

THE CONTRIBUTION OF PARTIES IN DEVELOPING CURRICULUM AND STRATEGIES FOR TEACHING ISLAMIC RELIGIOUS CONTENT IN SCHOOLS IN THE DIGITAL AGE

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Abstract: Gaining a deep understanding of the curriculum development process and which parties are involved in the development of the Islamic religious education curriculum at the school level in an era that is now utterly digital technology is the primary goal of this study. We searched for data and information to answer this study through examined the literature of book publications and scientific articles. This study used an in-depth interpretation approach and document analysis and data coding to produce valid evidence to answer this question. From the results of the study and discussion, it can be concluded that the parties have fully contributed to the development of the curriculum for teaching Islamic religious education in the digital era; Among others, policy making at the central level is forwarded by the education office in the provinces and ends with implementation and financial inclusion at the school unit level as well as involving the leadership of the parent committee and the wider community. Another contribution that is more important is the involvement of technology experts who accompany curriculum development.

Keywords: contribution; Islamic religious education; curriculum design; technology era.

Abstrak: Mendapatkan pemahaman yang mendalam tentang proses pengembangan kurikulum dan pihak-pihak mana saja yang terlibat dalam pengembangan kurikulum pendidikan agama Islam di tingkat sekolah di era yang serba digital saat ini menjadi tujuan utama penelitian ini. Kami mencari data dan informasi untuk menjawab penelitian ini melalui telaah literatur publikasi buku dan artikel ilmiah. Kajian ini menggunakan pendekatan interpretasi mendalam dan analisis dokumen dan koding data untuk menghasilkan bukti yang valid untuk menjawab pertanyaan tersebut. Dari hasil kajian dan pembahasan, dapat disimpulkan bahwa para pihak telah berkontribusi penuh dalam pengembangan kurikulum pengajaran pendidikan agama Islam di era digital; antara lain pengambilan kebijakan di tingkat pusat diteruskan oleh dinas pendidikan di provinsi dan diakhiri dengan pelaksanaan dan inklusi keuangan di tingkat satuan sekolah serta melibatkan pimpinan komite orang tua dan masyarakat luas. Kontribusi lain yang lebih penting adalah keterlibatan ahli teknologi yang mendampingi pengembangan kurikulum.

Kata kunci: kontribusi; pendidikan agama Islam; desain kurikulum; era teknologi.

Introduction

Curriculum development, followed by teaching strategies and approaches, must involve experts in the field of education and the subjects to be taught. Likewise, the Islamic religious education curriculum at the school level also requires the involvement of experts in teaching and other related fields, including educational technology skills and expertise.¹ This is because the development of the

Islamic religious teaching curriculum and content for the target schools cannot be separated from the participation of technology content, whose many applications will help the Islamic religious learning process. This is also because the Islamic religious education program is one of the fields that also requires the preparation of methods that will later follow the objectives of the educational program and also the condition of the school;

¹ Syahraini Tambak and Desi Sukenti, "Exploring Method for Developing Potential Students in Islamic Schools in the Context of Riau Malay Culture" (In Proceedings of the Second

International Conference on Social, Economy, Education and Humanity (ICoSEEH 2019, Pekanbaru, 2019), pp. 343–51, <https://repository.uir.ac.id/9335/>.

of course, a superior curriculum document will not be complete if the supporting factors in the field are not adequate. For this reason, the head of curriculum development is responsible for preparing plans for implementing religious education programs to achieve the objectives mandated by the education law in Indonesia. This cannot be separated from the substance of Islamic teachings, which must be arranged systematically and have values and teacher resources that will succeed in the goals of Islamic religious education.²

As mandated by law, holding Islamic religious education aims to improve the quality of Islamic education at the school level. Therefore, it takes the involvement and partisanship of the parties, especially the thoughts of Islamic religious experts, and is also supported by experts in Islamic education teaching technology. This can be understood as the educational technology in Islamic education is an effort to innovate and improve the quality of a better learning process, so this is very in line with the concept of Islamic education, which always responds to new and developing things as the dynamic and developing character of Islamic education. This is relevant to Islam's view, which has never contradicted the development of science and technology until now. It is in the Quran that everything that humans do not know has been provided. Verily, Allah SWT knows everything.³

The adjustment of the independent curriculum in Islamic educational institutions in this era that is now wholly technological is felt to be very important to harmonize the capacity building of Muslim students in Indonesia.⁴ In this case, educational institutions such as Islamic boarding schools and

Islamic schools are indeed prepared to become intellectual actors with morality. However, the Muslim community does not limit itself to technological things but must participate in getting modernist content and adapting to Islam which, of course, can be collaborated into curriculum content at the school level, which is in line with the independent curriculum.⁵ The competence in question will undoubtedly be found through various innovations and curriculum developments that are nuanced by Islamic scholars. Because basically, printing Muslim personalities who respond with worldliness is part of the task of Islamic educational institutions, which must also follow curriculum standards developed nationally. Therefore, here various contributions in the form of thoughts and work as well as pill principles obtained from technology exports, scholars, educators, and leaders must be relevant to the ideals of Islamic educational institutions. They are reviewing the existing literature, and many mentions that Islamic religious and educational institutions have certainly had success where the contributions of Muslim intellectuals worldwide have been brilliant. Islamic thinkers if it changed the world view and the goals of science and art and culture that had been integrated into the intellectual development and cultural arts at that time. The independent curriculum in Indonesia continues to experience various views and changes following the development of digitalization technology.⁶

Changes in the curriculum from year to year indicate that the education system in Indonesia is open to all changes; therefore, the educational curriculum for Islamic educational institutions will, of course, follow changes and adapt themselves to the development of both student psychology and the outside world. Recent studies and discussions state that the adjustment of the religious fisheries curriculum following technological developments and the response of the outside world is an opportunity for

² Abdul Jalil Toha Tohara and Et Al, "Exploring Digital Literacy Strategies for Students with Special Educational Needs in the Digital Age," *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, vol. 12, no. 9 (28 April 2021), pp. 3345–58, <https://doi.org/10.17762/turcomat.v12i9.5741>.

³ Widya Ayuningsih, Syafaruddin Syafaruddin, and Amiruddin Ms, "Implementation of Islamic Education Curriculum Development in Al-Ulum Islamic School Medan," *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, vol. 3, no. 2 (Mei 10, 2020), pp. 1033–44, <https://doi.org/10.33258/birle.v3i2.1031>.

⁴ Muhamad Taufik, "STRATEGIC ROLE OF ISLAMIC RELIGIOUS EDUCATION IN STRENGTHENING CHARACTER EDUCATION IN THE ERA OF INDUSTRIAL REVOLUTION 4.0," *Jurnal Ilmiah Islam Futura*, vol. 20, no. 1 (Februari 29, 2020), pp. 86–104, <https://doi.org/10.22373/jiif.v20i1.5797>.

⁵ Sa'dullah Assa'idi, "Religious Education Curriculum in Indonesian Islamic University in the Digital Age: Incepting Thematic Alquran of Fadlur Rahman," *Journal of Social Studies Education Research*, vol. 12, no. 3 (2021), pp. 294–311.

⁶ Dana Dobrovská dan Pavel Andres, "Digitization and Current Educational Changes in Switzerland - Inspiration for the Czech Republic?," in *The Impact of the 4th Industrial Revolution on Engineering Education*, ed. oleh Michael E. Auer, Hanno Hortsch, dan Panarit Sethakul, *Advances in Intelligent Systems and Computing* (Cham: Springer International Publishing, 2020), pp. 402–8, https://doi.org/10.1007/978-3-030-40271-6_40.

the development of an Islamic education curriculum that also continues to respond to the views of the ulama's thoughts which will undoubtedly give birth to the concept of principles following Islamic religion, socio-political culture, and civilization, especially the world of Islamic education in Indonesia.⁷

We observe the development of knowledge and technology; it can be understood that these developments have implications for developing a religious education curriculum which includes the development of content and materials as well as strategies and learning media as well as an assessment system at the end of teaching. In other words, religious education, one of the components in the national curriculum document, is impossible for religious education to be described at the school field level.⁸ Of course, it is also impossible to follow the development of religious education technology; it is impossible to stand alone with the system of developing and teaching education back to the traditional system, considering that schools and madrasas are also located in an educational environment that is carried out based on the provisions of the education law and the constitutional mandate.⁹

Based on the above thought, curriculum development also has a foundation that can be used in developing Islamic religious education in schools and Islamic boarding schools, such as the foundation of religion, philosophy, ideology, psychology, sociology, and science and technology. In particular, the function of technology as described in curriculum development in other fields of study, the development of Islamic religious education using technology is an effort to motivate students so that they have more enthusiasm and desire to learn and also because teaching materials

have been equipped with technology applications, the two reasons are curriculum development. Technology-based needs to get attention from teachers and developers, such as experts in the field of religion and technology.¹⁰

When viewed from the contribution of the educational technology foundation to curriculum development, it cannot be separated from the existence of technology that has also innovated curriculum development which has recently become the demand of the parties so that technology-based curriculum development, especially in the field of Islamic religious teaching, has been studied and tested that it has many donations and also contributions.¹¹ Such development can be carried out because curriculum development must also have essential components that are mutually integrated between the components of religious material objectives and teaching strategies. This evaluation orientation is an important consideration when designing a technology-based education curriculum. Thus, teachers as those who play a role in developing teaching and also the curriculum itself, in this case, are not alone in developing the curriculum but also involve experts in the role of planning the evaluation of the results of curriculum development, then proceed to implementation until the final stage, namely evaluating the extent of the design. Curriculum and develop it has met expectations as mandated by law.¹²

If it is related to the development of the curriculum in Indonesia since independence until now, of course, the development has undergone quite a lot where almost every ten years, Indonesia experiences a change and improvement following the results of the evaluation, which demands that evaluations and changes continue to be carried out so that it approaches the desired perfection following the conditions of society today,

⁷ Amin Abdullah, "ISLAM AS A CULTURAL CAPITAL IN INDONESIA AND THE MALAY WORLD: A Convergence of Islamic Studies, Social Sciences and Humanities," *JOURNAL OF INDONESIAN ISLAM*, vol. 11, no. 2 (December 4, 2017), pp. 307–28, <https://doi.org/10.15642/JIIS.2017.11.2.307-328>.

⁸ Nurul Dwi Tsoraya, Okeh Primalaini, and Masduki Asbari, "The Role of Islamic Religious Education on the Development Youths' Attitudes," *Journal of Information Systems and Management (JISMA)*, vol. 1, no. 1 (April 30, 2022), pp. 12–18, <https://doi.org/10.4444/jisma.v1i1.3>.

⁹ Agus Purwawidodo, "Dialectics of Educational Technology and Reposition of Islamic Religious Education: Teachers' Role in Globalization Era," *Ta'dib: Jurnal Pendidikan Islam*, vol. 21, no. 2 (December 31, 2016), pp. 137–54, <https://doi.org/10.19109/td.v21i2.1030>.

¹⁰ Purniadi Putra et al, "The Relevancy on Education Release Revolution 4.0 in Islamic Basic Education Perspective in Indonesia (An Analysis Study of Paulo Freire's Thought)," *Test Engineering & Management*, vol. 83 (2020), pp. 10256–63.

¹¹ Abdul Mujib et al, "Islamic Religious Education Based on Life Skills Metro City Public High School," *Psychology and Education Journal*, vol. 58, no. 1 (January 1, 2021), pp. 3276–85, <https://doi.org/10.17762/pae.v58i1.1267>.

¹² Jakhongir Shaturaev, "Financing and Management of Islamic (Madrasah) Education in Indonesia," *Zeszyty Naukowe Politechniki Częstochowskiej Zarządzanie*, vol. 42 (July 3, 2021), pp. 57–65, <https://doi.org/10.17512/znpcz.2021.2.05>.

society is entering a new world.¹³ Likewise, when asked why educational technology needs to be developed in religious education, it indeed cannot be separated from the existence of information technology, especially educational media, in the success of teaching Islamic religious education in schools, namely, the existence of technology can solve problems both in the planning process of curriculum development and also the application of Islamic religious teaching in schools in field level and at school so that with technology it makes it easier for teachers to follow the development of religious education technology and also based on the competency goals that are expected to be achieved so that with this technology it will provide convenience not only for teachers but also for students.¹⁴

Experts must be involved in developing Islamic religious education curricula because curriculum development involves academic aspects.¹⁵ Curriculum development can be used as teaching material so that it is easy to achieve the goals of Islamic religious education. Of course, considering the many factors involved in curriculum development, developmental matters must involve experts in their respective fields. Any curriculum development will inevitably include factors such as academia and society, national value system, philosophy, psychology, and politics. All will give nuances and considerations that must be considered when developing a curriculum. Another reason is that the role of the curriculum in learning will be easy to develop if it involves experts.¹⁶

These at least academics have the competence and can see the curriculum as a function where they understand the curriculum and related

matters in achieving educational targets, which later expect students to easily understand various teaching materials when the curriculum is applied in the field or at school.¹⁷ Likewise, the involvement of experts in Islam and technology is significant because every level of education certainly has achievements that must be obtained. After all, without a curriculum, the teaching and education goals certainly cannot be optimized, so our country decided that quality human resources must support curriculum development, following the times where today technology has been able to innovate and transform all life, especially education, even to Islamic religious education.¹⁸

Based on the thoughts and problems described above, the author will try to obtain a variety of literature related to curriculum development and strategies in teaching Islamic religious education assisted by the application of technology. One of the methods used in research to get answers or understanding of the problems being studied is to find and examine some scientific pieces of evidence in the form of publications, both books and scientific journals, which will later become answers based on the validity and reliability of the findings. Thus, the preliminary elaboration and explanation of the problems "contributions of experts in curriculum development including teaching strategies in the field of Islamic studies at the madrasa education level in an all-digital era."¹⁹

This technology-based curriculum development study will present scientific evidence for Muslim intellectuals on how the Merdeka curriculum is aligned with the needs of Islamic institutions, of course, in an area that is now wholly technological.²⁰ This study will offer a novelty from the results of this study in which the views of

¹³ Suwarsih Madya, "SEARCHING FOR AN APPROPRIATE EFL CURRICULUM DESIGN FOR THE INDONESIAN PLURALISTIC SOCIETY," *TEFLIN Journal*, vol. 18, no. 2 (August 29, 2015): 196–221, <https://doi.org/10.15639/teflinjournal.v18i2/196-221>.

¹⁴ Nur Ahid and Nur Chamid, "Implementation of Indonesian National Qualification Framework Based Curriculum in Higher Islamic Education," *Jurnal Pendidikan Islam*, vol. 7, no. 1 (2021), pp. 109–22.

¹⁵ Naïma Lafrarchi, "Assessing Islamic Religious Education Curriculum in Flemish Public Secondary Schools," *Religions*, vol. 11, no. 3 (Maret, 2020), p. 110, <https://doi.org/10.3390/rel11030110>.

¹⁶ Nur Wakhidah and Erman Erman, "Examining environmental education content on Indonesian Islamic religious curriculum and its implementation in life," ed. oleh Ivy Tan, *Cogent Education*, vol. 9, no. 1 (December 31, 2022), pp. 203–424, <https://doi.org/10.1080/2331186X.2022.2034244>.

¹⁷ Safrul Muluk et al, "Developing generic skills at an Islamic higher education institution curriculum in Aceh, Indonesia," *Higher Education, Skills and Work-Based Learning*, vol. 9, no. 3 (January 1, 2019), pp. 445–55, <https://doi.org/10.1108/HESWBL-06-2018-0064>.

¹⁸ Riza Rahmawati, Rosita Rosita, and Masduki Asbari, "The Role and Challenges of Islamic Religious Education in the Age of Globalization," *Journal of Information Systems and Management (JISMA)*, vol. 1, no. 1 (April 30, 2022), pp. 6–11, <https://doi.org/10.4444/jisma.v1i1.2>.

¹⁹ Mahyudin Ritonga et al, "Curriculum development strategy management for student mental health in Covid-19 pandemic," *International Journal of Pharmaceutical Research*, vol. 12, no. 2 (2020).

²⁰ Muluk et al, "Developing generic skills at an Islamic higher education institution curriculum in Aceh, Indonesia."

scholars and competent parties in their respective fields will undoubtedly strengthen the study of technology-based curriculum education in an Islamic marriage environment, of course, through the contribution of efforts to develop an Islamic education curriculum following the demands of the world. This is aligned with the guidelines provided by independent curriculum makers where previous scientific evidence has been used as the basis for the views of intellectuals and other parties on aspects that need to be included in curriculum development so that religious learning is, of course, also following the demands of technology and also the expectations of Muslim students. It becomes easy to understand and apply the learning they receive²¹. The latest contribution to the perspective of Islamic education and also in line with the demands and mandates of the constitution of the republic of Indonesia, namely through the education law and also following the progress of world civilization, all of which must be described and integrated into the curriculum being developed for Islamic schools.

Method Procedure

This study aimed to get answers to the question of how the contribution of curriculum experts and its development, including the strategy of teaching Islamic religious education content in madrasas and schools in the era that is now wholly digital.²² Many studies have been carried out regarding the development of Islamic religious curricula and the use of digital applications in teaching and have found some vital evidence. However, the authors believed that very few have examined what contributions have been made by experts in developing Islamic religious language teaching curriculum, particularly involving information and communication technology. As we know that there is almost no aspect of life and business, including

education, that does not involve technology in which there are various uses for its applications. To answer the problems mentioned above, the authors had visited and collected several pieces of literature related to curriculum development and Islamic teaching strategies in schools involving educational technology applications.²³

Analysis

Next, the writer analyzed the literature to get valid answers about the contribution of experts in curriculum development and technology-based teaching strategies²⁴. The study model that we have done includes coding the data, critically evaluating each data that answered the problem, and interpreting it so that any data generated can answer the core of the problem with the facility above principle. The method we used was the phenomenological approach, which was the approach we take to understand a phenomenal problem in teaching Islam and the curriculum from several existing data. Our data search and analysis were carried out online, involving the Google Search and Google Scholar applications on several book publications and scientific journals published in national and international publications, which we limited the selection between 2010 and 2022.²⁵

After getting the answers, we designed them. The report follows the scientific report model of a critical review of qualitative studies. This study could be said to be a second study in which we relied on a literature review in the form of literature content related to the two variables above. Thus, the explanation of this method and material explains how the implementation of the study began with the formulation of the problem, then the following method is the analysis and discussion of the results and ends with a closing with a report.²⁶

²³ Steven M. Ross, Gary R. Morrison, and Deborah L. Lowther, "Educational Technology Research Past and Present: Balancing Rigor and Relevance to Impact School Learning," *Contemporary Educational Technology*, vol. 1, no. 1 (March 1, 2010), pp. 17–35.

²⁴ Alan McKee, "Textual Analysis," dalam *The Media & Communications in Australia*, 4 ed. (Routledge, 2014).

²⁵ Mariette Bengtsson, "How to plan and perform a qualitative study using content analysis," *NursingPlus Open*, no. 2 (2016), pp. 8–14.

²⁶ Yu Xiao dan Maria Watson, "Guidance on Conducting a Systematic Literature Review," *Journal of Planning Education and Research*, vol. 39, no. 1 (March 1, 2019), pp. 93–112, <https://doi.org/10.1177/0739456X17723971>.

²¹ Ahmad Zainuri, Aflatun Muchtar, and Yusron Masduki, "Curriculum Design for Postgraduate Program of Islamic Study at UIN Raden Fatah Palembang During the Covid-19 Pandemic" (5th Asian Education Symposium 2020 (AES 2020), Atlantis Press, 2021), pp. 87–92, <https://doi.org/10.2991/assehr.k.210715.018>.

²² Yichi Zhang, Daniel W. Apley, dan Wei Chen, "Bayesian Optimization for Materials Design with Mixed Quantitative and Qualitative Variables," *Scientific Reports*, vol. 10, no. 1 (March 18, 2020), p. 4924, <https://doi.org/10.1038/s41598-020-60652-9>.

Results and Discussion

Curriculum Development Contributors

In developing any curriculum, the subject matter cannot be separated from the parties involved to contribute what is needed, which is a requirement in developing a national, provincial, and even inter-school curriculum. In other words, without the role of all parties, the curriculum cannot produce a document that can be used in education because it must accommodate all interests, conditions, and factors. According to Anika Monazirah and Choirudin,²⁷ the role of education administrators must be vital because, in general, education management, especially here, Islam, is related to technological progress. After all, it is at the central government level then they develop it in such a way that the curriculum can be structured with the legal aspect in it is then the core program of the primary framework curriculum in which the curriculum later expects the local government and the relevant education office to participate in developing the curriculum at the school level following the characteristics in their respective regions.²⁸

So, the contribution from the education office or decision making at the central government level and then in the regions to the school unit cannot be ignored because most of these educational programs are managed by the government or police makers or can also be called education administrators according to the level from the center down to the area and finally at the school level. So, this actor is big enough to give color to the change and development of the Islamic religious education curriculum, which has recently been developed by involving experts in education and teaching technology.²⁹

Furthermore, the role of curriculum and technology experts is also essential in developing a better curriculum design. Over time, curriculum development has proven that experts' involvement in designing and evaluating curriculum changes is needed. Their existence is needed through thoughts from fire education curriculum fires, experts in Islamic religious disciplines, and technology and teaching science practitioners.³⁰ So, concerning the policies and regulations set by the government in the form of rules and development in general as well as educational development to the development of curriculum content in specific fields of study, these developments do require experts to jump in, which is a demand from the development of a separate curriculum so that with their input give birth to a curriculum document that is as expected because these experts both in education and fields of study and their technology curriculum experts certainly have thoughts that provide alternatives in the form of strategic concepts and approaches for Islamic religious education and how the curriculum model is expected and deemed necessary or not.³¹

The expert's abilities and expertise are very much needed to determine the quality of the curriculum. Likewise, suppose it is described in the context of school-level curriculum development.³² In that case, it involves other parties, including the school leadership, the school committee, the teacher council, and even the students themselves should be involved as leaders play an essential role in curriculum development. Because today's curriculum has been affected by the presence of technology, the presence and presence of technology experts or informatics or multimedia experts is essential. Thus, there are quite a several

²⁷ Anika Monazirah and Choirudin Choirudin, "THE DEVELOPMENT DESIGN OF CURRICULUM 2013 FOR FIQH LEARNING THROUGH A HUMANISTIC APPROACH," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, vol. 5, no. 1 (March 31, 2021), pp. 140–53, <https://doi.org/10.33650/al-tanzim.v5i1.1675>.

²⁸ Nurzannah Nurzannah and Rizka Harfiani, "PKM Pengembangan Kurikulum 2013 PAUD Bagi Guru-Guru LPPTKA-BKPRMI Kota Medan," *IHSAN : JURNAL PENGABDIAN MASYARAKAT*, vol. 1, no. 1 (July 16, 2019), <https://doi.org/10.30596/ihsan.v1i1.3297>.

²⁹ Alhamuddin et al., "Politics of Education in Curriculum Development Policy in Indonesia from 1947 to 2013: A Documentary Research," *Jurnal Pendidikan Islam*, vol. 9, no. 1 (June 29, 2020), pp. 29–56, <https://doi.org/10.14421/jpi.2020.91.29-56>.

³⁰ Omay Komarudin, Qiqi Yulianti Zakiah, and Supiana Supiana, "Policy Formulation and Adoption of Revised Islamic Education Curriculum as Stated in the Decree of Religion's Ministry (KMA) Number 183 of 2019," *Edunesia: Jurnal Ilmiah Pendidikan*, vol. 2, no. 2 (May 11, 2021), pp. 514–26, <https://doi.org/10.51276/edu.v2i2.154>.

³¹ Muhammad Nasir, "Curriculum Development and Accreditation Standards in the Traditional Islamic Schools in Indonesia," *Journal of Curriculum Studies Research*, vol. 3, no. 2 (December 1, 2021), pp. 37–56, <https://doi.org/10.46303/jcsr.2020.3>.

³² Tatang Sudrajat, Agus Salim Mansyur, and Qiqi Yulianti Zakiah, "STRATEGI INOVASI KURIKULUM PENDIDIKAN ISLAM: KONSEPSI, KEBIJAKAN, DAN IMPLEMENTASINYA," *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas*, vol. 8, no. 2 (December 29, 2020), <https://doi.org/10.31942/pgs.v8i2.3955>.

actors, both experts in the education office and curriculum development. Policymakers at the regional level, and actors at the school level, have and should contribute significantly to efforts to develop a multimedia-based Islamic religious education curriculum.³³

Since the education reform began after the fall of the new order regime, the initiators of educational autonomy have provided opportunities for parties related to the world of schooling to interact and contribute more intensively.³⁴ This intensive interaction becomes very natural because the existence of schools cannot be separated from the outside world. The community is the user of education services. They have put their hope in schools to provide the best education for their children. Therefore, it is natural for them to be included and involved in the education provision. However, community involvement must be regulated so that their involvement can positively impact the improvement and improvement of school quality. Not the other way around, departing from this conception, the existence and involvement of all parties in implementing education, including school principals, teachers, and the community, must comply with applicable regulations. Who should participate in the development of the school curriculum? After Jerome Bruner prioritized disciplinary structure, university disciplinary experts were heavily involved in curriculum development.³⁵

These experts generally view the curriculum as a vehicle for conveying knowledge. They depart from the assumption that developing a curriculum is to compose a document that serves as a guide for what students should learn.³⁶ The entire

curriculum happens in the classroom in students' interactions with teachers, other students, and the environment. In the classroom, the curriculum is a dynamic living thing. It is not just a collection of printed documents. Teachers must translate the curriculum through live interactions between teachers and students. Other participants are needed to implement the curriculum and change it to suit the needs and development of children in a particular society. Various elements are involved in the curriculum daily: teachers, students, principals and supervisors, the school committee community, and the education office in the region.³⁷

Teacher's Role

The teacher is the class's planner, implementer, and curriculum developer. Even though he did not come up with the curriculum concepts himself, the teacher was the translator of the curriculum. Therefore, teachers can be said to be at the forefront of curriculum development. The teacher's role in developing the curriculum includes a lesson planner.³⁸ This means that teachers must make teaching plans and preparations before teaching and learning activities. Teachers, as teaching managers, must create learning situations that allow the learning objectives to be determined. The teacher is an evaluator. That is, the teacher takes measurements to find out whether students have achieved learning outcomes as expected. The teacher is the central point of a curriculum; thanks to the teacher's efforts, the enthusiasm for student learning arises. So that it spurs learning harder to achieve teaching and learning objectives that are sourced from curriculum objectives, teachers need to have teaching and learning skills.³⁹ Mastery of these skills depends on the materials they have

³³ Robbi Rahim et al., *ICEASD&ICCOSED 2019: International Conference on Environmental Awareness for Sustainable Development in Conjunction with International Conference on Challenge and Opportunities Sustainable Environmental Development*, ICEASD & ICCOSED 2019, 1-2 April 2019, Kendari, Indonesia (European Alliance for Innovation, 2019).

³⁴ Jufri Naldo, Azhari Akmal Tarigan, and Faisal Riza, "EDUCATION POLITICS IN ISLAMIC BOARDING SCHOOL AND MADRASA: The Old Order, The New Order, and The Reform Era," *Al-Tahrir: Jurnal Pemikiran Islam*, vol. 20, no. 2 (November 27, 2020), pp. 351-72, <https://doi.org/10.21154/altahrir.v20i2.2114>.

³⁵ Muhammad Alqadri Burga, "Hakikat Manusia Sebagai Makhluq Pedagogik," *Al-Musannif*, vol. 1, no. 1 (April 27, 2019): 19-31, <https://doi.org/10.56324/al-musannif.v1i1.16>.

³⁶ Rina Maryanti et al., "Analysis of Curriculum for Science Education for Students with Special Needs in Vocational High

Schools," *Journal of Technical Education and Training*, vol. 13, no. 3 (June 28, 2021), pp. 54-66.

³⁷ Aceng Kosasih et al., "Higher-Order Thinking Skills in Primary School: Teachers' Perceptions of Islamic Education," *Journal of Ethnic and Cultural Studies*, vol. 9, no. 1 (2022), pp. 56-76.

³⁸ Tariq Elyas and Omar Badawood, "English Language Educational Policy in Saudi Arabia Post-21st Century: Enacted Curriculum, Identity, and Modernisation: A Critical Discourse Analysis Approach," *FIRE: Forum for International Research in Education*, vol. 3, no. 3 (2016), pp. 70-81.

³⁹ Nadeem Memon, "What Islamic school teachers want: towards developing an Islamic teacher education programme," *British Journal of Religious Education*, vol. 33, no. 3 (September 1, 2011), pp. 285-98, <https://doi.org/10.1080/01416200.2011.595912>.

and the teacher training they have experienced. Curriculum development in terms of management is divided into.

The role of teachers in centralized curriculum development: Teachers do not have a role in macro-design and evaluation; they play a role in micro-curriculum. A special team prepares the macro curriculum; the teacher prepares the curriculum within one year or one semester.⁴⁰ It is the task of the teacher to formulate and formulate the right objectives, select and arrange learning materials according to the needs, interests, and stages of child development, choose varied teaching methods and media, and create a systematic and detailed curriculum that will facilitate teachers in their implementation. The role of teachers in developing a decentralized curriculum: The decentralized curriculum is prepared by a particular school or school group in a region. The development of this curriculum is based on the characteristics, needs, regional development, and ability of the school. So, the curriculum, especially the content, is very diverse, and each school has its curriculum. The role of the teacher is more significant than being managed centrally; the teachers participate not only in elaborating the annual/semester/teaching unit program but in developing a comprehensive curriculum for the school.⁴¹

The Guardians of Students

Their job can be connected with two things, first, educational program arrangement. In setting up the educational plan, perhaps not all guardians can participate; a couple of individuals have sufficient opportunity and a good foundation. Second, the educational program requires close participation among educators and guardians. A portion of the learning exercises expected by the educational program is done at home. Additionally, guardians follow or notice their youngsters' learning exercises at home.⁴²

⁴⁰ Rahmawati, Rosita, and Asbari, "The Role and Challenges of Islamic Religious Education in the Age of Globalization."

⁴¹ Ghulam Haider, "PROCESS OF CURRICULUM DEVELOPMENT IN PAKISTAN," *International Journal of New Trends in Arts, Sports & Science Education (IJTASE)*, vol. 5, no. 2 (April 30, 2016), <http://www.ijtase.net/index.php/ijtase/article/view/201>.

⁴² Shaturaev, "Financing and Management of Islamic (Madrasah) Education in Indonesia."

The School Committee

The School Committee is the new name to supplant the Educational Assistance Agency (BP3). Considerably, the two terms are not fundamentally unique. The distinction lies in advancing local cooperation in supporting and understanding the nature of schooling. The School Committee is an autonomous body that obliges the support of the local area to work on the quality, value, and productivity of training the executives in training units, both in preschool instruction, school training pathways, and out-of-school instruction channels.⁴³

Alluding to the job of the School Committee in working on the nature of training, it requires reserves. Assets can be acquired through enrollment levy as indicated by capacity, intentional commitments that are not restricting, and different endeavors that do not struggle with the points and targets of the foundation of the School Committee. School is not an organization separate from society. Schools are establishments that work in a social setting. The school takes its understudies from the local neighborhood area, so its presence relies upon the social and monetary help of the local area. In this manner, the connection between the school and the local area is one of the fundamental parts of the general structure for giving education.⁴⁴

Business Person's Contribution

Concerning the job of the local area in training, Article 54 of Law No. 20/2005 on National Education System Article 54 concerning Community Participation in Education states: (1) Community cooperation in training incorporates the support of people, gatherings, families, professional associations, business visionaries, and local area associations in execution and control of the nature of schooling administrations.⁴⁵ (2) The people group can take an interest as a source,

⁴³ Choirul Mahfud, "Evaluation of Islamic Education Curriculum Policy in Indonesia," *Premiere Educandum : Jurnal Pendidikan Dasar Dan Pembelajaran*, vol. 9, no. 1 (June 21, 2019), p. 34, <https://doi.org/10.25273/pe.v9i1.4016>.

⁴⁴ Lorensius Amon dan M. Rajib Bustami, "Implementation of School-Based Management in Curriculum and Learning Processes: A Literatur Review," *Jurnal Pendidikan Dasar Dan Menengah (Dikdasmen)*, (September 30, 2021), pp. 1–11.

⁴⁵ Moch Tolchah and Muhammad Arfan Mu'ammam, "Islamic Education in the Globalization Era," *Humanities & Social Sciences Reviews*, vol. 7, no. 4 (October 7, 2019), pp. 1031–37.

implementer, and client of instructive outcomes. (3) Provisions in regards to local area cooperation, as alluded to in passages (1) and section (2), will be additionally controlled by Government Regulation.

The Role of IT experts

In addition to the parties we have mentioned above, in this section, we also explain our findings that to achieve a solid and perfect Islamic religious education curriculum, the involvement of informatics technology is also not left behind because all learning activities in this global era, the use of science and technology-based teaching methods is a necessity as well as demands and challenges in the field of Islamic religious education.⁴⁶ Because of the quality of the output of education regardless of the major, when the quality of technology-based education is low, there is no exception. In teaching Islamic religious knowledge, this is a weakness of an unexpected setback for alums because they appear to be specialists in the field of Islam who are responsive to all changing times and can interact with the outside world utilizing modern technology. So, the role of these teachers is fundamental in Islamic religious news because teaching Islam also involves strategies for how teachers and students solve problems in learning activities, especially in several other lessons they have integrated technology to complete learning.⁴⁷ Another primary reason is the government's efforts to develop information technology, where students in the learning process will get very high motivation and enthusiasm for learning when they are in technology learning.

So the presence of technology experts is to build the concept of technology-based learning, namely making sweet applications with technological devices or products that will, of course, be used in the process of teaching Islamic religious knowledge and the development of the learning experience itself,⁴⁸ which is then organized so that it can be

documented in curriculum content technology-based, we can further convey based on the study we have done that information technology is a device used to, among other things, related to data, including coding data, non-organizing data, storing, analyzing various ways to produce relevant content or information, high accuracy, fast either academic and educational purposes, and other purposes.⁴⁹ In other words, information technology for students not only functions as computer technology used every day for learning purposes, but communication technology is undoubtedly used as widely as possible, which distinguishes the modern way of active and systematic learning experienced when learning Islamic religious knowledge based on informatics.⁵⁰

Conclusion

We repeat that this study aims to examine several pieces of literature to understand the parties' contribution to developing curricula and strategies for teaching Islamic religious content in schools in an era full of digital applications in Indonesia. Through a review of many documents, both academic working papers and books, we can generally conclude based on studies and discussions, among others, that the role and contributors to curriculum development were first carried out by policymakers at the central level and then delegated to the provinces and finally developed at the national level, and local school level. The contribution given by the curriculum developer at the national level is an outline covering aspects of implementation objectives. Likewise, at the provincial and service levels as well as schools, they also contribute ideas in the form of how the application of the curriculum for teaching Islamic religious studies programs follows the school context and the outline provided by the government through curriculum documents at the level.

⁴⁶ Ibrahim Hashim dan Misnan Jemali, "Key Aspects of Current Educational Reforms in Islamic Educational Schools," *Global Journal Al-Thaqafah*, vol. 7 (June 1, 2017), <https://doi.org/10.7187/GJAT12620170701>.

⁴⁷ Mohammed Abu-Nimer and Ilham Nasser, "Building Peace Education in the Islamic Educational Context," *International Review of Education*, vol. 63, no. 2 (April 1, 2017), pp. 153–67, <https://doi.org/10.1007/s11159-017-9632-7>.

⁴⁸ Mohsin Bashir and Shoaib Ul-Haq, "Why madrassah

education reforms don't work in Pakistan," *Third World Quarterly*, vol. 40, no. 3 (March 4, 2019), pp. 595–611, <https://doi.org/10.1080/01436597.2019.1570820>.

⁴⁹ Suyadi et al., "Academic Reform and Sustainability of Islamic Higher Education in Indonesia," *International Journal of Educational Development*, vol. 89, no. 1 (March 1, 2022), p. 102534, <https://doi.org/10.1016/j.ijedudev.2021.102534>.

⁵⁰ Maimun Aqsha Lubis et al., "The use of ICT in teaching Islamic subjects in Brunei Darussalam," *International Journal of Education and Information Technologies*, vol. 5, no. 1 (2011), pp. 79–87.

Furthermore, we also found that apart from the role of policy making at the central level, it is also supported by experts, of course, from technology, how to adopt technology in teaching Islamic religious education in schools, taking into account the core lessons following the context of teaching and also the application of technology. In designing the curriculum, the role of the teacher becomes vital because, at the spearhead, there is a teacher who does provide the key to the level of success at the implementation stage in the field. Therefore, the experts state that the teacher's role and contribution in preparing this curriculum planning design are significant. We also found the role of parents and the community as well as the school committee that was involved in preparing the curriculum and local content of Islamic religious education so that the goal to be achieved was to strengthen the understanding and application of Islamic religious knowledge to students following the constitutional mandate.

In the end, we also report on the role of technology experts where we get friends that the right Islamic religious education curriculum involves technology, especially in the field of education because they are the ones who understand more technically how to implement and adopt technology on the content of the religious science teaching curriculum. Islam at the school level is following the typical learning of the Indonesian generation, which today has in their hands a system that is indeed following its era, which is now full of technology. This is the closing section's explanation; we expect criticism and feedback for future improvements because we know our weaknesses and shortcomings.

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