

DEVELOPMENT OF RELIGIOUS CURRICULUM FOR WOMEN'S TAKLIM COUNCIL

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ABSTRACT

Majelis taklim is a non-formal educational institution that has a strategic role in improving the religious quality of the community, especially women. Unfortunately, many taklim assemblies still hold learning activities without a structured curriculum guide that is in accordance with the needs of the congregation. This causes learning materials to be often not on target, less systematic, and unable to answer the challenges of religious and social life faced by worshippers. Therefore, it is necessary to develop a religious curriculum based on the real needs of female worshippers so that the learning process becomes more directed, effective, and meaningful. This research uses the research and development method using the ADDIE (Analysis, Design, Develop, Implement and Evaluate) model. The analysis stage is carried out with two analyses, namely needs analysis and product analysis. In the integrated design stage with the Tyler model, a model religious curriculum for the women's taklim assembly was designed which resulted in an initial prototype design. In the development stage, expert validation of the initial prototype consisted of curriculum development experts, material experts and linguists so that a second prototype was produced. At the implementation stage, validation was carried out by practitioners of the second prototype. At the evaluation stage, improvements were made to the third prototype based on assessments and suggestions from previous experts so that the final product was produced. The results of the study show that the main needs of pilgrims include understanding of the knowledge of the Qur'an, faith, women's jurisprudence (including worship, munakahat, muamalah, and funeral arrangements), morals-Sufism, family education, and health. The curriculum is designed with components: objectives, materials, methods, and learning evaluations that are structured systematically and contextually. The validation results show that the curriculum is very feasible to use. This curriculum can be a reference for the organizers of the taklim assembly in organizing religious education in accordance with the needs and characteristics of adult female worshippers.

Keywords: *Religious, Curriculum, Taklim Council, Women*

INTRODUCTION

Majelis taklim is a form of non-formal educational institution that has a strategic role in improving the understanding and practice of Islamic teachings, especially for women. In Indonesia, the taklim council has developed into a center for religious learning that reaches various groups of people, from the productive age to the elderly. However, the reality on the ground shows that the implementation of learning in many taklim assemblies is still informal and has not been supported by a systematically structured curriculum. The material is often delivered based on habits, without paying attention to the needs of the pilgrims in depth, so that the learning objectives are not optimally achieved.

In the context of educational development, the curriculum plays a central role as a guide in determining the direction, content, and learning strategy. Therefore, efforts are needed to prepare a curriculum that is relevant and based on the needs of students. One approach that can be used is the curriculum development model according to Ralph W. Tyler, which emphasizes the importance of educational goals as a starting point for curriculum planning. Tyler (1949) stated that the curriculum should be prepared based on four basic components: (1) the determination of educational objectives, (2) the selection of learning experiences, (3) the organization of learning experiences, and (4) the

evaluation of learning outcomes.

The development of this curriculum is also based on the *learning needs theory* by Kidd (1973), which emphasizes the importance of basing learning materials on the real needs of students to ensure the relevance and effectiveness of learning. This principle is in line with the concept of non-formal education according to Dewey (1916), which emphasizes learning that is contextual and oriented to the life experiences of students. Furthermore, the development of the curriculum of the women's taklim assembly takes into account the principles of andragogy developed by Knowles (1980), where adult learning is participatory, relevant to practical needs, and prioritizes the life experiences of the participants. In addition to the cognitive aspect, this curriculum also refers to the learning transformation theory of Mezirow (1991), which encourages the process of critical reflection to produce a profound change in attitude and understanding.

By integrating these various theories, this study aims to develop a learning curriculum for women's taklim assemblies based on the needs of the congregation, taking into account the characteristics of students who are mostly 30-50 years old and above and have an elementary to high school education. The curriculum developed includes four main components: learning objectives, materials, methods, and evaluation, and is designed to answer the spiritual, social, and practical needs of pilgrims in daily life.

RESEARCH METHODS

The types of research used in this study are research and development of the ADDIE model, namely Analysis, Design, Development, Implementation and Evaluation. According to Walter R. Borg & Meredith said that R&D research is a type of research that is used to produce a new product or improve an existing product by developing it to make its use more effective (Borg, 1983). Sugiyono (2017: 297) states that R&D (Research & Development) research is research that is oriented to produce a product or develop and innovate new products that have been produced before. These products can be designed, developed, tested for effectiveness and used according to the needs of students. To produce a product, it requires research that is a needs analysis and testing the validity of the product produced so that it is widely useful. The product development that will be developed in this study is the curriculum of the taklim assembly.

The development model used in this study is the ADDIE model developed by Reiser and Mollenda in the 90s. The ADDIE model has a function as a guide to design instruments in education and training programs to be effective, efficient, dynamic and support the implementation of the training itself (Kartika, 2017: 87). According to Novan (2013), the ADDIE model is a learning model design that is applied through an effective and efficient system approach so as to facilitate interactive learning between educators and students in the surrounding environment. In carrying out learning, it will always be evaluated which will later be used as a guide to prepare the future learning process. There are several reasons why researchers took the ADDIE model in this study. The first reason is that the ADDIE model is a model that can be used very well in various situations, so it can be used to this day. Second, the level of flexibility can answer quite difficult problems, but ADDIE is a model that is quite effective to use and is not unfamiliar to researchers with the word ADDIE.

RESULTS AND DISCUSSION

Needs Analysis and Curriculum Analysis of the Women's Taklim Council

The need for curriculum development for the women's taklim council based on the needs of the congregation is analyzed by identifying two analyses, namely needs analysis and analysis of the existing curriculum. The needs analysis was carried out through the distribution of questionnaires with the help of google forms to several Chairmen of the Taklim Council. In addition, the researcher also distributed questionnaires to 25 congregations of the Nurul Huda Bogor Taklim Council to find out information on curriculum needs that are in accordance with the congregation of the Taklim Council. As for the curriculum analysis, the researcher conducts an analysis of the existing curriculum. In its preparation and development, the researcher analyzed curriculum documents sourced from several documents.

The results of the questionnaire distribution show that most of the chairmen of the taklim council have not prepared a systematic curriculum in the learning of the taklim assembly. This shows that most of the chairmen of the taklim council feel that the learning curriculum used in the taklim council has not been prepared in a coherent and directed manner. In addition, other results show that the curriculum of the taklim assembly needs to be developed. This shows that there is full agreement among the congregation of the taklim council regarding the importance of developing a curriculum that is more systematic and adapted to the real needs of the congregation. These findings affirm the urgency of preparing a curriculum that is not only structured but also responsive to the needs of participants, so that the learning process becomes more effective and meaningful. These findings indicate an urgent need to develop a curriculum that is more systematic, structured, and oriented to the needs of pilgrims so that the learning process can run more effectively and in a more directed manner.

In order to identify the needs of pilgrims for learning materials that are not yet available at the taklim assembly, the researcher distributed a questionnaire in the form of an open-ended question with one item of filling through Google Form. The question reads: "What learning materials do you need but are not yet available at the taklim assembly?". This questionnaire allows respondents to answer freely based on their personal experiences and needs. From the total respondents who filled out the questionnaire, a variety of short answers were obtained which were then analyzed and grouped based on similar themes or categories.

The second needs analysis is curriculum analysis. Curriculum analysis is one of the prerequisites in the development of a needs-based women's taklim council curriculum that will be carried out by researchers. The researcher conducted an analysis of the Curriculum of the Taklim Council prepared by the Directorate of Islamic Religious Information of the Ministry of Religion and the Curriculum of the Taklim Council prepared by Dr. KH. Suhaidi, S.Ag., M.Pd.I and Dr. Shabri Shaleh Anwar, M.Pd.I. These documents are related to this research and serve as references and guidelines in compiling the curriculum development structure carried out by researchers.

The curriculum of the taklim council prepared by the Ministry of Religion through the Directorate of Islamic Religious Information under the Directorate General of Islamic Community Guidance is one of the official references in the religious development of the community through non-formal channels. This curriculum is designed with the aim of strengthening people's religious understanding, strengthening Islamic ukhuwah, and improving the quality of people's morals. This

document is systematically compiled by listing the components of the material that are the subject of discussion in the learning of the taklim assembly. One of the main advantages of this curriculum is its organized structure. The material is categorized into major themes such as faith, worship, morals, and muamalah which are considered relevant to strengthen the Islamic fundamentals of the congregation. In addition, because this curriculum is prepared by official state agencies, its existence has strong legitimacy and can be used as a general standard for various taklim assemblies throughout Indonesia. In terms of values, the curriculum also emphasizes the importance of instilling national values and tolerance in religious life, which is important in the context of Indonesia's multicultural society.

However, this curriculum still has a number of limitations. One of the main shortcomings is the lack of specification on the needs of adult women as one of the main target groups of the taklim assembly. The material presented is general and has not specifically touched on issues close to women's lives, such as roles in the family, childcare, household management, and social problems faced by adult Muslim women. In addition, the language and presentation of materials tend to be formal and academic, so they are less friendly to worshippers with primary and secondary education backgrounds. In addition, the researcher only found documents in the form of material syllabus without any guidance on the methods and evaluation of learning of the taklim assembly.

The second Curriculum Analysis is the curriculum of the taklim assembly developed by Dr. Suhaidi. This curriculum has different characteristics than the official curriculum from the government. This curriculum was born from the results of field research on the practice of taklim councils in various regions, emphasizing the importance of the contextual needs of pilgrims as the basis for curriculum preparation. The main focus is flexibility, material meaning, and strengthening the active role of pilgrims in the learning process. The advantage of this curriculum lies in its ability to capture the real needs of pilgrims at the grassroots level. The learning materials are arranged based on actual problems faced by pilgrims in daily life. The components are presented in a complete and systematic manner, from the learning objectives, methods and forms of evaluation are described and adjusted to each material.

However, in terms of weaknesses, Dr. Suhaidi's curriculum only focuses on fiqh, monotheism and Sufism materials. Although the curriculum components are prepared in a complete and systematic manner, this curriculum does not meet the needs of pilgrims in terms of materials, especially for female pilgrims. This makes it difficult for taklim council managers or facilitators who need technical guidance in the implementation of the curriculum. In addition, the success of the implementation of this curriculum is highly dependent on the capacity and creativity of ustazah or resource persons who facilitate, so that there can be a quality imbalance between taklim assemblies.

Development of the Women's Taklim Council Curriculum

Development is carried out by researchers by designing until they get the final design of the religious curriculum of the women's taklim council, then validation tests are carried out to experts, namely linguists, curriculum development experts and experts in the field of Islamic Religious Education material. Then revisions are made based on the assessment and suggestions of experts. Followed by implementation in the form of assessment by practitioners. Then at the final stage, namely evaluation in the form of an assessment by experts on the results of the previous revision.

The results of the development of the religious curriculum of the women's taklim council based on the needs of the congregation can be seen in the appendix of the products that have been developed. The design of the religious curriculum of the women's taklim council developed by the researcher is as follows.

1. Learning Objectives

a. General Purpose

To increase the understanding, appreciation, and practice of Islamic teachings comprehensively and contextually in daily life for female worshippers of the taklim assembly.

b. Special Purpose

- 1) Equipping the congregation with an understanding of the basics of Qur'anic knowledge.
- 2) Fostering confidence and understanding of the right faith.
- 3) Helping pilgrims understand the correct practice of fiqh of worship.
- 4) Providing knowledge in terms of household (munakahat) and muamalah (social and economic interaction).
- 5) Increase awareness of the importance of funeral management.
- 6) Fostering noble morals and spirituality through morality and Sufism.
- 7) Provide understanding about children's education and women's health.

2. Learning Materials

The learning materials in the religious curriculum of the women's taklim council based on the needs of the congregation developed by the researcher include six fields of knowledge, namely Qur'anic Science, Aqidah Science, Women's Fiqh, Moral Science and Sufism, Family Education and Women's Health. The learning topics are as follows.

a. Quran Knowledge Material

- 1) The Virtues and Functions of the Qur'an in the Life of Muslim Women
- 2) Manners of Reading the Qur'an: Intention and Sincerity
- 3) Manners Before Reciting the Qur'an
- 4) Introduction to Tajweed: Definition and Purpose
- 5) Basic Tajweed Part 1: The Law of Nun Sukun and Tanwin
- 6) Basic Tajweed Part 2: The Law of Mim Breadfruit
- 7) Basic Tajweed Part 3: Mad and Its Types
- 8) The Practice of Reading Short Surah with the Application of Basic Tajweed
- 9) Asbabun Nuzul: Understanding the Background of the Descent of the Verse
- 10) Brief Interpretation of Surah Yasin and Its Content
- 11) Maintaining the Purity of the Qur'an: Manners Not Touching the Mushaf Without Ablution
- 12) Manners When Reading: Voice, Tartil, and Solemnity
- 13) Manners for Teachers and Fellow Students of Qur'an
- 14) The Dangers of Neglecting the Qur'an and Neglecting to Practice It
- 15) Getting to Know the Ottoman Mushaf and the History of the Codification of the Qur'an

b. The Science of Aqidah

- 1) The Meaning of Faith

- 2) Faith in Allah
- 3) Faith in the Angels of Allah
- 4) Faith in the Books of Allah
- 5) Faith in Allah's Messenger
- 6) Faith in the Day of Resurrection
- 7) Faith in Qadha and Qadar
- 8) The Meaning of Kufr
- 9) Jupituity
- 10) Tawassul
- 11) Heresy
- 12) Development of Thought in Islam
- c. Women's Fiqh
 - 1) Thaharoh
 - 2) Ablution
 - 3) Obligatory Bath and Tayammum
 - 4) Prayer
 - 5) Zakat
 - 6) Fast
 - 7) Hajj and Umrah
 - 8) Marriage in Islam
 - 9) Divorce Law
 - 10) Women and the Economy in Islam
 - 11) Transactions and Accounts Receivable
 - 12) Waqf and Heirs
 - 13) Funeral Management
- d. Morality and Sufism
 - 1) The Essence of Morality and Sufism
 - 2) Human Quality
 - 3) Morality to Allah
 - 4) Morality to Humans
 - 5) Commendable Morals
 - 6) Akhlak Tercela
 - 7) Soul Cleansing
 - 8) The Morality of the Prophets
- e. Family Education
 - 1) The Role of Mothers in Children's Education
 - 2) Educating Children According to Age Stages
 - 3) Instilling Tauhid and Morals From Early Age
 - 4) Moral and Ethical Education in the Family
 - 5) Sexuality and Puberty Education in Islam
 - 6) Role Models in the Household
 - 7) A Household That Is Filled With Spirits

- 8) Challenges of Children's Education in the Digital Era
- f. Women's Health
 - 1) Maintaining Cleanliness and Health of the Body in Islam
 - 2) A Healthy Diet in the Prophet's Style
 - 3) Women's Reproductive Health
 - 4) Health during Pregnancy and Postpartum
 - 5) Maintaining Health during Menopause
 - 6) Mental Health and Stress Management
 - 7) Physical Activity and Healthy Lifestyle
 - 8) Early Detection and Prevention of Disease
 - 9) Women's Role-Based Family Health

3. Learning Methods

The learning methods developed in the religious curriculum of the women's taklim council are adjusted to the learning materials delivered and the condition of the congregation in the taklim assembly. Based on these considerations, the researcher presents several learning methods that can be adjusted by teachers or managers of the taklim assembly, including interactive lecture methods, discussions and questions and answers, demonstrations or practices, case studies and simulations and also exemplary story methods.

Interactive lectures are a method of delivering material that is done orally by the speaker to the audience, but not completely one-way. This lecture is interspersed with an invitation to dialogue, a short question and answer, or a response to the questions of the congregation in the middle or at the end of the material delivery. Lectures remain the main method of learning because they allow the muballighah to convey the main teachings of Islam in a systematic and easy-to-understand language. However, effective lectures should not be one-way. Therefore, an interactive lecture approach is highly recommended, namely by giving pilgrims the opportunity to interrupt with questions, responses, or share experiences. Lectures can be enriched with inspirational stories from the Qur'an and hadith, so that spiritual values can be more touching.

The discussion method is very important to build an active learning atmosphere and mutual sharing between worshippers. Discussions can be conducted in small groups or in plenary after the lecture, discussing actual cases relevant to their lives as women, wives, mothers, and community members. The open question and answer also provides space for pilgrims to convey the real problems they face, both in the fields of worship, family, and social.

Demonstration is a method that directly displays the process or steps in doing something, while practice gives participants the opportunity to imitate or try for themselves what has been exemplified. For some materials, such as taharah, prayer, funeral arrangements, or personal health care, the practical method is very effective. In this case, the teacher not only explains in theory, but also demonstrates certain steps and gives the congregation the opportunity to practice them directly. This practice not only trains skills, but also avoids mistakes that can have an impact on incompatibility of worship with the guidance of sharia.

Case studies are learning methods that use a real or hypothetical event as a discussion material to be analyzed together. The congregation is invited to understand the problem and provide responses and solutions based on Islamic values. The case study method is used to solve real

problems that often occur in family life, such as domestic conflicts, children's education, or women's social problems. The congregation is invited to listen, respond, and provide Islamic solutions. On some occasions, role simulations can also be done to train how to give advice, dialogue with children, or respond to problems in an Islamic manner.

The story method is the delivery of material through stories, both sourced from the Qur'an, hadith, and the history of Islamic figures. Stories or stories from the Qur'an, hadiths, or true stories of the righteous salafus are very popular methods, because they can touch the heart and become an inspiration for life. Stories can be used to strengthen moral values, emphasize the understanding of aqidah, or provide concrete examples in applying fiqh in daily life.

4. Evaluation

Evaluation in the taklim assembly functions as a reflection tool for managers and teachers to improve learning methods, materials, and strategies, so that taklim activities are more meaningful and effective. The evaluation models developed in the religious curriculum of the women's taklim council include formative evaluation, summative evaluation, and affective and applicative evaluation.

Formative evaluation is an assessment that is carried out during the learning process. The goal is to find out the extent to which students (pilgrims) understand the material being studied, and provide direct feedback so that teaching can be immediately improved if needed.

Summative evaluation is an assessment that is made at the end of a period or unit of learning, such as after one major topic has been completed, or at the end of a month or semester. The goal is to measure the final achievement of the participant in understanding the material as a whole.

Affective and applicative evaluation is an assessment that focuses on participants' attitudes, values, and behavioral changes after participating in learning. In religious education, this aspect is very important because the main goal is not just to understand the theory, but to practice the teachings of Islam in real life.

Curriculum Product Feasibility Test

At the product development stage, a feasibility test is carried out by experts or a limited test, which is an assessment by experts of the developed product. In the religious curriculum product of the women's taklim council, a feasibility test was carried out by three experts, namely linguists, curriculum development experts and experts in Islamic religious education materials.

Based on the results of the assessment of curriculum development experts, an average percentage of 81% was obtained, thus according to curriculum development experts, the religious curriculum products of the women's taklim council are "very feasible" to use without revision, only need to pay attention to some input suggestions so that the product can be used optimally. Based on the results of the assessment of Islamic education material experts, an average percentage of 82% was obtained, thus according to Islamic education material experts, the religious curriculum product of the women's taklim council based on the needs of the congregation is "very feasible" to use without revision, it is only necessary to pay attention to some suggestions and input so that the product can be used optimally. Based on the results of the linguist's assessment, an average percentage of 88% was obtained, thus according to linguists, the religious curriculum product of the women's taklim council based on the needs of the congregation is "very feasible" to be used without revision, it is only necessary to pay attention to some suggestions and input so that the product can be used optimally.

At the implementation stage (implementation) of the Religious Curriculum product of the Women's Taklim Council Based on the Needs of Worshippers, a practitioner/user feasibility test or broad test is carried out. In the feasibility test of practitioners or users of the Women's Religious Curriculum product based on the needs of the Congregation was carried out by three Taklim Council institutions, namely the Baytunnur Bogor Taklim Council, the Miftahul Ulum Sukabumi Taklim Council and the Al-Muzdalifah Bekasi Taklim Council, who will conduct their respective feasibility tests at the Taklim Council are the Chairman of the Taklim Council and the Teachers or Presenters of the Taklim Council.

Based on the results obtained by the percentage obtained from the six practitioners of the taklim council, an average percentage of 82% was obtained, thus according to the practitioners of the taklim council, which includes the manager or chairman of the taklim council and teachers of the taklim council, the religious curriculum product of the women's taklim council based on the needs of the congregation is "very feasible" to use.

Entering the final stage, namely the evaluation of the third prototype by revising it based on previous expert assessments so that the final product is produced. As for the final stage, the results of the assessment were obtained by several experts, in this case the assessment was carried out by linguists, curriculum development experts and material experts with assessment results ranging from 80-100 "very good".

CONCLUSION

First, the analysis of needs and analysis of curriculum documents concluded that a systematic religious curriculum is needed and adapted to the needs of female worshippers so that it can be used as a reference in the learning process in the women's taklim council.

Second, the curriculum development process begins with analysis through initial research, data collection, planning and literature study. Then design an initial prototype model with Tyler's curriculum development model. Continued to the *development stage*, which is the expert validation stage involving curriculum development experts, Islamic Religious Education material experts and linguists, then the product is revised according to expert assessments and suggestions, resulting in a second prototype model. Then the implementation stage is by validating practitioners involving the chairmen and teachers of the taklim council and then the product is revised according to the assessment and suggestions of practitioners, resulting in a prototype model three. Finally, the evaluation is carried out to improve the product until it becomes the final product based on the assessment and suggestions from previous experts.

Third, One-to-one tests were carried out on experts and practitioners. The results of the validation test assessment were obtained from 81% "very feasible", 82% "very feasible", 88% "very feasible" linguists and 82% "very feasible" practitioner validation results.

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