Integrating Tyler and Banks' Theories in Curriculum Development: A Tracer Study Approach at UIN Sunan Kalijaga

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Article Info	ABSTRACT
	Higher education in Indonesia plays a pivotal role in preparing a generation ready for the professional world. The curriculum of the Master's Program in Sharia Science at UIN Sunan Kalijaga Yogyakarta is integral to this mission. However, this research identifies gaps in the curriculum that do not fully align with alumni needs and job market demands. A field study involving 104 alumni from September 2018 to August 2022 was conducted using a descriptive-analytical method with an empirical approach. Data was collected via a survey sent to alumni and analyzed using Ralph W. Tyler's theory and James A. Banks' multicultural education theory. Findings reveal that courses like Fiqh Studies, Sharia Science, and Islamic Family Law in Indonesia were highly valued and should be further developed. Conversely, courses such as Falak Science and Arabic Text Reading were seen as less relevant and suggested for removal. Additionally, the replacement of the final project with journal publication was criticized. The analysis suggests that the curriculum should evolve to better reflect societal diversity and complexity. The proposed changes emphasize developing relevant courses and revising or eliminating those deemed less beneficial. These recommendations aim to ensure that the Sharia Science Master's Program remains responsive, inclusive, and capable of producing graduates who can compete in the global era.

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1. INTRODUCTION

Education serves as a cornerstone in the pursuit of a nation's aspirations (Muhardi, 2004). Indonesia, a country with a population of 273,879,750 people (Direktorat Jenderal Kependudukan dan Pencatatan Sipil Kementerian Dalam Negeri, 2022), has a structured educational system (Munirah, 2015), one of which is higher education (Supendi, 2016). At this level, its presence is designed to produce outstanding students or learners who are ready to enter the workforce professionally and in alignment with contemporary developments (KAMALUDDIN, 2017). Through higher education, students have the hope of easily addressing various problems, whether personal, familial, or societal (Patnani, 2013). Consequently, competition among higher education institutions, both domestically and internationally, occurs in response to the academic movement's ongoing effort to contribute to the nation by generating great ideas and fostering an enlightened society (Kadarisman, 2017). The creation of an enlightened society is a noble goal desired by every country (Subianto, 2013).

One crucial aspect of higher education in producing a brilliant generation is the quality of the curriculum provided to students (Destiniar, 2018). The curriculum acts as a guide in the learning process (Hermawan dkk., 2020), thus holding a significant position in aligning with the needs of students and shaping them according to the desired graduate profile (Fujiawati, 2016). The challenges of the current era necessitate that higher education institutions prepare curriculum content capable of addressing these developments (Syam, 2017). In this context, the curriculum development process has its mechanism (Setiyadi dkk., t.t.).

The mechanism for curriculum improvement must take into account several factors, including the needs of students, the quality of graduates, and the employability of these graduates in the job market, society, and their professional career development. These factors serve as indicators of the success of a study program in carrying out the academic process for its students (Baharuddin, 2021). One way to measure the success of these objectives is by tracing the graduates of the study program, a method commonly referred to as a tracer study (Trimurtini & Wahzudik, 2019).

The importance of conducting tracer studies or alumni tracking has a significant impact on the development and management of academic quality (Birowo, 2022, hlm. 2017–2021). This is because the feedback provided by alumni to the study program can be utilized to evaluate the academic process (Rohaeni & Wijiharta, 2020). Through this approach, the study program can assess, improve, and enhance the knowledge and skills that are truly needed by future students (Fakhrulisah, 2016, hlm. 2000–2004). Another benefit of tracer studies for higher education institutions, particularly for study programs, is that they provide a map of market demands in the career and industry sectors. This helps to minimize the gap between the learning outcomes achieved during the academic program and the demands of the job market (Vebibina & Bachri, 2023).

The synchronization between the curriculum and the job market is one of the goals of the previous curriculum frameworks, namely the Indonesian National Qualifications Framework (KKNI) and the National Higher Education Standards (SN-Dikti), which were implemented in the 2016/2017 academic year (UIN Sunan Kalijaga Yogyakarta, 2018, hlm. 21). As stipulated in Presidential Regulation No. 8 of 2012 and Law No. 12 of 2012 on Higher Education, the KKNI serves as a framework for the qualification levels of competencies that align, integrate, and incorporate the realms of education, work experience, and the labor market in order to recognize competencies in various fields of

work (*Peraturan Presiden No. 8 Tahun 2012 dan UU No. 12 Tahun 2012 Mengenai Pendidikan Tinggi Tentang KKNI*, 2012).

Regarding the National Higher Education Standards, regulated in the Ministry of Research, Technology, and Higher Education Regulation No. 44 of 2015, it is stated that learning outcomes are included in one of the standards, specifically the Graduate Competency Standards mentioned in Article 5, Paragraph 1. This article mandates that attitude, knowledge, and skills must be considered when establishing learning outcomes (*Peraturan Menteri Ristek dan Dikti Nomor 44 Tahun 2015 mengenai Standar Nasional Pendidikan Tinggi*, 2015). This curriculum was later updated in 2020 and is known as the MBKM (Merdeka Belajar-Kampus Merdeka or Freedom to Learn-Independent Campus), which also emphasizes the alignment between the curriculum and the job market (Mukoyimah & Arsyad, 2023).

The next challenge arises as higher education institutions aim to become World-Class Universities, including UIN Sunan Kalijaga, which has been making various efforts since 2019 to continuously enhance the quality of education to a global standard (Weni and Doni, 2019). This endeavor must be accompanied by the openness of study programs, particularly the Master's Program in Sharia Studies, to continuously develop and update the curriculum, which is a crucial step toward achieving the goal of becoming a World-Class University. One of the ways to achieve this is by conducting tracer studies to obtain feedback from alumni to develop and improve the quality of the education system. However, based on the researcher's observations supported by the UIN Sunan Kalijaga curriculum guidelines, the Master's Program in Sharia Studies at UIN Sunan Kalijaga Yogyakarta has not yet incorporated alumni as a significant component in curriculum development, leading to a gap. The program has not yet considered the responses or input from the alumni of the Master's Program in Sharia Studies at UIN Sunan Kalijaga Yogyakarta in the process of curriculum design and development. The tracer study results that have been used thus far are primarily related to accreditation and the needs of the university's Key Performance Indicators (KPIs). Given these considerations, there is a need for research focused on the alumni of the Master's Program in Sharia Studies at UIN Sunan Kalijaga Yogyakarta.

Previous research related to tracer studies has been conducted, highlighting that curriculum development is influenced by the role of alumni. This influence plays a crucial part in curriculum improvement, serves as a means of evaluating future learning quality, and contributes to a positive public perception of the study program (Khotimatul Husna dkk., 2022). Other studies have examined alumni from the perspective of their absorption into the job market, aligning it with their learning achievements and the feedback they provide. The findings revealed that alumni absorption in the job market is quite high, with 93% of alumni already employed. Furthermore, the learning achievements of alumni are commendable, with data showing that 76% of those who completed the questionnaire obtained a GPA between 3.1 and 3.5. Alumni feedback highlighted the need for enhanced competencies, particularly in English language skills, additional technical skills, and leadership (Astini dkk., 2016).

Subsequent studies have emphasized that tracer studies are essential to be conducted periodically to improve academic management processes, curriculum evaluation, and learning outcomes that align with market demands in job absorption and meet the expectations of alumni stakeholders (Akram & Djumaidi, 2020). Another study pointed out that tracer studies are beneficial in assessing the current employment status of alumni and the relevance of the knowledge they acquired to their professional roles

(Birowo, 2022, hlm. 2017–2021). Similarly, alumni feedback serves as an evaluation tool for study programs to refine and enhance the quality of services and programs offered (Royandiah dkk., 2021). The importance of tracer studies can also be quantitatively narrated through survey methods that yield highly satisfying alumni profiles in relation to their study program satisfaction (Fakhrulisah, 2016, hlm. 2000–2004).

In the researcher's view, the previous studies mentioned above primarily focus on the role of alumni and their success in securing employment after graduation. However, this study, in addition to exploring the role and success of alumni in obtaining employment post-graduation, also delves deeper into the specific courses that are beneficial after graduating from the Master's Program in Sharia Studies, the courses that should be removed from the program, and the courses that should be introduced from the perspective of alumni. Therefore, the researcher believes this study offers a fresh perspective compared to previous research. The study targets alumni of the Master's Program in Sharia Studies from September 1, 2018, to August 31, 2022, as these alumni were selected for the tracer study based on the criteria set by the Directorate General of Higher Education and have experienced a waiting period of three months. The total population of respondents is 104 alumni who have completed the distributed questionnaires, providing various responses and insights into the curriculum structure of the Master's Program in Sharia Studies at UIN Sunan Kalijaga Yogyakarta.

2.   METHODS

The type of research conducted is a field study aimed at gathering data from the experiences and assessments of alumni regarding the curriculum in the Master's Program of Sharia Studies. This research is descriptive-analytical in nature, as the researcher will depict the perspectives of alumni who graduated in the last four years concerning relevant courses for their careers, as well as courses that are deemed unnecessary and those that should be included in future curricula. The analysis is based on Tyler's theory and James A. Banks' theory of multicultural education. The approach used in this study is empirical, relying on the experiences and views of alumni concerning the curriculum. Data collection methods involved conducting surveys, which were carried out through several steps, including developing a questionnaire, identifying contact information of alumni from the Master's Program of Sharia Studies at UIN Sunan Kalijaga who graduated between September 1, 2018, and August 31, 2022, and subsequently distributing the questionnaire to alumni to obtain and gather data. The final stage involves data analysis and reporting. The method used is a population-based approach, encompassing the entire number of alumni who graduated between September 1, 2018, and August 31, 2022.

The primary data in this research was obtained from graduates of the Master's Program of Sharia Studies at UIN Sunan Kalijaga between September 1, 2018, and August 31, 2022, through a structured questionnaire system in devalumni@uin-suka.ac.id. Quantitative data analysis was then utilized to provide an overview and reference for evaluation through the responses of alumni from the Master's Program of Sharia Studies at UIN Sunan Kalijaga using the provided questionnaire. The researcher employed the theory developed by Ralph W. Tyler, linking it to the formulated research problems and synchronizing them. Tyler's curriculum development model revolves around four stages: determining objectives, mapping learning experiences, organizing learning experiences, and evaluation (Ralp W. Tyler, 1969, hlm. 1). Additionally, James A. Banks' theory of multicultural education was applied. According to Banks' theory, an effective curriculum should reflect the integration of relevant and diverse content; therefore, courses that do

not accommodate multicultural perspectives and practical relevance should be eliminated, while courses recommended by alumni that reflect cultural diversity and the evolving needs of the workforce should be maintained and enhanced (Banks, 1975). The researcher also aims to increase the response rate of alumni completing the questionnaire to ensure the data obtained is reliable. The tabulation of the questionnaire results was conducted as part of the data analysis process, followed by verification of the findings against relevant core objectives. The final stage of this research involves creating a graduate information database to serve as a reference or guide in proposing recommendations, evaluations, and curriculum improvements for the Master's Program of Sharia Studies at UIN Sunan Kalijaga.

3. RESULTS AND DISCUSSION

3. 1 Respondent Profile

The number of graduates from the Master's Program in Sharia Studies (S2) with yudisium dates between September 1, 2018, and August 31, 2022, is 482 individuals. Meanwhile, the respondents for the tracer study of the Master's Program in Sharia Studies (S2) within the same yudisium period total 104 individuals. When calculated as a percentage, the number of alumni respondents from the Master's Program in Sharia Studies (S2) represents 21.58% of the total graduates (Lindra Darnela dkk., 2023a).

Based on gender, the number of graduates from the Master's Program in Sharia Studies (S2) with yudisium dates between September 1, 2018, and August 31, 2022, includes 278 males, accounting for 57.68%, and 204 females, accounting for 42.32% (Lindra Darnela dkk., 2023a).

The Cumulative Grade Point Average (CGPA) is divided into four scales: 2.00 - 2.49; 2.50 - 2.99; 3.00 - 3.49; and 3.50 - 4.00. According to the results of the tracer study, 6 alumni, or 1.24%, obtained a CGPA between 3.00 and 3.49, while 476 alumni, or 98.76%, obtained a CGPA between 3.50 and 4.00. No alumni received a CGPA below 3.00 (Lindra Darnela dkk., 2023a).

The duration of study is categorized into two groups: ≤4 years and ≤5 years. According to the tracer study results, 453 alumni of the Master's Program in Sharia Studies (S2), or 93.98%, completed their studies in ≤4 years, while 29 alumni, or 6.02%, took ≤5 years to graduate. Therefore, the majority of alumni from the Master's Program in Sharia Studies (S2) completed their studies within four years or less (Lindra Darnela dkk., 2023a).

3.1.1. Graduate waiting time

The waiting period for employment among graduates of the Master's Program in Sharia Studies (S2) from September 1, 2018, to August 31, 2022, is categorized into five groups: no information provided; before graduation; 0-5 months; 6-10 months; 11-15 months; and >15 months. According to the tracer study results, 394 alumni, or 81.74%, did not provide information regarding their waiting period. A total of 57 alumni, or 11.83%, secured employment before graduation. Sixteen alumni, or 3.32%, found employment within 0-5 months. Ten alumni, or 2.07%, secured jobs within 6-10 months, while one alumna or 0.21%, found employment within 11-15 months. Finally, four alumni, or 0.83%, obtained employment after more than 15 months (Lindra Darnela dkk., 2023a).

3.1.2. Alumni Condition

The general condition of alumni is an important aspect of the tracer study, particularly for graduates of the Master's Program in Sharia Studies (S2). This condition

pertains to the current activities of the alumni, categorized into four groups: Employed; Self-employed; Unemployed; and No information provided. A total of 61 alumni, or 12.66%, are currently employed. Thirty-five alumni, or 7.26%, are currently unemployed. Fourteen alumni, or 2.90%, are self-employed. Meanwhile, 372 alumni, or 77.18%, did not provide any information regarding their current status (Lindra Darnela dkk., 2023a).

3.1.3. Appropriateness of Field of Work

The percentage of job-field alignment for alumni of the Master's Program in Sharia Studies (S2) is categorized into three levels: High; Medium; and Low. A total of 44 alumni, or 9.13%, fall into the high alignment category, while 28 alumni, or 5.81%, are in the medium category. Three alumni, or 0.62%, fall into the low alignment category. Meanwhile, 407 alumni, or 84.44%, did not provide any information regarding their job-field alignment (Lindra Darnela dkk., 2023a).

3.1.4. Graduate Workplace Level and Size

The level and type of workplace for graduates who are employed by an institution are categorized into two groups: Multinational/International; National/Legally Incorporated; and Local/Regional/Not Legally Incorporated. According to the tracer study results, 59 alumni of the Master's Program in Sharia Studies (S2), or 12.24%, are employed in the National/Legally Incorporated category. Sixteen alumni, or 3.32%, are employed in the Local/Regional/Not Legally Incorporated category. It was found that none are employed in the Multinational/International category. Additionally, 407 alumni, or 84.44%, did not provide information regarding their workplace level.

Furthermore, the types of institutions where alumni are currently employed are grouped into five categories: Multilateral Institutions/Organizations; Religious Institutions (Pesantren/Mosque/Majelis Taklim); Government Institutions; Nonprofit Organizations; and Private Companies/Startups/SMEs. As of now, 61 alumni of the Master's Program in Sharia Studies (S2), or 12.65% of those who responded, are employed in Government Institutions, Multilateral Institutions/Organizations, Religious Institutions (Pesantren/Majelis Taklim), Nonprofit Organizations, and Private Companies/Startups/SMEs. Meanwhile, 421 alumni, or 87.34%, did not provide information regarding their current place of employment (Lindra Darnela dkk., 2023a).

3.1.5. Salary Earnings

The salary range of alumni is divided into four categories: less than 5 million IDR, 5-10 million IDR, 11-15 million IDR, and more than 20 million IDR. According to the tracer study, it was found that 65 alumni of the Master's Program in Sharia Studies (S2), or 13.9% of the respondents, earn a salary of less than 5 million IDR. Five alumni, or 1.04%, fall into the 5-10 million IDR salary category. One alum, or 0.21%, earns between 11-15 million IDR, and one alum, or 0.21%, earns more than 20 million IDR. A total of 420 respondents, or 85.06%, did not provide information regarding their salary (Lindra Darnela dkk., 2023a).

3.1.6. Alumni Business Criteria

The business criteria for alumni who own a business are divided into four categories: Founder, Freelancer, Co-Founder, and Partnership/Franchise. According to the tracer study results, 5 alumni, or 1.04%, fall into the Founder category, while 9 alumni, or 1.87%, are categorized as Freelancers. Meanwhile, 468 alumni, or 97.10%, did not provide any information regarding their business involvement (Lindra Darnela dkk., 2023a).

3.1.7. Alumni User Input

Based on the tracer study results, 103 questionnaires were distributed, and 46 respondents provided evaluations of alumni users, allowing an assessment of the satisfaction level of alumni users from the Master's Program in Sharia Studies (S2) for graduates from September 1, 2018, to August 31, 2022. The alumni users come from government institutions, nonprofit organizations, multilateral organizations/institutions, religious institutions (Pesantren/Mosque/Majlis Taklim), and private companies/SMEs.

The tracer study data for alumni of the Master's Program in Sharia Studies (S2) who graduated between September 1, 2018, and August 31, 2022, reveals nine aspects of user satisfaction assessment. These aspects include:

1. Ethics (Integrity and Morality): Out of 103 respondents, the satisfaction levels were as follows: 0% rated very good, 30.1% rated good, 14.6% rated fair, and 0% rated poor. The remaining 55.3% did not provide a response.
2. Expertise in the Field (Core Competencies): Among the 103 respondents, satisfaction levels were: 0% rated very good, 24.3% rated good, 20.4% rated fair, and 0% rated poor, with 55.3% not responding.
3. Foreign Language Proficiency (English, Arabic, etc.): Among the 103 respondents, the satisfaction levels were: 0% rated very good, 12.6% rated good, 27.2% rated fair, and 4.9% rated poor, with 55.3% not responding.
4. Information Technology Usage: Out of 103 respondents, the satisfaction levels were: 0% rated very good, 27.2% rated good, 15.5% rated fair, and 1.9% rated poor, with 55.3% not responding.
5. Communication Skills: Among the 103 respondents, the satisfaction levels were: 0% rated very good, 27.2% rated good, 17.5% rated fair, and 0% rated poor, with 55.3% not responding.
6. Teamwork: Out of 103 respondents, the satisfaction levels were: 0% rated very good, 24.3% rated good, 20.4% rated fair, and 0% rated poor, with 55.3% not responding.

This data highlights key areas of strength and areas for improvement in the education and preparation of alumni from the Master's Program in Sharia Studies (S2).

On the other hand, in the aspect of Self-Development, with a total of 103 respondents, the satisfaction levels were as follows: 0% rated very good, 23.3% rated good, 21.4% rated fair, and 0% rated poor, with the remaining 55.3% not providing a response. Similarly, in the aspect of Leadership, among 103 respondents, the satisfaction levels were: 0% rated very good, 23.3% rated good, 21.4% rated fair, and 0% rated poor, with 55.3% not responding. Additionally, in the aspect of Task or Responsibility Completion Skills, with 103 respondents, the satisfaction levels were: 0% rated very good, 27.2% rated good, 17.5% rated fair, and 0% rated poor, with 55.3% not providing a response. Furthermore, feedback from alumni users suggested that the Study Program or University should continuously enhance the quality of its alumni so that they can achieve international recognition and strengthen their collaborations (Lindra Darnela dkk., 2023a).

Overall, the findings from this tracer study provide a comprehensive overview and can serve as a foundation for further improvements and development within the Sharia Studies program, with a focus on specific aspects that require special attention to enhance the quality of education and alumni satisfaction.

3.2 Alumni feedback regarding the Sharia Studies program includes suggestions on courses that are beneficial and should be further developed, those that should be eliminated, and courses that ought to be introduced into the curriculum

The courses that are considered beneficial and need to be further developed, based on the results of a tracer study with input from 104 alumni respondents of the Shariah Studies Program (Master's Degree), who graduated between September 1, 2018, and August 31, 2022, out of a total of 482 alumni, include: Fiqh Studies, Fiqh Studies, Shariah Studies, No Answer, Shariah Studies, Shariah Studies, None, Fiqh Studies, Islamic Family Law in Indonesia, Practicum, Dispute Resolution, Islamic Financial Institutions, Contemporary Issues, Research Methodology, Islamic Law Research Methodology, Fiqh and Usul Fiqh, Islamic Studies Approach, Islamic Financial Institutions, Contemporary Issues, Dispute Resolution, Research Methodology, Contemporary Fiqh Issues, Research Methodology, Inheritance, Research Methodology and Contemporary Family Law Issues, None, No Answer, No Answer, Fiqh Muamalah, Islamic Economic Law, Usul Fiqh, Research Methodology, No Answer, No Answer, No Answer, No Answer, None, Thesis, No Answer, Fiqh Munakahat, None, None, No Answer, None, Islamic Studies Methodology, None, None, Research Methodology, Empirical Studies of Islamic Law, None, None, None, Research Methodology and Contemporary Family Law in the Islamic World, Contemporary Islamic Family Law Issues, Legal Research Methodology, Research Methodology and Contemporary Islamic Law Studies, Contemporary Law, Economic and Business Law, and Detailed and In-depth Legal and Economic Studies, Contemporary Family Law Issues, Contemporary Constitutional Law Issues, Sociological Approaches in Islamic Family Law, Legal Analysis Both in the Realm of National Law and Islamic Law, All Courses Should Be Developed, Especially in the Area of Islamic Family Law, No Answer, Research Methodology, Inheritance Law, Approaches in Islam, Civil Law, Islamic Law Research Methodology, Public Administration, Research Methodology, Civil and Criminal Law, Research Methodology Courses, Usul Fiqh, Marriage and Gender Law, Legal Politics, Islamic Financial Institutions, Contemporary Economic Law, Research Methodology, Contemporary Islamic Business Law Issues, Islamic Family Law (Ahkam Al-Nikah and Al-Talaq), English & IT, Intellectual Property Rights, Research Methodology, Contemporary Fiqh Siyasah, Contemporary Constitutional Law Issues, Research Methodology, All Are Considered Beneficial and Can Continue to Be Maximized, Comparative Constitutional Law, Contemporary Issues of Islamic Constitutional Law, Islamic Constitutional Law (Siyasah), Legal Studies, Alhamdulillah All Courses Are Beneficial, Research Methodology, Constitutional Law, Usul Fiqh or Islamic Law Methodology, Legal Theory, Already Good for Courses, Ilmu Falak (Islamic Astronomy), Contemporary Issues in Business Law, Islamic Business Dispute Resolution, Case Resolution, Contemporary Islamic Marriage Law Issues (Lindra Darnela dkk., 2023a).

Based on the data above, it can be concluded that several courses are considered beneficial by the alumni and need further development. Respondents provided feedback on the courses they took during their studies. The courses that received significant attention are as follows:

1. Fiqh Studies: This course was mentioned multiple times in the alumni responses, indicating that Fiqh Studies holds significant value in the curriculum. A deep understanding of the aspects of Islamic law appears to be important to the alumni.

2. Shariah Studies: Like Fiqh Studies, Shariah Studies also appeared repeatedly in the responses. This course covers various aspects of Islamic law and may need to be expanded or enriched with more contemporary materials.

3. Islamic Family Law in Indonesia: This suggests that a focus on Islamic Family Law in Indonesia is considered relevant. It highlights the need to understand and apply Islamic law within the social and legal context of Indonesia.

4. Practicums and Dispute Resolution: Direct involvement through practicums and dispute resolution is valued by the alumni. This indicates the need for practical experience in understanding and applying the legal principles studied.

5. Islamic Financial Institutions: The presence of this course reflects the growing importance of Shariah-based financial systems, which are increasingly significant in the global economic context.

6. Contemporary Issues: Various courses related to contemporary issues, whether in family law, economics, or constitutional law, are considered important. This reflects the alumni's awareness of the need for a deep understanding of context and changing times.

7. Research Methods: There is an emphasis on research methodology, both general and specific to Islamic law. This reflects the need to equip alumni with strong research skills.

In addition to the findings mentioned above, there are several courses that did not receive clear feedback or were answered with "No Answer." This could be interpreted as a potential area for expansion or improvement in these courses to make them more relevant or appealing to students. Overall, these findings suggest that practical, contemporary courses, and those related to societal or industry needs are highly valued by the alumni. Therefore, recommendations can be made to further develop and enrich the curriculum, particularly in the aspects identified by the respondents.

The courses that should be removed, based on the results of a tracer study with input from 104 alumni respondents of the Shariah Studies Program (Master's Degree), who graduated between September 1, 2018, and August 31, 2022, out of a total of 482 alumni, include: Ilmu Falak (Islamic Astronomy), Ilmu Falak, Ilmu Falak, No Answer, Ilmu Falak, Ilmu Falak, None, Ilmu Falak, None, None, Research Approach, Quranic Studies, Empirical Research Studies, Usul Fiqh, Dispute Resolution, Final Project Replaced by Journal Publication, Dispute Resolution, Quran and Hadith Studies, Research Approach, Research Approach, No Answer, None, None, Arabic Text Reading, One of the Islamic Law Methodology or Islamic Law Research Methodology courses, if possible, could be combined into one, Thesis, No Answer, Family Law Dispute Resolution, No Answer, No Answer, No Answer, Usul Fiqh, No Answer, No Answer, No Answer, No Answer, None, No Answer, No Answer, Fiqh Ibadah, None, None, No Answer, None, Empirical Studies, None, None, Philosophy, Proposal Seminar, None, None, None, No Answer, None, No Answer, None, General Courses Already Covered at the Undergraduate Level, as They Would Repeat Lessons, Islamic Studies Approach, No Answer, None, Already Good Enough, None, No Answer, None, None, None, No Answer, Confused, None, None, None, None, None, None, None, None, None, None, None, None, None, None, None, Courses That Are No Longer Relevant to Current Developments or Do Not Provide Clear Benefits in Understanding Islamic Law or Do Not Uphold Islamic Moral Principles Could Be Considered for Removal, Basic Islamic Theories, I Don't Know, None, None, None, No Answer, None, Islamic Law Studies Approach, So Far, Perhaps None Need to Be Removed, None, Islamic Studies Approach, None, Quranic Studies, Nothing Needs to Be Removed,

No Answer, Ilmu Falak, Introduction to Islamic Studies, Quran and Hadith Studies, None, None, Islamic Studies Approach, Quran and Hadith Studies, Not Sure, No Answer (Lindra Darnela dkk., 2023a).

Based on the data above, it can be concluded that there are several courses that are considered necessary to be removed. Respondents provided feedback on the courses they took during their studies, with some courses being deemed less relevant or not offering clear benefits. Some of the courses considered for removal include:

1. Ilmu Falak: This course was mentioned repeatedly in the alumni responses. Although not accompanied by detailed explanations, this could be interpreted as indicating that Ilmu Falak (Islamic Astronomy) is considered less relevant or does not significantly contribute to the understanding of Islamic law.

2. Final Project Replaced by Journal Publication: There were responses indicating that the final project involving journal publication is considered necessary to be removed. This may be due to the complexity or practical challenges faced by students during the completion of this final project.

3. Arabic Reading Text: Although important in the context of understanding Islamic law, there were responses suggesting that this course should either be removed or merged with Islamic Law Methodology to minimize repetition.

4. Proposal Seminar: The responses indicated that the proposal seminar has not provided clear benefits or sufficient relevance. Therefore, this course may need to be considered for removal or modification to better align with the needs of the students.

5. General Courses Already Covered at the Undergraduate Level: Respondents indicated that general courses already taken at the undergraduate level should be removed, as they are seen as repetitive. This reflects a desire to focus on more advanced or new material.

In addition to the courses specifically mentioned above, there were also responses suggesting that courses that are no longer relevant to current developments or do not provide clear benefits in the understanding of Islamic law should be considered for removal. There were also responses indicating that courses lacking clear alignment with Islamic moral principles could be eliminated. Recommendations can be made for further evaluation of the courses mentioned above. The removal or adjustment of the curriculum can be carried out by considering the needs and expectations of the students, ensuring that the curriculum remains relevant to contemporary developments and provides clear benefits in the understanding of Islamic law.

The following courses are suggested based on the results of the tracer study, which gathered input from 104 alumni respondents of the Sharia Sciences Master's Program (S2) who graduated between September 1, 2018, and August 31, 2022, from a total of 482 alumni. The courses mentioned include Legislative Science, Legislative Science, Legislative Science, No Response, Legislative Science, Legislative Science, None, Legislative Science, Religious Court Administration, Practicum, Economic Law, Consumer Protection Law, Contemporary Islamic Law, Research Methodology 2, Contemporary Islamic Law, Journals, Maqasid Shariah, Consumer Protection Law, Consumer Protection Law, Halal Product Assurance, Fiqh Muamalat, All Already Available, Professional Ethics, No Response, Family Psychology Approach, Scopus-Indexed Journals to Replace Thesis, No Response, Expansion or Development of Islamic Law Theories, No Response, No Response, Courses Related to Strengthening Aspects in Sharia Economic Law, Courses Emphasizing Writing and Research Rather Than Mere Theory, No Response, No Response,

No Response, No Response, None, Entrepreneurship, No Response, Contemporary Fiqh Munakahat, None, None, No Response, None, Islamic Law from the Usul Fiqh Perspective, None, None, Business, Contemporary Islamic Law, None, None, None, Sociology and Anthropology of Islamic Law, Islamic Family Law Philosophy, Digital Islamic Law, Arabic and English Script Studies, Leadership and Organizational Management, Multidisciplinary Islamic Law Studies, Business Law, Business Management (Islamic), Contemporary Law, Contract Design, Contract Law, Economic Theory and Law, and Others, Family Fiqh, Ulumul Qur'an (Qur'an Studies) With a Broader Scope than Undergraduate Level, Expanded with Current Empirical Studies, Anthropology of Islamic Law, Analysis of Existing Legal Products, Courses with Theoretical or Practical Nature, No Response, In-Depth Islamic Studies (Fiqh, Sufism, Philosophy, Kalam). Not Just an Introduction, Already Comprehensive, Adequate, Legal Psychology, Adequate, Law and Technology, Scientific Writing, All Already Available, Only Material Deepening Needed, Especially in Sharia Economic Law, Advanced Philosophy, Social Politics, Legal Research Methods, International Law, Practicum, Sharia Civil Law, None, Sharia Tax Law, Legal Aspects in Family Health Issues, How to Present Well, Already Appropriate, Customary Law as a Family Law Study, Contemporary Fiqh Siyasah, Political Science, No Response, Basic Mediation Studies with Practicum, Principles and Philosophy of Islamic Law, Already Suitable, International Law, Democracy and Legal Dynamics in Village Governance, Islamic Constitutional Law, Corporate Law, Specific Marawis Knowledge, No Response, Political Science, Sociology of Law, Tafsir of Law, Government Science, Legal Philosophy, State Administrative Law, Maqasid Shariah or Philosophy of Islamic Law, Philosophy, Sociology and Anthropology of Law, No Response, Social Science Related to Issues in Islamic Family Law, Law and Globalization, Sharia Business Law, Advocate and Mediator Training, Advocacy (Lindra Darnela dkk., 2023a).

From the data above, it can be concluded that there are several courses deemed important to be added to the curriculum of the Master's Program in Sharia Sciences. The courses suggested by alumni respondents are as follows:

1. Legislative Studies: This course appeared multiple times in the responses, indicating that alumni consider a deep understanding of Legislative Studies to be crucial in the development of their expertise.
2. Economic Law: The inclusion of the Economic Law course highlights alumni's emphasis on understanding law within the context of Sharia economics, reflecting an awareness of the close relationship between law and economics.
3. Consumer Protection Law: The awareness of the need to incorporate consumer protection aspects within the context of Sharia law becomes evident, reflecting a sensitivity to the needs of society.
4. Research Methodology 2: Alumni emphasize the importance of deepening research methodology as a fundamental skill in the context of Islamic legal studies.
5. Halal Product Assurance: This course reflects a concern for the need to understand and ensure the compliance of halal products, which is relevant to industry developments and market demands.
6. Fiqh Muamalat: There is a suggestion to maintain or strengthen the Fiqh Muamalat course, indicating that the aspects of transactions and finance in Islam are considered significant.
7. Professional Ethics: The awareness of the importance of ethics in professional practice becomes evident, emphasizing the need for graduates to have a strong moral foundation in their careers.

8. Family Psychology Approach: This course reflects the recognition of the role of psychology in the context of family law, highlighting the complexity of the interaction between legal and psychological aspects.

9. Sharia Business Law: It describes a desire to understand and apply the principles of Islamic law within the context of Sharia business and economics.

10. International Law: With the suggestion for an International Law course, alumni demonstrate a desire to understand the implications of Islamic law in a global context.

11. Advocate and Mediator Training: With the emphasis on advocate and mediator training, there is an awareness of the importance of practical preparation in legal careers.

From the results of the tracer study questionnaire, which involved 104 respondents from the alumni of the Master's Program in Sharia Sciences (S2) who graduated between September 1, 2018, and August 31, 2022, it can be identified that the findings provide a rich insight into alumni perceptions of the courses within the Master's Program in Sharia Sciences. Evaluating and revising the curriculum could be beneficial for enhancing the quality of education and ensuring the program's relevance to current needs and developments in the field of Islamic law.

3.3 Curriculum Structure Analysis of the Master's Program in Sharia Sciences at UIN Sunan Kalijaga Yogyakarta Based on the Perspective of Alumni of the Master's Program in Sharia Sciences at UIN Sunan Kalijaga Yogyakarta

Graduates or alumni of the Sharia Science Study Program (Master's degree) who graduated between September 1, 2018, and August 31, 2022, and have responded to the questionnaire, highlighted the importance of curriculum development. First, regarding courses that are beneficial and need to be developed, the findings from the tracer study indicate that several courses are considered useful and should be further developed. Courses receiving significant attention include Fiqh Studies, Sharia Science, Islamic Family Law in Indonesia, Practicum and Dispute Resolution, Sharia Financial Institutions, Contemporary Issues, and Research Methods. Alumni emphasized the importance of these courses in fostering a deeper understanding of Islamic law.

Additionally, concerning courses suggested for removal based on the "No Answer" responses or their perceived irrelevance, examples include Falak Science, Final Project with Journal Publication, and Arabic Text Reading. Recommendations have been made to reassess and determine whether these courses should be removed or modified. Furthermore, alumni proposed the addition of certain courses to the curriculum, including Legislative Science, Economic Law, Consumer Protection Law, Research Methodology II, Halal Product Assurance, Muamalat Fiqh, Professional Ethics, among others. These recommendations involve adjusting the curriculum to incorporate aspects deemed important by alumni, such as practical applications, ethics, and global understanding (Lindra Darnela dkk., 2023b).

The analysis of these research findings refers to Ralph W. Tyler's theory, which includes four main steps in curriculum development: defining objectives, mapping learning experiences, organizing learning experiences, and evaluation (Ralp W. Tyler, 1969, hlm. 1). Based on the tracer study findings, some courses have garnered significant attention from alumni, while others are considered less relevant and may need to be removed. Additionally, alumni have suggested adding specific courses to the curriculum.

In determining curriculum objectives, the sustainability of an in-depth understanding of Islamic legal aspects becomes the primary priority. This can be realized by identifying the legal aspects that alumni focus on, such as Fiqh Studies, Sharia Science, and Islamic Family Law in Indonesia. By maintaining and strengthening the focus on these courses, the study program can ensure that the curriculum objectives align with the needs and aspirations of alumni. In the stage of mapping learning experiences, the importance of practicum and dispute resolution experience indicates the need to integrate practical elements into learning. This can be enhanced through the development of more diverse practicum programs and increased collaboration with relevant institutions.

Moreover, the emphasis on contemporary issues, research methods, and sharia financial institutions can be improved through the refinement of materials and teaching approaches that are responsive to current developments. In managing learning experiences, the study program can enhance engagement with the community and industry to ensure that the courses offered meet practical needs. Additionally, the application of relevant and practical research methods can be strengthened through in-depth training and workshops for students. At the evaluation stage, the decision to remove courses considered less relevant reflects an awareness of the importance of aligning the curriculum with the times. This evaluation should be expanded to involve other stakeholders, including entrepreneurs and legal practitioners, to ensure that the curriculum reflects the demands of the workforce and societal needs.

Thus, the recommendation to reevaluate and further develop the curriculum represents a proactive step towards enhancing the quality of education in the Master of Sharia Science program. By preserving traditional values while simultaneously adapting to contemporary demands, the program can produce graduates who are better prepared and more relevant in addressing challenges in the field of Islamic law. The addition of specific courses such as Sharia Economic Law, Consumer Protection Law, and Advocate and Mediator Training can be strategic measures to enrich the curriculum and meet the evolving needs of society and industry.

On the other hand, based on James A. Banks' theory of multicultural education, the analysis of alumni feedback on courses considered beneficial, in need of development, removal, or addition in the Sharia Science Master's Program (S2) provides important insights for enhancing the relevance and effectiveness of the curriculum. Banks' theory emphasizes the importance of fair and inclusive representation in education and the recognition of diversity as a vital educational resource (Banks, 1975). Through the lens of this theory, the significance of adapting the curriculum to reflect the needs and aspirations of diverse groups can be understood.

Banks asserts that an effective curriculum must reflect the diversity of experiences and perspectives (Banks, 1975). Sharia Science alumni consider courses such as Fiqh Studies, Sharia Science, and Islamic Family Law in Indonesia to be crucial because they provide a strong foundation for understanding and applying Islamic law in contexts relevant to Indonesian society. This indicates that the curriculum must be continuously developed to include contemporary and practical issues faced by the community, making it more responsive to the diverse social and cultural dynamics.

Banks also emphasizes the importance of revising or removing curriculum content that is no longer relevant or does not provide clear benefits (Banks, 1975). Alumni have indicated that courses such as Falak Science and certain foundational courses already studied at the undergraduate level are no longer considered relevant. This highlights the need for a more focused and specific curriculum that not only avoids repetition of basic

knowledge but also introduces new concepts that are more relevant to professional needs and contemporary contexts.

Banks' theory supports the introduction of courses that enrich students' understanding of diversity and social complexity (Banks, 1975). Alumni have suggested the addition of courses such as Legislative Science, Economic Law, Consumer Protection Law, and Sharia Business Law. This indicates the need to integrate economic and consumer protection perspectives into the Islamic law curriculum, reflecting the complex realities of the modern world and enriching students' insights into the interaction between law, economics, and society.

Within Banks' framework, the development of a curriculum that includes practical experience and professional ethics is crucial (Banks, 1975). Courses such as Practicum, Dispute Resolution, and Professional Ethics are highly valued by alumni, indicating the necessity of practical experience in Islamic legal education. This reflects the need to prepare students with strong practical skills and ethics, which will support them in their professional careers and help them address ethical challenges in legal practice.

The analysis of alumni feedback through James A. Banks' theory of multicultural education suggests that the curriculum of the Sharia Science Master's Program (S2) needs to be continuously developed to reflect the diversity and complexity of societal needs. The proposed changes, including the addition and removal of courses and an increased focus on contemporary issues and practical experience, will ensure that this program remains relevant, inclusive, and responsive to the times. In this way, Islamic legal education can continue to contribute significantly to just and sustainable social and economic development.

4. CONCLUSION

The analysis results and research findings indicate that the courses Fiqh Studies, Sharia Science, and Islamic Family Law in Indonesia hold significant value in the curriculum and require further development. Practicum and Dispute Resolution are appreciated due to the need for practical experience, while Contemporary Issues and Research Methods are also emphasized. Courses considered less relevant, such as Falak Science, Final Project with Journal Publication, and Arabic Text Reading, are recommended for removal. New courses proposed include Legislative Science, Economic Law, and Consumer Protection Law, along with enhancements in Professional Ethics and Family Psychology Approaches.

This research follows Ralph W. Tyler's curriculum development principles, which include determining objectives, learning experiences, management, and evaluation. The tracer study highlights several courses deemed important by alumni, while others are considered for removal. The development of practicum programs and collaboration with relevant institutions is crucial. Evaluation involves stakeholders such as entrepreneurs and legal practitioners to ensure relevance to the workforce. According to James A. Banks' theory of multicultural education, the curriculum of the Sharia Science Master's Program (S2) must reflect the diversity and complexity of societal needs. The addition and removal of courses, along with an increased focus on contemporary issues and practical experience, will ensure that the program remains relevant and inclusive. Implementing these recommendations will enhance the quality of education and the relevance of the Sharia Science Master's Program curriculum at UIN Sunan Kalijaga Yogyakarta, producing graduates better equipped to face challenges in the field of Islamic law and meet the needs

of society and industry. Periodic curriculum evaluation and changes are necessary to maintain educational quality and provide optimal benefits for students and society.

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