

Islamic Education Learning Process Evaluation in Implementation KMA Curriculum No.183 and No.184

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ABSTRACT

The learning process of Islamic religious education in Islamic school, of course, cannot be separated from using the Islamic religious education curriculum as a tool to achieve educational goals. Miftahul Ulum Islamic School Kepuhkembeng has implemented the KMA No. 183 and No.184 in 2019. The research objective as an evaluation in the implementation of the curriculum focuses on the efforts of the principal, supporters and obstacles in implementing the KMA curriculum No. 183 and No.184 in 2019. The stages in the implementation process start from the presence of researchers to the location directly looking for data sources, interviews, observation and documentation as data collection steps then analyzing data to find out how far the implementation process is in the learning process of Islamic education. in implementing the KMA curriculum No. 183 and No. 184 in 2019 at MA Miftahul Ulum Kepuhkembeng. Based on the research results, MA Miftahul Ulum Kepuhkembeng has implemented the KMA curriculum No. 183 and No. 184 in 2019. Various efforts have been made by the principal to support the implementation of this curriculum. However, there are also obstacles in its implementation due to circumstances that cannot be forced in delivering face-to-face material.

Keywords: *Evaluation; Curriculum; Islamic School.*

INTRODUCTION

Education is a process that is needed to get balance and perfection in the development of individuals and society (Nurkholis, 2013). Madrasah is an Islamic education institution under the auspices of the Minister of Religion which provides general and vocational education with the characteristics of the Islamic Religion (Amin, 2019b) . Islamic School are institutions that are present in the world of Islamic education as a form of renewal and improvement of the Islamic education system. In order to achieve the goals of Islamic School, it is necessary to have a good educational learning process so that the results of the evaluation of learning are also good.

Evaluation is a systematic data collection activity that is intended to assist decision makers in an effort to answer existing questions or problems. Another opinion says that evaluation means an assessment of the level of success of students in achieving the goals that have been set in a program. Evaluation can be expressed as a decision-making process using information obtained through measuring learning outcomes, both using test and non-test instruments (Arifin, 2012).

At this time Islamic school are expected to be able to shape their students to be ready to compete with public schools that are known to be more competent. However, in line with this, the Ministry of Religion has prepared anticipations or solutions for madrasah educational institutions to deal with this. Considering that the aim of national education is to improve the quality of education at each type and level of education, this should be more focused and emphasized. The government's efforts, in this case the Ministry of Religion, in improving the quality of education are realized by publishing a curriculum that is in line with the times and can form madrasa graduates with character and become reliable and quality human resources. In 2020, the enactment of the Decree of the Minister of Religion (KMA) No. 183 of 2019 concerning the Islamic and Arabic Language Education Curriculum at Islamic school and the Decree of the Minister of Religion No. 184 concerning Guidelines for Implementing Curriculum in Madrasahs (Amin, 2019c). Implementation in the field, business educational devices, obstacles and

support capacity in implementing the madrasah curriculum are the main things in the evaluation of subsequent curricula so as to correct deficiencies and maintain the positives of the implementation of this madrasah curriculum. Thus it is necessary to know how the evaluation is carried out in the field along with the business of educational devices and the obstacles and support for the success of the KMA No. curriculum. 183 and No. 184 especially in the Miftahul Ulum Islamic School Kepuhkembang.

METHOD

Research on the Evaluation of Islamic Education Learning Processes in the Implementation of the KMA No. 183 and No. 184 Curriculum. 184 of 2019 at the Miftahul Ulum Islamic School Kepuhkembang. Researchers used a qualitative approach. This type of research is a case study, where the researcher collects data and then makes conclusions. Some of the informant subjects in this study included the principal and teachers of the Al Quran Hadith subject. The data collection technique is done by face-to-face interviews (Ashoumi et al., 2020). Researchers ask questions directly to research subjects that are in accordance with the background. Then the researchers made observations by observing, taking documentation by collecting data as a support in research. Data analysis techniques were data reduction, data presentation and conclusion drawing. Techniques for checking the validity of the data include triangulation, transferability, dependability, and confirmability.

RESULT AND DISCUSSION

Result

The researcher described the research data on the evaluation of the learning process of Islamic education in the application of the KMA No. curriculum. 183 and No.184 of 2019 at MA Miftahul Ulum Kepuhkembang through the observation, interview and documentation stages with the principal and the subject teachers of Al Quran Hadits Miftahul Ulum Islamic school Kepuhkembang in the form of.

Miftahul Ulum Islamic School Kepuhkembang has implemented the KMA curriculum No. 183 and 184 in 2019 in the new school year 2020/2021. In implementing this curriculum, it is inseparable from the role of the teacher as a learning facilitator and learning tools in the form of a syllabus, lesson plans, methods, learning resources and learning media used. Implementation of the KMA curriculum No. 183 and No. 184 in 2019, which coincides with the condition of Indonesia which is being hit by the Covid 19 outbreak, this has an impact on the less than optimal implementation of this curriculum. Mr. Imam Rodin, S.Ag said that the implementation of this curriculum has not been maximized because of conditions that cannot be forced, but learning must still be carried out even with online media intermediaries such as WhatsApp or YouTube and to anticipate that students can understand the material provided by Miftahul Ulum Islamic School Kepuhkembang. subject consultation program once a week, namely every Saturday . Through this subject consultation the teacher will see how their students are doing the assignments and the extent to which their students can understand the material presented. The lecture method is a method that is often used in learning even though it is through recordings sent via WhatsApp. Then at the meeting in the subject consultation the teacher will repeat the explanation if the student does not understand. Of course, these things are part of the effort to implement the KMA No. curriculum. 183 and No.184 of 2019 and the form of implementing the obligations of teachers as teachers even in the conditions of the Covid pandemic 19.

One of the success of implementing the curriculum of a school depends on the efforts of the principal. The success of implementing the KMA curriculum No. 183 and No.184 of 2019 at Miftahul Ulum Islamic school Kepuhkembang can be seen from the efforts of the principal who directly provides direction and supervision to PAI teachers. Ibu Ana Mastutik as one of the head master at the Islamic school provides motivation and encouragement so that teachers do not become discouraged in carrying out their obligations as curriculum implementers because the implementation of the KMA curriculum coincides with the Covid 19 pandemic which makes teachers confused about how to complete their obligations in delivering material to students. Then also the principal includes PAI teachers in existing technical guidance. The school principal also works on a special budget which will later be used to present supervisors as supervisors and also help evaluate the implementation of the KMA curriculum so that it can run as expected. The aim of these efforts is of course for teachers and students. That is, the teacher can complete his obligation to deliver the material and also the students can understand the material so that it is complete as a whole.

In the implementation of the KMA curriculum No. 183 and No.184 of 2019 at Miftahul Ulum Islamic school Kepuhkembang, of course, cannot be separated from two factors, namely supporting and

inhibiting factors. Supporting factors in the implementation of the KMA Curriculum consist of internal and external factors. The internal factor itself includes the cooperation of the school, namely the principal is assisted by the curriculum staff and the teacher who is the executor in the implementation of this curriculum who determines the success of its application through teaching in the classroom. Because the curriculum is developed with attention to the needs, infrastructure and characteristics of students, the teacher's initiative in supporting the successful implementation of this curriculum is important. Then the external supporting factor is the community. The community plays a role as an assessment provider for the implementation of the KMA No. 183 and No. 184 of 2019 through the output results, namely students. The community also provides support in the form of place assistance and participation in school religious activities so that students have a place in implementing the results of the KMA curriculum No. 183 and No. 184 of 2019. After the supporting factors, of course there are inhibiting factors that cannot be separated, namely the delay in learning devices. such as syllabus, teacher's books and student books. Mr. Imam Rodin, S.Pd said that conditions that could not be forced due to the impact of the COVID-19 pandemic made PAI subjects that should be practiced maximally in practice become limited in their implementation. Then the discipline of students in collecting assignments and being active in learning becomes an obstacle to the implementation of KMA Curriculum No.193 and No. 184 of 2019 at Miftahul Ulum Islamic school Kepuhkembeng.

Discussion

According to the Big Indonesian Dictionary, the meaning of the word evaluation is assessment. In the language of evaluation comes from English, namely evaluation which is the root of the word value which means value or price. Meanwhile, according to the term evaluation is a process in determining the value of an implementation so that conclusions can be drawn (Mahirah, 2017). In every educational activity, of course, there is an evaluation process. This evaluation activity focuses on the learning process. The function of the evaluation is to find out the achievement of the action, the comprehensive interactive objectives which include knowledge, attitudes, and behavior, to measure success in the teaching and learning process and many others that have been determined by the institutional unit in conducting evaluations (Nisa, 2017b). So evaluation is a systematic process in determining the success or failure of a learning process that has been implemented. An evaluation can be taken into consideration in determining the next steps of the learning process. Learning is a planned process that is reciprocal between educators and students, learning resources and the environment in order to create an atmosphere that allows teaching and learning activities both inside and outside the classroom to master predetermined competencies (Amin, 2019a). A person who has carried out the learning process is expected to have useful competencies for himself and his surroundings as needed. Competence is born from how to do learning. So learning should be carried out in accordance with the learning plan in the curriculum.

The term curriculum in Latin Greek is *cucure* which turns into curriculum which is a noun. Then the term curriculum was first used in the athletic world which was defined as a distance in a race that must be taken by runners (Ahid, 2006). Law No. 20 of 2003 concerning the National Education System (UU Sisdiknas) explains that the curriculum is a set of plans and arrangements that contain objectives, content, and learning materials as well as methods used as guidelines for implementing learning activities to achieve certain educational goals (Alawiyah, 2013). The curriculum is structured to realize the goals of national education in accordance with the stages of development of students with the suitability of their environment (Nisa, 2017a). Based on this, it shows that the curriculum is the whole lesson and activities in it that are determined by an educational institution that must be taken by students to get a diploma or upgrade and also to achieve educational goals.

In the 2020/2021 school year the Ministry of Religion (Kemenag) published the KMA Curriculum Number 183 of 2019 concerning the Islamic Religious Education Curriculum (PAI) and Arabic in Islamic school. Then followed by the publication of the KMA curriculum Number 184 of 2019 concerning Guidelines for Curriculum Implementation. This curriculum is a substitute for the previous curriculum, namely the KMA curriculum Number 165 of 2014. In general, the KMA curriculum Number 183 of 2019 remains the same as the KMA curriculum Number 165 of 2014, namely Arabic and PAI which includes Quran Hadith, Aqidah Akhlak, Fiqh and Islamic Cultural History (Amin, 2019a). However, the difference is that there is an improvement in the substance of the subject matter that adapts to the development of life in the 21st century. The existence of research or research procurement as one of the elective subjects both intra and extracurricular is one of the changes that is emphasized at KMA 183 Year 2019. In implementing this new curriculum it is hoped that it can encourage learning in Islamic school to be more

creative, innovative and dynamic in accordance with the demands of the times. Furthermore, this curriculum is applied at all levels simultaneously starting from Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah aliyah. In implementing this curriculum, students are expected to be able to think complex and have complex analytical power and be able to practice understanding of religion in their daily lives. This latest curriculum is a form of renewal from the previous curriculum which is expected to prepare Indonesian people to have a moderate, tolerant mindset and spiritual attitude and become a person who is faithful, pious, creative, innovative, productive and able to provide solutions to various problems in him. society, nation, state as well as world civilization. Then, KMA Number 184 of 2019 concerning Guidelines for Implementing Curriculum in islamic school is expected to motivate and encourage innovation by students who can also develop the religious side of school as well as their lives. In every implementation of the curriculum, not everything is carried out optimally as expected. Referring to several previous studies regarding curriculum evaluation, both the KTSP curriculum and the 2013 curriculum, it is hoped that the implementation can be maximized but some have encountered obstacles.

In this thesis (Mayasari, 2014) shows that in general its implementation runs smoothly both in the aspects of learning materials and aspects of the learning process. However, there are also obstacles in the implementation of the 2013 curriculum, such as the specialization program has not yet been implemented, teachers feel confused about designing appropriate learning, and students are passive in participating in learning. Then in the thesis (Fatimah, 2016) concludes that the implementation of KTSP at the school in Arabic is not optimal because the evaluation is carried out suddenly and rarely sees RPP. The curriculum is made based on the needs and adapted to the circumstances. The existence of curriculum renewal is a form of government effort in the world of education. Religion-based schools, namely islamic school under the auspices of the Ministry of Religion, issue a KMA curriculum which is implemented simultaneously at all levels of education. In implementing the curriculum in the field it is hoped that it can be maximized. As in MA Miftahul Ulum, in its implementation, it is done as much as possible. The implementation of this curriculum is inseparable from the role of the teacher as implementing the curriculum, teaching tools in the form of syllabus, lesson plans, methods, learning resources and learning media that support delivering material. In a situation that cannot be forced due to covid 19, the implementation of KMA is still carried out through online media and subject consultation once a week. The principal's efforts determine the success of KMA implementation by directly providing direction and supervision to Islamic Education teachers. Motivation and encouragement so that teachers do not become discouraged in carrying out their obligations as curriculum implementers is a form of the principal's moral effort because in implementing the KMA curriculum, which coincides with the COVID-19 pandemic, teachers are confused about how to complete their obligations in delivering material to students. Then also the principal includes PAI teachers in existing technical guidance. The school principal also seeks a special budget which will later be used to present supervisors as supervisors and also help evaluate the implementation of this KMA curriculum so that it can run as expected. In addition, the supporting factors from within, namely the principal assisted by the curriculum staff who manage curriculum development. And the teacher is the main supporting factor because the teacher acts as the implementer of the curriculum. Then the community becomes an external factor because it acts as an assessor of the curriculum results through students and support in the form of assistance and participation from the community for the implementation of the curriculum in subjects that carry out practice. The obstacles in implementing the KMA curriculum are delays in learning devices such as syllabus, lesson plans, teacher and student textbooks. Due to the covid 19 outbreak, time was limited in learning that advocated practice so that it was not optimal in its implementation. Lack of student discipline in collecting assignments and student activeness in learning due to online learning.

CONCLUSION

Based on the results and discussion of the research that has been described, it can be concluded that the implementation of the KMA curriculum No. 183 and No. 184 In 2019 the Miftahul Ulum aliyah school has been implemented. In implementing this curriculum, it is inseparable from the role of the teacher as implementing the curriculum, teaching tools in the form of syllabus, lesson plans, methods, learning resources and learning media that support delivering material. Then also to measure the ability of students, MA Miftahul Ulum held a subject consultation program as a form of strategy for dealing with and supervising students in implementing online learning. As for the efforts made by the principal of Miftahul Ulum Islamic school Kepuhkembeng, by providing education to Islamic Education teachers. Then do the planning about the KMA No. curriculum. 183 and No. 184 of 2019 and managing the

curriculum, evaluating and supervising the implementation of the existing curriculum in schools and always providing guidance, motivation and encouragement to teachers and involving existing PAI teachers with technical guidance. Furthermore, the principal of Miftahul Ulum Islamic school Kepuhkembang sought a budget to present supervisors to be able to provide evaluation and guidance to PAI teachers in the implementation of KMA No. 183 and No. 184 of 2019. Supporting factors in the implementation of the KMA curriculum include internal and external factors. The internal factor of the principal is assisted by the time the curriculum manages the development of the curriculum. Meanwhile the teacher is an important supporting factor because the teacher is the implementer of the curriculum that determines the success of its implementation. Supporting factors in the implementation of the KMA curriculum include internal and external factors. The internal factor of the principal is assisted by the time the curriculum manages the development of the curriculum. Meanwhile the teacher is an important supporting factor because the teacher is the implementer of the curriculum that determines the success of its implementation. Student discipline in collecting assignments due to online learning and student activeness in learning is an inhibiting factor in the implementation of KMA No. 183 and No. 184 Tahun 2019 at Miftahul Ulum islamic school Kepuhkembang.

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