Application Curriculum of Islamic Education Based On Designing Curriculum Management By Paul A. Nelson

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Abstract: *This research is part of the reaction to the admiration of Paul A Nelson's concept in designing the Education curriculum entitled "Curriculum Management By Design" the author wishes to examine and apply the work into the world of development or management of Islamic Education by using the library method applying the concept of data triangulation by analyzing data from strong sources of at least three data sources such as the work of Mastuhu, Ahmad Halid and Law No. 20 of 2003, Tony Bush, Nur Hamim and Tilar, H.A.R. and Nugroho. then used as material to analyze or support the results of this study. The results of this study are that the Islamic Education curriculum can design it by applying three domains of Paul A Nelson's version, namely (1) Perception of reality, that the Islamic Education curriculum designs it based on the reality of the needs of society now and in the future. (2) Human Processes, namely the Islamic education curriculum should be able to humanize humans by presenting humanistic education can be left both the sensitivity of individual members. It is necessary to develop a curriculum area that focuses on basic aspects for several animals called humans (3) Human Attitudes and Values, that the Islamic Education Curriculum develops attitudes and values that apply in the educational area, developed based on local wisdom and upholding the Attitudes and Values that exist in society.*

Abstrak: Penelitian ini bagian reaksi kekaguman konsep Paul A Nelson dalam merancang kurikulum pendidikan yang berjudul "Curriculum Management By Design" penulis bekeinginan untuk menelaah dan menerapkan karya tersebut ke dalam dunia pengembangan atau Manajemen Pendidikan Islam dengan menggunakan metode kepustakaan mengaplikasikan konsep triangulasi data dengan cara menganalisis data dari sumber sumber yang kuat minimal tiga sumber data seperti karya Mastuhu, Ahmad Halid and Law No. 20 of 2003, Tony Bush, Nur Hamim dan Tilar, H.A.R. dan Nugroho. Kemudian dijadikan bahan untuk menganalisis pembahasan penelitian ini. Hasil penelitian ini bahwa kurikulum pendidikan Islam dapat mendesainnya dengan menerapkan tiga ranah versi Paul A. Nelson yaitu (1) *Persepsi realitas*, bahwa kurikulum Pendidikan Islam mendesainnya berdasar pada realitas kebutuhan masarakat sekarang dan yang akan datang. (2) *Human processes* yaitu kurikulum pendidikan Islam hendaknya mampu memanusiakan manusia dengan cara menghadirkan pendidikan humanistik dapat dibiarkan baik kepekaan anggota individu. perlu untuk pengembangan area kurikulum yang berfokus pada aspek-aspek dasar untuk beberapa hewan yang disebut manusia (3) *Human attitudes and values* bahwa Kurikulum Pendidikan Islam mengembangkan sikap-sikap dan nilai-nilai yang berlaku di daerah pendidikan itu dikembangkan berbasis kearifan lokal dan menjunjung tinggi *attitudes and values* yang ada di masyarakat.

INTRODUCTION

Curriculum and management are two knowledges that initially stood alone. The curriculum of the discipline of sports science where it became a system that regulates the world of Ancient Greek sports. While management initially developed in the industrial world (business, companies, etc.). The advantages of the two disciplines are increasingly felt to be beneficial for the world of organizations. Because its contribution is enjoyed more widely, the world of education also needs it. It is proven that the implementation of curriculum management has succeeded in developing quality, modern education and advancing unlimited human behavior.

The development of education, of course, curriculum management is a concern for school leaders. Day by day, it is increasingly being developed in accordance with the demands of human needs, even international needs also influence the development of curriculum management. That is why Tony Bush emphasized that "the field of educational leadership and management is pluralist, with many competing perspectives and an inevitable lackof agreement on the exact nature of the discipline (Bush, 1999).

The field of educational leadership and management is pluralistic, with many competing perspectives and disagreements, inevitable from the nature of the discipline. One of the main debates is whether educational leadership is a distinct field or simply a branch of the broader study of management. The author's view is clear and consistent, having been articulated for over 20 years. While education can learn from other settings, educational leadership and management must be centrally concerned with the aims or objectives of education. These aims or objectives provide an important sense of direction to support school management. Unless the link between aims and management is clear and close, there is a danger of 'managerialism', "an emphasis on procedures at the expense of educational aims and values." Tony Bush focuses on leadership and management thinking in educational curriculum development, he synergizes in the development of educational management so that the aims of the educational curriculum can be dynamic and based on serving the basic needs of individuals and groups in the organization.

The process of formulating educational goals or organizational goals is the main task in educational or organizational leadership. The process of maintaining and preserving education or organizations is the main key to strengthening educational curriculum management because the curriculum regulates the totality of learning activities in schools, both regarding design, implementation, and evaluation of learning.

Paul A. Nelson's thoughts are interesting to study that is areas must be described and then compete with other areas for timedollar support, for example, humanism vs the disciplines, academic knowledge vs practical or applied knowledge, and process vs content. The confticts. However need not occur if the curriculum design scheme is whole in its theory. The following is such a design and seeks to formulate curriculum into discrete but interactive spheres.

So Paul A Nelson designed the Education curriculum into three, namely (1) Perception of reality, (2) Human Processes (3) Human Attitudes and Values. These three designs have not been applied in the Islamic Education curriculum in Indonesia. Through this research, it can help to emphasize the importance of Paul A Nelson's design because, Perception of reality, that the Islamic Education

curriculum designs it based on the reality of the needs of society now and in the future. Human Processes, namely the Islamic education curriculum should be able to humanize humans by presenting humanistic education can be left both the sensitivity of individual members. It is necessary to develop a curriculum area that focuses on basic aspects for some animals called humans. Human Attitudes and Values that the Islamic Education Curriculum develops attitudes and values that apply in the educational area that is developed based on local wisdom and upholds the Attitudes and Values that exist in Society.

An interesting curriculum management design according to Paul A. Nelson is humanism vs the disciplines, academic knowledge vs practical or applied knowledge, and process vs content". Whether the developing scientific discipline can fulfill the values of humanity, whether academic knowledge is in accordance with its practice (applied science), whether there is a match between the process and the content and whether the curriculum development is in touch with the behavior, values and culture of society. This problem makes researchers interested in reconstructing in order to find a curriculum management development design. Therefore, the formulation of the research problem is how to Curriculum Of Islamic Education: Application Of Curriculum Management By Design Paul A. Nelson?

METHOD

This study uses qualitative with library data. The researcher developed the research data by using standard concepts that have been developed by previous researchers such as Paul A Nelson, Mastuhu, Ahmad Halid (Data triangulation) and Law No. 20 of 2003. Then the concept was analyzed with the findings of this study and compared to produce the final conclusion.

The benefit of using this approach is to achieve accurate, objective research results in accordance with existing conditions in the field (Halid, 2020a) or in Islamic Educational Institutions. In addition, there is qualitative research that is descriptive in nature, emphasizing more on the process than the results, conducting data analysis inductively to deductively and emphasizing on meaning (Halid, 2020a).

The type of descriptive research aims to describe interesting issues, events, incidents that occur. This descriptive method focuses research on actual problems that are the center of attention of this research. The benefits of this type of descriptive research are (a) to be able to present a complete picture of the conditions of the situation of the development of the Islamic Education curriculum (b) to explore and reconstruct a phenomenon or reality of the Islamic Education curriculum, (c) to innovate a number of problems related to the design of the Islamic education curriculum (Halid, 2020a).

Paul A Nelson's works are actually numerous and he is very productive, but what is analyzed in this research is one work written by him in 1973 and entitled "Curriculum Management By Design". the Association for Supervision and Curriculum Development. All rights reserved'. The work will be analyzed with the works of experts such as Tony Bush, Mastuhu, Tilaar and others.

RESULT AND DISCUSSION

Curriculum Of Islamic Education: Curriculum management application by Paul A Nelson

The word curriculum comes from the Greek word "currere" which means running distance, namely the distance that must be covered in running activities from start to finish (Halid, 2019a). In Arabic, the term curriculum is interpreted as "manhaj", namely the bright path, namely the bright path that humans follow in their lives (Halid, 2019b). In the context of education, curriculum means a clear path that is passed by educators and students to develop knowledge, attitudes and skills, spiritual intelligence: purification of the heart and values of the subjects to obtain graduation and a diploma. Al-Manhaj is a set of plans and media to deliver educational institutions in realizing the desired educational goals. (Halid, 2019a), (Halid, 2019b). Ronald. C. Doll, who reconciled with Halid "The commonly accepted definition of the curriculum has changed from content of courses of study and list of subjects and courses to all the experiences which are offered to learners under the auspices or direction of the school (Halid, 2023b).

Beauchamp, referred to by Halid, views the curriculum as not only a written plan for teaching but also something functional, which operates in the classroom, providing guidelines and regulating the environment and activities that occur in the classroom (Halid et al., 2024). Ahmad Halid refers to Hilda Taba the difference between curriculum and teaching in terms of the breadth of its scope. Curriculum is related to the broader scope of content objectives and methods, while the narrower one becomes the teaching task. (Halid and Zahra, Fatimatus, 2020). According to Law No. 20 of 2003 concerning the National Education System, the curriculum is a set of plans and arrangements regarding the objectives, content and learning materials as well as the methods used as guidelines for organizing learning activities to achieve certain educational goals.

The process consisting of planning, organizing, driving, and monitoring activities to achieve predetermined goals through the use of human resources and other resources (G.R.Terry). Stoner management is the process of planning, organizing, leading, and monitoring between members of the organization by using all organizational resources (SD) to achieve predetermined goals.
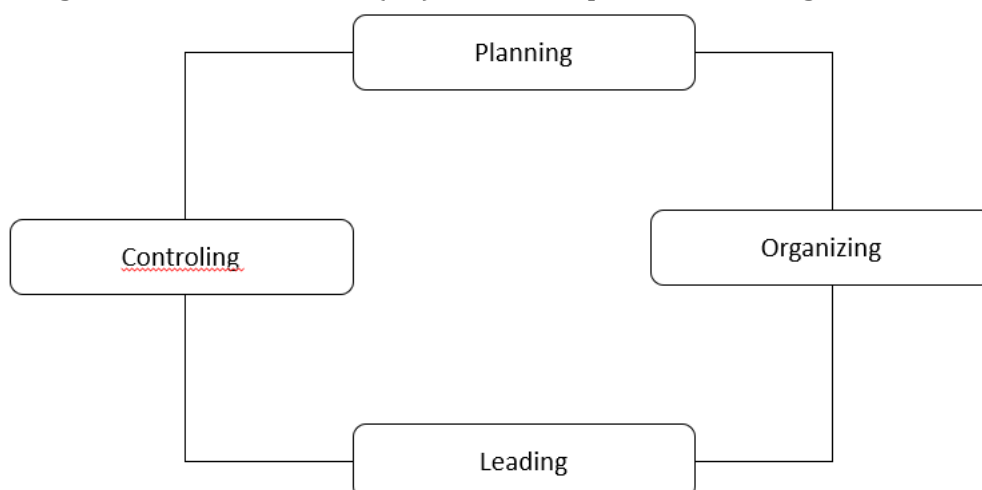

Figure 1. Four functions of Islamic Education Curriculum Management, own development adopted from the work of G.R.Terry and Stoner AF

Planning: the process used by managers to identify and select appropriate goals and actions for the benefit of the organization. There are 3 steps to good planning: (1) Which goals should be followed or implemented in the Islamic education curriculum? (2) How should the goals be achieved in the Islamic education curriculum? (3) How are resources allocated in the Islamic education curriculum? The planning function determines how effective and efficient a school is and determines the school's strategy in developing the Islamic education curriculum.

Organizing: In organizing, managers create a structure of working relationships between members that becomes a way to work together and achieve goals. Managers can group people into sections according to the tasks they do. Managers (school leaders) can also lay down lines of authority and responsibility for their members. The organizational structure is the result of implementing the organizing function. This structure coordinates and motivates employees so that they are able to work together and achieve goals.

Leadership. In this function, managers set the direction, formulate a clear vision for employees to follow, and help them understand the roles they must play in achieving goals. Leadership involves managers using power, influence, vision, persuasion, and communication skills. The result of implementing this function is a high level of motivation and commitment to the organization from employees.

Controlling. In controlling, managers evaluate how well the organization is achieving its goals and make corrections to improve performance. Managers monitor individuals, schools, departments, and organizations to determine whether performance has been achieved as expected. Managers will also try to improve the required performance. The result of implementing control is accurate performance measurement, regulations on efficiency and effectiveness. Therefore, according to Paul A Nelson, effective education is education whose curriculum pays close attention to the Curriculum Management Design Instruction Area

The first thing to consider in developing an educational curriculum is the curriculum design itself. This design determines the progress of education and the effectiveness or otherwise of learning depends on the curriculum design. Therefore, according to Paul A. Nelson, curriculum design is viewed from 3 areas of instruction, namely: The first is man's formalized perceptions of realities which have become known as the academic disciplines. The second includes the human processes, those attributes and abilities which set our species apart from the other members of this planet. The third and final aspect of curriculum has to do with the attitudes and values expounded. accepted, and denied by the cultures of society.

Paul A Nelson's opinion can be applied to the design of the Islamic Education curriculum, namely the first is the perception of humans as a formalized system of reality that has become known as an academic discipline. In accordance with human capabilities and the needs of scientific specialization that must be mastered and prepared by educational managers in accordance with the needs of the world of work, so the design of the Islamic Education curriculum is oriented to provide students in the world of work so that they are equipped with Islamic knowledge and its values. Second, it includes human processes, attributes and abilities that set our species apart from other members of this planet. Third, the education curriculum must develop attitudes and values, community culture. The relationship with this

culture is very important in the context of Islamic religious education because Islamic religious education is an Islamic inheritance of community culture that is always needed in its social life. Such as developing a culture that includes: learning that prioritizes student behavior, teacher behavior, beliefs that are well maintained, the tradition of reading and writing needs to get special attention so that students and teachers have the creativity to convey ideas through writing.

Paul A Nelsom explains "These areas are generally found in most curricula, but they are unnecessarily separated, and they vie for attention and emphasis, whereas, whenever we function in one of the areas, we also attend to rhe others. It is the contention of this article chat the awareness of the factors and their relationships will allow for a more effective curriculum which is cognizant of all aspects of modern human education (Nelson, A, 1973). More or less what Paul A. Nelson means is "These areas are commonly found in most curricula, but they need not be separated, and they compete for attention and emphasis, whereas, whenever we function in one area, we are also attending to the other areas. It is the contention of this article that an awareness of these factors and their relationships will allow for a more effective curriculum that is aware of all aspects of modern human education." These three instruction areas can be seen more clearly in the following graph:
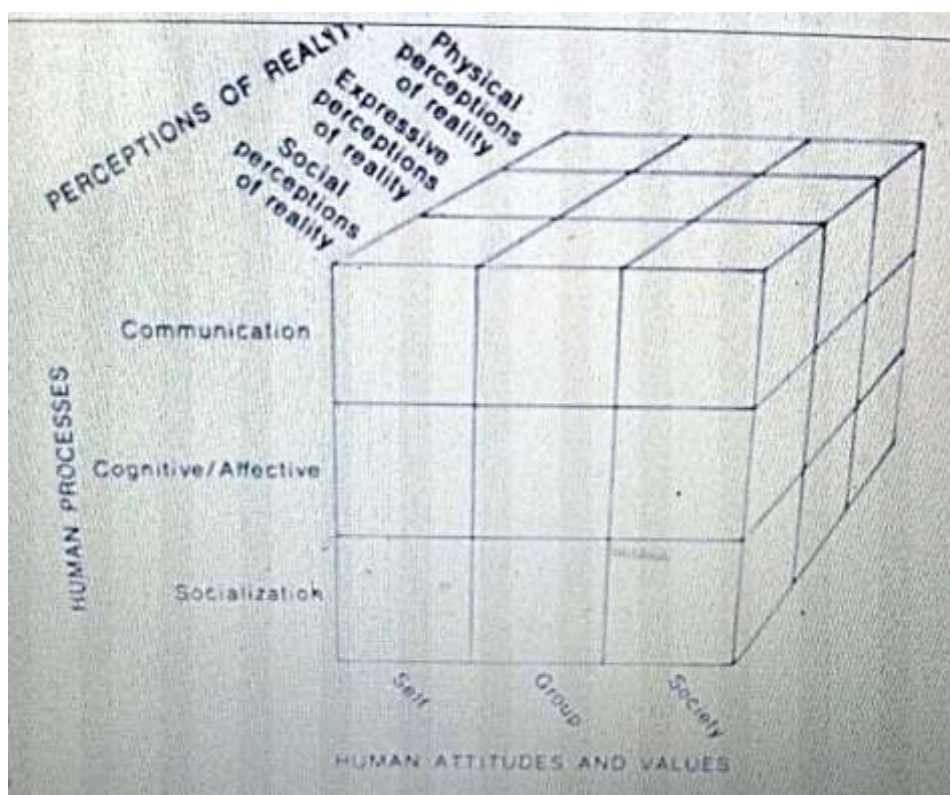

Figure 2. Three Areas of Curriculum Instruction By Paul A Nelson 1973

According to Paul A. Nelson, the three dimensions in the design and development of the Islamic Education curriculum should include three things, namely Perceptions of Reality, Human Processes and Human Attitudes and Values. The following is a description of how to apply it to the Islamic education curriculum.

1. Perceptions of Reality

The traditional subject of curriculum development contains the study of natural sciences (biology, physics, chemistry, and their related disciplines); exact sciences; mathematics, social sciences: grammar; history, geography, and other social sciences, music, physical education, drama, and industrial arts. These sciences are still needed today, especially linguistics, mathematics, natural sciences, which are inseparable human needs. Therefore, the development of educational curriculum considers that these sciences can be understood by students well. Therefore, Paul A Nelson explains that the traditional subject matter of curriculum has consisted of the study of natural sciences (biology, physics, chemistry, and their related disciplines); mathematics-arithmeuc, grammar; history, geography, and the other social sciences. and finally, the aesthetics of music, an. physical education, drama, and the industrial arts.

Paul's point is that the traditional subjects of curriculum content have consisted of the study of the natural sciences (biology, physics, chemistry, and their related disciplines); mathematics, grammar; history, geography, and other social sciences; and finally, music, physical education, drama, and the industrial arts. These areas represent human attempts to catalogue, systematize, and record their perceptions and knowledge of reality. While there is much commonality about which particular phenomena have been defined and agreed upon, and while we can agree on most of the principles in each of the areas cited, there are differences and no two individuals see everything that happens.

In this case, according to Paul A. Nelson, there are three public perceptions in curriculum development, namely: (a) physical reality or the natural sciences: (b) expressions of reality or the aesthetics, and (c) social reality or the social sciences. When conducting research on various perceptions of reality, one will be continually reminded of general and specific principles. Every curriculum model must attempt to incorporate both of these specific and general belief domains into the learning process.

The first perception, "physical reality or the natural sciences" can be applied that the design of the Islamic Education curriculum is physical reality or natural science. The development of the Islamic Education Curriculum is very important to develop subjects related to natural sciences (IPA) because this science is a science that leads students to understand the environment and themselves and the consequences of their relationship with God's creation and is represented to humans in terms of maintaining it-preserving and utilizing it. In addition, it is important that nature is a human need in terms of fulfilling their needs both physically and spiritually.

The second perception, "expressions of reality or the aesthetics" The Islamic education curriculum expresses reality or aesthetics. Social science is very important to be developed in schools because this science provides insight to students about the consequences of good relationships between fellow creatures and their negative impacts (Tilar and Nugroho, 2009). Realizing that humans are social creatures, meaning that humans are naturally communicative and interactive and need others besides themselves to be political, cultural, behave, work and so on. Therefore, the development of the education curriculum must assume that social studies is a science of urgent human needs that cannot be separated.

The third perception is social reality or the social sciences, the design of the Islamic education curriculum should respond to the social reality or social sciences that develop in society. As we examine the diverse perceptions of reality, we are continually made aware of both their urnque and general principles. The curriculum model should strive to encompass this realm of specific and general beliefs of the learning sequence, Paul A Nelson (1973) The area we attend to least in our curriculum is that of expressive perceptions of reality. It is in this grouping that we must begin to give our students increased opportunity to develop and express their perceptions. By developmg these expressions. students may also become aware of the legitimacy of catalog knowledge as well as the changeability of that knowledge. One's expressions of personal reality will change as his experiences increase his perceptions Such change will not be lost on his perceptions of social and/or physical reality.

Paul A. Nelson's point is that we must begin to give our students increased opportunities to develop and express their perceptions. By developing such expressions, students also become aware of the legitimacy of knowledge. A person's expression of personal reality will change their experience of improving their perceptions; those changes will not be lost on their perceptions of social and/or physical reality.

2. Human Processes

Current Islamic educational thinking is a discourse to humanize the curriculum that can achieve the goals of all elements in the school. Proponents of such ideas often seek to develop more understanding of teachers. administrators. Students, etc. While humanistic education can be left to both the sensitivity of individual members. need for the development of curriculum areas that focus on basic aspects for some animals called humans. Paul A Nelson (1973) The three foremost areas which seem to pertain to this topic are (a) communcation. a broader field than language arts, (b) affective/cognitive development, integrative rather than separated: and (c) socialization, more than working well with others.

According to Paul A. Nelson there are three main areas that seem to be related to this topic are (a) communication, a broader field than language arts, (b) affective or cognitive development, integrative rather than isolated; and (c) socialization, more than working well with others. It is as we begin to explore this side that curriculum's interactive nature becomes more apparent and the usefulness of a management system becomes real. it is impossible to teach perceptions of reality, content as it were, without becoming involved in communication, cognition, or socialization (Paul A Nelson, 1973). However, in planning we tend to focus on process or content and then assume the rest will happen. We need, no doubt, to begin planning diligently for both types or experiences.

Curriculum development explores the resources available in a particular area based on the needs of the surrounding natural environment so that the educational curriculum can develop regional potential in accordance with its development and the perception of the reality of the local community (Halid, 2023a). It would be wise to sketch these areas or Human Processes, Communication is seen as including much of what we now classify as language arts, but an even heavier emphasis upon the speaker's intent as well as the listener's reception. There is also an In creased emphasis on nonverbal communication as well as an increase

in the ability to use various media to communicate. (See Louise Berman's New Priorities the Curriculum, Chapter 4) While we talk about man's higher processes in thinking and feeling, we currently do little to foster such growth; and it may be that, at best, schools can do little in this area. We do need however to see that we plan/manage it into the currtculum in some fashion, as it is a part of man's human abilities (Nelson, A, 1973).

Islamic education curriculum managers need to be wise and understand the potential sketches of the regions or human processes in that region, then communication becomes a very important thing for developing the human process. The third segment is that of socialization. How do we become members of. and function in. an increasingly pluralistic society? Whether schools want this as their responsibility or not, they have it. It is merely an interactive extension to plan this into the curriculum with the other areas (Paul A Nelson,1973)

The meaning is that socialization is important as a medium to build an academic system as to strengthen the relationship between schools and the community, schools with stakeholders, and users of school services properly. So that schools become a necessity that can meet the needs of a pluralistic society. Socialization also functions pluralistic society can also be responsible for the development of regional-based curriculum or exemplify the curriculum of other regions that are more advanced and well-known. Of course based on Social Demand (Community Needs), Science and Technology Development (development of science and technology, man power resources, and the need for workers.

Development of human processes in Islamic Education curriculum (Halid, 2024) can apply three approaches, namely (1) Humanistic approach: what kind of human figure do you want to create? (2) Academic approach: what kind of scientific basis should be provided? (3) Technological or Competency approach: what skills or abilities should be provided?

3. Human Attitudes and Values

The third development of Islamic Education curriculum management is Islamic education curriculum management which develops attitudes and values that apply in the educational area and is developed based on local wisdom (Halid, 2020b). Paul A Nelson (1973) Schools account for some of the attitudes and values a student possesses, and it becomes apparent that this is a crucial responsibilny of the schools because of the continuous, long-term impact of the school and the curriculum. As schools engage in curnculum development and implementation with respect to the attitudes and values of its students and teachers. they cannot overtook the three segments of (a) personal attitudes and values, (b) group/subculture attitudes and values, and (c) the overarching set of societal/national attitudes and values. The screaming tension, strife. and unrest in our country attest to our relative deficiency in planning for this area. (Ni'am, 2015)

Paul A. Nelson emphasizes the importance of developing an educational curriculum in the field of attitudes and values that apply in a particular area. Schools are designed to be involved in the development of the curriculum and the application of attitudes and values from students and teachers. Therefore, according to Paul A. Nelsen, schools must manage three segments, namely (a) personal attitudes and values, (b) group attitudes or subcultures and values, and (c) a comprehensive set of social or national attitudes and values. Attitudes and the

implementation of values in schools are determinants of the success of education in developing attitudes and values of society (Mastuhu, 1999). These attitudes and values cannot be separated from the students' lives, therefore, the curriculum is developed by projecting it to one of these need.

Paul A. Nelson (1973) explains more clearly As one develops a curriculum concerned with attitudes and values, it is all too easy too emphasize either the personal or the national values in the future, people will need a greater range and more flexibility of situational perceptions, panicularly in dealing with special interest subgroups. This fact alone necessitates our consciously planning such experiences and encounters into the curriculum.

The benefits of curriculum development in the field of attitudes and values are increasingly being felt (Hamim, 2006). Because the behavior of local, national and even international competition and interaction carried out by students emphasizes good personal patterns and humanistic values. Attitudes and values are what can restore human dignity and can feel the benefits of the progress of science and technology that has been successfully developed by education.

Islamic Education Management Curriculum Design

Curriculum management design according to Paul A. Nelson, there are 3 elements that must be developed related to human processes, namely: As can be seen, the design provides for management within one set, such as Human Processes, between two sets. such as Human.

Figure 3. Isolated Areas of the human processes dimension, adoption of Paul A Nelson

Isolated areas of the dimensions of human processes Communication, cognitive, affective and socialization are human abilities that must be educated in order to function well in life (Halid, 2019a). All three must run normally and in parallel, not stand alone and are interrelated, as shown in the following image:
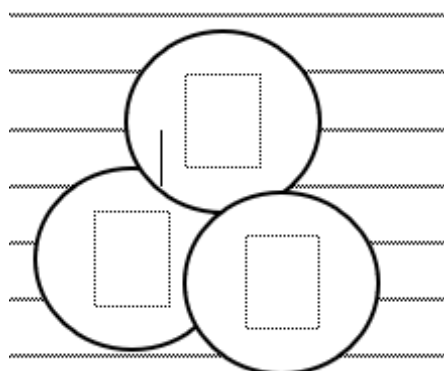

Figure 4. Interection and Unity of Instructional Areas, Self-development Image

Interaction and unity of instructional areas. According to Paul A Nelson (1973) Processes and Perceptions of Reality; and, finally, among all three sets of Attitudes and Values, Perceptions of Reality and the Human Processes. The design/ management potential might best be explored by using Venn diagrams to show the interrelationships whith arc necessary as we become more sophisticated in our knowledge of total curriculum development. The process of human interaction has three functions, namely communication, cognitive-affective function, and socialization function (as in Figure 3). Therefore, one of the goals of management is to develop a primary regional basis for learning (Halid, 2021). With the aim of improving the regions, so that the human process runs smoothly. Regional education continues to advance, and is consistent. The uniqueness of each developing region remains intact, harmony.

This Paul A Nelson curriculum design application is very suitable to be developed in the Islamic Education curriculum in Indonesia, Paul A Nelson's Design if applied in the Islamic Education curriculum will be better which is marked by several efforts, namely:

1. Following the curriculum development process systematically and continuously.
2. Considering several factors, such as curriculum content, implementation models, and evaluation.
3. Ensuring that the curriculum content contains crucial issues that are developing in society.
4. Developing Islamic religious learning synergistically with non-religious programs and fields of study.
5. Using principles, approaches, strategies, and varied learning media.
6. Adapting to changes that occur in society.
7. Orienting on the Perception of reality of community needs, the process of humanizing humans, humans and believers, noble morals.

CONCLUSION

Curriculum of islamic education: application of curriculum management by design Paul A. Nelson can be done by applying three concepts, namely (1) Perception of reality, that the Islamic education curriculum designs it based on the reality of the needs of society now and in the future. (2) Human processes, namely the Islamic education curriculum should be able to humanize humans by presenting humanistic education can be left both the sensitivity of individual members. It is necessary to develop a curriculum area that focuses on basic aspects for some animals called humans (3) Human attitudes and values that the islamic education curriculum develops attitudes and values that apply in the educational area that is developed based on local wisdom and upholds the attitudes and values that exist in society.

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