



# Concept Of Islamic Religious Education Curriculum Innovation

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## ABSTRACT

The curriculum is one of the most decisive components in an education system, therefore the curriculum is a tool to achieve educational goals and at the same time as a guideline in the implementation of teaching at all types and levels of education. The purpose of this study is to analyze the basic concept, purpose, function, and scope of PAI curriculum innovation. The research method used is a literature study. The results of the study show that the Islamic religious education curriculum functions as a means or tool to achieve the goals of Islamic religious education. It also directs religious education in order to build Indonesian people who are completely in accordance with the Islamic concept, namely towards Insan Kamil as "Abdullah" and as Khalifatullah fil ardh. This curriculum will educate students to be good citizens and religious people. Educational objectives, educational content, teaching and learning processes, media and learning tools, and assessment activities are all principles that form curriculum development innovation. Curriculum development is made up of many interrelated elements and is a complex process. Therefore, the purpose of curriculum development and innovation is focused on growing students' abilities and traits that are manifested in various life situations.

**Keywords:** *Concept, Innovation, Curriculum, Islamic Religious Education*

## 1. INTRODUCTION

Education is a vital need to build people's lives. The success of educational goals and the achievement of national education goals lies in the curriculum applied in every formal educational institution. Therefore, the curriculum at least has a vital role in realizing the growth of schools or educational institutions [1]

Education can also be seen as a process of directing various human potentials towards the development of a healthy personality physically and spiritually so that they can achieve a peaceful, just and successful life in the present and future lives (Masykur, 2019). In order for educational goals to be achieved, it requires a supporting device as a tool to determine the direction of education, namely the curriculum [2]

Education and curriculum are two things that cannot be separated. The role of the curriculum in education is something important. This is because the curriculum is a tool used in realizing the ideals of education itself. Over time, the curriculum in Indonesia often undergoes

several changes. This is not a problem, but in fact it must be required to always adjust to the development of students. Some aspects that affect the development of students, including science, the influence of the community environment and technology. Efforts to develop a curriculum are not easy and often encounter obstacles. These obstacles do not only come from the role of teachers, but from all elements of education, such as school institutions, students and even a lack of support from the community [3]

The curriculum is an important part of the education system because it is a tool to achieve educational goals and serves as a guideline for teaching at all types and levels of education [4] Because the curriculum as an educational dynamic continues to develop, the development of the curriculum that is carried out must be dynamic and flexible in terms of science that continues to develop, technology, culture of the value system and the needs of society which are also constantly changing [5] Of course, every educational institution prepares a curriculum, because educational

institutions need a set of learning programs. The various characteristics of each educational institution will have an impact on the varied curriculum that will be prepared as an effect of adjusting the characteristics of the educational institution unit model [6]

Badrun said that all components in the curriculum are a link so they need to be improved. The curriculum components should be dynamic and always evolving to adapt to various developments that occur in the world community and determine the results in accordance with educational goals [7] No exception in the scope of Islamic Religious Education (PAI) curriculum development, Muhaimin gave a perspective that the development of the PAI curriculum can be interpreted in three perspectives, the first is referring to activities aimed at producing an Islamic religious education curriculum, the second is a process intended to link one component with another component to produce a better Islamic religious education curriculum, The third is an activity to carry out the preparation (design), implementation, assessment, and improvement of the Islamic religious education curriculum [8]

It is necessary to make innovations to the Islamic religious education curriculum in view of the current conditions where technology is increasingly developing. Innovation has the meaning of renewal, change or improvement. Change is a shift in position, position or circumstance that may lead to good, but sometimes even bring bad. Sometimes changes from a moral perspective are not good, but for the perpetrators they are not necessarily aware of this [9]

Islamic Religious Education (PAI) as one of the parts of national education certainly also has a form and model of how a curriculum is organized so that various variants of the curriculum organization model from various educational institutions that apply it emerge [6]

The success of the implementation of PAI is also determined by the existence of a curriculum that is able to lead students to have critical awareness. In line with that, an understanding is needed to implement a contextual PAI curriculum innovation and apply it to their students in the future.

Therefore, curriculum innovation, that is, the idea or practice of a new curriculum that incorporates elements from the previous curriculum, is always necessary to solve problems that are not only limited to educational problems but also problems that affect the educational process itself. This article is compiled to find out the concept of PAI curriculum innovation in Indonesia.

## 2. RESEARCH METHODS

This research uses library research. Literature research is the disclosure of evidence from data sources through studies. The source of data for this research

comes from books related to curriculum innovations and learning methods in Islamic religious education; Other sources take from journals. Afterwards, the literature materials are discussed and analyzed critically and in-depth to support current proposals and ideas from various sources. To collect data for this study, documentation techniques, data searches, or theories relevant to the research question are used. Examples of data sources used include but are not limited to books, research reports, scientific articles, journals, and so on. Once the data is collected, they are analyzed. Content analysis and descriptive are used to conduct the analysis.

## 3. DISCUSSION

### 3.1. Basic Curriculum Concepts

In Hamdan's book, according to Wiles and Bondi (1989), the term curriculum was first used in Scotland in the early 1820s, and only a century later it was used in the United States. According to Webster's Third New International Dictionary, the term "curriculum" comes from the Latin verb "currere," which means "to run, to rush, or to live." The curriculum comes from the Greek, from the words "curir," which means "runner," and "curere," which means the distance traveled by runners. Initially, the term was used in sports to describe "a small race", which means a distance that must be covered in a sports match [10]

Based on this understanding, in the context of education, it is defined as a "teaching circle", which is a teaching circle in which the teacher and mood are involved. The curriculum is considered a competitive arena where lessons compete for diplomas, diplomas, or undergraduate degrees [11]

The term "curriculum" in French comes from the word "courier", which means "to run", and "curriculum" means a distance that a runner must cover from the start line. To reach the finish line and obtain a medal or award. Subsequently, the distance was transformed into a school program and everyone involved in it. In Arabic, the word "manhaj" means the path of light that humans walk in various areas of life. However, in the Tarbiyah Dictionary, the educational curriculum (manhaj al-dirasah) is a collection of plans and media used by educational institutions to achieve academic goals [12]

In traditional education, the curriculum means a number of subjects that students must take or complete to earn a diploma. However, in modern education, the curriculum means all possible activities and experiences (content or materials) that have been scientifically arranged, whether they occur in the classroom, outside the classroom, or outside the school for the responsibility of the school to achieve educational goals [13]

Curriculum, according to Soedijarto, means all learning experiences and activities that are planned and organized to be carried out by students to achieve the educational goals that have been set by educational institutions [13]

Therefore, the curriculum is defined as an educational program provided by a school. The program covers all things that can affect the development and personal formation of students in accordance with educational goals to improve their quality of life. This program is implemented not only in schools but also outside of school.

Curriculum is all the plans used in the learning process. The curriculum can also be interpreted as all the efforts made by educational institutions to achieve the agreed goals. A curriculum is an educational plan that includes all the learning experiences provided to students in the school. Curriculum is created by educators, curriculum experts, educators, education officials, entrepreneurs, and other members of society. The purpose of creating a curriculum is to provide guidance to teachers in guiding the development of students to achieve the desired goals of students, their families, and society as a whole. The current curriculum includes all activities that provide experience to students, or protégés, under the guidance and responsibility of the school.

The Islamic religious education curriculum functions as a means or tool to achieve the goals of Islamic religious education. It also directs religious education in the context of the development of Indonesian people as a whole in the Islamic concept towards *Insan Kamil* as "Abdullah" and at the same time as *Khalifatullah fil ardh*. Islamic religious education aims to educate students to become good citizens and religious people.

### ***3.2. Objectives of the Islamic Religious Education Curriculum***

The purpose of Islamic religious education is to develop Muslims into intelligent, obedient, and dedicated individuals who can devote their entire existence to the creator with a single attitude and personality, subject to Him in all aspects of their lives in order to seek the pleasure of Allah SWT [14]

The formulation of curriculum objectives, especially in Islamic Religious Education, is very relevant to the goals of national education contained in Law No. 20 of 2003, namely: The development of students to become human beings who believe in and devote themselves to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens [15]

The learning objectives of PAI, especially in public schools such as elementary, junior high and high school,

refer to the 2013 curriculum prepared by the Indonesian Minister of Education, Culture, Research, and Technology. In the 2013 curriculum, the subject of Islamic Religious Education (PAI) was changed to Islamic Religious Education (PAI) and Ethics. Islamic Religious Education and Ethics is an education that fundamentally develops the morals of students. Islamic Religious Education and Ethics are also shown to be able to harmonize, harmonize and balance between faith, Islam and *ishan*.

Based on this, it can be realized in several ways, including forming human beings who believe in Allah SWT, developing self-potential based on faith values, maintaining harmony between religious communities and adjusting Islamic mentality to the physical and social environment [16]

In an effort to incorporate Islamic education into the public-school curriculum that focuses on general knowledge, Islamic religious education has been required to be taught to students. Religious education in general education is one of the reforms that must be carried out in the Islamic education system. This is a corrective action to fulfill the role of education in answering the needs of contemporary society growth [17]

If examined more deeply, the learning objectives in the national curriculum held in public schools are in line with the goals of Islamic Religious Education According to Mahmud Yunus in Ahmad Husni Hamim's research. The purpose of Islamic Religious Education is divided into two, namely general goals and special goals. In general, the task of Islamic Religious Education is to direct and guide students to become a Muslim who always worships as a reflection of the faith that has been taught by the cultivation of religious knowledge that must be reflected with noble morals as the final goal of Religious Education. The special purpose of Islamic religious education is a goal that is in line with the growth and development of students according to the level of education they are taking, so that each goal of religious education at each level of education has different goals. For example, the purpose of religious education in elementary school is different from that in secondary school. The purpose of religious education in high school is different from the goal of religious education in junior high school and high school [18]

So Islamic religious education in schools and madrassas aims to form a person's faith so that it increases through several ways, including the provision of knowledge and experience so as to form Muslim humans who are superior in terms of piety, nation and state.

### 3.3. Basic Concepts of Curriculum Innovation

Innovation in English is called innovation, which means everything that is new or renewal. Sometimes the word "innovation" is translated as an invention, because usually something new is the result of an invention. Then the word "discovery" is also used for the meaning of discovery and invention, so that there are three words that are almost equivalent in meaning, namely innovation, discovery, and invention, because all three contain the meaning of discovering something new. Discovery is the discovery of something that has actually existed for a long time but has just been discovered, while invention means a completely new discovery that has not existed before. The description illustrates that innovation can occur in two ways, namely covered and invention [19]

Innovation can be interpreted as an idea, item, event, method that is perceived or observed as something new for a person or a group of people (society), whether it is in the form of inventions or disclosures. Innovation is held to achieve a certain goal or to solve a certain problem [20] The understanding of innovation eventually becomes broad, but basically innovation is a process that is not only limited to creating new ideas or thoughts. The idea must be implemented through an adoption process, and adoption is the decision to use innovation as a whole as the best way of action. The process of innovation adoption is usually in the form of change, either gradually, radically, or transformation [21]

According to Hamidjojo, quoted [20] educational innovation is a new and qualitatively different change from the previous one and is deliberately sought to improve the ability to achieve certain goals, including in the field of education.

Curriculum Innovation is defined as an update in the field of curriculum, or something that is considered new and it is done to solve educational problems. Understanding curriculum innovation will be very helpful in the application of learning rules in educational institutions, because in fact curriculum innovation cannot be separated from the success of an education [22] Curriculum innovation is part of educational innovation.

Curriculum innovation and development are carried out because curriculum development is dynamic, always changing, adapting to the needs of those who learn (students). Because the community and those who learn are changing, the first step in the formulation of the curriculum is an investigation of the situation (situation analysis) faced by the community, including the situation of the learning environment in a comprehensive sense, the situation of students, and prospective teachers who are expected to carry out activities [23]

The objectives of curriculum innovation include 1) increasing relevance: adapting teaching materials to the needs and challenges of modern times, such as technological developments, globalization, and social change, 2) improving the quality of learning: increasing the effectiveness of teaching methods to ensure a deep understanding of Islamic values and their application in daily life, and 3) providing 21st century skills: introducing important skills such as critical thinking, creativity, and interpersonal skills that are relevant to today's world of work and social life.

### 3.4. Scope of PAI curriculum innovation

The competencies that are expected to be achieved are in accordance with the objectives of the PAI curriculum, so the content of the PAI curriculum material is based on and developed from the provisions in two main sources, namely: Al-Qur'an and Sunnah of the Prophet Muhammad SAW. In addition, the PAI material is also enriched with the results of *istimbat* or *ijtihad* of the scholars, so that the main teachings are general, more detailed and detailed.

The PAI curriculum includes efforts to realize harmony, harmony, suitability, and balance between:

#### 3.4.1. The relationship between humans and the Creator (Allah SWT.)

The tendency to believe in God is human nature since the beginning of its occurrence, as explained in Surah Al-Rum verse 30 and Al-A'raf verse 172. This nature belongs to every human being who has been brought by it since birth. Meanwhile, God referred to in Islam is Allah.

The belief of Muslims in Allah as God Almighty, All-Knowing, All-Wise, and All-Wise is an Islamic creed about divinity. This creed explains that Allah is a creator who has no beginning and no end. Allah is Almighty and All-Knowing, everything that is in the heavens and on earth. This realm is His creation, created from nothing to exist.

#### 3.4.2. Human-to-human relationships.

Relationship with humans as social beings. Human beings in the human sense show intelligent creatures, who play the role of cultural subjects. It can also be said that humans as human beings show humans as psychic beings who have spiritual potential, such as *fitrah*, heart, and intellect. This potential is what makes humans the most dignified creatures compared to other creatures.

Returning to the concept of Islamic education, the Qur'an itself has actually provided guidelines for the purpose of human life. There are three missions that are given by humans, namely the main mission to worship

(az- Zariyat:56). The functional mission as a caliph and the operational mission to prosper the earth (Hud:61). Allah declares that he will make a caliph on earth, literally the word caliph means a representative/substitute so the main mission of human beings on this earth is as a representative of Allah. If Allah is the creator of the entire universe, then man as His caliph is obliged to prosper the universe, especially the earth and all its contents, and to protect it from damage.

This goal is the teleological qualification of educational products in Islam, so that seeking knowledge is not just to meet the needs of life or the purpose of social and economic commodities. As a caliph, a servant is required not only to attach importance to the affairs and welfare of individuals or people he knows, even his role in life is not only for the good of humans, but also to maintain the balance of nature and the ecosystem in it

### *3.4.3. Human relationships with other creatures and the natural environment.*

The relationship with the universe as a creature of God who regulates and utilizes the natural wealth contained above. In Islamic metaphysics, reality and nature from the beginning have been seen as having intrinsic value which is a manifestation of the divine aspect. Therefore, to understand it completely and not one-sidedly, humans cannot arbitrarily rely on their senses and intellect alone. In this universe, humans cannot truly live "independently". Because between humans and the universe need each other and complement each other. The universe needs humans to take care of and maintain it while humans need the universe as a means of interacting with other humans.

As a principle of Islamic education, every Muslim is directed to have a clear view of the nature of the universe, both material and natural in addition to the social realm. The essence of nature or the macrocosm is that apart from God, humans, nature and life are part (microcosm) of nature Macrocosm. Islam views that this nature was created by Allah, who has order and is created with a certain and noble purpose

### *3.4.4. Human relationship with oneself (morality with oneself)*

Respect for others for us, depends on the extent to which we appreciate or in other words be moral to ourselves. The four relationships mentioned above are covered in the PAI curriculum which is arranged in several subjects, namely: (1) Moral faith subjects, (2) Sharia worship subjects (fiqh), (3) Subject of the Qur'an hadith, (4) Islamic History and Culture (SKI), (5) Arabic Language Subjects.

These subjects are the scope or scope of the PAI curriculum presented in schools with Islamic characteristics or Madrasas, while the scope of the PAI curriculum in public schools is Islamic Religious Education subjects whose curriculum is Broad Field or all in one system. Broad Field curriculum is a curriculum that disappears the boundaries of each subject in one subject group. This curriculum organization is often called all in one system or Nazhariyatul Wahdah, which is a form of curriculum consisting of various branches of subjects presented in one subject or one field of study. In the PAI Curriculum in public schools such as; Elementary, junior high, high school/vocational school is in the form of a Broad Field, namely the PAI subject contains discussions on the science of Tawheed, the Qur'an and al hadith, Fiqh, History and Morals [10].

The scope of the PAI curriculum in Islamic boarding schools is certainly more subjects, generally the PAI curriculum in Islamic boarding schools consists of separated subject curriculum, such as; Tawheed, tajwid, fiqh, ushul fiqh, tafsir, hadith, dates and others that stand alone as subjects or disciplines. Meanwhile, the scope of PAI material includes: (1) Aqidah or belief. This aspect is a fundamental part. The aspect of belief in Islamic teachings is the entrance to Islamic teachings and affects all behavior of a Muslim. (2) Shari'a or aspects of norms or laws, namely teachings that regulate the behavior of a believer in Islam. This aspect of law contains teachings with legal connotations consisting of obligatory teachings, sunnat, mubah, makruh and haram. (3) Morals or behavior, which is a description of the behavior that a Muslim should have in the context of a relationship with Allah, relationships with fellow humans, relationships with nature, and good relationships with oneself [2].

## **4. CONCLUSION**

The curriculum is an educational design that summarizes all the learning experiences provided for school students. The curriculum is prepared by educators/curriculum experts, experts in the field of science, educators, education officials, entrepreneurs and other communities. This plan was prepared with the intention of providing guidelines to education implementers, in the process of guiding student development, achieving the goals aspired by the students themselves, their families and the community. Curriculum in the latest sense is all activities that provide experience to students (students) under the guidance and responsibility of the school.

The Islamic religious education curriculum is a means or tool to achieve the goals of Islamic religious education which is at the same time the direction of religious education in the context of the development of Indonesian human beings as a whole in the concept of

Islam towards Insan Kamil as 'Abdullah and at the same time as Khalifatullah fil ardh. Islamic religious education will bring and deliver and nurture students to become good citizens as well as religious people.

The Islamic education curriculum aims to instill faith in the minds and hearts of the younger generation, restore morals and develop spiritual souls. It also aims to acquire knowledge continuously, a combination of knowledge and work, trust and morals, as well as the application of theoretical practice in life.

Basically, the curriculum functions as a guideline or reference. For teachers, the curriculum serves as a guideline in carrying out the learning process. For school principals and supervisors, the curriculum serves as a guideline in carrying out supervision or supervision. For parents, the curriculum serves as a guideline in guiding their children to study at home. For the community, the curriculum serves as a guideline to provide assistance for the implementation of the educational process in schools. Curriculum development is a complex process and involves various interrelated components. Therefore, the purpose of curriculum development and innovation is focused on the formation of students' competencies and characters that are manifested in life contextually.

In order for the competencies mentioned in the objectives of the PAI curriculum to be achieved, the content of the PAI curriculum material is based on and developed from the provisions in two main sources, namely: Al-Qur'an and Sunnah of the Prophet Muhammad SAW. In addition, the PAI material is also enriched with the results of istimbat or ijtihad of the scholars, so that the main teachings are general, more detailed and detailed.

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