

## Evaluation of the Islamic Education Learning Process in the Application of the KMA Curriculum Number 183 and Number 184 of 2019

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### **ABSTRACT**

*Education is a long-term human resource investment that has strategic value for the survival of human civilization. One of the most important components in education is the curriculum as a tool to achieve educational goals. Madrasah Aliyah Assulaimaniyah Mojoagung Jombang has implemented the KMA curriculum No. 183 and No. 184 of 2019. The purpose of the researcher as an evaluation in the implementation of the curriculum focuses on the implementation, supporters and obstacles in implementing the KMA curriculum No. 183 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, observations and documentation as data collection steps then analyzing the data to find out how far the implementation process is in the Islamic education learning process in the application of the KMA curriculum No 183 No 184 of 2019 at Madrasah Aliyah Assulaimaniyah Mojoagung Jombang . Based on the research results, Madrasah Aliyah Assulaimaniyah Mojoagung has implemented the KMA curriculum No. and 183 No. 184 of 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 the delivery of material face-to-face.*

**Keywords:** Curriculum; Islamic education; Learning Support.

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### **INTRODUCTION**

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state (Putri, 2003). Madrasah are Islamic educational institutions that have been present in the world of Islamic education in Indonesia, for various reasons including, as a manifestation and realization of the ideals of renewal in the Islamic education system in Indonesia. as well as one of the efforts to improve the Islamic education system in Indonesia (Lilawati, 2019). To prepare reliable and quality human resources, of course the government seeks to improve quality. Efforts made by the government in this regard are the Ministry of Religion (Kemenag) issuing the latest curriculum. The curriculum is a very strategic component of education. This is because the curriculum is a set of arrangements and plans regarding the objectives, content, and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals (Triwiyanto, 2015)

In 2020, the implementation of the curriculum, especially those under the auspices of the Ministry of Religion, the enactment of the Decree of the Minister of Religion (KMA) Number 183 of 2019 concerning the Islamic and Arabic Language Education Curriculum at Madrasahs and the Decree of the Minister of Religion No. 184 concerning Guidelines for Curriculum Implementation in Madrasahs. The implementation of the madrasah curriculum is expected to prepare students to face the times, regulate themselves in rapid changes in social conditions and can build a good national civilization (Darmawan, 2019). Challenges and carrying capacity in the implementation of the madrasah curriculum are the main things in the evaluation of subsequent curricula so that they can correct deficiencies and maintain the positives of the implementation of this madrasah curriculum. However, the efforts of educational

institutions such as principals and teachers also have a major influence on the successful implementation of the madrasa curriculum.

## **METHOD**

This research is a field research (Field Research) which means that this research takes authentic data objectively, using qualitative methods, namely research methods used to examine the condition of natural objects, where research is a key instrument, data analysis is inductive, and research results qualitative emphasizes more on meaning. This qualitative research is inductive, meaning that this researcher allows problems to arise from the data. Therefore, researchers as the main instrument carry out research in natural conditions, and go directly to data sources (Sugiyono, 2008). The research used is descriptive in nature, the data is in the form of words from the results of interviews, observations and document analysis, to add and strengthen data other than the observation and interview methods collected in the study. From the description above, the author uses a qualitative descriptive method, in this study with the aim of obtaining an overview of the evaluation of the learning process of Islamic education in the application of the KMA curriculum no 183 no 184 at Madrasah Aliyah Assulaimaniyah Mojoagung.

## **RESULT AND DISCUSSION**

### **Result**

In the 2020/2021 academic year, the Ministry of Religion issued the KMA curriculum No. 183 of 2019 regarding the Islamic Education Curriculum and Arabic Language in Islamic Schools (Amin, 2019a). Then followed by the issuance of the KMA curriculum Number 184 of 2019 regarding the Curriculum Implementation Guidelines (Amin, 2019b). The implementation of this new curriculum is expected to encourage learning in madrasas 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 elementary Islamic schools, junior high Islamic schools, and high school Islamic schools. In implementing this curriculum, it is expected that students can be inspired to think complexly and have complex analytical power and can practice religious understanding 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 individuals who are faithful, devoted, creative, innovative, productive and able to provide solutions to various problems within themselves. society, nation, state and world civilization. Then, the Curriculum of the Minister of Religion Number 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasas is expected to motivate and encourage students to innovate and develop the religious side of school and life. The general function of the curriculum of the Minister of Religion is an arrangement that assists students in developing their personal potential in accordance with educational goals. The curriculum used as a learning program for students is distributed systematically. The curriculum contains plans, goals, and expectations of the learning program. There are 6 functions of the curriculum according to Alexander Inglis, namely: the Adjustment Function, this function is the curriculum is able to adjust dynamically to the needs, and curriculum changes that are happening at this time, the Integration Function means the curriculum educates students to become human beings who have integrity and this helps in the formation of the ideal society, the differentiation function, namely the curriculum must be able to provide services in the form of materials or material differences to the abilities of students, the preparation function, the curriculum must be able to prepare students to continue to the next level or while in the community, the election function, namely the curriculum provides choices for students to their interests. In this case the curriculum is flexible, Diagnostic Function, the function of this kind of curriculum is to diagnose and direct students to understand and accept so that they can develop their potential to the fullest.

The curriculum is the composition of education in the form of activities, knowledge and experiences which are held intentionally and systematically and then given to students in order to achieve the goal of developing education. As the results of the interview as conveyed by Mr. Miftachul Mufalich, S.Pd.I as a teacher of the Qur'an Hadith subject, here is the explanation. "In the implementation of the KMA curriculum in PAI there are those who have implemented some who have not, but for the Qur'an Hadith subjects and several other PAI lessons apply with a definite lecture method, discussions, demonstrations, group studies, continue assignments and memorization for the Qur'an Hadith." "Interview with the informant, Mr. Miftachul Mufalich, S.Pd.I, February 23, 2021, at 08.33" nd These methods include lectures, questions and answers, discussions, and assignments. While the approach used is contextual. Based on the previous explanation, it can be concluded that there are many methods used. In the implementation of the KMA Curriculum No. 183 and No. 184 of 2019, various kinds of ways were

carried out by educators in implementing this curriculum, as explained by the results of interviews as explained by Mrs. Laili Indra Mufidah. S.Ag, as a teacher of Fiqh subjects with the following explanation. "Since there are obstacles, the implementation of teaching and learning activities for fiqh subjects is carried out online, because now Indonesia is in the midst of the covid-19 pandemic. So, the school temporarily uses the online E-learning madrasa system, Googleform, Youtube, Whatsapp and others. It takes getting used to this. What used to be explained in person or face to face is now completely remote. For the material I share in e-learning, then I explain. Sometimes the children have discussions, also ask questions through the WhatsApp group."

## **Discussion**

Implementation of KMA No. 183 and No. 184 years 2019 at Assulaimaniyah Islamic High School Mojoagung.

The curriculum is the composition of education in the form of activities, knowledge and experiences which are held intentionally and systematically and then given to students in order to achieve the goal of developing education. As the results of the interview as conveyed by Mr. Miftachul Mufalich, S.Pd.I as a teacher of the Qur'an Hadith subject, here is the explanation "In the implementation of the KMA curriculum in Islamic Religious Education some have implemented some not yet, but for the Qur'an Hadith subjects and several other Islamic religious education lessons they apply the definite lecture method, discussions, demonstrations, group studies, continue assignments and rote memorization. for the Qur'an Hadith". These methods include lectures, questions and answers, discussions, and assignments. While the approach used is contextual. Based on the previous explanation, it can be concluded that there are many methods used. In the implementation of the KMA Curriculum No. 183 and No. 184 of 2019, various ways are used by educators in implementing this curriculum, as explained by the results of interviews as explained by Mrs. Laili Indra Mufidah. S.Ag, as a Fiqh subject teacher said that due to obstacles, the implementation of teaching and learning activities for fiqh subjects was carried out online, because Indonesia is currently in the midst of the covid-19 pandemic. So, the school temporarily uses the online madrasa E-learning system, Googleform, Youtube, Whatsapp and others. It takes getting used to this. What normally used to be explained in person or face-to-face has now become completely remote, so I share the material on e-learning, then explain. Sometimes children have discussions, also ask questions through the whatsapp group. Then from the results of the study, the researchers presented the data and research findings obtained regarding the implementation of the KMA No. 183 and No. 183 Curriculum. 184 of 2019 at Assulaimanyyah Mojoagung Islamic High School, namely in 2020 while the school uses online methods in teaching and learning because the world is being hit by covid-19 until now. By using E-Learning media, Whatsapp, Google, Youtube and others, educators and students can carry out teaching and learning activities as usual. Not only that, in its implementation there are various kinds of efforts both from methods, strategies, media, sources and evaluations in supporting the KMA No. 183 and No. 183 Curriculum. 184 of 2019 at the Assulaimaniyah Islamic High School Mojoagung, As stated by Mr. Miftachul Mufalich, S.Pd.I as a teacher of the Qur'an Hadith subject "from the lessons of the Qur'an Hadith itself also uses memorization, so every teaching there is the deposit for the memorization, then we review briefly if in the language of the pesantren it is spoken, after that we just continue the lesson or the next chapter. From the results of the study, the researcher describes the data and research findings obtained regarding the process of implementing the KMA Curriculum. No. 183 and 184 in 2019 at the Islamic Senior High School Assulaimaniyah Mojoagung, it was concluded that the implementation of the 183 and 184 KMA Curriculum had been implemented well despite many obstacles, especially the pandemic.

Supporting and inhibiting factors of KMA No. 183 and No. 184 at Assulaimaniyah Islamic High School Mojoagung.

Based on the results of the study, the supporting factors of the Islamic education learning process in the application of the KMA No. Curriculum. 183 and No. 184 of 2019 at the Islamic Senior High School Assulamianiyah Mojoagung, as conveyed by the Deputy Head of Curriculum Ulyatimah, S.Pd, along with the explanation. "The supporting factors for the KMA curriculum No. 183 and 184 of 2019, the development of character, competence and literacy in schools for both students and teachers, because the KMA curriculum actually makes it easier for teachers and students for teaching and learning activities." Furthermore, the researcher also conducted interviews with Mr. Miftachul Mufalich, S.Pd.I as a teacher of Al-Qur'an Hadith, along with his explanation. "The implementation of the online teaching and learning

system as we are now supported by the existence of E-learning from schools, so teachers can still deliver subject matter, and there is freedom in using online applications such as Google, Youtube, Whatsapp, and so on. So in the implementation of learning, it is not burdensome for both teachers and students in the midst of this pandemic. Researchers also conducted interviews related to the inhibiting factors in the learning process of Islamic religious education in the application of the KMA No. Curriculum. 183 and No. 184 of 2019 at the Assulaimaniyah Islamic High School Mojoagung, as stated by Mr. Miftachul Mufalich, S.Pd.I, along with the explanation "In the current condition, the main obstacle is that teachers cannot directly meet with students, everything is not optimal. However, if you don't meet face-to-face, the material is rather difficult to reach students perfectly, especially the material for Islamic Religious Education. If it's offline, our problem is that sometimes there are those who can't read Arabic and some are already fluent, but even though we have many obstacles as much as possible, the important thing is that students can read Arabic fluently and understand what the material has been conveyed, especially this Al-Qur'an Hadith has a big influence on the output of madrasas when they are involved in the community, so face-to-face meetings are very important." So in the process of implementing the KMA No. Curriculum. 183 and No. 184 of 2019 the supporting factors are teachers related to this curriculum, both Aqidah Akhlak, Al-Qur'an Hadith, Fiqh and Islamic Cultural History subjects who try their best to implement this curriculum well, where the teacher is the executor in the field who are required to follow all government policies for the progress of students according to their motto, namely, sincere charity. Meanwhile, from the inhibiting factors themselves, the implementation of teaching and learning activities that must apply the KMA No. Curriculum. 183 and No. 184 of 2019, in the 2020/2021 school year experiencing difficulties in its implementation, so some have applied it to certain subjects and some have not, because in 2020 until now Indonesia is facing a covid-19 pandemic, so any meetings in omitted, more specifically the face-to-face meeting between teachers and students at school.

## CONCLUSION

It can be drawn a general conclusion that the Evaluation of the Islamic Education Learning Process in the Implementation of the Minister of Religion Curriculum Number 183 and Number 184 of 2019: In implementing this curriculum, of course, it cannot be separated from several methods that are appropriate to the subject, strategies in dealing with students, media/tools that support in conveying material, looking for relevant sources and evaluating to measure the ability of students, this is a form of educators' efforts in the success of the KMA No. curriculum. 183 and No. 184 year 2019 at Assulaimaniyah Mojoagung Islamic Senior High School. Supporting factors in the application of the KMA Curriculum Number 183 and Number 184 at the Islamic Senior High School Assulaimaniyah Mojoagung are being able to develop character, develop competence, develop literacy and gain freedom in utilizing media for every educator when delivering material and students receiving material that is as effective as possible at the same time. pandemic, so that educators are allowed to use other media besides madrasa E-Learning as a supporting factor. While the inhibiting factor or obstacle is that there are some students who are not fluent in reading Arabic or Al-Qur'an Hadith smoothly and with online learning the application of KMA curriculum learning numbers 183 and 184 is also less than optimal.

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