Curriculum Implementation Strategies In Islamic Education Institutions

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Abstract: This research is research that aims to find out strategies that can be applied to implement the Indonesian curriculum in Islamic education institutions. The research used is qualitative research with a case study approach. The results of the study show that the curriculum in Indonesia is designed to achieve the goals of national education, namely to educate the nation's life and form human beings who are faithful, pious, noble, and have the skills needed to face global challenges. Strategies for implementing the Indonesian curriculum in Islamic educational institutions are contextualization of the national curriculum, integration of Islamic character education, improving teacher competence, using active learning methods, parent and community collaboration, Islamic value-based evaluation.

INTRODUCTION

The Indonesian curriculum has developed and changed in line with the demands of the times. The curriculum plays an important role in shaping the nation's generation of faith, noble character, and has skills that are relevant to the needs of the modern world. Islamic educational institutions have a significant role in instilling religious values derived from the Qur'an and Hadith and integrating these values into national education.

Curriculum, in the educational process is a tool to achieve educational goals. Because it is related to determining the direction, content and process of education, which ultimately determines the type and qualifications of graduates of an educational institution. As an important tool for achieving goals, the curriculum should be adaptive to changing times and the advancement of science and sophisticated technology.

Rahmadania stated that the curriculum is a collection of guidelines for a set of educational activity plans which include objectives, guiding principles, content, materials, and learning practices as the core of education in allocating time for various learning activities (Ramadania, 2016). Meanwhile, Suryaman stated that the curriculum is like the spirit of learning, so it needs to be designed, implemented, and evaluated

dynamically in accordance with the needs of the times, science and technology, and the competencies needed by society in general and the world of education in particular (Suryaman, 2020).

The curriculum is developed based on the principle that learners have a central position to develop their competencies in order to become human beings who have devotion and faith in God Almighty, have noble character, are creative, healthy, knowledgeable, capable, independent, and become a democratic, tolerant and responsible society (Addakhil, 2019).

The implementation of the Indonesian curriculum in Islamic educational institutions requires a special strategy that not only complies with national standards but also supports the unique objectives of Islamic education. Therefore, appropriate strategies are needed to integrate the national and local curricula, and to establish harmony between religious and general education.

Problems with curriculum implementation often arise from the planning stage to implementation. Gaps occur especially when a new curriculum is implemented or when there are policy changes without being balanced with adequate training for educators. This problem was also studied in previous years such as research with the title "Implementation of the Character Education-based Islamic Religious Education Curriculum at Mts Al Mujahidin" written by Slamet, Moh Yusrul Hana, Suratman in 2023 (Slamet, Moh Yusrul Hana, 2023). Another research is entitled "Basic Policies and Implementation Strategies for the Merdeka Belajar Curriculum in Indonesia" written by Leni Nurindah Lailatul Fitriana, et al, in 2022(Leni Nurindah Lailatul Fitriana, dkk, 2022). In addition, the research with the title "Implementation of the Inclusive Islamic Education Curriculum at State Islamic Religious Universities" was written by Sulaiman Ismail, Sulaiman W in 2022(Sulaiman Ismail, 2022).

RESEARCH METHODS

The research used is library research, which is a series of activities related to library data collection methods. library research is research that uses ways to obtain information data by placing facilities in the library such as books, magazines, documents, records of historical stories or pure library research related to the object of research.

RESULTS AND DISCUSSION

The Indonesian Curriculum

The history of curriculum development during the colonial period, namely since the arrival of Europeans, namely during the Dutch Company and the Japanese government until the period of independence. The curriculum during the Company period had a mission to spread religion and to facilitate the implementation of trade in Indonesia. In the 16th and 17th centuries, educational institutions were established in an effort to spread Christianity in Indonesia, education for the Dutch and natives. With the existence of these educational institutions, the Company felt the need for low-level employees who could read and write. During the Japanese period, the development of education had its own meaning for the Indonesian people, namely the collapse of the Dutch colonial government system. The main purpose of education during the Japanese occupation was to win the war (Sukardjo, 2012). At this time a folk school called Kokumin Gako appeared for 6 years, then Dutch lessons were eliminated and Indonesian was used as the language of instruction (Idi, 2013).

Followed by the period after independence, Indonesian education has several curricula, namely the 1947 Curriculum, 1952 curriculum, 1964 Curriculum, 1968 Curriculum, 1975 Curriculum, 1984 Curriculum (CBSA Curriculum), 1994 Curriculum, 2004 Curriculum (KBK), 2006 Curriculum (KTSP), 2013 Curriculum and independent curriculum. Meanwhile, the development of the Islamic education curriculum in Indonesia experienced several periods, namely the period before independence, the period after independence, during the SKB 3 Ministerial Decree, in the post-Law No. 20/2003 period and Law No. 2 of 1989.

The curriculum can be broadly interpreted as a number of subjects that must be completed by students, as well as lesson plans made by teachers and a number of learning lessons that must be carried out by students. These changes are a logical consequence of changes in the political, socio-cultural, economic and science and technology systems in the nation and state society. Therefore, the curriculum as a set of educational plans needs to be developed dynamically in accordance with the demands and changes that occur in society. All national curricula are designed based on the same foundation, namely Pancasila and the 1945 Constitution, the difference is the emphasis on the main objectives of education and the approach in realizing it (Wahyuni, 2015).

The curriculum in Indonesia is designed to achieve national education goals, namely to educate the nation's life and form human beings who are faithful, pious, noble, and have the skills needed to face global challenges. Some of the curricula that have been implemented in Indonesia include the 2013 Curriculum and Merdeka Belajar. Both curricula emphasize active learning, technology integration, and character development.

Islamic Education Curriculum

It is constitutionally established that the Indonesian state is based on religion, meaning that the Indonesian state protects and respects the religious life of all Indonesian citizens. Based on the socio-cultural review, it is seen that the Indonesian nation is a religious nation that believes in God Almighty. The socio-cultural life of the Indonesian people is strongly influenced and colored by religious values so that religious life cannot be separated from the life of the Indonesian people (Asrohah, 1999).

As a country based on religion, religious education cannot be ignored in the implementation of national education. Religious people and religious institutions in Indonesia are a great potential and as a basic capital in the mental and spiritual development of the nation and a national potential for the physical and material development of the Indonesian nation. This is in accordance with the objectives of national development, namely the development of the whole person and a just and prosperous society based on Pancasila and the 1945 Constitution. Therefore, religion cannot be separated from the organization of Indonesian national education.

The Working Committee of the Central National Committee (BPKNP) proposed "there should be one type of school for all levels of society or integrate the two education systems of the nation's cultural heritage", namely the provision of regular and thorough religious teaching in schools that are secular and neutral towards religion and colonial style. So that they become schools that are based on religion and national culture, as desired by the founders of this nation and state. Meanwhile, the provision of guidance and assistance to madrasas and Islamic boarding schools is intended so that Islamic educational institutions are able to increase their efforts and participate as a means of education and intelligence of the nation's life and are able to develop and carry out reforms in an integrated manner in one national education (Khoiruddin, 2016):

1. Pesantren Curriculum

    People in Indonesia are more familiar with what books are considered important and

taught to students, not what kind of curriculum is used in learning activities. Therefore, there are mentions of jurumiyah pesantren, alfiyah pesantren, ihya 'ulumuddin pesantren and so on, which are none other than the names of famous books and that is what the curriculum used to mean for the pesantren world. There are also pesantren whose tendency is always to direct their educational activities to the deepening of the sciences of the Qur'an, tafsir, hadith, fiqh, tasawwuf and so on, which are also accompanied by their respective curricula. While on the other hand, modern pesantren have dozens of types of formal education institutions. In this case, madrasah and schools, from kindergarten to college level. Curriculum differences also occur at the college level in the pesantren environment, between those affiliated with the Ministry of Religion and the Ministry of Research, Technology and Higher Education of the Republic of Indonesia. To maintain its characteristics as a traditional Islamic educational institution, even large and modern pesantren usually continue to organize non-formal educational activities in the form of recitation of the yellowclassical books, either by sorogan, wetonan or bandongan methods. Likewise, for the same purpose, although there are many modern education units, so that often there are still madrasah diniyah, with a classical teaching system but still using the yellow book as the core of the learning curriculum (Maryatul Kiptiyah, Sukarno, 2021).

2. Madrasah Curriculum

The curriculum of madrasahs in the pesantren environment tends to be more in-depth in terms of religious knowledge and practice, considering that some of the learning materials refer to and are based on the yellow book. Meanwhile, madrasas located in ordinary communities simply use the curriculum from the Ministry of Religious Affairs, which contains more general knowledge than religious knowledge and practices. This difference occurs not only in private madrasahs, but also in state madrasahs.

3. Islamic School Curriculum

Integrating general education with Islamic education holistically. Emphasizing Islamic values in every aspect of learning, character and life skills.

4. Islamic College Curriculum

Applied in universities that focus on Islamic education such as the State Islamic University (UIN) and other Islamic higher education institutions. It emphasizes

religious studies, tafsir, jurisprudence and other disciplines.

Implementation Strategy of the Indonesian Curriculum in Islamic Education Institutions

The implementation of the Indonesian Curriculum in Islamic educational institutions is based on several legal foundations, among others: (1) Law No. 20/2003 on the National Education System, (2) Government Regulation No. 19 of 2005 on National Education Standards, (3) Minister of Education and Culture Decree No. 24 of 2007 on Content Standards for Secondary Education, (3) Decree of the Minister of Education and Culture No. 61 of 2013 on the Basic Framework and Curriculum Structure of Senior High School/Madrasah Aliyah, (4) In the management strategy at the Islamic Education Institution (LPI) in general (Qomar, 2007), namely:

1) Formulate the ideals, programs, and goals that the institution wants to achieve clearly The next step is to make maximum efforts to realize it through real daily activities.

2) Building a good and professional leadership and organizational culture. Prepare educators who truly have the soul of an educator, understand and emulate the teachings of Islam so that they prioritize educational and learning tasks for the success of their students. Formulate and organize learning materials in accordance with the development of students and the needs of the community.

3) Exploring financial potentials and developing them creatively. Increase promotion to build image (image building)

4) Building cooperation (networking) both at the regional, national and international levels.

5) Optimistic, caring, active and creative attitudes in facing various challenges in society in general and in the educational environment in particular.

Meanwhile, according to Tilaar in Mujamil Qomar, the management of Islamic educational institutions should include the following four priority areas (Ryuzen, 2017):

1) Peningkatan kualitas,

2) Pengembangan inovasi dan kreativitas,

3) Membangun jaringan kerja sama (*networking*), dan

4) Pelaksanaan otonomi daerah.

Judging from the 2 management strategies of Islamic educational institutions above, it can be concluded that the strategy for implementing the Indonesian curriculum

in Islamic educational institutions is as follows:

1. Contextualizing the National Curriculum

    Adapting the National Curriculum to make it relevant to Islamic values and traditions. In this contextualization process, Islamic educational institutions still refer to the competency standards set by the government, but add Islamic elements in the materials and teaching methods. For example, science subject matter can be linked to the concepts of tawhid and creation.

2. Integration of Islamic Character Education

    Islamic educational institutions need to integrate Islamic values-based character education in all subjects. For example, in teaching mathematics, the values of honesty and rigor can be inserted, in accordance with Islamic teachings. Moral and ethical education should also be prioritized in the curriculum, not just as an additional lesson, but as an important part of every subject.

3. Teacher Competency Improvement

    In implementing the curriculum there are several abilities that teachers must master. First, understanding the essence of curriculum objectives, second, translating curriculum objectives into more specific objectives and third, translating specific objectives into learning objectives. These abilities are the basis for formulating a curriculum implementation strategy. The form of curriculum implementation strategy includes two main programs, namely the syllabus and Teaching Implementation Plan (RPP).

    Teachers in Islamic educational institutions should receive specialized training to incorporate the National Curriculum with Islamic values. This training should include improving their understanding of Islamic teaching methodologies and how to deliver materials with an approach that is aligned with religious teachings. For example, training on how to teach Indonesian history by linking it to the important role of Islamic figures in it.

4. Use of Active Learning Methods

    Learning methods such as project-based learning, problem-based learning and inquiry-based learning can be integrated with Islamic teachings. For example, students' projects can focus on relevant social issues in Muslim communities, so that they learn to solve problems based on Islamic values.

5. Collaboration with Parents and Community

Involving parents and the community is essential to creating an Islamic education ecosystem. Islamic education institutions can build cooperation with mosques, Islamic organizations or local communities to involve them in the education process. Parents also need to be involved in monitoring children's educational development, both academic and spiritual.

6. Islamic Value-Based Evaluation

The evaluation system in Islamic educational institutions not only assesses students' academic abilities, but also their Islamic character development. This evaluation can be done through direct observation of students' daily behavior and how they apply Islamic values in real life.

7. Islamic Community Needs-Based Local Curriculum Development

Islamic education institutions can develop local curricula that suit the specific needs of their communities. This could include subjects related to Islamic history, Arabic language, fiqh or Qur'anic studies, in addition to the compulsory subjects of the National Curriculum.

Case Studies of the Implementation of the Indonesian Curriculum in Islamic Education Institutions

1. Ikhwanul Muslimin, 2023. Concept and Implementation of the Independent Learning Curriculum at Islamic Education Institutions Case Study in Madrasahs throughout East Java. Journal of Islamic Education Administration Volume 05. No.01. 43-57 (Muslimin, 2023).

    The concept of an independent learning curriculum is in line with Islamic values. Because education should require strong support from an institution that is concerned about the interests of these Islamic values. The policies that have been established and contained in the madrasah curriculum have shown strong support for the achievement of these expectations. The approach taken to students in instilling Islamic Education values through the perspective of an independent learning curriculum is a process of acculturation of Islamic values based on community goals. The indicators of Islamic values based on faith and piety that have been cultivated by madrasah can be analyzed through the following: (1) there is a commitment from students to things that are commanded and prohibited by Islam,

(2) there is motivation from students to be enthusiastic about learning the teachings of Islam, (3) there is active participation by students in various Islamic activities, (4) there is an attitude of tolerance of students in religion even to religious symbols, (5) enthusiasm in understanding and studying the holy book Al-Qur'an as a guide for students' lives, (6) students prioritize the Islamic approach in making choices, and (7) Islamic teachings are used as a source and foundation by students for developing ideas and thoughts.

The interpretation of teachers' understanding of the concept of the independent learning curriculum greatly impacts the readiness of teachers to implement the independent learning curriculum in madrasahs. The age factor, reluctance to develop self-capacity or learn IT, and reluctance to apply various methods using innovative learning media are the main obstacles. On the other hand, limited infrastructure in the form of mobile devices or laptops is also an obstacle for the implementation of digital-based learning that is very difficult to innovate the latest learning models.

The strategy used in implementing the curriculum in Islamic educational institutions in this journal is to use the integration of Islamic education and teacher competence.

2. Siti Lailiyah, et al, 2023. Implementation of Merdeka Curriculum in Pesantren Education Institutions in Improving Quality. Journal of Education and Learning Edukasia, Vol. 4.2. 2738-2746 (Siti Lailiyah, 2023).

The results of this study highlight the need for the head of the institution to implement policies that support the implementation of the independent learning curriculum. Teachers are also expected to be able to create interesting learning situations and optimize the learning process in order to achieve the desired learning objectives. Meanwhile, learners are advised to continue to increase their learning independence. These overall findings illustrate that the implementation of an independent curriculum can have a significant positive impact on the quality and quality of education in Islamic study institutions.

The strategies used in implementing the curriculum in Islamic education institutions in this journal are the use of active learning methods, integration of Islamic education and teacher competence.

CONCLUSION

The curriculum in Indonesia is designed to achieve the goals of national education, namely to educate the nation's life and form human beings who are faithful, pious, noble, and have the skills needed to face global challenges. The Islamic Education curriculum is integrated into the national curriculum such as the pesantren curriculum, madrasah curriculum, Islamic school curriculum, and Islamic college curriculum.

The implementation of the Indonesian curriculum in Islamic education institutions is based on several legal bases, including: Law No. 20 of 2003 on the National Education System, Government Regulation No. 19 of 2005 on National Education Standards, Decree of the Minister of Education and Culture No. 24 of 2007 on Content Standards for Secondary Education, Decree of the Minister of Education and Culture No. 61 of 2013 on the Basic Framework and Curriculum Structure of Senior High School / Madrasah Aliyah. Strategies for implementing the Indonesian curriculum in Islamic educational institutions are contextualization of the national curriculum, integration of Islamic character education, improving teacher competence, using active learning methods, parent and community collaboration, Islamic value-based evaluation.

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