



Islamic Education Learning Process in Evaluation Curriculum: The Minister of Religion Decree No.183 and 184 of 2019

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ABSTRACT

The Islamic religious education learning process in the madrasa, is certainly not out of the way to use the Islamic religious education curriculum as a means to achieve education goals. Country 1 jombang madrasa has instituted a kma no. 183 and 184 curriculum in 2019. The researchers' objective in evaluating the curriculum will be to focus on the efforts of the principal, supporters and inhibitors of implementing the kma curriculum no. 183 and 184 year 2019. As for the stages in the execution process, starting from the presence of researchers to the location, looking directly for data sources, interviews, observation and documentation as data gathering step, then analyzing the data to see how far the process of administering it to the Islamic education learning process in implementing the KMA no. 183 and 184 year 2019 curriculum at the Jombang 1 Islamic High School. Based on research conducted by Jombang 1 Islamic High School has applied the kma curriculum no.183 and 184 year 2019. Facilities and policies are also employed as a principal effort to support implementing this curriculum. There are no constraints in the implementation of this curriculum because the kma no.183 and no.184 years 2019 curriculum is an improvement of the previous curriculum, but there are also obstacles to implement because of circumstances which cannot be imposed on direct delivery of material.

Keywords: *evaluation, curriculum, islamic religious education.*

INTRODUCTION

Islamic schools are public schools characterized by the Islamic religion (Amin, 2019b). The peculiarity of Islamic schools is not only in the number of Islamic religious subjects which are more than those in schools. More than that, the uniqueness of Islamic schools is the values that animate the educational process at madrasas that are oriented to the practice of moderate and holistic Islamic teachings, have a worship dimension, are worldly oriented as well as ukhrawi as has been embodied in the life of the Indonesian nation (Amin, 2019a). The subjects that can be known from the peculiarities of the madrasa can be seen from the subjects of Islamic Religious Education and Arabic which are contained in the educational curriculum (Sirojudin & Ghozali, 2019). Mr. Kholil Syu'aib says the Islamic education curriculum is the composition of Islamic 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 Islamic education, or by In other words, the Islamic education curriculum is all activities, knowledge and experiences that are intentionally and systematically provided by educators to students in the context of Islamic education goals. Islamic education curriculum is a component in religious education as well as media or tools used to achieve a goal. Thus what is meant is to achieve the goals of Islamic religious education, it is necessary to have a curriculum that is in accordance with the goals of Islamic education and in accordance with the level of the level taken at the time of his age, the level of psychological development of the child and the ability of the student (Lailiyah, 2020);(As' ari & Zulfah, 2020); (Aisa & Lisvita, 2020). In 2014 Islamic Schools developed the Minister of Religion Curriculum Number 165 of 2014 concerning Guidelines for the Implementation of the 2013 Islamic School Curriculum for Islamic Education and Arabic Language Subjects after replacing the KTSP curriculum or Minister of Religion Regulation Number 2 of 2008 and Minister of Religion Regulation Number 42 of 2014. Curriculum The Minister of Religion Number 165 of 2014 can only be implemented until the 2019/2020 school year, because the implementation of the curriculum of the Minister of Religion Number

165 of 2014 has not been implemented simultaneously. Meanwhile, the implementation of this curriculum has not been implemented as a whole, there are some areas where there are no books or devices that are in accordance with the curriculum of the Minister of Religion Number 165 of 2014. Thus the Ministry of Religion replaces the Curriculum of the Minister of Religion Number 165 of 2014 with the Curriculum of the Minister of Religion Number 183 and Number 184 of 2019 concerning the Islamic Education Curriculum and Arabic Language in Islamic Schools which aim to strengthen and perfect the previous curriculum.

METHOD

Research on the Evaluation of the Islamic Education Process in the application of the KMA Curriculum No.183 and No.184 in 2019 at Jombang 1 Islamic High School, researchers took a qualitative approach. (Sugiyono, 2016) qualitative research method is a method based on the philosophy of postpositivism, postpositivism philosophy is often referred to as an interpretive and constructive paradigm, which views social reality as something holistic or whole, complex, dynamic, full of meaning, and the relationship of symptoms is interactive. This type of research is a case study (Sukmadinata, 2012). A case study is a research conducted on a "unity" this unit can be in the form of a program, activity, event, or group of individuals related by a certain place, time, bond. A case study is a research that is directed to collect data, take meaning, gain an understanding of the case. Some of the informant subjects in this study included school principals, curriculum staff and subject teachers who taught Islamic religious education subjects, as well as looking for existing data. As for the data collection techniques, according to (Setyosari, 2015:247). This data collection procedure describes how the research data was obtained. Conducted by researchers by interview/direct interview with several informant subjects, but in this interview it was not possible directly because there was still a covid-19 pandemic, but researchers took another step using WhatsApp as an interview tool by asking several questions that cannot be separated. from the background context, (1) how is the implementation of KMA number 183 and number 184 of 2019 at Jombang 1 Islamic High School, (2) How the Principal's efforts in the success of KMA number 183 and number 184 in 2019 at Jombang 1 Islamic High School, and (3) What are the supporting and inhibiting factors of KMA number 183 and number 184 at Jombang 1 Islamic High School. Furthermore, the researcher conducted observations by observing and the last one also took documentation by collecting existing data as research support. Process Data analysis in this study was carried out before entering the field, while in the field, and after finishing in the field.

RESULT AND DISCUSSION

The curriculum does not come from Indonesian, but comes from Latin, the basic word is *currere*, which literally means a running competition field (Dakir, 2002). Because in a running race there is a start and finish line. Within the scope of the world of education, this understanding is taught that in the curriculum there are things related to teaching and learning activities. Starting from when to start lessons, learning materials to be taught, methods used, teaching aids to be used, when to end lessons to the evaluation system used to control student progress during teaching and learning activities. The curriculum also chooses different definitions according to several figures' opinions, including: David Pratt stated that the curriculum is a set of formal educational organizations or training centers (Dakir, 2002). The definition is clarified by descriptions stating that the curriculum contains activity plans in written form, implemented in formal educational institutions, and arranged systemically. According to him, the curriculum must contain the goals of student development, the materials taught, the tools used, how to evaluate, and the quality of the teachers needed. Meanwhile, according to Nengly and Evaras, curriculum is all planned experiences carried out by schools to help students achieve learning outcomes to better student abilities (Dakir, 2002). According to Saylor, the curriculum is the entire school effort to influence the teaching and learning process either directly in the classroom, the playground or outside the school (Dakir, 2002). Harold Spears, provides a curriculum limitation, that the curriculum is composed of all actual student experiences under the guidance of the school, the subjects that exist are only a small part of the curriculum program (A. Hamid Syarief, 2002). According to Law Number 20 of 2003 concerning the National Education System, it is stated that the curriculum is a set of plans and arrangements regarding the content and learning materials and the methods used as guidelines for the implementation of teaching and learning activities. Fundamental changes to the Curriculum of the Minister of Religion 183 of 2019 include: Reorganizing the distribution of overlapping materials between levels and between classes; Formulation of enhanced competency levels to equip higher learners in critical and innovative thinking;

Structuring the continuity and alignment of the formulation between Basic Competencies 1 Spiritual Attitudes, Basic Competencies 2 Social Attitudes, Basic Competencies 3 Knowledge and Basic Competencies 4 Skills; Strengthening Islamic religious education subjects and Arabic language on aspects of religious attitudes and skills compared to knowledge or cognitive; Strengthening PAI and Arabic Language Subjects to generate students' confidence and appreciation in proving that Islam is a religion that is very relevant to the progress of life in the times; Strengthening Islamic Religious Education Subjects and Arabic as an introduction for students to become Indonesian citizens who live in diversity; Changes to the Arabic Language Materials, especially improvements in the presentation and approach methods used so that more emphasis is placed on the functional approach than the structural one; 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 introduction in learning Islamic Religious Education and Arabic Language at High School Islamic Religious Programs.

The results of the exposure to research data, the researcher will describe the research data that has been carried out by the researcher through observation, interviews and documentation with the principal, waka curriculum and some Islamic Religious Education teachers at Jombang 1 Islamic High School (Sugiyono, 2016). Interviews are used as a technique in data collection if the researcher wants to conduct a preliminary study to find a problem to be investigated, and also if the researcher wants to know things from respondents who want to be in-depth and the number of respondents is small. This data collection technique is based on self-reports, or at least on knowledge or also on a belief in each other's personality. Observation as a data collection technique has specific characteristics when compared to other techniques, namely interviews. If the interview always communicates with people or human objects in the research location, then the observation is not limited by people, but objects that are natural and others are also unlimited. Observational data collection techniques are used when the researcher is pleased with humans, work processes, natural phenomena and if the respondents observed are not too large. This method is used to obtain data sources regarding the general description of the school. Setyosari (2015: 247-248) said that after the data has been collected, the data needs to be processed or analyzed. Data analysis is a very critical job in the research process, researchers are required to be careful in determining the analysis pattern for their research data. Non-statistical analysis, is an analysis that is used on qualitative data or data presented textually. According to (Sugiyono, 2016) Miles and Huberman (1984) argued that activities in qualitative data analysis were carried out interactively and continued continuously to completion, so that the data was saturated. Activities in data analysis, namely data reduction, data presentation, data verification. In addition, teachers who were informants in this study included teachers who had served themselves quite a long time at Jombang 1 Islamic High School.

Jombang 1 Islamic High School has implemented the KMA Curriculum No. 183 and No. 184 in 2019 since the beginning of the new academic year 2020/2021. Mrs. Siti Lutfiyah, S.Pd. said precisely on October 14, 2020, the application of subjects with the KMA curriculum number 183 and number 184 in 2019 at the Jombang 1 Islamic High School from the beginning could not be directly conveyed to students, because since the beginning of 2020 the State of Indonesia was hit by an epidemic. Covid-19, all Islamic schools in Jombang Regency are not allowed to carry out face-to-face learning directly between teachers and students, on the grounds of reducing large-scale transmission of the Covid-19 virus so that students learn from home. Ms. Shiddiqiyah Syafridah, S.Pd said of course this would hinder teaching and learning activities directly to students. However, as a teacher, he is never discouraged in fighting for education, so the teacher continues to carry out his obligations to deliver subject matter to students. Various online media such as school E-Learning, Whatsapp, Zoom, Google meet, YouTube and others are used by teachers to keep learning going. There are also methods such as lectures, problem solving and demonstrations that can be applied by teachers who have the KMA Curriculum Number 183 and Number 184 of 2019 as support so that students can digest the subject matter properly and maximally.

The principal is the most important role of Madrasahs in carrying out education drivers as well as determining all policies in order to achieve the vision and mission of Jombang 1 Islamic High School. The Principal's policy in the success of the implementation of the KMA Curriculum No. 183 and No. 184 of 2019 has also been conveyed to teachers who are in charge of Islamic Religious Education subjects, including teacher educators who are facilitated by Islamic education to take technical guidance which discusses the technical implementation of the curriculum. KMA No. 183 and No. 184 of 2019. Not only that, the Principal also instructed all teachers to use online learning media such as Madrasa E-Learning, Whatsapp, Zoom, Google meet, youtube and others as effectively as possible during the Covid-19 pandemic so as not to make it too difficult for teachers to carry out the learning process standardized on

KMA Curriculum No.183 and No.184 in 2019 and to be more optimal in monitoring the learning process of students while at home, while students are also still able to accept the subject matter conveyed by the teachers well. Islamic education also prepare internet quotas that are distributed directly to teachers and students, as a support for online teaching and learning activities.

After the implementation of the KMA Curriculum No. 183 and No. 184 in 2019 at Jombang 1 Islamic High School cannot be separated from the two supporting factors and inhibiting factors that researchers obtained information from several informants above. Supporting factors after the implementation of the KMA Curriculum No. 183 and No. 184 of 2019 at Jombang 1 Islamic High School is that students can develop their respective characters according to their abilities which will then be applied directly in their daily lives, also increase competence and train literacy back to students when all parties in the madrasa, especially students and teachers must carry out teaching and learning activities with a home or online learning system, with learning media that have been determined by the madrasa so that learning can run as well as possible and also does not burden students and teachers. Factors inhibiting the KMA Curriculum No. 183 and No. 184 of 2019 at Jombang 1 Islamic High School which is related to the curriculum of Aqidah Akhlak, Al Qur'an Hadith, Fiqh and Islamic Cultural History subjects actually does not exist, because the KMA Curriculum No. 183 and No. 184 of 2019 is an improvement curriculum from the previous curriculum, so teachers only continue and improve deficiencies as much as possible to be better than the previous curriculum after being decided by the Ministry of Religion. The teacher is as a driving force as well as an implementer in the field who is required to follow government policies according to the times for the advancement of students to achieve the dreams that are expected in the future. However, there are other inhibiting factors outside the KMA Curriculum policies No. 183 and No. 184 of 2019 due to situations and conditions that do not allow for implementing Islamic Religious Education Learning in the application of KMA Curriculum No. 183 and No. 184 in 2019 face-to-face, Of course, in the 2020/2021 school year, from the beginning, it was implemented at Jombang 1 Islamic High School, it was very different from the implementation of the previous curriculum learning, precisely in early 2020 until now Indonesia was facing a covid-19 pandemic, so any meetings were cancelled.

CONCLUSIONS

Based on the results and discussion of the research that has been evaluated, the conclusions can be drawn: 1)Implementation of KMA No. 183 and No. 184 in 2019 at Jombang 1 Islamic High School, Jombang 1 Islamic High School has implemented Islamic religious education learning in the application of the KMA Curriculum No. 183 and No. 184 in 2019 since the beginning of the new school year 2020/2021 to be precise on October 14, 2020. 2)The efforts of the principal in the success of the KMA Curriculum No. 183 and No. 184 in 2019 at Jombang 1 Islamic High School by including teachers to conduct technical guidance on KMA Curriculum No. 183 and No. 184 of 2019 and provides full services to students in the form of internet quota. 3)Supporting and inhibiting factors of KMA No. 183 and No. 184 at Jombang 1 Islamic High School,The supporting factor is that teachers related to this curriculum from the subjects of Aqidah Akhlak, Al-Qur'an Hadith, Fiqh and Islamic Cultural History students can develop their respective characters according to the students' abilities which will then be applied directly in their daily life. Then the inhibiting factor, there are no obstacles after being decided by the Ministry of Religion, because this curriculum is more perfected than the previous curriculum, so teachers only continue and improve the order as much as possible in implementing the KMA curriculum No. 183 and No. 184 of 2019 so that it is better than the previous curriculum. However, there are other inhibiting factors outside the KMA Curriculum policy No. 183 and No. 184 of 2019 due to the Covid-19 Pandemic situation and conditions so that any meetings are cancelled,

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