

Transformation of the Islamic Religious Education Curriculum in Indonesia

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ABSTRACT

The implementation of good learning requires a good curriculum as well. The curriculum as a learning tool contains objectives, content, and learning materials used during learning to achieve educational goals, so that transformation is needed in curriculum development, including the Islamic religious education curriculum to achieve learning objectives in schools. This article aims to explain how the transformation of the Islamic Religious Education curriculum from time to time in Indonesia, starting from the pre-independence period, the old order period, the new order period, to the reform period. The method used in this article is a literature study related to literature data collection methods, reading and recording, and processing research materials. The findings of this article show that the Indonesian Islamic religious education curriculum continues to experience renewal every time, such as in the pre-independence period the PAI curriculum was not so concerned and this education was heavily influenced by colonialism, in the old order period the PAI curriculum was divided into two curricula, namely the 1947 Curriculum, this curriculum was still thick with the style of the Japanese or Dutch Education system and the 1952-1964 Curriculum which contained teaching that had to be delivered to students, in the form of Indonesian Language subjects, Regional Languages, Natural Sciences, Life Sciences, Earth Sciences, and history. The PAI curriculum during the New Order period was divided into

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1. INTRODUCTION

The successful implementation of effective learning requires a well-designed curriculum. The curriculum, which functions as a teaching resource, includes specific

objectives, educational content, and learning resources used in the educational process to achieve the desired educational outcomes. Consequently, the curriculum development process has an important meaning in achieving educational goals. Application of Personal and Social Education (PAI) curriculum in educational institutions. Nowadays, adherents of Islam are commonly referred to as Muslims,

These people are slowly realising that their ability to effectively counter the powerful influence of contemporary Western imperialism and Christian missionaries will be severely hampered if they continue to use conventional approaches to defend Islamic principles. Muslims will therefore not be exempt from the obligation to investigate thoroughly and utilise all the materials at their disposal. By allocating resources and utilising one's talents to continuously innovate, the discovery of new ideas and solutions has the potential to improve one's quality of life. If the Muslim population in Indonesia does not make full use of their capabilities, they risk being left behind and possibly marginalised in the face of society's rapid advancement.

According to the Indonesian Dictionary (KBBI), metamorphosis is characterised as a modification in physical nature, essence, purpose and other related aspects. The evolution of Islamic religious education necessitates the use of pedagogical approaches characterised by increased interactivity, inclusivity and alignment with the unique needs of learners. The use of student-centred learning approaches that utilise technology has the potential to increase student motivation to learn, foster a deeper understanding of the subject matter and enable students to make connections between religious teachings and the practical aspects of their lives. Furthermore, in a contemporary and diverse framework, it is important for Islamic religious education to reinforce universal ethical and moral principles. It is important for students to foster an understanding of social responsibility, as well as cultivate an attitude of tolerance and respect for different perspectives.

2. METHOD

This article uses the literature review methodology, which includes a series of procedures related to the collection of data from library sources, the process of reading and recording, and the organisation of research materials. According to Danial and Warsiah (year), literature review refers to a systematic investigation conducted by researchers, where they collect many books and periodicals that are relevant to the topic and purpose of the study. (Danial and Wasriah, 2009).

The purpose of this research is to explore some ideas relevant to the problem under study, which serve as a foundation for analysing the research findings. An alternative interpretation of literature research is the exploration of theoretical sources related to the identified instance or problem. In a broad sense, literature study includes the exploration of written materials that existed before the present to address and resolve various issues. In other words, the concept of literary studies is closely related to the field of library studies. In conducting research, it is important for a researcher to have a comprehensive understanding of the subject matter being investigated. If this condition is not met, it is likely that most research endeavours will fail. (Danial and Wasriah, 2009).

3. RESULTS AND DISCUSSION

The Islamic Education curriculum is implemented in madrasas, which, like conventional schools, function as educational institutions with challenging responsibilities to achieve the desired educational goals. However, madrasahs have the additional task of not only fulfilling the objectives of national education, but also adhering to the principles of Islamic education. Therefore, madrasahs are idealistic and have their own character values that have been ingrained since their establishment. The challenges faced are not trivial; madrasas must have the ability to adjust to developing circumstances, including ongoing curriculum improvements. This progress can be seen from the implementation of the KBK, KTSP, K13, and now

the transition to an autonomous curriculum. Madrasahs have the challenge of harmonising the evolving curriculum while upholding the core principles of the Islamic faith. This difficulty arises from the need to preserve the fundamental principles that define madrasahs, while adapting to the changing educational landscape. (Miftah Mucharomah, 2017).

Curricular adjustments, as is widely recognised, continue to occur in line with the times. Curricula are dynamic, always in tune with current trends and technological advances. According to Franklin Bobbit, an effective curriculum has the ability to identify and assess the learning challenges faced by students. Curriculum objectives are derived from an analysis of the demands, requirements and situation of society, and are based on philosophical principles, particularly those that are aligned with the ideology of the country. Curriculum, as a fundamental element of education, plays an important role in facilitating the achievement of desired educational goals. The curriculum has a significant influence on the learning process, thus becoming the main driving factor in shaping educational outcomes. Errors in curriculum development can result in educational deficiencies and adversely affect students. (Ramayulis dan Samsul, 2010).

The inclusion of character education in the religious education curriculum is a suitable approach to fostering students' character development. This approach not only equips students with information, but also instils in them a sense of faith and devotion to God. A description of the religious education curriculum is outlined in the Annex to Law 22/2006. The hope is that the Islamic religious education curriculum can include learning objectives that aim to produce learners who exemplify religious perfection through piety, faith, and morals. In addition, the curriculum is expected to contribute to the development of a highly moral society. Individuals with such traits are expected to have the capacity to face any challenges

that arise, as well as adapt to upcoming changes both domestically and internationally sourced. (Ifham Choli, 2009).

According to Nana Syaodih Sukmadinata, there are eight curriculum development models that have become references, namely: the administrative model, the grass roots model, Beauchamp's system, the demonstration model, Taba's inverted model, Roger's interpersonal relations model, the systematic action research model and the emerging technical model. Based on some of these models, it is possible for educational institutions to innovate by using one or a combination of the many models mentioned above to achieve the desired educational goals. According to Udin Syaefudin Sa'ud, innovation can be interpreted as the introduction of new ideas or the process of creating something new or renewing existing concepts, thus reflecting the creative results of human endeavour. (Udin Syaefudin, 2011).

Historically, the Islamic Religious Education curriculum in Indonesia has undergone significant transformations, starting from the pre-independence period to the reformation period. The transformation includes several aspects, among others:

a. Transformation of the Pre-Independence Islamic Religious Education Curriculum

Currently, Islamic religious education has not received significant emphasis. The education system in the pre-independence era was heavily influenced by the impact of colonialism. As a result, the people of this nation underwent an education system that was designed to fulfil the needs and interests of the colonial power. During the colonial era, the education system was primarily orientated towards serving and advancing the goals of the colonial powers. Initially, their main focus was the procurement of spices rather than the pursuit of knowledge. However, these European states also had the goal of spreading religious beliefs. Therefore, in the 16th and 17th centuries, educational institutions were established with the aim of

spreading Christianity throughout the archipelago. These educational initiatives were designed to cater not only to the target audience but also the indigenous communities that embraced the Christian faith.

Additionally, the colonial government recognised the need to recruit individuals with basic reading skills to facilitate company expansion, particularly in the context of enforced agricultural practices. Therefore, educational institutions were established to fulfil this requirement. However, it should be noted that these specialised courses were only designed for a limited demographic, specifically youngsters belonging to the priyai community. The idea of colonialist education was to cultivate a workforce that could effectively serve the interests of the colonial powers. The primary purpose of colonial education did not involve nurturing and educating young individuals to serve their own nation and homeland. Instead, it was used as a means to inculcate the values and norms of colonial society into the indigenous population, with the aim of subjugating them and increasing their obedience to the colonial government.

Analyses show that Islamic religious education in the pre-independence period received limited emphasis. This was mainly due to the influence of colonialism, which prioritised the religious beliefs of the colonisers. In addition, access to education in this period was limited to a particular group, namely children from the priyai social class. The ideal of colonial education was the provision of instruction that could effectively cultivate a labour force suitable for employment by the colonial powers. The main purpose of colonial education was not to nurture and educate the younger generation for the betterment of their own nation and homeland. Rather, it was used as a means to instil the values and norms of colonial society into the indigenous population, thus facilitating their assimilation and subjugation under colonial rule.

b. Transformation of the Islamic Religious Education Curriculum during the Old Order Era

The curriculum in the Old Order era was divided into 2 curricula, including (Ahmad Dhaifi, 2017):

1. Curriculum 1947

The implementation of this curriculum actually only took place in 1950. Therefore it is often said that the formal beginning of curriculum development in Indonesia occurred in 1950. The regulation of Islamic religious education has been regulated in a Joint Decree of two ministries.

According to Sutrisno (Sutrisno, 2012), the curriculum implemented in 1947 still showed significant influence from the Japanese or Dutch education systems. This may have been due to the country's recent achievement of independence. Therefore, attention to the educational process has increased with the aim of fostering individuals who have a deep love for their country, thus fostering a sense of sovereignty and fostering awareness of nation and state.

2. Curriculum 1952-1964

This curriculum covers the teaching materials to be taught to students, including disciplines such as Indonesian language, regional languages, natural sciences, life sciences, earth sciences, and history. The organisation of learning in this curriculum was regulated by UUPPP (Basic Law (Education and Teaching) number 4 of 1950). In addition, in 1951, the State Teaching Council (SKB) issued a policy underlining the need to include religious studies in the school curriculum, requiring a minimum of two hours per week for this subject (Oemar Hamalik, 2004).

In addition, DEPAG also sought to establish a religious curriculum for educational institutions, both schools and pesantren. Finally, a special team led by

K.H. Imam Zarkasyi from the famous Gontor Islamic Boarding School was formed and succeeded in developing a religious curriculum. Furthermore, this curriculum received official approval from the minister of religion in 1952. According to the information provided, DEPAG managed to structure the curriculum, allocating 25% of the overall topics taught throughout the school week for religious instruction (Khozin, 2006).

c. Transformation of the Islamic Religious Education Curriculum during the New Order

The transition from the old order to the new order had a significant impact on the national education landscape. This can be seen through curriculum modifications during the old order period, which continued to develop during the new order period. The following curriculum models were applied during the New Order period, among others (Ahmad Dhaifi, 2017):

1. Curriculum 1968

Some argue that the 1968 Curriculum was a refinement of the 1964 Curriculum. Since achieving independence, this curriculum has undergone a transformation into an integrated curricular paradigm. The current curriculum has shifted its attention away from Pancawardhana, as seen in the 1964 Curriculum. Nonetheless, the implementation of religious education initiatives bears a striking resemblance to the curriculum established in 1964 (Samsul Nizar, 2007)

2. Curriculum 1975

The main focus of this curriculum is to improve the efficacy and efficiency of pedagogical practices and educational endeavours. Over a period of time, the concept of lesson units became prevalent, referring to structured teaching plans designed for specific subjects. In the field of education, there is a categorisation of objectives that

serve to guide educational and teaching practices. These objectives can be classified into many different categories, namely general education objectives, institutional objectives, curricular objectives, general teaching objectives, and specific teaching objectives..

The Islamic religious education curriculum underwent considerable modification during 1975. The allocation of resources to the State Cabinet (SKB) that included three ministries, namely the Minister of Religious Affairs, the Minister of Home Affairs, and the Minister of P&K, resulted in the formulation of the 1975 madrasah curriculum. This curriculum stipulated a 30% proportion for religious instruction, while the remaining 70% was allocated to general education. In order to achieve equivalence between madrasah credentials and diplomas obtained from public schools, it was important to ensure that madrasah students who wished to make the transition to public schools were recognised and allowed to do so. This situation shows an imbalance compared to the period before the implementation of Curriculum 1975 (Haidar Putra, 2007).

3. Curikulum 1984

There are those who argue that the 1984 curriculum is a refinement of the 1975 curriculum. The main responsibilities of students in this curriculum include observation tasks, categorisation, discussion and subsequent reporting of their findings. This concept is sometimes referred to as Active Student Learning (ASL) or Student Active Learning (SAL). The Canada Border Services Agency (CBSA) views the role of the instructor as a facilitator, thus eliminating the traditional lecture format from the curriculum. The improvement of religious education was facilitated by the collaboration of two ministers, the Minister of Religious Affairs and the Minister of Home Affairs. This collaboration underscores the opportunity for madrasa graduates to pursue further education in public schools.

The 1994 curriculum was developed through a process of integration of previous curricula, with particular emphasis on the 1975 and 1984 curricula. It is noteworthy that during this era the SISDIKNAS Law No. 2 of 1989 was enacted, confirming the status of madrasahs as educational institutions characterised by Islamic principles. This implies that the curriculum content, structure and conception of madrasahs are in line with Islamic ideals. Moreover, the integration of Islamic religious education into the national education system was made possible by the implementation of the SISDIKNAS Law.

Based on the above thoughts, it can be concluded that the teaching of Islam became integrated in the national education system during the New Order era, namely in 1968, 1975, 1984, 1994 (curriculum) and the 1999 curriculum supplement.

d. Transformation of the Islamic Religious Education Curriculum during the Reformation Period

Based on the above thoughts, it can be concluded that the teaching of Islam became integrated in the national education system during the New Order era, namely in 1968, 1975, 1984, 1994 (curriculum) and the 1999 curriculum supplement. pada masa reformasi telah mengalami beberapa kali modifikasi, yang meliputi.

1. Curikulum KBK

The reformation period has created ample opportunities for the development of innovative educational strategies that aim to bring about significant change and progress. The current era is characterised by the goal of realising a highly competitive, technologically advanced, and economically prosperous society within the borders of the Unitary State of the Republic of Indonesia (Mulyasa, 2003:3). One consequence of the rapid implementation of reform is the introduction of the Competency-Based Curriculum (KBK) system, commonly referred to as the KBK curriculum.

Starting from the above, the government then implemented Law No. 20/2003 on the National Education System as a replacement for Law No. 2/1989. Since its enactment, education has been conceptualised as a purposeful and organised effort to foster a conducive learning environment and facilitate a learning process that enables students to actively develop their innate abilities. This includes the cultivation of religious and spiritual fortitude, self-discipline, character development, intellectual acumen, noble ethics, and practical skills essential for the individual, community, nation, and state.

One of the key features of KBK is its focus on developing learner competencies, rather than simply completing the curriculum. The curriculum has the ability to be revised, improved and adapted to accommodate different levels of student potential, including normal, average and high ability. The educational approach prioritises the needs and interests of learners. Introduction to Methodology and Findings. The approaches and methodologies used show a wide variety and depend on the particular circumstances. Educators do not serve as exclusive repositories of information. Textbooks are not the exclusive means of acquiring knowledge. Lifelong learning; learning how to know, learning how to do, learning how to be, learning how to live in diversity.

2. Education Unit Level Curriculum (KTSP) or 2006 Curriculum

In broader terms, the Education Unit Level Curriculum (KTSP) is similar to the Competency-Based Curriculum (KBK), although there are notable differences in terms of the jurisdictions involved in its development, particularly with regard to the decentralisation of the education framework. The setting of competency standards and basic competencies is the responsibility of the central government, but schools are mandated to develop syllabuses and examinations that are aligned with school-specific conditions and regional contexts.

The Education Unit Level Curriculum (KTSP) refers to the curriculum developed and implemented within each educational unit, such as a school or madrasah, with the aim of guiding the educational process. In contrast, the central government only provides guidelines that must be consulted in the curriculum development process. In this curriculum, educational institutions have the authority to develop and formulate an educational syllabus that is aligned with the interests of students and environmental concerns. The implementation of the Education Unit Level Curriculum (KTSP) encourages the development of education at the local level.

3. Curikulum 2013

The following attributes are inherent to K-13 (Curriculum 2013, to the best of the author's knowledge), in particular: At the outset, it is important to recognise the importance of character education, as this education serves as a fundamental component and distinguishing feature of the past education curriculum. In addition, the incorporation of local perspectives and knowledge into education is of paramount importance. However, it is evident that in practice, the importance of indigenous potential and culture has been overlooked and underestimated due to the huge impact of contemporary culture. Thirdly, the establishment of a positive and welcoming educational environment is crucial as education serves a purpose that goes beyond the acquisition of knowledge. In essence, education serves as a platform for individuals to fully explore and develop their inherent abilities.

Therefore, the implementation of the education system outlined in Curriculum 2013 aims to enable students to develop to the fullest their range of abilities, covering both academic and non-academic areas. In the 2013 curriculum, educational practices will be modified to include enjoyment, approachability, engagement and proficiency. It is hoped that by using this approach, all students' abilities, imaginative thinking, and creative skills can be utilised efficiently and accurately.

4. Curikulum Merdeka

Merdeka Curriculum is an educational framework that includes a variety of intracurricular learning opportunities. Its main objective is to improve the effectiveness of material delivery, giving students enough time to learn the subject and improve their abilities. Educators have the autonomy to select diverse teaching resources to customise learning experiences according to the unique educational needs and individual interests of their students.

The implementation of the learning autonomy policy aims to accelerate the realisation of national education goals, particularly the improvement of the quality of human resources and Indonesia's competitiveness against other countries. The embodiment of outstanding and competitive human capital is seen in students who have virtuous character and advanced cognitive abilities, especially in the fields of reading and arithmetic.

The implementation of the independent learning policy is not without reason, as there are at least three reasons underlying the implementation of the policy. Firstly, it should be noted that education regulations have traditionally shown a tendency to be inflexible and unenforceable. This can be seen from some of the rules pertaining to the National Examination, regulations governing the preparation of Learning Plans (RPP), guidelines for the allocation and utilisation of Basic Operational Assistance (BOS) funds, and others. The effectiveness of these laws in achieving the goals of national education is evidently lacking. In addition, the lack of success in achieving national education goals is evident when examining student learning outcomes in international assessments. This observation shows that there is a common deficiency among our children in the area of advanced cognitive skills, particularly in reading and arithmetic. In addition, the implementation of flexible autonomous learning policies is expected to effectively address the various educational circumstances,

obstacles and problems faced in various schools. The implementation of some of the solutions has been completed (Rahmat Hidayat and Abdillah, 2019).

4. CONCLUSION

Islamic Religious Education, often called Islamic Education, refers to an educational framework that equips individuals with the knowledge and skills necessary to navigate their lives in line with Islamic principles and values, thus shaping and influencing their character. In essence, people who receive Islamic education should cultivate a life characterised by peace and prosperity in accordance with the principles espoused by Islamic teachings.

The main purpose of religious education is to foster individuals who are faithful, knowledgeable, and morally upright in the Islamic faith. Islamic religious education plays an important role because it provides knowledge related to moral values and the concept of tawhid. The implementation of Curriculum 2013 seeks to enhance the preservation of values and attitudes, while encouraging greater student engagement.

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