

# 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 to 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. It was then used as material to analyze or support the results of this study. The results of this study show that the Islamic Education curriculum can be designed by applying three domains of Paul A Nelson's version, namely (1) Perception of reality, that the Islamic Education curriculum designed 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 of 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 masyarakat 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.

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## INTRODUCTION

Curriculum and management, though initially distinct disciplines have increasingly converged, particularly within educational contexts. Historically, the curriculum was rooted in Ancient Greek practices, serving as a structured system to regulate educational activities and physical training (Kirk, 2010). In contrast, management emerged from the industrial sector, focusing on efficiency, productivity, and organizational growth. Over time, the integration of these fields has proven beneficial, especially in education, where curriculum management fosters modern, quality education and enhances human behavior (Hallinger, 2011; Fullan, 2019).

Despite its recognized benefits, the integration of curriculum and management remains a contested area of study. Tony Bush (2008) emphasizes ongoing debates about whether educational leadership and management constitute a distinct discipline or are a subset of general management. This contention stems from the lack of universally accepted theoretical frameworks, which complicates the application of management principles to educational contexts. Furthermore, critics like Ball (2012) warn of the risks of "managerialism"—an excessive focus on processes and performance metrics at the expense of educational values and goals. The potential misalignment between management practices and the core objectives of education underscores the need for more nuanced approaches that prioritize humanistic and value-driven outcomes (Gunter, 2016; Leithwood et al., 2020).

To address these challenges, scholars advocate for curriculum management models that balance structure and flexibility, aligning managerial strategies with the broader goals of education (Miller, 2020; Lumby, 2019). This calls for research into innovative frameworks that integrate leadership theories with curriculum design, ensuring they remain responsive to global educational demands while preserving cultural and contextual relevance. The refinement of such models is critical for equipping educational leaders with the tools needed to navigate the complexities of modern education systems effectively (Spillane & Diamond, 2007).

Tony Bush emphasizes the necessity for curriculum management to align closely with educational objectives to prevent procedural dominance over educational values. Similarly, Paul A. Nelson proposed a curriculum design encompassing three elements: (1) Perception of reality, (2) Human processes, and (3) Human attitudes and values. While Nelson's design has been influential globally, its application to the Islamic Education curriculum in Indonesia remains unexplored. This research aims to address this gap by analyzing how Nelson's framework can be adapted to enhance the Islamic Education curriculum, ensuring it reflects societal realities, promotes humanistic education, and integrates local values (Bush, T., 1999, Nelson, P.A., 1973).

This study aims to explore the applicability of Paul A. Nelson's curriculum design framework within the context of Islamic Education in Indonesia, addressing its theoretical and practical implications. Specifically, the research seeks to reconstruct and adapt Nelson's three core elements—Perception of Reality, Human Processes, and Human Attitudes and Values—into a curriculum management model tailored to the unique needs of Islamic educational institutions. This adaptation emphasizes creating a model that is not only academically robust but also human-

centered, promoting holistic development through a focus on learners' emotional, cognitive, and spiritual growth. Moreover, the study strives for cultural responsiveness by ensuring that the curriculum aligns with Indonesia's diverse socio-cultural and religious values, incorporating local wisdom and global educational best practices. Ultimately, the proposed model aims to bridge the gap between theoretical ideals and practical implementation, fostering a curriculum that prepares students to navigate contemporary challenges while upholding Islamic principles and ethics.

Given the dynamic and ever-evolving demands of modern education, this study holds significant importance for several reasons. Firstly, it addresses a critical theoretical gap by applying Paul A. Nelson's established curriculum model to an underexplored context—Islamic Education in Indonesia. This effort not only expands the academic discourse on curriculum design but also situates Islamic Education within global conversations about effective educational practices, thus fostering a richer understanding of its potential contributions to the field.

Secondly, the study offers practical value by developing a curriculum management framework that integrates humanistic principles with local cultural and religious values. By prioritizing the holistic development of learners and emphasizing cultural responsiveness, the research seeks to create a model that is both inclusive and adaptive, meeting the unique needs of Islamic educational institutions in a rapidly changing global landscape.

Finally, the study provides invaluable insights for school leaders, curriculum developers, and policymakers. It proposes a curriculum management approach that harmonizes academic knowledge with real-world applications, ensuring that educational processes remain aligned with societal needs, values, and aspirations. This balance of theoretical innovation and practical utility underscores the study's relevance in addressing contemporary educational challenges.

By taking this structured approach, the research not only highlights the necessity and novelty of the proposed model but also underscores its purpose and broader significance. It positions itself as a critical contribution to the ongoing effort to design educational systems that are equitable, dynamic, and deeply rooted in both tradition and modernity.

## **METHOD**

This research employs a qualitative approach based on library studies. The research data were developed using standard concepts established by previous researchers, such as Paul A. Nelson, Mastuhu, Ahmad Halid, and also by referring to Law No. 20 of 2003. Data triangulation techniques were applied to validate the research findings. Subsequently, these concepts were analyzed alongside the findings of this study and compared to produce the final conclusion.

The primary advantage of this approach is its ability to yield accurate and objective findings that align with real conditions in the field (Halid, 2020a), particularly within Islamic educational institutions. Additionally, qualitative research, which is descriptive in nature, places greater emphasis on the process

rather than the results, conducting data analysis inductively to deductively, and focusing on the interpretation of meaning (Halid, 2020a).

The descriptive research method aims to describe relevant issues, events, or phenomena. This method focuses on actual problems that are central to the study. The benefits of descriptive research include: (1) providing a comprehensive depiction of the conditions and developments in the Islamic education curriculum; (2) exploring and reconstructing phenomena or realities related to the Islamic education curriculum; and (3) innovating solutions to various issues related to the design of the Islamic education curriculum (Halid, 2020a).

This research also analyzes the works of Paul A. Nelson, who is recognized as a prolific author, particularly his work titled *Curriculum Management By Design* (1973), published by the Association for Supervision and Curriculum Development. This work will be thoroughly analyzed and compared with the perspectives of other experts, such as Tony Bush, Mastuhu, Tilaar, and others.

## RESULT AND DISCUSSION

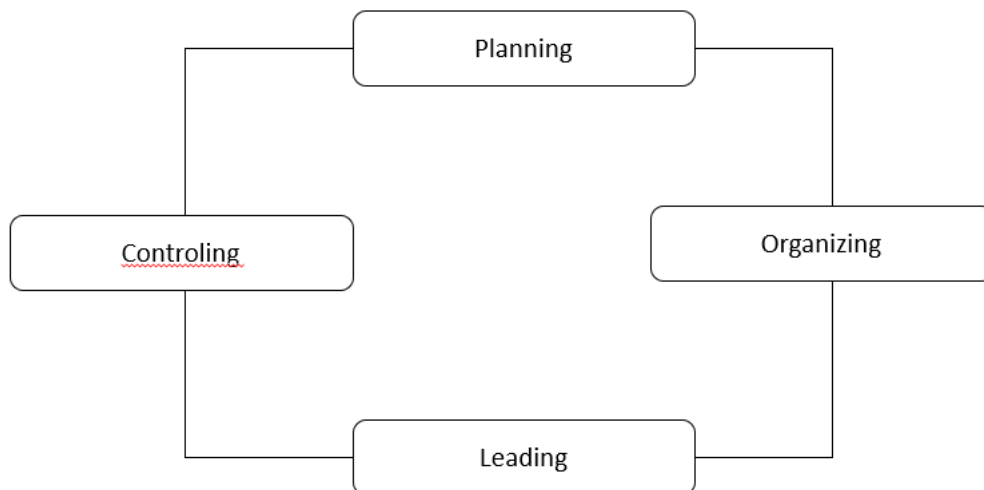
### **Curriculum of Islamic Education: Curriculum management application by Paul A Nelson**

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 realize 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 the 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, that 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 consists 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? and (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.

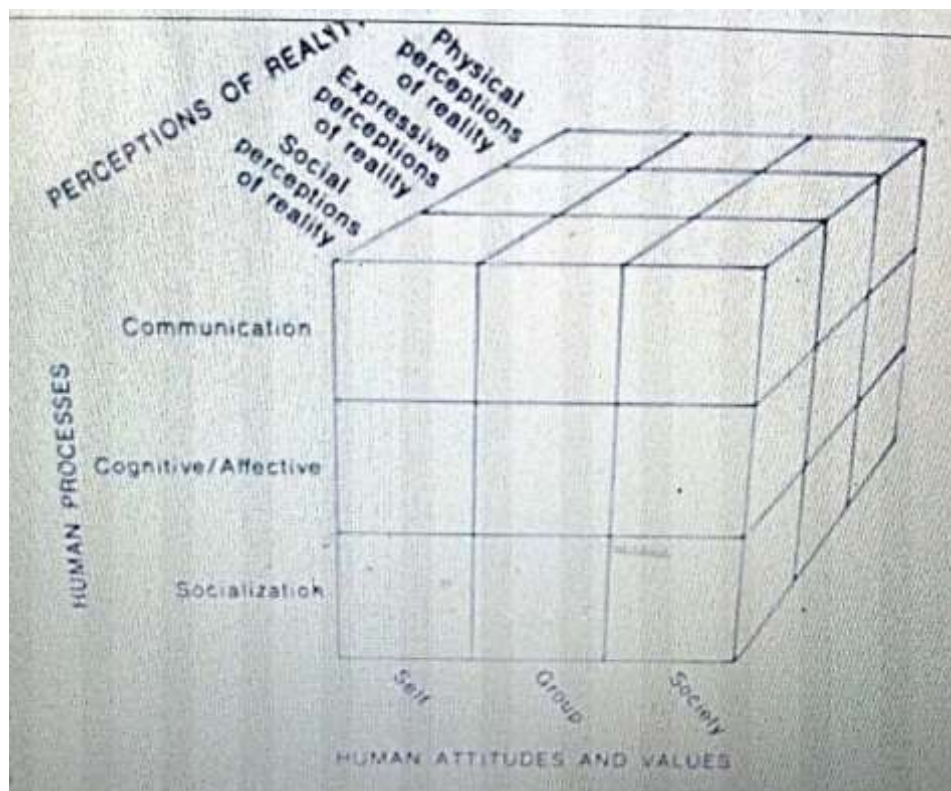
**Controlling:** In controlling, managers evaluate how well the organization is achieving its goals and make corrections to improve performance. Managers monitor individuals, schools, departments, and organizations to determine whether performance has been achieved as expected. Managers will also try to improve the required performance. The result of implementing control is accurate performance measurement, and 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 the 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. To human capabilities and the need for scientific specialization that must be mastered and prepared by educational managers by the needs of the world of work, 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 values, and 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 social life. Such as developing a culture that includes: learning that prioritizes student behavior, teacher behavior, and 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. Nelson 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 the others. This article contends that the awareness of the factors and their relationships will allow for a more effective curriculum that 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. This article contends 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, and natural sciences, which are inseparable from 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-arithmetic, 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 catalog, 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: (1) physical reality or the natural sciences, (2) expressions of reality or the aesthetics, and (3) social reality or the social sciences. When researching 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 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, nature must be a human need in terms of fulfilling their needs both physically and spiritually.

The second perception, is "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 unique 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 opportunities to develop and express their perceptions. By developing 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 and 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 (1) communication, a broader field than language arts, (2) affective/cognitive development, integrative rather than separated, and (3) socialization, more than working well with others.

According to Paul A. Nelson, three main areas seem to be related to this topic: (1) communication, a broader field than language arts, (2) affective or cognitive development, integrative rather than isolated; and (3) socialization, more than working well with others. It is as we begin to explore this side that the 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 of 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 through 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 on the speaker's intent as well as the listener's reception. There is also an increased 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*), 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 or manage it into the curriculum 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 to strengthen the relationship between schools and the community, schools with stakeholders, and users of school services properly. So 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 curricula 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, manpower 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 responsibility of the schools because of the continuous, long-term impact of the school and the curriculum. As schools engage in curriculum development and implementation concerning the attitudes and values of its students and teachers. They cannot overtake the three segments of (1) personal attitudes and values, (2) group or subculture attitudes and values, and (3) the overarching set of societal or national attitudes and values. The screaming tension, strife. And unrest in our country attests to our relative deficiency in planning for this area (Ni'am, 2015).

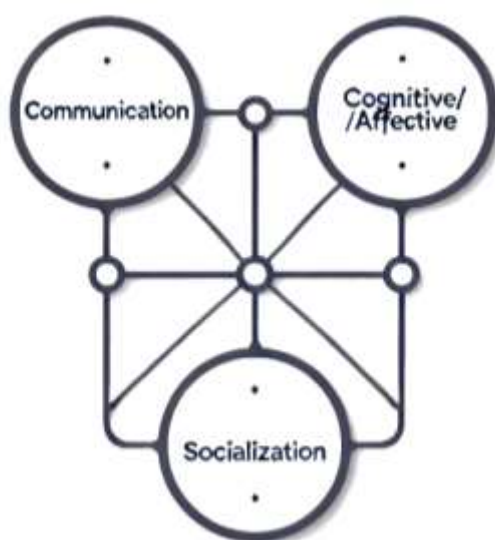
Paul A. Nelson emphasizes the importance of developing an educational curriculum in the field of attitudes and values that apply in a particular area. Schools are designed to be involved in the development of the curriculum and the application of attitudes and values from students and teachers. Therefore, according to Paul A. Nelsen, schools must manage three segments, namely: (1) personal attitudes and values, (2) group attitudes or subcultures and values, and (3) 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 needs.

Paul A. Nelson (1973) explains more clearly As one develops a curriculum concerned with attitudes and values, it is all too easy to emphasize either the personal or the national values in the future, people will need a greater range and more flexibility of situational perceptions, particularly 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.

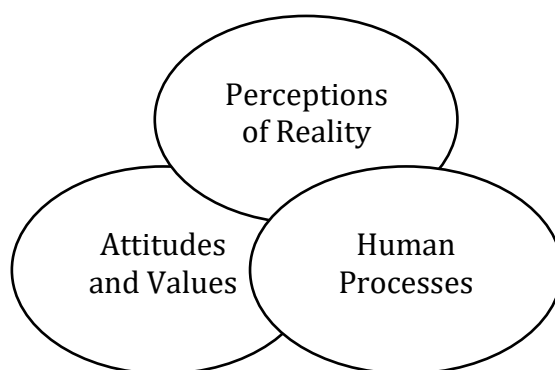
### Islamic Education Management Curriculum Design

Curriculum management design according to Paul A. Nelson, 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 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 figure:



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

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 with 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. Therefore, one of the goals of management is to develop a primary regional basis for learning (Halid, 2021). To improve 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 and harmonious.

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; and (6) Orienting on the Perception of the 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 is designed 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 that can be left both the sensitivity of individual members. It is necessary to develop a curriculum area that focuses on basic aspects of 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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