

Evaluation of the Islamic Religious Education Learning Process in the Implementation of the Curriculum of the Minister of Religion Number 183 and Number 184 of 2019

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ABSTRACT

The newly implemented ministry of religion curriculum number 183 and number 184 of 2019 can encourage the education and learning process in Madrasas to be more dynamic, creative, and innovative. Curriculum changes make it clear that learning is a shared responsibility between teachers, principals, and education boards. In implementing the curriculum, the principal plays an important role because the principal is responsible for the schools he leads and is required to develop the professionalism of teachers and education personnel. Failure to implement this curriculum is caused by a lack of knowledge, skills and abilities of teachers in carrying out their duties. This condition shows that the function of the curriculum lies in its implementation in schools. Therefore, this study aims to obtain empirical evidence regarding the evaluation of the learning process of Islamic education in the implementation of the curriculum of the Ministry of Religion Number 183 and Number 184 at Al-Ihsan Kalikejambon Islamic High School Tembelang Jombang. This research is expected to be used as material for school considerations to build a religious culture as an effort to improve student discipline, and the results of this study can add to the literature and can be used as reference material for further research. The research method used is descriptive qualitative analysis. The data collection used is interviews, observation and documentation. Data collection in the field was carried out in 2021. The results showed that Al-Ihsan Kalikejambon Tembelang Jombang Islamic High School had not implemented the curriculum of the ministry of religion number 183 and number 184 in teaching this year. But in the future the institution will implement the curriculum.

Keywords: Curriculum; Evaluation; Kementrian Agama.

INTRODUCTION

Education is the main key to prepare future young people and compete with other countries. Education has a big role in shaping quality human beings who are considered capable of living well in society later (Tajuddin, 2011). As a pressure point, humans can build and improve their quality of life by exploring the potential that exists within themselves, their families, communities, countries, and countries (Arifin, 2010). All of that will be reflected in the culture and civilization of a nation itself. Efforts to improve the quality of education continue to be done conventionally and innovatively (Yuliyanto, 2006). This is even more focused after it was mandated that the goal of national education is to improve the quality of education at every type and level of education (Waqfin & Jannah, 2021).

In implementing the curriculum, especially those under the auspices of the Ministry of Religion, the enactment of the Decree of the Minister of Religion Number 183 of 2019 concerning the Curriculum for Islamic Education and Arabic Language in Islamic Schools and the demands of very fast changes in life and the demands of the global world must be anticipated and responded to by the world education (Waqfin, 2019). Together with the advancement of science and technology and communication brought great changes in the pattern and way of life of mankind (Sirojudin & Waqfin, 2020). It is estimated that the changes will continue to be progressive and require changes in people's perspectives, ways of behaving and acting, including the next generation of this nation. Islamic school curricula must be able to anticipate these changes and respond to the demands of a changing era (Lilawati & Rohmah, 2019). The

Islamic Religious Education curriculum and Arabic language are directed to prepare students to be able to adapt to changes so that their graduates are compatible with the demands of their time in building the nation's civilization.

METHOD

In this study, the approach used is a qualitative approach that is natural and displayed as such, without special treatment from the object of research (Faizin, dkk, 2020). The qualitative approach has characteristics as stated by Moleong (2002: 4), namely: (1) Natural Settings, (2) Humans as the main instrument or data collector, (3) Qualitative methods, (4) starting until data collection is complete, (5) The theory of this research base is included in the category of qualitative research, therefore the approach taken is through a descriptive qualitative approach. This means that in qualitative research, the data collected is not in the form of numbers but data comes from interviews, field notes, personal documents, memo notes and other official documents (Moelong, 2002), so qualitative research is to describe empirical reality in the field. Behind the existing phenomena in depth, detail and complete (Nazir, 1998). In collecting data, researchers used the interview method (interview). By collecting data through contacts or personal relationships between data collectors and previously planned data sources. So this method requires direct communication between researchers and data sources in the form of respondents (Shobirin & Roziqin, 2019).

RESULT AND DISCUSSION

The researchers were here to conduct research from start to finish at Al-Ihsan Kalikejambon Islamic High School Tembelang Jombang through interviews, documentation, and observations, to get as much data as possible. Here the researcher as a research instrument is needed to find and select the required data. Based on this data, the researcher will then present in the form of qualitative descriptive data according to the focus. The data from the results of the field research can be explained by the researchers according to each focus study below.

Result

There are several terms that are often misinterpreted in evaluation activities, namely evaluation, assessment, measurement, and test. In Law Number 20 of 2003 concerning the National Education System Chapter I Article 1 Paragraph 21 it is explained that "Education Evaluation is an activity to control, guarantee, and determine the quality of education for various components of education in each pathway, and the type of education as a form of accountability". The purpose of learning evaluation is to collect information that is used as a basis for determining the level of progress, development, and achievement of student learning, as well as the effectiveness of teacher teaching. Learning evaluation includes measurement and assessment activities. Know the effectiveness and efficiency of the learning system both related to the objectives, materials, methods, media, learning resources, environment and the learning system itself.

The curriculum in general is a set of subjects or materials that must be studied, and will be taught by teachers to students. In other words, curriculum refers to learning for the desired results (Muhaimin, 2008). Curriculum is also defined as a structured learning plan to achieve a number of educational goals. Act. Number 20 of 2003 describes the education system (Putri, 2003). Curriculum is a set of plans and groupings regarding objectives, content, and learning materials and methods used as guidelines for implementing learning activities to achieve certain educational goals (article 1 paragraph 19).

The curriculum process (Hamalik, 2006) consists of four elements, namely: a). Objectives: study and describe all sources of knowledge and considerations regarding teaching objectives, both related to the subject (subject course) and the curriculum as a whole, b). Methods and Materials: develop and try to use school methods and materials to achieve goals, and when developing new goals, c). Assessment (assessment): assess the success of the work that has been developed in relation to the goals, and when developing new goals, d). Feedback: feedback from all the experiences that have been obtained which in turn becomes the starting point for further studies.

The Ministry of Religion publishes the Ministry of Religion Curriculum Number 183 of 2019 concerning Islamic religious education and the Arabic language curriculum in Islamic Schools, and also publishes the Minister of Religion Curriculum Number 184 of 2019 concerning Guidelines for Curriculum Implementation in Islamic Schools. With these two ministerial curricula, it means that

ministerial curriculum No. 165 of 2014 will no longer be valid. Even so, studying Islamic religious education and Arabic in the curriculum of the minister of religion No. 183 of 2019 will be the same as the curriculum of the minister of religion No. 165 of 2014, where subjects include Al-Qur'an Hadith, Arabic, Aqidah Akhlak, History of Islamic culture, and Fiqh. There are eight focuses of improving the curriculum (Diktis, 2020), namely: 1). Rearrangement of overlapping material distribution between levels and between classes, 2). Formulation of enhanced competency levels to equip higher learners in critical and innovative thinking. So that the competency level of Elementary Islamic Schools is increased by almost 30%, Basic Competencies are at C4 level, Islamic Junior High Schools are 70% and Islamic Senior High Schools are 90% levels C4 to C6, 3). Arrangement of continuity and alignment of the formulation between KD1 spiritual attitudes, Basic Competencies 2 Social Attitudes, Basic Competencies 3 Knowledge and Basic Competencies 4 Skills, 4). Strengthening Islamic Religious Education Subjects and Arabic Language on aspects of religious attitudes and skills compared to knowledge or cognitive, 5). Strengthening Islamic Religious Education Subjects and Arabic Language to generate students' confidence and appreciation in proving that Islam is a religion that is very relevant to the progress of life, 6). Strengthening Islamic Religious Education Subjects and Arabic as an introduction for students to become Indonesian citizens who live in diversity, 7). Changes in the Arabic language material, especially improvements in the presentation and approach methods used so that more emphasis is placed on the functional approach than the structural one, 8). Completion of the depth of curriculum material for Islamic Religious Education subjects at Islamic Senior High Schools with religious specialization, as well as the use of Arabic language instruction in Islamic Religious Education and Arabic language learning at Islamic High Schools Religious Programs.

The new curriculum implemented can encourage learning in Islamic schools and will become more dynamic, creative, and innovative. The curriculum of the minister of religion will be applied simultaneously at all levels. From this curriculum, students are expected to be able to express their religious understanding in their lives. Ministerial Curriculum Number 183 of 2019 concerning the purpose of developing the Islamic Religious Education Curriculum to prepare the Indonesian people to have a moderate religious mindset and attitude and have the ability to live as individuals and citizens who are loyal, devoted, creative, innovative, and can be part of various problems in the life of society, nation and state (Amin, 2019).

Discussion

Evaluation of the learning process of Islamic education in the application of the curriculum of the minister of religion Number 183 and number 184 of 2019 at Al-Ihsan Islamic High School Kalikejambon Tembelang Jombang. In learning activities, evaluation is something that must be done by the teacher. From this evaluation, the teacher will know how big the level of students' understanding of the material presented, and students can measure their ability to master the learning material. Evaluation can motivate students to improve their learning. In this case, the researcher first conducted an interview with H. Moh. Muhsin S.Ag., as a teacher of Aqidah Akhlak is subject to how to evaluate the learning process in the application of the curriculum of the minister of religion number 183 and number 184. Mr. H. Moh. Muhsin S.Ag., stated that at Al-Ihsan High Islamic School Kalikejambon Tembelang Jombang, the minister of religion curriculum numbers number 183 and number 184 have not yet been implemented and are still using the 2013 curriculum.

Based on statements submitted by several teachers of the subject of Islamic Religious Education, it can be seen that in implementing the curriculum of the minister of religion number 183 and number 184 at the Islamic high school Al-Ihsan Kalikejambon Tembelang Jombang, they have not implemented this curriculum in accordance with the statement of Mr. Matkasan S.Ag . said that "in the learning process using the discussion method, lectures and groups were formed after which they advanced in groups to submit material and the results turned out to be good". The principal also believes that although the Islamic high school Al-Ihsan Kalikejambon tembelang jombang has not yet implemented the latest minister of religion curriculum, the principal will apply the curriculum for the new academic year 2021-2022 with the development of a new era. As a general education institution with Islamic characteristics, "the madrasa curriculum must be designed in order to strengthen religious moderation, Strengthen Character Education, anti-corruption education, literacy, and the formation of noble character of students. Hopefully everything goes as we want.

CONCLUSION

The purpose of the learning evaluation is to determine the effectiveness and efficiency of the learning system both regarding the objectives, materials, methods, media, learning resources, the environment and the learning system itself and also to collect information that is used as a basis for determining the level of progress, development, and achievement. student learning, as well as the effectiveness of teacher teaching. The Ministry of Religion publishes the Minister of Religion Curriculum Number 183 of 2019 concerning Islamic Religious Education and Arabic Language Curriculum in Islamic Schools and also publishes the Minister of Religion Curriculum Number 184 of 2019 concerning the Minister of Religion Curriculum Guidelines Number 183 of 2019 concerning the Purpose of Developing an Islamic Religious Education Curriculum to prepare the community Indonesia to have a moderate religious mindset and attitude and have the ability to live as individuals and citizens who are loyal, devoted, creative, innovative, and can be part of various problems in the life of the community, nation and state.

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