**DEVELOPMENT OF A THEOANTHROPOECOCENTRIC-BASED CURRICULUM MODEL AT *MA’HAD AL-JAMI’AH*, THE STATE ISLAMIC UNIVERSITY SYEKH ALI HASAN AHMAD ADDARY PADANGSIDIMPUAN**

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**ABSTRACT**

The State Islamic University Syekh Ali Hasan Ahmad Addary Padangsidimpuan adopts a *Teoantropoekosentris* paradigm, which serves as the epistemological framework, particularly in the implementation of the curriculum at University Boarding School (*Ma’had Al-Jamiah*). However, the university dormitory curriculum has not fully adopted this paradigm, as evidenced by the program offerings, limited time allocation, and insufficient evaluation of the implemented curriculum. 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). Furthermore, students find the *Teoantropoekosentris* based curriculum practical, with a score of 80.43%. This score is categorized as practical, meaning that students perceive the model as easy and efficient to use. Based on the findings of this research, this model is recommended for use in teaching and learning at University Boarding School (*Ma'had Al-Jami'ah*), The State Islamic University Syekh Ali Hasan Ahmad Addary Padangsidimpuan.

**Keywords:** Curriculum Development, *Theoanthropoecocentric*, University Boarding School

(*Ma’had Al-Jami’ah*)

**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 (2017) 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 (Nanik Masruroh & Umiarso, 2011, p. 12). As a result, authorities often resort to uncritical Westernization of Islamic education by adopting Western educational concepts with only minimal adjustments (Umiarso & Asnawan, 2017). Fourth, the learning model predominantly relies on an intellectual verbalistic approach, which neglects humanistic communication and educational interaction, making it largely doctrinal (Masruroh & Umiarso, 2011). This limited teacher-student interaction regarding subject matter hinders students’ ability to develop critical and creative thinking skills, which are essential in modern education (Sulistyowati & Rohman, 2020). 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.** Thesethree 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.

**Literature Review**

1. **Curriculum Development**
2. **Definition of Curriculum Development**

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.[[1]](#footnote-1)

1. ***Theoanthropoecocentric* Paradigm**
2. **Definition of *Theoanthropoecocentric***

The term *“Theoanthropoecocentric”* is derived from the combination of four words: *theo*, *anthropo*, *eco*, and *centric*. These words originate from Greek, where *“theos”* represents God, *“anthropo”* means human, *“eco”* refers to habitat or environment, and *“centric”* comes from the English word “*center”*.

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. [[2]](#footnote-2)

### ****Ma’had Al-Jamiah****

#### ****Definition and Historical Background of *Ma’had Al-Jamiah*****

#### *Ma’had Al-Jamiah* is an institution that holds an important position in its respective field.

#### The history of the establishment of *Ma’had Al-Jamiah* and the attainment of a comprehensive understanding of its significance.Bottom of Form

#### 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**. [[3]](#footnote-3)

### Objectives of *Ma’had Al-Jamiah*

### 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: [[4]](#footnote-4)

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.
4. Ma’had Al-Jamiah Curriculum

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**.

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: [[5]](#footnote-5)

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, 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.
4. *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.[[6]](#footnote-6)

#### Type of Research

#### 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**. [[7]](#footnote-7)

### Development Model

### 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.

### 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.

### 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.

### ****Development Procedure****

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

### ****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**.

### 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. [[8]](#footnote-8)

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.

### ****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.

### ****Development****

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

1. **Developing the product.**
2. **Gathering feedback** from various sources as an essential step.
3. **Validating the developed product,** including initial design validation by experts.
4. **Improving the product** based on feedback and evaluation.
5. **Conducting limited-scale trials** to assess the effectiveness.
6. **Establishing the *Theoanthropoecocentric*-based curriculum model** at *Ma’had Al-Jamiah* of The State Islamic University Syekh Ali Hasan Ahmad Addary Padangsidimpuan. [[9]](#footnote-9)
   1. **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. [[10]](#footnote-10)

**Research Findings**

**1. Results of the Analysis Phase**

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

**2. Results of the Product Design Phase**

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.

### 3. Product Development Stage Results

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.

1. **Implementation Phase Results**

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.

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.

### ****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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