

Problems of Islamic Education Curriculum in Indonesia

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ABSTRACT

The curriculum can be interpreted as a number of subjects that must be taken by students to get a diploma. The curriculum consists of several components, namely the objective component, material component, material component, strategy component and evaluation component. The problems of the Islamic education curriculum that are often encountered in Indonesia are (1) The curriculum content is the same as schools, only madrasas still leave their Islamic characteristics with religious subjects, which are not as strong and deep as they were at the beginning of its formation. The reality found in the field is that the assessment of learning outcomes is more referred to as an individual assessment which emphasizes the cognitive aspect, and uses the form of Islamic religious exam questions that are more comprehensive. shows the main priority in the cognitive aspect as well, and rarely does the question have a functional spiritual "value" and "meaning" of religious spirituality in everyday life, 90% of madrasas are managed by the community (private) with different qualification levels in various aspects, due to limited facilities and infrastructure owned by madrasas, the preparation and development of the curriculum so far, it turns out that the burden is more on the madrasah principal and teachers, the involvement of madrasah committees, foundations and the community is still relatively small, in fact it almost does not happen.

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1. INTRODUCTION

The curriculum is the core of the educational process. The curriculum is the field that has the most direct influence on educational outcomes. The curriculum greatly determines the process and results of an education system. The curriculum can also function as a medium to achieve goals as well as a guide in the implementation of teaching at all types and all levels of education.

Islamic education and education materials are reflected in the curriculum which is designed to realize its educational goals. The design of educational materials must pay attention to the stages of development of students and their suitability to the environment, the development of science,

technology, culture, art, and in accordance with the level of each educational unit. The material accommodated in the curriculum describes the standard of basic abilities that must be possessed by students at each level of education. For this reason, in the curriculum there are subject groups that are oriented towards academic ability and groups of subjects that are oriented to skills (Abuddin, 2010).

The government has made great efforts to overcome various problems that arise in the world of education in Indonesia, including the curriculum. The effort that can be felt is the equal distribution of educational opportunities at all levels. Even the government has promulgated UUSPN No. 20 of 2003 and PP No. 19 of 2005 concerning National Education Standards, and the government's policy of not compiling a national education curriculum and preferring its preparation at the education unit level is a manifestation of education reform, to realize three reform strategies, namely: (a) development of competency-based curriculum implementation, (b) implementation of education management autonomy, (c) empowerment of community participation.

Indonesia has undergone many curriculum changes, including the 1947, 1964, 1968, 1973, 1975, 1984, 1994, 1997, 2004, 2006, 2013 curriculum and finally the independent learning curriculum. Curriculum changes are often influenced by political factors. For example, the 1964 curriculum was designed to eliminate MANIPOL-USDEK, the 1975 curriculum was used to include Pancasila Moral Education, and the 1984 curriculum was used to include the National Struggle History Education (PSPB) subject. The 1994 curriculum, in addition to eliminating PSPB subjects, also introduced the high school curriculum which made general education a preparatory education to higher education. Future education needs to be designed to answer expectations and challenges to the changes that occur (Sanjaya, 2008). The education system that is built needs to be sustainable from preschool education, basic education, secondary education, and higher education so that the right solution for the Islamic education curriculum is found.

So many educational problems are faced and it is impossible to discuss them in a comprehensive discussion. This discussion will only discuss educational issues that arise from the curriculum aspect, the implications of which are from a macro-scale perspective. Then, the curriculum in this discussion, is not a curriculum discussion in the narrow sense of a list of subjects that must be taught to students, but the curriculum referred to in this discussion includes the curriculum in a broad sense, namely the curriculum as a product, as a program, as a learning activity, and observing several problematic points and corrections to the Islamic education curriculum and efforts to change it.

2. METHOD

This type of research is library research. Mestika Zed (2008) states that library research is research conducted by reading works related to the issue to be studied and noting important parts that have to do with the topic of discussion. Moh. Nazir (1988) also explained that library research is a method used by reviewing books related to the themes discussed.

This research is qualitative in nature which prioritizes excavation, discovery, reading, explanation and delivery of the explicit and implied meanings or symbols of data from the data collected. Mestika Zed (2008) states that literature study is a series of activities related to the method of "collecting library data, reading and taking notes and processing research materials. Data collection techniques in this study are not the same as those contained in quantitative research data collection techniques in the field. The processing of this research leads to analysis or data processing that is descriptive, philosophical and theoretical"

3. FINDINGS AND DISCUSSION

Definition of Curriculum

The curriculum comes from the Greek, namely from the word *curir*, which means runner. The word *curere* means a place to race. Curriculum is defined as the distance covered by a runner. The

curriculum can be interpreted as a number of subjects that must be taken by students to get a diploma.

The curriculum formulation implies that the content of the curriculum is nothing but a number of subjects (subjects) that must be mastered in order for students to obtain a diploma. The term curriculum is used in the world of education and changes in meaning according to the developments and dynamics that exist in the world of education. Broadly speaking, the curriculum can be defined as a set of educational and teaching materials provided to students in accordance with the educational goals to be achieved (Sanjaya, 2008).

In daily use, the curriculum has at least three meanings. First, the curriculum in the sense of a series of subjects at a level and type of school. Second, the curriculum in the sense of the syllabus, third, the curriculum in the sense of the program. Curriculum in Islamic education In classical times, Islamic education experts used the word *al-maddah* to mean curriculum, because at that time the curriculum was identical with a series of subjects that had to be given to students at a certain level (Zuhairini, 1993).

In line with the passage of time, the notion of curriculum began to develop and its scope was wider, covering all aspects that affect the student's personality. Curriculum in this modern sense includes objectives, subjects (program content and structure), teaching and learning processes (strategy for achieving goals) and evaluation (Sudjana, 1995).

When associated with the philosophy and system of Islamic education, the Islamic education curriculum has the meaning as a series of programs that direct teaching and learning activities that are planned in a systematic and purposeful manner, and describe the ideals of Islamic teachings.

In a broad definition, the Islamic education curriculum contains material for long life education, and the main materials for the Islamic education curriculum are materials, activities, and experiences that contain elements of monotheism. From some of the information about the curriculum above, it can be concluded that the Islamic education curriculum is a series of program activities that include objectives, content, strategies, and evaluation of education in Islamic educational institutions (Jasa Ungguh, 2005).

Curriculum Components

First, Goal Component. In this goal component there are levels of goals, where one with the other is a unity. The curriculum of a school has two objectives: 1) the goals to be achieved as a whole, and 2) the goals to be achieved in each field of study.

Second, Material Components (program content and structure). The current curriculum content contains: clear target achievement, standard materials, learning outcomes standards, and learning implementation procedures. While the structure of the education program consists of core, local, extracurricular and personality programs.

Third, Strategy components. The strategy for implementing a curriculum is illustrated by the way in which teaching is carried out, the way in conducting assessments, in carrying out guidance and counseling and how to organize school activities as a whole. The way of carrying out teaching includes the applicable way of presenting each field of study, including the method (method) of teaching and the learning tools used.

Fourth, Evaluation Component. The curriculum as a material given to students and at the same time to the community, then the assessment must be carried out continuously and thoroughly on the teaching materials or programs. In addition, the assessment of the curriculum is also intended as feedback on the objectives, materials, methods, facilities, in order to foster and develop the curriculum further.

Problems with Islamic Education Curriculum

The rapid development of science and technology has an impact on various aspects of life, including a shift in the function of schools as educational institutions. Along with the growth of

various kinds of life needs, the burden of school is getting heavier and more complex. Schools are not only required to be able to provide various kinds of knowledge that are very fast growing, but are also required to be able to develop interests and talents, shape morals and personality, and are even required that students be able to master various kinds of skills needed to fulfill the world of work.

This rapid change puts a burden on curriculum developers, because they have to choose and decide "what" should be taught to "who". One of the principles of the curriculum is relevance, which is defined as the relevance (suitability) of the curriculum with the times. The Islamic education curriculum also needs to adapt to the development of science and technology, which will directly change the system and view of human life, both related to worldly problems and ukhrawi problems. Thus, Islamic education must be more grounded, adapted to the development and demands of society for the need for religion, without having to change the teachings that are essential in Islam (Sanaky, 2003).

The phenomenon of the moral decline of the Indonesian nation today and the multidimensional crisis that is being faced, from the results of studies of various disciplines and approaches, it seems that there is a common view that all kinds of crises stem from a moral or moral crisis. This crisis is caused by some parties because of the failure of religious education (Islam). From the point of view of the success of religious education, there are three main indications, first, the success of transferring knowledge, secondly transferring values, and thirdly transferring skills. The first part is related to cognitive knowledge. The second part is related to good and bad values, students are directed to love the values of good and hate the values of evil, the third part is related to real actions (Ridwan, 2005).

The emergence of a gap between the supposed success (*das sollen*) of Islamic education and the facts on the ground (*das sein*) indicates that there are problems or problems with Islamic education. On the other hand, the research results of the Research and Development Center for Religion and Religion (2010) found several fundamental problems of the curriculum of Islamic Education Institutions (madrasas) related to the repositioning of madrasas in UUSPN No. 20 of 2003, among others. (Balai Penelitian dan Pengembangan Agama, 2010).

First, Purpose Component. The purpose of Islamic education is to realize Islam as a teaching, and to realize advanced and prosperous Muslim individuals while at the same time realizing Islamic education that embodies Islamic values (mastery of religious sciences). The repositioning of madrasas from educational institutions that focus on mastering religious sciences in the same direction as schools in general, implies that madrasas are encouraged to occupy more general educational institutions characterized by Islam. The content of the curriculum is the same as that of schools, except that madrasas still leave their Islamic characteristics with religious subjects, which are not as strong and deep as they were at the beginning of their formation. As a result of this shift, the output of madrasas becomes the responsibility between religious and general subjects, and even tends to lead madrasah students to leave the orientation of mastering religious sciences to a completely profane and materialistic mindset (Tafsir, 2006).

Second, Material Component. Madrasah outputs are designed in a structured manner, not only mastering religious knowledge, but also studying general subjects well, so that madrasa outputs are considered to have a comparative advantage because they are believed to be able to deliver students to a more comprehensive realm, covering intellectual, moral, spiritual and skill aspects. modern science at the same time. The problems found in the field are: (a) educational materials in madrasas are seen to have not developed a critical attitude, are still limited to religious issues, and have no concern for the development of general sciences, both social and natural sciences. (b) The madrasa curriculum structure is overloaded because it contains general subjects (70%) plus religious subjects (30%) as a characteristic of Islamic educational institutions. (c) The educational curriculum is full of material not full of values.

The educational curriculum in the sense of the product still contains a lot of confusion, meaning that schools at the Ibtidaiyah (SD), Tsanawiyah (SMP), and Aliyah (SMU) levels have a curriculum that is very full of subjects. The implication is that the absorption of students is not optimal and it

seems that students tend to learn about many things, but in fact they are shallow in mastering proper knowledge and skills. (d) Lack of orientation to the needs of students and the future. In fact, the process of Islamic education is less attractive in terms of the material and delivery methods used. Islamic education curriculum design is strongly dominated by normative, ritual, and eschatological issues, and educational materials are delivered in the spirit of religious orthodoxy in religious lessons which are identified with faith, not orthopraxis, namely how to manifest faith in operational real actions (Sudjana, 1995).

Third, Strategy Component. The strategy of implementing the educational curriculum to realize educational goals requires active learning with student-centered learning to develop their potential. However, the problems that arise in the field are: (a) Teaching and learning activities in madrasas take place in monologue with the dominant teacher position, because students are more passive and do not have room to ask questions and develop intellectual insight. (b) More emphasis on cognitive aspects than affective and psychomotor. If you pay attention to the design of Islamic education curriculum programs from SD/MI to university levels, it is felt that they have not been able to answer the challenges of change, because the Islamic education curriculum focuses more on the correspondence-textual aspect, which emphasizes memorizing existing religious texts. And this is only in the low-level cognitive aspect. (c) The Islamic education curriculum approach still tends to be normative. In the sense that Islamic education presents norms that are often without illustrations of the socio-cultural context so that students do not appreciate religious values as values that live in everyday life.

Fourth, Evaluation Component. Evaluation is one of the components in the KTSP which is now implemented in every educational institution. Evaluation is carried out to provide a balance in three domains, namely cognitive, affective, and psychomotor by using various tools, forms, systems and assessment models that are carried out continuously so that they can obtain a complete picture of the achievements and progress of learning outcomes achieved by students. The reality found in the field is that the assessment of learning outcomes is more referenced to individual assessments that emphasize the cognitive aspect, and uses the form of Islamic religious exam questions which show the main priority on the cognitive aspect as well, and rarely the questions have a "value" and "value" weight. religious spiritual "meaning" that is functional in everyday life.

Fifth, Status of Educational Institutions. The inclusion of madrasas as a sub-system of national education which is included in the type of general education, madrasas are required to implement PP no. 19 of 2005 concerning national education standards (SPN) as the basis for planning, implementing and supervising education (article 3), with the aim of ensuring the quality of national education in the context of educating the nation's life and shaping the character and civilization of a dignified nation (article 4). It's just that fulfilling these demands for madrasas is not simple, because 90% of madrasas are managed by the community (private) with different qualification levels in various aspects, due to the limited facilities and infrastructure owned by madrasas.

Sixth, Difficulty in being accountable in developing curriculum. Although madrasas as educational institutions are given the freedom to develop curricula, the government in this case the Ministry of National Education only provides curriculum standards nationally and madrasas can develop curricula that are local/local content. In the preparation and development of the curriculum so far, it turns out that the burden is more on the head of the madrasa and the teacher, the involvement of madrasa committees, foundations and the community is still relatively small, in fact it almost does not happen.

4. CONCLUSION

Islamic education is a conscious human effort made by educators to students to develop the potential of students both physically and spiritually so that they become independent human beings and can work in society. To realize the goals of Islamic education, it is necessary to plan the

preparation of the curriculum, because the curriculum is an important tool to achieve educational goals.

The curriculum contains content, objectives, methods, and educational evaluation tools. The Islamic education curriculum has the meaning as a series of programs that direct teaching and learning activities that are planned in a systematic and purposeful manner, and describe the ideals of Islamic teachings. Islamic education curriculum has 3 types of curriculum; pragmatic curriculum, theoretical curriculum, and theological curriculum.

The success of religious education can be seen from three main indications; first, the success of transferring knowledge, the second is the transfer of values, the third is the transfer of skills. The first part is related to cognitive knowledge. The second part is related to good and bad values, students are directed to love the values of good and hate the values of evil, the third part is related to real actions.

The emergence of Indonesia's current moral degradation is suspected to be due to the failure of Islamic education in transferring, instilling values, and transferring the skills of Islamic education values. From research in the field found several problems of Islamic education curriculum, among others; dense material but minimal value, dominance of cognitive aspects, and lack of attention to the development of students, as well as the dominance of the normative approach in developing curriculum content.

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