



## Imre Lakatos Research Programme Methodology Application in the Curriculum of Islamic Education in Madrasah

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### Abstract

Imre Lakatos's thoughts need to be developed in Islamic education, especially in schools with a larger portion of Islamic education when compared to public schools. This study aims to explain Imre Lakatos's thinking, which is often referred to as the research program methodology, as well as to analyze the application of the Imre Lakatos research program methodology in the Islamic education curriculum in madrasahs, taking into account the three elements of the research program proposed by Imre Lakatos. Three elements in the research program include hardcore, protective belt, and a series of theories. A literature study approach supports the qualitative method used in this research. Data sources used are relevant literature obtained from books and journal articles. The data collection technique used is documentation. The results of this study show that the Islamic education curriculum based on the Al-Qur'an and Hadith occupies the main core (hardcore) position. Meanwhile, the subjects of Al-Qur'an Hadith, Aqidah, Jurisprudence, and Islamic Cultural History became the protective belt.

**Keywords:** Imre Lakatos; Curriculum; Madrasah; Metodologi Program Riset; Islamic Education

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## Introduction

Islamic education, which has a major role in the formation of the character and personality of the students, currently faces various challenges related to the curriculum of learning that must be continuously developed according to the needs of the development of the times. One of the challenges of Islamic education in the 5.0 era is the demand for adaptation to rapid technological developments.<sup>1</sup> In addition, the problems that arise in various aspects of life challenge Islamic education to respond to such problems through the glasses of Islamic values.

Curriculum becomes one of the most crucial things in designing an education. Curricula are designed, designed, and developed as a benchmark in the learning process that directs students to qualified individuals.<sup>2</sup> As a result, rigid and static curricula are often unable to cope with social changes and developments as well as the needs of learners. Saylor and Alexander<sup>3</sup> viewed the curriculum as a joint effort by an educational institution to realize the planned goals through learning processes in classrooms, school environments, and out-of-school environments.

Curriculum can have several meanings, among others: 1) **Subjects**: Traditional scholars understand curricula as subjects. To this day, the concept of curriculum understood as a subject, has remained used as a basis in the design and development of the curricula. 2) **Material**: The material or content of the lesson is often understood as a curriculum. If the student shows a good score, the material is well taught. The concept of this curriculum is very broad because it cannot judge with certainty the attitudes and knowledge of what should be mastered by the students in the learning curricula. 3) **Learning Outcome**: The learning outcome has been in the curriculum for 40 years. One component of the curriculum is evaluation. One form of evaluation is the result of learning. 4) **Cultural Reproduction**: culture becomes important in human social life. Culture can teach us how to behave and think. The impact of culture on educational institutions is a curriculum that covers the cultural reflections in society. 5) **Learning Experience**: The curriculum is understood as all learning experiences acquired by the student by what has been planned and implemented by the educational institution. 6) **Production System**: curriculum is a series of tasks capable of producing education, the ultimate goal of which is, among other things, behaviour in the form of learning skills and skills, tasks, or learning behaviours.

The curricula that are designed and implemented in schools will be more complex. According to Eliade<sup>4</sup>, school is one of the educational institutions that has and provides a system of learning in Islamic knowledge. In comparison, Zuhairi meant school as a place of learning that provides teaching about the teaching of Islamic religion, knowledge, and other expertise by the development of the times. Development of the curriculum of madrasas from time to time is carried out gradually and slowly and can compete with other public schools.

The development of the madrasah curriculum is generally classified into three periods, among others: 1) pre-independence curricula, 2) post-independence curricula, and 3) post-

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<sup>1</sup> Lalu Abdurrahman Wahid and Tasman Hamami, "Tantangan Pengembangan Kurikulum Pendidikan Islam Dan Strategi Pengembangannya Dalam Menghadapi Tuntutan Kompetensi Masa Depan," *J-PAI: Jurnal Pendidikan Agama Islam* 8, no. 1 (2021): 23–36, <https://doi.org/10.18860/jpai.v8i1.15222>.

<sup>2</sup> Moch Tohet and Ida Rositha, "Penguatan Kurikulum 2013 Dalam Menumbuhkan Karakter Peserta Didik Di Sekolah," *At-Tarbiyat: Jurnal Pendidikan Islam* 2, no. 2 (2019): 200–219.

<sup>3</sup> Mariatul Hikmah, "Urgensi Kurikulum Dalam Perspektif Pendidikan Islam," *Jurnal Madania* 9, no. 1 (2019): 29–50.

<sup>4</sup> Faridah Alawiyah, "Pendidikan Madrasah Di Indonesia," *Jurnal Aspirasi: Jurnal Masalah-Masalah Sosial* 5, no. 1 (2014): 51–58.

independence curricula.<sup>5</sup> From the unstructured curriculum of the Madrasah until now, the curricular forms have been structured and developed according to the needs of the times. The madrasah curricula have become unique and have a plus value in their Islamic education. However, integrating religious values with the extensive and complex curriculums also becomes a special challenge for the Madrasah, which has more special characteristics concerning the broadening of Islamic education than other public schools.

Imre Lakatos is one of the philosophers of science who has broad thinking about research methods. His ideas can then be applied to various fields of science, including Islamic education. Moh. Tamtowi<sup>6</sup> assessed that Imre Lakatos's research program has great benefits when applied in the study of Islam, among other things, to provide an explanation and a good understanding of the science of religion as well as being able to perfect the sciences that help in the studies of Islam. Curricula are important to improve and develop when deemed irrelevant. The existence of contemporary Islamic problems can be the background of the curriculum needs to be adjusted. The application of Imre Lakatos's research program in adapting the curriculum can be done by looking at a series of theories capable of answering contemporary Islamic problems. A customized curriculum is generally used as a guideline, assuming the government governs it. Thus, preparing the derivative curriculum carried out by each educational institution will be easier.

Ahmad Amir Aziz<sup>7</sup>, in his research, also mentioned that the Lakatos research program needs to be developed in the study of Islam so that the scientific movement can flourish. Concerning Islamic education, Ridhatullah Assya'bani<sup>8</sup> argues that the sciences in Islam should be tested and discussed for later evaluation and comparison with the previous theories so that knowledge of Islam can develop.

Imre Lakatos's research program focuses on the evolution of science, not the revolution of knowledge. Imre Lakatos argued that a new theory would always be related and continuous with the previous one by not removing the previous theory. He greatly appreciated a theory, so in the methodology of the research program, Imre Lakatos argues that the already established theory cannot be falsified; the theory should be protected and supported by supporting theories that would further strengthen the position of the theory.

Ahmad Amir Aziz, in his research, mentions that Imre Lakatos's research program is intended to advance science and supplement Popper and Kuhn's thinking. So, in Islamic studies, implementing such a research program can support the development of science.<sup>9</sup> In addition, Mohammad Muslih also writes that the existence of the hardcore in the Imre Lakatos research program enables Islamic science to be developed and has also found its methodological basis.<sup>10</sup>

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<sup>5</sup> H Fathoni, "Perkembangan Kurikulum Madrasah Di Indonesia," *Prosiding Pascasarjana LAIN Kediri*, no. 51 (2020): 73–98, <http://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/41>.

<sup>6</sup> Moh. Tamtowi, "Urgensi Scientific Research Programme Imre Lakatos Bagi Pengembangan Studi Islam," *Jurnal Substantia* 12, no. 1 (2011): 32–41.

<sup>7</sup> Ahmad Amir Aziz, "Pemikiran Imre Lakatos (1922-1974) Tentang Metodologi Program Riset Dan Signifikansinya Dalam Kajian Keislaman," *ISLAMICA: Jurnal Studi Keislaman* 1, no. 1 (2014), <https://doi.org/10.15642/islamica.2006.1.1.42-55>.

<sup>8</sup> Ridhatullah Assya'bani, "Methodology of Scientific Research Programmes Imre Lakatos: Implikasi Terhadap Studi Dan Pendidikan Islam," *AT-TURAS: Jurnal Studi Keislaman* 7, no. 2 (2020), <https://doi.org/10.33650/at-turas.v7i2.1053>.

<sup>9</sup> Ahmad Amir Aziz, "Pemikiran Imre Lakatos (1922-1974) Tentang Metodologi Program Riset Dan Signifikansinya Dalam Kajian Keislaman," *ISLAMICA*, vol. 1, 2006, <http://chem.tufts.edu/AnswersInScience>.

<sup>10</sup> Mohammad Muslih, "Filsafat Ilmu Imre Lakatos Dan Metodologi Pengembangan Sains Islam," *Tasfiyah* 4, no. 1 (February 1, 2020): 46, <https://doi.org/10.21111/tasfiyah.v4i1.3962>.

In some of the results of the research that has been done above, the research carried out in Islamic studies and sciences has not specifically discussed Islamic education. However, it has focused on the curriculum in Madrasah. Thus, the research limitations that discuss Imre Lakatos's thinking in the Islamic educational curricula in Madrasah became the background of this research. The curriculum of Islamic education in the Madrasah has become interesting because it provides Islamic Education in a larger portion than public schools. This research aims to explain the thinking of Imre Lakatos, often referred to as the methodology of the research program. Furthermore, the purpose of this further study is to analyze the application of the methodologies of the study program Imre Lakatos in the curriculum of Islamic education in the Madrasah by paying attention to the three elements of the program of research presented by Imre Lakatos.

The method used in this research is qualitative. Bogdan dan Biklen<sup>11</sup> argued that qualitative research produces descriptive data from verbal or written expressions and subjects' behaviour. This research is then supported by a library study approach, which collects data through documentation from books, scientific journals, articles, and other scientific works relevant to the title and discourse in this research.<sup>12</sup>

The data source used in this research is the relevant literature obtained from books and journal articles. The data collection technique used is documentation, i.e., searching for data about notes, books, papers, or journalistic articles. Further, the data analysis technique uses the method of content analysis, which is performed with the process of selecting, comparing, and combining various observations until it is found that corresponds to the interpretation.<sup>13</sup>

## Result and Discussion

The methodology of the research program is an idea created by Imre Lakatos as a link between the ideas of Karl Popper and Thomas Kuhn.<sup>14</sup> It is not to eliminate and eliminate the thinking of Karl Popper and Tomas Kuhn, but rather the thought of Imre Lakatos as the middle way between the two thoughts.

According to Imre Lakatos, a research program consists of three elements, namely:

1) **Hard Core:** The core is a basic assumption that cannot be rejected or modified and must be protected from falsification.<sup>15</sup> The substantive core is also called a negative heuristic because the substantial core rejects various negative assumptions against a theory aimed at weakening it.<sup>16</sup> The core of a substance becomes the basis of another element; when the program is still developing, the core of the substance is fixed and unmodified.

The core of this tree contains the theory or science that has been established. The theory cannot be changed anymore and must be protected from the threat of falsification. Riyanto explains that the fundamental essence is the basis or policy for the development of a program, characterized as a determinant of the research program itself and as a theoretical

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<sup>11</sup> Nurul Ulfatin, *Metode Penelitian Kualitatif Di Bidang Pendidikan*, Cetakan II (Malang: Media Nusa Creative, 2015).

<sup>12</sup> Mukh Nursikin et al., "Multicultural Education Perspective Islamic Education in Indonesia," *At-Tarbiyat: Jurnal Pendidikan Islam* 05, no. 03 (2022): 468–75.

<sup>13</sup> Ainul Azizah and Budi Purwoko, "Studi Kepustakaan Mengenai Landasan Teori Dan Praktik Konseling Naratif," *Jurnal BK UNESA* 7, no. 2 (2017): 1–8.

<sup>14</sup> H Harisman, "Program Riset Ilmiah Imre Lakatos Dan Analisisnya Dalam Karya Tulis Mahasiswa IAIN Purwokerto," *TAFSIYAH: Jurnal Pemikiran Islam* 4, no. 2 (2020): 1–26.

<sup>15</sup> Yongki Sutoyo, "Integrasi Ilmu Sebagai Paradigma Program Riset: Telaah Pemikiran Imre Lakatos," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 2 (2020): 261–69.

<sup>16</sup> Assya'bani, "Methodology of Scientific Research Programmes Imre Lakatos: Implikasi Terhadap Studi Dan Pendidikan Islam."

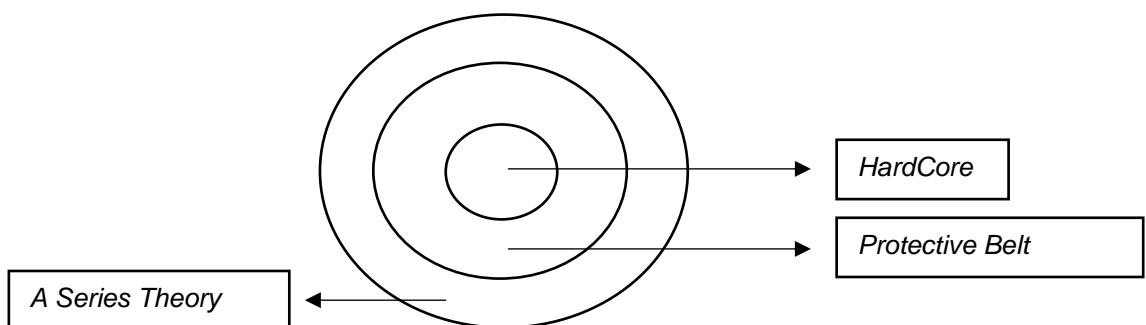
hypothesis of a general.<sup>17</sup> In other words, the tree's essence is the foundation for developing theories, which the resulting theory will protect. So, a foundation must be solid and unbreakable.

2) **Protective Belt:** To protect the hardcore from the threat of rejection and falsification, the protective belt must withstand attacks on the core.<sup>18</sup> The protective belt is also often called a positive heuristic because it consists of suggestions and signals that discuss how to improve the supporting environment and develop more complex variants so that the core can explain a real phenomenon.<sup>19</sup>

Suppose there is a common theoretical hypothesis in the core of the substance. In that case, supportive hypotheses are presented in this protective belt, which serves as clarification and a form of development of the general theoretic hypotheses. This protective belt, called a positive heuristic, draws the tree's core to explain and describe the core well.

3) **A Series of Theories:** A series theory is a theory that has continuity and undergoes development with subsequent theories. A new theory results from the evolution of science, terms, and other dimensions added to the previous theory.<sup>20</sup> Thus, Lakatos argued that a theory can be acknowledged when it develops and does not undergo degradation<sup>21</sup>. According to him, a scientist does not have to hurry to falsify a theory before he is convinced that he has a superior theory. A theory must fulfil some of the following conditions: a) the second theory has a higher empirical load than the previous one; b) the latter theory contains hypotheses concerning facts not explained in the first theory; c) the second one explains the former theory which has been proposed; d) some additions of the loads existing in the second are related or collaborative.<sup>22</sup>

Lakatos argued that this set of theories, not a single theory, should be scientifically evaluated.<sup>23</sup> The scientific nature of a research program can be assessed based on the following criteria: a) meeting the degree of suitability that contains planning for future research programs and b) being able to produce discoveries.



**Figure 1: Elements of Imre Lakatos's Research Program<sup>24</sup>**

However, when this research program is devised, the contents of this protective circle are a series of theories. So, this is the layer that should be discussed; in other words, this layer can

<sup>17</sup> Ahmad Saka Falwa Guna and Fitria Ramadhani, "Metodologi Program Riset Imre Lakatos," *Jurnal Pendidikan Islam Al-Ilmi* 4, no. 1 (2021): 129–45.

<sup>18</sup> Guna and Ramadhani, "Metodologi Program Riset Imre Lakatos".

<sup>19</sup> Guna and Ramadhani, "Metodologi Program Riset Imre Lakatos".

<sup>20</sup> Nunu Burhanuddin, *Filsafat Ilmu* (Jakarta Timur: Prenadamedia Group, 2018).

<sup>21</sup> Assya'bani, "Methodology of Scientific Researh Programmes Imre Lakatos: Implikasi Terhadap Studi Dan Pendidikan Islam."

<sup>22</sup> Syamsuri, "Doktrin Obyektifisme Ilmu Pengetahuan Modern," *Refleksi* 13, no. 4 (2013): 417–42.

<sup>23</sup> Burhanuddin, *Filsafat Ilmu*.

<sup>24</sup> Assya'bani, "Methodology of Scientific Researh Programmes Imre Lakatos: Implikasi Terhadap Studi Dan Pendidikan Islam."

be falsified. The benefits of Imre Lakatos's research program can be felt by academics when they can develop their findings or, on the contrary, do not produce anything.

### Imre Lakatos Research Programme Methodology Application in the Curriculum of Islamic Education in Madrasah

No	Element	Part	Description
1	Hard Core	Al-Qur'an and Hadis	The Qur'an and the Hadith are the core of the Quran, and the hadith is the hardcore because it is strong and unchangeable.
2	Protective Belt	Subjects of Islamic religious education, such as the Qur'an, Hadith, Aqidah, Fikih, and Islamic Cultural History	In other words, it is a way to understand the Quran and the hadith. So, the subject of Islamic Education in Madrasah can be called a protective belt.
3	A Series Theory	Theories that support the development of the subjects of the Islamic religion.	The theory here was born from the study of the protective belt.

Table 1: Application of Imre Lakatos Research Programme Methodology in the Curriculum of Islamic Education

Naquib Al-Attas<sup>25</sup> understands Islamic education as an attempt by educators to introduce the student to everything related to the truth about all that is in the order of the universe so that it can guide him to God, which can be reflected in the personality of the day. Therefore, the course of Islamic education cannot be excluded from the path and guidance of the life of Islam itself, the Qur'an and Hadith.

Islamic education in educational institutions manifests in subjects, namely Islamic Religious Education. Madrasah, one of the Islamic education institutions, has its characteristics. That is because Madrasah provides Islamic religious education subjects more complex than those taught in public schools. As contained in the Decree of the Minister of Religion No. 183 Year 2019 on the Curriculum of Education in Islamic religion and Arabic Language in Madrasah, the Islamic Education Subjects in Madrasah include Al-Qur'an Hadis, Aqidah, Fikih, and Islamic History of Culture.<sup>26</sup>

The methodology of the research program that focuses on the hardcore and protective belt and a series of theories can be used to develop the curriculum of Islamic education.

The curriculum of Islamic education based on the Quran and Hadith becomes hardcore because the theory is established and will not change. Islamic education aims to realize Islamic values in every student who can be implemented to develop himself as an obedient servant of God and have a good knowledge and balance between the world and the hereafter

<sup>25</sup> Zazin and M. Eka Mahmud, *Orientasi Pendidikan Islam* (Surabaya: Penerbit CV Garuda Mas Sejahtera, 2013).

<sup>26</sup> Direktorat Jenderal Pendidikan Islam Kemenag, "KMA 183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab," *Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab Madrasah*, 2019, 454.

to form a perfect Muslim.<sup>27</sup> Therefore, the guidance of the Qur'an and the hadith is a key to Islamic education and cannot be falsified.

Hadith, Aqidah, Fikih, and the History of Islamic Culture as a protective belt must always be developed and supplemented with theories relevant to contemporary Islam to support and protect the hardcore more effectively. As time progressed, many discoveries were made in all dimensions of life, so it was necessary to study Islamic values as a solution to the discovery. Protective belts that are subjects of Islamic Education should be able to give the learners an understanding of the new findings so that learners can apply the development of these theories to answer the problems that occur in everyday life.

The development of the curriculum of Islamic education in the protective belt can pay attention to several things, which are the main things or components of such curricula<sup>28</sup>, among other things: 1) purpose of learning; 2) material learning; 3) strategies and methods learning; 4) arrangement (organization) of curriculums; and 5) evaluation. These five components can be developed, modified, and adapted to become a more perfect and up-to-date curriculum later.

Imre Lakatos's principle that science can evolve can be applied to the five components above. This means that falsifying these components is necessary to find weaknesses, which can be sought as a solution for curriculum development. As Imre Lakatos did not completely reject the concept of Popper's falsification, falsification is considered important to be applied in protective belt analysis. Indeed, falsification should be carried out to evaluate the protection belt so that implementing the Islamic education curriculum can be easier in realizing the hardcore of the Islamic educational curriculum based on the Qur'an and Hadith.

The primary purpose of the protective belt is to uphold the presence of the hardcore, ensuring its status as an established theory or science immune to falsification. The Islamic educational curriculum, which draws from the Quran and Hadith, will be enhanced by incorporating the latest advancements in theories related to Islamic education. These theories are interconnected and serve to advance and strengthen prior theories.

## Conclusion

Imre Lakatos developed his ideas on research methodology to critique the beliefs of Karl Popper and Thomas Kuhn. However, Imre Lakatos does not attribute all culpability to the minds of the two individuals. Lakatos identifies three components of the research program: the hardcore, the protective belt, and a sequence of theories.

An examination of the three components of the research program, as outlined by Imre Lakatos, in the context of Islamic education yields significant advantages for advancing scientific knowledge, including its influence on the curriculum. An objective observation of the educational curriculum is necessary to identify and address any shortcomings, enabling the correction of the curriculum to achieve a robust Islamic education.

As a comprehensive Islamic educational institution, the Madrasah faces challenges and significant opportunities in delivering high-quality educational services. Effective curriculum development is essential for creating madrasah education, enabling them to compete with other public schools effectively. The purpose of education is not to dismiss criticism but rather to facilitate the identification of flaws and the discovery of solutions. Therefore, the implementation of innovation and updates can yield improved outcomes.

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<sup>27</sup> Muhammad Rusmin B., "Konsep Dan Tujuan Pendidikan Islam," *Inspiratif Pendidikan* 6, no. 1 (2017): 72, <https://doi.org/10.24252/ip.v6i1.4390>.

<sup>28</sup> Sarinah, *Pengantar Kurikulum* (Yogyakarta: Penerbit Deepublish, 2015).

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