



IMPLEMENTATION OF ISLAMIC EDUCATION CURRICULUM IN MUHAMMADIYAH 3 BASIC SCHOOL PADANG SIDEMPUAN

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Abstract

The curriculum in Islamic education is known as the manhaj or "path" of the educational process in an institutional system. The qualitative research used in this study intends to find out and describe in detail the implementation of the Islamic religious education curriculum (PAI) in Muhammadiyah 3 Padang Sidempuan elementary school which includes how to plan the PAI curriculum at SD Muhammadiyah 3 Padang Sidempuan, how the PAI curriculum is implemented at SD Muhammadiyah 3 Padang Sidempuan and how to evaluate the PAI curriculum at SD Muhammadiyah 3 Padang Sidempuan. The results of this study (1) Planning the PAI Curriculum at SD Muhammadiyah 3 Padang Sidempuan, stated that SD Muhammadiyah 3 Padang Sidempuan held work meetings for PAI curriculum planning and organized technical guidance which aimed to create elaboration of educators in various fields. (2) The implementation of the PAI curriculum at SD Muhammadiyah 3 Padang Sidempuan has so far implemented the PAI curriculum in accordance with the stages that must be taken in the learning process using the development

of the 2013 curriculum. (3) Evaluation of the PAI curriculum at SD Muhammadiyah 3 Padang Sidempuan school principals carry out Quality Control and Reporting. Evaluating the obstacles faced by teachers at SD Muhammadiyah 3 Padang Sidempuan. The obstacles that occur are there are still senior teachers who have not been able to teach Islamic Education learning with technology-based media.

Keyword: *Implementation, Curriculum PAI, SD Muhammadiyah 3 Padang*

Abstrak

Kurikulum dalam pendidikan Islam dikenal dengan manhaj atau ‘jalan’ proses kependidikan dalam suatu sistem institusional. Penelitian kualitatif yang digunakan dalam penelitian ini bermaksud mengetahui dan mendeskripsikan secara rinci tentang implementasi kurikulum pendidikan agama islam (PAI) di sekolah dasar muhammadiyah 3 Padang Sidempuan yang meliputi bagaimana perencanaan kurikulum PAI di SD Muhammadiyah 3 Padang Sidempuan, bagaimana pelaksanaan kurikulum PAI di SD Muhammadiyah 3 Padang Sidempuan dan bagaimana evaluasi kurikulum PAI di SD Muhammadiyah 3 Padang Sidempuan. Adapun hasil penelitian ini: (1) Perencanaan Kurikulum PAI di SD muhammadiyah 3 Padang Sidempuan bahwa SD muhammadiyah 3 Padang Sidempuan menyelenggarakan raker (rapat kerja) perencanaan kurikulum PAI dan penyelenggaraan bimbingan teknis (Bimtek) yang bertujuan untuk menciptakan elaborasi para pendidik di berbagai bidang. (2) Pelaksanaan kurikulum PAI di SD Muhammadiyah 3 Padang Sidempuan sejauh ini sudah menjalankan kurikulum PAI sesuai dengan tahapan-tahapan yang harus ditempuh dalam proses pembelajaran dengan menggunakan pengembangan dari kurikulum 2013. (3) Evaluasi kurikulum PAI di SD Muhammadiyah 3 Padang Sidempuan kepala sekolah melakukan Quality Control dan Reporting. Megevaluasi kendala yang dihadapi para guru di SD Muhammadiyah 3 Padang Sidempuan. Kendala yang terjadi masih terdapat guru-guru senior yang belum mampu mengajarkan pembelajaran PAI dengan media yang berbasis teknologi.

Kata kunci: Implementasi, Kurikulum, PAI, SD Muhammadiyah 3 Padang

A. Introduction

The discourse on curriculum, in its portion, talks about the concept of planning, implementing and evaluating education. As stated by Miller et al, curriculum is all forms of structure in realizing successful learning in the classroom and outside the classroom.¹ Meanwhile, according to McNeil et al, the curriculum is part of the activities of educating, serving and developing knowledge

¹ Miller Dkk, *Curriculum Perspective And Practice*, (New York & London: Longman, 1985). h. 27

which is then transformed for the students.² In its role, the curriculum is indeed the main concept in packaging learning directions according to the needs of students. As a discipline, the existence of the curriculum is very urgent and responsible for preparing students to live in a social level in the community.³ In fact, not only that, the curriculum as a concept must be able to open itself to every group, from internal to external, which in turn will have an impact on the progress of the Indonesian nation's education.⁴

In the era of globalization with various curriculum integration practices, naturally the curriculum has become more universal in every educational institution. Its universality is evident from the various variants and content of the curriculum which are applied in formal and non-formal education even in general education and Islamic educational institutions.⁵ However, they still have to follow the laws that apply to the National curriculum as stated in the National Education System Law No. 20 of 2003, Chapter 1 article 1 paragraph (19) states that the curriculum is a set of plans, regulations, objectives, content and learning materials and methods for a set of teaching and learning activities.⁶

Theoretically, the curriculum in Indonesia is currently triggering the "aura" of controversial discussions.⁷ This could be due to the government's erratic curriculum changes. However, in other areas discussions about empirical practice need to be carried out.⁸ Given that the curriculum is part of the subject matter that must be presented at educational institutions.⁹

Looking more broadly, the Islamic education curriculum should make every effort to carry out each of its contents in Islamic educational institutions. Why is that? Reading the assumptions of the wider community that education based on Islam is still considered "second class" after general formal education from the Ministry of Education and Culture affiliation. The public's point of view still considers that madrasah graduates have not been able to compete with formal education.¹⁰ Therefore, it is time for Islamic education institutions such as 'madrasah' to reform the curriculum content in their institutions, so that graduates of Islamic education institutions are considered qualified and able to become a high attraction in the wider community.

² Mcneil Dkk, *Curriculum A Comprhensif Introduction* (London: : Scoot Foresman/Little, Brown Higher Education Glanviw, 1990). h. 63

³ Wina Sanjaya, *Kurikulum Dan Pembelajaran*, (Jakarta: Kencana, 2008). h. 10

⁴ Zainal Arifin, *Konsep Dan Modal Pengembangan Kurikulum*, (Bandung: Remaja Rosdakarya, 2011). h. iii

⁵ Ali Ahmad Madkur, *Maba Al-Tarbiyah Asula Wa Tathbiqataba* (Kairo: Darul Fikr, 2001). h. 14

⁶ UU *Sisdiknas No. 20 Tahun 2003* (Bandung: Citra Umbara, 2014). h. 4

⁷ Dadang Supardan, *Manusia Kekerasan Multikultural Dan Transformasi Penddikan*, (Bandung: Rizqi Press, 2015). h. 347

⁸ M. Buchori, *Transformasi Pendidikan* (Jakarta: Yayasan Idayu, 1995). h. 24

⁹ Muhammad Nasir, "Pengembangan Kurikulum Pendidikan Islam," *Syamil Jurnal* 5, no. 2 (2017): 151. Link. <https://journal.iain-samarinda.ac.id/index.php/syamil/article/view/924> lihat juga Murry Print, *Curriculum Development And Design*. Second Edition, (New South Wales Australia: Allen & Unwim,1993). h. 71

¹⁰ Wahyu Iskandar, "Analisis Kebijakan Pendidikan Dalam Perspektif Madrasah," *Al Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 4, no. 1 (2019): 4. . Link. <https://jurnal.stiq-amuntai.ac.id/index.php/al-madrasah/article/view/109>

It should be noted that the structure of the 2004 Primary School curriculum, Islamic Religious Education exclaimed by PAI is one of the main subjects that the institution must provide to students.¹¹ This is because Islamic Religious Education is considered to have an interest in changing patterns of individual student behavior in personal life, society and the surrounding environment.¹² Where conceptually, the main basis is to educate students at the level of religiosity, spirituality, fostering charity, being civilized, and able to care for knowledge. Religious education to become general education, especially PAI is also expected to be able to produce individuals who behave and have personalities in accordance with Islamic principles and concepts to realize moral and religious values as the basis for achieving the goals of general education. Therefore, PAI learning is very important for its application in elementary schools. The application of Islamic Education learning in elementary schools will be carried out well if all the components needed to implement learning are perfectly systemized.

In fact, to achieve a perfect learning goal requires a curriculum that is well systemized. Even though in reality it has been understood directly by the educators who will apply it. In 2014 the implementation of the 2013 Kurikulum has taken place simultaneously at the primary and secondary school levels, in fact it has given the most important position for teachers in implementing learning despite the reduction and function of teachers, especially those related to administrative matters.

The next effort in the curriculum, relevant and dynamic learning packaging must be considered by the institution. Because in reality the implementation of the curriculum, especially the 2013 curriculum, there are still many complaints from teachers with all its complexities. In its orientation, the teacher must be able to instruct lessons that formulate a focus on strategies, interests, involvement, and learning from classroom activities. In a classroom with a high-quality instructional learning format, the teacher engages students in active learning by providing interesting and creative material, directing children towards the learning goals of classroom activities.¹³

During the pre-research period, teachers at SD Muhammadiyah 3 Padang Sidempuan recognized the complexity of the 2013 curriculum series that fully complied with teaching professionally, including implementing the PAI curriculum at SD Muhammadiyah 3 Padang Sidempuan. However, because it is

¹¹ Andi Achmad Santoso, Agus, "Desain Revisi Penilaian Kurikulum 2013 Tahun 2017: Studi Pada Mata Pelajaran Sejarah Kebudayaan Islam Di Kabupaten Kutai Kartanegara," *Syamil Jurnal* 6, no. 1 (2018). Link: <https://journal.iain-samarinda.ac.id/index.php/syamil/article/view/1327>

¹² Firdan, "Implementasi Penilaian Kurikulum 2013 Pada Bidang Studi Pendidikan Agama Islam Di Sma Negeri Kota Tenggara," *Syamil Jurnal* 5, no. 2 (2017). . Link. <https://journal.iain-samarinda.ac.id/index.php/syamil/article/view/923>

¹³ R.C Jamil, F.M., Sabol, T.J., Hamre, B.K., Pianta, "Assessing Teachers' Skills in Detecting and Identifying Effective Interactions in the Classroom Theory and Measurement," *The Elementary School Journal*, no. 115 (2015). Link. <https://doi.org/10.1086/680353>

all part of the responsibility of the teacher in teaching, regardless of the obstacles in the demand, the 2013 curriculum must be implemented in every elementary school in Indonesia. Thus this study wants to track whether the teachers are really ready to implement the 2013 curriculum. Especially starting from the institution itself, how is the concept presented by the leadership of SD Muhammadiyah 3 Padang Sidempuan in the PAI curriculum which is affiliated with the 2013 curriculum.

In the above context, further explanation is needed because each teacher gives a different response to the practice of the 2013 Curriculum, especially in the Islamic Education Curriculum starting from planning, implementation to evaluation. Therefore this research wants to know in detail, how to plan the PAI curriculum at SD Muhammadiyah 3 Padang Sidempuan, how the PAI curriculum is implemented at SD Muhammadiyah 3 Padang Sidempuan and how to evaluate the Islamic Education Curriculum at SD Muhammadiyah 3 Padang Sidempuan.

B. Method

This research uses a qualitative approach. Strauss and Corbin explained that the purpose of this research is to describe the empirical reality behind the phenomena that occur in the field carefully.¹⁴ The qualitative research used in this study intends to find out and describe in detail the implementation of the Islamic religious education curriculum in Muhammadiyah 3 Padang Sidempuan elementary school which includes how to plan the PAI Curriculum Program at Muhammadiyah 3 Elementary School Padang Sidempuan, how the PAI curriculum is implemented at SD Muhammadiyah 3 Padang Sidempuan. and how to evaluate the PAI curriculum at SD Muhammadiyah 3 Padang Sidempuan. Sources of data in this study are human and non-human data sources. People who can be used as data sources in this study are: the principal of Muhammadiyah 3 Elementary School in Padang Sidempuan and the vice principal of the Muhammadiyah 3 Primary School curriculum in Padang Sidempuan. Meanwhile, non-human data sources are documents or archives related to the focus of this research, namely: profiles, reports and other supporting data sources at Muhammadiyah 3 Elementary School, Padang Sidempuan. While the techniques used in data collection in this study include: (1) observation, (2) interviews, and (3) documentation. Furthermore, the data is described and analyzed in detail.

C. Literature Review

1. Islamic Education Curriculum

The curriculum in Islamic education is known as the bright "path" that must be traversed (*manhaj*), essentially the educational curriculum in Islam is the standard form of the Koran and al-Sunnah. With its universality, the Koran is the cause of all scientific frameworks included in it, including the curriculum. In the

¹⁴ J Strauss, A dan Corbin, *Dasar-Dasar Penelitian Kualitatif* (Yogyakarta: M. Shodiq dan M. Muttaqien: Pustaka Pelaja, 2003).

philosophy of Islamic education, education by Allah SWT. directly is an example and manifested to the Prophet and His apostles. Likewise for mankind, Allah SWT. educate people with the commandment must help and imitate them 'Prophet and Rasul. In the two forms of the educational process, the educational curriculum used is the word of Allah, namely the Koran. Then, with the development of the times, ulama's ijthad emerged which made a number of policies or regulations related to the educational curriculum for Muslims.¹⁵ In this context, everything that has been said, done, and determined by the prophet and apostles is also an Islamic educational curriculum. Allah Almighty has described all the material in the holy book of the Koran to serve as guidelines as well as basic materials for lessons presented in the Islamic education process, both formal and non-formal or informal, therefore Islamic education material is sourced from the Koran. 'an must be understood, lived, believed and practiced in the life of Muslims.¹⁶

Furthermore, the term curriculum was originally used in the world of sports in Ancient Greece. The curriculum comes from the word currir, which means runner and curure, which means a place to race. So, the curriculum can be interpreted as the distance runners must cover. In simple terms the meaning contained in the word explains that the curriculum is a number of subjects that must be taken and completed by students in order to obtain a diploma.¹⁷ Etymologically, the word curriculum comes from Greek, namely curere, which means runner. The use of this word is associated with curier or courier who becomes a liaison in conveying something to others where he must travel (distance) to reach a destination.

In terminology, the word curriculum can be interpreted as: (1) circle of instruction, which is a teaching circle in which teachers and students are involved, (2) all learning programs or educational experiences prepared by educational designers, schools, educators or teachers to deliver participants students towards educational goals.¹⁸ The regulations of the National Education System Law No. 20 of 2003 explain that the curriculum is a set of plans and arrangements regarding the objectives, content and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals. This is also stated in Government Regulation Number 19 Year 2005 concerning National Education Standards.¹⁹

¹⁵ Al Rasyidin, *Falsafah Pendidikan Islam: Membangun Kerangka Ontologi, Epistemologi, Dan Aksiologi Praktik Pendidikan Islami* (Bandung: Citapustaka Media Perintis, 2019). h. 162

¹⁶ H.M. Arifin, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 1991). h. 183

¹⁷ A. Heris Hermawan, *Filsafat Pendidikan Islam*, (Jakarta: Direktorat Jenderal Pendidikan Islam Departemen Agama RI, 2009). h. 198

¹⁸ Al Rasyidin, *Falsafah Pendidikan Islam: Membangun Kerangka Ontologi, Epistemologi, Dan Aksiologi Praktik Pendidikan Islami*. (Bandung: Citapustaka Media Perintis, 2019), h. 161.

¹⁹ Henni Syafriana Nasution Rahmat Hidayat, *Filsafat Pendidikan Islam: Membangun Konsep Dasar Pendidikan Islam* (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2016). h. 150

H.M. Arifin in his book, views the curriculum as any learning materials that must be presented in the educational process in an educational institutional system.²⁰ When applied in the Islamic education curriculum, the curriculum serves as the foundation used by educators to guide their students towards the highest goals of Islamic education, through the accumulation of a number of knowledge, skills and attitudes. In this case the process of Islamic education is not a process that can be carried out haphazardly, but it should refer to the conceptualization of a complete human being (*insan kamil*) whose strategy has been systematically arranged in the Islamic education curriculum.

Furthermore, as explained above, the curriculum in Islamic education is known as the word *manhaj*, which means a clear 'path' through which educators and their students develop their knowledge, skills and attitudes. In addition, the curriculum can also be viewed as an educational program that is planned and implemented to achieve education.²¹ The educational curriculum in the perspective of Islamic education philosophy is a tool or instrument to educate students in developing their *jismiyah* and spiritual potential so that they will later recognize and strengthen their primordial *shahadah* to Allah SWT.²²

The priority of educational preparation or planning is clearly manifested in a curriculum, and in accordance with the word of Allah SWT in surah Al-Hasyr verse 18:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَانْتَظِرْ نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ١٨

Meaning:

"O you who believe, fear Allah and let yourself pay attention to what he has done for the next day (hereafter); and fear Allah, Allah knows best what you are doing". (Al-Hasyr: 18)

2. Principles of Islamic Education Curriculum

Various disciplines are the basis of Islamic education, as well as being the basis for the Islamic education curriculum. Because the basis of these various sciences is something important and cannot be abandoned, this basis is then known as the principle. In accordance with the character of Islamic teachings, which is a teaching that is open to various inputs and influences from outside, the Islamic education curriculum also accepts various input and influences from outside. Islamic education should contain several main elements such as objectives, subject content, teaching and evaluation methods, Al-Syaibany and Abdul Mujib argued that the general principles that form the basis of curriculum formation in Islamic education are:

a. Principles of Religion

²⁰ H.M. Arifin, *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, 1991), hlm. 183.

²¹ Tb. Asep Subhi, "Konsep Dasar, Komponen Dan Filosofi Kurikulum PAI," *Jurnal Qathrunâ* 3, no. 1 (2016): 120. Link. <http://jurnal.uinbanten.ac.id/index.php/qathruna/article/download/16/17/>

²² Al Rasyidin, *Falsafah Pendidikan Islam: Membangun Kerangka Ontologi, Epistemologi, dan Aksiologi Praktik Pendidikan Islami*, (Bandung: Citapustaka Media Perintis, 2019), h. 162.

Religion is seen as a reference material for human behavior patterns, morals, ethical culture and all existing systems in society, including the education system, must put philosophical interpretations, meaning, to the curriculum in Islamic teachings which cover aqidah, worship, muamalah and relationships that are prevail in society. This means that all of these must ultimately refer to the two main sources of Islamic shari'ah, namely the Koran and the Sunnah and other branch sources, such as ijma, qiyas, public interest, and what is considered good (istihsan). The formation of the Islamic education curriculum must be placed on what has been outlined by these sources in order to deliver students to the introduction and confirmation of their primordial creed to Allah SWT and to prove it through the ability to serve oneself continuously, sincerely only to Allah SWT. (Abd Allah), and carry out his duties as khalifah of Allah on earth.

b. Principles of Philosophy

This basis provides a direction and compass of Islamic education goals, with a philosophical basis, so that the composition of the Islamic education curriculum will contain a truth, especially in terms of values as a view of life that is believed to be true. In general, the basis of this philosophy has the consequence that the formulation of an Islamic education curriculum must depart from the concept of epistemological ontology and axiology which is extracted from the radical, systematic and universal rational thought of Muslim philosophers, which is completely not contradicting the basic values of Islamic teachings as contained in the Koran and al-Sunnah.²³

c. Psychological Principles

The psychological basis of the curriculum according to Islamic education should be prepared by considering the stages of growth and development that are passed by students, the curriculum must be designed with regard to the conditions of students who are in two positions, namely as children who want to be nurtured and as students who want to follow the learning process. This basis provides a foundation in the formulation of a curriculum that is in line with the psychological development of students.

d. Sociological Principles

This basis has implications for the educational curriculum so that the curriculum that is formed should be able to assist community development by referring to the realization of individuals in society. Especially because education functions as a means of transfer of culture (preservation of culture), the process of individual socialization and social reconstruction. It is intended that the output produced from Islamic education is human beings who are able to take part in the community and culture environment in the context of their contemporary life.

²³ Al Rasyidin, *Falsafah Pendidikan Islam: Membangun Kerangka Ontologi, Epistemologi, dan Aksiologi Praktik Pendidikan Islami*, (Bandung: Citapustaka Media Perintis, 2019), h. 169-170.

e. Organizational Principles

This basis becomes a reference in the form of presenting lesson material. This basis rests on the psychological theory of association which considers the whole as a collection of its parts. And also based on the theory of Gestalt psychology which considers the whole affect the organization of the curriculum which is systematically arranged without any boundaries between various subjects. However, these two psychologies have advantages and disadvantages.²⁴

3. The function of the Islamic Education Curriculum

The functions of the curriculum in Islamic education are as follows:

First, a curriculum is prepared and developed to achieve educational goals. Second, the curriculum serves as a reference for determining teaching materials that will be delivered and trained to students in achieving the competencies that have been planned and defined. Third, the curriculum as a set of experiences, is an illustration that a structured curriculum can provide opportunities for students to learn on the basis of their experiences (learning by experiences). Fourth, the curriculum is also considered as a means of cultural reproduction which is an illustration that the curriculum should be able to contain the contents of the Koran covering all human dimensions and be able to touch all human potential. Fifth, the curriculum functions to shape students to adhere to religious teachings, have noble character and equip it with useful knowledge in this world and the hereafter.²⁵

D. Results and Discussion

1. Muhammadiyah Elementary School 3 in Padang Sidempuan

Based on the results of an interview with the teacher PAI, that the Muhammadiyah 3 Elementary School in Padang Sidempuan City was the result of a formation initiated by community leaders and local religious leaders. Incidentally, there is reformation land in the middle of the city that can be used for the location of school construction so that it does not require too much development costs. This school was established for a very long time in the 1970s due to the development of Muhammadiyah education. The totok Muhammadiyah and community leaders want a religious education institution in their environment, in order to develop education for the Muhammadiyah community.

Apart from the desire of the local Muhammadiyah community to establish educational institutions, this school was built because there were too many public schools in Padangsidempuan City to the sub-district. This school, as usual, uses a religious curriculum that is balanced with other general sciences. Meanwhile, in public schools, as contained in the curriculum, the religious subject matter taught is only 2 hours of lessons a week. Therefore, a desire arose from religious leaders

²⁴ Heris Hermawan, *Filsafat Pendidikan Islam*, (Jakarta: Direktorat Jenderal Pendidikan Islam Departemen Agama RI, 2009), h. 201-202

²⁵ Maya Yuningsih, *Skripsi: Konsep Kurikulum Pendidikan Islam Menurut Hasan Langgung* (Jakarta: UIN Syarif Hidayatullah, 2009). h. 22-26

and Muhammadiyah community leaders to establish religious-based educational institutions, one of the goals was to balance religious knowledge with general knowledge so that the religious knowledge of the children in Padang sidimpuan did not fall too low to generations next.

2. **Planning the Islamic Education Curriculum (PAI) at Muhammadiyah 3 Elementary School, Padang Sidempuan**

Curriculum planning is a process that involves activities that collect, sort, synthesize and select relevant information from various sources. Beane James defines curriculum planning as a process that involves various elements of participants at many levels making decisions about learning objectives, how to achieve goals, learning situations, assessing the effectiveness and meaning of the method.²⁶

If seen from the above quotation, SD Muhammadiyah 3 is still in planning the Islamic religious education curriculum and has involved many elements in determining the objectives of implementing Islamic religious education, determining how to achieve the learning objectives of Islamic religious education, a fun Islamic education learning situation for students and considering effectiveness in learning Islamic religious education. So that without curriculum planning, the systematics of various learning experiences will not be interconnected and will not lead to the expected goals.

Curriculum planning occurs at all levels, both teachers, supervisors, administrators and others who are involved in curriculum efforts, all teachers are involved in planning class-level curriculum, then individual schools, school districts, state, region, nation, and work. Teacher performance must be dominant at the class and department levels.

In planning the Islamic education curriculum there is a requirement for curriculum material content that has a further reach, namely not only equipping students with a set of individual competencies (meaning ready to work) with skills, besides that there must also be life skills and other competencies, there is also eye load lessons that equip students to be ready to face a more eternal or eternal life, namely facing the presence of Allah SWT. So that the scope of curriculum planning does not say the world of work, but the world of the hereafter as well. From some of the data in the previous paragraph, it was found that the Islamic religious education curriculum in SD Muhammadiyah 3 also planned the Islamic education curriculum.

If we review from the aspect of the objectives of the Islamic religious education curriculum that will be achieved is to lead students to be able to choose the Al-qur'an as a life guide (cognitive), students are able to appreciate the Al-qur'an as their most correct (affective) choice, and able to act and practice their choice (the Qur'an as a guide for life) in everyday life, whereas when viewed from

²⁶ AF Kurniawan, *Perencanaan Kurikulum Pendidikan Islam*, 2016. h. 170. Link. . <http://repo.iain-tulungagung.ac.id/5083/8/bab%20V.pdf>

the characteristic aspects of the field of study, Islamic religious education requires laws / arguments, principles and faith that present the truth of the Qur'an as a guide for human life and many more reviews in planning the Islamic religious education curriculum.

A realistic curriculum is structured based on important principles that must be considered, including: curriculum planning with regard to student experiences, curriculum planning is made based on decisions about content and processes, curriculum planning contains decisions on various issues and topics, curriculum planning involves multiple groups, curriculum planning is implemented at multiple levels, curriculum planning is an ongoing process.

The description of the findings regarding the results of this study was compiled based on the results of direct observations / observations made by the researcher while in the field, namely SD Muhammadiyah 3, then based on the informants' answers to the questions posed by researchers to informants through interviews conducted with parties who related, namely, the principal, and PAI teachers who teach at SD Muhammadiyah 3 Padang Sidempuan who were used as research samples. The following is a description of the data from the observations.

Principal of SD Muhammadiyah 3 Padang Sidempuan Misbah Dimsa Harahap, stated that:

“As is usually done by a headmaster, in an effort to optimize the PAI curriculum, among others, I carry out administrative supervision and conduct field supervision, structured observations, provide suggestions and criticisms to teachers who are responsible for their role as implementers of the PAI curriculum”.²⁷

Furthermore, in the process of planning the PAI curriculum, the principal of SD Muhammadiyah 3 Padang Sidempuan said:

“Apart from supervising, we also hold work meetings (work meetings). This is based on how to know together what is to be applied to the 2013 curriculum portion and how it is developed towards the PAI curriculum in our school. In this section concerned are the leadership, teachers, staff, and administration. We hold this meeting before students enter school so that when the school has started its activities the leaders and others are ready to implement the agreed curriculum. As for the PAI curriculum we discussed with reference to the Ministry of National Education and the 2013 curriculum”.²⁸

The statement above intends to plan a well-structured curriculum, in planning and compiling learning in the PAI curriculum according to the principal of SD Muhammadiyah 3 Padang Sidempuan is preparing instruments that have

²⁷ Wawancara oleh kepala SD Muhammadiyah 3 Padangsidempuan Misbah Dimsa Harahap pada hari Rabu 17 Desember 2019 pukul 09.00 WIB.

²⁸ Wawancara oleh kepala SD Muhammadiyah 3 Padangsidempuan Misbah Dimsa Harahap pada hari Rabu 17 Desember 2019 pukul 09.20 WIB.

an interest in the learning process such as the annual program, semester program, syllabus, and Learning Implementation Plan. (RPP). This is a concrete effort in implementing educational administration in advancing SD Muhammadiyah 3 Padang Sidempuan.

Furthermore, researchers dig up accurate information through the vice principal in the field of curriculum, Nurhamidah Matondang, he emphasizes as follows:

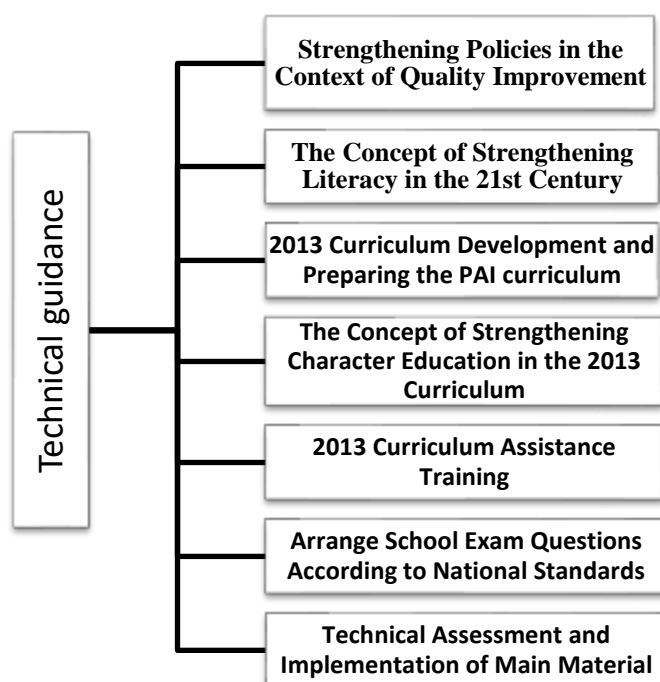
“SD Muhammadiyah 3 Padang Sidempuan regarding the 2013 curriculum planning as in previous years, we prepare everything that concerns the progress of the school. We also provide training through technical guidance in the 2013 curriculum, both held by the education office and the Padang Sidempuan city district. Then in the field of the curriculum at SD Muhammadiyah 3 Padang Sidempuan itself that their school has only participated in the technical guidance five times in the implementation of the 2013 curriculum”.²⁹

Efforts to provide technical guidance aim to create elaboration of educators in various fields, this also gives attention to problem solving for school members in improving school quality. This activity is organized by the education office and city districts. The training provided is in the form of workshops / training on how to plan a good curriculum, planning learning according to the needs of students, and more importantly how teachers know the problems faced by students. Thus the school community gets a new concept, about steps, principles, up to the urgency that must be carried out as educational personnel.³⁰

The technical guidance provided by the education office includes the following explanation:

²⁹ Wawancara oleh wakil kepala sekolah SD Muhammadiyah 3 Padangsidempuan bidang kurikulum Nurhamidah Matondang pada hari Kamis 18 Desember 2019 pukul 08.00 WIB.

³⁰ Arsidal Mega Iswaril, Kasiyati, Zulmayetri, “Bimbingan Teknis Penyusunan Proposal Penelitian Tindakan Kelas Dan Penulisan Artikel Pada Guru-Guru Sekolah Dasar Di SD N 17 Limau Manis Padang,” *Jurnal Konseling Dan Pendidikan* 5, no. 3 (2017): 156. Link. <https://doi.org/10.29210/119700>



Picture 1. Technical guidance of SD Muhammadiyah 3 Padang Sidempuan

Taking from the perception of Masrohijjah Harahap as the principal of the school. When attending technical guidance related to the 2013 curriculum, the discussion conveyed was about the importance of the 2013 curriculum and how to implement or apply it in learning. The principal of SD Muhammadiyah 3 Padang Sidempuan explained that his school rarely participated in training or workshops related to K13. Meanwhile, every teacher should often attend training or workshop in the 2013 curriculum so that there are no difficulties in applying it in the learning process in the classroom, especially the implementation of the PAI learning curriculum.³¹

In this connection, in accordance with Rouf's opinion, with frequent technical guidance, teachers can understand the benefits and conveniences in the 2013 curriculum, namely the importance of implementing SKL, ease of implementation of Process Standards, Good Content Standards, ease of implementing Assessment Standards and others.³²

Regarding the planning of the PAI curriculum produced from a series of plans above, Nurhamidah Matondang as the deputy principal of the curriculum field emphasized that the focus of SD Muhammadiyah 3 Padang Sidempuan is the character of its students, namely creating a generation of Islam with Islamic

³¹ Wawancara oleh kepala sekolah SD Muhammadiyah 3 Padangsidempuan Masrohijjah Harahap pada hari Kamis 18 Desember 2019 pukul 10.00 WIB.

³² Abdur Rouf, *Persepsi Guru PAI Tentang Kurikulum 2013* (Semarang: eprints UIN Wali Songo Semarang, 2015). di Akses 02-12-19. Link. <http://eprints.walisongo.ac.id/5015/>

character by respecting all religions in Indonesia, having attitude of tolerance, having an inclusive attitude, upholding the values of democracy and Pancasila, and creating a generation that is skilled in facing the era of globalization.

All of the plans above will be displayed in each of the contents of the PAI curriculum at SD Muhammadiyah 3 Padang Sidempuan. Where each RPP syllabus preparation in Islamic Education learning will be oriented to the mission and objectives above.

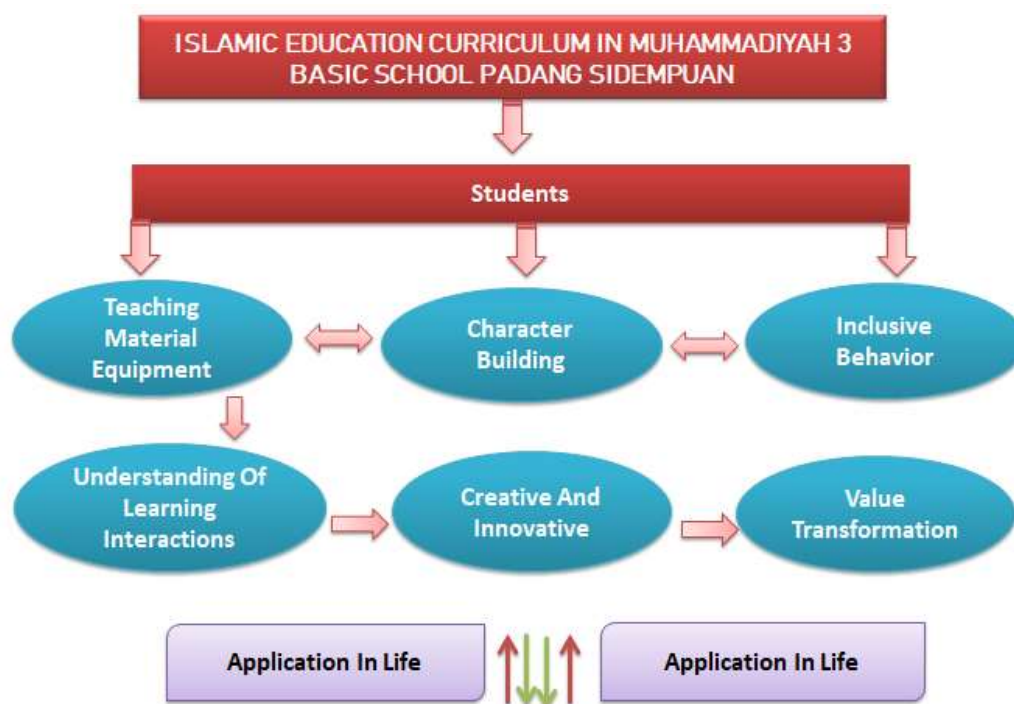
Observing the findings above that one of the main components that are considered very important and strategic is the teacher, because: first, the teacher is the spearhead of curriculum implementation; second, it is the teacher who will provide basic skills to students at school. because, a teacher must have the ability and professional responsibility for the implementation of an established education, on the other hand the principal must be responsible for all components of the planned curriculum. At SD Muhammadiyah 3 Padang Sidempuan itself, PAI teachers have a good perspective on the 2013 curriculum, where they think that the 2013 curriculum is the best curriculum ever applied in Indonesia.

In addition, the 2013 curriculum also has SKL which tends to improve student morale. This is in line with a series of PAI curriculum planning at SD Muhammadiyah 3 Padang Sidempuan which is oriented towards the morale and character of its students. However, it is not uncommon for them to admit that the 2013 curriculum is a curriculum that is very difficult to apply in learning. However, with careful curriculum planning from the principal, teachers will be ready to face their role as professional educators.

3. Implementation of Islamic Religious Education Curriculum (PAI) at Muhammadiyah Elementary School, Padang Sidempuan

Implementation is a process of applying ideas, concepts, policies, or innovations in a practical action so as to have an impact, in the form of changes in knowledge, skills, values, and attitudes. In simple terms, curriculum implementation can be interpreted as actualizing a written curriculum in the form of learning.³³ SD Muhammadiyah 3 Padang Sidempuan has so far implemented the 2013 curriculum for 2 years. In its implementation, the 'principal' institution of SD Muhammadiyah 3 Padang Sidempuan initiated the PAI curriculum from various contents of the National Education System Law and saw the local culture of Padang Sidempuan itself. The PAI curriculum framework at SD Muhammadiyah 3 Padang Sidempuan is as follows:

³³ Kusnandar, *Guru Profesional Implementasi KTSP Dan Sukses Dalam Sertifikasi Guru*, (Jakarta: PT. Raja Grafindo Persada, 2007). h. 211



Picture 2. PAI curriculum framework of SD Muhammadiyah 3 Padang Sidempuan

The general framework for PAI learning above is the result of the 2013 curriculum development which was initiated and planned by school residents at SD Muhammadiyah 3 Padang Sidempuan. Then it will be implemented in every PAI learning load at SD Muhammadiyah 3 Padang Sidempuan. In this case Masrohijjah responded:

“The agreed framework for the Islamic Education Curriculum is a new framework in Islamic Education learning. Everything is conceptualized very carefully and thoroughly by looking at the conditions of the needs of our students. In fact, not only that, we are trying to see the cultural conditions in the Padang Sidempuan community that are so distinctive with religious tolerance. Therefore, I hope that this concept will become an important area for teachers to develop Islamic Education learning tools such as syllabus and lesson plans that are oriented towards Islamic character, have values, have good literacy, are skilled and even uphold the values of Pancasila in our country”.³⁴

Departing from the above, which is the strengthening of the principal to the teacher is where the teacher must be able to prepare for learning properly, starting from planning, implementing and evaluating Islamic Education learning.

³⁴ Wawancara oleh kepala sekolah SD Muhammadiyah 3 Padangsidempuan Masrohijjah Harahap pada hari Kamis 18 Desember 2019 pukul 10.00 WIB.

In this case, what PAI teachers must prepare at SD Muhammadiyah 3 Padang Sidempuan in carrying out Islamic Education learning is all learning tools, for example making annual programs (progta), semester programs (progmes) and Learning Implementation Plans (RPP) prepared before PAI learning is given to learners.

Furthermore, the implementation in the field in the implementation of Islamic Education learning at SD Muhammadiyah 3 Padang Sidempuan is that the school provides learning hours for Islamic Education with an allocation of 35 minutes 2 times a week. In the learning process, PAI teachers are professional. Where there is no differentiating students if there is a lack of understanding from the students. If there are children who are found to be less able to understand learning, the teacher will add additional learning hours beyond what is provided for them. Usually the teacher will contact the family or parents for synergy in providing information related to their child's learning development. The usual action that the teacher takes is to give a letter to students to send to their parents, then the teacher and parents will discuss the needs that will be given to their children who are less able to understand learning.

Responding to the above findings, Ki Hajar Dewantara as an educational figure in Indonesia has a very relevant opinion from time to time regarding important points that teachers must prepare in implementing learning from the curriculum that has been developed as follows:

- a. Mastering and understanding core competencies in relation to graduate competencies
- b. Love what is taught and enjoy teaching as a profession
- c. Understand students, their experiences, abilities, and achievements
- d. Using a variety of methods and media in teaching and shaping the competence of students
- e. Modify and eliminate materials that are less important for the lives of students
- f. Keep up with the latest developments
- g. Prepare the learning process
- h. Encourage students to get better results
- i. Connecting past experiences with competencies and characters that will be formed.³⁵

Observing the presentation spread over SD Muhammadiyah 3 Padang Sidempuan has implemented the PAI curriculum in accordance with the stages that must be taken in the learning process using the development of the 2013 curriculum. Where PAI teachers at SD Muhammadiyah 3 Padang Sidempuan in carrying out their role have prepared learning Islamic Education with learning tools such as preparing annual programs (progta), semester programs (progmes)

³⁵ Eka Yanuarti, "Pemikiran Pendidikan Ki. Hajar Dewantara Dan Relevansinya Dengan Kurikulum 13," *Jurnal Penelitian* 11, no. 2 (2017). Link. <http://journal.stainkudus.ac.id/index.php/jurnalPenelitian/article/view/3489>

and Learning Implementation Plans (RPP) related to Islamic Education learning and teachers have carried out their duties in providing understanding of PAI learning at SD Muhammadiyah 3 Padang Sidempuan.

4. Evaluation of the Islamic Education Curriculum (PAI) at Muhammadiyah 3 Elementary School, Padang Sidempuan

The duties of the principal after careful planning and good implementation are then at the final stage the principal evaluates or reports the results of a series of learning processes. This is in line with Sudjana's opinion, who said that the main duties of the principal duties of madrasahs as school supervisors are inspecting (supervising), Advising (giving advice), Monitoring (monitoring), Reporting (compiling reports), Coordinating (coordinating) and Performing. Leadership or leading the process of implementing the five main tasks. Evaluation is also a process of finding the results that have been achieved in the planned activity items to support the achievement of goals.³⁶

In this case the principal of SD Muhammadiyah 3 Padang Sidempuan gave the results of his evaluation and his narrative:

“Our evaluation is carried out at the end of the semester. Usually, to measure the success of learning, I prepare teacher performance instruments in one semester, then provide input and suggestions on aspects of learning that I think teachers have not paid much attention to. During the learning process I also often pay attention to the completeness of the teacher in teaching such as lesson plans, media, teaching materials and others. For me, teachers who don't understand the learning material usually give positive input, sometimes it is commonplace when teachers experience problems in teaching. And teachers who are skilled in teaching have become our school culture to give them rewards so that they become motivation for other teachers”³⁷

Observing the narrative above, there are obstacles that occur in the teaching and learning process of Islamic Education conducted by the teacher. The researcher received information from the principal of SD Muhammadiyah 3 Padang Sidempuan that there were still teachers who had not been able to provide good technology-based learning media, then there were also teachers who had not been able to design lesson plans for PAI learning with the provisions that apply in the 2013 curriculum so that this which underlies the principal of SD Muhammadiyah 3 Padang Sidempuan to improve the quality of the school by implementing technical guidance every year. If examined specifically, the problem is the “old” senior teachers, considering that in reality at Muhammadiyah 3 Elementary School Padang Sidempuan, this art teacher is not well-established in knowledge that intersects with technology. On the other

³⁶ Suharsimi Arikunto, *Manajemen Pendidikan* (Yogyakarta: Aditya Media Bekerjasama dengan FIP Universitas Negeri Yogyakarta, n.d.). h. 78

³⁷ Wawancara oleh kepala sekolah SD Muhammadiyah 3 Padangsidempuan Masrohijjah Harahap pada hari Kamis 18 Desember 2019 pukul 11.00 WIB.

hand, the 2013 curriculum demands that teachers have the ability to operate computers, especially in terms of making lesson plans and evaluating learning outcomes. Or what most often happens is the difficulty in filling out digital-based learning outcomes reports (ARD).

In this case, the problems that often occur at SD Muhammadiyah 3 in terms of implementing the 2013 curriculum are as follows:

- a. The difficulty of evaluating learning outcomes
- b. Difficulty in designing lessons (RPP)
- c. Lack of knowledge about media, strategies and learning methods.
- d. PAI teacher who is still not technology-savvy

Observing the explanation above, Misbah Dimsa Harahap as the principal of SD Muhammadiyah 3 Padang Sidempuan certainly takes a stand. Where by carrying out its role and function at the evaluation stage SD Muhammadiyah 3 Padang Sidempuan carries out Quality Control and Reporting on the evaluation. The obstacles faced by the teachers have become big homework for Muhammadiyah 3 Elementary School Padang Sidempuan. Noting this, the principal of SD Muhammadiyah 3 Padang Sidempuan held an evaluation working meeting involving all teachers. Evaluation work meetings are held only one meeting at the end of the semester. The statement of the principal of SD Muhammadiyah 3 Padang Sidempuan is as follows:

“In the last evaluation meeting, we did not only fill out the final assessment instruments for the teachers. We also discuss the obstacles that occur when learning is carried out by teachers. As the principal of the school, I invite the teachers to submit their complaints in teaching. And the domination of these constraints on teachers who have not been able to skillfully use technology for learning media and there are teachers who are still complaining in making lesson plans so that I took the initiative to bring the education office back to provide technical guidance every year. This is so that teachers are able and accustomed to concocting learning well”.³⁸

Reading the description above the principal of SD Muhammadiyah 3 Padang Sidempuan has an additional evaluation. Where in carrying out the final evaluation the principal of SD Muhammadiyah 3 Padang Sidempuan conveyed to teachers who are less capable of using technology systems that teachers who already understand should teach and share information with teachers who are less capable of using technology. The statement above is also very clear that the principal of SD Muhammadiyah 3 Padang Sidempuan prepared the right solution to the obstacles that occurred in the learning process at SD Muhammadiyah 3 Padang Sidempuan. The solution to solving problems in implementing the PAI curriculum is that PAI teachers will often be involved in

³⁸ Wawancara oleh kepala sekolah SD Muhammadiyah 3 Padangsidempuan Masrohijjah Harahap pada hari Kamis 18 Desember 2019 pukul 11.00 WIB.

attending workshops, training, and the like regarding the implementation of the 2013 curriculum at the elementary school level.

E. Conclusion

From all the research exposures outlined above, the following conclusions can be drawn: (1) Planning the Islamic Education Curriculum at Muhammadiyah 3 Elementary School, Padang Sidempuan, that Muhammadiyah 3 Elementary School Padang Sidempuan held a work meeting (work meeting) for PAI curriculum planning. Then the effort to provide technical guidance which aims to create elaboration of educators in various fields, this also gives attention to problem solving for residents of Muhammadiyah 3 Elementary School Padang Sidempuan in improving the quality of schools. This activity is organized by the education office and city districts. (2) The implementation of the PAI curriculum at SD Muhammadiyah 3 Padang Sidempuan has so far implemented the PAI curriculum in accordance with the stages that must be taken in the learning process using the development of the 2013 curriculum. Where PAI teachers at SD Muhammadiyah 3 Padang Sidempuan its task is to prepare Islamic education learning with learning tools such as preparing annual programs (progta), semester programs (progmes) and lesson plans (RPP) related to Islamic education learning. (3) Evaluation of the PAI curriculum at SD Muhammadiyah 3 Padang Sidempuan the principal conducts Quality Control and Reporting. Evaluating the obstacles faced by teachers at SD Muhammadiyah 3 Padang Sidempuan. The obstacle that occurs is that there are still senior teachers who have not been able to teach Islamic Education learning with technology-based media so that the principal of SD Muhammadiyah 3 Padang Sidempuan makes an evaluation work meeting (raker) involving all teachers. Evaluation work meetings are held only one meeting at the end of the semester.

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