Analysis of Curriculum Development and Learning Models of Islamic Religious Education in Non-formal Vocational Education Institutions at LKP El Rahma Education Center

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Abstract

Islamic Religious Education (PAI) is often considered as an unimportant subject in shaping students' skills. Islamic religious education is not given the proper portion, even though the ages of vocational education students are those who are able to think. The purpose of this study is to analyze the implementation of curriculum development and PAI learning models. This study uses a quantitative approach. Data collection techniques in this study are experiments and questionnaires. The research was conducted at the El Rahma Education Center Course & Training Institute, Bogor City. Based on the results of the study, the curriculum and learning model of PAI developed were an increase in Islamic religious knowledge in students as evidenced by an increase in grades before and after learning for three semesters. Besides, students are able to achieve PAI learning objectives.

I. Introduction

Indonesia is a country with an area of 15 in the world, 1,904,569 km2. Its extraordinary natural wealth makes it attractive for humans to take advantage of it. Various economic activities have sprung up along with human history. The development of science and technology encourages industrial growth. With abundant natural resources and a large population, unemployment should not be a major problem in Indonesia.

Indonesia's population based on the population census in September 2020 is 270.20 million people. This number ranks as the fourth most populous country in the world after China, India and the United States. Of that number, the productive age population (aged 24 to 39 years) is 25.87% or around 69.9 million people. Unfortunately, only 10.5% or 7.34 million people have higher education. This figure is not far from the entire population who have received higher education, which is 10%, while 65% of the population are elementary and junior high school graduates, and 25% are high school graduates (BPS, 2020).

News about the world of education is still not something to be proud of, even worrying. In 2014 Indonesia's education position was the lowest. The Learning Curve Pearson 2014, a world education rating agency explained that Indonesia was ranked last in the quality of education in the world. Whereas in 2015 the quality of education in Indonesia was still in 10 countries that had low quality education, the ranking was obtained from the Global School Ranking.

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The quality of education of the Indonesian population is not able to keep up with the world's industrial and technological developments. Indonesia is unable to compete with other countries and causes the accumulation of the workforce in sectors that do not require higher skills and education. The total workforce in August 2020 was 138.22 million people. The open unemployment rate as of August 2020 was 7.07 percent, meaning that the working population was 128.45 million people (BPS, 2020).

To meet this need, various efforts were established to improve skills and expertise so that unemployment can be suppressed. With the provision of various trainings and work skills, it is hoped that unemployment will decrease and the industry can absorb these skilled workers who are ready to work. This is what is called vocational education, which is an education that is focused on improving the skills of students so that graduates can be absorbed in industry and employment. Organization must have a goal to be achieved by the organizational members (Niati et al., 2021). The success of leadership is partly determined by the ability of leaders to develop their organizational culture. (Arif, 2019).

Vocational or vocational education as part of the national education system plays a very strategic role for the realization of a skilled workforce. Based on the Ministerial Decree No. 22 of 2006 concerning Content Standards for Elementary and Secondary Education Units that the purpose of vocational/vocational education specifically is to improve intelligence, knowledge, personality, noble character, and skills of students to live independently, and participate in further education according to their vocational program so that they can work effectively and efficiently, develop their expertise and skills, master the field of expertise and the basics of science and technology, have a high work ethic, communicate in accordance with the demands of their work, and have the ability to develop themselves. The formulation of these objectives means that the task of vocational education is to prepare human resources (HR) who have high competence in their fields, are able to independently open businesses, are able to adapt quickly to technological demands, and are able to compete.

Substantially, vocational education is tasked with forming students to have the ability, insight, and skills in the field of competence they are involved in. The characteristics of vocational education are: 1) directed at preparing students to enter the workforce, 2) based on "demand-driven" (the needs of the world of work), 3) emphasizing the mastery of knowledge, skills, attitudes and values needed by the world. work, 4) an assessment of the success of students must be on "hands-on" or the performance of the world of work, 5) a close relationship with the world of work is the key to the success of vocational education, 6) being responsive and anticipatory to technological advances, 7) more emphasis on "learning by doing" and hands-on experience, 8) requires state-of-the-art facilities for practice, and 9) requires higher investment and operational costs than general education. The point is that vocational education must be ready to use and ready to be independent (Siswaya, 2019)

Vocational education is education that has characteristics, both input, process and output. The advantages of this vocational education, among others, are that students can directly develop their skills according to the needs of the field or the field of work they will face. , their input is the economic weak and pragmatic. During the process they are also trained to do things related to technical work in the field. It is very rare for subjects that are revealing the nature and contemplation. The output of this education is that children will immediately work in the fields they are engaged in and are ready to face the world of work.

Employment problems and skills gaps are not enough to be solved by vocational education institutions alone. Formal and tiered forms are still contained by formal

vocational education institutions such as Vocational High Schools and Vocational Colleges. So there is still a need for education that is non-formal, not tiered, flexible and very specific in its expertise. This type of education is also the hope of many parties because it is more efficient by cutting expenses that are not directly related to the skills of the students. This is where non-formal vocational education institutions play a role.

The non-formal vocational education unit is the Course and Training Institute (LKP). This institution organizes work-ready programs. These institutions are spread throughout Indonesia, whether officially licensed or not. From a total of 19,000 LKP institutions, there are 9,960 licensed institutions. These institutions and programs are in great demand by the community as a solution to the problem of skills gaps between the workforce and employing institutions. This institution is also very flexible because it can provide skills material that is tailored to the needs in the field of work, is not long-winded, and requires a much shorter time than similar institutions that are formal in nature.

In addition to the various work skills courses taught in vocational education, Islamic Religious Education (PAI) courses are also provided. Unfortunately, Islamic Religious Education is often considered as an unimportant subject in shaping the skills of students. Not a few non-formal vocational education institutions eject this course from the curriculum. They assume that Islamic religious education is sufficient to be studied in previous formal institutions, or can be taken in other non-formal and informal institutions.

There are still some institutions that include it in the curriculum, but with materials and learning models that seem plain and boring. This condition is certainly very much different from the provision of vocational materials that are continuously updated and applicable. This is where the education chain is missing. Islamic religious education is not given the proper portion by paying attention to the characteristics contained in this vocational education.

A worker is not only sufficient to equip himself with vocational skills, but also matters related to attitude. Attitude is an important role for the progress of a company, where human resources (HR) are the most important asset. Because actually a workforce must have three important components that must be in accordance with the needs in the world of work. The three components are attitude, skill, and knowledge (attitude, skill, and knowledge) (disnakertrans.ntbprov.go.id). This is where the importance of attitude education in vocational education institutions. This attitude material can be delivered through PAI (Islamic Religious Education) learning which is carried out in vocational education institutions.

In the Government Regulation of the Republic of Indonesia Number 55 of 2007 Article 2 it is stated that: (1) Religious education functions to form Indonesian people who believe and fear God Almighty and have noble character and are able to maintain peace and harmony in inter and inter-religious relations. (2) Religious education aims to develop the ability of students to understand, appreciate, and practice religious values that harmonize their mastery in science, technology and art.

According to Ramayulis, Islamic education is a conscious and planned effort in preparing students to recognize, understand, live, believe, have piety, have noble character, practice Islamic teachings, from the main source of the holy book the Qur'an and al-Hadith, through guidance activities, teaching and training, and the use of experience (Ramayulis, 2015). From this it can be understood that educating means a conscious and planned effort to process students with knowledge and habituation of certain behaviors until a pattern of behavior is formed in accordance with Islamic teachings.

According to Darajat, (2011) the purpose of Islamic religious education can be divided into general goals, ultimate goals, temporary goals, and operational goals. The

general purpose of Islamic religious education is related to the purpose of human life. Allah says in the Qur'an surah al-Dzariyat [51] verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ اِلَّا لِيَعْبُدُوْنِ

I did not create the jinn and mankind except that they worship Me.

Because the purpose of human life is to worship Allah, the purpose of Islamic education is to prepare humans to become servants of Allah. to be able to worship properly (Dalimunthe, 2018). The ultimate goal of Islamic religious education is the final goal achieved by humans when they are bound by the syara' law, namely the pleasure of Allah SWT. This is the meaning of the happiness of a believer that distinguishes him from those who do not believe. A believer feels at ease and calm when the final goal is fulfilled, namely the pleasure of Allah SWT. A temporary goal or a short-term goal is an education that has a value classification of what actions. The temporary goal or value to be achieved from Islamic education depends on the actions that are being raised by the educational activity. There are at least four values of action, namely Al-Qimah al-Ruhiyah (Spiritual Values), Al-Qimah al-Madiyah (Material Values), Al-Qimah al-Insaniyah (Humanity Values), and Al-Qimah al-Akhlaqiyah (Akhlak Values). . For that PAI is very important to be given to them. Moreover, graduates of vocational education usually will not meet again with educational institutions after they work and are active in the community.

However, the provision of PAI materials faces various obstacles, especially those faced specifically by non-formal vocational education institutions. These obstacles must be studied and solved so that students of non-formal vocational institutions can compete in the world of work and at the same time become part of society and Muslims. Unfortunately, studies on PAI learning models in vocational education are still very limited, especially in non-formal vocational education. These obstacles must be studied and solved so that students of non-formal vocational institutions can compete in the world of work and at the same time become complete human beings. Unfortunately, studies on PAI learning models in vocational education are still very limited, let alone non-formal vocational education. In fact, they will become business actors, become practitioners in the future, and do not rule out the possibility of becoming leaders in their community and society.

In the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 61 of 2014 Article 3 paragraph 3 that the principles of development at least include: (a) centered on the potential, development, needs, and interests of students and their environment in the present and in the future; (b) lifelong learning; and (c) comprehensive and sustainable. Efforts that can be made to provide PAI material at non-formal vocational education institutions are by adding Islamic religious education learning (Rouf, 2015)

Learning Islamic religious education can be done by developing Islamic religious education curriculum at the institutional/educational level (Karin & Fakhruddin, 2019). According to Hamalik, (2012) curriculum development can occur at any time according to the needs in education.

II. Research Method

This study uses a quantitative research approach. In this study, the researchers analyzed the quality and ability of the curriculum and learning models developed in forming vocational graduates in accordance with the objectives of PAI learning.

The research was conducted at the El Rahma Education Center Course & Training Institute, which is located at Jl. Dr. Sumeru 21 G, Kebon Kalapa Village, Central Bogor District, Bogor City. In this study, the population studied were all participants of the 2018/2019 El Rahma Education Center vocational training with 206 skills. The sample was taken based on the Slovin formula (1960) so that the required number of samples was 202 students. In this study, several data collection techniques were carried out, namely experiments, and questionnaires.

Quantitative research instruments in this study used Islamic religious knowledge questionnaires, student motivation questionnaires and student behavior questionnaires designed by researchers. Islamic Religious Knowledge Questionnaire based on PAI learning in LKP with 100 objective questions. This knowledge was tested using 100 objective questions covering these materials. Student Motivation Questionnaire is related to motivation in practicing Islam. Student Behavior Questionnaire is related to behavior in carrying out Islam. The three questionnaires cover enthusiasm and interest with regard to creed, Islamic law includes the basics of fiqh, fiqh worship, mu'amalah, and da'wah.

The research instrument used 5 categories of answers, namely strongly agree, agree, hesitate, disagree, and strongly disagree. The scale used is a Likert scale. Methods of data analysis using analysis Data normality test using the chi-square test. To facilitate the chi-square calculation, the research data scores are arranged in a frequency-distributed table. The value of Z score can be found by subtracting the real limit (Xi) with the mean score (M), then divided by the standard deviation (SD).

After knowing the value of the Z score, it is then confirmed with the critical price table for the Z distribution which is the limit of the area. To test the homogeneity of variance of a group of data, a Homogeneity Test of Variance is carried out by comparing Fcount with Ftable in the distribution table F, with the largest variance being dk in the numerator n-1 and the smallest variance is dk in the denominator of n-1. So it can be concluded that if Fcount < Ftable, it means homogeneous and if Fcount > Ftable, it means that it is not homogeneous. To determine the effect, the Wilcoxon test was carried out. The Wilcoxon signed test is a non-parametric test that is used to measure the difference between 2 groups of paired data on an ordinal or interval scale but the data is not normally distributed. This test is also known as the Match Pair Test or the Paired Data Difference Test. Test the hypothesis:

H0: d = 0 (no difference between the two treatments given)
H1: d 0 (there is a difference between the two treatments given)

With d showing the difference in value between the two treatments. Significance, the value of Z is compared with the normal curve table, Ho is rejected if Z count Z table, Ho is accepted.

III. Result and Discussion

3.1 PAI Curriculum Development and Learning Model

The development of the PAI curriculum and learning model begins with the alignment of the vision and mission of the organizing body and the institution's management. Because every educational institution has a different vision and mission, so

curriculum development must be in line with the vision and mission of the educational institution concerned. (Karin & Fakhruddin, 2019). Through meetings of LKP leaders it was determined that the learning objectives of PAI in the 1-Year Multi-Professional Education Program were:

a. To produce graduates who are in the process of becoming insan kamil, namely perfect humans who understand the purpose of their creation, understand the scope of Islamic law and always obey Allah's law wherever they are

b. To produce graduates who have competitiveness, endurance, and fighting power to continue to develop by having a set of morals (attitudes) that are specifically required to be possessed by graduates

To realize these two goals, the curriculum planning model must be in accordance with the theoretical model, namely the theories of mastery of Islamic material by standard. In accordance with the explanation of Finch & Cruncilton, (1993) that this model adapts to scientific disciplines, so that students must be shaped according to what a student should be. Muslims understand their religion.

Furthermore, the head of academic affairs is to compile a graduate profile, graduate learning outcomes, subject learning outcomes, semester learning plans, and learning implementation plans. So the curriculum is implemented in a combination of learning models, namely classical and small group (halqah). Also the lecture method, discussion, and through personal closeness make detailed and memorable explanations. This learning model is a combination of Classical and Interaction Based on Individual and Social Problems.

This is also supported by Rosadi et al., (2021) who say that schools in planning need to do several things, namely firstly reformulating related planning both in management, management, meetings and in activities. Second, provide guidance on planning, implementation, and learning methods. Third, carry out coaching on the use of information technology to teachers. Fourth, supervise or evaluate the implementation of learning.

3.2 PAI Learning Application

Preparation for the implementation of the PAI curriculum at LKP El Rahma was carried out in coordination with Deputy Chair I and Head of PPMP. Furthermore, it is carried out according to the 2019 – 2020 academic calendar with scheduling starting on June 28, 2019. Scheduling is arranged using 3 quarters of 11 weeks each and the Semester Final Examination is carried out on the 12th week.

After that, socialization and training were carried out to train educators who were members of the PAI team. There is a team of educators who are responsible for large classes and halqah. Recruitment for the halqah class is taken from alumni who work and live around campus. Class division is done first by observing the total number of prospective students.

Furthermore, the separation of male and female students was carried out. The number of participants is 206 people. Divided into 6 classes, 3 male classes and 3 female classes, for the Effective Islamic Studies course. Meanwhile, Character Education courses are further divided into 23 groups, with 5 to 12 participants.

3.3 PAI Learning Implementation Test Results

Testing the effect of PAI application was carried out on three indicators, namely knowledge, motivation, and behavior. From the distributed questionnaires, data were obtained and processed by a series of tests.

Data Normality Test

1. Student Knowledge Variables

   The results of the test using the One-Sample Kolmogorov-Smirnov Test showed that the asymp.Sig (2-tailed) value before (0.039) and after (0.40) was smaller than 0.05 so it could be said that the data was not normally distributed.

2. Student Motivation Variables

   The results of the test using the One-Sample Kolmogorov-Smirnov Test showed that the asymp.Sig (2-tailed) motivation value before (0.029) and after (0.010) was smaller than 0.05 so it can be said that the data was not normally distributed.

3. Behavioral Variables

   The results of the test using the One-Sample Kolmogorov-Smirnov Test showed that the asymp.Sig (2-tailed) behavior before (0.00) and after (0.00) was smaller than 0.05 so it could be said that the data was not normally distributed.

a. Knowledge Change Analysis

Since all data are not normally distributed, the Wilcoxon test is used for the difference test. Based on this test, the following results are known:

1. Negative ranks (negative difference) obtained an N value of 0 which shows that from as many as 202 students there were no students who experienced a decrease in knowledge after getting PAI learning.

2. Positive ranks (positive difference) obtained an N value of 202 which shows that from as many as 202 students, all students experienced an increase in knowledge after receiving PAI learning.

3. Ties obtained a value of 0 (zero) which means that there is no similarity in students' knowledge between before and after getting PAI learning.

Based on the results of the difference test using the Wilcoxon test, the value of Asymp.Sign (2-tailed) was 0.000. The Asymp.Sign (2-tailed) value is smaller than 0.05 so the hypothesis that there is a difference in student knowledge between before and after getting PAI learning is accepted (Ho is rejected and Ha is accepted).

Based on the results of this analysis, it can be said that by providing PAI learning, there has been an increase in knowledge of students. Therefore, it can be said that PAI learning has a positive influence on students' knowledge.

a. Motivation Change Analysis

   1. Data Description

   Based on the Wilcoxon test, the following results are known:

   a) Negative ranks (negative difference) obtained an N value of 0 which shows that from as many as 202 students, none of the students experienced a decrease in motivation after receiving PAI learning.

   b) Positive ranks (positive difference) obtained an N value of 202 which shows that from as many as 202 students, all students experienced an increase in motivation after receiving PAI learning.

   c) Ties obtained a value of 0 (zero) which means that there is no similarity in the motivation of students before and after getting PAI learning.

1. Test the Differences in Motivation Before and After Getting PAI Learning

Based on the results of the difference test using the Wilcoxon test, the value of Asymp.Sign (2-tailed) was 0.000. The value of Asymp.Sign (2-tailed) is smaller than 0.05 so that the hypothesis that there is a difference in student motivation between before and after getting PAI learning is accepted (Ho is rejected and Ha is accepted).

From the results of this analysis, it can be said that with the provision of PAI learning, there is a change in the motivation of students which tends to increase. Therefore, it can be said that PAI learning has a positive influence on student motivation.

a. Behavior Change Analysis
1. Data Description
   Based on the Wilcoxon test, the following results are known:

   a) Negative ranks (negative difference) obtained an N value of 0 which shows that from as many as 202 students it is known that none of the students experienced a decrease in behavior after receiving PAI learning.
   b) Positive ranks (positive difference) obtained an N value of 202 which shows that from as many as 202 students, all students experienced an increase in behavior after receiving PAI learning.
   c) Ties obtained a value of 0 (zero) which means there is no similarity in the behavior of students before and after getting PAI learning.

2. Behavioral Difference Test Before and After Getting PAI Learning

Based on the results of the difference test using the Wilcoxon test, the value of Asymp.Sign (2-tailed) was 0.000. The Asymp.Sign (2-tailed) value is smaller than 0.05 so that the hypothesis that there is a difference in student behavior between before and after receiving PAI learning is accepted (Ho is rejected and Ha is accepted).

Based on the results of the analysis, it can be said that by giving PAI learning, the behavior of students changes which tend to increase. Therefore, it can be said that PAI learning has a positive influence on student behavior. This is in line with the research results of Mukhlisin & Faizah, (2017) there is a positive and significant influence between the understanding of Islamic Religious Education on students' social behavior, which is 69%.

IV. Conclusion

After learning PAI using a curriculum and learning model that was carried out for three semesters, it was known 1). There is an increase in Islamic religious knowledge in students; 2) There is an increase in the motivation of students in practicing Islam; and 3). There is an increase in the behavior of students in practicing Islam. PAI learning is an important lesson because it significantly increases the knowledge, motivation, and behavior of students in Islam. So, it needs to be held both in formal and non-formal education, both vocational and non-vocational education.

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