Alternative curriculum model: Mosque-based education integration

Mohamad Joko Susilo[1], Badrun Kartowagiran[2]
[1]Department of Magister of Islamic Studies, Faculty of Islamic Studies, Islamic University of Indonesia, Yogyakarta, Indonesia
[2]Department of Educational Research and Evaluation, Post Graduates, Yogyakarta State University, Yogyakarta, Indonesia

Article Info	ABSTRACT
	This study developed a mosque-based education integration model curriculum in the face of modernization. This development research adopted the ADDIE development model or analysis, design, development, implementation, and evaluation. This research was conducted in a limited way at the Syuhada Mosque Foundation, Yogyakarta, Indonesia. The informants were 19 people (one foundation administrator, three school principals, and 15 teachers). The research was conducted from January to June 2022. Data collection techniques were carried out through observation, questionnaires, and documentation. The data analysis technique was carried out in a qualitative and descriptive manner. The results of this study are in the form of a mosque-based education integration model curriculum (IPBM), also known as the Syuhada curriculum, with the characteristics of *syuhada* attached to this curriculum. The urgency and contribution of this research are to assist educational units in developing a curriculum that coincides with the policy of changing the 2013 curriculum to become an independent curriculum. In addition, to support the implementation of an independent curriculum, develop and design an operational curriculum that is unique to educational units.

Corresponding Author:

Mohamad Joko Susilo
Department of Magister of Islamic Studies, Faculty of Islamic Studies, Islamic University of Indonesia
Kaliurang Street, Sleman District, Sleman Regency, Special Region of Yogyakarta, Indonesia
Email: 209131301@uii.ac.id

1. INTRODUCTION

Since Indonesia's independence in 1945, the state has been implementing educational institutions, which are framed in state schools under the auspices of the Ministry of Education and also the Ministry of Religion, with various school development models being implemented [1]. The government, through the Ministry of Education and Culture, has launched school-based management (SBM) [2]. Several private foundations are also creative in making management models such as integrated Islamic school [3], boarding school [4], [5], nature and forest school [6]–[8], *adiwiyata* or green school [9]. In this era of modernization, it seems that these models have not been able to lead education managers to achieve the main goal, namely the occurrence of moral transformation [1], [10]. The fact is that there are still many phenomena that occur as a form of educational failure as a result of mismanagement in the management of education in the education unit, such as student brawls [11]–[13], *klitih* or crime on the streets [14]–[16], rape, free sex, bullying [17].

A new idea that seeks to provide a solution to this problem is to develop an educational curriculum by integrating the function and role of the mosque in the management of formal and non-formal education, so that the mosque becomes the center of education [18] both curricular and extracurricular. For this reason, it is necessary to design an appropriate curriculum development model, so that educational goals in organizing

and perfecting morals can be achieved. The model curriculum itself is defined as a pattern or theoretical construction of the basic concepts of the curriculum used as a reference for the implementation of education. This curriculum development is needed to improve or perfect the existing curriculum, both the curriculum from the central government and the local government curriculum. The interactive position between the mosque and the community has the potential to create a mosque-based education curriculum. Even though this alternative model of education curriculum has existed since the Prophet preached and succeeded in becoming an ideal model for Islamic education and placing the mosque as the center of civilization [19].

In England, the development of a mosque-based curriculum has had a positive impact on the social, mental, and spiritual development of young British muslims (YBMs). Young British muslims who experience mosque-based education throughout their lifetime, from childhood to adulthood, have highly qualified professional personalities in various sectors. Whereas in education-based implementation, they experience limitations, especially in presenting teachers, priests, curriculum, pedagogy, and their integration [20]. In Guangzhou, China, education is implemented through mosque-based education, especially Islamic religious education, which is carried out by administrators and congregations of mosques. The study is carried out in a separate building from the mosque, although some of them carry out the learning process in the mosque. The material is about the basic teachings of Islam and Arabic. The teachers come from the administrators of the mosque itself, who are the leaders (Ahong). His students are young people, teenagers, adults, and even the elderly [21].

However, education in England and Guangzhou is non-formal education, which has also been widely implemented in Indonesia. such as majadi-based non-formal Islamic education, which can improve a sakinah family [22], mosque-based non-formal education [23], mosque-based community education [24], [25], the development of Islamic education in Southeast Asia [26], models and tolerance in school mosque management [27], and an illuminating evaluation model [28]. The purpose of this research is to develop a model curriculum that follows the stages of developing the Tyler model curriculum, which will be implemented in the education unit of the Syuhada Mosque Foundation, Yogyakarta, Indonesia.

The purpose of this study is to develop a curriculum model for the implementation of education that is integrated with the mosque as the center of the civilization of the people. The urgency and contribution of this research is to assist educational units in developing a curriculum that coincides with the policy of changing the 2013 curriculum to become an independent curriculum. In addition, to develop and design an operational curriculum that is unique to educational units in supporting the implementation of an efficient independent curriculum to prepare for the realization of a highly competitive civil society order in the Industrial 4.0 and Society 5.0 era.

2. RESEARCH METHOD

The research was conducted from January to June 2022. This research is a type of development research by adopting the ADDIE development model which consists of five stages: analysis, design, development, implementation and evaluation [29], but is limited to the development stage, because the implementation will only be carried out in the 2022/2023 academic year. As with the ADDIE model, the development procedures in this study include: i) Analysis, include: Preliminary research, determining test schools, determining product plans to be developed, and reviewing literature; ii) Design, the activities carried out in this stage refer to the Taba model curriculum development. The result is a prototype of the model curriculum book which still needs to be developed further; and iii) Development, include: Formulating and developing a model curriculum based on the needs of the education unit and the community. In addition, the preparation of instruments to test the developed model curriculum was also carried out.

The prototype curriculum models and instruments that have been compiled are first tested for quality by curriculum, learning, and educational evaluation experts. Furthermore, the results of the revised prototype curriculum model that are integrated with the mosque are tested on a small scale at the level of educational practitioners who will be within the Syuhada Mosque Foundation (Yasma), including, one management of the Syuhada Mosque Foundation, three principals and 15 teachers at the kindergarten, elementary, and middle school levels. The next step is to revise the inputs and suggestions obtained to get the final product of a model curriculum that is integrated with the mosque.

Data collection techniques were carried out through observation, questionnaires, and documentation. Data analysis techniques used in this study include qualitative descriptive analysis and quantitative inferential analysis. To analyze content reliability by involving expert judgment assessment through focus group discussion (FGD) activities. To see the reliability and validity of the data used triangulation technique. The triangulation used is triangulation of data sources and triangulation of methods. The reliability analysis technique of Cronbach Alpha was carried out using the help of the SPSS version 25 program. The criterion for the reliability of the instrument was if the alpha coefficient reached an index of 0.70 [30], [31].

3.   RESULTS AND DISCUSSION

Referring to the ADDIE development research flow, the results of developing the curriculum model can be used as an identifier for educational units at the Syuhada Mosque Foundation. The results of this development have gone through the review stage (validation test) and public stakeholder tests at every level of education in the Syuhada Mosque Foundation. The results of developing the curriculum model can be explained coherently for each stage of model development.

3.1   Analysis

At this stage, data collection is carried out for in-depth analysis of historical of Syuhada Mosque Foundation. As quoted in the book 'The historicity of the martyred mosque: Exploring the values of heroism' [32] that on Friday, August 1, 1952, an official Indonesian stichting institution was formed or known as dormitories and mosque services (Jasma) which is now spelled dormitories and mosque services (Yasma). This time is equivalent to one month and 20 days before the inauguration of the Syuhada Mosque which had previously been built. This mosque is a representation of muslims from different ethnicities and backgrounds, but has a strong monotheistic bond. Syuhada Mosque is an icon of muslims who have fallen against the invaders who, God willing, will be martyred in the hereafter. Prior to the inauguration of the Syuhada Mosque, a Yasma foundation was formed for the continued management of the mosque. The purpose of establishing this foundation is to guide the spiritual and physical growth of Indonesian youth towards the development of a new generation with an Islamic spirit through the construction of dormitories or cottages for Yogyakarta Islamic youth.

Over time it seems that the term 'Yasma' is now an extension of the name of the Syuhada Mosque Foundation as stated in the statutes and bylaws [33]. Education at the Syuhada Mosque Foundation (Yasma) as a sub-system in the national education system that runs an integrated-holistic modern Islamic education system, which integrates Islamic religious sciences with general sciences so as to produce graduates who master general science, Islam, and characterization. martyrdom according to their respective levels. Therefore, in an effort to improve the quality of education at Yasma and pay attention to the level of development of science and technology as well as the expectations of the wider community, Yasma considers it necessary to develop and formulate the development of Syuhada curriculum.

3.2   Design & development

At this stage, development of a model Syuhada curriculum refers to design that has been developed by Taba [34]. The stages of development are presented in the Table 1. Referring to the flow of the stages, Syuhada curriculum is developed in six chapters. Chapter I is introduction, it consists of background of thought, foundation for curriculum development, objectives of the development of Syuhada curriculum, vision, mission, and educational goals of Yasma, contents of Syuhada curriculum, content and status of the Syuhada curriculum, and learning burden of the Syuhada curriculum. Chapter is II graduate competence standards, it consists of flow of formation of martyr student profile, & learning outcome achievement strategy. Chapter III consists of core competency standards and basic competencies kindergarten, elementary, & middle school level. Chapter IV is process standards, it consists of principles of curriculum development, principles of curriculum management, & preparation of learning tools. Chapter V is assessment standards, it consists of scope of assessment Syuhada & assessment rubric of kindergarten, elementary, & middle school level. Chapter VI is closing.

To find out the quality of the curriculum productsfurther developed the model curriculum is tested to get input and suggestions for improvement from stakeholders educational policies and practices at the Syuhada Mosque Foundation. For facilitate the process of product quality assessment, the assessment instrument which has met the reliability requirements with a Cronbach's Alpha coefficient of 0.978. This means that the instrument prepared to test the model curriculum is reliable because the value of the Cronbach's Alpha coefficient obtained reaches an index of ≥0.70. To see the validity of the items, based on the results of statistical analysis with the help of SPSS, it can be said that all the items developed are declared valid because they have a Cronbach's Alpha coefficient value of 0.70. The results of item validity testing can be presented as shown in Table 2.

Table 1. Model curriculum development stage

No	Level development	Entry point development
1	Diagnosis of needs	The educational institutions developed at Yasma are very complex, so the analysis of student needs adjusts to the level of development of students in the kindergarten, elementary, and middle school levels.
2	Formulation of objectives	The purpose of Syuhada mosque education is to become a model of formal education based on mosques with the value of *syuhada* excellence which is used as a reference in the implementation of education at the national and or international level.
3	Selection of content	Yasma is an Islamic private institution that makes the mosque as a central activity, including in the field of education, so that the curriculum that characterizes Yasma's desire is to have Islamic characteristics and martyrdom, which can be translated into spiritual content, such as: Al-Qur'an, Al-Hadith, *aqidah* (Islamic creed), morals, *fiqh* (Islamic jurisprudence), history of Islamic civilization, history and values of martyrs, and Arabic. Other things that cannot be included in intracurricular activities are entrusted to self-development program activities, such as recitations, *tahfidz* (reading Al-Qur'an), habituation of piety clothing, habituation of obligatory prayers in congregation, habituation of dhuha prayer, habituation of polite language, and self-development of *satriyo syuhada* (*djemparingan*/Mataram Kingdom's typical archery sport, dance, pencak, equestrian).
4	Organization of content	Teaching materials that characterize Yasma are grouped into compulsory intra-curricular (containing spiritual content, such as Al-Qur'an, Al-Hadith, *aqidah* (Islamic creed), morality, *fiqh* (Islamic jurisprudence), history of Islamic civilization, history and values of martyrs, and Arabic) and compulsory extracurricular (containing youthful, unity, humble, adaptable, distinctive competences, and accountability content, among others are developed through activities, such as recitations, *tahfidz*, habituation of piety clothing, habituation of obligatory prayers in congregation, habituation of dhuha prayer, habituation of polite language, and self-development of *satriyo syuhada* (*djemparingan*, dance, pencak silat, horse riding, swimming).
5	Selection of learning experiences	In its application in educational units, a strategy is chosen by running two ways, namely monolithic and integrative. Contents that can be integrated with existing subjects will be carried out in an integrated manner, while content that cannot be integrated will be carried out monolithically with the technique of providing student learning experiences in the form of matriculation and also through self-development activities that are framed in extracurricular activities.
6	Organization of learning activities	Compulsory contents that are intracurricular are integrated into existing subjects such as Islamic religious education and character (PAIBP) for elementary and junior high school levels, for kindergarten levels standing monolithically in martyrdom activities.
7	Determination of what to evaluate and of the ways and means of doing it	To get results from the learning process and the activity process, the implementation of the martyrdom curriculum to students will be evaluated through formative and summative evaluation activities that are adjusted to the educational calendar of the education unit at each level (kindergarten, elementary, and junior high school levels). The evaluation instrument will follow the measurement of cognitive, affective, and psychomotor aspects.
8	Checking for balance and sequence	The implementation of the martyrdom curriculum will be monitored periodically to determine conformity with the plans that have been set by the foundation. Monitoring will be carried out early in the development of the school's operational curriculum which will integrate the official curriculum with the martyrdom curriculum, and will also be carried out in the middle of the learning process in the early/odd semesters in the 2022/2023 school year.

Table 2. Item validity testing

	Scale mean if item deleted	Scale variance if item deleted	Corrected item-total correlation	Cronbach's Alpha if item deleted
		Item-Total statistics		
B1	50.1500	39.082	.643	.980
B2	50.3500	37.924	.775	.978
B3	50.2500	37.566	.854	.977
B4	50.4000	37.516	.848	.977
B5	50.3000	37.168	.908	.976
B6	50.3000	37.379	.872	.977
B7	50.1500	37.924	.853	.977
B8	50.3000	37.484	.854	.977
B9	50.2000	37.537	.885	.976
B10	50.2500	37.461	.873	.977
B11	50.3000	37.168	.908	.976
B12	50.2000	37.537	.885	.976
B13	50.2500	37.250	.909	.976
B14	50.3000	37.168	.908	.976
B15	50.2000	37.642	.866	.977

Cronbach's Alpha coefficient value from item 1 to item 15 has reached above 0.50 [31]. This means that all of item is valid so that the instrument prepared can be used. Thus, the developed curriculum model can be continued in the picking test from the policy makers of the Syuhada Mosque Foundation and education practitioners at the kindergarten, elementary, junior high school levels in the Syuhada mosque environment. The results of the picking test can be presented in Table 3.

Table 3. The results of curriculum validation by experts and practitioners

SN	Reviewer comments
1.	B.9-11. In each unit is still common from kindergarten-middle school levels. What if it is adjusted to the level.
2.	Translating into kindergerten activities we are still having difficulties because of the high diction and targets that we do not yet understand the meaning to be addressed.
3.	B.8. The 5M indicator (*mua'addib*/educator, *mujaddid*/reformer, *muwahid*/unifying, *musyaddid*/straightener, *mujtahid*/seriousness in every activity), can be further detailed, to make it easier for teachers to understand the profile of Syuhada Mosque Foundation Student as an indicator of achievement that must exist in students and make it easier to write in teaching modules (ATP).
4.	B.4, B5. Socialized to all residents, especially the education unit by the foundation directly through the Syuhada *milad*/celebration of the birthday event.
5.	B12. Replaced with terms that are in accordance with the independent curriculum such as learning outcomes.

Postscript

1. The profile of Syuhada graduate students in the form of core values and *Satriya Ngajogjakarta* culture, if integrated with the operational family planning curriculum, still has difficulties in implementing it. The integration of the martyrdom curriculum in the school operational curriculum at the martyrs mosque kindergarten that has been made at this time is:
   a) We are still experiencing confusion in implementing the core values of martyrdom, the culture of *satriya* with learning activities in the kindergarten unit of the Syuhada mosque.
   b) Because the education unit under the auspices of the Syuhada mosque has a tiered level from kindergarten-middle school, the competence of graduates should also be tiered, not in general because of different developmental ages.
2. The profile of Syuhada graduate students in the form of core values and *Satriya Ngajogjakarta* culture, if integrated with the kindergarten operational curriculum, still has difficulties in implementing information technology. The integration of the martyrdom curriculum in the school operational curriculum at the Syuhada mosque kindergarten that has been made at this time is:
   a) The foundation immediately prepares facilities and infrastructure to support learning, especially the history of martyrdom, self-development of the *satriyo syuhada* (*djemparingan*, dance, pencak, and horse riding).
   b) More intensive coordination is needed, especially habituation of the call to prayer in mosques.
   c) If the foundation holds taqwo uniforms, the procurement needs to be managed professionally.
   d) It is necessary to schedule the use of the mosque's main room for *dhuha* prayers (the voluntary Islamic prayer between the obligatory Islamic prayers of Fajr and Dhuhr) for all educational units.
   e) There needs to be an information board for the historical site of the Syuhada mosque.
3. The Syuhada curriculum needs to be adapted to the independent curriculum which is currently being implemented in the Syuhada mosque's kindergarten and middle school.
   a) The martyrdom curriculum to be disseminated directly to teachers (as field implementers) in all units so that information comes directly from the main source, namely the foundation, so as not to cause miscommunication and misconceptions.
   b) Graduates of student profiles with their 5M to be broken down into clear and easy-to-accept indicators with consideration of the Arabic language which can lead to multiple interpretations for subject teachers, especially those who are non-Arabic. With clear indicators for 5M, it is easier for subject teachers to integrate the value of martyrdom into learning.
   c) Socialization is also for the wider community, especially the guardians of all units at the Syuhada *milad/*celebration of the birthday event which also invites journalists so that they can be published in print and digital media.

3.3 Philosophy in the development of the Syuhada curriculum

Syuhada curriculum was developed using the following philosophy: i) Education is rooted in the nation's culture to build the nation's life today and in the future; ii) Students are the inheritors of the nation's creative culture; iii) Education is aimed at developing intellectual intelligence and academic brilliance through disciplined education; and iv) Education to build a better present and future life than the past with various intellectual abilities, communication skills, social attitudes, awareness, and participation in building a better life for society and the nation (experimentalism and social reconstructivism). With this philosophy, Syuhada curriculum intends to develop the potential of students to have reflective thinking for solving social problems in society, and to build a better democratic society. Thus, Syuhada curriculum uses the philosophy as above in developing the individual lives of students in religion, art, creativity, communication, values and various intelligence dimensions that are suitable for a student and needed by society, nation and mankind.

Syuhada curriculum was developed based on the theory of standard-based education and theory of competency-based curriculum. Syuhada curriculum adheres to: i) Learning carried out by teachers (taught curriculum) in the form of a process developed in the form of learning activities in schools, classes, and communities; and ii) Direct learning experience of students (learned-curriculum) according to the background, characteristics, and initial abilities of students. The direct learning experience of individual students becomes the result of learning for themselves, while the learning outcomes of all students become the results of the curriculum.

The foothold of Yasma education cannot be separated from history of formal education at Yogyakarta palace. So that educational values are influenced by Tamanan educational philosophy of Yogyakarta palace which was developed since the days of the Islamic Mataram kingdom with the habituation/culture branding of '*Satriya*': Satriya is an acronym that has been used as the branding of graduates at the Tamanan school in the Ngayogyakarta palace environment since the Islamic Mataram era. In harmony '*Selaras*', in life always maintain the sustainability and balance of human relations with God, nature and fellow human beings. Noble reason-self '*Akal budi luhur-jati diri*', the nobility of one's identity is the embodiment of humanity. Exemplary '*Teladan*', can be used as an example by the environment. Willing to

serve '*Rela melayani*', providing services that are more than what the community expects. Innovative, always making positive updates towards individual and group progress. Confident and confident '*Yakin dan percaya diri*', in carrying out tasks always based on confidence and full of confidence that what is carried out will bring progress and benefits both internally and externally. Expert-professional '*Ahli-professional*', have competence, commitment and achievement in their work [35].

3.4 Flow of formulation of Syuhada educational goals and profiles

Education at the Syuhada Mosque Foundation as a sub-system in the national education system that runs an integrated-holistic modern Islamic education system, which integrates Islamic religious sciences with general sciences so as to produce graduates who master general science, Islam, and characterization. Syuhada according to their respective levels. Therefore, in an effort to improve the quality of education at Yasma and pay attention to the level of development of science and technology as well as the expectations of the wider community, Yasma considers it necessary to develop and formulate the development of Syuhada curriculum.

The educational vision of Syuhada mosque is the realization of Syuhada mosque as a mosque that has advantages in the fields of religion, education, social, and humanity as well as being a model (reference) for the implementation of the functions and roles of modern mosques at the national and or international level. The education mission of the Syuhada mosque is: i) Increase the prosperity of the mosque optimally with various religious, educational, social and humanitarian activities; and ii) Develop educational institutions, da'wah and regeneration, and socio-economic in a professional manner to meet the expectations of the community. The purpose of Syuhada mosque education is to become a model of formal education based on mosques by having the value of martyrdom excellence which is used as a reference in the implementation of education at the national and or international level.

Syuhada curriculum was prepared and developed with the objectives of: i) Becoming a quality standard for the management of educational units within Yasma; ii) Become an operational reference for school principals and teachers in formulating and managing operational curricula optimally at the education unit level; and iii) Become an operational reference for the education sector and the education office in coordinating and supervising and managing the curriculum in educational units under Yasma's auspices. The student profile of Yasma's education results is formulated with 5M (*mua'addib*/educator, *mujaddid*/reformer, *muwahid*/unifying, *musyaddid*/straightener, *mujtahid*/seriousness in every activity).

3.5 Syuhada educational values

The education of Syuhada mosque has values that are Yasma's ideals. These values are an extension of 'Syuhada', among others are: i) Spirituality, in carrying out activities always prioritize the cultivation of spiritual values with the aim of getting blessings and the pleasure of God or Allah SWT; ii) Youthful, in carrying out activities to achieve Yasma's goals, it is based on a youthful spirit. Unity, the various entities that exist within Yasma are a unit to achieve the goal; iii) Humble, all people who take part in Yasma's environment are ready to behave with humility; iv) Adaptable, able to adapt to the times and trying to offer da'wah programs according to the needs of the people; v) Distinctive Compétences, Yasma tries to organize and develop various superior activities that other institutions do not have; and vi) Accountability, Yasma seeks to organize various activities that can be accounted for.

Spirituality content includes eight subjects: Al-Qur'an, Al-Hadith, *aqidah*, morality, *fiqh*, history of Islamic civilization, history and values of *syuhada*, and Arabic. The eight subjects are positioned as subjects that can be integrated and also stand alone as compulsory-intracurricular subjects. The contents of youthful, unity, humble, adaptable, distinctive competences, and accountability are positioned in a self-development structure with activities placed in extra-curricular activities. The self-development program, among others, is developed through activities, such as recitations, *tahfidz*, habituation of piety clothing, habituation of obligatory prayers in congregation, habituation of dhuha prayers, habituation of polite language, and self-development of *satriyo syuhada* (*djemparingan*, dance, pencak, riding).

Syuhada curriculum at the school is not only a special feature but also as a value of excellence in the field of education as mandated in the 2018 big deliberation. The implementation of the Martyrdom curriculum is carried out in a package system. The package system is the implementation of educational programs in which students are required to follow all learning programs and the learning load that has been determined for each class at each level. The learning load of each charge is expressed in units of lesson hours. The learning load of each learning strategy is determined according to the chosen system, both monolithic and integrated.

To provide direction in the process of operational development in the education unit, Yasma establishes graduate competency standards (SKL) which consist of affective, cognitive, and psychomotor dimensions. Affective dimension consist of: i) Have behaviors that reflect attitudes: Faith and fear of Allah SWT, Martyrs: 5M, and ii) Have a spirit in Islamic faith by making the Al-Qur'an and Al-Hadith as a guide to life, have good morals: Character, honest, caring, polite in communication and daily interactions,

courteous in language (Javanese), responsible, persistent in struggle, istiqomah in goodness, true lifelong learners, and critical in taking ibrah and wisdom, physically and mentally healthy in accordance with the development of children in the family, school, community and natural environment, nation, state, and regional area.

Cognitive dimensions consist of: i) Have factual, conceptual, procedural, and metacognitive knowledge at a simple technical and specific level with regard to Islam and martyrdom, science, technology, art, Javanese, and Arabic; and ii) Able to relate the above knowledge in the context of oneself, family, school, community and the surrounding natural environment, nation, state, and regional area. Psychomotor Dimensions have the skills to think and act creatively, productively, critically, independently, collaboratively, and communicatively through a scientific approach in accordance with what is learned in educational units and other sources independently.

3.6 Strategy for the implementation of Syuhada curriculum

Syuhada curriculum will be applied to formal education units in Yasma. The strategy is implemented in two ways, namely monolithic and integrative, adjusted at every level of the educational unit within Yasma. Monolithic means standing alone in the form of subjects about martyrdom, while integrative can be interpreted as merging or the content of teaching materials can be entrusted to other subjects which means that the form of curriculum organization eliminates the boundaries of various subjects.

Contents of history and *syuhada* values as well as habituation of martyrdom values can stand monolithically as subjects. Meanwhile, habituation activities are manifested in self-development activities by entrusting them to extra-curricular activities. The content of the lessons of the Al-Qur'an, Al-Hadith, *aqidah*, morals, *fiqh*, and the history of Islamic civilization can be integrated into Islamic Religion and Character Education (PAIBP) subjects whose material content is adjusted to the content that has been formulated in the national curriculum. Regarding the assessment system, for those that are applied in a monolithic manner, it requires an independent assessment system in subjects, while integrated learning does not require independent assessments but remains integrated in the main subject unit, by setting the expected completeness criteria from Yasma above a score of 80 scale 100.

4. DISCUSSION

This study aims to develop a mosque-based education integration model curriculum in the face of the modernization era. This model curriculum was developed to follow the policy of the Minister of Education, Culture, Research and Technology, which is about changing the 2013 curriculum to the independent curriculum (KM). Yasma is an educational unit that has Islamic nuances but is still thick with the culture of the Yogyakarta palace. From the analysis of this situation, it is encouraging to develop a unique model curriculum with the richness of Yasma's culture. There is great hope that by bringing up these characteristics, Yasma education units will be able to become superior and independent educational units that are able to compete in the global arena. The concrete form of school progressiveness can be reflected in the high number of students' interest, efficient learning outcomes (graduates) and becoming a school that has a name in the hearts of the community. In addition, society places great hope and trust in the education of their children.

Based on the results of the study of real conditions reinforced by the theory that underlies the development of the Syuhada mosque foundation school, it can be found that the curriculum of the mosque-based education integration model developed has a specificity in accordance with the vision and mission of the Yasma education unit. This particularity can be demonstrated through intracurricular and extracurricular activities. As an illustration of the implementation of the development of a mosque-based education curriculum, this can be implemented through Islamic boarding school-based *madrasah* (a college for Islamic instruction) activities [36], carrying out mosque-based teaching and learning activities, implementing the strengthening of mosque-based religious character education [37], spreading the values of peace and tolerance for schools and communities [27].

Curriculum development in educational units is important in order to improve the quality of learning. Updating the curriculum forces it to continue to be improved in line with developments in science and technology [38]. Especially with the many findings in the present and the future, as well as the need for efforts to continuously improve self-quality. Not only that, curriculum development in educational units also requires updating the curriculum to suit market needs [39]. Through the development of this mosque-based curriculum, it is hoped that the nation's generations will have a professional personality [20], have noble morals for society, nation and state [37], [40]. When they get married, they will become a sakinah household [22], [41] and have a more stronger of life than the output of the previous generation [42]. Particularly in

Yasma, it is hoped that this curriculum development model will be developed by educational units. Yasma was able to develop a globally competitive civil society in the industrial era 4.0 and society 5.0.

5. CONCLUSION

Based on the results of the study, it can be concluded that the model curriculum developed in the Yasma education unit is a mosque-based education integration model curriculum (IPBM) or in internal terms at the Syuhada mosque foundation is named the *kesyuhadaan* curriculum. The IPBM model curriculum has unique values such as: i) Contains seven core values that characterize the Syuhada Mosque education unit (Syuhada: Spirituality, youthful, unity, humble, adaptable, distinctive competences, accountability) which leads to the formation of the washatan community. The spirituality content of the Syuhada curriculum includes eight subjects: the Al-Qur'an, Al Hadith, *aqidah*, morality, *fiqh*, history of Islamic civilization, history and values of martyrs, and Arabic; ii) Contains the cultural values of '*Satriya*': Harmonious, intellectual, noble-self, exemplary, willing to serve, innovative, confident and confident, expert–professional) which leads to '*Memayu Hayuning Buwono Ambrasto Dur Angkoro*'; iii) Has 5M learning outcomes (*mua'addib*/educator, *mujaddid*/reformer, *muwahid*/unifying, *musyaddid*/prudent, *mujtahid*/serious); iv) Has a structure that includes the main components and additional components that are included in the intracurricular, and has a self-development component that is included in extracurricular activities; and v) Curriculum content that is included in the main component can be integrated into the subjects of Islamic religious education and character education (PAI-BP), while the content of the additional components is monolithic as a subject (history and martyrdom values, Arabic), and mandatory self-development in the form of djemparingan, horse riding, *pencak silat/*martial arts, swimming, and dance activities are packaged in extracurricular activities.

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BIOGRAPHIES OF AUTHORS

Mohamad Joko Susilo 🆔 📇 SC 🔘 is a lecturer in Master of Islamic Studies, Faculty of Islamic Studies, Indonesian Islamic University, Yogyakarta. He is also a book writer, consultant, and motivator. His research interests include the field of development of educational curriculum, educational evaluation, education management, teaching and learning, development of learning media. He can be contacted at email: 209131301@uii.ac.id.

Badrun Kartowagiran 🆔 📇 SC 🔘 is a lecturer in doctoral study program in educational research and evaluation of Yogyakarta State University, Yogyakarta, Indonesia. He received his Dr. degrees in Psychology/Psychometri from Gajah Mada University in 2005. He has been a Professor in Yogyakarta State University. His research interests include the field of psychometri, mechanical engineering education, educational research and evaluation. He can be contacted via email: kartowagiran@uny.ac.id.