

Islamic Religious Education Curriculum Organization

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Abstract: Curriculum organization plays an important role in organizing the learning process, so that a deep understanding of it makes it easier for educators to achieve learning goals. This study aims to further analyze the organization of the Islamic Religious Education (PAI) curriculum, including its forms, advantages and disadvantages, main principles, factors that need to be considered, and organizational procedures. This study is a literature study with a content analysis approach. The results of the study indicate that there are several forms of PAI curriculum organization that are in accordance with the characteristics and needs of Islamic educational institutions, namely: separate subject curriculum, correlated curriculum, broad fields curriculum, and integrated curriculum. The main principles that must be considered include integration, balance, freedom, equality, sustainability, and welfare. Important factors in organizing the PAI curriculum include scope, sequence, continuity, balance, and integration. The procedures that need to be considered include six approaches: reorganization based on learning resources, patchwork, activity analysis, opinion surveys, social functions and roles, and student interests and needs. This study provides important insights to improve the effectiveness of the PAI curriculum in Islamic educational institutions.

Keywords: organization; curriculum; Islamic religious education.

Organisasi Kurikulum Pendidikan Agama Islam

Abstrak: Organisasi kurikulum memiliki peran penting dalam mengatur proses pembelajaran, sehingga pemahaman yang mendalam tentangnya memudahkan pendidik dalam mencapai tujuan pembelajaran. Penelitian ini bertujuan untuk menganalisis lebih jauh organisasi kurikulum Pendidikan Agama Islam (PAI), termasuk bentuk-bentuknya, kelebihan dan kekurangan, prinsip-prinsip utama, faktor-faktor yang perlu diperhatikan, serta prosedur pengorganisasiannya. Penelitian ini merupakan studi kepustakaan dengan pendekatan analisis isi (content analysis). Hasil penelitian menunjukkan bahwa terdapat beberapa bentuk organisasi kurikulum PAI yang sesuai dengan karakteristik dan kebutuhan lembaga pendidikan Islam, yaitu: kurikulum mata pelajaran terpisah (separated subject curriculum), kurikulum berkorelasi (correlated curriculum), kurikulum satu kesatuan (broad fields curriculum), dan kurikulum terpadu (integrated curriculum). Prinsip utama yang harus diperhatikan meliputi integrasi, keseimbangan, kebebasan, persamaan, keberlanjutan, dan kemaslahatan. Faktor penting dalam pengorganisasian kurikulum PAI mencakup ruang lingkup, urutan, kontinuitas, keseimbangan, dan integrasi. Adapun prosedur yang perlu diperhatikan meliputi enam pendekatan: reorganisasi berdasarkan sumber belajar, tamal sunam, analisis kegiatan, survei pendapat, fungsi dan peran sosial, serta minat dan kebutuhan siswa. Penelitian ini memberikan wawasan penting untuk meningkatkan efektivitas kurikulum PAI di lembaga pendidikan Islam.

Kata Kunci: organisasi; kurikulum; pendidikan agama Islam.

1. Introduction

Every nation must have high ideals, and to realize them is only through education (Mantiri, 2019). Education greatly influences the progress and decline of Muslims today. Education is the most important path for the progress of a nation (Suleman, 2024). Thanks to education, high ideals are achieved, and through education we

can also know God and build character (Hamka, 2018). Education cannot just be actualized without more comprehensive and systematic efforts because it can cause the expected goals to be suboptimal (Suleman and Idayanti, 2024). Therefore, in realizing a good, effective, and optimal education process, a curriculum is needed as a foundation in realizing the education

process so that it will facilitate and optimize the achievement of educational goals (Soleman, 2020).

The curriculum serves as a foundation and guideline in the education process (Gumilar et al, 2023). Substantially, the curriculum plays a very important role in realizing the desired goals and is an important component that cannot be separated from the world of education (Saputra and Mubin, 2021). The curriculum also reflects a nation's outlook on life and where and what the nation wants to be formed, all of which are depicted in an educational curriculum (Almuzani, 2021). As a design for all activities that can support the achievement of the expected goals, of course the curriculum has a major influence in stimulating the development of knowledge, personality, and skills of students and can create graduates who are able to compete in the wider world (Marlina, 2022).

Islamic religious education also has its own curriculum for realizing its goals. As an effort to realize the Islamic religious education curriculum itself, a deep understanding is needed so that the Islamic religious education curriculum can be realized contextually so that students can also realize it in everyday life (Nurmadiyah, 2014). In addition to having to start from the diverse characteristics of students, the development of science and technology and various community needs are important references in formulating the Islamic religious education curriculum. Because substantively the ultimate goal expected in Islamic religious education is the formation of individuals who believe in and are devoted to God Almighty and have noble morals (Aslan, 2023).

The curriculum created must be dynamic and flexible, meaning that the curriculum designed must be able to adapt to the various needs and contexts of scientific, technological, and socio-cultural developments in each society (Alfaini et al, 2021). Due to the dynamic nature of the curriculum, it certainly gives rise to different forms of curriculum organization, including in the organization of the Islamic religious education curriculum. However, the organization of the Islamic religious education curriculum must remain substantially oriented to the basis and objectives of Islamic education (Hutomo and Hamami, 2020).

The learning process that still tends to generalize the abilities and needs of students (Sintana, 2022), is monotonous, one-way, and only makes educators the center (teacher-centered) in the learning process is also one of the reasons why there are always efforts to improve

the organization of the Islamic religious education curriculum. Because in fact the learning process that tends to generalize the abilities and needs of students and is monotonous is a barrier for them in exploring their abilities and maximizing the various competencies they have (Indarta et al, 2022). Therefore, disorientation towards the organization of the curriculum will certainly not only have an impact on the learning experience but will also have an impact on the unclear steps in realizing various important domains in the curriculum (Alwani and Hamami, 2023).

The curriculum organization itself is the structure of the curriculum program that describes the general framework of teaching programs that will be delivered by an educator to his students (Suleman and Idayanti, 2023). The Islamic religious education curriculum is a set of descriptions containing objectives, content, materials, and learning techniques that are used as a reference in organizing Islamic religious education learning activities in order to realize the expected goals. So in simple terms, it can be interpreted that the organization of the Islamic religious education curriculum is the structure of the curriculum program, which contains a general framework regarding the objectives, content, materials, and techniques that will be used by an educator as a reference in implementing the Islamic religious education learning process (Widodo, 2023).

Research focusing on curriculum and curriculum organization has certainly been conducted by several previous researchers, including research conducted by (Mahrus, 2021), which shows that one of the components in developing the Islamic religious education curriculum is the organization and structure of the curriculum. Efforts to develop the curriculum and organization of the Islamic religious education curriculum are carried out because currently Islamic religious education is facing various challenges, such as a moral crisis and a personality crisis. Therefore, Islamic religious education is required to be able to equip its students with adequate morals, personality, and quality of life through the improvement of a more proportional and functional curriculum.

Furthermore, research conducted by (Susanta, 2018) shows that the curriculum is the spirit that gives life to the world of education; therefore, if you want to revitalize or improve the quality of education, then the most priority is to improve the curriculum. One of the good curriculum organizations to implement is an integrative curriculum organization, namely a

curriculum organization model that removes the boundaries between various subjects. Various subjects are merged into one unit and presented in one unit form.

Then the research conducted by (Toni and Dewi, 2024) showed that the Islamic religious education curriculum must always be connected to the core values that are the basis of Islamic education. Although there are several aspects of the curriculum material that can be developed according to demands and needs, substantively it must still be in accordance with the goals of Islamic religious education (Suleman et al, 2023). The curriculum organization is also considered one of the efforts that can smooth the way towards achieving these goals. In addition, because it plays a role as a determinant of how learning activities will be carried out, whether it will be good or not, it is fitting that the curriculum organization becomes an important aspect in education.

Although several previous studies have discussed curriculum organization, only a few have analyzed in depth the forms of Islamic Religious Education (PAI) curriculum organization. This study aims to complement previous studies with a more systematic and comprehensive approach, avoid similar problems, and offer new perspectives. The formulation of the problem in this study includes: what is meant by the organization of the PAI curriculum, what is its organizational structure, what are the advantages and disadvantages of each form of organization, what principles and factors need to be considered, and what are the organizational procedures.

2. Research Method

This study uses a type of literature study research, namely research that seeks to obtain and process library data in answering the problems being studied (Adlini et al, 2022). The data is collected from various literature, such as books, articles, journals, and other writings that can provide additional information according to research needs. After being collected, the data is then analyzed using content analysis techniques, namely an effort to analyze data in more depth regarding the contents of information that researchers obtain from written or printed materials such as newspapers, radio news, television advertisements, books, or other library materials (Ridwan et al, 2021).

3. Result and Discussion

The curriculum is a term derived from the Greek word *currere*, initially used in sports to describe the distance one must run from start to

finish (Hatim, 2018). In the educational context, the term evolved to denote a collection of subjects taught by educators to students or as a series of learning materials established by educational institutions to fulfill graduation requirements (Lusiman, Wafa, and Diana, 2017). It also refers to a structured plan containing objectives, content, teaching methods, and materials, serving as guidelines for organizing learning activities to achieve specific goals (Hamdi, 2020).

Islamic religious education itself is an education of knowledge and charity, meaning that Islamic religious education seeks to develop and nurture students to always understand and appreciate Islamic teachings holistically, so that in the end they can practice and make Islam a way of life (Firdaus, Salim, and Suratman, 2023). Islamic religious education is a conscious and systematic effort to prepare students to be able to recognize, understand, appreciate, and practice the teachings of their religion as a whole, so that ultimately they can become superior human beings in terms of knowledge, attitudes, and skills (Setiawan et al, 2021).

According to Daradjat, as quoted by the researcher in the article (Hutomo and Hamami, 2020), the construction of the curriculum organization is generally divided into two, namely horizontal and vertical. The horizontal construction includes organizing the curriculum in the form of separate subjects, groups of subjects in one inseparable unit (broadfields), and continuity and alignment of programs (integrated programs). Meanwhile, the vertical form itself includes class systems and classless systems, or a combination of the two. In addition, the vertical form also includes using a time system mechanism such as quarters (quarters) or semesters, which describe the periodization of learning that will be carried out in a year. This time format is very helpful in designing learning procedures effectively and efficiently (Suleman and Idayanti, 2023). The entire sequence of programs in the curriculum organization plays an important role in ensuring the implementation of more integrated and directed learning, according to the needs and learning situations and conditions of students. Choosing the right structure certainly affects the effectiveness of the learning process (Dayusman, 2023).

There are many forms of curriculum organization in general, but the researchers will focus on this study only those that are in accordance with the characteristics and are widely used in Islamic educational institutions, namely: First, a separate subject curriculum. The organization of the curriculum in this format is

the most widely used curriculum organization in Islamic education and the oldest curriculum organization. Both in Islamic universities, Islamic boarding schools, or madrasas. This curriculum organization contains various separate subjects but is still related to Islamic religious education, such as fiqh, ushul fiqh, tauhid, akhlak, hadith, tafsir, faraid, tarikh, nahwu, shorof, mantiq, balagah, and so on. In madrasas there are aqidah akhlak, al-Qur'an hadith, fiqh, and history of Islamic culture. Each of these subjects stands alone and seems to have no connection between one and the other (Fawaidi, 2021).

Second, a correlated curriculum, namely a curriculum organization that requires a connection between subjects, but still shows the characteristics and characteristics of each subject (Nafi'i and Shaifudin, 2021). The birth of this curriculum organization is a form of simplification of the compartmentalized curriculum. Subjects that have similarities and closeness are combined into one field of study, for example in Islamic universities, courses on aqidah akhlak, the Qur'an, hadith, fiqh, kalam science, Islamic history, and so on are combined into one PAI study program or a religious study program at madrasah aliyah. In addition, for example, physics, chemistry, and biology are combined into one field of study called science. On the other hand, economics, geography, and history are grouped into one social studies field of study (Umri, Inayah, and Santosa, 2024).

Third, a unified curriculum (broad fields curriculum), which is sometimes also called a fusion curriculum or the broad fields of subject matter. This curriculum is a curriculum that eliminates boundaries and unites various subjects that are closely related to each other and are still related. The broad fields curriculum is a curriculum that seeks to increase the effectiveness of learning by comparing various subjects that are still related, for example, economics, history, geography, and political science, which are then combined in the form of social sciences. The subjects of natural sciences, chemistry, physics, and health are combined into natural sciences. While the subjects of faith, morals, the Qur'an and hadith, the history of Islamic culture, and Arabic are combined into Islamic religious education subjects (Hamdan, 2014).

The advantages of this curriculum format are the combination of subjects so that various benefits and uses can be felt directly; besides that, it also allows the provision of subjects that are rich in meaning and emphasize basic principles and scientific generalization, meaning a

paradigm that presents a more universal understanding. As for the disadvantages, because it eliminates limitations in learning, of course the logical consequence of the organization with this format will only provide knowledge in sketches, abstract, less logical, and unsystematic from a subject because its scope is more general (Hamdan, 2014).

According to (Nopitasari and Citra, 2024), an integrated curriculum organization has several advantages, namely a more effective learning process because various disciplines are united, students understand the relationship between disciplines, produce integrative knowledge, the understanding obtained is more comprehensive, learning is more interesting because it is relevant to student needs; and prioritize basic understanding over general understanding. However, the disadvantages of this curriculum include: first, it requires professional teachers who understand interdisciplinary science, while many educational institutions only prioritize specialization in one field, second, high complexity in material planning and learning evaluation. An integrated curriculum presents learning as a whole without boundaries between subjects. Learning starts from issues relevant to students' real lives and is directed to solving problems through integrated activities. The problems raised are given a theme or unit, and students not only memorize facts but also analyze and use facts to solve problems. This approach encourages student development in intellectual, attitudinal, and skill aspects (Utomo and Azizah, 2018).

This curriculum has several advantages, including: presenting interesting and meaningful learning through relevant themes or problems, showing the relationship between concepts in Islam, encouraging problem-solving skills through integrated activities, supporting learning according to students' talents, interests, and potential, practicing democratic values in the learning process, allowing students to learn optimally, and improving relations between institutions and the community. The disadvantages include: less suitable for general exams, does not have a logical and systematic sequence of materials, requires more time and is varied according to student needs, and requires careful planning and teacher skills in integrating various subjects and directing students in solving problems related to the theme (Dayusman, 2023).

The organization of the Islamic Religious Education curriculum needs to pay attention to certain principles in order to be more effective

and optimal. The principle of integration emphasizes the relationship between worldly life and the hereafter, as well as the continuity between knowledge and good deeds. The principle of balance requires that the curriculum and learning materials be designed taking into account the diversity of students. The principle of freedom and equality emphasizes that all humans are equal as God's creations and need a liberating education, so that students are able to act according to human values. The principle of sustainability recognizes that education is an ongoing process without limitations of space and time. Finally, the principle of benefit and virtue ensures that education provides mutual benefits, while improving morals and developing the main potential of students (Nurrohmah and Hamami, 2022).

In addition to the main principles, several important factors need to be considered in organizing the Islamic Religious Education curriculum. First, scope, which is the entire topic and learning experience arranged in a particular curriculum organization. Second, sequence, which is the systematic arrangement of materials to facilitate student understanding, where new materials are learned after the previous concepts are mastered. Third, continuity, which is achieved through a spiral approach to gradually deepen students' understanding. Fourth, balance, which ensures that the proportion of subjects in the curriculum is fair, both in terms of content and learning methods. Fifth, integration, which is the combination of various disciplines to provide multidisciplinary solutions, carried out by teachers and students through interconnected learning (Wildan et al, 2022).

Another important component in organizing the curriculum is the procedures that must be considered. Some ways to organize the Islamic Religious Education curriculum include: First, reorganization through textbooks, namely selecting curriculum content based on the material in the textbook. Second, patchwork reorganization, namely adjusting the curriculum to the characteristics and objectives of the educational unit. Third, reorganization through activity analysis, by analyzing student activities so that the material is in accordance with real conditions. Fourth, reorganization through opinion surveys, namely collecting input from internal and external parties to determine the right curriculum organization. Fifth, reorganization through social functions, namely adjusting the material to the social life of students. Sixth, reorganization through the

interests and needs of students (Alwani and Hamami, 2023).

4. Conclusion

Before developing a curriculum, educational units need to analyze relevant needs to ensure that the curriculum is actual, contextual, and in accordance with the needs of students. A comprehensive needs analysis helps to form a curriculum structure that supports the achievement of educational goals effectively. The curriculum organization functions as a general framework that contains teaching programs to facilitate the learning process. The right curriculum structure not only makes it easier for students to understand the material, but also increases the effectiveness of learning and helps achieve educational goals efficiently and in a focused manner. The implications of this study indicate that needs analysis is very important to improve the quality of learning. A structured and contextual curriculum can support the achievement of educational goals, increase student involvement, and learning outcomes. Practical suggestions include regular training for Islamic Religious Education teachers to master relevant learning strategies and to develop a curriculum that integrates Islamic values in everyday life. In addition, cooperation between schools, families, and communities needs to be strengthened to support the success of the curriculum. In terms of theory development, it is important to create a contextual Islamic Religious Education curriculum model that is relevant to social phenomena, an interdisciplinary approach that combines religious knowledge and other sciences, and the integration of character education.

Further research could include the effectiveness of the Islamic Religious Education curriculum in the Independent Curriculum, the role of teachers in multicultural education, the impact of digitalization, and a historical study of the organization of the Islamic Religious Education curriculum in Indonesia.

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