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Need Analysis of History and Islamic Civilization Curriculum Integrated Gender-Responsive

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Abstract

This study aims to integrate the value of responsiveness with the identification of factors of the learning process in Higher Education because Islamic History and civilization in constructing historical justifications are strengthened by theological interpretation; this research method surveyed 389 students who took SPI (Islamic et al.) courses from this paper motivated by values that are less responsive in various cases of the learning process in Higher Education. This course of biased gender construction is also often found in various references used in learning, methods used, and cognitive elaboration delivered during the learning process, one of which is teaching material for Islamic History and Civilization. The results showed that the adaptation of RPS design is integrated with History and Islamic Civilization, and gender-responsive that emphasizes cognitive, affective, and psychomotor abilities, and produces teaching materials in the form of gender-responsive best practices from historical events and discussions of History and Islamic Civilization.

Keywords: need analysis, Islamic history and civilization curriculum, gender-responsive

Introduction

Gender-responsive needs analysis to find student needs in Islamic history and civilization courses. This need analysis is an essential input in curriculum design and syllabus development. Needs analysis aims to provide critical data to assist lecturers in making the right decisions in material development. The results of the needs analysis can help lecturers analyze students' target needs and learning needs for Islamic history and civilization courses. Lecturers can collect data to reflect students' goals in Islamic history and civilization. In contrast, students are more responsive because teaching materials are designed based on their needs and learning outcomes (Maftuchah & Waliko, 2021).

Previous research on gender bias in the book SKI claimed that it is the biggest challenge for lecturers to empower the community, especially marginalized communities (Meria et al., 2022a); (Dhungana et al., 2021). Education is the key to realizing gender justice in society. Gender bias in society can provide morals, knowledge, and new ideas. Although previous studies present evidence that requires study, this needs to be done by Islamic history and civilization curriculum practitioners to reflect the real needs of students who focus on instilling values, concepts, and practices of gender-responsive multicultural values. The latest research findings

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have not supported the principle of needs analysis for curriculum development of Islamic history and civilization material (Kahraman & Abidin YILMAZ, 2018). The assumption of analysis of the need for Islamic historical and civilizational material is fundamental for successfully implementing gender-responsive character building (Smith et al., 2022). In this paper, the principle of analysis of the need for the development of Islamic history and civilization material to be applied is strongly supported by Indonesian culture's multi-ethnic and multicultural state (Selvira & Utomo, 2021).

The findings of this study can provide evidence of the need for the development of Islamic history. Civilization material is essential for the success of material development in universities in line with the learning outcomes of Islamic history and civilization courses, such as cultural diversity in applying school models and relationships with the socio-cultural environment, developing goal-based curriculum, content, processes, and evaluations, and sources of learning activities, and cultural development media (Meria et al., 2022b). The problem of this research is what kind of student learning is needed to develop Islamic history and civilization material. This study aims to analyze the types of student learning needs in the development of Islamic history and civilization material.

Context and Literature Review Development of Needs Analysis of Integrated Islamic History and Civilization Material Gender Responsive

Teaching materials need to be gender-responsive in around 3,000 universities in Indonesia of the 3,000 universities, around 900 are Islamic religious universities (Bakar, 2022). It is still expected to find teaching and learning processes on campuses that are minimally gender-responsive. This biased gender construction is also found in various references, methods, or elaboration of understanding conveyed in the learning process. This learning process will impact students' perspectives, attitudes, and decision-making. According to the Ministry of Religious Affairs Diktis report (2022) (Bakar, 2022), this gender problem is also caused by gender-biased texts in the past, which are still used as teaching materials in learning (Wright et al., 2012); (Götzmann & Bainton, 2021).

In recent years, gender responsiveness has played an essential role in maintaining tolerance of each ethnicity and culture so that they can function actively, maintaining peace and building awareness of Islamic teachings, values, and norms that have been built by Prophet Muhammad and appreciating the time and place of history which is a process of past, present, and future (Wicaksono et al., 2021). Moreover, nowadays, history has begun to be forgotten as an essential event in a nation, and the teaching of Islamic historical and civilizational materials has become increasingly important in the context of Islamic civilization. The development of gender-integrated Islamic history and civilization curriculum must be considered because it trains students' critical power to understand historical facts based on a scientific approach.

As stated, the importance of developing curriculum material on Islamic history and civilization requires gender responsiveness with multicultural values that assist lecturers in developing material on Islamic history and civilization, and encourage critical thinking in learning. The development of Islamic history and civilization material is needed to know the description map of students' needs in understanding and reflecting Islamic history and civilization material (Alinea & Reyes, 2022).

Needs Type of Learning and Material History and Islamic Civilization Integrated Gender Responsive

Student needs are considered the most essential part by lecturers who play a role in material design in developing teaching discussions. The needs referred to in this study are the needs that need to be met by students who aim to meet learning outcomes. In this context, there is a need to examine the needs of students in understanding the concepts and practices of Islamic history and civilization material.

The material of gender-responsive integrated Islamic history and civilization is based on macro social theory and contemporary feminist theory. In the context of social theory, there are theories of functionalism theory, conflict theory, and neo-Marxian world systems. In principle, these three theories focus on the condition of women, in this case, the priority place of women in their social system, namely in the family or household. Meanwhile, macro social theories often used to see gender problems are symbolic interactionism and ethnomethodology theories, whose fundamental assumptions see that gender differences are created and reconstructed in individual relationships. Symbolic interactionism assumes that gender identity arises from social interaction (including individuals) and is supported by diverse interaction situations. Meanwhile, ethnomethodology looks at how gender is played out in a person who is achieved in interactions in certain situations. Contemporary feminist sociological theory sees women as reconstructed objects in a system of ideas (Radhika et al., 2021).

Method

Types of Research

This study used the survey to obtain data that helped implement gender-responsive integrated SPI learning (Yousif et al., 2018).

Research Respondents

The study's respondents were 389 students taking SPI courses from 35 Imam Bonjol Padang State Islamic University majors. The selection of respondents was carried out randomly, which represented an integrated gender-responsive history curriculum.

Instruments

Questionnaires and in-depth interviews were used to collect data. The questionnaire refers to Mckillip needs analysis instrument (1987) (McKillip, 1987). It includes ten items consisting of closed questions and five selected questions. Students are asked to choose from four multicultural values. In contrast, for choice questions, students can offer the need for awareness and motivation for tolerance in the material design of Islamic history and civilization. The questionnaire has data validated by validators through an in-depth interview with a list of 10 questions as a reference in the interview. In-depth interviews were conducted with five lecturers of Islamic history and civilization and 389 students from 35 departments in one university using purposive sampling techniques. Three practitioners then examined the validated questionnaire to determine the content of the questionnaire before it was distributed.

Data Collection Techniques and Tools

Data was obtained through a survey using questionnaires developed by researchers. Three experts tested and validated the questionnaire so it is suitable for use. Students taking History

and Islamic civilization courses are given questionnaires and editions face-to-face. Students are asked to fill in according to their experience during lectures on Islamic history and civilization. In this case, researchers are assisted by three research assistants in distributing and filling out questionnaires.

Data Analysis Procedure

Data collection is carried out through two procedures, namely

1. Disseminate questionnaires to all respondents simultaneously. Respondents spent 40 minutes answering questions
2. In-depth interviews are conducted after the questionnaire is disseminated and recorded to obtain valid data for analysis. These procedures are carried out in every hour of Islamic history and trade courses at one university with 35 majors. In-depth interviews were conducted based on the time agreement of researchers, history lecturers, and Islamic civilization, which were carried out face-to-face. Then, the researcher gave the students questions. Lecturers can study based on student needs in learning Islamic history and civilization

Data Analysis

The data from the questionnaire was analyzed using Excel graph data series software and then continued with qualitative explanations. The results of the questionnaire data are used to calculate the numerical presentation, while the data from in-depth interviews are described qualitatively to support the answers from the respondents. After that, the research data was also analyzed with FGD to obtain relevant and applicable data.

Findings

This section is statistically descriptive and examines the percentage of each needs analysis. The following is the conclusion of the needs analysis based on the table below.

Table 1: Needs Analysis Summary.

Aspect	Parameter	Purpose of the Question
Learnin g needs	(1) Women's Contribution	To find out the discussion of the position and historical role of women
	(2) Historical Events	To know and give good to all beings regardless of descent and gender.
	(3) The Historical Role of Women	To find out the whereabouts of women
	(4) Digital resources for history learning	To know historical sources related to facts and integrated Islamic civilization gender-responsive.
	(5) Exemplary historical figures in Islam	To know the inspiring value of Islamic historical figures.
	(6) The contribution of Islam to science and technology	To know the cooperation of men and women.

Based on questionnaires and types of learning needs, Table 1 is categorized into six categories: women's contributions, historical events, women's historical roles, digital sources of historical learning, examples of historical figures in Islam, and Islamic contributions in science and technology (Lionar & Mulyana, 2019). The percentage of each learning need can be seen through the following picture.

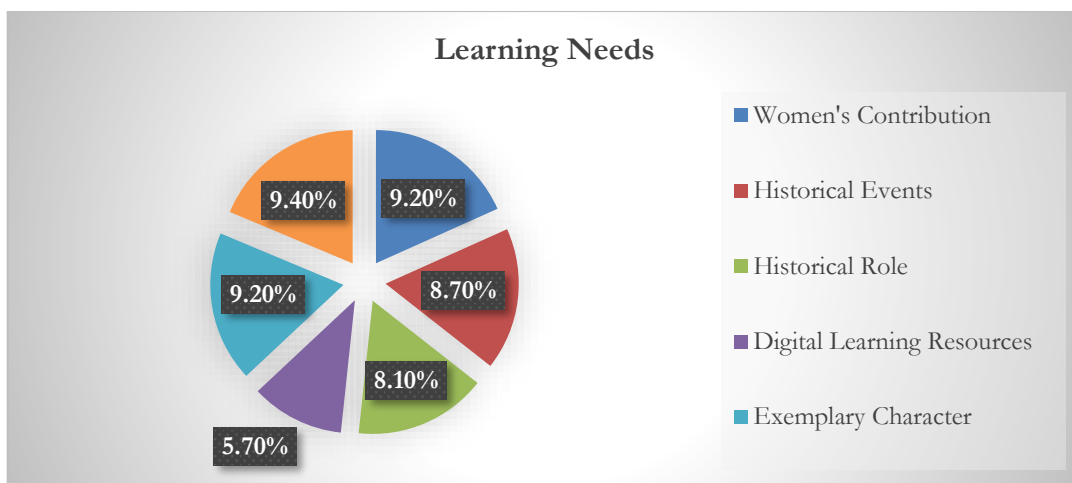


Figure 1: Learning Needs based on Needs Analysis.

Figure 1 shows the learning needs of students of Islamic history and civilization materials needed by students. This learning aligns with the interview results, which stated that the development of gender-responsive integrated material covers six aspects: women's contributions, historical events, historical roles, digital sources of learning, role models, and Islamic contributions in science and technology. This development is carried out to meet learning outcomes in the curriculum.

Gender Responsive Integrated RPS Design

The analysis results show that material on Islamic history and civilization has not touched on gender responsiveness, as presented in the following table.

Table 2: Gender Responsive Integrated RPS Design.

Lesson 1	Ontology, Epistemology, and Axiology	1.	Substance, Methodology, and Objective
		2.	Concept of Historical Thinking
		3.	Approaches to Learning Islamic History
		4.	Women and Social Change
		5.	Definition of Gender
		6.	Self Reflection
		7.	Summary
		8.	Practice and Evaluation
Lesson 2	Sirah Nabawiyah (Meccan Period)	.	Development of Islam
		.	Reflection on Event and Figure (Khadijah and Fatimah)
		.	Self Reflection
		.	Summary
		.	Independent Practice
		.	Practice and Evaluation
Lesson 3	Sirah Nabawiyah (Medina Period)	.	Dimension of Hijrah
		.	History and Civilization of Islam
		.	Reflection on Event and Figure (Aisyah)
		.	Self Reflection
		.	Summary
		.	Independent Practice
Lesson 4	Islam in Khulafa Al-Rashidin	.	The concept of Khulafa Al-Rashidin
		.	The period of Khulafa Abu Bakar
		.	The Period of Khulafa Umar bin Khattab
		.	The Person of Khulafa Uthman bin Affan
		.	The Period of Ali bin Abi Thalib
		.	Reflection on Event (Khulafa Al-Rashidin)
.	Self Reflection		
.	Summary		
.	Independent Practice		
.	Practice and Evaluation		

Lesson I	Ontology, Epistemology, and Axiology	<ol style="list-style-type: none"> 1. Substance, Methodology, and Objective 2. Concept of Historical Thinking 3. Approaches to Learning Islamic History 4. Women and Social Change 5. Definition of Gender 6. Self Reflection 7. Summary 8. Practice and Evaluation
Lesson 5	Islam in the Umayyad Dynasty	<ul style="list-style-type: none"> . Umayyad Dynasty . Diachronism and Synchronism . Reflection on the Event (Umayyad Dynasty) . Self Reflection . Summary . Summary . Practice and Evaluation
Lesson 6	Islam in the Abbasid Dynasty	<ul style="list-style-type: none"> . Abbasid Dynasty . Diachronism and Synchronism . Reflection on the Event (Abbasid Dynasty) . Self Reflection . Summary . Summary . Practice and Evaluation
Lesson 7	Islam in Umayyad II (Spain)	<ul style="list-style-type: none"> . Umayyad II (Spain) . Diachronism and Synchronism . Reflection on Event (Umayyad II (Spain)) . Self Reflection . Summary . Summary . Practice and Evaluation
Lesson 8	Islam in the Fatimah Dynasty	<ul style="list-style-type: none"> . Fatimah Dynasty . Diachronism and Synchronism . Reflection on the Event (Fatimah Dynasty) . Self Reflection . Summary . Summary . Practice and Evaluation
Lesson 9	Islam in the Mughal Dynasty	<ul style="list-style-type: none"> . Mughal Dynasty . Chronis, Synchronism, and Phery Phery . Reflection on the Event (Mughal Dynasty) . Self Reflection . Summary . Summary . Practice and Evaluation
Lesson 10	Islam in the Safavid Dynasty	<ul style="list-style-type: none"> . Safavid Dynasty . Chronis, Synchronism, and Phery Phery . Reflection on the Event (Safavid Dynasty) . Self Reflection . Summary . Summary . Practice and Evaluation
Lesson 11	Islam in the Aghlabid Dynasty	<ul style="list-style-type: none"> . Aghlabid Dynasty . Diachrony and Synchronisms. . Reflection on the Event (Aghlabid Dynasty) . Self Reflection . Summary . Summary . Practice and Evaluation
Lesson 12	Islam in the Ottoman Turkish Dynasty.	<ul style="list-style-type: none"> . Ottoman Turkish Dynasty . Diachrony and Synchronisms. . Reflection on the Event (Ottoman et al.) . Self Reflection . Summary . Summary . Practice and Evaluation
Lesson 13	Crusade	<ul style="list-style-type: none"> . Background, Stages, and Implications of the Crusades . The Crusades of the Economic, Political, Social History, and Cultural History . Reflection on the Event (Crusade) . Self Reflection . Summary . Summary . Practice and Evaluation
Lesson 14	Conflict and Accommodation	<ul style="list-style-type: none"> . Internal Conflict and Phase of Political Decline of the Muslim Ummah . Colonialism of the Economic History, Political, Social history, and cultural history . Reflection on Events and Figures: Best Practice for Gender Responsiveness . Self-Reflection . Summary . Independent Practice . Practice and Evaluation

Table 2 shows that there were 14 encounters of Islamic history and civilization. Analysis of the use of material based on political approaches, social approaches, and cultural approaches, as well as gender responsiveness that contains a synchronic approach (the fact approach is not limited by space and time), the diachronic approach (historical context approach/limited by time), and the phery-phery vs center approach (Immanuel Wallerstein's hegemonic dominance) (Meria et al., 2022c); (Encarnacion et al., 2022); (Dagkas & Benn, 2006)

Gender Responsive Integrated Module Design

In addition to the RPS design, there is a gender-responsive integrated module design that contains learning activities. The results of the module design are presented in the following table.

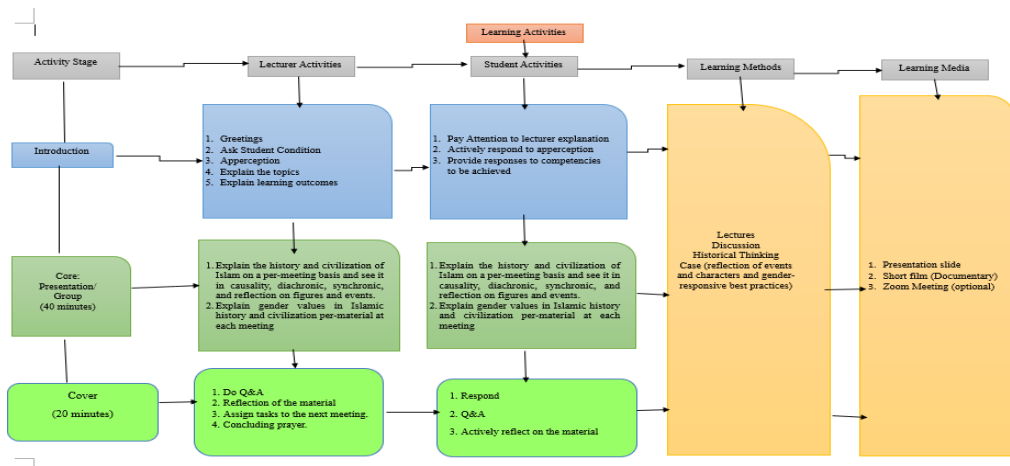


Figure 2: Module Design based on Gender-Responsive Integrated Learning Activities.

Figure 2 shows that the module design based on gender-responsive integrated learning activities on Islamic history and civilization material contains three steps: introduction, second, and third.

Based on the questionnaire results, students' gender-responsive integrated learning needs have evaluations/assessment rubrics in cognitive, affective, and psychomotor aspects (Smith et al., 2022). The following student learning needs regarding the evaluation/assessment rubric are understood in the following table.

Table 3: Gender Responsive Integrated Learning Needs Assessment Evaluation Rubric.

	Assessment Aspects	How to Assess	Instruments
(1)	(2)	(3)	(4)
Cognitive	1. Explain the history and civilization of Islam in each material and see it in causality, diachronic, synchronic, and reflection on figures and events. 2. Explain gender-responsive praxis in Islamic history and civilization material on a per-meeting basis.	Test	Assignment/book-review/documenter film review
Effective	1. The ability of students to be polite in expressing opinions. 2. The ability of students to respect the opinions of their friends. 3. The ability of students to be active in class discussions.	Observation	Rubric
Psychomotor	1. The ability of students to communicate during the learning process. 2. The ability of students to cooperate during group assignments.	Asking question	Rubric

Table 3 presents the assessment evaluation rubric showing evaluations used in the form of tests (formative), assignments in the form of book reviews/documentaries/film reviews include cognitive aspects, affective aspects contain politeness and students' ability to express opinions during presentations and independent assignments, and psychomotor aspects contain the process of question-and-answer interaction in (Susilawati, 2019); (Gul & Khilji, 2021).

Discussion and Conclusion

Based on research findings, it is known that the analysis of material needs of the history of Islamic civilization can improve students' cognitive, affective, and psychomotor aspects in learning.

The analysis of the material needs of history and gender-responsive integrated Islamic civilization provides good results covering learning needs covering six aspects: women's contributions, historical events, historical roles, digital sources of learning, role models of figures, and Islamic contributions in science and technology. Next, the design of RPS and integrated modules are gender-responsive, as well as an assessment evaluation rubric that can maximize students' understanding of Islamic civilization's historical material (Akob et al., 2016).

This research is evident from previous research by Lionar, Uun, and Agus Mulyana (2019) (Lionar & Mulyana, 2019). This research-based book identifies several historical learning materials (including Islamic History and Culture). His findings revealed that multicultural education in the Indonesian curriculum contributes to developing an educational curriculum based on the social context that produces diverse identities and cultures in history learning. Another study by Alfin and Jauharoti (2019) examined the development of Islamic historical and cultural materials as a teaching topic for literacy of love for the homeland in Madrasah Ibtidaiyah (Alfin, 2019). The results showed that two parameters were used in their research: the school literacy movement and the achievement standards of the Program for International Student Assessment (PISA). Using these two standards accommodates some representative literacy to reconstruct students' schematics about the concept of love for the homeland in cognitive and behavioral understanding.

Bakhtiar Akob (2017) produces multiculturalism as an ideology of diversity, such as ethnoreligious and ethnocultural (Akob et al., 2016). The results showed that understanding multiculturalism contains teaching materials, learning implementation, and learning evaluation. In line with that, Hadi and Muhammad Masruri (2019) investigated the design of a Multicultural-based Islamic education learning model in Higher Education, including an attitude of respecting others, an attitude of respecting the environment and cultural nature, an attitude of appreciating beauty, and an attitude of appreciating collective wholeness (Hadi, 2015);(Haris, 2021). The results showed that the internalization of multiculturalism values was realized through the design of learning models, such as syllabi, semester lecture plans (RPS), and lecture event units (SAP) with multicultural value internalization by students (Piguing HILAO, 2017).

Some of these studies show that multicultural values contain the concept of love for the homeland in cognitive and behavioral understanding and attitudes of respect for others, the environment and cultural nature, appreciation of beauty, and collective wholeness (Alfin, 2019).

The results of the analysis of the material needs of Islamic history and civilization are categorized as low; there is a development of gender-responsive integrated material

covering six aspects, namely women's contributions, historical events, historical roles, digital sources of learning, role models, and Islamic contributions in science and technology. These six aspects have a percentage of Islamic contribution to science and technology of 90.40%, contribution of women and exemplary figures of 90.20%, historical events of 80.70%, historical role of 80.10%, and digital learning resources of 50.70%. Analyzing the needs of the material of history and gender-responsive integrated Islamic civilization provides a cognitive, affective, and psychomotor understanding of the relationship between gender issues in the past and present. The results of this study show that the analysis of material needs of integrated Islamic history and civilization is effectively used in learning. Analysis of the material needs of gender-responsive integrated Islamic history and civilization can be an alternative for lecturers of Islamic history and civilization. Although material development has been carried out and integrated with gender responsiveness, it can only be applied to one university. For the next researcher, they can develop material on Islamic history and civilization by integrating other models tailored to the needs of students and lecturers.

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