020).

3) Existing Resource Analysis

As a step towards realizing professional curriculum planning in order to create a superior madrasah, there are at least two influential factors in curriculum planning that need to be considered. The two conditions that need to be considered are: (a) Socio-cultural conditions; and (b) Availability of adequate resources. Curriculum planning must consider the resources that are owned, in this case one of the most important is the ability of practicing teachers as curriculum executors.

4) Develop a Curriculum Planning Framework

- a) *Base*, Education is based on three broad foundation areas, namely philosophy, Sociology, and psychology, which are concerned with the needs of individuals and society. In the current era of technological advancement, the foundation of Science and Technology must also be taken into account.
- b) *Objective*, this is an institutional or institutional goal, for example forming a human person who has faith, has noble character, and masters science and technology (Zaenul Fitri, 2013).
- c) *General purpose*. Namely presenting objectives that construct teaching and learning activities according to the level of development of students. Of course in curriculum planning, it is necessary to consider aspects of student development.
- d) *Curriculum planning* components: (1) Objective. To achieve this goal, madrasa organizers must be guided by national education goals. Empirical, philosophical sources, curriculum concepts, subject matter, situational analysis, and educational emphasis. The true Islamic education curriculum aims to instill confidence in the minds and hearts of the younger generation, restore morals and awaken the spiritual soul. It also aims to acquire knowledge continuously, a combination of knowledge and work, beliefs and morals, as well as the application of theoretical practice in life (Noorzanah, 2018). Aligned with the objectives of the Islamic education curriculum, Al-Jamaly argued that the outline of material in Islamic education includes demands to comply with Allah's laws, both in the form of commands and prohibitions (Mahmud, 2011). So the aim of Islamic education in the era of society 5.0 should be to build a generation that is both intellectually and spiritually intelligent; and (2) Content in the curriculum. Judging from the goals of Islamic education above, the learning materials in the curriculum must lead to the achievement of these goals. Al-Abrasyi suggested that there are five things that must be considered in considering Islamic education curriculum materials. First, the subjects are aimed at educating the spiritual or the heart. Second, the subjects given contain guidance on how to live. Third, the subjects presented should contain science, namely something that encourages human curiosity about everything that needs to be known. Fourth, the subjects given must be of practical use for life. Fifth, the subjects delivered must frame other material (Noorzanah, 2018). For this reason, the learning material in the curriculum is knowledge that is studied and is useful for other scientific fields. The content of learning material in the Islamic education curriculum must also be related to divine awareness that students are able to implement in their daily lives. Then, the learning material is not only focused on the science of fiqh and morality alone, but also contains knowledge that guides students to achieve a superior life in all fields.

Based on the explanation above, there are several additional material contents that can be included in the educational curriculum in order to make madrasas become superior institutions that are able to lead students to become the next generation who are ready to welcome the era of society 5.0 including the tahfidz program, English and Arabic (*lughotaini*), tartil al-Qur'an, reading the yellow book and habituation/cultivation of character and morals.

3. Learning activity

Furthermore, the curriculum content that has been prepared needs to be conveyed to students with appropriate learning methods so that the curriculum objectives that have been set

can be achieved. Planning for curriculum development in educational institutions needs to choose a strategy, especially in the learning area because it is important so that the learning process in the classroom can run properly (Al Fata, Fu'adi, Na'im, & Patoni, 2021). According to Barus, in Hasanah (2022) there are several learning methods developed in the 21st century which are still in accordance with the characteristics of the 5.0 era. Some of these learning methods include:

- a. *Discovery learning*, which is a learning model designed to stimulate students to be active and creative in discovering, processing, and concluding a lesson by themselves. This method allows students to understand concepts to solve problems, so students will be able to remember the subject matter longer. In this discovery learning learning model, the teacher acts as a facilitator with the main role is to provide feedback on students' understanding.
- b. *Inquiry*, namely a model that encourages students to be able to think logically, *systematically*, and critically by optimizing the potential that exists within them. This is because the inquiry model places students in complex situations to carry out their own experiments and then relate the findings they get.
- c. *Problem Based Learning*, is a curriculum development that focuses on solving problems by students actively, so that in the end they are able to integrate new *knowledge*.
- d. *Basic Learning Project*, is a method related to the concept of "Learning by doing" by John Dewey, where students are placed in situations that can make themselves *explore* projects or activities as the medium and are skilled in using tools or materials to complete tasks (S. U. Hasanah et al., 2022).

If we look closely, the learning models above basically have something in common, which aims to encourage students to be able to awaken their intellectual potential by mastering problem solving skills, critical thinking, and creative skills. That way, students will be able to prepare themselves to face the era of society 5.0 which encourages humans to be able to master technology that is increasingly developing as a result of the era of the industrial revolution 4.0. As revealed by Socrates that education should be lighting a fire, not filling a vessel. This indicates that the learning process must be able to awaken the intellectual potential of students by provoking their curiosity. By arousing the curiosity that exists in students, the literacy level of students will automatically increase. So that students will use their thinking abilities optimally to gain new knowledge, integrate, and draw connecting knots between the new knowledge acquired and the knowledge they have previously possessed, instead of just accepting and memorizing the learning material delivered by the teacher, teacher only.

4. Source

Learning resources that will be used in delivering the contents of the curriculum must be adapted to the times. Currently information and knowledge is very easily accessible to students via the internet. Therefore, learning resources that can be used are not only in the form of books alone, but also through electronic documents, videos, and the internet which are very familiar in the lives of students in this era. This also requires teachers to quickly adapt to technological developments so they can update their knowledge and skills as shown in Figure 2.

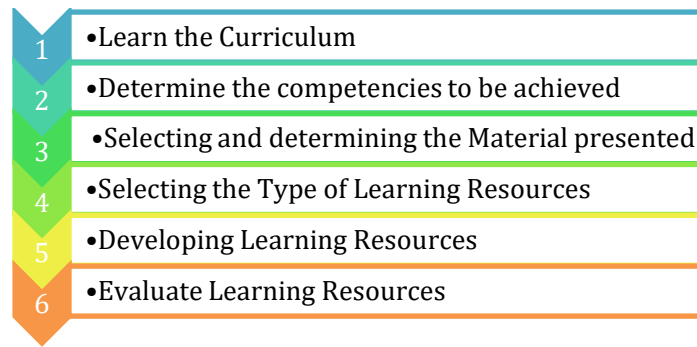


Figure 2. Determining learning resources

5. Evaluation

Curriculum planning also includes evaluation planning that will be carried out on the curriculum. Curriculum evaluation must be carried out gradually, openly and continuously. Measuring tools for measuring curriculum success and effectiveness include: standardized tests, teacher-made tests, job samples, oral tests, systematic observations, interviews, questionnaires, outcome checklists, as well as calculator-anecdotal rating scales and sociograms and reporting. Then in evaluating the curriculum it must also be based on the principles that have been in effect, that is: Referring to the objectives of the Curriculum, being comprehensive or comprehensive, and carried out objectively as shown in Figure 3.



Figure 3. Madrasah curriculum planning stages

D. CONCLUSION AND SUGGESTIONS

Islamic education curriculum planning must be carried out properly in order to prepare the next generation to become the *khaira ummah* generation which is characterized by good intellectual ability while maintaining Islamic values as the spirit of Islamic education. Good curriculum planning as a marker of superior madrasah is reflected in the formulation of objectives, content, methods, and superior curriculum evaluation as well. Superior curriculum planning is important for the world of education, especially for Islamic educational institutions in welcoming the Era of Society 5.0. In facing the era of society 5.0, humans are required to be able to master technology so that they can adapt quickly and maturely to the digitalization of the system. Based on the conclusions of this study, the authors suggest other researchers who are interested in similar fields to conduct research using different methods. This research topic can be carried out using field research methods on madrasas that have received recognition as superior madrasas. Thus it can be known concrete steps that can be taken in curriculum development along with deficiencies that must be corrected in order to lead to superior madrasas.

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