



The Urgency and Function of the Islamic Religious Education Curriculum as a System of Learning

Ridha Aulia

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
e-mail: ridhaaulia2000@gmail.com

Laila Annisa Fitri

STAI Rakha Amuntai Kalimantan Selatan, Indonesia
e-mail: nisannisa232@gmail.com

Abstract

This study aims to determine the meaning, urgency, and function of the education curriculum, especially Islamic religious education. This research uses library research with data analysis using descriptive content analysis. The results show that the curriculum is very important to understand related to its meaning, urgency, and function. In general, the function and urgency of the curriculum in Islamic religious education as a learning plan so that it can run systematically for both educators, students, and schools. The curriculum for students has a function to be directed in the learning process, neatly structured material can make students achieve meaningful and useful learning for their future lives. The function of the curriculum for educators is as a reference in the teaching process. The function of the curriculum for Madrasah/school is to be used as a reference for actions related to learning activities, especially Islamic Religious Education lessons.

Keywords: Religion, Function, Curriculum, Education.

INTRODUCTION

The purpose of education, in general, is to print and make students understand the value of faith; the form of faith reflected can be seen in the morals of students who refer to the curriculum applied in the educational process. (I. S, 2012), both formally and non-formally. The curriculum is defined as a tool in the implementation of learning; the curriculum is also a guide in the implementation of learning so that it can take place systematically; its contents include matters relating to the planning of the learning process in the classroom, usually planning education in the curriculum can be implemented in one educational year (Mahmud, 2010). As something that is very instrumental in achieving

educational goals, the curriculum must be well understood and implemented to the maximum to achieve the intended educational goals.

The role of the curriculum in the world of education should be realized directly by educators and those involved in implementing education. The implementation of the curriculum is not as easy as it is said to be; there are still other factors that make the curriculum challenging to implement optimally; a mature curriculum formulation cannot be found, and something like this is believed to have happened because of the evil factor of Indonesian politics (Pratama & Hamami, 2023). One thing that cannot be denied is that political factors are very influential in the life of a country; politics can always occupy and regulate central stuff in a country, including education. Political factors can influence the education curriculum, of course. We can see how the dynamics of changes in the education curriculum in Indonesia have changed so much from time to time, starting from the 1947 curriculum to the 2023 independent curriculum. This phenomenon states that every time problems arise in the education system, the solution is to change the curriculum, which seems very forced (Soleman, 2020).

The change of curriculum in Indonesia, which is considered relatively fast from time to time, certainly presents a variety of criticisms and comments from various parties. Even changing the curriculum motivated by the political interests of some parties often raises words and phrases that are tickled, like “change the minister, change the curriculum” (Kandia, 2023). Curriculum changes are permanently colored by the political interests of several parties involving the dynamics of power, interests, and also social norms that exist in society (Rosmayani, 2023). This fact certainly has an influence on the education system and also on subjects both in terms of structure and content (Suparjan, 2020).

Furthermore, it's crucial for educators to grasp the significance of understanding and implementing the curriculum in the education process. This is particularly challenging due to the rapid changes in the curriculum. However, this understanding and implementation is not just a requirement, but a testament to the educators' integral role in the education process. It's a pedagogical ability that must be honed and valued in a teacher's competency system (Surahmi et al., 2022). The discussion of the curriculum continues to be studied in terms of its problems related to implementation and the desired educational goals. Here are some previous studies conducted, including:

Research conducted by Muhammad Tang, titled “Multicultural Islamic Religious Education Curriculum Development,” discusses how the curriculum is very functional for multicultural and social attitudes possessed by students (Tang et al., 2023). Furthermore, research conducted by Yudi Candra Hermawan, Wikanti Iffah Juliani, and Hendro Widodo entitled *The Concept of Curriculum and Islamic Religious Education Curriculum* in his research discussed analyzing the concept of curriculum and Islamic Education curriculum, which includes understanding, curriculum components, and characteristics (Hermawan et al., 2020). The curriculum concept is believed to be able to answer every problem that exists in the world of education as Evi Catur Sari's research states that the curriculum that has been

determined by the Minister of Education and Culture (Mendikbud) can answer every problem that exists in the world of education. So what is then used as the subject of study is the Government's policy towards the curriculum and the factors of the times against the curriculum (E. C. Sari, 2022). The curriculum also has a role that is closely related to the development of education in educational institutions; Irma Agustiana and Gilang Hasbi Asshidiqi describe this (Agustiana & Asshidiqi, 2021).

However, of course, in its implementation, the curriculum always has its challenges to carry out, as stated in the research of Awalia Marwah Suhandi and Fajriyatur Robi'ah that the challenges of the education curriculum require teachers to instill some self-competence in developing learning with this new curriculum (Suhandi & Robi'ah, 2022) and this is a challenge when implementing the curriculum. Teacher competence is certainly needed in curriculum development in education so that the curriculum objectives are achieved. Among the goals to be completed by the curriculum is its function on all subjects of its implementation because it makes itself a tool to see the effectiveness of learning (Lestari et al., 2023).

The concept of curriculum in Islamic Religious Education certainly needs to be discussed in great detail, considering that the curriculum is also used as a reference in learning in general; it needs to be addressed related to the curriculum in Islamic Education in particular, including a comparison of curriculum paradigms described by various experts to be used as a good description of the implementation of the curriculum in Islamic Education, as in Muhammad Muttaqin's research which discusses the concept of curriculum from various thoughts of the figures, a description of the comparison between one perspective with another perspective is then discussed with the suitability of Islamic identity (M. Muttaqin, 2021).

In Islam, the role of the curriculum certainly remains specifically owned, although the purpose of the curriculum is generally character building, skills, interests, and talents. This kind of educational goal is also part of the task of the curriculum to achieve it with all its roles (Mulia et al., 2023). The discussion of the curriculum in an Islamic perspective is also not much different from what is found in general (Sapri et al., 2023) which also focuses on character building and improving skills as well as achieving the goals of Islamic learning itself. The development of PAI curriculum objectives in Indonesia is also based on general curriculum objectives, but some specific principles are owned in Islamic Religious Education (Putra, 2023), as stated in Fadil Putra's research, this is a note if there is a slight difference in the PAI curriculum because it has a religious character and cannot be separated from the Qur'an and hadith.

Apart from the research mentioned above, the study of the curriculum is increasingly interesting if we look at fundamental aspects such as the concept of curriculum in shaping the mindset of students in a multicultural Indonesian society; the education curriculum should be able to make students within the scope of society mutually respectful and respectful. However, again, the reality speaks the opposite; friction between religions

continues to occur in Indonesia (Aulia et al., 2024) and this is a failure of the mandate of national education to implement its learning. Of course, this is also not spared from the curriculum when implementing education.

From the brief description above, we have seen how the curriculum gap in Indonesian education has prevented the main objectives of education from being fully achieved. Of course, this kind of thing happens because the parties involved in the educational process need to understand and often ignore the meaning, urgency, and function of the curriculum in education itself (Pratama & Hamami, 2023). Through this brief research, the author will elaborate on the meaning, urgency, and function of the curriculum in education in general and Islamic education in particular.

METHOD

This research will focus on discussions related to the meaning, urgency, and function of the curriculum in Islamic Religious Education. The research method used is library research, in which information is obtained through a survey of books and related scientific articles. Other sources relevant to the problem being studied are also included (M. Sari & Asmendri, 2020). The subjects and data sources in this study are books, journals, magazines, and other literature related to writing. According to Mendes, Wohlin, Felizardo, and Kalinowski, the library research process is carried out by reviewing the literature and analyzing relevant topics that are combined (Wohlin et al., 2020).

Moreover, data analysis is a systematic process that employs descriptive content analysis based on the obtained sources. This systematic approach ensures that the analysis is written objectively and reliably (Zed, 2014). The data analysis process begins by collecting data, then reducing it, presenting it, and most importantly, verifying it. This verification stage is crucial in ensuring the validity and reliability of the data analysis (Miles & Huberman, 2014). However, the data analysis process is designed to be flexible. This means that researchers can revisit and refine the stages that have been passed until they produce a study that is believed to be correct, empowering them to ensure the accuracy of their work.

In this article, the content analysis will be related to the meaning, urgency, and function of the curriculum in Islamic Religious Education. The analysis process is carried out by collecting related data from various literature found and in accordance with the themes discussed to draw a conclusion.

RESULTS AND DISCUSSION

The Meaning of Curriculum in Islamic Education

In the meaning of the curriculum, it is first necessary to know related to the etymological meaning as an introduction to the real meaning in understanding the curriculum. The curriculum is an absorption of words in Latin which consists of 2 words, namely "Curro" or "cure" and "ula" or "slums," which are then interpreted as "racecourse," which is a horse racing field, or mileage, in a race, also defined as racing races and others (Sabda, 2009).

The term 'curriculum' has undergone significant evolution, taking on various meanings. Traditionally, it was defined as the subjects taught in schools (Hamdi, 2020). Even today, the traditional interpretation of the curriculum, including in Indonesia, remains a significant influence (T. S, 2012). Caswell and Campbell also share this view, providing their perspective on the meaning of the curriculum (Wina, 2013). They stated "*The curriculum is composed of all the experiences children have under the guidance of teachers. This, curriculum considered as a field of study represents no strictly limited body of content, but rather a process or procedure* (Caswell & Campbell, 1935)."

The shift in meaning towards the meaning of the curriculum continues to experience significant developments; this is undoubtedly a development in understanding the curriculum that cannot be separated from the times. The current curriculum is defined as more than just a set of lessons that must be given. However, it is understood more broadly as something that must be implemented in the learning process experienced by students and teachers, and it consists of many forms of goals, content, guidelines, and experiences in educational activities (Akhyar & Erihadiana, 2021).

Experts have also compiled the meaning of the curriculum, according to Kerr. J.F stated that the curriculum is all the processes in learning that are designed and implemented individually and in groups both in schools and outside schools (Kerr, 1968). According to Inlow (1966), the curriculum is a comprehensive special effort designed by the school to guide students to obtain predetermined learning outcomes (Hunaefi, 2018), According to Glatthorn in Zaini's book, the curriculum is a tool as a learning plan made to guide children in learning at school. It is presented in the form of documents written down and arranged so that the aim is learning that delivers educational goals, namely changes in behavior (M. E. Muttaqin, 2020). Meanwhile, according to Hilda Taba, the curriculum prepares children to participate as productive members of society (N. S, 2003). Furthermore, the National Education System Law No. 20 of 2003 states that the curriculum is a set of learning plans and arrangements regarding the objectives and content of learning materials and methods used as a guide in organizing learning activities to achieve specific educational goals. This is also outlined in Government Regulation No. 19 of 2005 concerning National Education Standards (Hidayat & Abdillah, 2019).

Based on the various meanings related to the curriculum that have been mentioned above, it can be seen that the curriculum is a program in the realm of education that regulates

and has been arranged logically and systematically as a guide in the implementation of the educational process, which facilitates the acquisition of optimal experience or results so that it is expected to produce students who have the ability or competence both academically, personally and socially for provision in the life they will face (Sukirman & Nugraha, 2016). Islamic Religious Education is understood as a conscious effort made to foster students to always understand Islamic religious studies as a whole and in accordance with what is expected by the learning objectives of Islamic religion (Darise, 2021). Islamic learning that is understood is certainly based on Islamic guidelines, namely the Qur'an and Sunnah or Hadith. Thus, it can be said, in general, that Islamic Religious Education is a conscious effort to make students understand Islam based on the Qur'an and Sunnah or Hadith.

The curriculum in Islamic Religious Education is also known as *Manhaj*, which means path or method. The curriculum in Islamic Religious Education has a different orientation, namely in its implementation and its objectives not only maximize world scientific skills but also prioritize the religious side as a form of achieving happiness in the hereafter; the Islamic Religious Education curriculum does not only focus on intellectual intelligence, but it also prioritizes spiritual intelligence (Sitika et al., 2023).

The term *Manhaj* is understood as a method or path, and this understanding is also in line with the curriculum, which regulates the process and course of a learning system (Pramayshela et al., 2023) understanding *manhaj*, which prioritizes spiritual aspects, also contributes to the goals of education, especially Islamic education, which prioritizes a sense of consciousness of being a human being and a good person. Students with spiritual intelligence tend to be more emotionally stable and better at overcoming specific problems (Rahman et al., 2023), the goal of education is to have a meaningful learning experience.

The Urgency of Curriculum in Islamic Religious Education

After we know how the meaning of the curriculum has been mentioned, it is essential to see the urgency of a curriculum in the world of education in general and Islamic religious education in particular. The curriculum's urgency is closely related to the curriculum's goals in learning and the relationship between the curriculum and the learning process (Rahayu et al., 2023). One of the most fundamental relationships between curriculum and learning is an interrelated relationship (Mahrus, 2021), curriculum and learning have an essential relationship that is very integrated, no exception in Islamic religious education because it is also part of the learning process.

In addition to the relationship between curriculum and learning, there is a reciprocal relationship where the curriculum and learning process will influence each other, so the curriculum and learning have a solid and inseparable relationship (Hamdan, 2014). This is a clarity of how vital the curriculum is in education; of course, with this, the education curriculum is very functional and meaningful for the sustainability of the educational process

itself. The Islamic religious education curriculum is a means of achieving the goals of Islamic religious education, namely forming a society with brilliant thoughts in life with an Islamic frame (Alhaddad, 2018).

Islamic religious education aims to give people who believe and fear Allah adequate knowledge. Therefore, to achieve these goals, it is necessary to organize the learning process in a curriculum concept to achieve directed and maximum educational goals. The purpose of Islamic religious education is to make the curriculum essential to be implemented in Islamic religious education. The curriculum values contained in Islamic religious education learning will always correlate with the character-building of students, whether they are still school students or students who are in college (Juhana et al., 2022) The reality of the goals achieved is that the gap occurs in real life; we see so many attitudes of lack of tolerance in social life, much friction between religions and radicalism amid pluralistic Indonesian society (Aulia et al., 2024), This is undoubtedly very alarming. In changing it, it is essential to stage education, mainly Islamic religious education, which regulates this problem in its teaching guidelines. These teaching guidelines are then used as a learning curriculum.

Such a phenomenon is not good if it continues in a multicultural society. Herein lies the urgency of the curriculum in overcoming these problems through the regulated educational regulatory system, with the hope that it will make students more respectful and easy to accept differences (Saputra & Mubin, 2021). Educational goals will also be realized if the curriculum, as a guide, is able to regulate the educational process appropriately in accordance with the phenomena that occur in society.

In addition to overcoming various problems that occur in Indonesia in the frame of Islam, the curriculum in education in general is also very influential for the peculiarities of certain regions ((Wulandari et al., 2022; Zaenal, 2014). Thus, although the curriculum is regulated nationally, teachers must also be included in its preparation because they know best the situation in the teaching field and the psychology of students in the area where they teach. The urgency of the curriculum at this stage lies in the culture and level of difference of students who may need to be by the mandate of the national curriculum, so it is essential to involve teachers in its preparation (Mansur, 2012).

The importance of the curriculum in the teacher's adjustment stage will help students revive the surrounding culture; this will certainly have a positive effect on a country like Indonesia, which has different local cultures. Through this, the mandate of national education goals can be achieved. This was also stated by the Minister of Education and Culture, who related that the curriculum must prioritize local culture (Mendikbud, 2004). In this case, for the cultural education process, teachers need to be involved in preparing the local content curriculum because teachers are believed to be more familiar with the local field and situation where they teach (Mansur, 2012). However, in some other literature, cultural values are not considered necessary in the curriculum because what is prioritized is how students can produce innovations and brilliant thoughts for life (Ali, 1985). Nevertheless, as mentioned above, cultural values must be preserved in the education curriculum in Indonesia. because it is a

state mandate and is contained in the Permendikbud as a valid national guideline for carrying out the education process in Indonesia.

The urgency of the curriculum in Islamic Religious Education is undoubtedly inseparable from all the goals to be achieved; in general, the goals to be achieved by Islamic Religious Education include maintaining the piety of students as a basis for intensifying studies and research related to religious science, for motivating students to be more creative and innovative, as well as to become a norm of behavior in social interactions (Adistiana & Hamami, 2024). The goals that education wants to achieve establish how important and urgent a curriculum is for education; this needs to be understood so that the goals of education can be achieved according to what is desired.

Curriculum Functions in Islamic Religious Education

Curriculum Functions for Learners

Learners have many basic potentials that must be developed (Agustina, 2018), In another sense, it is stated that learners are broadly related to the educational process throughout their lives and narrowly limited to schools (Sopandi & Andina Sopandi, 2021). In Islamic Religious Education, a learner is said to be a person who is seeking knowledge and developing himself through the educational process until he becomes a human being who believes and is devoted to Allah so that he can carry out his function as a servant of Allah (Maghfiroh, 2019). In achieving learning objectives to be able to implement their knowledge in the community, learners must go through an educational process that also assesses the social aspects of students; this aspect is believed to make students able to achieve educational goals throughout their lives (Achruh, 2019).

In terms of achieving the objectives of Islamic religious education for students, the curriculum should have its function for students; in general, the curriculum has at least six functions for students. Among them are: First, the adjustment function; Second, the integration function; Third, the differentiation function; Fourth, the preparation function; Fifth, the selection function; and Sixth, the diagnostic function (Hamalik, 2017). The adjustment function must be able to lead students to self-adjustment to social life; the Integration function means that the curriculum must be able to develop the potential of students as a whole; the differentiation function means that the curriculum must be able to handle students with all their uniqueness, The preparation function means that the curriculum must be able to provide learning experiences to students that will be useful both for connecting to higher education levels and in social life, the selection function emphasizes the opportunity for students to be able to choose learning according to their talents and interests, and the diagnostic function, namely the curriculum must be able to diagnose related to the weaknesses and strengths of students in the education process (Mustafa & Dwiyojo, 2020).

The curriculum is critical in students' educational process; the functions mentioned above can be a reference in assessing and evaluating learning. Evaluation and assessment must be regulated in the curriculum so students can know their achievements and not make fatal mistakes (Mubarok, 2021). If evaluation is not owned, students will feel versatile; even though every student has shortcomings and is not perfect like a human, this shows that assessment is needed.

Curriculum Function for Educators

A teacher or educator is not someone who teaches science at school; he is a person who has expertise in the fields of science, skills and expertise obtained through specific training and education (Umar & Ag, 2018). The teacher has a crucial role in developing the education curriculum; he acts as the leading actor in the success of the learning design regulated in the education curriculum. In the educational process, an educator or teacher must have at least four essential competencies, including pedagogic, professional, personal, and social ((Alfarisi, 2020). As educators with the competencies they have, they are required to be able to plan a curriculum in the learning process so that educational goals can be achieved.

There are two fundamental curriculum roles for an educator or teacher in realizing educational goals. First, the curriculum will be a working guide in compiling and organizing students' learning experiences. Second, the curriculum will be a guideline for carrying out evaluations in education on the development of students in order to absorb and analyze all the learning experiences provided (Indriyani et al., 2023). The curriculum benefits educators because it will help them design and organize the curriculum related to the competencies to be taught. Even with the curriculum, they can determine the strategies, methods, and media chosen (Taufik, 2019). Strategies, methods, and media must be considered; this can be more considered with the curriculum.

In Islamic religious learning, the desired learning objectives do not only apply to a specific period during the learning process, but more than that, Islamic religious learning wants its goals to last a lifetime for students (T. S, 2012). The curriculum's existence is essential for educators to succeed in carrying out their duties to achieve the goals of Islamic religious education. With the curriculum, education will be more directed and implemented more systematically, both in the teaching and learning process and in the evaluation process.

The curriculum is never separated from the teaching profession. However, all forms of action in achieving educational goals are contained in an implemented curriculum; it is also essential for teachers to develop an education curriculum. In curriculum development carried out by teachers, it is necessary to consider the conditions of students. The condition of students must be addressed because this will be closely related to learning and teaching conditions. Curriculum development carried out by teachers should be noted to achieve maximum educational goals.

In short, curriculum and teachers are like two sides of a coin that complement each other; teachers benefit from the ease of managing classes and learning materials from a curriculum that has been arranged in such a way. The curriculum benefits from the teacher because the teacher acts as a developer and executor of its implementation in the learning process. The curriculum has its own function for teachers, and teachers also contribute their function in developing the curriculum. From here, it can be seen that the function of the curriculum in education, especially for educators, is very meaningful because educators and curriculum are two central factors in education that are interrelated.

Curriculum Function for Schools/Madrasahs

Some experts argue that the definition of madrasah is equated with the definition of school because, technically, madrasah and school both describe a formal learning process. Still, culturally, the Indonesian people's madrasah is understood more specifically as a place of learning with deep religious values in contrast to schools that do not have deep religious learning like madrasah (Chairiyah, 2021).

Madrasahs and schools both need a curriculum that suits them. Considering the curriculum as a reference in implementing learning, it is appropriate that madrasahs and public schools have a curriculum. In a Madrasah, the curriculum will focus more on religious activities because the madrasah pattern emphasizes religion (Alfarisi, 2020). The function of the curriculum for madrasahs is at least to be a tool for the realization of the objectives of Islamic religious education; besides that, it also acts as a guide to regulate acting related to Islamic religious education activities in schools and madrasahs (Trisnawati, dkk., 2023). In its efficiency system, the curriculum for madrasahs will be a guideline in making adjustments to education; through the curriculum, it can minimize the repetition of materials and lessons as well as provide timely learning experiences; through the curriculum, schools can also organize continuous material between one level to another (Elman, 2020). The curriculum for madrasah will also act as a guideline in preparing the teaching staff according to what is needed. Every school that recruits teaching staff must ensure that the teaching staff has the expertise needed in the madrasah or school.

In teacher management in schools, if an Islamic Religious Education teacher is needed, the teaching staff must understand the curriculum at each level in the concentration of Islamic Religious Education (Ilhami & Syahrani, 2021). It will undoubtedly be easy to determine if the school has a curriculum that regulates education. Through a good understanding of the curriculum, teachers can achieve learning objectives with what is expected, and the evaluation of education will also occur systematically and neatly structured. Teachers' understanding of the learning curriculum will allow them to construct learning and knowledge for students to implement throughout their lives (Munawarah et al., 2023).

In addition, the curriculum also acts to see the culture of the community in schools thoroughly. The social system in schools is formed from the interaction of various systems and communities in schools (Miller, 1985). That means that the social system in schools is strongly influenced by the behavior, mindset, roles and responsibilities of the school community, which has another culture as an outside school community; the role of the curriculum at this stage is how to adjust the education system to be accepted by all members of the school community.

In practice, the actions of each community in the school are different from what is expected by the curriculum. Some teachers have difficulty adjusting their values to the school community as a professional social value system (Mohammad, 2015). Some teachers reject the changes promoted by the curriculum; they are principled that the learning system is as they got before in education (Miller, 1985) This condition makes the curriculum very instrumental for the school; it evaluates the various phenomena that occur to achieve maximum educational and learning goals.

In Islamic Religious Education, change is considered very important, given the nature of Islam, which is always dynamic and changes with the times, including the contemporary era and technology like today (Supriatna, 2024). That way, the curriculum should ensure that students have a more active understanding of one religious concept. The phenomenon mentioned above will undoubtedly be dangerous when teachers reject changes in Islamic learning methods because this will lead to an understanding of religion that rejects all forms of radical renewal, so it is fitting that schools pay attention to how the curriculum wanted in an educational concept because the curriculum has undoubtedly been organized based on in-depth studies related to what is needed by students today.

CONCLUSION

The nature of the curriculum is a set of learning plans and arrangements regarding the objectives and content of learning materials and methods used as a guide in organizing learning activities to achieve specific educational goals. The urgency of the curriculum for the continuity of education is to make education more directed and able to make it structured so that it can achieve educational goals, especially Islamic Religious Education, which aims for students to understand Islam based on the Qur'an and Sunnah or Hadith.

In general, there are three functions of the curriculum. The curriculum for students has a function to be directed in the learning process, and neatly structured material can help students achieve meaningful and valuable learning for their future lives. The function of the curriculum for educators is to provide a reference in the teaching process; they must also be able to develop their curriculum so that learning objectives are achieved by the times. The function of the curriculum for madrasah/school is to provide a reference for actions related to learning activities, from preparing the required teaching staff to other matters.

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