

Implementation of the Creative Economy Curriculum in Economic Education of Islamic Boarding Schools

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ABSTRACT

Indonesia, the world's largest Muslim nation, is developing a sharia economy. Creative economy is essential to Indonesia. This is called Sharia-based in the creative economy. Including a Sharia-based creative economy in public, madrasah, and Islamic boarding school curricula. Islamic boarding schools preach Islam and produce productive workers. The aim of this research is to examine how the application of modern and traditional Dayah curriculum standards can increase Sharia-based creative economic empowerment as well as the inhibiting and supporting factors for Sharia-based creative economic empowerment through the application of modern and traditional Dayah curriculum standards. This research at Sekolah Tinggi Ilmu Tarbiyah. Syamsuddhuha (STIT) (in the Modern Dayah category) and Dayah Raudhatul Ma'Arif Cot Trueng Muara Batu (in the Traditional Dayah category). Participatory Action Research (PAR) method. The two Dayah (Islamic boarding schools, ed.), the implementation of the creative economy curriculum in economic education at Islamic boarding schools has great potential to improve the quality of economic education at Islamic boarding schools. By using a creative and innovative approach, this curriculum can help improve students' skills and understanding of economic concepts and prepare them to face the world of work in the future. However, several inhibiting factors need to be considered in the implementation of the creative economy curriculum, such as the lack of support from the pesantren management and limited resources. Therefore, it takes strong commitment and support from all related parties so that the implementation of the creative economy curriculum can be successful and sustainable.

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1. INTRODUCTION

Indonesia, with the largest Muslim population in the world, has begun to develop a sharia economy. To be able to encourage sharia economic activities in Indonesia cannot be separated from the

role of the creative economy. The developing sharia economy is increasing the halal lifestyle of Indonesian society. So, the government is making a halal industry roadmap. This phenomenon also occurs in the creative economy, namely the term sharia-based creative economy or also known as Islamic and Art. The difference between a sharia-based creative economy and a general creative economy is in the values contained therein.

Harahap (2000) outlines certain measures that need to be taken to promote the establishment of a sharia-based creative economy, with a particular emphasis on science and education. By incorporating sharia-based creative economy into the educational curriculum, as a subject in middle and high schools, regardless of whether they are public schools, madrasas, or Islamic boarding schools. The implementation of this innovative educational system would indirectly foster the development of entrepreneurial skills in diverse areas of the creative business (Noviyanti, 2017). The rise of education in Islamic boarding schools has been consistently positive year after year. This is rooted in the fervour to acquire knowledge by embracing the teachings of the Qur'an and Hadith, as evidenced by the divine direction of Allah SWT elucidated by the Prophet SAW (Asri, 2022).

The concept of creative economy is an economic concept that relies on information and creativity, where ideas and knowledge readiness (stock of knowledge) from Human Resources (HR) are the main factors in economic activities (Afifi, 2012). The creative economy can be defined as how people make money through an idea or ideas (Howkins, 2001). It is believed that the creative economic system can be a solution to overcome these problems, as well as an alternative in facing global economic challenges that will shift the existing economic system. Indonesia, which is rich in culture and has a large population, has enormous potential in developing the creative economy.

Entrepreneurship initiatives are inside Islamic boarding schools. Typically, instruction at Islamic boarding schools primarily focuses on imparting practical religious education. However, there exist a number of Islamic boarding school establishments that offer instruction in economic pursuits to its students (Khufyah, 2021). This research aims to investigate the impact of implementing modern and traditional Dayah curriculum standards on the enhancement of sharia-based creative economic empowerment. Additionally, it seeks to identify the factors that hinder or support sharia-based creative economic empowerment through the application of these curriculum standards.

The creative economy is a human effort to build a better community economy, using ideas, thoughts, talents and creativity as the main tools. From an Islamic perspective, the creative economy relies heavily on human reason in all its sub-sectors, which is the fundamental thing that differentiates humans from other creatures. The concept of creative economics is to use human resources in the form of ideas, talents, thoughts and intellect to develop and utilize existing natural resources. Human reason is the main actor in every creative economic activity. In the Islamic economic concept, human ideas and thoughts must remain within the boundaries of the Shari'a that have been established by Allah SWT. There are four philosophical foundations of Islamic economics, namely tauhîd, rubûbiyyah, khalîfah, and *tadzkiyyah*. This will be the main reference in running the economy in human life, such as not violating things that are prohibited by religion.

The significance of this research lies in its ability to determine the characteristics of high-achieving graduates and their impact on the local economy. Khadijah's research (2020) titled "Empowerment of Sharia-Based Creative Economy at the Taklim Council" shows that the Islamic economic trend, also known as the sharia economy, is consistently advancing. This progress aligns with the government's ongoing efforts to implement this economy in various aspects of life, including its impact on the development of the Taklim Council (MT). Hence, it is imperative to enhance the higher education curriculum with the objective of generating competent graduates. Consequently, the programme must ensure that graduates possess qualifications that align with the standards set forth in the Indonesian National Qualifications Framework (KKNI). The curriculum compilation process initiated by the Directorate General of Learning and Student Affairs commences with the establishment of a graduate profile, which is then converted into a formulation of Graduate Learning Achievements (CPL). The KKNI descriptor articulates capabilities through the translation of learning outcomes, wherein

competencies are encompassed within or constitute part of the learning outcomes. Hence, it is imperative to incorporate entrepreneurship courses within the curriculum of Islamic boarding schools.

Concerning the significance of the creative economic learning method within an Islamic educational institution or Islamic boarding school. In addition, the introduction of an innovative economic education system has the capacity to cultivate individuals who are personally accountable, imaginative, and adept at managing their time, so enabling them to lead more resilient and productive lives that are not reliant on others (Mauludin & Natalia, 2018).

2. METHODS

The study employs a qualitative research design, specifically utilising the Participatory Action Research (PAR) methodology. Participatory Action Research (PAR) is an inclusive research approach that involves inhabitants in a community or larger social context, with the aim of promoting transformative acts that lead to improvements in living situations. The research was conducted using the Participatory Action Research approach, which involved four distinct steps:

- a. Initially, it shall delve into the curriculum standards present in contemporary Dayah and Traditional Dayah.
- b. The second stage examines how incorporating contemporary dayah and traditional dayah curriculum standards might enhance the development of the Sharia-based creative economy.
- c. The third stage examines the correlation between the implementation of curriculum standards and the Sharia-based creative economy empowerment model, drawing insights from field observations and research findings.
- d. The fourth phase is to analyse the variables that hinder and facilitate the application of modern and traditional didayah curriculum standards in order to enhance the empowerment of the sharia-based creative economy.

Research data sources comprise primary data and secondary data. Informants collected primary data through direct observation and interviews. Common data collection methods encompass surveys, focus group discussions (FDG), observation, and in-depth interviews (Creswell, 1998:15). In addition, secondary data was acquired indirectly through the examination of various literary sources, such as notes, books, and other relevant study materials. For this research, secondary data was acquired through documentation studies by analysing various sources such as legislation, books, study findings, scientific journals, papers, and curriculum document preparation data over a period of two days. The basic methods for collecting data include conducting interviews, administering surveys, making observations, performing assessments, and organising workshops to develop subject curriculum.

3. FINDINGS AND DISCUSSION

3.1 *Implementation of Modern and Traditional Dayah Curriculum Standards in Increasing Creative Economy Empowerment*

The application of Modern and Traditional Dayah Curriculum Standards in increasing the empowerment of the creative economy is very important to improve the economy, given the great potential for developing the creative economy in Islamic boarding schools. The curriculum standards in modern and traditional schools are very different because modern schools follow the curriculum standards from the Ministry of Education and Culture. In contrast to the application of curriculum standards in traditional Islamic schools, their traditional Islamic boarding schools have their own standards (Yakin, 2017).

The goal is to increase creative economic empowerment through a variety of means, including the implementation of both modern and traditional dayah curriculum standards. In order to meet the

requirements of modern dayah curricula, Islamic boarding schools include entrepreneurial classes centred on the creative economy. Coursework in this area covers topics such as creative industries, company preparation, marketing strategy development, and business planning. Islamic boarding schools foster an environment where students are encouraged to think for themselves and become entrepreneurs through the use of the creative economy. They create their own curriculum for traditional dayah, but the ministry checks it. By including entrepreneurial classes and creative economy clubs, the curriculum can be made to work for the creative economy.

Staff members at both old and new Islamic boarding schools get training and education on the creative economy, its characteristics, and its workings, in addition to entrepreneurship classes. For the benefit of both contemporary and traditional Islamic boarding schools' student bodies, it is important that faculty members be well-versed in the creative economy (Noviyanti, 2017). Thus, both contemporary and traditional Islamic boarding schools utilise the standard curriculum of the creative economy by incorporating creative economy-based entrepreneurial courses, creative economy extracurricular activities, and training for teaching staff on creative economy education.

3.2 The Model for Implementing Creative Economy Curriculum Standards Based on What Happened in the Field or Findings in the Fields

The model for implementing the standard creative economy curriculum that will be carried out is adjusted to events in the field and based on findings in the field for both dayah, namely creative economy-based entrepreneurship courses and creative economy extracurriculars. The application of the standard creative economy curriculum in economics education at dayah can be done in several models, one of which is by integrating creative economy-based entrepreneurship courses into the existing curriculum. In this course, students will be taught creative and innovative entrepreneurial concepts, as well as how to develop business ideas that can provide added value to society.

Also, creative economy extracurriculars can serve as an example of how to incorporate creative economy standards into the classroom. As part of this after-school programme, kids can learn about the creative economy and how to be innovative and creative in the workplace. Entrepreneurial skills in the arts, technology, music, and other disciplines are a reality for today's students (Zubaidah, 2020). Apprenticeship programmes and collaborations with local business players are other ways that standards from the creative economy can be implemented into the curriculum. Entrepreneurs will teach students in this programme the ins and outs of starting a unique and innovative company. Partnerships and contacts with local firms can also help students build their networks, which can be useful when starting their own business (Muttaqin, 2016).

When adopting the creative economy curriculum at dayah, it is crucial to also prioritise experiential and practical learning features. Students should be provided with the chance to acquire knowledge through participatory and hands-on methods, such as developing innovative business ventures and coordinating creative economy events or festivals. This can facilitate students' comprehension of the subjects being taught and offer practical involvement in the cultivation of imaginative and pioneering enterprises. Activities aimed at generating desired outcomes, specifically the development of students with entrepreneurial skills.

3.3 Inhibiting and Supporting Factors for implementing the Creative Economy curriculum in Islamic boarding schools' economic education

The application of the creative economy curriculum in economic education at Islamic boarding schools can experience various inhibiting and supporting factors. Several factors that can become obstacles to implementing the creative economy curriculum in Islamic boarding schools include:

1. **Insufficient Human Resources:** The lack of human resources with expertise in the creative economy sector is one of the major barriers to the implementation of the creative economy curriculum at Islamic boarding schools. The execution of this program may be hampered by a

shortage of teachers and instructors who are familiar with and adept at teaching the creative economy curriculum.

2. **Lack of Assistance From Connected Parties:** Lack of assistance from connected parties, including the government, educational institutions, and the neighbourhood surrounding the pesantren, is another deterrent. Pesantren may find it challenging to obtain the materials and assistance required to adequately administer the creative economy curriculum program due to this lack of support.
3. **Lack of Resources:** The implementation of the creative economy curriculum will cost a lot of money. Implementing the creative economy curricular program at Islamic boarding schools may be hindered by a lack of funding. Islamic boarding schools could have trouble affording many initiatives connected to implementing the creative economy curriculum.

On the other hand, several factors that can support the implementation of the creative economy curriculum in Islamic boarding schools include:

1. **Teacher's Role:** Teachers who have knowledge and skills in the creative economy field can be a supporting factor in the implementation of the creative economy curriculum in Islamic boarding schools. Teachers who understand this curriculum can help students to develop their skills and understanding of the creative economy.
2. **Support from Related Parties:** Support from related parties, such as the government, educational institutions, and the community around the pesantren, can be a supporting factor in the implementation of the creative economy curriculum in pesantren. This support can help Islamic boarding schools access the resources and support needed to run the creative economy curriculum program properly.
3. **Student Motivation:** Student motivation to learn and develop creative businesses can be a supporting factor in the implementation of the creative economy curriculum at Islamic boarding schools. Students who have high motivation will be more eager to take part in this curriculum program and develop their skills in the creative economy field.
4. **Supporting Environment:** A supportive Islamic boarding school environment, such as adequate facilities and space to run economic curriculum programs.

4. CONCLUSION

This study's findings suggest that Islamic boarding schools' economic instruction could benefit greatly from including elements of the creative economy curriculum. This curriculum can better prepare students for the future of employment by enhancing their abilities and comprehension of economic topics through the use of a creative and innovative approach. The creative economy curriculum has many potential benefits, but its implementation faces challenges due to issues like inadequate funding and a lack of backing from pesantren administration. Consequently, the successful and long-term implementation of the creative economy curriculum requires the full backing of all relevant stakeholders. Students' interest in learning about entrepreneurship and the creative economy, as well as partnerships between schools and businesses in the field, are two of the many aspects that lend credence to the idea that the creative economy curriculum would be a good fit for schools. The creative economy curriculum can be more easily implemented and benefit better by utilising these supporting aspects. Economic education at Islamic boarding schools can benefit greatly from incorporating the creative economy curriculum; nevertheless, this approach requires meticulous preparation, the selection of an appropriate learning method, and ongoing assessment and monitoring. This is an attempt to implement the creative economy curriculum in Islamic boarding schools to improve economic education there and turn out graduates who can start their own businesses and help the economy grow.

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