

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM IN DEVELOPING STUDENTS' RELIGIOUS VALUES

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ABSTRACT

Abstrak: Pendidikan agama Islam di Indonesia memainkan peran penting dalam membentuk karakter dan moral generasi muda. Kurikulum pendidikan agama Islam tidak hanya mengajarkan pengetahuan agama, tetapi juga bertujuan membentuk siswa yang mampu mengamalkan nilai-nilai Islam dalam kehidupan sehari-hari. Artikel ini mengeksplorasi peran kurikulum dalam pengembangan nilai pendidikan agama Islam di madrasah dan Sekolah Islam Terpadu (SIT). Melalui studi literatur dan metode penelitian kualitatif deskriptif, penelitian ini menyelidiki bagaimana konsep tarbiyah, yakni pendidikan yang menyeluruh dan pembinaan karakter, diintegrasikan dalam kurikulum pendidikan agama Islam. Data primer diperoleh melalui wawancara dan observasi dengan partisipan dari madrasah. Hasil penelitian menunjukkan bahwa meskipun ada tantangan dalam implementasinya, seperti adaptasi terhadap nilai-nilai Islam kontemporer dan penyesuaian dengan gaya belajar siswa, kurikulum berhasil membentuk karakter siswa yang berintegritas dan komitmen terhadap nilai-nilai agama. Artikel ini berkontribusi dalam memahami pentingnya pendidikan agama Islam dalam membentuk generasi muda yang siap menghadapi tantangan zaman dengan berpegang teguh pada nilai-nilai agama.

Kata Kunci: *Kurikulum; Pendidikan Agama Islam; Nilai Keagamaan*

Abstract: *Islamic religious education in Indonesia plays an important role in shaping the character and morals of the younger generation. The Islamic religious education curriculum not only teaches religious knowledge, but also aims to form students who are able to practice Islamic values in their daily lives. This article explores the role of curriculum in the development of Islamic religious education values in madrasah and Integrated Islamic Schools (SIT). Through a literature study and descriptive qualitative research method, this study investigates how the concept of tarbiyah, i.e. comprehensive education and character building, is integrated in the Islamic religious education curriculum. Primary data was obtained through interviews and observations with participants from madrasahs. The results show that despite challenges in its implementation, such as adaptation to contemporary Islamic values and adjustment to students' learning styles, the curriculum succeeds in shaping students' characters with integrity and commitment to religious values. This article contributes to understanding the importance of Islamic religious education in shaping a young generation that is ready to face the challenges of the times by holding fast to religious values.*

Keywords: *Curriculum; Islamic Religious Education; Religious Values*



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A. INTRODUCTION

Education is the main foundation in shaping character and preparing the younger generation to face future challenges. In Indonesia, Islamic religious education plays a very important role in developing religious values and shaping students' moral identity. The curriculum is an important instrument in this process, not only as a guide for teaching, but also as a foundation to ensure that Islamic religious education can achieve the desired goals.

The curriculum in the context of Islamic religious education in Indonesia not only includes subject matter such as the Qur'an, Hadith and Jurisprudence, but also formulates teaching approaches and methods that are relevant to the times and the needs of society. This is important to ensure that students not only master religious knowledge, but are also able to apply it in everyday life in a meaningful way. This is in line with the vision of Islamic education to prepare a generation that is able to understand and apply Islamic values in daily life.

Madrasahs and Integrated Islamic Schools (SIT) are the two main institutions in Indonesia that take on the role of educating the younger generation with a strong religious foundation. Both integrate Islamic values in their curriculum to produce graduates who are not only academically intelligent but also have good moral character. The curriculum in madrasah, for example, is designed to cover various religious, philosophical, psychological, social and organizational aspects, all of which aim to produce graduates who are not only knowledgeable but also have noble morals in accordance with the Islamic teachings they learn.

Islamic religious education curriculum development involves a complex process that includes identifying essential religious values to be instilled in students, developing relevant and appropriate teaching materials, and implementing effective teaching methods. Continuous evaluation is also an important part of ensuring that the curriculum can adapt to the development and needs of the times.

Based on a review of several previous studies that examine topics related to the role of the Islamic Religious Education curriculum in developing students' religious values, two significant studies can be identified. The first study, conducted by (Junaedi Sitika et al., 2023) highlighted that the Islamic Education curriculum should be designed to achieve the goals of Islamic education, such as realizing kaffah Muslims who are physically healthy, intelligent, and have strong faith in Allah. They emphasized the need for a new paradigm in curriculum development to ensure relevance to contemporary Islamic values and provided concrete recommendations to improve the understanding and application of religious values in students' lives.

The second research, conducted by Mubarak, reviews the role and function of the curriculum in multicultural Islamic Religious Education

learning. The results of this study show that the curriculum not only acts as a teaching tool but also as a means to strengthen students' religious identity and develop a critical understanding of multiculturalism. Mubarok emphasizes the importance of adapting the curriculum to students' learning styles, cultural environments, and tolerance values in the context of Islamic religious education (Mubarok, 2022).

Through this literature review, it can be understood that the development of the Islamic Religious Education curriculum does not only aim to transfer religious knowledge but also to build a strong religious character and be responsive to the challenges of multiculturalism in education today. In this article, it will be analyzed on how the role of curriculum in the development of Islamic religious education values, as well as its application in madrasah and Integrated Islamic Schools (SIT).

With a more thorough understanding of the dynamics of the curriculum and practice of Islamic religious education, it is hoped that this article can provide a broad picture of the importance of Islamic religious education in shaping the character of Indonesia's young generation and maintaining the sustainability of religious values in the future. This research is expected to make a positive contribution to the development of Islamic religious education in Indonesia, as well as a reference for educational institutions and policy makers in strengthening the role of the curriculum in the formation of the next generation with integrity and commitment to religious values.

B. METHODS

This study adapts the concept of research methods as described by (Arikunto, 2010) who defines research methods as tools used to collect research data. (Sugiyono, 2018) also states that research methods are scientific procedures for obtaining data with specific purposes and uses. In this context, the research uses a qualitative approach with a qualitative descriptive approach, as described by (Moleong, 2019) as research steps that produce descriptive data in the form of written or spoken words from people and observed behavior.

This research uses qualitative methods with a qualitative descriptive approach to explore and understand the concept of tarbiyah in the context of Islamic education, especially in the Islamic learning curriculum. The research was conducted in May 2024, with research participants consisting of one of the students attending Madrasah Aliyah. Data sources include primary data through interviews and observations, as well as secondary data obtained from various sources such as books, articles, and relevant journals.

The literature study for this research article will involve searching and analyzing books, journals, and other sources relevant to Islamic religious education curriculum development in Indonesia. Using the literature study method, this research will explore theories related to this issue to generate a

deeper understanding. Data from these literature sources will be analyzed to conclude the role of the curriculum in developing students' religious values.

C. RESULTS AND DISCUSSION

1. The Role of the Curriculum in the Development of Islamic Religious Education Values

The curriculum is an important tool in education, playing a central role in achieving the desired educational goals. The curriculum consists of plans and agreements regarding the objectives, content, and learning materials designed to achieve certain educational goals (Nasbi, 2017). As a "learning plan", it provides a clear direction for sustained and successful learning, although its interpretation may vary from person to person.

For most, curriculum is a collection of subjects that students must learn. Students think of it as class assignments, exercises, or textbook content to be learned. For parents, it defines exercises and homework to be completed. As for teachers, the curriculum is related to documents that contain information and guidelines on learning, methods, teaching techniques, assessment, and textbooks used. In general, the curriculum is the educational program offered by the school, including everything that affects the development and personal education of students, both inside and outside the school (Mustaqim, 2014).

Education is an essential need in human life because this is what distinguishes humans from other creatures created by Allah SWT. Education not only serves as a means to acquire knowledge and skills, but also to form humans who are devoted to Allah SWT, able to develop in society and act according to the norms of Islamic teachings.

Allah SWT, says in the Qur'an:

كَأَآءَسَلْنَا فِىكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَیْكُمْ اٰیٰتِنَا وَيُزَكِّیْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ

The meaning is:

"We will send you a Messenger from among you who will recite Our verses to you and teach you the Book and wisdom and purify you. Indeed, you were previously in manifest error." (Q.S. Al-Baqarah: 151).

Islamic religious education is based on Islamic law and provides physical and spiritual teaching that aims to form a personality by religious education standards. Islamic religious education plays an important role in shaping moral humans through a structured and sustainable educational process (Astuti et al., 2023). For example, in studying Aqidah Akhlaq, the importance of this subject can be seen from its various functions, such as the formation of humans who believe and practice Islamic teachings.

In Islamic education, the curriculum is known as "manhaj" which means a clear path followed by educators and students to develop knowledge, skills and attitudes (Silvia Seprianti, 2022). According to Imam al-Ghazali, the Islamic curriculum is based on two trends: religious and Sufi and

practical. This means that the curriculum must contain sciences that are useful, easy to understand, and presented sequentially (Agus, 2018).

1) Curriculum Development in Islamic Religious Education

The Islamic religious education curriculum has an important role in shaping quality young people, developing their potential, talents and abilities, and preparing them to become leaders in the future. The curriculum is designed to support teachers in the teaching process, stimulate student interest, and meet the needs of society. Islamic religious education aims not only to teach and spread cultural values that can develop human potential, but also to create new cultural values through interaction with daily life (Saad, 2015).

The curriculum serves as an important tool to achieve success in Islamic religious education. The development of this curriculum continues to be improved to ensure more effective learning, especially in shaping student character and instilling the values of Islamic teachings. The process of developing the Islamic religious education (PAI) curriculum includes various aspects that contribute to the strengthening of religious values. This includes identifying, integrating and developing relevant materials as the first step towards an effective curriculum.

PAI curriculum development involves a variety of complex activities, including the creation of a curriculum that meets the goals of Islamic education. This process involves not only preparing documents, but also bringing together various components to improve the PAI curriculum. In addition, the process includes preparation, implementation in the field, evaluation of effectiveness, and continuous improvement to adapt to current developments and needs.

The process of curriculum development in Islamic religious education includes several important stages. First, essential religious values that must be instilled in students are identified. These include the concept of tawhid, the pillars of faith, the pillars of Islam, as well as ethics in worship and daily behavior. The aim is to ensure that students not only understand these values, but are also able to apply them in their lives. Next, these religious values are integrated into the curriculum structure. This is done through the development of a detailed curriculum, the selection of appropriate teaching materials, and the use of appropriate teaching methods. In this process, teachers play an important role as facilitators and guides who help students relate religious teachings to real-life situations.

The next stage is the development of relevant educational materials. The selection of religious stories, worship practices and religious ethics that are appropriate to the age and developmental level of the students is very important. These materials are designed to build a deep understanding and strong practice of religious values. Continuous teacher training is also an important aspect of this process. Teachers need to receive ongoing training on religious teachings, religious ethics and related teaching strategies. This

training helps teachers become role models who positively influence students' attitudes and behaviors.

Assessments that reflect religious values are also a key component of the curriculum. These assessments are designed to measure students' understanding of religious teachings, their ability to apply religious values in daily life, and their reflection on moral and spiritual development. In addition, parental and community involvement is also needed to support the strengthening of religious values in education. This cooperation includes support for religious learning at home and in the community, as well as collaboration with religious institutions to strengthen shared values.

2) The Role of the Islamic Education Curriculum

The Islamic Religious Education (PAI) curriculum has an important role in developing and preserving cultural values, as well as preparing students for a diverse future. In his journal (Ainy & Effane, 2023) mentioned that there are three main roles of this curriculum, namely the conservative role, the creative role, and the critical (evaluative) role.

The conservative role of PAI curriculum aims to teach and interpret cultural values to students. Through this curriculum, the cultural values inherited by our ancestors are passed on to the younger generation. It helps them understand acceptable or unacceptable behaviors in society. This curriculum also serves as a tool to preserve and protect cultural values from the influence of globalization and foreign cultures that can weaken cultural, ethnic and national identity.

On the other hand, the creative role of PAI curriculum focuses on continuous development in accordance with the development and needs of today's society. A creative and innovative curriculum helps students address present and future challenges. It includes adaptive learning programs and out-of-class activities that enhance creativity and personal potential.

The critical (evaluative) role of PAI curriculum is based on the awareness of changing cultural values in society. The curriculum not only teaches cultural values, but also teaches students to think critically about accepted values and encourages participation in social control. Continuous evaluation is conducted to ensure that the curriculum can adapt cultural values to the needs of the times without losing the essence of existing values.

These three curricular roles work simultaneously and harmoniously to meet different educational needs. Collaboration between various stakeholders such as students, educators, school leaders, parents, and the community is essential to maintain the balance and success of curriculum implementation. Thus, the PAI curriculum not only serves as a learning plan, but also as the most important foundation for character development, strengthening identity, and preparing the future of the younger generation.

2. Application of Religious Values through the Islamic Education Curriculum at School

Learning Islamic religious education in educational institutions has a major impact on the formation of a person's religious soul. This influence is influenced by various internal and external factors studied. The purpose of this religious education process is to motivate students to understand and apply religious values in their daily lives.

Religious education is essentially value education, the implementation of which is aimed at shaping religious attitudes in accordance with religious leadership. Madrasahs are Islamic educational institutions that take inspiration from the pesantren system, but with modifications following the classical public school model. In Indonesia, madrasahs are under the auspices of the Ministry of Religious Affairs and have a curriculum that includes religious education and general subjects. The curriculum aims to develop students into noble human resources who understand Islam thoroughly, live a noble life, and play an active role in society based on religious values.

Religious subjects in the madrasah curriculum include Al-Quran Hadith, Aqida Akhlaq, Jurisprudence, Islamic Cultural History (SKI), and Arabic. The number of religious subjects in madrasahs is much greater than in non-madrasah schools, which usually only organize one Islamic Religious Education (PAI) subject with a limited time allocation.

The development of the madrasah curriculum is based on several important aspects (Hamdan, 2014). First, the religious aspect becomes the main foundation of the curriculum, integrating teachings from the sources of the Quran, and Al-Hadith. Second, the philosophical dimension is used to philosophically formulate the goals of Islamic education and ensure that the curriculum reflects the truths and views of life that are considered correct. Third, the psychological aspect is used to adapt the curriculum to the characteristics, age, interests and talents of students. Fourth, the social aspect is used so that students understand the social basis of various customs, norms, arts, culture, and others. Fifth, the organizational aspect is used as a guideline to arrange teaching materials systematically based on the stage of physical and mental growth and development of students.

In addition, when studying in madrasahs, seating between men and women is often separated, and some madrasahs have separate classes for male and female students. The use of uniforms is also specifically regulated to emphasize Islamic identity, such as hijab for female students and Islamic clothing for male students.

The main goal of the madrasah curriculum is to produce graduates who have a strong religious foundation and are able to master general sciences (Kholijah Siregar, 2018). The curriculum emphasizes religious knowledge, allowing students to deepen their religious knowledge, know God more deeply, and form a good personal character. Law No. 20/2003 on the National Education System clearly emphasizes the definition of curriculum as a

guideline that contains objectives, content, learning materials, and learning methods to achieve certain educational goals (Kholis, 2014).

In the context of religious culture formation in schools, especially madrasah and SDIT Integrated Islamic Schools (SIT), various policies and programs are implemented to support students' religious activities. One of the main practices seen is the activity of reading short letters before the Teaching and Learning Activities (KBM) begins which is also an important part of building a religious atmosphere in schools. The implementation of congregational prayers and Qur'an reading activities at the beginning of lessons also support the formation of students' religious character.

Interview data with Sarah, a Madrasah Aliyah student, revealed how important the implementation of religious policies and programs is in shaping religious culture in her school. Every morning, her school plays murotal verses of the Qur'an, which has become a daily routine and a symbol of the madrasah's commitment to deepening students' understanding of Islamic teachings. The routine of praying in congregation between classes creates an atmosphere of solemnity and spiritual unity among students. This activity is not just a formality, but also provides direct experience in actualizing religious values.

Sarah also highlights the importance of reading the Qur'an at the beginning of lessons as part of the learning routine. This not only improves Qur'an reading skills but also deepens students' understanding of Islam's sacred text. Her school also routinely conducts surah memorization deposits, Friday blessing activities, and Islamic mentoring every Saturday. For Sarah, these activities form the foundation of a solid religious identity.

In addition to madrasahs, Integrated Islamic Schools (SITs) also offer general education with an Islamic approach. SIT integrates Islamic values in its curriculum to produce graduates who are competent in both religious and general sciences. Madrasahs and SDITs also hold khotmil Al-Qur'an activities, istighatsah, tahlil, and infaq programs to strengthen religious practices and foster social solidarity. The implementation of the culture of greeting, greeting and smiling is also part of the effort to create a school environment that supports religious values.

Religious values in madrasah as well as SIT are maintained by various activities such as congregational prayers, Qur'anic tadarus, religious activities on Islamic holidays, and various efforts to maintain cleanliness and a culture of greetings and smiles in the school environment. These efforts aim to create a religious school environment that supports the character building of students. In an effort to improve the formation of a religious culture, the madrasah also optimizes PAI learning and integrates Islamic teachings in extracurricular activities. Nevertheless, the implementation of the local religious content curriculum in some schools faces challenges such as diverse student interests and differences in students' backgrounds and characteristics.

Overall, madrasah and SIT have an important role in Islamic education in Indonesia, each with different approaches and goals, but still strive to produce a young generation that is faithful, knowledgeable, and beneficial to society. Thus, through the various religious policies and programs that have been described above, it can be seen that madrasah and Integrated Islamic Schools (SIT) aim to not only provide formal education but also shape the character of students who are noble and know Islam in depth by the established curriculum.

D. CONCLUSIONS

The conclusion of this discussion is that the Islamic religious education curriculum plays an important role in shaping students' character to be pious and beneficial to society. Apart from being a lesson plan, it develops students' potential and religious values through identification of essential values, integration in learning, material development, teacher training, and evaluation of effectiveness. Religious programs in schools, such as murotal playback, congregational prayers and recitation of the Qur'an, are very important in forming a religious culture and improving students' religious understanding. Madrasahs and Integrated Islamic Schools (SITs) play an important role in Islamic education in Indonesia, integrating Islamic values in the curriculum and daily activities to form students with noble character and understanding of Islam. The curriculum supports formal learning and shapes students' character and morals according to Islamic teachings.

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