

The Relevance of Tyler's Curriculum Development to Islamic Education 5.0

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ABSTRACT

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Transformation of Society 5.0 motivate education to move toward progressive direction. Islamic Education is expected to direct students to think critically, creatively, and adaptively in facing challenges of this era. This research's purpose is to analyze the level of relevance of Tyler curriculum model with Islamic Religious Education and its need in the era of Society 5.0. this research used literature study method by analyzing related literature sources. The result of the research shows that Tyler model, which is based on philosophical and psychological principles, gives relevant work outlines for curriculum development in the society 5.0 era. This model emphasizes on the importance of education that is responsive to the public's needs and directs students to own social sense, critical thinking skill, and high level of literacy. It is in line with Society 5.0 requirements oriented to technological integration, IT literacy, and society-based education. This research concludes that Tyler's model can be an effective approach in developing Islamic Religious Education toward Society 5.0, by emphasizing on religious values strengthening, intellectual capacity, and technological skills in the process of education.

Keywords: *Islamic Religious Education; Tyler's Model; Society 5.0*

ABSTRAK

Transformasi Masyarakat 5.0 mendorong pendidikan untuk bergerak ke arah yang progresif. Pendidikan Islam diharapkan dapat mengarahkan peserta didik untuk berpikir kritis, kreatif, dan adaptif dalam menghadapi tantangan zaman. Tujuan penelitian ini adalah untuk menganalisis tingkat relevansi model kurikulum Tyler dengan Pendidikan Agama Islam dan kebutuhannya di era Masyarakat 5.0. Penelitian ini menggunakan metode studi pustaka dengan menganalisis sumber-sumber pustaka terkait. Hasil penelitian menunjukkan bahwa model Tyler yang berlandaskan pada prinsip-prinsip filosofis dan psikologis memberikan kerangka kerja yang relevan untuk pengembangan kurikulum di era masyarakat 5.0. Model ini menekankan pentingnya pendidikan yang responsif terhadap kebutuhan masyarakat dan mengarahkan peserta didik untuk memiliki kepekaan sosial, keterampilan berpikir kritis, dan literasi tingkat tinggi. Hal ini sejalan dengan tuntutan Masyarakat 5.0 yang berorientasi pada integrasi teknologi, literasi TI, dan pendidikan berbasis masyarakat. Penelitian ini menyimpulkan bahwa model Tyler dapat menjadi pendekatan yang efektif

dalam mengembangkan Pendidikan Agama Islam menuju Masyarakat 5.0, dengan menekankan pada penguatan nilai-nilai agama, kapasitas intelektual, dan keterampilan teknologi dalam proses pendidikan.

Kata-kata Kunci: Pendidikan Agama Islam; Model Tyler; Masyarakat 5.0

1. INTRODUCTION

Education world will never be apart from curriculum. Education system places curriculum as its crucial part. The meaning of curriculum itself is a set of subjects that have to be taken by students (Achmad, 2021). Curriculum is used as guideline to execute a series of activities in education world (Hidayani, 2017). Moreover, curriculum is a basic thinking guideline for a nation in realizing ideal education (Rahayu et al., 2022). Organizing educational activities without using a curriculum will make it difficult to achieve the educational goals that have been set (Hidayani, 2017). Therefore, the curriculum will continue to be a concern in the world of education as a mean to achieve educational goals. The formulation of educational objectives is very important in the curriculum. Islamic religious education aims to realize values that are in accordance with Islamic views through a directed and consistent process using learning that is in line with Islamic values (B., 2017). Overall, the goal of Islamic religious education is to create individuals who are faithful and pious so that they are able to obey Islamic law in accordance with the teachings of the Qur'an and Sunnah. In addition, another goal is to shape students to have good morals and ethics in accordance with the norms prevailing in society (Shodiq, 2019).

To achieve the goals of Islamic Religious Education, an appropriate curriculum is needed. The development of the Islamic religious education curriculum cannot be separated from the development along the time. This is because Islamic Religious Education that will continue to experience transformation. Islamic religious education is required to face society 5.0 era. Suherman explained that Islamic religious education in the era of society 5.0 must focus on HOTS (Higher Order Thinking Skill) (Musnaini et al., 2020). Besides, students are also required to have four main competencies. They are writing skills, leadership, language skills, and literacy (Musnaini et al., 2020). Therefore, an appropriate curriculum development model is needed to achieve educational goals and prepare excellent Human Resources (HR).

Excellent human resources can be obtained through education. However, the reality shows that there are still many educational problems in Indonesia. These problems can be seen from the output of the knowledge and spiritual side of students. Data from the Central Statistics Agency reveals that the Literacy Rate of students is still low, which is one of the indicators that the success of the SDGs (Sustainable Development Goals) has not been achieved (Statistik, 2022). Moreover, the spiritual side of students is also declining. This is evidenced by cases of brawls between students

and drug abuse. BPS noted that 0.22% of students throughout Indonesia were involved in brawls between teenagers and 1.1% became drug addicts ([Sosial, 2022](#)). The above issues are one of the signs of Indonesia's failure in achieving national education goals as mandated in Law Number 20 of 2003, especially in efforts to form students who believe and are devoted to God Almighty. When associated with Islamic religious education, it shows that the main goal of creating students who become whole human beings has not been fully achieved. Therefore, curriculum development in Islamic religious education needs to be carried out. Moreover, education will continue to transform to welcome the era of society 5.0 education.

One of the curriculum development models is the Tyler's model. Several studies have discussed the Tyler's model. According to Athanatius Ifeanyi Ibeh, the Tyler's curriculum emphasizes more on the aspect of achieving a learning outcome, and less on the process ([Athanatius Ifeanyi Ibeh, 2022](#)). Further research from Riza Ashari, Ishomuddin, and Khozin. The Tyler's model directs education to look at students and the needs of society ([Ashari et al., 2023](#)). The Tyler's model can be applied in elementary schools in the subjects of the Qur'an and Hadith. The Tyler's curriculum emphasizes on how students acquire knowledge and learning experiences ([Fransisca & Fadhlurrahman, 2021](#)).

Based on the above description, the focus of this study is to study and analyze the Tyler's curriculum model. This analysis needs to be considered to develop a curriculum model in Islamic religious education, especially in facing the transformation of education in the era of society 5.0. In addition, this study will also analyze relevant aspects to be applied in the transformation of Islamic religious education towards society 5.0 which requires students to have the concept of HOTS (Higher Order Thinking Skill) thinking. Therefore, research on the Tyler's curriculum model needs to be studied more comprehensively as an effort in achieving ideal Islamic religious education outcomes.

2. METHOD

This study used a qualitative approach with a library research type focusing on collecting and analyzing data from various literature sources. Library research was chosen as a research method because it allows researchers to dig up in-depth information through a review of relevant literature ([Zed, 2008](#)). The main data sources in this study include Ralph W. Tyler's book entitled Basic Principles of Curriculum and Instruction, as well as various other relevant articles and books. Specifically, this study involved four articles that implemented Tyler's curriculum method and one book that supported the analysis.

The data collection technique used was documentation, which was done by identifying, collecting, and organizing related written documents. Data analysis was

done using a content analysis approach, which aims to understand and interpret the core ideas of Tyler's theory in the context of Islamic Education 5.0. This analysis began with formulating research problems and collecting relevant literature, both in the form of books and scientific articles. After that, a framework for thinking was built based on the integration of Tyler's curriculum theory and the concept of Islamic Education 5.0, emphasizing on the relationship between spirituality, technology, and human values (Shidiq et al., 2019).

In the next stage, the data was analyzed in depth to find the suitability between Tyler's curriculum principles and the needs of Islamic Religious Education development in the 5.0 era. The results of this analysis were then interpreted to provide clear insight into the relevance of Tyler's theory to the development of a curriculum that is adaptive to changing times. This method was expected to produce a comprehensive understanding of the potential integration of Tyler's curriculum development theory with a progressive Islamic Education approach.

3. RESULT AND DISCUSSION

a. Islamic Education Towards the Era of Society 5.0

Islamic Education is a process with purpose to guide individuals in mastering knowledge and forming behavior based on Islamic values. According to Ramayulis, (2015), Islamic Education aims for students to be able to understand, internalize, and practice Islamic values in everyday life, in line with the Qur'an and Hadith. In addition, Bahri, (2017) explains that Islamic Education involves the process of teaching, coaching, supervision, and direction to instill religious values in students so that they can become ultimate human beings according to Islamic teachings.

In the view of Omar Muhammad, (1979), the objectives of Islamic Religious Education are divided into several levels, starting from the highest objective which includes the formation of a person who relies to God, is able to adapt in society, to preparation for life in this world and the hereafter. In addition, there are specific objectives that focus on the formation of morals and ethics, including fostering a sense of faith, piety, and love for the Qur'an. The temporary objectives of Islamic Religious Education are also adjusted to the needs of society to answer the challenges of the times.

Educational transformation becomes a certainty, especially in the era of transformation from Industrial Industry 4.0 to Society 5.0. The concept of Society 5.0 introduced by Japan is oriented to integration between technology and human being focusing on sustainability, resilience, and human-centered approach (Xu et al., 2021). Coelho et al., (2022) underlines that the objective of this era is resulting synergy between human creativity and robotic efficiency to create a more inclusive future.

In the context of education, technology becomes an important element to support the learning process. In this era, student is not only expected to master technology, but also have to be able to think critically, to be reasonable, and to solve problems in a higher level or Higher Order Thinking Skill (HOTS). This is in accordance with the view of [Tian, \(2023\)](#) that emphasizes the importance of student-centered learning experiences. Furthermore, Suherman in the research of [Musnaini et al., \(2020\)](#), mentions four main competencies that students need to have in the era of Society 5.0. They are leadership, foreign language skills, writing skills, and literacy. [Bahri \(2017\)](#) also emphasizes that students must be creative in technology, independent, critical, and having high imagination to be able to compete in this era.

In the development of Islamic Education towards Society 5.0, the application of problem-based learning is very useful for sharpen students' reasoning skills, as stated by [Rudiyanto et al., \(2022\)](#). In addition, leadership programs designed through school projects can train students to become strong leaders ([Zaky & Setiawan, 2023](#)). Digital literacy is also a strategic step to improve reading, writing, and speaking skills that support student learning in the digital era ([Arrosyid & Romadlon, 2019](#)).

In the perspective of Islamic Education, the era of Society 5.0 is a challenge as well as an opportunity to integrate Islamic values with technological advances. This concept opens up space to create a human-centered education model, relevant to the needs of the times, and still based on Islamic values. Further studies refer to the research of [Purnomo et al., \(2020\)](#) to enrich insights into Islamic value-based education that is adaptive to the era of Society 5.0.

b. Tyler's Curriculum Model

Ralph W. Tyler in his *Basic Principles of Curriculum and Instruction* (1949) offered a systematic approach to curriculum development begun with basic questions about educational goals, the learning experiences needed to achieve them, how to organize those experiences, and how to evaluate achievement. The formulation of educational goals is an important part of Tyler's model, which forms the basis for the selection of materials, teaching methods, and evaluation processes. Tyler emphasizes the importance of educational philosophy, learner characteristics, contemporary societal needs, expert opinion, and psychological principles as guides in formulating educational goals ([Tyler, 1949](#)).

The learning experiences selected in the curriculum according to Tyler must be able to actively involve students, develop critical thinking skills, solve problems, and build social attitudes. Student-centered learning with an emphasis on intrinsic motivation and meaningful interaction with learning materials is the core of this approach. In the context of Education 5.0, this approach fits the need for technology integration to support the development of high-level thinking skills ([Bahri, 2017](#)).

The organization of learning experiences is another important step in Tyler's model. Learning experiences must be organized with the principles of continuity, sequence, and integration for learning to be systematic and effective (Tyler, 1949). This organizational structure ensures the gradual development of learners' abilities and enables them to face increasingly complex challenges. Tyler also emphasizes the need to instill values such as integrity, tolerance, responsibility, and thinking freedom to shape individuals who are ready to face the demands of the modern era (Aminu et al., 2023).

Evaluation is a crucial part of Tyler's model. The evaluation process is designed to measure the effectiveness of educational programs by assessing student behavior, analyzing data, and aligning results with educational goals (Tyler, 1949). This structured evaluation ensures that educational goals are achieved, and it provides insight for continuous improvement.

In the context of Education 5.0, Tyler's model can be adjusted to the needs of this era, where intellectual, emotional, and spiritual intelligence need to be balanced (Mursalin, 2022). Moreover, values such as honesty, hard work, innovation, and *tauhid* (monotheism) must be instilled to form students who are not only technically competent but also have a strong moral foundation (Fuady, 2021). The integration of technology in learning must be used to encourage creativity, adaptability, and collaboration that characterize this era (Ardiansyah & Basuki, 2023).

Further study on Tyler's model implementation can be found in article "Islamic Character Education on Online Class Management in SMA Muhammadiyah 7 Yogyakarta during Covid-19 Pandemic", which discusses character strengthening on online learning (Purnomo et al., 2020). This article reflects Tyler's model principles, especially in determining clear objective and structured organization of learning experiences.

Tyler's model, when applied adaptively, can be an effective guide to design a curriculum that is relevant to Education 5.0. This approach ensures that educational programs are focused, organized, and able to respond to the evolving needs of society.

c. Tyler Curriculum Alignment with PAI Towards Society 5.0

Ralph W. Tyler, in his book *Basic Principles of Curriculum and Instruction* (1949), emphasizes the importance of setting clear objectives in curriculum development. In Islamic Religious Education, objectives are also the main guide in the learning process. Ramayulis (2015) states that Islamic Religious Education has four main objectives: first, the highest objective that directs humans to become *insan kamil* or perfect humans; second, general objectives that aim to guide students to have good knowledge, behavior, and personality; third, specific objectives that consider the nation's ideals, interests, talents, and demands of changing times; fourth, temporary objectives designed to meet the demands of the times.

In the era of Society 5.0, setting educational goals is crucial. Education must be able to direct students to think at the Higher Order Thinking Skills (HOTS) level, use methods that support critical reasoning, and encourage creativity and innovation (Hafizon & M, 2023). The formulation of educational goals in Tyler's model also emphasizes philosophical and psychological foundations as guidelines. Philosophical foundations are used to design Islamic educational goals, as explained by Salminawati (2011), which aims to direct students to be able to question, analyze, and think critically during the learning process (Wardani & Hamami, 2023). Psychological foundations play a role in understanding student behavior and motivating them during the learning process (Habibah & Sa'diyah, 2020). In the context of Society 5.0, philosophical foundations help in mapping educational goals, while psychological foundations determine strategies and methods that support HOTS.

Learning experience is an important aspect in Tyler's model. Active learning experiences are needed so that educational goals can be achieved. Ramayulis (2015) explains that student activities involve spiritual and physical aspects. In Tyler's view, learning experiences include developing thinking skills, acquiring information, developing social attitudes, and developing student interests. This is in line with the needs of Islamic Religious Education in the Society 5.0 era which emphasizes critical thinking, problem solving, and flexibility in learning (Ariyanto et al., 2021).

According to Tyler, the organization of learning experiences involves the principles of sustainability, sequence, and integration. Learning experiences must be structured based on the potential of students, including cognitive, affective, and psychomotor aspects. In Islamic Religious Education towards Society 5.0, curriculum development must also consider critical thinking skills, collaboration skills, and good communication skills (Musnaini et al., 2020). This approach ensures that education not only covers academic aspects, but also develops the character of students that are relevant to the needs of the times.

The evaluation stage in Tyler's model is used to assess the extent to which educational goals have been achieved. Tyler emphasizes evaluation as an important part of education, where evaluation results can be used to find weaknesses and strengths of learning programs (Tyler, 1949). In Islamic Religious Education, evaluation helps educators measure the effectiveness of learning, helps students recognize their weaknesses, and provides guidance to Islamic education experts to improve the curriculum and learning methods (Sari, 2018).

Tyler's model is aligned with the principles of Islamic Religious Education in facing Society 5.0. Although Tyler does not explicitly mention the integration of technology in education, however, Tyler's idea that educational goals must adapt to the times can be interpreted as a need to integrate technology in learning. Society 5.0

requires education that is responsive to technology and able to prepare students for future challenges.

Thus, the Tyler model adapted in Islamic Religious Education can be an effective guideline in creating education that is relevant to the needs of Society 5.0, integrating religious values with technological advances to produce a critical, innovative, and noble generation.

4. CONCLUSION

This research shows that on its way to society 5.0, Islamic Religious Education needs main competencies in forms of leadership, writing skill, language skill, technological literacy, collaboration, critical thinking, and creativity. Tyler's curriculum model, with systematic approach consisted of goals setting, learning experience selection, learning experience organization, and evaluation, has significant relevance to the needs. The goal setting in Tyler's model, which is based on philosophical and psychological foundations, is in line with the efforts of Islamic Religious Education to develop students' critical and logical thinking skills. The selection and organization of learning experiences that emphasize active involvement and structured evaluation support the achievement of educational goals holistically. This model is a relevant framework for integrating religious, intellectual, and technological values in the learning process. This research contributes to the development of a curriculum that is responsive to changing times, especially in the context of the Society 5.0 era. Further research is recommended to explore the practical application of Tyler's model in integrating technology and the development of more specific evaluation indicators to measure its success.

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