

Implementation of Islamic Religious Education Curriculum Based on the 2013 Curriculum at Unggulan Permatajingga Elementary School, Malang

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Abstract

Permatajingga Superior Elementary School Malang is a public school that implements the 2013 curriculum. Even though as a public school the leadership of Permatajingga Superior Elementary School has the hope that its students have Islamic character, and Islamic religious abilities that are weightier when compared to equivalent public schools. In order to realize this hope, the leadership of Permatajingga Primary School seeks to optimize extracurricular activities and religious habituation in schools. The purpose of this study was to examine the planning, implementation, and evaluation of the 2013 curriculum-based Islamic Education curriculum which focused on extracurricular and religious habituation. This research is qualitative descriptive research. Collecting data using interviews, observation, and documentation techniques. Primary data sources are the Principal, Deputy Head of Curriculum, and Islamic Education Teachers. The data were analyzed using data analysis techniques, data reduction, and data presentation, as well as drawing conclusions. The results of the assessment show that the planning of extracurricular activities and religious habituation is carried out at the beginning of the semester which includes the objectives of the activity, the preparation of programs and schedules, as well as an analysis of the needs of students' talents and interests. The implementation of extracurricular activities and religious habituation goes according to the plans and programs that have been prepared. Evaluation is carried out every six months involving all educators and school education. From the evaluation it was found that the school's expected goals have been achieved but there are still obstacles such as limited infrastructure and student discipline.

Keywords

curriculum 2013;
extracurricular; habituation
islamic religious education
curriculum.



I. Introduction

Permatajingga Superior Elementary School is a public school that has implemented the 2013 curriculum since its inception. This school was founded in 2014 in the Pakis sub-district, Malang Regency in the Grand Permatajingga housing estate. After almost seven years running, this school was able to get an A accreditation by the National Accreditation Board for Schools/Madrasah (BANSM). Even though it is labeled as a public school, the foundation's leadership and school management have aspirations and hopes that their students will have a balance between science (IPTEK) and faith and piety (IMTAQ). Knowledge ability can be manifested by excellence in academic ability, while faith and taqwa are manifested in good morals and religious skills.

The 2013 curriculum according to E. Mulyasa is a curriculum that emphasizes character education, especially at the basic level which will be the foundation for the next level (Mulyasa, 2014). In Law Number 20 of 2003 concerning the National Education System, it has been explained that national education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (Permendikbud, 2003). The potential development of students as referred to in the national education goals can be realized through extracurricular activities which are one of the activities in the curricular program. In harmony with opinion mentioned above, the leadership of the Superior Elementary School orange gem initiative for maximizing 2013 curriculum in develop character or morals commendable and skill religious participant teach him.

Whereas habituation is an activity that is done repeatedly so that something can become a habit. Habituation is everything that is done repeatedly to familiarize individuals in behaving, behaving, and thinking correctly. In the process of habituation, the core is experience, while what is accustomed is something that is practiced (Muthoharoh & others, 2015).

Based on that foundation so Leading Elementary School Leader orange gem try maximizing activity extracurricular religion and habit religion to create ideals and hopes school that is print knowledgeable generation knowledge and skill as well as own quality qualified in religious. As a curricular program school, extracurricular and habituation Becomes proper container in galvanize character, interests, talents, and skills participants ' religion educate. Extracurricular and habituation in question in Thing this is Islamic religious extracurricular and habituation religion characterized by islamic.

As act carry on Thing that, step next management school open various type extracurricular religion that has a work program and schedule separately. Go to this tan allocated on the day certain outside learning effective in class. Whereas activity habituation implemented by sustainable good character daily or weekly.

Featured Elementary School Permatajingga Malang is also opening class inclusion for participant students who have need special. at the time reception participant educate new, Featured SD Permatajingga Malang no to do test selection or filtering for got participant the best and most accomplished. Permatajingga Superior Elementary School prioritizes the guidance of students both in terms of academic and non-academic aspects.

So that the input obtained varies, there are students who are very superior in the academic field and there are some students who have potential in the non-academic field. However, this is the difference and special feature of Permatajingga Primary School compared to similar superior schools.

Based on this context, the research focuses on: 1) Islamic Religious Education curriculum planning in extracurricular activities and religious habituation at the Permatajingga Primary School in Malang. 2) implementation of the Islamic Religious Education curriculum in activity extracurricular and habituation religion at Permatajingga Primary School, Malang. 3) evaluation of Islamic Religious Education curriculum in activity extracurricular and habituation religion at Permatajingga Primary School, Malang.

The aims of this research are to: 1) examine and describe the education curriculum planning Islam in extracurricular activities and religious habituation carried out at SD Unggulan Permatajingga Malang, 2) reviewing and describing the implementation of the Education curriculum Islam in extracurricular and religious habituation in elementary school Superior Permatajingga Malang, and 3) to examine and describe the evaluation of

the Islamic Religious Education curriculum in extracurricular activities and religious habituation that is carried out at the Permatajingga Superior Elementary School, Malang.

This study seeks to describe the implementation of the 2013 Curriculum-based Islamic Education Curriculum at SD Unggulan Permatajingga Malang with the focus on the problems including 1) planning the Islamic Religious Education curriculum in extracurricular and religious habituation, 2) implementing the Islamic Religious Education curriculum in extracurricular and religious habituation, and 3) evaluation of Islamic Religious Education curriculum in extracurricular and religious habituation.

In this study, the approach used is a qualitative approach with the type of case study research, where the researcher tries to examine and investigate the application of Islamic extracurricular activities and habituation. religion based on the 2013 curriculum at Permatajingga Primary School, Malang. Study Located in Superior Elementary School orange gem Pakis Malang District. Source data using two data sources, namely primary data, including the principal of the Primary School Permatajingga, deputy head part curriculum, and Islamic Religious Education teachers, while secondary data obtained from documentation and observation. Education is the foundation of a successful career, financial freedom, the ability to think and reason critically and to make informed decisions. Without education we will be limited to perform tasks and we will be ignorant to the things that are happening in and around our surrounding, and according to Martin Luther King, a people without knowledge is like a tree without roots. For education to be of great value, curriculums should be implemented. (Philips, S. 2020)

The presence of researchers in this study is as an instrument and data collection. Researchers act as observers who observe directly the activities under study. Researchers came directly to the research location, to dig up data. Researchers act as participant observers, because apart from researching they also act as active participants in carrying out learning activities at Permatajingga Primary School. The presence of the researcher is known by the research subjects. While the purpose of the presence of researchers in the field is as an effort to obtain valid and concrete research results. This research is located at SD Unggulan Permatajingga which is located at Grand Permata Jingga Housing, Jalan Kapi Subali 18 Mangliawan Pakis, Malang Regency. The research was conducted for three months, starting from the end of April to the end of July 2021.

Data collection techniques carried out with method: 1) interview with Featured elementary school principal Permatajingga, deputy head field curriculum, and Islamic religious education teachers, 2) observation / observation to implementation Islamic religious education curriculum focused on activities extracurricular and habituation religious. 3) documentation or study to documents related official with study as history establishment school, structure organization, condition power educators and education, circumstances participant education, and facilities infrastructure school, as well taking pictures activity. Next researcher to do analysis to the data collected with carry out the process of data reduction, data presentation, and interesting conclusion. Data presented with method describe implementation Islamic religious education curriculum based 2013 curriculum which focuses on activities extracurricular and habituation religious.

II. Review of Literature

The curriculum is something that is desired or aspired for students. That is, the desired learning outcomes that are intended for children to have. The curriculum is also the intentions and expectations that are outlined in the form of an educational plan or program to be implemented by teachers in schools. (Sudjana, 2006).

Islamic Religious Education Curriculum is Islamic education materials in the form of activities, knowledge and experiences that are intentionally and systematically given to students in order to achieve the goals of Islamic education. As with other subject curricula, the Islamic Religious Education curriculum in schools is also a reference in PAI learning activities.

The PAI curriculum is included in an integral unit together with other fields of study in the curriculum unit for schools. Every religion teacher as the implementer of the PAI curriculum is expected to be able to study well and then be able to apply it according to teaching techniques based on interactive and communicative principles by paying attention to the activities of students, but must be able to act as a mentor and can coordinate the environment and provide facilities so that students are able to learn independently. (Shaleh, 2005).

The existence of Islamic Religious Education at the elementary school level is intended so that students develop as human beings who believe and are devoted to Allah, have extensive religious knowledge, and have good character (Raharjo, 2010). Therefore, a curriculum is needed

PAI that is contextual and can serve the expectations of the community. PAI learning activities and evaluation of PAI learning outcomes must be designed contextually. PAI subjects are included in the group of religious subjects and noble character and are intended to shape students into human beings who believe and fear God Almighty and have noble character, the scope of the material includes ethics, character, or morals as an embodiment of religious education (Mulyasa, 2014).

The Islamic Religious Education curriculum is composed of five basics. The basics of the curriculum are the basis of religion, philosophical basis, psychological basis, social basis, and organizational basis. The basic curriculum is a reference to be energized in learning in the 2013 curriculum. The 2013 curriculum is a curriculum that emphasizes character education, especially at the basic level which will be the foundation for the next level. (Mulyasa, 2014).

III. Research Method

The approach used in this study is a qualitative approach. In qualitative research, humans are the main data source and the results of the research are in the form of words or statements that are in accordance with the actual (natural) situation. This is in accordance with the opinion of Denzin and Lincoln (in Moleong, 2005: 3) who say that qualitative research is research that uses a natural setting, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods.

While this type of research is case study research that seeks to examine and investigate a phenomenon in real life. Case study research is also research that examines a particular unit or institution as stated by Aziz S.R (2003), a case study is a research method on individuals, institutions, or certain social units within a specified period of time and in the form of phenomena that exist and occur in real terms. in the context of life So this research is actually research that examines and describes an event or situation that occurs naturally in an institution related to the learning activities carried out. In this study, researchers will describe the implementation of the Islamic education curriculum in religious extracurricular activities and religious habituation carried out by Permatajingga Elementary School Malang. This data is obtained directly from the informant or the object under study. The primary data in this study was the Principal, Waka. Curriculum, and

researchers as teachers of Islamic Religious Education at Permatajingga Primary School, Malang.

And the last is the researcher who also acts as the object of research who tries to provide objective data about the implementation of the development of the Islamic Religious Education curriculum at SD Unggulan Permatajingga Malang because the researcher is also one of the teachers at the school.

IV. Result and Discussion

4.1 Planning

Planning for extracurricular activities and religious habituation is carried out at the beginning of each semester in a working meeting with all educators and education at the Permatajingga Primary School. Planning covers objective activities, preparation of activity programs, preparation of timetable activities, and analysis needs and interests' talent participant educate. In activity planning These Islamic Religious Education teachers have role important in determine objectives, programming, schedule and analysis needs and interest's participant educate.

Types of extracurricular activities themselves include: 1) compulsory extracurricular, namely extracurricular activities that must be held by the education unit and must be followed by all students. Activity extracurricular the mandatory shaped education scouting, arranged special in Regulation Permendikbud RI Number 63 of 2014. 2) Extracurricular choice that is activity extracurricular that can develop and organized by the education and can followed by participants educate in accordance their respective talents and interests. Choice developed field each school will different as extracurricular arts, sports, science, and religion, etc (Permendikbud, 2014). Religious extracurriculars organized by SD Unggulan Permatajingga are optional extracurriculars, but all students are mapped according to their interests and talents and included in the extracurricular program. Among the extracurricular programs are the following: 1) Art of Reading the Koran (Qiro'ah / Tilawah), 2) Little Dai, and 3) Tahfidz Juz Amma.

Related to this religious extracurricular activity, there are several procedures carried out by the school in analyzing the needs and interests of students 1) collecting data on Muslim students in all classes, 2) mapping students based on their interests and talents by involving homeroom teachers and Islamic Religious Education teachers, 3) Preparation of activity participants and tutors in each extracurricular, 4) preparation of activity schedules.

While habituation activities are activities that are carried out repeatedly so that something can become a habit. Habituation is everything that is done repeatedly to familiarize individuals in behaving, behaving, and thinking correctly (Muthoharoh & others, 2015). The habituation activities carried out by Permatajingga Primary School from the beginning were planned to be carried out consistently and continuously so that they are expected to become good habits for students. The habituation activities are scheduled from Monday to Friday with the aim of sharpening their memory to get used to doing these religious habituation activities. The religious habituation activities include 1) prayer dhuha, 2) prayer noon congregation, 3) Prayer asar Congregation, 4) Reciting Method Bill Qolam, 4) Translate Method A Nasr.

4.2 Implementation

The purpose of extracurricular implementation and religious habituation at SD Unggulan Permatajingga is very much in line with the government's goal to shape the character of students who are faithful and devoted, as well as creatively capable. After knowing the purpose of implementing the PAI curriculum in extracurricular and religious habituation, it is then necessary to discuss the content or content of the curriculum development.

The implementation of extracurricular activities and habituation are carried out according to the plans and schedules that have been prepared at the beginning of the school year. Religious extracurricular activities carried out every Friday and Saturday include 1) Art of Reading the Qur'an (Qiro'ah) which is attended by several students from grades 1 to 6, who are trained by a qiroah / recitation teacher who is specially brought to school, 2) Tahfidz Juz Amma is held every Saturday, trained by internal teachers who are competent in their fields, the expected target is for students to be able to memorize Juz Amma (Juz 30) with good and correct makhraj and recitation , 3) Little Dai, held every Saturday , which was followed by several students. The lecturers for this activity are from internal schools who are competent in the field whose target is to be able to take turns at the kulma (five-minute lectures/lectures) after the dhuhur prayer in congregation and be able to take part in competitions for Islamic learning content at the local or city/district scope.

The implementation of religious habituation is carried out every day in turns, such as the habit of praying dhuha prayer or activities carried out together, such as praying dhuhur in congregation. Both activities are carried out routinely from the beginning of entering the new school year.

Then the habit of reciting the Koran using the Bil Qolam method is scheduled according to each class, which is done after the dhuha prayer. Reading and learning the Quran using the Jibril method which is also known as PIQ method. The habit of reciting the bil qolam method is carried out twice a week. All students from grade 1 to grade 6 are required to follow this recital habituation.

With the hope that when they graduate from Permatajingga primary school, they will be skilled in reading the Koran. Grades 1, 2, and 3 will take part in this reciting habituation after the dhuha prayer, while grades 4, 5, and 6 recite the recital after the dhuhur prayer in congregation.

Last activity is an adaptation of An-Nasr's translation. The ability to use this method includes word translation, verse-by-verse translation and verse translation of the Quran that is read by other people at random. Initially, the child will be introduced word for word and its meaning, then repeated four times scheduled twice a week with a rotating schedule for each class. This an-nasr method of translating the Koran is implemented for participants students in grades 4, 5, and 6, considering that this habituation requires the participants to be able to read hijaiyah letters well.

4.3 Evaluation

The last stage after extracurricular activities and habituation is carried out is evaluation. Suharsimi Arikunto (2003), evaluation is a series of activities or activities that aim to measure the level of success in an educational program. In this study, the authors found that evaluations were carried out every six months and were limited to discussing the development of extracurricular and habituation programs that involved school management with extracurricular and Islamic education teachers.

The management of Permatajingga Primary School conducts an evaluation every six months, this evaluation discusses the development of extracurricular and habituation

programs that involve school management with extracurricular teachers and Islamic Religious Education teachers. Evaluation is carried out to determine the extent to which the success of the program is in accordance with the goals expected by the school. In the evaluation activities, the school also tries to find the obstacles that occur in each extracurricular and religious habituation, as well as the results obtained by the extracurricular participants.

Evaluation is carried out to determine the extent to which the success of the program is in accordance with the school's expected goals, namely: 1) developing the basic needs of students according to their age. In this case, it was found that many students were able to develop their basic needs. Among them are the ability to actualize one's abilities by being able to display performance according to extracurricular activities that are followed in front of students' parents at certain events organized by the school, and 2) to cultivate a good religious life. The author found that students have awareness and personal responsibility when carrying out the dhuha and dhuhur prayers in congregation. This indicates that prayer is a necessity for them.

The obstacles faced in the Extracurricular Art of Reading Al Quran (Qiro'ah) were 1) the frequent absence of some participants caused the teacher to repeat the material presented, and 2) some participants from lower grades could not read the Qur'an, making it difficult for the instructor to practice qiroah with reading techniques. The results obtained from this extracurricular are that students are able to display the art of reading Al Quran Tilawah at the Andalusia cluster launching event in the Grand Permata Jingga Housing area and the release of the second batch of 6th grade students.

The obstacles faced in the Dai Cilik extracurricular are 1) the frequent absence of some participants causing the teacher to repeat the material presented, and 2) some students who have the courage and good linguistic skills are not selected to become members of the dai Cilik extracurricular so that the coaches only focus on training. the ability of existing participants. The results obtained from this extracurricular are that students are able to show their abilities in public at the end of the semester or grade promotion, and students are able to take part in pidacil competitions in the Malang area.

Juz Amma 's tahfidz extracurricular activities are 1) the frequent absence of some participants causes the teacher to repeat the material presented, and 2) some participants who come from lower classes are still unable to read the Koran, causing the coaches to have difficulty in qiroah with the technique. read. The results obtained from this extracurricular are being able to win the juz amma memorization competition at the Student MTQ of Universitas Brawijaya Malang and being able to display memorizing short letters in several events organized by the Permatajingga foundation.

The obstacles faced in the habituation of dhuha prayer activities are 1) some students who are late to attend school so that almost every day the habituation coach accompanies the implementation of the dhuha prayer for those who are late, on the other hand other students have carried out further learning activities, and 2) the capacity of the worship facilities (musholla) is limited so that it does not accommodate a very large number of students.

The obstacle faced in the habit of praying dhuhur in congregation is that some students are late in attending the prayer room, so it is often seen makmum masbuq during the dhuhur prayer. The result achieved from this activity is that the implementation of the midday prayer has become entrenched among students, once the class is over and the call to prayer is heard without being ordered all the participants flock to the ablution place and go to the prayer room.

The obstacle faced in the habit of reciting the Bil Qolam method is the availability of textbooks, which causes schools to duplicate their own textbooks so that they can be used by students. The result of this activity is that the uniform technique of teaching the Koran makes students have almost equal and equal abilities in Koranic skills.

Constraints faced in the practice of translating the Al-Quran using the A Nasr method are the limited time allocated for meeting hours, resulting in when the coaches continue to translate the next letter, students often forget to translate the previous letter, so that repetition often occurs. The results achieved from this activity are being able to display the performance of juz amma translation at events held by the Foundation or SD Unggulan Permatajingga and being skilled in translating verses of the Al-Quran.

V. Conclusion

The planning of extracurricular activities and religious habituation at SD Unggulan Permatajingga is carried out at the beginning of each semester in a working meeting with all educators and education staff at SD Unggulan Permatajingga. Planning covers objective activities, preparation of activity programs, preparation of timetable activities, and analysis needs and interests' talent participant educate.

implementation of extracurricular activities and religious habituation at SD Unggulan Permatajingga has been going according to the plans and programs that have been prepared and implemented according to the schedule that has been made previously. Indicates that implementation activity extracurricular and habituation religious already walk with good.

Evaluation activity extracurricular and habituation religious done every six-month involving whole power educators and education. From evaluation this found that desired goal school already reached although there is a number of obstacles as limited means infrastructure and discipline participant educate.

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