Comparative Study of Curriculum 2013 Implementation and Independent Learning Curriculum on Islamic Religious Education Learning at SMAN 2 South Tangerang City

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Abstract

According to Law No. 20 of 2003, a curriculum is a set of plans and arrangements regarding the objectives, content and learning materials, as well as the methods used as guidelines for organizing activities to achieve certain educational goals. The curriculum’s function in education is to create lesson plans, design and compile learning materials and objectives, as well as to ensure that learning is carried out effectively. To make learning effective, it is necessary to have the best formula in terms of curriculum content and substance. It will be relatively simple to implement when the curriculum’s content and substance are easily digested by teachers and students. Islamic religious education has been a subject in every school, so its existence will be considerably complex, particularly on the material side and adjusting to the curriculum that has been applied. The Curriculum 2013 is a competency-based and character-based curriculum that is expected to improve learning and educational outcomes that are precisely targeted to students’ character and morality, knowledge, personality, and implementation in everyday life. The 2013 curriculum includes at least three Islamic education values: Morals, Adab, and Exemplary. The Merdeka Curriculum is a response to the Covid-19 pandemic’s missing lessons, often known as loss learning. According to the Ministry of Education and Culture’s pocketbook, the Merdeka Curriculum is a curriculum with diverse intra-curricular learning where the content will be more ideal so that students have adequate time to explore concepts and strengthen competencies. Teachers have the freedom to select numerous teaching tools so that learning can be adapted to students’ learning needs and interests. Projects to enhance Pancasila student profile success are designed based on government-determined themes. The project is not directed to achieving certain learning achievement targets, so it is not tied to subject content. Islamic education is available in both public and private schools. Islamic religious education aims to provide students with knowledge and understanding of faith, worship, morality, and muamalah. As a result, Islamic religious education provides guidance and attitudes toward religious practice in accordance with Islamic law. Islamic religious education develops individuals with character and excellent morality in students that can be implemented in everyday life. This study aims to compare the implementation of the 2013 Curriculum with the Merdeka Belajar Curriculum (Independent Learning Curriculum) in Islamic religious education learning. Case studies were used in this qualitative study. The sources used and the data collection techniques employed were library research, observation, and interviews. This study focused on Islamic religious education teachers at SMA Negeri 2 Tangerang Selatan City.

Key words: 2013 curriculum, islamic religious education, merdeka belajar curriculum.
Introduction

In Indonesia, curriculum changes are like publishing books, with merely the book reprinted and the contents evaluated. Sometimes only changing the contents without going into detail, resulting in a weightless and meaningless book. The curriculum issue should not be taken lightly; it must be thoroughly planned and prepared so that the curriculum accepted by educators and students can be easily implemented. Planning changes and ratification of the curriculum do not appear to be rushed like washing hands but are observed from various aspects, sources, studies, opinions, and the environment.

A curriculum is the heart of education. Education will be very easy to run when the applied curriculum creates excitement for teachers and students. According to the National Education System Law no. 20 of 2003, a curriculum is a set of regulatory plans regarding the objectives, content, and learning materials as well as the method used as a guide in preparing the education unit level curriculum and its syllabus in each educational unit. (Yudi Hermawan Chandra et al, 2020: 37)

The earlier understanding that arose was that a curriculum meant a collection of subjects delivered by the teacher to students. Another point of view explains that a curriculum is an educational experience, culture, social sciences, sports, and arts for students to change behavior according to educational goals.

A curriculum is a very decisive component in education for achieving educational plans as well as guidelines for implementing education. One of the important components of a curriculum is the objectives and teaching materials. A curriculum is often interpreted and understood from several perspectives; some see it as a whole, namely education itself, while others see it as a plan for teaching and learning activities. (Ahmad Lubis, 2018: 1)

Curriculum 2013 is the next step in developing the Competency-Based Curriculum (KBK- Kurikulum Berbasis Kompetensi) in 2004, and the Education Unit Level Curriculum (KTSP- Kurikulum Tingkat Satuan Pendidikan) in 2006, both of which incorporate attitudes, knowledge, and skills competencies. The orientation of the Curriculum 2013 is to increase and balance the competence of attitudes, skills, and knowledge. There are three reasons why the Curriculum 2013 is applied. First, changes in the learning process (from students being told to students finding out) and the assessment process (from output-based to process and output-based) require additional hours of lessons. Second, many countries' tendency to extend school hours. Third, as compared to other nations, school hours in Indonesia are considerably shorter. Fourth, learning in Finland is relatively short, but it is supported by tutorial learning. (Komara Nur Ikhsan dkk, 2018: 196)

Permendikbud No.69 of 2013 explains that the purpose of the 2013 curriculum is to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative, and effective as well as capable of contributing to the life of society, nation, state, and world civilization. (Permendikbud No. 69 of 2013)

On March 2, 2022, the Indonesian government officially announced that the COVID–19 case, which was confirmed positive, was someone who had direct contact with Japanese citizens who visited Indonesia. On March 11, 2020, the Coronavirus claimed life for the first time. In February, a 59-year-old man became the first victim after being infected while attending a seminar in Bogor. (Moch Halim Sukur, 2020: 4)

Education has stagnated due to the Covid–19 virus outbreak for more than two years. The impact is tremendous, including the prohibition of face–to–face learning, subject matter transformation, online learning, health protocol implementation, and child vaccination programs. Menjawab persoalan Lost Learning (kehilangan pelajaran) akibat Covid–19.

Then, in 2020, the Minister of Education and Technology, Nadiem Makarim, proposed the Independent Learning Curriculum platform as a way to reform the national education system. The "independent learning" approach is expected to be able to create a pleasant and dynamic atmosphere capable of producing an ideal education in today's conditions. The industrial revolution 4.0 education adapts to the Covid–19 pandemic. Education follows health protocols in the new normal era (vaccination programs) that are ready to innovate and collaborate with various aspects. The situation for innovating education begins with the learning system, skills, and competencies of teachers. Collaboration with technology, using virtual methods, and also artful in learning. (Gina Nurvina Darise, 2021: 2)

Islamic education is a compulsory subject in every school. Islamic religious education cannot be separated from its source, namely the Qur’an and Hadith, because these two sources are authentic guidelines in Islamic treasures. Islamic religious education aims to shape students’ personalities as a whole in the hope that they will grow into children who believe in Allah and can devote His knowledge to human welfare. Islamic religious education in schools is bound by a system, institutionally bound by a secular school education system. On the one hand, Islamic religious education is a school education subsystem. On the other hand, Islamic religious education is required to develop and manage itself with Islamic educational characteristics. As a result, the problem of Islamic religious education is incredibly complex and detailed. (Syaiful Anwar, 2014: 11)
Previous research (Angga et al, 2022) at the elementary school level and school movers (Sekolah Penggerak) revealed challenges in the Curriculum 2013 and the Merdeka Curriculum in Garut. Meanwhile, this study will offer a comparison of the Curriculum 2013 and the Merdeka Curriculum at the high school level, with a focus on Islamic religious education subjects.

Methods

This study used descriptive qualitative method. According to Mcmillan and Schumacher (1997), qualitative methods are knowledge that is fundamentally dependent on human observations in their area or in relation to these people. Meanwhile, according to Mantra (2004), a qualitative method is a research procedure that produces descriptive data in the form of words or words from people and observed behavior. Qualitative methods strive to reveal and explain the numerous uniqueness contained in individuals, groups, communities and/or organizations in everyday life in a comprehensive, detailed, deep, and scientifically accountable manner. (Sandu Siyoto et al, 2015: 28)

While the data collection technique used library research, namely the method of collecting data by understanding and studying theories from various literature related to research or literature. (Muhammad Rijal Fadli, 2021: 35) The data analysis technique used a comparative description, which is a method that tries to compare the existence of two or more variables at different times.

Results & Discussion

Results

The Islamic religious education curriculum is designed and structured so that the material presented can be implemented for students. Islamic religious education as a compulsory subject in schools must, of course, have real implications, especially in building character and fostering morality, so that students’ knowledge and insights go hand in hand with morality.

Ibn Sina is a Muslim scientist and scholar who until now is still a reference to the western and eastern worlds that shook the thinkers of his time. Thus, Westerners dubbed Ibn Sina "the greatest Muslim thinker and the last of the Muslim philosophers in the east."

Ibn Sina explained that Islamic education has three vital components. First, decide the direction of the instructive interaction. Second, set goals for improvement. Third, rewards encourage students to learn with positive energy. The goal is to be the basis for instructive interactions. (Ansari et al, 2021: 138)

The aim of Ibn Sina’s education is the proportion of noble character described broadly that embraces all parts of human existence. Ibn Sina combines the dimensions of rationality and religiosity. Both are things that support each other in solving problems and the reality of life. For Ibn Sina, knowledge is divided into two, namely knowledge that is not eternal and knowledge that is eternal (wisdom). For Ibn Sina, reason must be developed, and in fact, that is the purpose of education; reason is the main instrument for every human being to open the veil of knowledge. (Aris Try Andreas Putra, 2015: 194)

Education must be directed at efforts to prepare a person to live together by doing work or expertise according to their interests and talents according to their potential tendencies, so that they can progress toward perfection, namely physical, intellectual, and character development in the creation of human beings. (Aris Try Andreas Putra, 2015: 194)

According to Ibn Sina, education is based on insan kamil (perfect human), namely humans who develop all their potential in a balanced and comprehensive manner. Ibn Sina established an aim to see students’ potential and talents developed optimally and comprehensively so that they can become khalifatullah fil ardi (a caliph on earth) reliably. (Azimah, 2016: 75)

There are at least four points of thought on the concept of education by Ibn Sina. First, the purpose of education is to explain the normative function as a determinant of the educational process, which requires physical, intellectual, and character development. Second, classifying the education curriculum, namely: (1) ages 3–5 years, with subjects of sports, manners, cleanliness, sound arts, and arts, (2) ages 6–14 years with subjects of memorizing the Qur’an, religion, poetry, and sports, (3) age 14 years, with subjects chosen based on students’ interests and talents. (Muhammad Irfan Rahman et al, 2019: 146)

From the explanation above, it is clear that education according to Ibn Sina is to build an insan kamil (perfect human). The Curriculum 2013 encourages students to be able to observe, ask questions, reason, and share what they learn after receiving the subject matter. The curriculum structure describes the conceptualization of curriculum content in the form of subject positions/content/subjects in the curriculum, subject content distribution in semesters/years, subject learning load, and weekly study load for each student. The curriculum structure is also the application of the concept of organizing content and organizing the learning load in the learning system. The content
of the Curriculum 2013 is simplification and thematic-integrative since this curriculum is designed to anticipate future developments by prioritizing four core competencies (KI-Kompetensi Inti). The core competencies are:

a. Contains a spiritual attitude  
b. Core competence 2 contains social attitude  
c. Core competence 3 contains knowledge  
d. Core competence 4 contains skills  
(Nur Khasanah Dian Murni (2018: 20)

Curriculum 2013 is structured to improve the previous curriculum by prioritizing competence. The government in this case arranges adjustments to several subjects, including Islamic Religious Education and Character. Curriculum 2013 employs core competencies, which are the levels of competence to reach graduate competency standards that each student in each class or program must possess. (Ahmad Lubis, 2018: 81)

Curriculum 2013 is designed to develop the potential of students, aims to create a generation of Indonesians who are dignified, civilized, cultured, characterized, faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, as well as become democratic and responsible citizens. (Ahmad Lubis, 2018: 81)

Islamic religious education prepares people who are ready to gain understanding and introduction to Islamic teachings through learning activities. Learning activities are in the form of training, guidance, and experience. Training can be achieved through practicing and demonstrating Islamic religious education subject matter. In the form of teaching, Islamic religious education is delivered either formally at school or informally and non-formally at home and in the community. (Gina Nurvina Darisa, 2021: 3)

In the Independent Learning Curriculum, Islamic religious education intends to provide students with new knowledge and understanding of daily activities, including respecting parents, respecting others, getting along, doing good, marriage, and so on. What distinguishes it is the subject matter developed and delivered during the learning process following the curriculum.

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<tr>
<th>Table 1. Comparison</th>
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<tr>
<td>Curriculum 2013</td>
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<td>Core Competencies and Basic Competencies</td>
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<tr>
<td>The material is too dense</td>
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<tr>
<td>The material is too stiff and boring</td>
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<tr>
<td>Character strengthening</td>
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<td>The lesson plan is too dense</td>
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Discussion

Referring to table 1 above, the comparison between Curriculum 2013 and Merdeka Curriculum focuses on essential material. This essential material is then used by Islamic religious education teachers to explore providing knowledge and understanding to students.

The materials taught in Islamic religious education in schools are related to the fundamentals of Islamic teachings, which students are required to understand, develop, and apply in their practice of Islamic teachings. Islamic religious education teaching materials are expected to achieve the goals of Islamic religious education in elementary, junior, and high schools. When analyzed, the goal of Islamic religious education is the same at all levels and types of education. What distinguishes it is the subject matter that is developed and delivered at the time of learning following the curriculum. (Gina Nurvina Darisa, 2021: 8)

Schools are one of the educational institutions in charge of teaching Islamic religious education. At the elementary school level, Islamic religious education is taught for a total of four (four) hours every week. It is 3 (three) hours a week in junior high and high school or vocational school. The number of hours is determined by distributing Islamic religious education teaching materials that are appropriate for the scope.

Conclusion

Curriculum 2013 and Merdeka Curriculum is a design and formulation undertaken by the government to improve the quality of education. Islamic religious education, which is also a compulsory subject in schools, has a critical role in strengthening the character and profile of Pancasila students. Islamic religious education creates insan kamil human beings to produce graduates with intelligence, morality, and excellent character.
References


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