

## IMPLEMENTATION OF ISLAMIC EDUCATION CURRICULUM PRINCIPLES AT STATE ISLAMIC ELEMENTARY SCHOOL

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### Abstract

Initial guideline of learning is the curriculum principles used to create clear, correct and detailed academic direction. This research aims to find out how state Islamic elementary school (MIN) 01 Rejang Lebong implements its principles of the Islamic education curriculum by using a qualitative approach. Data were collected using interview, observation, and documentation techniques and analyzed using three, namely data reduction, data presentation, and conclusion. In conclusion, the implementation of the Islamic education curriculum principles at MIN 01 Rejang Lebong has been carried out affluent with various strategies used, ranging from lesson plan, learning method adapted to the learning material, and then the learning application used formal, informal and social learning. The supporting factor is that the religiosity has been embedded in the student's character, it is not fixated on the formal learning process. Inhibiting factors are laziness, naughtiness, disobey the rules, and anti-social character of children.

**Keywords;** Curriculum Principles, Islamic Education, State Islamic Elementary School

### Abstrak

*Pendoman awal dalam pelaksanaan pembelajaran beranjak pada asas-asas kurikulum yang digunakan sehingga menciptakan pembelajaran yang memiliki arah yang jelas dan terinci dengan baik. Tujuan penelitian untuk mengetahui bagaimana implementasi asas-asas kurikulum pendidikan Islam di MIN 01 Rejang Lebong. Penelitian ini menggunakan pendekatan kualitatif. Data dikumpulkan menggunakan Teknik wawancara, observasi dan dokumentasi dan dianalisis menggunakan tahap reduksi data, penyajian data dan penarikan kesimpulan. Penelitian ini memperoleh simpulan bahwa implementasi asas-asas kurikulum pendidikan Islam MIN 01 Rejang Lebong sudah terlaksana dengan baik dengan berbagai strategi yang digunakan mulai dari perencanaan pembelajaran berupa RRP, model pembelajaran yang disesuaikan dengan materi pembahasan kemudian penerapan pembelajaran yang digunakan melalui pembelajaran formal, informal dan sosial. Faktor pendukung yaitu pemahaman awal agama sudah tertanam dari diri anak, penerapan tidak terpaksa pada proses pembelajaran formal. Faktor penghambat anak malas, nakal, pasif dan anti sosial.*

**Kata Kunci;** Asas-Asas Kurikulum, Pendidikan Islam, Madrasah Ibtidaiyah Negeri

## INTRODUCTION

Education has immense function and role in human life (Angdreani et al., 2020; Fadilah et al., 2020). Because most of the changes that exist in humans begin with additional knowledge gained through education (Hani & Warsah, n.d.; Intan et al., 2020; Pawero, 2021). Education

becomes guidance and teaches each other, from the elderly to the young generation and vice versa, there is no age limitation to learn and gain new notion to provide superior thinking potential following the technological development era (I. Aprilia et al., 2020; Warsah, 2020c). Education has a broad scope, where the educational process is an effort of forming and transforming human behavior or groups with teaching and training (Safitri & Az-Zafi, 2020; Warsah, 2018, 2020b). Education is also a planned conscious effort to create an interesting learning atmosphere hence, later it can shape and preside students to explore their potential (Warsah & Nuzuar, 2018). The process of teaching, training, and learning from fellow human beings becomes the main reference to teachers, lecturers, or scholars of religious disciplines (Warsah, 2021).

Thus, the purpose of education is none other than to form knowledgeable humans who have excellent religious-spiritual strength, self-control, decent personality, intelligence, noble character, and skills (Pratiwi et al., 2020; Warsah, 2017, 2020a). To acquire all of those variables, it is necessary to have a series of systematic and structured educational processes called curriculum. In law number 20 of 2003, the curriculum consists of a set of plans, regulations regarding content, lesson materials, and appropriate methods as guidelines of the teaching and learning process (Puspitasari et al., 2020; Qolbi & Hamami, 2021). The curriculum presents a set of content material and learning processes which are the main objective of education (Huda, 2017; Warsah et al., 2020).

Along with technological advancement, the Islamic education curriculum is growing and expanding into a national network. The curriculum is the most prominent component in an education system which will become a benchmark of learning in schools. In the curriculum there are several formulations and objectives to be attained at the end of learning process. . According to al-Shaybani in (Windaningrum, 2019) there are five characteristics of the Islamic education curriculum, namely (1) emphasizing religious and moral purpose in terms of content material, methods, tools and techniques (2) broad, unlimited, and comprehensive discussion in which the curriculum pays attention to various aspects in students such as child development, personality, intellectual, psychological, social and spiritual (3) balancing knowledge that will be beneficial in social life. (4) provide extensive learning in all subjects required by students; and (5) then align student's interests and talent. Therefore, the Islamic education curriculum delivers education that forms high-potential human beings in establishing children's talents and interests and learning continuity.

Education and curriculum become a means in preparing an excellent generation with better character and competence (Awwaliyah, 2019). Educational institutions are a forum for learning based on the curriculum (Hawi, 2017; Walad, 2019).

The curriculum is a role model that will determine success in a learning process. It is a teaching and learning activity that must be managed properly and programmed by the educational leaders to be applied both inside and outside the school environment. It comes from the Latin, *Currere* which means to run fast and haste. Meanwhile, according to another opinion, the curriculum comes from the French, *Courier* which means running (Subakri, 2020). Moreover, according to the Indonesian Dictionary, a curriculum is an arrangement of lesson plans, it is as a foundation in the teaching and learning process (Tim Redaksi Kamus Bahasa, 2008). It is a form in the preparation of teaching materials that will be taught to students (W. Aprilia, 2020; Magdalena et al., 2020).

Hence, the curriculum is an educational program that has been provided by educational institutions and is not limited by the disciplines and learning activities that influence the development of character and personality of students which are expected to shape the improvement of life and can be implemented both in the school and in the social environment (Bahri, 2017). Educators must also observe the principles of the educational curriculum. The principle is the foundation in an education that becomes a benchmark in the education. The determinant of good or

bad education will start from the initial foundation therefore, the education principles must be able to stand firm as a support system (Roziqin, 2019).

The Islamic education curriculum is divided into four principles, namely 1) Religious principles, philosophy of Islamic aspiration such as aqidah (faith), worship, muamalat, and various social relations in the community. 2) The philosophical principle is the basis that provides direction and competence based on a philosophical basis, thus, the Islamic education curriculum contains a truth of Islamic worldview. 3) Psychological principles, emphasize student development based on the characteristics such as the stage of maturity of the child's talent, physical, intellectual, language, emotional and social as well as various aspects of the psychological needs. 4) Social principles, form a religious social spirit so that later they will be able to blend with plural society and culture (Subakri, 2020; Taufik, 2019; Zaini, 2019).

These four principles will later become benchmarks in implementing the curriculum and entire lesson material. It is undeniable that along with the advanced development era, many generations seem unaware about good manners towards others or with their parents, this is what is destroying our successors. Children's education has to balance mundane and sacred knowledge therefore, their understanding and personality will be well-formed in everyday life. Thus the use of the application becomes support and determinant of learning success. This paper aims to find how exactly an implementation of Islamic curriculum principles at Islamic primary school (MIN) 01 Rejang Lebong.

## **RESEARCH METHOD**

This is a qualitative research which is defined as research that does not carry out calculations in collecting, processing, and analyzing data (Moleong, 2007). Qualitative research methods are tools or materials based on the philosophy of post-positivism which is used to examine objects, as a way to collect data which is based on triangulation or merging (Rukajat, 2018; Sugiyono, 2013). It consists of collection of words from sources whose results will be described in narratives and research is carried out directly with the reality in the field through observations, interviews, and documentations (Coenen et al., 2012; Hamilton & Finley, 2019). The subjects of this research are the Principals and Teachers of MIN 01 Rejang Lebong. This study emphasizes researchers describe the data that can be obtained and then analyze various events or findings obtained in the field (Huberman & Miles, 2002).

## **RESULT AND DISCUSSION**

Hasil penelitian yang didapatkan dilapangan tentang Impelementasi Asas-Asas The results of the research obtained in the field regarding the Implementation of the Principles of the Islamic Education Curriculum in Indonesia MIN 01 Rejang Lebong consists of several aspects, namely: 1) Implementation of Islamic Education Curriculum Principles at MIN 01 Rejang Lebong, and 2) Supporting and Inhibiting Factors in the Implementation of Curriculum Principles at MIN 01 Rejang Lebong

### **Implementation of the Islamic education curriculum principles at MIN 01 Rejang Lebong**

Based on interviews at MIN 01 Rejang Lebong with the principal and teachers, the implementation of the Islamic education curriculum principles has been running but it has not been implemented optimally.

1. Preparation of learning plans and programs carried out by teachers at MIN 01 Rejang Lebong

Teachers are leaders in the learning process who provide direction, learning from the beginning to the end by taking full responsibility for forming a distinguished generation. The learning process has various series, namely guidelines that are made and detailed in such a way as to create a meaningful learning process.

This is in line with an interview with the principal of the MIN 01 Rejang Lebong school, Mrs. Mufidatul Chairi:

"The preparation of learning plans in the learning process is adjusted to the curriculum used, which at this time MIN 01 Rejang Lebong uses the K.13 curriculum which includes several aspects of learning. With the limited learning time as it is felt at this time the learning process is still running online. In online learning process, a leader regulates technical matters on coordinating the teaching system in which each homeroom teacher creates a group chat that can be monitored its progress by the school via WhatsApp application." (Wawancara 14 Juli 2021).

Then, similarly with Mrs. Hilda Kurniati as the vice curriculum at MIN 01 Rejang Lebong, stated that:

"At first, the offline learning process using the usual provisions by carrying out the lesson plan which contained learning material according to the respective lesson hours every day, then with conditions like this the learning process had to be altered, essentially the implementation of the curriculum was a process of directing learning to be more focused, then during this pandemic the curriculum used is the emergency curriculum which adjusts to the situation and government provisions, which previously set one subject for 4 hours in one day and during the pandemic, only 2 hours per day and the schedule. Everyday learning is only set for two subjects, this is done under the emergency curriculum and is more concerned with the conditions and abilities of students in online learning. Under these circumstances, the learning process procedure cannot be fully applied to students due to space and time limitations" (Interview 14). July 2021).

Mr. Andi Yono as a teacher also declared the same notion:

"With these conditions, the lesson plans are not fully used, the learning process is adjusted to the teaching materials that will be delivered to students, then with the new policy, making one sheet lesson plans, it makes it easier for us to plan direct learning towards the core of the subject matter. Learning program is more directed to the daily practice of which learning material is then given good direction to students to be able to take lessons from it such as good morals (aqidah). (Interview July 14, 2021).

Mr. Yansa Andresta as a teacher at MIN 01 Rejang Lebong, confirmed that:

"The learning preparation is adjusted to the syllabus and the material to be taught, then the system will also be adapted to the material such as the SKI (Islamic Culture and History) subject, the presentation of the material aimed to provide an overview of Islamic history so that students will appreciate their religion more. On top of that, this subject is a means to introduce the prophet Muhammad from he was a child to a prophet of Allah. Supply stories about the struggle in Islamic culture. Thus, students will comprehend the history of Islamic culture in-depth, understanding Islamic history becomes a highly valuable lesson for students in carrying out religious obligations. From this material, the learning planning can be implemented properly under the objectives to be addressed" (Interview July 14, 2021)

## 2. Learning media in the learning process

In the learning process, there are plenty of learning media that can be used to support the learning process, making it easier for students to understand the lesson.

Based on the interviews with the principal of the MIN 01 Rejang Lebong, Mrs. Mufidatul Chairi it was found that: "In the learning process, there are many learning media that have been used by teachers, such as using speakers to provide voice or *murotal* in learning, videos to provide direct examples of learning materials and then images media" (Interview July 20, 2021)

Mrs. Hilda Kurniati as the vice curriculum at MIN 01 Rejang Lebong, added that: "learning media is adjusted to the material to be studied, for now, the learning media that is frequently used is the video that can be shared with students. to watch and study" (Interview 20 July 2021).

Mr. Andi Yono as a teacher also asserted that: "With online circumstances, the learning media are mostly pictures, videos, and audio to make students easier to understand the material" (Interview July 20, 2021).

Mrs. Figa Nurul Janna Edo as a teacher added that:

"The media used is adapted to the material to be taught, as in the Quran and Hadith subject, it uses a lot of pictures and *murotals* or audio, then in the Art subject uses images or videos, learning media used also adjusted to the availability" (Interview 20 July 2021).

Moreover, Mr. Yansa Andresta, as a teacher at MIN 01 Rejang Lebong, clarified that: "For the use of media such as module books or worksheets related to the subject being studied, then it can also be done with practice such as taking *wudhu* (cleaning ritual before taking prayer)" (Interview 20 July 2021).

Similarly, Mrs. Windarty Ekasari as a teacher affirmed that: "learning media can be in the form of audio, video, and image that are adapted to the learning material, it can also be applied by the direct experience, practice or made a video so that learning by doing will shape the students' memory stronger" (Interview, July 20, 2021).

Based on the results of the interviews above, it can be concluded that the learning media used in the learning process is adapted to the subject and its availability. Under the online circumstance, teachers use an image, audio, video, and book media in the learning process.

### 3. Learning Process Methods

Many ways can be used in learning, one of which is by using effective and efficient learning methods that will present convenience in delivering learning material so it can be easily understood by students.

Based on the interviews with the principal of the MIN 01 Rejang Lebong school, Mrs. Mufidatul Chairi, it was found that: "The methods that are often used by teachers in offline learning are lectures, discussions, and questions-answers, but for online learning is giving assignments to students to make video or photo" (Interview July 26, 2021).

Furthermore, Mrs. Hilda Kurniati as the curriculum representative, expressed that: "The methods used are discussion, lectures, questions-answers and assignments, namely products from the results of the material presented that has been delivered"(Interview July 26, 2021). Mr. Andi Yono. one of the teachers confirmed that: "The learning method used is lectures, question-answer, assignments, and practice, therefore, after learning students are expected to be able to practice what they have learned, such as good morals (*aqida*) in everyday life" (Interview July 26, 2021).

Similarly, Mrs. Figa Nurul Janna Edo, asserted that: "The methods used are lectures, questions-answers, practice and assignments, the learning material is mostly conveyed by

giving a problem to solve by students, so they will be able to control and solve the issue. (Interview July 26, 2021).

Mr. Yansa Andresta, as a teacher stated: "The learning method used is lectures method and it can be adapted to the learning material and the current conditions because with online learning, learning procedures cannot be applied properly as offline learning. therefore, both learning methods and strategies cannot be fully applied properly. Most of the learning at this time conducted by giving assignment and of product manufacture by students" (Interview July 26, 2021)

Hence, learning methods at MIN 01 Rejang Lebong are lectures, question-answer, assignments, and products. The learning process is still not optimal constrained by space and time.

#### 4. Implementation of the Islamic education curriculum principles at MIN 01 Rejang Lebong

The application of curriculum principles is an initial foundation in an equitable learning process that will form the potential and quality of students to produce excellent graduates.

The principal of the MIN 01 Rejang Lebong school, Mrs. Mufidatul Chairi explained:

"The curriculum principles at MIN 01 Rejang Lebong have been fully implemented, such as religious principles that can be given to students through moral (aqidah), Islamic Culture and History, and Quran hadith subject, then also in schools having a congregation *duha* prayer in offline learning then, for now, it is still being applied but in the form of videos, then the social principles, students are trained through social activities both in class and social surrounding, then psychology principles, character development of students must be adjusted according to age, such as learning process and learning media must be adjusted to the age and level of understanding, lastly philosophical principles where learning is real and proven true, as well as learning about understanding the contents of the Quran in Islamic Education subject, this school also has a program before learning began, recite the Quran, whether offline or online learning." (Interview 30 July 2021).

Mrs. Hilda Kurniati as the curriculum representative at MIN 01 Rejang Lebong, stated that:

"Various principles of Islamic education have been applied such as religious, philosophical, psychological and social principles that have been included in the learning process, such as religious principles has been applied both in learning and school programs, then philosophy that leads to the Quran and hadith, psychology, students given love, affection, attention, and guidance in the learning process to encourage their inner potential, social principles emerge from the habits of the teachers in and outside the classroom which leads to a personality that can be imitated by students. (Interview 30 July 2021).

Mr. Andi Yono as a teacher stated that:

"The principles of the educational curriculum have been fully implemented in the learning process inside and outside the classroom, those four principles cover learning materials, extracurricular activities to train social empathy of students then pray *dhuh*a in a congregation, recite the Quran before Studying, National ceremony every Monday morning, and cleaning classroom together, these activities are an opportunity in implementing learning based on the Islamic education curriculum principles to establish an eminent generation." (Interview 30 July 2021).

The information above illustrates that Islamic education curriculum principles have been fully implemented in MIN 01 Rejang Lebong in online and offline learning processes, ranging from learning materials, school programs as well as extracurricular to learning methods. This implementation is mostly focused on religious principles which can be seen from programs such as praying *dhuha* in a congregation, reciting Quran before studying which indicates the initial basis in implementing the Islamic education curriculum principles.

### **Supporting and inhibiting factors of the implementation of curriculum principles at MIN 01 Rejang Lebong**

#### **1. Supporting factors of curriculum principles implementation**

In the application of the curriculum principle, there are several supporting factors. According to the principal of the MIN 01 Rejang Lebong, "Religious principles have been embedded in the character of students and the application of these principles can also be applied by learning in the classroom and outside the classroom" (Interview 5 August 2021). Mrs. Hilda Kurniati, as curriculum representative, affirmed that "the curriculum principles have been planned from the lesson plan, therefore, learning process already cover these four principles, then psychological principles can be applied through examples or children's habits"(Interview 5 August 2021).

Mr. Andi Yono expressed that: "Religious principles have been embedded in the character of students, the psychology of students can be taught from daily habits"(Interview 5 August 2021 Mrs. Figa Nurul Janna added that: "Students are more and less already familiar with Islam and the Quran while psychological and social principles are applied in the learning environment" (Interview 5 August 2021).

Mr. Yansa Andresta stated that: "student's high curiosity make learning easier to convey" (Interview 5 August 2021). Mrs. Windarty Ekasari asserted that: "Islam has become innate, then children are increasingly curious and the faith inside child already exists, thus, teachers just need to direct their faith to the right path " (Interview 5 August 2021).

The above interviews provide information that there are several supporting factors in the application of curriculum principles, namely faith or beliefs that already exist inside the students made teachers easier to introduce and expand the material.

#### **2. Inhibiting factors in the implementation of curriculum principles**

In the application of curriculum principles, there are several obstacles. Principal of MIN 01 Rejang Lebong asserted that: "There are several obstacles in the application of curriculum principles, namely the lack of enthusiasm from students, laziness and do not follow the lesson, and disobey the rules, for instance, not attendance the *Duha* prayer because of tardiness. (Interview August 5, 2021). Mrs. Hilda Kurniati stated that: "Laziness and delinquency make curriculum implementation hampered"(Interview 5 August 2021).

Regarding the above issue, Mr. Andi Yono explained that: "Many students are lazy and do not intend to follow the rules, and the inadequacy of facilities and infrastructure can also hamper the process of implementing curriculum principles" (Interview 5 August 2021). Similarly, information obtained from Mrs. Figa Nurul Janna Edo that: "Unfavorable habits of students can make learning less effective" (Interview 10 August 2021). In line with the results of the interview with Mr. Yansa, he stated that: "The lack of time in the learning process then a lot of excessive vacation time, the implementation cannot be assessed and observed directly" (Interview 10 August 2021). Meanwhile, Mrs. Windarty Ekasari stated that: "Many children are lazy, disobey the rules and have an antisocial personality which becomes an obstacle of applying social principles" (Interview 10 August 2021).

Based on the above interviews, several factors can hinder the process of implementing curriculum principles, namely laziness of students, lack of enthusiasm in learning, tend to be antisocial, and commit many violations of the rules.

The implementation of the principles of the Islamic education curriculum at MIN 01 Rejang Lebong has been carried out well. The initial direction for educators in teaching is the existence of learning design activities in the form of a learning process plan as a guide in each learning process. However, looking at the current conditions, with the new policy, the lesson plans are made simpler and less so that not all of them can be implemented completely, learning methods used are adapted to the current situation.

Lesson plans are based on the curriculum used and the learning syllabus. Then in the application of learning, many media can be used where it can be adapted to the learning material such as video, audio, pictures, cardboard, and books to support students' understanding in learning. The learning method also adapts to the learning material, it is a decisive element to select methods and media.

A mature understanding and decent preparation in carrying out learning process align with the theory of the Islamic education curriculum principles by Al-Toumy Al-Syaebani, he argued that the general principles of the curriculum in Islamic education are divided into four parts, namely: Religious Principles; Philosophical Principles; Psychological Principles; and Social Principles (Subakri, 2020).

It is illustrated that MIN 01 Rejang Lebong has implemented and carried out the principles of the Islamic education curriculum from subject material in class, extracurricular activities, recite Quran program before studying, the *dhuha* prayer and the recitation program once a month. Thus, this implementation has been carried out affluent even though with pandemic conditions.

After conducting observations, interviews, and documentation at MIN 01 Rejang Lebong, several factors inhibit and support the application of Islamic education curriculum principles in the learning process. The support factors are students' beliefs and faith have been embedded, learning can be done from home (online), learning resources and tools are easy to obtain. The inhibiting factors are lack of enthusiasm from students, student's delinquency, disobedience to the rules, and anti-social character.

## **CONCLUSION**

The implementation of the Islamic education curriculum principles at MIN 01 Rejang Lebong starts from making lesson plans which are adjusted to the K.13 curriculum and learning material which includes learning based on religious values in the learning process and then using learning methods and media that are adapted to the material. The supporting factors in this implementation are belief in students, it's just a matter of sharpening the material given to them. While the inhibiting factors lack enthusiasm from students, child delinquency, disobedience to the rules, and anti-social character.

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