

THE DEVELOPMENT OF ACEH CURRICULUM IN THE CONTEXT OF ISLAMIC EDUCATION OF EARLY CHILDHOOD EDUCATION IN ACEH

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ABSTRACT

Curriculum is a tool or learning design which is important in educational field. One of them is in early childhood education field. Curriculum refinement needs to be continuously done along with development of science and knowledge. Curriculum 2013 is made which aims to drive students development optimally so it gives foundation to become Indonesian human who has life ability as individual and citizen who is godly, productive, creative, innovative, and affective and capable to contribute to the life in society, nation, state, and world civilization. The implementation of curriculum 2013 is a part which also influences Indonesia success in realizing the quality of human resources in welcoming democratic bonus 2045. In curriculum 2013, the rule and guidance of local content application has been articulated in the regulation of minister of education no.79 of 2014. This article shows what becomes consideration in arrangement of Aceh curriculum in the context of Islamic education in early childhood education. Education in Aceh is preparing Aceh curriculum which is arranged by the instruction of Qanun Aceh about the organization of Islamic education. Aceh curriculum contains Islamic education materials and local content materials.

Keywords: Aceh Curriculum, Islamic Education

1 INTRODUCTION

Curriculum is a tool or learning design which is important in educational field. One of them is in early childhood education field. Curriculum development is necessary to be done in Early Childhood Education, because curriculum is base or reference of material which will be taught and developed by teachers to students. Curriculum is the sum of experience, activity and event both direct and indirectly which occur in the environment designed to encourage children's learning and development (Hedges & Cullen, 2005). Curriculum covers not only knowledge, skill, habits, attitude, norms, appreciation, but also teacher, school principal, and all school staffs personality.

Curriculum refinement needs to be done continuously as science and technology develops. In early childhood, child centered curriculum means that children are able to separate from their parents, have high curiosity and explore the environment, actively involved with the material provided, play independently, good in socialization, express what they feel, able to make decision, etc (Corazar, 2010).

Curriculum in education is a guidance in doing learning activity. Learning which is done in learning process is not separated from the curriculum design. According to Rusman (2015), curriculum development becomes crucial as the advance of science, technology, art and culture are continued along with society change in local, national, regional and global

level in the future. Therefore, the implementation of curriculum 2013 is strategic step in facing globalization and Indonesian people's demand in the future.

According to Wortham (2006), "The development of learning program is one effort to optimize child's development and important part in educational process. In development of learning program for early childhood needs several components to create the model of school development particularly for qualified young children such as curriculum implementation and direction to teach learning to young children by take child's age, need and interest into account."

The implementation of curriculum 2013 is the part which also influence Indonesia success to realize the quality of natural resource in welcoming demographic bonus 2045. One of government efforts in improving education in Indonesia is by launching Curriculum 2013, particularly for Early Childhood Education which among other aims to provide direct learning experience as broad as possible to children which is designed in accordance with children's background, characteristic and age. Bredekamp and Copple (1997) said that "there are three things which influence early childhood education, first, knowledge about child's development and learning, second, knowledge about strength, interest, and need of each individual in a group, third, social and cultural knowledge of child's life.

In curriculum 2013, the rule and regulation to apply local content have been articulated in minister of education regulation no. 70 of 2014. In that regulation, it is explained that local content is: study material or subject in educational unit containing content and learning process about the potential and local uniqueness to shape students' understanding toward the strength and wisdom in a region.

Education in Aceh now is preparing Aceh curriculum which is arranged based on instruction of *Qanun* Aceh about the implementation of Islamic education. Aceh curriculum can be called as national plus curriculum, because the whole content of national curriculum 2013 including Aceh curriculum is added by Islamic education material and local content material. Educational qanun is expected to be applied in education field in Aceh. The writing of this paper aims to give information and description about what should be considered in the arrangement of Aceh curriculum in the context of Islamic education in Early Childhood Education.

2 THE CONSIDERATION IN ARRANGING ACEH CURRICULUM IN THE CONTEXT OF ISLAMIC EDUCATION IN EARLY CHILDHOOD EDUCATION

Islam views human in totality, approaching the God based on what is contained in himself, based on the nature endowed by God to him. There is nothing to be ignored and compelled other than what is made become according to his nature (Quthb, 1988). Al-Touny (in Arifin, 2010 page 15) expressed that "Islamic education is the effort to change individual behavior in his personal life or life in society and life in his surrounding nature through education process which is based in Islamic values". With education, we can guide, direct the potential of human life, inculcate the faith so it can uphold the truth and inculcate Islamic values, that is, the values which generate *syariah* norms and *akhlak al-karimah*.

According to Achmadi (2005), Islamic Education is the normative effort which is functioned to maintain and develop human nature, and should be based on these values in arranging educational theory and practice. The aims of Islamic education is enhance education quality in all kinds and levels of school by producing the graduates who have Islamic personality, that is, believe in Allah SWT, have good moral, knowledgeable and skillful, physically and mentally health and responsible to society and nation.

Islamic education in actual definition is an educational system which enables one to direct his life based on with Islamic ideal, so he can easily create his life in accordance with

Islamic tenets. The development of education in Aceh is strongly related to application of Islamic rule and it demands reformation in educational concept in Aceh, so the substance of *tauhid* value can animate all processes of education. According to Achmadi (2005), *Tauhid* means that all life is centered on Allah, The One and Only God. The concept of *tauhid* as Islam faith implies the doctrine that the goal of human life is to worship Allah.

According to Al-Shaibani in Mudlofir (2011, page 45), Islamic education curriculum should have the characteristics as follows: (1) emphasize religious education and moral, (2) take whole development of student personality, physical and mental into account, (3) take personal balance and society, world and heaven into account, (4) attentive to art, scriptures and calligraphy and (5) attentive to cultural and individual difference.

In the context of Islamic education, Islamic education material which is deserved to be presented to young children is Islamic education material in the form of the most basic material of faith, namely Koran surah, prayers, worship and the most basic moral. Islamic education learning with short memorization, recitation repetition, game, religious songs, etc (Qomar, 2015, page 318).

In the context of Islamic education according to Wijaya (2011), the aim of Islamic Education in Early Childhood Education are: (1) to build foundation for students' potential development in order to become human who believe and faithful to the One and Only God, has lofty character, noble personality, health, knowledgeable, skilful, critical, innovative, creative, independent, self-confident, and become democratic and responsible citizen, and (2) to develop students' potential in spiritual, intellectual, emotional, kinesthetic, and social intelligence in the golden years of their growth in educative and enjoyable environment.

As for the aim in establishing education here is explained clearly to develop all students' potential in order to become human who believes in Allah swt, has lofty moral, knowledgeable, smart, skillful, creative, independent, democratic and responsible. The function of Aceh education is as the effort to develop all aspects of students' personality in order to realize civilized and dignified Aceh community.

2.1 Juridicial Base

In Republic of Indonesia Act about National Educational System No.20 of 2003, Chapter I, Article 1, clause 19, curriculum is defined as: "A set of plan and regulation about goal, content, and learning material and the way used as guidance to organize learning activity to achieve certain educational goal." Furthermore, in Chapter I, Article 1, Item 14, it is stated that Early Childhood Education is cultivation effort addressed to child since he/she was born until age 6 years old which is done through educational stimulation to help physical and mental growth and development in order that child has learning readiness in entering further education.

2.2 Aceh Region Autonomy

Aceh region autonomy is region which is entitled to have regional autonomy. The region which is given regional autonomy has freedom to regulate and manage its own region so that region becomes prosperous. As for the definition of autonomous region in article 1, clause 66, Act No.32 Of 2004: Autonomous region which is later called as region is legal community unit which has district boundary authorized to regulate and manage governmental affairs and local community interest according to its own initiative based on community aspiration in unitary system of Republic of Indonesia. So, it is clear that the region is given authority to manage its own region, but still under Unitary State of Republic of Indonesia.

According to Anggraini (2010), *Qanun* is constitutional regulation applied in Aceh whose content should be based on Islamic syariat which becomes the characteristic of Aceh, so it is different as its regional authority.

In the effort to fill Aceh region autonomy in accordance with Act No.18 of 2001, Aceh Province arranges an educational system which is in accordance with that Act and social cultural uniqueness of Aceh society. The educational system here is Islamic Education System. Qanun No.11 of 2014 renew Qanun No.9 of 2015 about education organization in article 19: arranging Islamic Aceh Curriculum in Early Childhood Education, Primary Education, Secondary Education and Special Education levels.

2.3 The Demand of Aceh Society

Syariat derived from the word *Syari'* which literally means the way that should be passed through by each Muslim. According to Islam tenet, *syariat* is set by Allah as life guidance for each Muslim. *Syariat* is basic law norm which is revelation of Allah, which should be followed by each Muslim when making relation to Allah or to human fellows and in living in society (Daud, 2010, 236). One's attitude in accepting and doing Allah commands and in avoiding His prohibitions based on *Syariat* shows deepest mental attitude toward Allah SWT (Alim, 2011).

Having pious children is the each parent's desire. Children are able to do Islamic *syariah*, do all Allah commands, avoid all His prohibitions. Having pious children will raise the status and dignity of their parents. Through Islamic education, children find the right way, do good and advantageous act. Al-Shabuni in Qomar (2015) interpreted that it is no property and children other than the ordeal given by Allah SWT to His creatures, to know who obeys Him and who disobeys Him.

Aceh society demands that Islam law can enliven Islamic education. Qanun of Aceh education accommodate Aceh society's aspiration which basically desires that educational system in Aceh contains nationality and Aceh-ness color. Because the Aceh-ness color cannot be separated from Islamic values, that is, the values rooted in Islamic tenets, then education system in Aceh is called Islamic Education System (Suraiya, 2015). Aceh curriculum can be called as national plus, because the whole content of national curriculum 2013 is included in Aceh curriculum, added by Islamic education materials and local content materials.

In accordance with it, Islamic education as government's task and obligation in carrying out people's aspiration, should reflect and achieve the completed society, namely humans who believe in the One and Only God. Islamic education is capable to self-adjust to Pancasila philosophy which becomes philosophy of Indonesia state. In practice, education supplement Islamic tenet values get along well with Pancasila values (Budiman, 2001).

2.4 Curriculum 2013

According to Nurdiana and Sunarsih (2016, page 14), Early Childhood Education Curriculum 2013 is developed holistically in order that young children get stimulation which is suitable with their development age, take all development dimension in account, drive the development of all children's potentials and have readiness to continue their further education.

Susilana&Ihsan (2014, page 4-8) said that Early Childhood Education Curriculum 2013 uses one of approaches, namely scientific approach. Scientific approach among others are: 1) Observing. According to Guthrie in Susilana in 2014, observation is everything seen will become the signal of what to do, what is observed is the starting of what to learn; (2)

Questioning (question-answer); (3) Collecting information; (4) Reasoning; (5) Communicating. The thematic-integrative Early Childhood Education which is made to become base for the change of curriculum 2013. It is thought that Early Childhood Education Curriculum is still relevant to the change of era, particularly meaningful learning for students (Dahlia & Suyadi, 2014).

Curriculum 2013 develops child's character but not specific to Islamic education through local wisdom in which local wisdom integrates to Islamic value in learning so the guidance for local content application has been articulated in minister of education regulation No.79 of 2014. In that regulation it is explained that local content is: study material or subject in educational unit which contains learning content and process about the potential and local uniqueness to shape students' understanding of the strength and wisdom in the area where they live.

3 CONCLUSION

Having pious children is each parent's desire in which children are able to do Islam law, do everything commanded by Allah, and avoid everything forbidden by Allah. Having pious children will rise the status and dignity of their family. Through Islamic education, children find the right way, do good and advantageous act. Educational institution has big role in forming character, personality, and behavior in order that children has good moral in accordance with islam religion tenets. Islamic education is very important to early childhood. Islamic education should be taught since early childhood, because it is easier to form children's character and personality. One of them is by habituation and good exemplary.

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