

BODY OF KNOWLEDGE OF ISLAMIC EDUCATION TEACHERS: CRITICAL REVIEW OF THE CURRICULUM MASTER PROGRAM OF ISLAMIC EDUCATION AHMAD DAHLAN UNIVERSITY YOGYAKARTA

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Abstract

Focus this study will review the islamic education teacher body of knowledge critically with regard to three main issues regarding the problematic development of the curriculum in tertiary institutions including namely; agreement between cpl (graduate learning outcomes), relevance, and constructive alignment, with the context of the body of knowledge of islamic education teacher . the purpose of this study is to analyze and critically review the body of knowledge, islamic education teacher curriculum at the ahmad dahlan university islamic education teacher masters program. methods the method applied in this study is a qualitative method with a type of field study or field study. the setting in this research is the islamic education teacher study program at ahmad dahlan university, yogyakarta. the results of the research in this study are that it has implemented the body of knowledge of islamic education teacher with appropriate courses including al-quran education, hadith education, belief education, moral education, date education, arabic language education. and is an embryo of a derivative of contemporary courses. this is proven by the output of each course in the form of publication of national or international indexed journal articles and intellectual property rights as well as a simple patent

Keywords: *Islamic Education Teacher Curriculum, Islamic Education Teacher, Body of Knowledge*

INTRODUCTION

Focus this study will review the islamic education teacher body of knowledge critically with regard to three main issues regarding the problematic development of the curriculum in tertiary institutions including namely; agreement between cpl (graduate learning outcomes), relevance, and *constructive alignment*, with the context of the body of knowledge of islamic education teacher (mohamad ali et al., 2023). it is hoped that a tertiary institution has

the goal that students are able to think according to the direction that has been planned in a measurable manner, as well as with sufficient weight of prospective graduates in theoretical and practical terms (suwadi, 2016). islamic education teacher has become an integral part of education in indonesia, its teaching has undergone many changes and complex dynamics (adawiah, 2016).

The researcher found previous research by Moh Mizan Habibi UIN Sunan Kalijaga, Yogyakarta, regarding the Interpretation and Implications of Merdeka belajar kampus merdeka (independence on independent campus learning) in the islamic education teacher study program on the development of the 2022 curriculum of the study. It can be concluded that the Islamic Education Teacher UII Study Program has implemented Merdeka Learning Merdeka Campus well through interpretation and implementation, learning assessments, courses, study structure materials and other components that must be in accordance with the objectives (Habibi, 2022). Then, by Suwadi about the paradigm (research integration-interconnection in the 2016 islamic education teacher study program) explained that a) there is clarity in the profile and learning outcomes (learning outcome). b) a good graduate profile the impact of a curriculum that has clear references.

the argument of this research is based on that the higher education curriculum (kpt), should respond to the independent learning policy of the independent campus mbkm program by (dirjen dikti kemendikbud, 2020). so that all courses are mapped as minor and major and registered as mbkm courses with a maximum of 60 credits (specifically for bachelor). the curriculum that refers to the islamic education teacher body of knowledge will have core scientific subjects (mk) with large credit weights (> 4 credits), such as *al-qur'an education, hadith education, creed education, moral education, jurisprudence education, date education and arabic language education*. body of knowledge of islamic education teacher, educators can review various aspects of the curriculum that has been built (Maulana, 2022). a more comprehensive curriculum and this process is ongoing, with a thorough and consistent evaluation to ensure that the curriculum remains relevant to the potential and development of generations of Muslims (Darise, 2021). In addition, although a Critical Review Regarding the Body of Knowledge of islamic education teacher, islamic education teacher is an important tool for determining the competence of students and students (Sopiansyah, 2022). it is also important to remember that a critical approach to the Islamic education teacher curriculum must be used very appropriately (Bahrum Subagiya, 2022).

Based on the previous research above, there is a novelty from this research that the purpose of this research is to critically review the Body of Knowledge of Islamic education teacher responding to the Merdeka Belajar Kampus Merdeka policy running in every tertiary institution. According to Suyadi, curriculum is the heart of the study program and lecturers are the spirit of the institution. A good curriculum implemented by competent lecturers will produce great graduates. and a good curriculum is a curriculum that integrates lectures, research, and community service. This research is important for the formation of subjects and the relevance of good Islamic education teacher to the learning outcomes of graduates. The wider the scope and complexity of the body of knowledge of Islamic education teacher, the more likely it is to ensure that religious values remain important when implementing changes to Islamic education teacher policies (Busthomi & A'dlom, 2022).

The Body of Knowledge of Islamic education teacher is important to ensure that the international curriculum can be applied consistently in various places (Diana et al., 2019). This will ensure that a student not only gets consistent lessons from one location to another, but also the desired set of values and ethics (Alawi, 2022). This process will also make it possible to set standards to assess the abilities achieved by a student and refine the curriculum to conform to international standards. Scientific and academic studies of the Body of Knowledge of Islamic Education Teacher (Rohman, 2019) also show the evolutionary process of this knowledge. By analyzing facts and progress for the individual didactic activities involved, it is important for educators to upgrade the material presented according to the times and the actual needs of the current generation. History and old texts are studied in order to evaluate how new material is presented (Yunus and Arhanuddin Salim, 2018).

Minimizing subjective interpretation and prioritizing a critical approach is important to achieve Islamic education teacher. It is also important to increase collaboration between academic institutions and each of the different areas and develop support for the production, distribution, and use of the Islamic Education Teacher Body Of Knowledge (Mohamad Ali et al., 2023). absolutely necessary to ensure that Islamic education teacher remains in line with international standards. By empowering educators to review and update materials, methodologies, and students to play an important role in the evaluation process (Susanto, 2007). By following the proper style and ethics, a critical review of the Body of Knowledge of Islamic education teacher will be a very useful instrument in improving the curriculum, building competence, and providing generations of Muslims with the necessary knowledge to succeed in the future (Suyadi, 2009).

Components that form the structure of the curriculum; developing learning models encourage application of the curriculum (Arqam et al., 2023). promoting the pedagogy and inclusiveness of the Islamic education teacher Body of Knowledge, in state universities (Irawan, 2018) if properly implemented, will enable religious flow into learning institutions and will improve the quality of religious education to improve the quality of the Islamic education teacher curriculum, requiring a systematic approach called Body of Knowledge which is a theory about the nature and application, namely: defining the objects of Islamic education teacher . By comparing learning strategies and their results in real-world contexts, this will improve the quality and reliability of the Islamic Education Teacher curriculum (M Hanafi, 2014).

METHODS

The type used in this study is qualitative. The approach used in this research is (*literature review*) in the form of library research. The primary data source is the Ahmad Dahlan University Islamic Education Teacher Masters curriculum book, the secondary source is the results of research on the Islamic Education Teacher curriculum and other relevant digital documents. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example behavior, perceptions, motivations, actions and others, holistically and with descriptions in the form of words and language in a special natural context by utilizing the scientific method.

Secondary data sources in this study are articles about paradigms or analysis of the Islamic Education Teacher Body of Knowledge Analysis Critical Review of the Islamic education teacher Curriculum. published in *sinta* indexed journals one to six. 2016 to 2023 Data collection and analysis is carried out by means of hermeneutics (Sugiyono, 2017).

RESULTS

The islamic education teacher curriculum in the islamic education teacher study program, ahmad dahlan university, yogyakarta has included the development of the curriculum in tertiary institutions including; agreement between cpl (graduate learning outcomes), relevance, and constructive alignment, in the context of the body of knowledge of islamic education teacher . thus, students will get a clear understanding of how to achieve

Based on the statement in the picture above, the Learning Outcomes of islamic education teacher Ahmad Dahlan University in CP-7 are to be able to carry out academic validation or studies of Islamic education teacher to solve people's problems based on educational studies of the Qur'an, Hadith, Faith, Morals, Fiqh, Dates and Arabic with an interdisciplinary or multidisciplinary approach. The curriculum is an important tool for the Study Program. With a study weight of 5 Bk and more than (> 4 credits) with the course name Critical Thinking & Capasty in Islamic Building.

Implementation of the curriculum by lecturers has been carried out to produce high quality graduates. Integrating lectures, research, and service is important in preparing the curriculum. This really helps produce extraordinary results from graduates, as a result of the contributions of Lecturers and Institutions. The curriculum that refers to the islamic education teacher Body of Knowledge will have core scientific subjects (MK) with large credit weights (> 4 credits), such as Al-Qur'an Education, Hadith Education, Aqidah EducatioEducation, Jurisprudence Education, Date Education and Arabic Language Education. Everyday life (Ma'arif, 2018).

No	Capaian Pembelajaran	Pemetaan Bahan Kajian (BK)	Mata Kuliah	Penghitungan Bobot SKS				
				Keluasan BK	Kedalaman BK	Beban Belajar	Bobot SKS	Final SKS
1.	Bertaqwa kepada Tuhan Yang Maha Esa dan mampu menjunjung tinggi nilai kemanusiaan dalam menjalankan tugas berdasarkan nilai-nilai Al-Islam dan Kemuhammadiyah.	Iman dan Kemanusiaan; Ibadah dan Muamalah, Kemuhammadiyah; & Islam dan Ilmu Pengetahuan.	Al-Islam dan kemuhammadiyah (AIK)	4	4	16	2,169	2
2.	Mampu berperan sebagai warga negara yang memiliki rasa kebangsaan dan cinta tanah air, taat hukum, dan disiplin, menghargai keanekaragaman, mandiri dan bertanggung jawab.	Al-Qur'an, Hadits, Akidah-Akhlak, Fikih, Tarikh, Bahasa Arab, Kemuhammadiyah; & Islam dan Ilmu Pengetahuan.	Pendidikan AIK	6	5	30	4,068	4
3.	Mampu mengembangkan teori-teori pendidikan Islam yang adaptif terhadap kemajuan teknologi informasi dengan pendekatan interdisiplin dan multidisiplin hingga menghasilkan karya inovatif dan teruji.	Ilmu pendidikan, ilmu agama Islam, neurosains, dan teori pendidikan Islam.	Neurosains dan teori pembelajaran pendidikan Islam	4	5	20	2,712	3
4.	Mampu mengembangkan studi Islam holistik-integratif untuk pemecahan masalah secara kreatif dan inovatif di bidang pendidikan agama Islam.	Al-Qur'an, Hadits, Sains, Ilmu Pendidikan, dan Filsafat Ilmu	PAI Inter dan Multidisipliner	5	3	15	2,034	2
5.	Mampu mengembangkan kurikulum pendidikan agama Islam berdasarkan Al-Qur'an, Hadis, Akidah, Akhlak, Fikih, Tarikh dan Bahasa Arab baik dari sisi tujuan, materi, dan evaluasi pembelajaran.	Ilmu pendidikan Islam, teori pendidikan, kurikulum, metode pembelajaran.	Pengembangan Kurikulum Pendidikan Islam	4	5	20	2,712	3
6.	Mampu melakukan validasi akademik atau kajian ilmu pendidikan agama Islam untuk menyelesaikan masalah umat berdasarkan kajian pendidikan Al-Qur'an, Hadis, Akidah, Akhlak, Fikih, Tarikh dan Bahasa Arab dengan pendekatan interdisipliner atau multidisipliner.	Al-Qur'an, Hadits, filsafat ilmu, dan sejarah peradaban Islam.	Filsafat Ilmu dan Pemikiran Pendidikan Islam	4	3	12	1,627	2
		Al-Qur'an, Hadits, metodologi penelitian kualitatif, kuantitatif, & Research and Development.	Tesis	5	7	35	4,746	6

Figure 2. Learning outcomes for master of Islamic education teacher Ahmad Dahlan University study materials and courses.

The study material above is the Embryo Formation of a body of knowledge based on mapping and study descriptions for further courses arranged in accordance with the above mapping. continue statement Furthermore, students can focus their discussions and investigations on topic areas of lecture material that has been prepared, using the Body of knowledge, descriptions, and mapping of the study material as a foundation for creating and

testing scenarios, content and lesson structures, which are expected to enhance learning that is influenced by aspects of theory and practice.

In practice, in the Islamic education teacher Study Program, Ahmad Dahlan University, Yogyakarta, learning has implemented a curriculum that refers to the Islamic education teacher Body of Knowledge which has a core scientific subject (MK), namely the Study of the Contemporary Al-Quran and Hadith. with large credit weights (> 4 credits), such as Al-Qur'an Education, Hadith Education, must also be based on output, such as publications and it is recommended to cite the work of lecturers. One of the embryos of formation is from Al-Quran and Hadith Education. The Islamic education teacher Study Program at Ahmad Dahlan University Yogyakarta has a curriculum that refers to the Islamic Body of Knowledge. The learning that is carried out focuses on scientific core subjects such as Al-Qur'an Education and Hadith Education with quite a large number of credits (> 4 credits). The output sought is in the form of publications and recommends that students include sources in citing. This is an Embryo to create innovation in Al-Qur'an and Hadith Education. Furthermore, in the Ismuba Education course which weighs 3-4 credits of the Islamic education teacher Study Program. Quality Arabic education. In practice, the Islamic education teacher Study Program at Ahmad Dahlan University in Yogyakarta has implemented a curriculum that refers to the Body of Knowledge PAI, with one of the Scientific Core Subjects weighing 3-4 credits is Ismuba Education. Furthermore, Arabic Language Education will also be discussed with similar but different texts. (Bustam et al., 2021).

SEMESTER 1				
NO	KODE MK	MATA KULIAH	SIFAT	SKS
1	185210120	Al Islam dan Kemuhimmadiyah	Wajib	2
3	185210242	Filsafat Ilmu dan Pemikiran Pendidikan Islam	Wajib	4
4	185210332	Metodologi Penelitian	Wajib	3
5	185210431	Neurosains Pendidikan Islam dan Teori Pembelajaran	Wajib	3
6	185210531	Studi Alquran Hadis Kontemporer	Wajib	3
Jumlah SKS				15

SEMESTER 2				
NO	KODE MK	MATA KULIAH	SIFAT	SKS
1	185220142	Inovasi PAI dan HKI	Wajib	4
2	185220232	Pengembangan Kurikulum PAI	Wajib	3
3	185220420	Seminar Proposal Tesis	Wajib	2
	185220320	Pengembangan Instrumen Evaluasi PAI Berbasis HOTS	Pilihan	3
4	185230121	Prakologi Transpersonal dalam Pendidikan Islam*	Pilihan	2
	185230221	Branding Sekolah/ Madrasah*	Pilihan	2
5	185230842	Pendidikan Quran Hadis*	Pilihan	4
		Pendidikan Ismuba*	Pilihan	4
	185230642	Pendidikan Bahasa Arab*	Pilihan	4
6				
Jumlah SKS				16

* Pilih 2 MK dan atau minimal 4 SKS

MATA KULIAH PILIHAN SEMESTER 3				
NO	KODE MK	MATA KULIAH	SIFAT	SKS
1	185210531	Critical Thinking & Capassty Building in Islamic Education	Wajib	3

SEMESTER 4				
NO	KODE MK	MATA KULIAH	SIFAT	SKS
1	185240162	Tesis	Wajib	6
Jumlah SKS				6

Jumlah SKS Mata Kuliah Wajib	35 SKS
Jumlah SKS Mata Kuliah Pilihan yang ditawarkan	4 SKS
Jumlah SKS Mata Kuliah Pilihan yang wajib diambil	16 SKS
Total SKS Prodi MPAI	39 SKS

Figure 3. Distribution of islamic education teacher master of islamic education teacher ahmad dahlan university.

Based on the picture above, the Body of Knowledge for islamic education teacher master of islamic education teacher ahmad dahlan university courses already refers to a new policy which is a response to the MBKM policy. All courses are mapped as minor and major and registered as Independent Curriculum Learning Subjects with a maximum of 60 credits (bachelor only). in reality, in its implementation it has fully implemented outcomes, one of which is the publication and or acquisition of Intellectual Property Rights (IPR), especially Copyright for S1. And Simple Patent for master program the number of credits for compulsory courses is 35 credits. The number of credits for courses offered is 4 credits, this is an elective course, and 16 credits for compulsory course. The Body of Knowledge of Islamic education teacher emphasizes exploring and practicing religious knowledge holistically and systematically (Qolbiyah, 2022). This paradigm uses the curriculum as a foundation in the educational process and a means for teaching and evaluating student performance so that they can perfect Islamic character and understand the demands of the Islamic religion (Baharun, 2017). comprehensively. Spiritual attitude, intellectual strength, emotional appeal, and social sensitivity are also aspects that are shaped by this approach. The curriculum will focus on mastery and application of knowledge, reason, and responsible learning in the world. The Body of Knowledge curriculum for Islamic education teacher will emphasize various religious, cultural and historical knowledge (Mahsun, 2019). Communication, critical thinking, and pedagogical theory of religion will also be introduced. In the educational process, will use various techniques, potentialization (conjuring) work, and proficiency through team work, application, and investigation to ensure what students learn. Study Program Curriculum islamic education teacher master of islamic education teacher ahmad dahlan university has been developed with orientation Outcome Based Education (OBE). This curriculum is structured by linking elements of graduate profiles, study materials, learning processes and learning achievements of graduates, especially publication outcomes and Intellectual Property Rights.



Figure 4. Study Program islamic education teacher master of islamic education teacher ahmad dahlan university On Sinta's website.

Based on the picture above, it can be seen that the practice of output-based courses in the Islamic education teacher Masters Curriculum can already be proven on the page above, oriented towards integration between education, research and community service to produce innovative and tested works, especially in the form of publications and Intellectual Property Rights. as well as to integrate religious education in educational institutions with outside. This model focuses on learning about values that students have understood as part of the religion of Islamic education teacher , conducting lectures in each class, discussion, or topic studied based on academic standards, as well as values explained in the context of religion. The aim of this model is to increase student participation in religious education institutions and create awareness to research and create works.

DISCUSSION

Analysis of Critical Review of islamic education teacher master of islamic education teacher ahmad dahlan university Curriculum. Body Of Knowledge islamic education teacher master of islamic education teacher ahmad dahlan university Curriculum is one of the main instruments for the development of Islamic education teacher in tertiary institutions. This curriculum has been designed to provide access for students to gain skills and knowledge and be productive in lectures, research and service. If not done this can hinder the development and progress of students in the future. The curriculum would also be perceived by most educational scholars as overly emphasis on aspect theoretical and provide a lack of opportunities for students to demonstrate their practical abilities (Subhan Adi Santoso, 2022).

Curriculum Body Of Knowledge islamic education teacher Ahmad Dahlan University has tended to increase students' sensitivity to theoretical material in lectures, research, service and others, while providing practical skills (Rodiyah, 2021). So To address the response, what is more needed is change and innovation to increase the availability of materials and skills that are relevant to current job requirements. In addition, there is a need to increase community and industry engagement to provide students easier access to opportunities for work and professional study. Thus, Body knowledge which will later have an impact on the Islamic education teacher Curriculum can be more useful for students and support the progress of Religious education in Indonesia. in order to support broader learning and career hunting (Ismail., 2019).

The main concern about the Islamic education teacher Curriculum if it does not respond to Islamic Education policies is the lack of equality between religious learning and academic learning. Some education scholars state that the curriculum focuses too much on a number of religious education materials, while some materials related to social sciences, skills, and foreign languages are still lacking. Students do not get proper access to get a broad education.

As for in this study, researchers give provide practice in the Body of Knowledge, including the following

First Creating a deeper awareness of the fundamental values taught by religion. The practice of the Body of Knowledge curriculum for Islamic education teacher creates conditions that focus on students' abilities to understand and interact with spiritual values taught through religious teachings (Muhammedi., 2016). *Second* Increasing student participation in religious education institutions. The Islamic education teacher Body of Knowledge Curriculum Practice focuses on learning about values that are understood as part of religion, thereby enabling students to have a more intimate relationship with religious teachings and increase their participation in religious activities. *Third* Facilitating learning that meets academic standards. With the focus applied in this model, students can achieve the International academic standards proposed by the school. This ensures that students have sufficient knowledge and are able to answer academic questions about religion.

The Islamic education teacher Body of Knowledge Curriculum Practice provides a model that focuses on strengthening knowledge and attitudes about religious values. This is important to ensure that they have sufficient knowledge about religious teachings, and to help them to carry out active participation in religious education institutions. This model also ensures that students have the appropriate academic skills to face various academic tasks and challenges. Thus, this model provides multiple advantages for religious education institutions, because it allows students to have the skills and knowledge to participate in religious activities and various academic tasks. (Shaheen, 2019).

Review because islamic education teacher Ahmad Dahlan University responds to the Merdeka Belajar Kampus Merdeka policy with one of them by mapping minor and major courses and registering courses Merdeka Belajar Kampus Merdeka with the final 40 credits and credit weights (> 39.00) and no longer emphasizing on face-to-face lectures but on CP-based MK outputs. The curriculum has provided flexibility in the implementation of Makul

Lectures and Learning through CP-based MK Outcomes. Higher Education also has a policy of granting independence to students, so that students can choose to write a thesis and/or publication in Sinta 2 for masters or postgraduate students.

CONCLUSION

Based on a study of body knowledge, critically reviewing the islamic education teacher curriculum at islamic education teacher Ahmad Dahlan University towards the curriculum, it has fully implemented the Ahmad Dahlan University body of knowledge, embryo courses such as Al-Quran Hadith Education, Aqidah Moral Education, Arabic Language Education, Date Education one of them is lowering contemporary credits 3-4 courses on output, including publications. As well as a simple patent.

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