Development Of a Theoanthropoecocentric-Based Curriculum Model at *Ma'had Al-Jami'ah*

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Abstract

This research aims to develop, describe, and analyse the initial design of a *Teoantropoekosentris* based curriculum model at University Boarding School, The State Islamic University Syekh Ali Hasan Ahmad Addary Padangsidimpuan, as well as to describe and analyse the validity and practicality of this curriculum model's development. The development of the University Boarding School curriculum model, based on the *Teoantropoekosentris* paradigm, utilizes the ADDIE development model: Analysis, Design, Development, Implementation, and Evaluation. The research instruments include questionnaires, interviews, and expert feedback. The subjects of this research are students, lecturers, and leaders at The State Islamic University Syekh Ali Hasan Ahmad Addary Padangsidimpuan. Experts were involved in evaluating the instruments used and the resulting model. The research results show that the *Teoantropoekosentris* based curriculum model at university dormitory is deemed practical and effective, with practicality determined by assessments from students and experts. The experts' evaluation of the curriculum shows that the content feasibility in the model development is 87.5% (Excellent), the material content is 84.4% (Excellent), and the language used scores 86.7% (Excellent).
Keywords: Curriculum Development; *Theoanthropoecocentric*; University Boarding School (*Ma'had Al-Jami'ah*)

Abstrak

Penelitian ini bertujuan untuk mengembangkan, mendeskripsikan, dan menganalisis rancangan awal model kurikulum berbasis Teoantropoekosentris di Pondok Pesantren Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, serta mendeskripsikan dan menganalisis validitas dan praktikalitas pengembangan model kurikulum ini. Pengembangan model kurikulum Pondok Pesantren Universitas berbasis paradigma Teoantropoekosentris ini menggunakan model pengembangan ADDIE yaitu Analysis, Design, Development, Implementation, dan Evaluation. Instrumen penelitian yang digunakan adalah angket, wawancara, dan masukan dari para ahli. Subjek penelitian ini adalah mahasiswa, dosen, dan pimpinan di Pondok Pesantren Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan. Para ahli dilibatkan dalam mengevaluasi instrumen yang digunakan dan model yang dihasilkan. Hasil penelitian menunjukkan bahwa model kurikulum berbasis Teoantropoekosentris di asrama universitas dinilai praktis dan efektif, dengan kepraktisan yang ditentukan oleh penilaian dari mahasiswa dan para ahli. Penilaian para ahli terhadap kurikulum menunjukkan kelayakan konten dalam pengembangan model sebesar 87,5% (Sangat Baik), konten materi sebesar 84,4% (Sangat Baik), dan penggunaan bahasa sebesar 86,7% (Sangat Baik).
Kata Kunci. Pengembangan Kurikulum; Teoantropoekosentris; Ma'had Al-jamiah

INTRODUCTION

Islamic education, also known as pesantren, is the oldest form of education in Indonesia, with a long history and teaching methods that continue to be practiced today. However, in the digital era, with rapid technological advancements, new challenges arise alongside existing ones. According to Mustofa Rembangy (2010), "*The challenges in Islamic education are influenced by internal factors, such as power relations and educational orientation, curriculum aspects, teaching approaches and methodologies, professionalism of human resources, financial constraints, and educational environment. Additionally, external factors such as globalization, multiculturalism, poverty, and government policies also play a role.*"

Experts cited in Umiarso and Asnawan identified several key issues in Islamic education. First, there is a lack of clarity in curriculum orientation. Second, in terms of implementation, classical knowledge is taught without integrating modern knowledge. Third, the system remains complacent with past successes, making reform efforts difficult As a result, authorities often resort to uncritical Westernization of Islamic education by adopting Western educational concepts with only minimal adjustments. Fourth, the learning model predominantly relies on an intellectual verbalistic approach, which neglects humanistic communication and educational interaction, making it largely doctrinal. This limited teacher-student interaction regarding subject matter hinders students' ability to develop critical and creative thinking skills, which are essential in modern education. Fifth, Islamic teachings are often narrowly interpreted, focusing solely on sharia, muamalah, and aqidah, without adequately addressing contemporary societal issues. Consequently, students struggle to connect their learning to their sociocultural environment. Sixth, conceptual and theoretical challenges persist, including the dichotomy between religious and secular knowledge, revelation and reason, and worldly life and the afterlife. Seventh, the instructional materials and content are outdated and do not align with recent advancements in academic literature.

On the other hand, society expects students to receive an Islamic education, which implies that they should develop into exceptional individuals who are creative, productive, competitive, and religious. These three entrepreneurial qualities serve as catalysts in the educational process. Given the complexity of the issues outlined above, it is essential that challenges in Islamic education are not treated as trivial by stakeholders. Instead, Islamic education must be strengthened to remain competitive and serve as a new benchmark for educational implementation in the country. In doing so, education can fulfill its ultimate goal of shaping insan kamil—the ideal, well-rounded individual.

The goal of curriculum development is to enhance technical, theoretical, conceptual, and moral competencies in accordance with specific needs through structured education and training methods. This process requires the creation of a systematic and logical learning framework that takes into account students' potential and capabilities. Curriculum development involves a deliberate and systematic approach to designing and improving educational programs, ensuring that learners or educational institutions complete the required subjects within a specified period.(Idi, 2014)

The Theoanthropoecocentric scientific paradigm emphasizes the interconnection and balance between God, humans, and nature. By analyzing the etymology of these terms, this paradigm can be understood as a perspective centered on the relationship and integration of God, humanity, and the environment. Within the Theoanthropoecocentric framework, the interrelation between qauliyah verses (theos), nafsiah verses (anthropos), and kauniyah verses (eco/oikos) extends beyond mere scientific integration; it also forms a complementary epistemological perspective. This unique scientific paradigm facilitates exploration, advancement, and inquiry across various disciplines through integration, interconnection, and complementarity. These principles extend to multiple fields, including the sciences, where they can be simultaneously applied to foster a harmonized and interconnected approach to knowledge. (Nasution, 2020)

The term Ma'had Al-Jamiah originates from the combination of Ma'had Aly, where Ma'had refers to an Islamic boarding school (pesantren), and Aly means higher or advanced. Saridjo defines Ma'had Aly as a "Higher Islamic Boarding School," indicating that it holds an academic status equivalent to that of a university. Within the Islamic boarding school system, Ma'had Aly stands as a prestigious institution for advanced Islamic education and scholarship.(Hamdan Hasibuan, Irsal Amin, 2022).

With its abundant resources, Ma'had Al-Jami'ah aims to establish itself as a shining example of an institution that nurtures well-rounded students, combining depth of knowledge, interdisciplinary perspectives, and a balanced approach, while embracing the evolving needs and demands of the modern world, while maintaining its distinctive identity as a training ground for excellence.

In alignment with the National Education System Law, the curriculum includes a well-structured plan and regulations that govern the content, materials, and methodologies used in the learning process. The core of all educational efforts lies in the Ma'had Al-Jamiah curriculum, a comprehensive system composed of interconnected components. This curriculum plays a crucial role, serving as the central focus of all educational activities. The guiding principles that the Ma'had Al-Jamiah curriculum must adhere to are as follows: ("Pengembangan Kurikulum Pendidikan Ma'had Al-Jami'ah Al-Ali UIN Maulana Malik Ibrahim Malang," 2020).

The primary objective of Ma'had Al-Jamiah is to enhance students' understanding of the fundamental principles of Islam while also improving their proficiency in foreign languages. Additionally, it aims to develop and refine religious competencies that are essential for Islamic Higher Education. These specific objectives can be categorized into three distinct areas:

1) Ta'arruf fi al-Din: The objective of the Ta'arruf fi al-Din program is to equip students with basic religious knowledge, enabling them to deepen their understanding and engagement with their faith. This stage provides students with essential religious skills as a foundation before advancing to the Ta'allum fi al-Din program.

2) Ta'allum fi al-Din: This stage aims to provide students with a comprehensive understanding of Islam, allowing them to gain deeper insights and actively apply their knowledge in community engagement. Ultimately, this process leads to the Tafaqquh fi al-Din stage, where students achieve profound mastery of Islamic teachings.

3) Tafaqquh fi al-Din: This stage aims to provide students with a profound and comprehensive understanding of Islamic religious sciences, empowering them to enhance their abilities and skills. Ultimately, this enables them to emerge as leaders or pioneers in religious efforts within the community.

The Ma'had Al-Jamiah curriculum encompasses a comprehensive range of knowledge, activities, and learning experiences that are carefully structured and implemented both inside and outside the classroom, with the ultimate goal of achieving specific educational objectives. The curriculum holds significant importance as it adopts an integrative approach, combining Islamic sciences with various other disciplines, including natural sciences, social sciences, technology, and the arts.

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1. The Ma'had Al-Jamiah curriculum is centred on the teachings of the Qur'an and Hadith, as well as the exemplary guidance of righteous Salaf scholars. It emphasizes religious and moral lectures as its core content.

2. The primary objective of the Ma'had Al-Jamiah curriculum is to foster the holistic development of students, encompassing their physical, mental, and spiritual well-being. To achieve this goal, Ma'had Al-Jamiah offers a comprehensive range of courses, including but not limited to Qur'anic studies, Hadith, Fiqh, Tawhid,

5

Philosophy, Ethics, Sufism, Languages, Islamic History, and other essential subjects that contribute to their overall knowledge and growth.

3. The Ma'had Al-Jamiah curriculum actively promotes and advocates the principle of moderation. This is reflected in the inclusion of various subjects and courses such as Religious Moderation, Islamic Studies Methodology, and Interdisciplinary Islamic Studies.

Ma'had Al-Jamiah emphasizes arts, culture, and practical skills in its curriculum. Therefore, it encourages the incorporation of subjects such as literature, writing, drawing, sports, and foreign languages that align with students' interests, talents, and needs.

RESEARCH METHODES

This study employs a mixed-methods research approach, integrating both qualitative and quantitative research methods. This approach is used to collect data and gain a comprehensive understanding of the existing challenges. The research is development-oriented, aiming to produce educational innovations. Research and development (R&D) in the field of education serve as a crucial means to enhance educational outcomes. (Rusdi, 2018)

This research employs the Analysis, Design, Develop, Implement, and Evaluation (ADDIE) model, a well-established framework in research and development (R&D). This model involves five stages: analysis, design, development, implementation, and evaluation, ensuring a systematic approach in creating the desired educational product.(Arifin, 2011)

In this study, the State Islamic University Syekh Ali Hasan Ahmad Addary Padangsidimpuan has developed a curriculum book named Ma'had Al-Jamiah Curriculum Book, rooted in the Theoanthropoecocentric principles. The Theoanthropoecocentric paradigm reflects the university's vision, making it an ideal model for educational product development. The university specifically selected this curriculum development model to align with its core educational philosophy. One of

the key reasons for adopting this model is its widespread use and proven effectiveness compared to other development models. (Anhar, 2024)

From the conceptual framework of the ADDIE development model (Analysis, Design, Develop, Implement, and Evaluation), it is evident that each stage can be evaluated with the aim of improvement and revision. Evaluation at each phase in this development model can be conducted through various methods, such as questionnaires or interviews. The implementation process follows a systematic approach, adhering to the procedures and guidelines outlined in the ADDIE model. The initial phase, Analysis, involves gathering information about the existing curriculum, specifically examining whether the current Ma'had Al-Jamiah curriculum aligns with Theoanthropoecocentric principles.(Tarpan Suparman, 2020)

To develop the model, five steps must be followed. Below are the details of each step:

1. Analysis

   The initial stage in developing the curriculum model using the Analysis, Design, Develop, Implement, and Evaluation (ADDIE) framework involves conducting an analysis. This analysis provides essential information that serves as the foundation for designing the desired curriculum model.(Majid, 2005)

   In this phase, a needs analysis is conducted to determine the necessary steps in developing the Theoanthropoecocentric-based Ma'had Al-Jamiah curriculum. These indicators specifically address the target needs and learning requirements related to the curriculum. (Sugiono, 2014)

   A comprehensive analysis is conducted as follows:

   1) Review the existing curriculum.
   2) Examine whether the curriculum aligns with the indicators of Theoanthropoecocentric principles.
   3) Analyze teaching objectives and student needs to ensure the curriculum development is relevant.

4) Analyze the curriculum content to determine whether it adheres to Theoanthropoecocentric principles.(Annami, 2021)

2. Design

Design plays a crucial role in any project or endeavour. It is the art of creating something visually appealing and functional while considering the needs and preferences of the target audience. A well-executed design has the power to attract and captivate, leaving a lasting impression on its viewers. It involves careful thought and consideration of various elements such as colour, typography, layout, and imagery. Design is not just about making things look beautiful; it is about solving problems and effectively communicating messages. Whether it is a website, logo, or product, design is what brings everything together and contributes to its success.(Sujarweni, 2021)

3. Development

During the development phase, refinements are made to enhance the initial design model outlined earlier. The product development stage involves the following steps:(Arikunto, 2023)

a. Developing the product.
b. Gathering feedback from various sources as an essential step.
c. Validating the developed product, including initial design validation by experts.
d. Improving the product based on feedback and evaluation.
e. Conducting limited-scale trials to assess the effectiveness.
f. Establishing the Theoanthropoecocentric-based curriculum model at Ma'had Al-Jamiah of The State Islamic University Syekh Ali Hasan Ahmad Addary Padangsidimpuan. (Sukmadinata, 2022)

Next, in the Development stage, curriculum materials that support Theoanthropopoecocentrism are formulated by considering input and suggestions from validators or material experts. To ensure the quality of the newly designed product,

8

experts or experienced individuals are invited to carry out the validation process. It should be noted that the expertise needed for material validation is the curriculum lecturer, not the thesis supervisor. This validation process is commonly referred to as content validation. To participate in this process, individuals are required to fill out a questionnaire and provide insight and suggestions regarding the development of measurement tools and curriculum materials. The feedback and evaluation received from this assessment play an important role in determining the suitability of the curriculum for the next stage, known as empirical validation. After that, the product undergoes small-scale testing during the Implementation Stage. Finally, the Evaluation stage includes the implementation of formative and summative assessments to test the validity, efficacy, and impact of the curriculum on students.

4. Implementation

During the field trial phase, several tasks need to be completed, including:

1) Monitoring the use of the developed curriculum to track student engagement.
2) Evaluating the curriculum based on student learning outcomes.
3) Analysing research data collected from the implementation process.
4) Applying improvements based on findings after evaluating the results. (Asfiati, 2021)

Sampling technique is used to conduct the field trial phase involving a large group of 1410 dormitory students. Sample is part of the number and characteristics of the population, if the population is large and the researcher cannot study everything in the population, for example due to limited funds, manpower and time, then the researcher can use a sample taken from the population. Samples taken from the population must be representative (representative). Based on the calculation above, the minimum number of samples taken is 92 samples. In this study, the sampling technique used is accidental sampling.

RESULTS AND DISCUSSION

The first phase conducted was the analysis phase, which served as a preliminary

9

study to develop the Theoanthropoecocentric-based curriculum model at Ma'had Al-Jamiah of Universitas Islam Negeri (UIN) Syekh Ali Hasan Ahmad Addary Padangsidimpuan.

This activity is referred to as a needs analysis, involving the collection of initial data and information essential for designing a systematic learning model. The needs analysis was carried out in two key areas curriculum document analysis and leadership expectations Analysis. In designing the product, three steps are undertaken. The first step involves formulating the design, followed by structuring the learning components, including objectives, materials, and learning activities. The final step is developing the research implementation schedule.

The third stage involves product development, where researchers refine the previously designed framework. This stage includes not only designing the model but also gathering input from institutional leaders and experts. The feedback collected from experts is summarized based on their assessments of the developed product. These inputs are aligned with the evaluation criteria established for curriculum development, specifically concerning curriculum content and linguistic feasibility.

The Focus Group Discussion (FGD) on the development of the Teoantropoekosentris-based Ma'had Al-Jamiah curriculum yielded valuable suggestions, ideas, and recommendations for improving the draft design. The discussion provided several significant inputs for refining the draft product, including the following:

1. Incorporating the concept of Teoantropoekosentris into the curriculum.
2. Including Quranic verses related to environmental preservation in the Baca Tulis Al-Quran curriculum to strengthen the ecocentric perspective.
3. Enlarging the font size for Arabic script.
4. Embedding the reinforcement of Teo (divinity), Antro (humanity), and Eko (environment) in each curriculum component.

This implementation was conducted to assess the extent to which the developed product, as outlined in the Teoantropoekosentris-based Ma'had Al-Jamiah Curriculum,

could be effectively applied. The evaluation of the curriculum's implementation focused on its practicality and effectiveness, measured through student assessments of the developed product after it had undergone a validation process by experts in curriculum development, subject matter, and language.

To see the practicality of the model, a questionnaire was given to students with the following criteria: 1) whether the curriculum is easy to understand. 2) whether you enjoy learning using this Theoanthropopoecocentric curriculum. 3) whether it raises your enthusiasm for learning by using this Theoanthropopoecocentric curriculum. 4). Is the language used in this curriculum easy to understand. 5) are the instructions in this curriculum easy to understand.

The assessment of practicality and effectiveness involved 92 students from various disciplines at Ma'had Al-Jamiah, who were selected as the research sample. To evaluate the model's practicality, a questionnaire was administered, covering the following aspects: (1) the ease of understanding the curriculum; (2) students' enjoyment of learning using the Teoantropoekosentris-based curriculum; (3) whether the curriculum enhances students' learning motivation; (4) the clarity of the language used in the curriculum; and (5) the comprehensibility of the instructions provided in the curriculum.

Validation of the Theoanthropoecocentric curriculum model by experts is one of the main processes in this development. The purpose of this validation is to ensure that the developed model and the resulting product are valid, reliable and practical to be used at the implementation stage. Validation to experts is carried out to determine whether the designed product meets the requirements as a learning model. Validation carried out on the designed product produces data in the form of expert assessments. The expert assessment related to the validity of the development of the Theoanthropopoecocentric curriculum model at Ma'had Al-Jamiah that was developed can be seen in the following Appendix, a brief assessment according to the indicators related to the expert assessment of the Ma'had Al-Jamiah curriculum based on Theoanthropoecocentric.

11

4. Evaluation Stage Results

The evaluation process followed the guidelines of Branch's summative and formative evaluation model. In this research, formative evaluation was applied to assess the validity of the instrument, product, and implementation process, while summative evaluation was used to measure the impact of the model on learning outcomes. Based on the evaluation conducted by the validators, several revisions were made, as previously discussed. Once the model was validated and deemed suitable for use as a learning framework, it was subsequently implemented and tested on students to measure its effectiveness. This evaluation stage ensured that the Theoanthropoecocentric-based Ma'had Al-Jamiah curriculum met the necessary academic and practical standards before being widely applied.

CONCLUSION

The Theoanthropoecocentric-based curriculum model was developed based on the analysis phase and various inputs from experts, lecturers, and university leaders at The State Islamic University Syekh Ali Hasan Ahmad Addary Padangsidimpuan. This curriculum development resulted in several key components, including the Qur'anic Literacy Curriculum, Worship Curriculum, Arabic/English Foreign Language Curriculum, and Student Character Curriculum, all of which adhere to Theoanthropoecocentric principles.

The research findings indicate that the Theoanthropoecocentric-based Ma'had Al-Jamiah curriculum is both practical and effective, as validated by experts. Expert evaluations rated the content feasibility of the curriculum model at 87.5% (Excellent), material content at 84.4% (Excellent), and linguistic accuracy at 86.7% (Excellent). Additionally, student assessments revealed that the curriculum is practically applicable, as reflected in a practicality score of 80.43%, indicating that students found it accessible, easy to use, and efficient for learning.

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