IMPLEMENTATION MODEL OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM AT VARIOUS LEVELS OF EDUCATION

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Abstract

The purpose of this research is to find out the implementation of the Islamic Religious Education curriculum policy at various levels of education. The research method used is library research with a letherative method. Data sources come from books. The data collection technique used is documentation while the data analysis technique consists of four stages, namely data collection, data reduction, data presentation, and inference. The results of the research found that the Islamic Religious Education (PAI) Curriculum at various levels of education (Schools, Madrasahs and Pesantren) consists of several aspects, namely aspects of the Qur'an-Hadith, faith or aqidah, morals, fiqh and aspects of tarikh (Islamic history).

Keywords: Curriculum Implementation, PAI Curriculum, Education

1. INTRODUCTION

Since Indonesia's Independence, the Education Curriculum has often undergone changes, this is because the curriculum must adapt to the needs of out an education. The changing era of the need for human power has also changed, so the curriculum has also changed, besides that the curriculum made must have shortcomings. there is no curriculum that is perfect and will not be changed even though the times are changing.

Based on the historical records of education in Indonesia, the curriculum has undergone several changes. The first curriculum used in Indonesia was the 1947 curriculum, Pancasila as the principle of education, then changed to the 1952 curriculum to perfect the previous curriculum (1947) after that in 1964 the curriculum changed again with the reason of perfecting the previous curriculum (1952), a few years later in 1968 the curriculum changed again, then the 1975 curriculum, 1984 curriculum, 1994 curriculum, competency-based 2004 curriculum (KBK), 2006 curriculum (KTSP), 2013 curriculum, and now the Merdeka curriculum, but it is still not simultaneously implemented.

A model is a theoretical construction of a concept. In curriculum activities, a model is a theoretical review of the curriculum development process as a whole or it can only be a review of one of the curriculum components. There is a model that provides a review of the entire curriculum process. However, there are also those who only emphasize the development mechanism and even then only on the description of the development of its organization.

The curriculum implementation model is a model used to implement a curriculum, where the implementation of the curriculum has a process in its application both at school. Madrasah, and boarding school. Boarding school education is not to work on the interests of power, money and worldly glory, but instill in them that learning is solely an obligation and self-devotion to God as the creator. Among the ideals of education in boarding schools is training to be able to stand up and foster themselves so that they do not depend on anything else except on Allah SWT.

One form of curriculum implementation is the implementation of learning. The implementation of this learning is based on the learning program that has been prepared by the teacher, including in

2 Zamarkhsyari Dhoier, Tradisi Pesantren. (Jakarta: LP3ES.1985), p. 21
the form of a Learning Implementation Plan. In implementing the curriculum, commitment is needed from all parties involved in educational institutions, such as the support of school principals, teachers and internal support in the classroom. The role of teachers in implementing the curriculum in schools is very decisive. If teachers and all parties do not support the implementation, the implementation of the curriculum will not be maximally successful.

Curriculum implementation includes three main activities, namely program development, learning implementation, and evaluation. Program development includes learning programs, guidance and counseling or remedial programs. The implementation of learning includes the process of interaction between students and their environment so that there are changes in better behavior. Meanwhile, evaluation is an assessment process carried out throughout the implementation of the curriculum.

Seeing the importance of implementing the PAI curriculum, the implementation of the PAI curriculum must be truly measurable and not detrimental to students in the future. Therefore, the implementation of PAI curriculum must be done with the right objectives, content or materials, methods and evaluation. The content of this paper will include the implementation model of the PAI curriculum in schools, madrasah and Islamic boarding schools.

2. METHOD

To understand the curriculum implementation model at various levels of education, this research method uses a skinative approach with a type of library research. Research with this type of literature study is a series of academic activities carried out by collecting data or information related to the subject matter or problem being studied as the main reference. The data collection technique used is documentation and the data analysis technique used uses four stages of data collection, data reduction, data presentation and inference.

3. RESULTS AND DISCUSSION

A. Implementation of PAI Curriculum in Schools

The Islamic Religious Education curriculum in schools, in this case a public school, consists of several aspects, namely aspects of the Qur'an-Hadith, faith or aqidah, morals, fiqh and aspects of tarih (Islamic history). Although each of the above aspects in practice is interrelated or related and complementary, but when viewed theoretically, each has its own characteristics.

The Qur'an-Hadith aspect emphasizes the ability to read and write well and correctly, understand the meaning textually and practice its content in everyday life. The Aqidah aspect emphasizes the ability to understand and maintain correct beliefs or faith and to live and practice the values of Asma'ul Husna. The Akhlak aspect emphasizes the habitation to carry out praiseworthy morals and avoid despicable morals in everyday life. The Fiqh aspect emphasizes the ability to carry out correct and good worship and muamalah. While the Tarih aspect emphasizes taking 'ibrah (wisdom) from historical events in Islamic society, emulating outstanding figures and linking them to social, cultural, political, economic, science and technology phenomena and others to develop Islamic culture and civilization.

In the level of the field, according to Hasbi Ashi-Shidiqi, the aspects of PAI studies include, (1) Tarbiyah Jismiyah, which is all forms of education whose form nourishes and nourishes the body and establishes it, so that it can hinder the difficulties faced in its experience, (2) Tarbiyah 'Aqliyah, namely as a form of education and lessons that result in intellectualizing the mind and sharpening the mind, (3) Tarbiyah Adabiyyah, namely all forms of practice and theory in the form of improving the mind and improving temperament.
Aspects of education in Indonesian history have undergone various changes and improvements. This is due to the policies that have been enacted from one government to the next. Likewise, Islamic education gets the effect of these policy changes. Based on these facts, it can be seen that the model of Islamic Education curriculum development that has developed is as follows:

1) Dichotomous Model
   This model views aspects of life very simply and the key word is dichotomy or discrete. Everything is only seen from two opposite sides, namely religious education and non-religious education. This dichotomous view is in turn developed in viewing the life of the world and the afterlife, physical and spiritual life, so that the life of Islam is only placed on the aspect of the afterlife. The section that deals with religious matters is referred to as spirituality section. Thus, religious education is confronted with non-religious education, Islamic education and so on.
   According to Azyumardi Azra, this kind of understanding emerged when Muslims in Indonesia experienced a very long colonization, so that Muslims experienced backwardness and disintegration in various aspects of community life. The clash of Muslims with Western patterns of education and progress gave rise to new intellectuals called secular intellectuals. This dichotomous view has implications for the development of PAI which is more oriented towards the afterlife, while world issues are considered unimportant. So it emphasizes the deepening of 'ulum al-diniyah, which is a shortcut to happiness in the hereafter, while science or general science is considered separate from religion. Similarly, the approach used is more normative, doctrinaire and absolute religious.

2) Mechanism Model
   This mechanism model views life as consisting of various aspects and education is seen as instilling and developing a set of life values, each of which moves and runs according to its function. This is like a function that consists of several components or elements, each of which carries out its function.
   They have their own functions and can consult with each other. In simple terms, it can be understood that the aspects or values themselves consist of religious values, individual values, social values, political values, economic values and so on.
   This model can be applied through integrating imtak with other subject matter, namely by integrating religious concepts or teachings into the material being studied by students or taught by teachers. This can be done in two ways, namely (1) philosophical integration, namely if the functional objectives of general subjects are the same as the functional objectives of religious subjects, (2) integration is carried out if religious concepts support each other with general knowledge concepts.

3) Organismic or Systematic Model
   In the context of Islamic education, the organism model stems from the view that educational activity is a system consisting of joint components and works together in an integrated manner towards a specific goal, namely the realization of a religious life or imbued with the teachings and values of Islam.
   Such a view underlines the urgency of a framework of thought built from the fundamental doctrines of value contained in the Qur'an and Hadith as the main source. Teachings and values are placed as a source of wise consultation, while other aspects of life are placed as human values that have vertical linear relationships with religious values. Through such efforts, the Islamic education system is expected to be able to integrate the values of science,
religious values and ethics and be able to produce humans who master and apply science, technology and art, have professional maturity and at the same time live in religious values. Through these efforts, students are brought to cognitive recognition of religious values, effective appreciation of religious values and finally real appreciation of religious values. According to pedagogic terms, this reality is called from gnosis to praxis. To reach praxis, there is a very important inner event that must occur in students, namely the emergence of a very strong desire (determination) to practice religious values. This event is called conatiod and the step to guide learners to make this determination is called conative.

Teacher Competence in Implementing the Islamic Religious Education Curriculum at Elementary Schools

The success in improving the quality of education in an educational institution is largely determined by the competence of educators in the educational institution, as well as in elementary schools in Manggala District. With the competence possessed by educators in elementary schools, it will lead to an increase in the quality of education.

Educators who have teaching competence will be better able to create an effective, pleasant learning environment, and will be better able to organize the class so that the learning process will be optimal to achieve the learning objectives that have been set. Based on the results of observations made by the author in the field about the competence of Islamic Religious Education subject teachers in implementing the Islamic Religious Education curriculum in 3 elementary schools in Manggala sub-district, there are several competencies possessed by Islamic Religious Education subject teachers in implementing the PAI curriculum, namely:

a. Planning the Learning Program

One aspect that greatly supports success in the learning process, including in implementing the PAI curriculum, is the ability of religious teachers to plan PAI learning programs. The results of the author's observations and interviews in the field obtained data that in the learning process, PAI teachers at three elementary schools, namely SDN Antang I and SDN Antang II, and SDN Kassi have prepared lesson plans:

1) Annual planning contains all activities within one year, especially regarding activities to improve learning achievement and decision-making based on criteria set by the school.
2) b. Semester planning which contains learning activities that will be carried out within one semester. At this stage the religion teacher analyzes the subject matter and distributes the material in activities for a period of one semester.
3) Weekly planning contains learning activities carried out in one week, including the preparation of lesson units that will be delivered within a week.
4) Daily planning is better known as the Learning Implementation Plan (RPP). In this plan, the teacher compiles plans that include time allocations, learning materials, competency standards, basic competencies, learning resources, assessments and so on.

B. Implementation of Islamic Education Curriculum in Madrasahs

PAI learning in madrasah refers to the graduate competency standards and content standards. Graduate competency standards provide a conceptual framework of learning objectives that must be achieved. Content standards provide a conceptual framework of learning and learning activities derived from the level of competence and scope of material.

The learning objectives of PAI, in accordance with SKL (Graduate Competency Standards), include the development of the domains of attitude, knowledge and skills elaborated for each

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The learning process is fully directed towards the development of the three domains as a whole/holistic, meaning that the development of one domain cannot be separated from the other. Thus the learning process as a whole gives birth to personal qualities that include attitudes, knowledge and skills.

The three domains of competence have different acquisition trajectories (psychological processes). Attitude is acquired through the activities of "accepting, practicing, understanding, appreciating, appreciating, and practicing". Knowledge is acquired through the activities of "remembering, understanding, applying, analyzing, evaluating, creating". Skills are acquired through the activities of "observing, questioning, trying, reasoning, presenting and creating" organized in an interactive, inspiring, fun, challenging, motivating learners to actively participate and provide sufficient space for initiative, creativity and independence in accordance with the talents, interests and physical and psychological development of learners.

For this reason, each education unit carries out learning planning, implementation of the learning process and assessment of the learning process to improve the efficiency and effectiveness of achieving graduate competencies.

To strengthen the achievement of learner competencies with an integrated thematic (thematic between subjects) and thematic (within one subject) scientific approach, it is necessary to apply a discovery/inquiry learning process. In addition, to encourage the ability of students to produce contextual works, both individually and in groups, it is highly recommended to use a learning approach that produces work (project-based learning), and problem-based learning (project-based learning).

The implementation of the Islamic religious education curriculum at Madrasah Aliyah (MA) in Fiqh subjects can be evaluated by looking at 4 aspects, namely objectives, strategies, subject matter content and evaluation activities. Below are the results of observations about learning activities in the classroom.

1. Objective aspect
   The objectives to be achieved in the teaching and learning process are not stated so that the teacher seems to be walking without the right direction. Therefore, learning objectives must be designed to the operational level, meaning that the objectives are operational, measurable and observable to the level of success. The objectives formulated are more oriented towards developing the potential possessed by students.

2. Material aspects
   The description of the material as teaching material lacks development, the teacher simply relies on the book that is on the student, so the scope of the discussion is very limited. Whereas the material can be developed by looking at various other dimensions and literature in the library. Because the material aspect is one of the most important parts in developing the learning process, teachers can formulate systematically according to the level of ability of students. In developing aspects of learning materials, it can be done with the "Concept Map" approach.

3. Strategy aspect
   In the teaching and learning process they are able to use one of the active strategies, so that students can learn with enthusiasm and enthusiasm to take part in classroom learning. In general, the use of active strategies has been implemented even though there are still shortcomings. The use of active strategies in the learning process is something that is required in teaching and learning activities. Therefore, strategy is a component that determines the success of teaching and learning activities in addition to goals, material and evaluation. The strategy used is really able to arouse the enthusiasm of students in learning.
A strategy that can serve the needs of learners, both individually and in groups, is something that is expected today. The use of appropriate strategies can affect the effectiveness of teaching and learning activities.

4. Evaluation aspect
This aspect is not perfectly implemented. Evaluation activities are only limited to written and oral tests while other aspects of non-test evaluation are never carried out. It seems that the issue of evaluation is not given much attention, even though evaluation is a component that is no less important than other components in the implementation of learning. This evaluation activity is useful to see the success of the learning process. With evaluation, it can be seen whether the quality of an education is good or not. Evaluation activities can also see whether or not the objectives formulated, the material taught and the strategies used are correct.4

The study of PAI in Madrasah focuses on the following:
1. Al Qur'an Hadith emphasizes the ability to read and write well and correctly, understand the meaning textually and contextually and practice its content in everyday life. No less important is to foster a sense of love and high appreciation for the Qur'an and Hadith as a guide to life.
2. Akidah is the root or principal of religion. Akidah is related to a sense of faith that will encourage a person to do good deeds, have good character and obey the law. Meanwhile, morals are the fruit of knowledge and faith. Morals emphasize how to rid oneself of despicable behavior (mazmumah) and adorn oneself with noble behavior (mahmudah) in daily life through psychological training (riadhah) and serious efforts to control oneself (mujahadah). The main target of moral education is the conscience, because good and bad behavior depends on the good and functioning of the conscience.
3. Jurisprudence, is a system or set of sharia rules relating to human actions with Allah SWT (Hablum minallah) fellow humans (hablum minanass) and with other creatures (hablum ma'a gairihi) in everyday life to meet human needs, Jurisprudence emphasizes a correct understanding of the legal provisions in Islam and their implementation in ibaadah and mi'amalah in the context of Indonesia, so that all daily behavior is in accordance with the rules and is worth worship.
4. Islamic Culture History (SKI) is a record of the development of human life in building civilization from time to time. Learning SKI emphasizes the ability to take ibrah / wisdom (lessons) from past history to address and solve current problems and future trends. Good examples and lessons from the past inspire the next generation to address and resolve social, cultural, political, economic, science and technology phenomena, art and others in order to build civilization in their day.5

C. Curriculum Implementation in Islamic Boarding Schools
1. Pesantren Development
The term pesantren itself is not of Arabic origin, but of Indian origin.6 In relation to the transformation of religious education, local original terms that are not Arabic terms are commonly used such as the terms mengaji, langgar in Java, or surau in Minangkabau, Rangkang, Meunasah and Dayah in Aceh and so on. The word pesantren comes from the word santri

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which is added with the prefix *pe-* and the suffix *-an* which means indicating a place, so it means a place for santri. Sometimes it is also considered a combination of the word *sant* (good man) with the syllable *tra* (helpful), so that the word pesantren can mean a place of education for good people. \(^7\) Zamakhysyari Dhofir argues that the term santri comes from the Tamil language, which means teacher of the Koran. While the word pondok comes from funduq (Arabic) which means sleeping room, dormitory or simple guesthouse, because the pondok is indeed a simple shelter for students / students who are far from their place of origin. \(^8\)

Among the main components found in a boarding school are:

a. Pondok (student dormitory)
b. Mosque
c. Santri
d. Teaching classical/yellow books
e. Kyai or Ustadz
f. Madrasah/School
g. Value system (salaf/modern) as the spirit of every pesantren. \(^9\)

In certain pesantren, there are also madrassas or schools with all the equipment (a combination of salafi and modern). Based on the style or model in general, boarding schools in Indonesia are divided into three types, namely:

a. Salafy, who only study religion
b. The combination of school and boarding school in one complex with the inclusion of general knowledge, commonly known as madrasah.
c. Modern, boarding schools that not only teach religion, but also teach general subjects in a balanced manner and are managed by modern management.

On the other hand, the 3 types above can be simplified into 2 types only, viz: Salafy, and Modern. As an Islamic religious education institution, Islamic boarding schools basically only teach religion, while the source of study or subjects is books in Arabic. The books studied in Islamic boarding schools are generally books written in medieval times, between the 12th and 15th centuries, or can be called yellow books due to the yellowing of the paper in the book, although nowadays reprinting is done deliberately using yellow paper, so as not to leave the essentials of medieval books.

2. Salafi/Traditional boarding school curriculum

In the world of traditional Islamic boarding schools, the material studied is religious sciences only, such as *fiqh*, nahwu, tafsir, tawhid, hadith and others. Usually they use the reference of the turost book or what is known as the yellow book. Among the existing studies, nahwu and *fiqh* material gets the majority portion. This is because they view nahwu as a key science. A person cannot read the yellow book if he has not mastered nahwu. While *fiqh* material because it is seen as a science that has a lot to do with the needs of society (sociology). It is not surprising that some experts say that the Islamic education system in pesantren used to be "*fiqh oriented" or "nahwu oriented". Therefore, the curriculum of traditional Islamic boarding schools is only a non-formal educational institution that only studies classical books. Including: nahwu, sorof, belaghoh, tawhid, tafsir, hadith, logic, tasawwuf, Arabic, *fiqh*, ushul *fiqh* and morals. Thus the implementation of this pesantren education curriculum is based on the ease and complexity of

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the knowledge or problems discussed in the book. So there are initial, intermediate, and advanced levels.

The education period is not certain, which is in accordance with the wishes of the santri or the Kyai's decision when it is deemed that the santri have studied enough with him. Usually the Kyai recommends the santri to study elsewhere or practice their knowledge in their respective areas. Diligent students are usually given a "diploma" from the Kyai.\(^{10}\)

The level of education in pesantren is not limited as in educational institutions that use the classical system. Generally, the increase in the level of a santri is based on the content of certain subjects which is marked by the completion and replacement of the books he learns.

If a santri has mastered one book or several books and has passed the exam tested by the Kyainya, then he moves to another book that is higher in level. Obviously, the leveling of pesantren education is not based on age but based on the mastery of the books that have been determined from the lowest to the highest.

As a consequence of the above tiering method, pesantren education usually provides several branches of knowledge or special fields that are the focus of each pesantren to attract students to study in it. Usually, the uniqueness of a pesantren's education is known by prospective students who want to enter the pesantren.\(^{11}\)

Boarding school curriculum

3. Modern Pesantren Pondon Curriculum

The educational curriculum in pesantren today does not just focus on classical books (read: religious sciences), but also includes more and more general subjects and skills, in pesantren today the dichotomy of knowledge is not popular, some pesantren even establish general education institutions under DIKNAS or DEPAG. For example, Undar Jombang, Pondok Pesantren Iftitahul Muallimin Ciwaringin Jawab Barat, etc.

The rapid development in science and technology has caused the notion of curriculum to change from time to time. In this case, Gontor, for example, has dared to step forward towards change that were then still considered taboo. However, this is not unreasonable. The use of ties and pants applied by Gontor is to break the myth that santri are always backward, conservative and outdated. This principle is reflected in the inclusion of English language material into the main lessons after Arabic and religion, with the aim that santri can keep up with the times and be able to color society with all its changes.

Some reforms in the pesantren education system carried out by Gontor can be summarized in several ways. Among them: not having a madhhab, the application of organization, the leadership system of the Kyai who does not recognize the inheritance and descent system, including general materials and English, not knowing regional languages, the use of Arabic and English as languages of instruction and conversation, sports with all its branches and others. Therefore Gontor has four principles, namely: Highly virtuous, able-bodied, free-thinking and knowledgeable.

The reform steps taken by Gontor in turn gave birth to reliable alumni, as evidenced by the sitting of Gontor alumni in various fields, both in government and private institutions. If other huts have produced scholars, freedom fighters and those who fulfill local needs, then Gontor has fulfilled needs in all aspects of life in this country.

In modern boarding schools, changes occur in several areas such as curriculum changes and pesantren activities. This happens because it is seen that there are still some weaknesses found in salaf pesantren. Or because of the needs of the community where the pesantren is

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\(^{10}\) KBI gemari. newsdetail.php.htm accessed on June 10, 2011.

\(^{11}\) Masyhud, Sulton dan Khusnurridlo, Manajemen Pondok Pesantren, (Jakarta: Diva Pustaka. 2003), pp. 159-160

77 | Falasifa, Vol. 14 Nomor 2 September 2023
located. To fill the shortcomings in the field of mastery of the yellow Islamic classic book, for example, some pesantren include the yellow Islamic classic book as a syllabus, even though the class hours are outside of school time, as is done by Daarul Rahman Islamic Boarding School, Jakarta.

This combination system of the Gontor and Salaf madhhab has recently been widely applied in the midst of the growth of pesantren. The teaching of the yellow Islamic classic book no longer uses Javanese as the language of instruction as found in Salaf pesantren, although the reading method (in nahwu) still follows the Salaf mazhab, namely replacing "Utawi-Iku" with "Bermula-Itu" in the position of mubtada and khobar. On the other hand, a number of pesantren follow the Department of Religious Affairs or Department of Education syllabus. This is because it is driven by the demands of the community who want their children to get a state diploma after completing their studies. As a consequence, inevitably some materials are reduced considering the government curriculum allotment. Or at least some lesson hours are divided to fulfill the curriculum. So that the weight of religion is slightly reduced. However, this step helps its alumni continue their education anywhere because of the state diploma. This last form is found in Daarun Najah Islamic Boarding School, Daarul Qolam and other pesantren nowadays.12

4. CONCLUSION

The implementation model of the Islamic Education curriculum here includes schools, madrasahs, and Islamic boarding schools. The Islamic Religious Education curriculum in schools, in this case public schools, consists of several aspects, namely aspects of the Qur'an-Hadith, faith or aqidah, morals, fiqh and aspects of tarikh (Islamic history).

As an Islamic educational institution that provides Islamic religious instruction, the purpose of pesantren is not merely to enrich the knowledge of students with Islamic texts and explanations, but to improve morals, appreciate spiritual and human values, teach honest and moral behavior and prepare students to live simply and cleanly.

The curriculum of pesantren today can be differentiated according to the typology of the pesantren. In the world of traditional boarding schools, the materials studied are religious sciences only, such as fiqh, nahwu, tafsir, tawhid, hadith and others. Whereas modern boarding schools do not just focus on classical books (read: religious sciences), but also include more and more general subjects and skills.

The boarding school curriculum development model is based on objectives, development of learning materials, improvement of the learning process and development of a comprehensive assessment system. The formulated curriculum should reflect the balance between the needs of the world and the hereafter, so that the alumni of the boarding school will have balanced knowledge and devotion capable of becoming khalifah fil ardh.

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12 Muhammad Jamhuri, Pondok Pesantren sejarah dan Perkembangan Pendidikan Islam di Indonesia, html accessed on June 10, 2011