

Evaluation of islamic education curriculum policy in Indonesia

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Abstract

The most sensitive thing in the context of Islamic education policy in Indonesia is the change of curriculum. The Islamic education curriculum cannot be separated from the national education curriculum, because Islamic education is a national education subsystem. If the national education curriculum changes, then the Islamic education curriculum also changes. In this context, as adagium "changing ministers, changing curriculum" applies always interesting to discuss. This article intends to discuss how to evaluate Islamic education curriculum policies in Indonesia; and what are the supporting and inhibiting factors in implementing curriculum policies in learning in schools in Indonesia.

Keywords: Curriculum, Education Policy, Education for All.

Abstrak

Hal yang paling sensitif dalam konteks kebijakan pendidikan Islam di Indonesia, diantaranya adalah perubahan kurikulum. Kurikulum pendidikan Islam tidak bisa dilepaskan dengan kurikulum pendidikan nasional, karena pendidikan Islam sebagai subsystem pendidikan nasional. Bila kurikulum pendidikan nasional berubah, maka berubahlah kurikulum pendidikan Islam di Indonesia. Dalam konteks ini, seolah berlaku adagium "ganti menteri, ganti kurikulum" selalu menarik dibahas. Artikel ini bermaksud mendiskusikan bagaimana evaluasi kebijakan kurikulum pendidikan Islam di Indonesia; dan apa saja faktor pendukung dan penghambat dalam implementasi kebijakan kurikulum dalam pembelajaran di sekolah di Indonesia.

Kata Kunci: Kurikulum, Kebijakan Pendidikan, dan Pendidikan untuk Semua

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A. INTRODUCTION

The curriculum in Indonesia often changes. There are those who consider it reasonable, but not a few who consider it as part of the education problem that needs to be evaluated. At the beginning of 2013, curriculum changes occurred again. This topic has again become a national discussion that continues to be questioned. In the midst of the incessant government to socialize to implement a new curriculum for

school principals, teachers and the DPR, the pressure to delay the implementation of the 2013 curriculum was continued by various community groups concerned with education and teacher organizations. According to some education observers who reject the 2013 curriculum, our education is not progressing and continues to be problematic, among others because of curriculum changes that are often based on motives of power rather than

the process of educating the nation (Azra, 2002; Buchori, 2001).

Changes in the 2013 curriculum were allegedly by some circles not spared from such a stigma. This is evident, even though socialization has been carried out, the pros and cons still continue to occur. For the pro reasoned that the old competency-based curriculum (KBK) which is translated into the Education Unit Level Curriculum (KTSP) is considered to be no longer up to date. It even tends to burden students. Boediono, for example, assessed the occurrence of "overloading" lessons for students. Here, changes to the new curriculum are considered necessary as a solution. While for the contra, the 2013 curriculum is considered not the best solution to overcome the problem of education in this country. Because the curriculum is not the only key to overcoming education problems. The implementation of the 2013 curriculum is considered not to have an effect on improving the quality of education in several regions from Sabang to Merauke. Moreover, substantially, in the 2013 Curriculum, there are points that exclude local content subjects, which can have an impact on the elimination of regional language lessons in Indonesia (Friedman, 2005; Hilmy, 2010).

Therefore, many parties expect the government not only to think about the new curriculum but also to pay more attention to improving the quality of teachers as the key holders of successful education. Because surveys often prove that the existence of a written curriculum often "stuttering" faces reality and ultimately often applies in schools to the campus world is a curriculum that is not written (hidden curriculum). The pros and cons, of course, deserve to be judged positively and naturally in the

current era of democratization. Because all of that is part of the evidence of the love and attention of our people who hope for the implementation of quality education in this country (Ismail, 2018; Mahfud, 2018; Nata, 2006).

The education curriculum does have a strategic position in an effort to make a paradigm change in the education of a nation. As known in Article 1 Item 19 of Law No. 20 of 2003 concerning the National Education System, the definition of curriculum is a set of plans and arrangements regarding the purpose, content, and material of learning and the methods used as guidelines for the implementation of learning activities to achieve certain educational goals. In this context, the curriculum is a plan for learning, which is something that students plan to learn.

Since the curriculum position is considered important for making paradigmatic changes in education in a country, especially in this country, the curriculum is often used as an object of educational politics (Assegaf, 2007; Al-Attas, 1992). Islamic education curriculum as part of national education, directly, of course, must follow the national curriculum. In this context, the problem of the Islamic education curriculum began to become a topic of discussion for many people from the Islamic education community in the country. For example, Jazuli Juwaini said that in the preparation of the 2013 Curriculum the Ministry of Religion (Kemenag) should not only be involved in the preparation of curriculum for PAI (Islamic Education) subjects only. Jazuli said the Ministry of Religion should also be involved in the whole process of curriculum development, both in other subjects and methods in the curriculum itself. So that the existing

curriculum will be more comprehensive. Do not let this even further exacerbate the dualism of the education system between the Ministry of Education, and the Ministry of Religion.

Jazuli continued, if the Ministry of Religion is only involved in preparing PAI subjects, this curriculum is still sectoral. Because, madrasa students will also participate in implementing the 2013 curriculum, not just PAI lessons. Therefore, said Jazuli, the preparation of the 2013 Curriculum must involve all stakeholders so that the 2013 Curriculum is expected to be more comprehensive. In addition, said Jazuli, this also highlights curricula that only touch cognitive aspects, still not accommodating the affective, and psychomotor aspects. Whereas in the formation of good character and morality, affective and psychomotor aspects must also be put forward. According to Jazuli, there should be an effort to integrate religious values in the curriculum, so that students are not only intelligently intelligent but also have emotional and spiritual intelligence. Because the integration of religious values is very important so that students have noble character. In this context, the problem of a curriculum in Islamic education is always related to planning problems, socialization, and implementation. In fact, ideally, the preparation and change of the Islamic education curriculum involve parties directly related to Islamic education stakeholders in this country. This should be noted together, so that the nation's journey becomes the responsibility of all parties, especially related to efforts to educate religious, national and state life.

In this context, it can be understood that changes in the

curriculum of Islamic education in Indonesia after the New Order always cannot be separated from political factors. Changes to the KTSP curriculum into the 2013 curriculum are also influenced by the political elite in this country. One of the political elites is Vice President Boediono, at the time. In this context, Boediono in the article "Education Key to Development", stated that until now (the state) we have not had a clear conception of the substance of education. Because there is no clear conception, according to him, there arises a tendency to include what is considered important in the curriculum. As a result, there is an excessive burden on students. The material taught feels "heavy", but it is not clear whether the child gets what should be obtained from his education. From here, speculation to make curriculum changes is getting stronger, because Vice President Boediono indirectly directs the need for changes in education, especially from the curriculum. The assumption turned out to be true because not long after that Muhammad Nuh as the minister of education and culture at that time made changes to the curriculum from KTSP to the 2013 curriculum.

In the draft "2013 Curriculum Public Test Material" prepared by the Ministry of Education and Culture in 2012 on page 14 (power point) noted the need for a new curriculum because of a number of problems that exist in the 2006 curriculum (KTSP) that need to be addressed, among others: Subject matter is too broad and the level of difficulty exceeds the level of child development. Then, targeted competencies have not yet described the competencies of attitudes, skills, knowledge, and learning is still centered on the teacher so that competencies that match the needs of

the times have not been accommodated such as character education, active learning, and the balance of "soft skills-hard skills". The curriculum has been deemed insensitive and responsive to social changes that occur at the local, national and global levels. In addition, the assessment standards have not yet described the competencies of attitudes, skills, and knowledge.

All these problems lead to a negative perception of the community that the curriculum is too focused on cognitive aspects, the burden of students is too heavy, and the character load is reduced, so that negative phenomena arise, such as student fights, drugs, cheating to corruption. Therefore, changes and policy-making for the new curriculum are considered as choices that must be made for good.

B. DISCUSSION

Juridically, there are several legal bases related to the curriculum of Islamic education in Indonesia after the New Order, namely: mandate of the 1945 Constitution, TAP MPR No.20/ MPR/ 1999 concerning GBHN, Law No.20 of 1999 concerning regional government, and PP No. 25 of 2000 concerning the authority of the government and provincial authorities as autonomous regions, PP. No. 55 of 2007 and Minister of Religion Regulation No. 16/2010 concerning Management of Religious Education in Schools. As is known, the provisions regarding the curriculum of Islamic education in post-New Order Indonesia are also regulated in the National Education System Law no. 20 of 2003 article 1, 36, 37, and 38. In Article 1 paragraph 19 it is explained that the curriculum

is a set of plans and objectives, content and learning materials and methods used as guidelines for implementing learning activities to achieve certain educational goals.

In article 36, it is explained that: (1) Curriculum development is carried out with reference to national education standards to realize national education goals. (2) The curriculum at all levels and types of education is developed with the principle of diversification in accordance with the education unit, regional potential and students. (3) The curriculum is arranged with education levels within the framework of the NKRI by taking into account: a. Increased faith and piety. b. Noble moral enhancement. c. Increasing the potential, intelligence and interests of students. d. Diversity of regional and national potential. e. Regional and national development demands. f. The demands of the world of work. g. Development of Science and Technology. h. Religion. i. dynamics of global development. j. National unity and national values.

The next explanation in article 37, which reads: (1) Primary and secondary education curriculum must contain: Religious education, citizenship education, education, mathematics, science, social studies, arts and culture, physical education and sports, skills/ vocational, local content. While in article 38, it is explained: (1) The basic framework and structure of the basic and secondary education curriculum is determined by the government. 2) The primary and secondary education curriculum is developed in accordance with its relevance by each group or education unit and school committee under the coordination and supervision of the Education Office or the District/ City Office of the Ministry of Religion for primary and provincial education

for secondary education. 3) The higher education curriculum is developed by the tertiary institutions concerned with reference to the National Education Standards for each study program. (4) The basic framework and structure of the higher education curriculum are developed by the relevant universities by referring to the National Education Standards for each study program.

In PP. No. 55 of 2007 concerning Religious Education and Religious Education, especially Article 5 paragraph 1 explained that "The religious education curriculum is implemented according to the National Education Standards". Minister of Religion Regulation No. 16/2010 concerning Management of Religious Education in Schools Article 1 paragraph 3 also explains "Religious Education Curriculum is a set of plans and arrangements regarding the purpose, content, and material of learning and the methods used to guide the implementation of learning activities to achieve religious education goals which refers to the Standards of Content and Competency Standards for Graduates of Religious Subject Groups and Noble Morals. "

From several explanations about the product of the education curriculum policy in Indonesia after the New Order, it can be understood that the education curriculum is the most essential thing in the practice of education in a country. In general, the education curriculum policy in Indonesia after the New Order, mainly starting from the 2004 curriculum or Competency Based Curriculum (KBK), followed curriculum changes in 2006 called the Education Unit Level Curriculum (KTSP) and in 2013 there was a curriculum change called the Curriculum 2013 thematic-integrative based (Anderson, 1998; Apple, 2004). As it is known that the

KBK curriculum has the aim to equip students in facing the challenges of their lives in the future which tend to be more complex in a more independent, rational and critical intelligent manner. Although CBC is a curriculum that meets conceptual perfection. However, in reality, there are many obstacles found, so special tools are needed that regulate technically and in detail about the implementation. The special equipment in question is a device that is prepared based on conformity with the specificity, condition and potential of the region, educational units and students.

From this background, then the education unit level curriculum (KTSP) was formed. KTSP functions to bridge the obstacles that occur in the competency-based curriculum (CBC). In this case, the development of KTSP refers to content standards that cover the scope of the material and the level of competency to achieve graduate competency at certain levels and types of education. In addition, KTSP also refers to graduate competency standards which are graduates' qualifications which include attitudes, knowledge and skills. Kistanto *et al.* in the article "Implementation of the KBK Curriculum and KTSP" explained that the KBK was born as an implication of law number 22 of 1999 concerning regional government and government regulation number 25 of 2000 concerning the authority of the government and provincial authorities as autonomous regions. With the existence of the law, there has been a change in education management policies from a centralistic nature to a decentralized one. The policy changes also have implications for improving the curriculum, through the 2004 curriculum, regions were given the

freedom to develop the world of education in their regions based on the characteristics of the area.

In this context, the term curriculum 2004 is known as the Competency Based Curriculum (KBK), which is a curriculum developed by the national education department of the Republic of Indonesia to replace the 1994 curriculum (Nurhadi, 2004: 15-18). According to Nurhadi, as quoted by Kistanto, there are three aspects that underlie the birth of the 2004 curriculum, namely, the juridical foundation, empirical foundation, theoretical foundation. First, the Juridical Foundation. Completion of the 2004 curriculum based on policy policies as outlined in the legislation of invitation including the following: the 1945 Constitution, TAP MPR No.20/ MPR/ 1999 concerning GBHN, Law No.20 of 2003 concerning the national education system, Law No.20 of 1999 about local government, and PP No. 25 of 2000 concerning the authority of the government and provincial authorities as autonomous regions.

Second, the Empirical Foundation. Facts about the reports of international institutions relating to the level of competitiveness of human resources with other countries show less encouraging facts. As revealed in the 2000 record of the Human Development Report, the UNDP version of the Human Development Index (HDI) or the quality of human resources is ranked 105 out of 108 countries. The International Educational Achievement (IEA) reported that the reading ability of elementary school children in Indonesia was in the order of 38 out of 39 countries surveyed while the Third Mathematics and Science Study (TIMSS) institutions measured the

results of education in junior high school children in Indonesia at 34 from 38 countries, while IPA 32 from 38 countries.

Third, theoretical foundation. So far the results of education only appear from the ability of students to memorize the facts, although many students who witnessed a good level of memorization of the material they received but in fact often did not understand in depth the substance of the material. On the basis of juridical, empirical, theoretical considerations, the National Education Department responds by publishing a new curriculum which is a reflection of thinking or a review or assessment of the education curriculum and implementing it. The results of in-depth analysis of and current and future learners indicate the need for a curriculum that can equip students to face challenges, life independently, intelligently, critically, rationally and creatively. To improve quality human resources, an education and curriculum system that is flexible and dynamic is needed and is able to accommodate a diversity of student abilities, regional potential, quality of human resources, learning facilities and socio-cultural conditions.

Mulyasa in the book "Competency-Based Curriculum", explains that the characteristics of the CBC include competency selection in accordance with the specifications of evaluation indicators to determine the success of competency achievement and the development of learning systems. Besides that, a number of competencies must be mastered by students. Assessment is carried out based on specific standards as a result of demonstrations of competencies shown by students. Learning focuses more on individual activities to master the required competencies (Mulyasa,

2000: 16-20). According to information from the Ministry of National Education as quoted by Mulyasa, it was stated that the CBC has the following characteristics: Emphasizing the achievement of student competencies both individually and classically, learning outcomes and diversity, delivery in learning using varied approaches and methods, learning resources not just teachers, but other learning resources that fulfill the educational element, assessment emphasizes learning processes and outcomes in mastering or achieving a competency.

As is known, KBK is an education curriculum in Indonesia which was born to replace the 1994 curriculum. This CBC was born on the basis of developing competencies in accordance with regional potential where all aspects of the curriculum in each educational institution are regulated by the center so the CBC provides an opportunity for regions to develop own potential. This change is often called a centralized policy towards decentralization. However, not until 5 years of implementation of the CBC, in 2006 the Indonesian national education minister announced the birth of a new curriculum called KTSP (education unit level curriculum). This curriculum was born on the basis of the National Education System Law No. 20 of 2003, PP No. 19 of 2005, Minister of Education Regulation No. 22 of 2006 concerning content standards and Minister of Education Regulation No. 23 of 2006 concerning graduate competency standards. KTSP was born not to replace the CBC as a whole but to revise some elements of the CBC that were incomplete.

After KTSP has been running for about 7 years since 2006, now in 2013 a new policy has emerged

regarding the education curriculum called the 2013 curriculum. According to Muhammad Nuh, this change is a necessity and a demand to answer the problems and challenges of education in this country both locally and globally. In the 2013 Curriculum socialization event, Deputy Minister of Education Ministry of Education and Culture Musliar Kasim explained the future challenges that must be faced by future generations. Among other things: 1) Globalization: WTO, ASEAN Community, APEC, CAFTA, 2) Environmental issues, 3) Progress in information technology, 4) Convergence of science and technology, 5) Knowledge-based economy, 6) Revival of creative and cultural industries, 7) Shift in world economic power, 8) Influence and impact of techno-science, 9) Quality, investment and transformation in the education sector. So as a wise generation, changes and problems must be addressed wisely so that changes and problems can be resolved properly and can improve our dignity as human beings.

Latifah, who was present at the outreach explained that Musliar Kasim expressed the importance of being wise in dealing with all changes and problems can only be owned by generations that have soft skills (attitudes) and hard skills (knowledge and skills) that are qualified. How to prepare generations who are able to have competencies in attitudes, skills, knowledge that are good, more creative, innovative, and more productive. School as a center of change in preparing future generations, schools are educational institutions to prepare future generations where in carrying out their activities a curriculum is needed as a reference in order to prepare a superior

and quality generation, then curriculum change is a thing to do.

There are community assessments and perceptions that the previous curricula were considered too focused on the cognitive aspects, the students' burden was too heavy, the characters lacked the negative behavioral phenomena of the students and the general public such as student fights, drug use, corruption, copyright infringement, cheating, and so on, the 2013 Curriculum will be the answer to all of that, the 2013 curriculum is an improvement of the KBK Curriculum and KTSP. According to Latifah, the socialization also explained the reasons for developing the 2013 curriculum, including preparing future generations who have the ability, communication, ability to think clearly and critically, the ability to be responsible citizens, the ability to try understand and tolerate different views, the ability to live in a globalized society, have a broad interest in life, have the readiness to work, have intelligence in accordance with their talents/ interests, have a sense of responsibility towards the environment. The following are detailed arguments and reasons for the government in the effort to develop the 2013 curriculum.

C. CONCLUSION

The Islamic education curriculum in Indonesia has always been based on the national education curriculum policy. This can be seen from the changes and continuation of the 2004 curriculum (KBK), 2006 curriculum (KTSP), and the 2013

curriculum (Thematic-Integrative Based Curriculum). The 2004 curriculum was made during the presidency of Susilo Bambang Yudhoyono in the united Indonesia Cabinet 1. Likewise, the making of the 2006 curriculum policy and the 2013 curriculum in SBY's leadership in volume II of the United Indonesia Cabinet.

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