Historical and Sociological Review of the Development and Change of the Islamic Religious Education Curriculum in Indonesia

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Abstract

The intensity of cases of violence, drugs, sexual violence, anarchist demonstrations, and problems that hurt national education. One factor is the disorientation of PAI values in the Islamic education curriculum, which no longer emphasises divinity, humanity and nature. This research examines the development of the Islamic religious education curriculum in a historical and sociological review. The research method used is library research with content analysis, namely studying the development of the PAI curriculum with data sources based on literature, such as books, regulations, and scientific articles that examine the development of the PAI curriculum. The results of this research show that changes to the 1947-1968 curriculum and the Goal Achievement Oriented Curriculum, namely the 1975 curriculum and the 1994 curriculum; Competency-Oriented Curriculum, namely the 2004 competency-based curriculum (KBK), the Education Unit Level Curriculum (KTSP), and the 2013 curriculum. Based on a sociological review, curriculum changes are a norm of development over time; still, the penetration of PAI values such as divinity, humanity and nature in every change in the curriculum is relatively disorienting in practice.

Keywords: Value disorientation; Curriculum development; Islamic religious education.

Introduction

Education is a primary need in human growth and development. Education allows humans to transform into people with a more advanced civilisation. Without exception, any religious background is obligatory and essential for him to become educated and continue to study. International consensus is that education must be implemented to achieve four main objectives: how to do, how to know, how to be, and how to be together. The big goal of Indonesia's development is stated in the 1945 Constitution, which is to educate the nation's life.[1] This great goal is a manifestation of the progress of a country. Educational progress always strives to be the foundation for forming a generation of nations with character and quality.

Islamic educational institutions have the potential to realise the great goals of education, starting from the internal establishment of academic institutions as well as leadership and human resources (educators) sourced from internal and external sources. In essence, for the goals to be achieved, collaboration between educational institutions and the community is needed, and development strategies are required quickly and precisely from various parties involved in managing these institutions. The development of madrasahs and schools is a supportive way of achieving educational goals. Therefore, learning facilities, qualified teaching human resources in their fields, and a reasonable and appropriate education curriculum are required. One is that good curriculum changes and development can be made to education, especially Islamic education in Indonesia.[2]

The curriculum is a set of educational programmes planned and implemented to achieve academic goals. The curriculum can be measured as curriculum as an idea, as a plan, as a process, and as an outcome.[3] Curriculum development and change is needed to provide better results and impact. Curriculum development can be done with three patterns. First, curriculum development is centralised (centralised). She was second, and the development results were handed over to local areas (decentralised). Third, the centre acts as a framework and the region as an implementer or elaboration. The curriculum is developed through a tiered process of national, institutional, field of study and operational

[1] Jasman Jalil, *Pendidikan Karakter: Impelementasi Oleh Guru, Kurikulum, Pemerintah Dan Sumber Daya Pendidikan* (Sukabumi: CV Jejak, 2018), 39.
[2] Suaedi, "Peran Pendidikan Dalam Membangun Karakter Bangsa," in *Seminar Nasional Buku 1*, vol. 1, 2014, 1–5.
[3] Abdul Majir, *Dasar Pengembangan Kurikulum* (Sleman: Deepublish Publisher, 2017), 18.

development focus. In the field of study the learning programme for each field of study/subject matter is as follows:[4]

In its development, the educational curriculum in Indonesia has undergone several processes of change and growth, ranging from centralisation and decentralisation to autonomy to education and constantly experiencing innovation every year. The curriculum development is inseparable from the efforts of the government, education implementers and the community to achieve the desired common goals. This is expected to be a solution to overcoming the low quality of the process and the average quality of Indonesian human resources in the context of regional and global competition.[5]

Curriculum changes that occur, especially in Indonesia today and in colonial eras such as the Dutch era, the Dutch East Indies after the VOC, the Japanese era, the Old Order era, the New Order era, and the Reformation era, are all done with the intent and purpose based on the conditions of the country at that time. The education curriculum designs learning that makes a very strategic position as a whole learning activity that will determine the results of an education that has been done. As in the Dutch colonial era, the education curriculum was implemented with a colonial mission. Then, in Japanese times, the purpose of the education curriculum was to create human resources that could help the colonial mission. Then, after Indonesia proclaimed its independence in 1945, education in Indonesia continued to undergo changes and developments.[6]

There have been many studies on Islamic education curricula in Indonesia, including research by Zuri Pamuji and Kholid Mawardi,[7] There have been many studies on Islamic education curricula in Indonesia, including research by Zuri Pamuji and Kholid Mawardi,[8] examines the challenges, facts and phenomena of disorientation in the curriculum and learning of Islamic Religious Education. Senata Adi Prasetia's research[9] explores Islamic education's reorientation, role and challenges amid the pandemic. Some

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[4] R Ibrahim, *Kurikulum Dan Pembelajaran* (Jakarta: Rajagrafindo Persada, 2012).
[5] Husin, "Perkembangan Dan Perubahan Kurikulum Pendidikan Islam Di Indonesia" 1, no. 2 (2018): 71–82.
[6] Iramdan and Lengsi Manurung, "Sejarah Kurikulum Di Indonesia," *Jurnal Ilmiah Wahana Pendidikan* 5, no. 2 (2019): 88–95.
[7] Zuri Pamuji and Kholid Mawardi, "Islamic Religious Education Curriculum Development Based On Multiculturalism in Merdeka Curriculum At Elementary School," *International Journal of Education and Teaching Zone* 2, no. 2 (2023): 286–298.
[8] Anwar Rosadi and Mohamad Erihadiana, "Reorientasi Kurikulum Dan Pembelajaran Pendidikan Agama Islam Pada Era Disrupsi Teknologi," *Quality* 9, no. 2 (2021): 231–248.
[9] Senata Adi Prasetia, "Reorientasi, Peran Dan Tantangan Pendidikan Islam Di Tengah Pandemi," *Tarbawi* 9, no. 1 (2020): 21–37.

of the above studies have not examined the disorientation of Islamic Religious Education values in curriculum changes in historical and sociological reviews.

This research will specifically analyse how curriculum changes affect Islamic education. Identify the aspects of the curriculum that have led to changes in Islamic Religious Education. Examine the impact of curriculum changes on the teaching-learning process and educational outcomes.

Education is a system containing various aspects, such as vision, goals, curriculum, teaching materials, teaching and learning processes, teachers, students, management, infrastructure, costs, etc.[10] The various components are then formed into a system that has a distinctive construction. Fundamentally, Islamic education exists in 6 types, namely historically, sociologically, economically, politically, administratively, psychologically and philosophically. Then, the basis of Islamic education is three, namely, the religious basis, which is related to maintaining and upholding human rights and morality. Furthermore, Islamic philosophy is the basis extracted from speculative thinking and is profound, systematic, radical, and universal.[11] Then, the basis of science is the basis of the value of the usefulness and benefits that exist in every science for the needs and interests of education and teaching.[12]

Based on the meaning of the curriculum, education, and the main objectives of education, it is necessary to update or develop the education curriculum so that learning tools can be more advanced and adapt to the times. So, this paper examines why it is necessary to make a change and develop the Islamic Religious Education curriculum historically and sociologically to determine the urgency of curriculum development in the community. That is, the discussion of this paper will convey the history from the beginning to the present related to curriculum changes, especially in Islamic education. This paper aims to examine and describe the development of the curriculum with a low orientation on the value of Islamic Education in praxis.

Research method

This research uses library research, which utilises data sources based on literature, such as books, regulations, scientific articles, magazines, web-based information, and

[10] Reski Amelia, *Munculnya Pendidikan Islam* (Gowa: Pustaka Taman Ilmu, 2020), 26.
[11] Imam Syafe'i, "Tujuan Pendidikan Islam," *Jurnal Pendidikan Islam* 6, no. November (2015): 151–166.
[12] Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2010), 79-83.

other sources of documents or literature related to the main issue, namely historical and sociological reviews of the development and changes in the Islamic religious education curriculum in Indonesia. Data analysis is done by content analysis with a historical and sociological approach to developing the Islamic religious education curriculum.

Value orientation of the Islamic Religious Education Curriculum

Etymologically, 'curriculum' is a word from Greece, namely curare, meaning running. The application of the word is associated with a 'courier,' which is intended as a bridge to spread something to others, and it takes a long time to achieve goals.[13] The curriculum is one of the primary components in the world of education; the curriculum is a compass pointing to the direction students will be taking. Therefore, the curriculum's position in education implementation is critical. Nevertheless, the importance of the curriculum must continue to be imprinted in the memory that the curriculum is a weapon to achieve educational goals.[14]

The organisation of the curriculum in the world of education, usually called curriculum design, grows in different motives because of the differences in education to be achieved. These differences can be illustrated as related to differences in the objectives of establishing the organisation or, in this case, educational institutions such as schools. Although there are different motives for growth, it can be broadly classified into two patterns of curriculum organisation. First, the pattern of the curriculum is based on disciplines (subject curriculum), which presents subjects one by one (separated-subject curriculum) and in combination (correlated curriculum). Second, the interdisciplinary curriculum pattern consists of an integrated curriculum organisation (integrated curriculum) and a core curriculum (core curriculum).[15]

Based on Law Number 20 of 2003, Article 1 Paragraph 1 explains that education is a conscious and planned effort as a manifestation of a learning atmosphere and learning process so that students actively develop their potential to have personality, intelligence, religious, and spiritual strength, noble character, and skills needed by themselves, society, nation and state. Changes in the curriculum framework are deliberate, systematic, and

[13] Saiful Akhyar Lubis, *Dasar-Dasar Kependidikan* (Bandung: Citapusaka Media, 2006), 19.
[14] Ahmad Taufik, "Pengembangan Kurikulum Pendidikan Islam," *el-Ghiroh* 17, no. 2 (2019): 81–02.
[15] Dja'far Siddik, *Kurikulum Pendidikan Islam Gagasan Pendidikan Syed Muhammady Naquib Al-Attas* (Banda Aceh: PeNA, 2021), 20 .

carried out deductively in an educational institution such as a school. Studying the basis of curriculum development is closely related to the causes of change and obstacles to change. For example, the transformation of change, namely the demand for education to form learner competencies, has been felt to have regressed in developing and building social and human relations and various learners' skills (students).[16]

Curriculum development certainly requires good curriculum development management, which is an activity that is contextualised to develop a curriculum for an education system as a whole. In curriculum development management, a functional and operational management system program meets the requirements of planning, organising, developing human resources, supervising, directing, representing, and budgeting. The Islamic education curriculum at least contains three contents, namely: 1) the content of the curriculum is oriented towards 'divinity' including kalam science, metaphysics, fiqh science, Sufism, and others based on Allah SWT., 2) oriented to 'humanity' which is related to sociology, politics, economics, anthropology, and others based on the verses of infusion, 3) oriented to 'nature' which includes chemistry, physics, agriculture, geophysics, astronomy, and others related to verses Iraqi.[17]

Islamic education is physical and spiritual development that forms a personality based on the dimensions of Islam. Another meaning states that Islamic education is a leading personality, namely a Muslim personality, a personality that has Islamic values, decides, chooses, acts based on Islamic religious values, and is responsible based on values in Islam. Islamic education aims to create individuals into creatures with distinctive characteristics and high positions according to the dimensions of Allah SWT, and the content of education is a manifestation of the teachings of Allah SWT. The development of an Islamic education curriculum will make coaching more structured and have a more significant impact on the development of students.[18]

The preparation of the Islamic education curriculum must contain several principles, namely: 1) religious principles (religion), namely the curriculum designed based on divine values to be able to foster a firm, strong faith in the teachings of Islam, noble character and equip it with knowledge that has a positive impact both in the world

[16] Majir, *Dasar Pengembangan Kurikulum*, 18.
[17] M. Fahim Tharaba, *Manajemen Pengembangan Kurikulum Analisis Aplikatif Pada Pendidikan Islam* (Malang: UIN-MALIKI PRESS (Anggota IKAPI), 2020), 28.
[18] Ifham Choli, "Hakikat Pengembangan Kurikulum Pendidikan Islam," *Al-Risalah*, 2019.

and in the hereafter, 2) Philosophical principles, namely the philosophical foundation is based on the foundation of the philosophy of Islamic education based on academic values and noble values, 3) Psychological principles, namely the educational process in schools is given with the trust and confidence that children can be educated, fostered, controlled behaviour. Then, students can learn various fields of knowledge, comply with norms, and be proficient in their respective skills.[19]

Historical Overview of the Development of the Islamic Religious Education Curriculum in Indonesia

Preparing the Islamic education curriculum must fulfil the elements of divinity and spirituality, develop human skills as khalifah of Allah SWT, and develop human relations as individuals. Apply the principles in designing the Islamic education curriculum, namely the principle of a complete correlation to religion, including the teachings and values. Overall, the objectives and meaning of the curriculum, there is a balance between the content of the curriculum and its goals, maintaining tolerance of individual differences among students from all sides, both interests and talents, able to adapt to the progress and development of the times, the creation of subject correlation with the experiences and activities contained in the applicable curriculum. These things can be a way to achieve the goals of Islamic education.[20]

As the development of the education curriculum in general and Islamic education in particular underwent changes and developments before independence, the government sometimes used the curriculum as a political tool. For example, when Indonesia was colonised by the Dutch and Japanese, the curriculum was developed and used for the political interests of the two countries. However, after independence, the education curriculum in Indonesia was changed and then adjusted to the political needs of the Indonesian State based on the nation's noble values as a projection of Indonesian society. After Indonesia's independence, the national education curriculum changed and was classified into three parts.[21] In this paper, the following is explained, specifically

[19] Muhammedi, "Perubahan Kurikulum Di Indonesia : Studi Kritis Tentang Upaya Menemukan Kurikulum Pendidikan Islam Yang Ideal," *Raudhah* IV, no. 1 (2016): 49–70.
[20] Ibid.
[21] Ahmad Suryadi, *Pengembangan Kurikulum I* (Sukabumi: CV Jejak, 2020), 5.

classifying the development of the Islamic education curriculum according to Ahmad Suryadi.

a. Curriculum 1947 (Learning Plan 1947)

According to Misykat Malik Ibrahim, the first curriculum during independence used the term leer plan, which in Dutch means learning plan. In 1947, the learning plan curriculum contained two discussions: 1) a list of subjects and teaching hours and 2) teaching outlines. The curriculum continued during the Dutch colonial period, which emphasised education of the mind, prioritising character education, and awareness of the state and society.

The 1947 curriculum was officially implemented in 1950, so it is often said that the curriculum in Indonesia legally began in 1950. Then, the position of Islamic Religious Education was regulated in the Joint Decree of Two Ministers, namely the Minister of PP & K and the Minister of Religion, in 1947. The 1947 curriculum is identical to the style of the Dutch or Japanese colonial education system. This is because Indonesia has just been independent. Thus, implementing the education system prioritises creating a nation that loves its country and becomes sovereign and with awareness of the nation and government.[22]

b. Curriculum 1952 (Decomposed Learning Plan 1952)

In the 1952 curriculum, the Teaching Investigation Committee was formed to change the colonial education system into a social one. Thus, the entire education system was orientated towards the needs of the Indonesian people. Then, at every level of education must include things such as the education of the mind must be reduced, the content of the lessons must be connected to the arts, character education, physical education, and citizenship and society.[23]

The curriculum content is in the form of Indonesian language, local language, natural science, life science, earth science, and history. On the other hand, the implementation of learning in this curriculum is regulated in UUPPP (Basic Law (Education and Teaching) Number 4 of 1950. Furthermore, a Joint Ministerial Decree in 1951 confirmed that religious education must be organised in schools for at least 2

[22] Amirah Mawardi, "Perkembangan Kurikulum Pendidikan Agama Islam Di Indonesia," *Tarbawi* 1, no. 1 (2016): 29–36.

[23] Fauza Masyhudi, "Kebijakan Pemerintah Orde Lama, Orde Baru, Dan Era Reformasi Terhadap Pendidikan Islam," *Journal of International Multidisciplinary Research* 1, no. 2 (2023): 291–298.

hours per week.[24] In addition, the Ministry of Religious Affairs has also sought to form a religious curriculum in schools and pesantren. Finally, a team chaired by K.H. Imam Zarkasyi from Pondok Gontor was formed, and they succeeded in compiling a religious curriculum that was then approved by the minister of religion in 1952. It was stated that after the Ministry of Religious Affairs succeeded in compiling the curriculum, religious education obtained a portion of 25% of the overall subjects taught in schools during the week.[25]

c. 1964 Lesson Plan Curriculum

The main feature of the 1964 curriculum is that the government hopes that the people will get academic knowledge as a provision for the elementary level so that the learning process is centred on the Pancawardhana program, including creativity, work, taste, karma, and morals. The 1964 curriculum prioritises knowledge and practical activities adapted to children's development.[26]

d. Curriculum 1968

The 1968 curriculum was a renewal of the 1964 curriculum, which changed the structure of the education curriculum from Pancawardhana to Pancasila soul development, basic knowledge, and special skills. The purpose of the 1968 education curriculum is to emphasise efforts to form an actual Pancasila human being, strong and physically healthy, raising intelligence and physical skills, morals, character, and religious beliefs.[27] Since Indonesia's independence, the 1968 curriculum modelled the pancawardhana-focused curriculum of the 1964 curriculum and became an integrated curriculum.[28]

e. Curriculum 1975

The creation of the 1975 curriculum aims to realise general, specific, and various other detailed instructional objectives. The characteristics of the 1975 curriculum are goal-oriented, adheres to an integration approach, emphasises the efficiency and

[24] Novia Yanti and Nursyamsi Nursyamsi, "Pendidikan Islam Dalam Sistem Pendidikan Nasional: Telaah Mengenai UU NO. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Dan PP NO. 55 Tahun 2007 Tentang Pendidikan Agama Dan Keagamaan," *Mauizhah: Jurnal Kajian Keislaman* 10, no. 1 (2020): 139–170.
[25] Mawardi, 32.
[26] Ida Mawaddah, "Trend Kurikulum Dalam Pendidikan Sekolah Di Indonesia," *JISIP (Jurnal Ilmu Sosial dan Pendidikan)* 3, no. 3 (2019).
[27] Ira Yuniarti, Nyayu Khodijah, and Ermis Suryana, "Analisis Kebijakan Pendidikan Agama Islam Di Sekolah Dan Madrasah," *Modeling: Jurnal Program Studi PGMI* 9, no. 1 (2022): 182–207.
[28] Mawardi, "Perkembangan Kurikulum Pendidikan Agama Islam Di Indonesia."

effectiveness of power and time, adheres to an instructional system approach known as the Instructional System Development Procedure (PPSI), and is influenced by behavioural psychology with an emphasis on stimulus respond and training.[29] The 1975 curriculum is oriented towards education, which seeks to improve the effectiveness and efficiency of teaching and learning activities. This year, the term lesson unit, namely the teaching plan for each subject, was introduced. Then, the educational objectives of the teacher consist of general educational goals and general and specific instructional goals, institutional goals, and curricular goals.[30] In the 1975 curriculum, there was a period of events about educational institutions, namely madrasahs in the Independence era (Old Order), when the Ministry of Religion already had Kantoor Voor Inlandshe Zaken during the Dutch colonial occupation. Then, it changed to Shukuma during the Japanese Nippon colonial period. Then, it became the Ministry of Religious Affairs after Indonesia's Independence, inaugurated on 3 January 1946.[31]

After Indonesia's independence, a formula was formed at the end of 1945 in elaborating the old and new models of Islamic education, stating that madrasah and pesantren were a tool and source of education and educating the ordinary people, rooted in the Indonesian people.[32] According to Abudin Nata, a meeting in Cibogo, Bogor, West Java on 10-20 August 1970 to compile a national madrasah curriculum from all levels. The Madrasah curriculum produced and formulated at the meeting in Cibogo was enforced nationally based on the Decree of the Minister of Religion No. 52 of 1971. With some improvements and refinements, the curriculum became known as the 1973 curriculum. At that time, the madrasa curriculum was more dominant in general knowledge than religion.[33]

Regarding Presidential Decree 34/1972 and Presidential Instruction 15/1974, the New Order government took a policy step regarding madrasas.[34] Namely, fostering the

[29] Suryadi, 11.
[30] Mawardi, "Perkembangan Kurikulum Pendidikan Agama Islam Di Indonesia."
[31] Sudarsono, "Kebijakan Pendidikan Islam Di Madrasah (Pra Dan Pasca SKB 3 Menteri Tahun 1975 Dan Dalam UU Sisdiknas No 20 Tahun 2003)," *Widya Balina* 3, no. 2 (2018): 10–24.
[32] Nur Syarifuddin, "Madrasah Sebagai Bentuk Transformasi Pendidikan Islam Di Indonesia," *Al-Ibrah: Jurnal Pendidikan Dan Keilmuan Islam* 2, no. 2 (2017): 25–54.
[33] H Abuddin Nata, *Sejarah Pendidikan Islam* (Kencana, 2014).
[34] Hudaidah Safei and Hudaidah Hudaidah, "Sistem Pendidikan Umum Pada Masa Orde Baru (1968-1998)," *Jurnal Humanitas* 7, no. 1 (2020): 1–15.

quality of madrasah education. To foster the quality of madrasah education, on 24 March 1975, a Joint Decree (SKB) was issued and signed by the Minister of Religious Affairs, the Minister of Education and Culture, and the Minister of Home Affairs. 16 The 1975 Joint Decree of the Three Ministers is a joint decision of the Three Ministers, namely the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs, number: 6 of 1975, Number: 037/U/1975, AND Number: 36 of 1975 concerning Improving the Quality of Education in Madrasahs. in this SKB 3 Ministers who signed there were three ministers, including Dr H. A. Mukti Ali (Minister of Religious Affairs), Dr Sjarif Thajeb (Minister of Education and Culture), and H. Amir Machmud (Minister of Home Affairs) on 24 March 1975.[35]

f. Curriculum 1994

The general characteristics of the 1994 curriculum are that it is an objective-based curriculum, the division of the stages of study in schools with a quarterly chess system, and more emphasis on dense subject matter (prioritising subject matter). Then, it is populist, which applies one curriculum system for all students in schools in Indonesia. In the 1994 curriculum, teachers must involve students actively in learning physically, mentally and socially.[36]

g. Competency-based curriculum 2004

Competence is the acculturation of knowledge, skills, values, and brush in the culture of thinking and acting. Therefore, the KBK is expected to develop students' knowledge, understanding, abilities, values, attitudes, and interests so that they can perform responsibly. The KBK is no longer concerned with the learning process, which is the territory of the teacher's authority. However, the KBK prioritises the achievement of students' cognitive and affective competencies or abilities.[37]

h. Education Unit Level Curriculum (KTSP)

KTSP is an operational refinement of the 2004 curriculum (KBK) that is prepared and implemented in each education unit (school). KTSP comprises

[35] M Syahran Jailani and Muhammad Muhammad, "Kilas Balik Kebijakan Pendidikan Islam Indonesia Pada Masa Orde Baru (1967-1997)," *INNOVATIO: Journal for Religious Innovations Studies* 19, no. 1 (2019): 15–26.

[36] Desti Nurholis, Nyayu Khodijah, and Ermis Suryana, "Analisis Kebijakan Kurikulum 2013," *MODELING: Jurnal Program Studi PGMI* 9, no. 1 (2022): 98–114.

[37] Fitri Wahyuni, "Kurikulum Dari Masa Ke Masa (Telaah Atas Pentahapan Kurikulum Pendidikan Di Indonesia)," *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan* 10, no. 2 (2015): 231–242.

educational objectives at the education unit level, as well as the structure and content of the education unit level curriculum, calendar, and syllabus. KTSP aims to autonomise and empower education units to make participatory decisions in curriculum development.[38] The Education Unit Level Curriculum, commonly called KTSP, was only used until 2013. The 2013 curriculum change in Indonesia became K-13.

The subject of Islamic Religious Education in KTSP 2006 is a subject that develops students' potential so that their morals and intellect develop to find the actual truth. Teachers are essential in motivating and creating their environment based on KTSP 2006 education through granting autonomy to educational institutions and encouraging schools to conduct participatory decision-making in curriculum development. In realising the objectives of Islamic Religious Education in schools, the Islamic Religious Education teacher is an essential factor in applying these objectives in preparing a curriculum containing SI and SKL and implementing it in the learning process per the SNP set by the government. In KTSP 2006, teachers are more dominant again, especially in elaborating SK and KD to achieve learning outcomes by the SKL set by the government.[39]

To fulfil the SI, from the planning of the learning process, PAI teachers develop and compile the learning syllabus and implement it into lesson plans. In preparing the lesson plans, PAI teachers adopt the lesson plans made by the centre. In terms of evaluating learning outcomes, teachers use the PBK system. The habituation programme is in the form of dhuha prayer in congregation, tahini, and tutorials for PAI subjects. The fulfilment of the SKL in various schools has been determined against the SKL of the education unit and the SKL that becomes the profile of students.[40]

i. Curriculum 2013

Kurtilas or Curriculum 2013 is a national curriculum implemented in Indonesia since 2013/2014 to produce productive, creative, innovative, and effective Indonesian human beings through strengthening attitudes, skills and integrated knowledge. In this

[38] Suryadi, 19.
[39] Annida Luthfiyah Azzahra et al., "Analisis Perkembangan Kurikulum Pendidikan Agama Islam: Dari KTSP 2006 Menjadi Kurikulum Merdeka," *BESTARI: Studi Pendidikan Islam* 19, no. 2 (2022): 1907–1337.
[40] Husni Husni, "The Effect of Inquiry-Based Learning on Religious Subjects Learning Activities: An Experimental Study in High Schools," *Jurnal Penelitian Pendidikan Islam* 8, no. 1 (June 2020): 1–43.

curriculum, every lesson, including PAI, uses a scientific approach to enhance learners' creativity through observing, questioning, reasoning, and trying (observation-based learning). In addition, learners are also familiar with working in networks through collaborative learning and guiding students to find out for themselves (discovery learning). [41]

A fundamental feature of the 2013 curriculum is that it demands the ability of teachers to be knowledgeable and find out more detailed, complex and scientific knowledge. This is done so that the teacher's ability to know much more than the level of intelligence of today's students because it is straightforward to learn and find information. The ability and readiness of the teacher strongly encourage students to ask questions, reason, make observations, and discuss the material they have obtained after learning in class or outside of school time.[42] The 2013 curriculum has four aspects or assessment parameters, namely aspects of knowledge, aspects of skills, aspects of attitude, and behaviour. The changes and development of the curriculum in Islamic Education, the curriculum regulations were finally replaced through No. 165 of 2014 concerning madrasa curriculum guidelines, which were finally revised again and are valid until now, namely the Decree of the Minister of Religion No.183 of 2019 concerning the PAI and Arabic Language curriculum in madrasa.[43]

In this curriculum, the assessment used is authentic education in knowledge, skills and attitude competencies based on portfolios through tests and exams. In the 2013 curriculum for Islamic Religious Education, students must have competence in the spiritual, social, knowledge and skills domains. The time allocation is calculated in lesson hours per week for one semester. Religious Education and Ethics subjects at the SD / MI level have an allocation of 4 hours a week, 3 hours per week at the SMP / MTs and SMA / MA / SMK / MAK levels.[44] Regarding learning time, it can be seen that the government has answered the complaints of PAI teachers who are short of lesson hours due to the density of PAI material.

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[41] Azzahra et al., "Analisis Perkembangan Kurikulum Pendidikan Agama Islam: Dari KTSP 2006 Menjadi Kurikulum Merdeka."
[42] Suryadi, 22.
[43] Mufarrihul Hazin and Nur Wedia Devi Rahmawati, "KEBIJAKAN PENGEMBANGAN KURIKULUM PENDIDIKAN ISLAM (Studi Histori Dan Regulasi Di Indonesia)," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (2021): 293–310.
[44] Azzahra et al., "Analisis Perkembangan Kurikulum Pendidikan Agama Islam: Dari KTSP 2006 Menjadi Kurikulum Merdeka."

Adding this lesson hour allows PAI teachers to deliver PAI material with various methods and approaches that support the integrative scientific concept. In the 2013 curriculum, Religious Education learning is designed by applying the principle of combining knowledge with teaching materials, pedagogy and information and communication technology or the application of technology, pedagogical and content knowledge (TPACK) and other relevant approaches in learning to develop students' 21st-century attitudes, knowledge and skills.

Many traces of literacy that explain the curriculum in Indonesia experienced development and change as the country's conditions developed. Islamic curriculum development occurred in 3 periods: 1) During the old order period, there were three changes, namely the 1947, 1952 and 1964 curriculum; 2) There were four changes during the new order period, namely the 1968, 1975, 1984 and 1994 curriculum; 3) during the reformation period, there were four changes, namely the 2004 curriculum (KBK), the KTSP curriculum in 2006, the 2013 curriculum and the independent curriculum. An overview of the Islamic religious education curriculum in teaching units: 1) the madrasah curriculum regulation follows the National Education System Law 20/2003; 2) the pesantren curriculum regulation follows the Pesantren Law 18/2019. In general, the structure of the madrasah curriculum, and MI, MTs and MA, consists of content such as religious education, citizenship, language, mathematics, science, social science, arts and culture, physical education and sports, professional skills and content. The curriculum for places and carers can be divided into four parts: Islamic religious education, adventure and adab education, school and general education, and skills and courses.[45]

Some literature has been presented, dividing the history of the Islamic education curriculum by year in the old and new order periods during the reform period. Then, the madrasa curriculum, Islamic boarding school curriculum, Islamic college curriculum, and Islamic education curriculum in terms of Islamic education policy analysis. The Islamic education curriculum in the trajectory of Islamic history, especially in classical times, generally existed even though there was no authentic written evidence of the curriculum. What dominates in a madrasa is the curriculum,

[45] Rina Nirwana and Qolbi Khoiri, "Kebijakan Kurikulum Pendidikan Islam Pada Satuan Pendidikan Dasar, Menengah Dan Tinggi," *Journal on Education* 5, no. 2 (2023): 5266–5278.

which has content about religion. One of the determinants of the curriculum is those who have authority, while the compilers of classical Islamic education subject planning are scholars who have mastered specific fields. However, Islam remains creative and progressive insofar as freedom of thought and investigation counteract fatalism. Islam regards the world as an open book to be read and understood by all. When elements of fatalism and orthodoxy are embedded in scholasticism, they can have a real influence on the development of Islamic education.[46]

A Sociological Review of the Development of the Islamic Education Curriculum in Indonesia

The curriculum can be seen as an educational design. As a design, the curriculum determines the implementation and results of education. We understand that education is an effort to prepare students to enter the community. Education is not just for education but to provide knowledge, skills, and values to live, work and achieve further societal development. Learners come from the community, get formal and informal education in a community environment, and are directed toward community life. With all its characteristics and cultural richness, community life becomes the foundation and, at the same time, the reference for education.

With education, we do not expect humans to emerge - humans who become alienated from their community environment, but instead, through education, are expected to understand better and be able to build their community life. Therefore, education's purpose, content and process must be adapted to society's needs, conditions, characteristics, wealth and developments. Each community has its socio-cultural system that regulates the pattern of life and relationships between community members. A critical aspect of the socio-cultural system is the values governing how people live and behave. These values may come from religion, culture, politics or other aspects of life.

In line with the development of society, the values that exist in society also develop, thus requiring every citizen of society to make changes and adjustments to the demands of developments around the community. Through education, humans get to know past civilisations, participate in present civilisations and make future civilisations. Thus, the

[46] Sudarsono, “Kebijakan Pendidikan Islam Di Madrasah (Pra Dan Pasca SKB 3 Menteri Tahun 1975 Dan Dalam UU Sisdiknas No 20 Tahun 2003).”

curriculum developed should consider, respond to and be based on socio-cultural developments in society in local, national and global contexts.[47]

Sociologically, Islamic religious education is traditional, where the function of education is to pass on the culture of the past to the next generation, but on the other hand, Islamic education also views humans as free creatures to act; humans are free to choose every situation, and the centre point of freedom is their consciousness, and are responsible for their choices. In the sociology of Islamic education, schooling is not only for the sake of economic interests but also for the sake of social change and awareness of the existence of Allah SWT, which is the ultimate goal. The conceptual design of the developed curriculum model is an educational concept that develops all aspects of students' potential (physical, spiritual and intellectual).[48]

The speed of technology, industrialisation, information communication, globalisation, and free markets, all of which have implications for the relevant world of work, and educational institutions directly or indirectly, sooner or later, will be required and challenged to meet the needs of the reality of scientific and technological developments. Therefore, the sociological foundation and the development of science and technology are an effort to develop the curriculum into a variable that must be attached to building and developing the Islamic Religious Education curriculum in educational institutions and universities. The curriculum is expected to participate in the social process of students, their adjustment to their environment, knowledge and skills that increase their productivity and participation in fostering their people and nation. With the use of sociological principles or foundations in the management and development of the curriculum, students are expected to be able to work according to the needs of society.[49]

Conclusion

Islamic education is a leading personality, namely a Muslim personality, a personality that has Islamic values, decides, chooses and acts based on Islamic religious values and is responsible based on values in Islam. The orientation of the Islamic education curriculum is to fulfil the elements of divinity and spirituality, develop human

[47] Moch. Sya'roni Hasan, "Pengembangan Kurikulum Pendidikan Agama Islam Terpadu Di Sekolah," *Jurnal Al-Ibrah* 2, no. 1 (2017): 60–87.
[48] Salamah, *Pengembangan Model Kurikulum Holistik Pendidikan Agama Islam Pada Madrasah Tsanawiyah* (Yogyakarta: Pressindo Aswaja, 2015).
[49] Ibid.

skills as the Khalifah of Allah SWT, and develop human relations as an individual. Changes and developments in education are divided into three parts: 1) Lesson Plan Curriculum occurred in 1947-1968, consisting of the 1947 curriculum, 1952 curriculum, 1964 curriculum, and 1968 curriculum; 2) Goal-Oriented Curriculum, namely the 1975 curriculum and the 1994 curriculum; 3) Competency-Oriented Curriculum, namely the competency-based curriculum (KBK) in 2004, the Education Unit Level Curriculum (KTSP), and the 2013 curriculum. Changes and developments in the Islamic education curriculum occurred to the nation's conditions before independence until Indonesia became independent. Some divide curriculum development into the old, new, and reform orders. Then, the Islamic Religious Education curriculum in the sociological foundation and the development of science and technology as an effort to develop the curriculum into a variable that must be attached in building and developing the Islamic Religious Education curriculum in educational institutions to universities, which in its implementation is by the values in society and culture.

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