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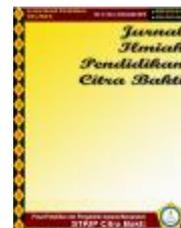
# IMPLEMENTING ISLAMIC RELIGIOUS EDUCATION IN VOCATIONAL SCHOOLS' CURRICULA

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**Abstract**

The curriculum has an important role in achieving learning goals. If in a drama then, the curriculum is used as a scenario. The curriculum has 4 basic components namely, objectives, materials, process and evaluation. These four components cycle with each other and synergize with each other to achieve learning objectives. Islamic religious education is one of the scientific clusters aimed at character development. This study uses a qualitative research methodology with the type of field research. The ideal curriculum is a curriculum that is clearly visible, such as lesson plans and syllabus, the implementation of the curriculum for Islamic religion education is intended to make the curriculum an important part of student development.

**Keywords**: internalization, religious moderation, attitude

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**Abstrak**. Kurikulum memiliki peranan penting didalam mencapai tujuan pembelajaran. Jika didalam suatu drama maka, kurikulum dijadikan sebagai skenario. kurikulum memiliki 4 komponen dasar yaitu, Tujuan, Bahan, Proses dan Evaluasi. Keempat komponen ini saling siklus dan saling bersinergi guna mencapai tujuan pembelajaran. Pendidikan agama Islam merupakan salah satu rumpun keilmuan yang ditujukan dalam pengembangan karakter. penelitian ini menggunakan metodologi penelitian kualitatif dengan jenis penelitian lapangan Kurikulum ideal kurikulum yang jelas tampak wujud nya seperti RPP dan silabus, implementasi dari kurikulum PAI ini ditujukan untuk membuat kurikulum menjadi bagian penting dalam perkembangan peserta didik

**Kata-kata Kunci:** internalisasi, moderasi beragama, sikap

## Background

The curriculum has an important role in achieving learning objectives. If in a play then, the curriculum is used as a scenario. The curriculum has 4 basic components namely, Objectives, Materials, Process and Evaluation. (Destriani & Warsah, 2022a) These four components cycle each other and synergize with each other to achieve learning goals. Islamic religious education is one of the scientific clusters aimed at character development (Nuzuar & Warsah, 2018). Subjects that are mandatory to study because they are included in the family of religious and moral subjects. Moral materials such as ethics, ethics, morals are the embodiment of religious education. In the taxonomy bloom benjamin s. In the taxonomy of 3 educational domains such as cognitive, affective, psychomotor (Destriani & Warsah, 2022a).

The curriculum is not only limited to subjects, learning experiences, but is seen as a learning plan and program. Hilda Taba "A curriculum is a plan for learning therefore, whai is know about the learning process and the development of the individual has bearing on the shaping of the curriculum" (Curriculum is a learning plan, therefore knowledge of the learning process and individual development has an effect on the formation *of the curriculum*) (Mustaghfiroh, 2014)

So it is very important that the curriculum in the world of education, the curriculum contains all the things needed in the individual, the preparation of a good curriculum, which is in accordance with individual needs, in accordance with the surrounding cultural conditions (Destriani, 2022). So that with precisely the creation of the curriculum, it will produce a generation of value because the curriculum functions as a guide in learning, all things related to the learning process, including objectives, methods, media, materials and evaluations outlined in the curriculum (Destriani, 2022). Ideal, actual and hidden curriculum. An ideal curriculum is a curriculum that contains something ideal, something that is aspired to as stated in the curriculum document. The actual curriculum of the curriculum implemented in the teaching and learning process. The hidden curriculum of the hidden curriculum is understood as a concept device that serves as a guide in learning, but not expressly (Destriani et al., 2022)

If it is associated with for Islamic religion education learning, then the curriculum is ideal, actual and hidden curriculum. It can be a unit that synergizes with each other in building character based on religious teachings. (Warsah & Nuzuar, 2018)

SMKN 1 Rejang Lebong implements three kinds of curriculum forms in schools, namely the ideal, actual curriculum and hidden curriculum, all uses of the curriculum are intended so that the educational goals at SMKN 1 Rejang Lebong can be easily achieved. So the author is interested in conducting research at SMKN 1 Rejang Lebong Regarding the implementation of the ideal, actual, hidden curriculum.

**Method**

Field *research* conducted by the author, using the Research method, namely Descriptive Qualitative, which describes and clearly describes things that happen in the field. (Sanjaya, 2013, p. 47) according to Tailor and Bogdan Qualitative research is research that produces data in the form of written and oral behavior of observable people. (Moleong, 2005, p. 4) Research related to the meaning and norms in Islamic religious education at SMKN 1 Rejang Lebong. The results of the study can be in the form of data, in the form of words , in the form of pictures. All of this was collected as a key to what the authors have researched ((Suryabrata, 2010, p. 75) So this study uses Purposive sampling (Moleong, 1993).  Data Source, Primary Source, which is the main data from the study, is referred to as primary data. Primary data from the study. Namely: PAI teachers and students at SMKN 1 Rejang Lebong. In looking for accurate data, the author conducted interviews with for Islamic religion education Teachers and students of SMKN 1 Rejang Lebong. This is done until the author finds the answer to the problem that the author researched.  Secondary Sources Data related to supporting research is referred to as second data, this second data can be in the form of: Books, Journals, Articles, and other sources that discuss Curriculum Development. Data Collection Techniques, Observation Interviews Documentation First Data Analysis Techniques, Data Reduction (Data Reduction), *Second*, Data Presentation (Third Display Data, *Data* verification (*Verifier data*. (Sugiyono 2012) Source Triangulation  Data Validity Test Technique, Engineering Triangulation.

**Results and Discussion**

Implementation is a form of implementation of what has been planned. Browne and Wildavsky in siska haryati posit that "implementation is the expansion of mutually appropriate activities (Destriani & Warsah, 2022b).  The definition of implementation as a mutually appropriate activity (Haryati et al., 2015) Grindle in Haedar Akib that implementation is a general process of administrative action that can be researched at a certain program level.

The implementation process will only begin when the goals and objectives have been set, the activity program has been arranged and the funds are ready and channeled to achieve the targets (Akib, 2016)

So that it can be understood that implementation is an action or implementation of a plan that has been prepared carefully and in detail. It will be applied when the planning is considered perfect (Syukri et al., 2019).

Etymologically, the curriculum comes from the Greek word curir which means runner and curare which means a place to race (Destriani et al. 2022). So, the term curriculum originated in the world of sports in the time of Ancient Rome in Greece, which means the distance that a runner must travel from the starting line to the finish. Oemar Hamalik in Bahri, curriculum is a teaching design or a number of subjects that are systematically compiled to complete a program to obtain a diploma (Bahri, 2017)

It can be concluded that the curriculum is the basis or initial foundation in an education so that education can run directionally and in accordance with what is expected by educators and educational institutions (Irawan et al. 2022; Yanto et al. 2022).

Learning means the process of educational interaction that occurs in an educational process between the teacher as the teacher and the students as the party being taught so as to achieve the learning objectives. (Hanafi et al., 2018)

Muhamad Akip in his book on Islamic education explained that Islamic education is a series of systematic, planned, and comprehensive (comprehensive) processes in an effort to transfer values to students, develop the potential of oneself that exists in students so that they can carry out their duties as caliphs in advance of this earth as well as possible. (Akip 2018, 10) Islamic education is conscious guidance and educators (adults) to children who are still in the process of growing up based on Islamic norms to form their personality into a Muslim personality (Karolina, 2017).

Basics of Islamic education

1)    Quran and Hadith

The basis of Islamic religious education is: the Word of Allah and the Sunnah of the Messenger of Allah. In other words, the basis of Islamic religious education is the Qur'an and Hadith, so religious education that is embedded in a person's soul, is not easily shaken by any situation or situation. So that they can obey both basics safely and prosperously (Uhbiyati, 2013).

2)    Applicable Laws in Indonesia

The basis for the implementation of religious education comes from the applicable laws in the Indonesian state which can be directly or indirectly used as a handle for carrying out

religious education. The basics of the implementation of religious education come from statutory regulations, which can be directly or indirectly used as a handle in carrying out religious education in schools or formal educational institutions in Indonesia. included in the 1945 Constitution in chapter XI article 29 paragraph 1 and paragraph 2 which reads: (Uhbiyati, p 49.)

a)   The state is based on the One True Godhead.

b)   The state guarantees the freedom of each population to embrace their own religion and worship according to that religion and belief.

Zakiah Dradjat posited that the purpose of Islamic education is to form a man of faith and piety in Allah Swt. During his life and die in a Muslim state. This opinion is based on the words of Allah Swt. In the letter of Ali Imran verse 102 as follows:(Karolina, 2017, p. 246)

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ

"*O people of faith, be devoted to God truly ungodly unto him; and you shall never die but in the State of the Muslims"* (Q.S. Ali Imran v. 102).

Meanwhile, according to Al-Abrasy, the general purpose of Islamic education into five parts, namely:

1.   Forming noble morals.

2.   Helping learners prepare for life in the world and the hereafter.

3.   Preparing learners who have professional skills in seeking sustenance.

4.   Forming students who have the spirit to always study knowledge.

5.   Forming students who are professionals in engineering and carpentry. Preparation seeks sustenance and maintains usefulness. By providing worldly knowledge and equipped with specific skills in order to compete in life (Priatmogo, 2018)

So, it can be understood that the basis of Islamic education is the Koran and hadith of the prophet which is intended for man to become a person of faith and devotion while living until the end of his life in a Muslim state.

**Functions of Islamic Religious Education**

According to Abdul Majid, there are 7 functions of Islamic Religious Education:

1)   Islamic education, which has been instilled from every parent in a family, needs development actions. Namely increasing the faith and piety of children to Allah Swt.

2)   The cultivation of values to achieve the happiness of the world and the hereafter.

3)   Mental adjustment is to adjust social attitudes and the physical environment in accordance with Islamic teachings.

4)   Improvement is the improvement of weaknesses, shortcomings and mistakes of students in believing in understanding and experience in everyday life.

5)   Prevention is to ward off negative things both from the environment and other cultures.

6)   Teaching on religious science in general, its systems and functionals.

7)   Channeling, which is to channel children who have special talents in the field of Islam so that these talents can develop optimally so that they can be used for themselves and for others (Indrianto, 2020, p. 5)

So, it can be concluded that learning is a process of change from within students which is shown by increasing the quantity or quality in terms of thinking, knowledge, and skills. Learning is an educational interaction activity, the transfer of knowledge in the educational process between teachers as educators and students as students.

*Written curriculum* is a written curriculum in the form of documents containing learning programs (Warsah et al. 2019). The written curriculum is a curriculum that has been approved by the government. The written curriculum serves as a controller to ensure the achievement of educational goals. The main function of the written curriculum is as a usher, controller and standard (Sipuan et al. 2022).

Curriculum implementation can be interpreted as the actualization of a *written curriculum* in the form of learning. Ideal curriculum, that is, a curriculum that contains something ideal, something that is aspired to as stated in the curriculum document (Daheri & Warsah, 2019). The stages of curriculum implementation include three main activities, namely program development, learning implementation, and evaluation.  First The development program includes annual, semester, monthly, weekly, and daily programs. In addition, there are also guidance and counseling programs or remedial programs. Secondly Learning services. In essence, learning is a process of interaction between students and their environment, so that there is a change in behavior for the better. In learning, the teacher's main task is to condition the environment to support behavior change for these students. Third, the evaluation process carried out throughout the process of implementing the semester curriculum as well as the final formative and summative assessment includes a complete overall assessment for the purposes of evaluating the implementation of the curriculum.

*Ideal Curriculum* and *Actual Curriculum* Ideal curriculum, that is, a curriculum that contains something ideal, something that is aspired as stated in the curriculum document. Actual curriculum, that is, a curriculum that is implemented in the teaching and learning process. The reality in general is indeed much different from expectations (Destriani, 2022). Nevertheless, the actual curriculum is supposed to be close to the ideal curriculum. Curriculum and teaching are two inseparable terms. The curriculum refers to planned teaching materials

that will be implemented in the long term. While teaching refers to the gradual implementation of the curriculum in teaching and learning (Warsah, 2017).

A hidden curriculum is a curriculum that is seen as an unwritten goal, everything that happens without being planned and utilized by the teacher to achieve learning objectives. (Mustaghfiroh, 2014, p. 151) The hidden curriculum refers to unwritten habits that make students the owners of the person in charge. This hidden curriculum serves to reinforce social inequality by educating students on a variety of issues and behaviors in the classroom. Jackson explained that there are 3 elements in the hidden curriculum, namely class dynamics, interaction between teachers and students and power relations (Destriani et al. 2022). Previous research on actual, ideal and hidden curricula, based on the results of caswita research with the title of hidden curriculum research in 2019 found results in learning Islamic religious education This research shows that Elementary School al Muttaqin has succeeded in combining written curriculum and hidden curriculum, through for Islamic religion education learning. The implementation of the hidden curriculum is manifested in extracurricular activities and self-development of students. To support the implementation of the hidden curriculum, teachers are the main key, because all teachers play the role of religious teachers. (Caswita, 2019)

The concept of hidden curriculum is expressed in the idea that schools do more than just spread knowledge, as stated in the formal curriculum. Previous research by Nurmalia Amanudin "The results of this study show that the implementation of *hidden curriculum* activities has succeeded in shaping the character of students, namely honesty, responsibility, tolerance, self-discipline, independence, caring for others and politeness. The benchmark for achieving *a hidden curriculum* in this study is in the vision and mission of the school." (Amanudin 2021, 92) the results of Hikmatul Mustagfiroh's research with the title hidden curriculum in learning Islamic religious education in 2014 with pai learning results will be achieved optimally with the support of hidden curricula through student activities, both in learning and outside learning. (Mustaghfiroh 2014, 160) The results of Rohmad's research with the title of research on the implementation of hidden curriculum pesantren to develop the religious character of students at SMK Sunan Kalijaga Sampung Ponorogo in 2021 with the results of the research "The implementation of hidden curriculum pesantren at SMK Sunan Kalijaga Sampung Ponorogo has been carried out quite well. The strategies used are; habituation, exemplary, discipline, and religious culture. In evaluating the implementation of the hidden curriculum pesantren consists of structured and condisoinal evaluations. Conditional evaluation is carried out by the guidance teacher with direct supervision when the activity is carried out and structured evaluation is usually carried out once a month or

conditionally according to teacher meetings, in the form of rewards and punishments given to students." (Rohmad, 2021, p. 100)

Based on the above presentation, the hidden curriculum has the following criteria: firstly unofficial expectations, secondly implicit messages arising from the school structure, thirdly unintentional learning outcomes. Hiden curriculum is not included in the studied, which is described in detail as an aspect that is outside the curriculum, but is able to exert a great influence in students' values, perceptions and behavior. The hidden curriculum (*hidden Curricullum*) can generally be described as a (sideline) result of school or out-of-school background education, especially the results learned are not expressed or are not included in the form of an ideal curriculum (Destriani, 2021).

This hidden curriculum is very important in achieving teaching values, so that students will be more likely to find when outside of learning activities in the classroom. This makes a very memorable value in a student, this memorable thing will be very difficult for students to forget, because it has been stored in his subconscious. In the curriculum there are values that are expected to be awareness in carrying out positive values and staying away from negative values. The implementation of the hidden curriculum in the curriculum can be classified as self-development activities whose implementation form is not programmatic self-development it is stated that the forms of implementing self-development include: firstly self-development activities are programmatically carried out with special planning within a certain period of time to meet the needs of students individually, in groups or classically through the provision of services  and supporting activities as well as extracurriculars. Second, unprogrammed self-development activities can be carried out regularly such as Friday Gymnastics, Friday Sermons, Duha Prayers, Flag Ceremonies. Spontaneously check the students' clothes until the students always look neat, speak well, form greeting behavior, learn to wait in line, arrive on time, praise the kindness and success of others. (Nasution, 2018, p. 6)

Hidden curricula have a function Hidden curricula can also be associated with the strengthening of social inequalities, as evidenced in the development of different relationships to capital based on the type of work and work-related activities applied to students so that they vary based on their social class (Rohmad, 2021) . The sources of hidden curricula are very diverse, including the social structure of the classroom, teacher authority exercises, the rules governing the relationship between teachers and students, standard learning activities, the use of language, textbooks, audio-visual aids, various tools, architecture, discipline measures, lesson lists, tracking systems, and curriculum priorities(Irawan et al., 2022) . The diversity in this resource results in the differences found when comparing a hidden curriculum linked to different classes and social statuses. While the actual material that students absorb through the hidden curriculum is of paramount importance, the person delivering it generates a specific

investigation. This happens mainly in the delivery of social and moral lessons with hidden curricula.

In achieving the function of this hidden curriculum, according to Nasution, the curriculum should have four principles, namely(Nasution 2018) :

a.  *Philosophical Principles* act as determinants of the general purpose of Islamic education
    The principle of philosophy plays a role as a determinant of the general objectives of Islamic education so that the curriculum structure contains truth.

b.  The principle of *sociology* plays a role in providing a basis in determining what will be studied in accordance with the needs of cultural society, the development of science and technology.

c.  The *organizational* principle  serves to provide a basis in the form of how the subject matter is arranged and the determination of the extent of the order of the subjects.

d.  *Psychological* principles  about the development of students in various aspects, as well as how to convey learning materials so that they can be digested and mastered by students according to their stage of development.

The system and development of the curriculum should be in harmony with the human fitra, so that it has the opportunity to purify it, keeping it from deviations (Purwanti et al., 2022). With the application of the ideal, actual and hidden curriculum, it is hoped that it can achieve the ultimate goal of Islamic education, namely sincerity and obedience to Allah (Sundari & Fauziati, 2021). In its application, the curriculum should be able to maintain all the real needs of community life and remain supported by the ideal of Islamiya, such as gratitude always expecting Allah's help, obeying his Messenger (Irawan et al., 2022) The application of the curriculum provided is in accordance with the existing circumstances in the environment. Overall the structure and organization of the curriculum should not conflict and not cause opposition (Daheri & Warsah, 2019). The curriculum that has been designed in accordance with the situation and conditions with the implementing country so that it can be said that this curriculum is realistic.  The methods used are flexible or flexible that easily adapt to situations and conditions, talents of interest, curriculum that is made according to the level of student development.

**Conclusion**

The ideal curriculum curriculum that clearly appears to be in the form of lesson plan and syllabus, the implementation of the for Islamic religion education curriculum is aimed at making the curriculum an important part in the development of students.  The actual curriculum is a curriculum that is made according to the events in the field, the hidden curriculum plays a more important role in instilling the values of patriotism, honesty, politeness and politeness to

students. because the student himself is the maker of deeds.so that the child will better remember and understand what he has learned

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