

## Development of the Islamic Religious Education Curriculum at PTU as Strengthening Multicultural Islam

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**Abstract.** One of the courses in educational institutions in higher education, which is very related with the development of morals and behavior is Religious Education. Islamic Religious Education (PAI) at Public Higher Education (PTU) is a continuation of the teaching received by students starting from the Elementary Level, Junior and Senior High Schools. In the structure of the national higher education curriculum, Islamic religious education courses are compulsory subjects for all Muslim students in all public tertiary institutions, both public and private universities. The progress of an educational institution, one of which is determined by the teaching materials or curriculum applied, whether it is in accordance with the needs of stakeholders. Indonesia is a multicultural country, so the design of teaching materials or curriculum must be developed according to the demands of the times, times and circumstances. Therefore, the authors state that there are 4 reasons why this paper is important to study: First, the lack of knowledge of Islam among PTU students and public schools; second, the rise of brawls between students (students); third, lack of appreciation among students and students in the field of religion; and fourth, the decreased empathy and religiosity of students and students.

**Keywords:** Islamic Religious Education; Public Higher Education (PTU); multicultural Islam

### Introduction

Focus Group Discussion (FGD) of Islamic Colleges and General Universities in Jakarta, at the Ibis Kemayoran Hotel in 2013. Dra. Udji Asiyah, M.Si, lecturer at PAI Univ. One of the PAI lecturers at Airlangga University, Surabaya, Dra. Udji Asiyah., M.Si, said that the Ministry of Religion needs to pay attention to Islamic Religious Education in Public

Universities (PTU). One of the PAI lecturers at UNAIR took an example of implementing PAI teaching on campus. Udji further said that, in the Statute, Airlangga University has a moral responsibility to develop science and technology based on morality. UNAIR jargon: Excellence with morality. He further stated that Islamic religious education is expected to be the guardian of the implementation of the vision and mission. Therefore, the role of the Ministry of Religion is significant in the context of Islamic religious education at PTU. This FGD was initiated by the Education and Higher Education Academic Development Sub-Directorate by presenting 9 education experts from PTAI and 4 people from PTU. In this event, many ideas emerged for the development of ideal Islamic Religious Education and its challenges in dealing with radical understandings that have recently spread to campus. Prof. Afifuddin, for example, indicated that there was a phenomenon of clashes between religions regarding his understanding, in West Java, in the name of religion. This could be because the religious education teaching materials at PTU still do not teach religious tolerance enough, said this UIN Bandung lecturer.

In line with the previous speaker, Dr. Senawi believes that the biggest challenge for the Ministry of Religion is formulating Islamic ideology in Indonesia. The direction of Islamic learning is no longer in the textual realm, in higher education the orientation is towards religion contextually," concluded this UGM lecturer. According to Senawi, Religious education will be provided at the UGM in the last semester as an implementation of the practice of science to stem radical things.

According to Dr. Muhammad Zain, Head of the Sub-Directorate for Academic Development of Higher Education, we need to evaluate the implementation of Islamic Religious Education both at PTU and PTAI in practice in the field. We found that lecturers in general study programs at the Faculties of Medicine, Economics and Psychology who were willing to teach real Islamic Religious Education beyond his competence explained Zain. He further suggested the need for standardization training for PAI lecturers and strengthening Islamic education, especially at the PTU. In the same vein, Mustakim, M. Pd, who was responsible for this activity, said that Diktis needed to hold more intense

discussion forums with education experts, especially discussing Islamic education issues, in order to find solutions to problems developing in the field.

The results of this FGD show that there are various problems faced by PTU regarding the implementation of Islamic religious education. This is what the author will use as the focus of the study in this paper. There are four reasons why this article is important to study: first, the lack of knowledge of Islam among PTU and public school students; second, the rise of brawls between students (college students); third, lack of appreciation among students in the religious sector; and fourth, decreasing empathy and religiosity among students and pupils.

These four aspects are the aim of this article as a solution to be offered in order to create safe, peaceful students without brawls, strengthen empathy and attitudes of religiosity among students so as to create an attitude of mutual respect, increase knowledge of religion, strengthen it in life, and provide appreciation. for students in the religious field, so that an attitude of maintaining religion and honor emerges perfectly, not through radicalism, but respecting being a multicultural nation.

**The focus of the discussion** in this article is how PAI lecturers at PTU make efforts to develop Islamic education materials so that they can become *Rahmah li al-'Alamin* among multicultural PTU students. This was done to minimize the occurrence of brawls between students, raise student empathy and religiosity, increase religious knowledge among PTU students, and eliminate the discourse of radicalism among religious communities, especially students.

This study uses the library research method by collecting all information related to this problem from various articles, books, etc. The collected data were then analyzed inductively and deductively.

## Results And Discussion

### Islamic Religious Education in Public Universities

Islamic Religious Education (PAI) in Public Universities (PTU) is a continuation of the teaching received by students from Elementary, Middle and High School levels. However, various problems arise during the PAI learning. The materials taught can be said to be the same nationally. The large amount of teaching material and the lack of variety in teachers delivering it, coupled with inadequate time allocation, makes students less enthusiastic about absorbing lectures. The impression that often arises among students is that these "must pass" courses seem to have become "must pass" courses because if you don't pass them, it will become an obstacle for the courses above them. In simple terms, it can also be said that the student "must pass" and the lecturer "must pass" must pass'.<sup>1</sup> However, this is a serious problem. To the best of our knowledge, efforts have often been made to improve the quality of PAI at PTU, both for teaching staff, curriculum materials, and proposals to increase the number of credits. However, this is always hampered in the field by various factors; for example, the teaching staff is not yet uniform in their PAI learning approach due to differences in their respective disciplinary backgrounds in the religious field.

Nationally determined curriculum materials often make teaching staff unable to improvise, so classes often become monotonous. Judging from the number of face-to-face meetings, it is clearly inadequate, with only two credits. Various efforts have been made to increase PAI class hours, but the answer that is often heard is "students already have so much course load to complete, especially Department courses, so there is no need to give additional load." Seeing changes in student mindsets and the development of science, various efforts are needed to optimize the IDI book (Islam and the discipline of science), and it is necessary to develop PAI through a science approach pursued by each student's study program by examining each sub-subject through discipline. certain knowledge as an enrichment of PAI at PTU. For example,

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<sup>1</sup> B.S. Mardiatmaja, "Tantangan Dunia Pendidikan," *Falasifa* Vol. 7, no. Nomor 1 (2016).

polytechnic students feel that PAI is still inadequate and needs to be developed

Religious education is a conscious effort to obey Allah's provisions as guidance and is the basis for students to be religiously knowledgeable.<sup>2</sup> reliable in carrying out God's provisions. Part of Allah's provisions is understanding his laws on Earth, which are called kauniyah verses. In actualization, the Kauniyah verses mean Sunanatullah (God's laws) that exist in the universe. In these kauniyah verses, there are provisions of Allah that fully apply to the universe and give rise to orderly relations between objects in the universe. PAI material at PTU is directed at developing material about strengthening religion by considering multiculturalism.

### **The Position of Islamic Religious Education in Public Universities**

The important role of religion and religious values in this discussion focuses on the environment of educational institutions, especially universities. One of the courses in higher education institutions that is closely related to moral and behavioral development is Religious Education. Religious Education courses at universities are included in the MKU group (General Courses), namely, a group of courses that support the formation of personality and attitudes as a preparation for students entering social life. This course is a companion for students to grow and be strong in their moral and religious character, so that they can develop into intellectuals with high morals to realize their existence in society.<sup>3</sup>

Based on the general definition of education, what is meant by religious education here is a study program that instills religious values through the learning process, packaged in the form of subjects or courses, which are called Religious Education as Compulsory subjects in schools. Religious education has a curriculum designed in accordance with the education system applied in one place. In the structure of the

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<sup>2</sup> Nanang Budianto, "PENGEMBANGAN SISTEM PENDIDIKAN AGAMA ISLAM PADA PERGURUAN TINGGI UMUM (Suatu Kajian Inter, Multi, Dan/Atau Transdisipliner)," *Falasifa* Vol. 7, no. Nomor 1 (2016): 97–108, <https://doi.org/10.36835/falasifa.v7i1.6>.

<sup>3</sup> Arifin, *Kapita Selekta Pendidikan Umum Dan Agama*. (Semarang: Toha Putera, 1986).54

national higher education curriculum, Islamic religious education courses are mandatory for all Muslim students in all public universities, in every department, program, and level of education, both in state universities and in the Development of the Islamic Religious Education System in Higher Education. Private Public High.

This shows that the government views it as important for religious education to be taught at public universities. The main mission is to develop students' personalities as a whole with the hope that students will one day become scientists who believe in and are devoted to Allah SWT and are able to dedicate their knowledge to the welfare of humanity. To facilitate the implementation of the Islamic Religious Education (PAI) learning process in Public Universities (PTU), which is educational and dialogical as well as effective, efficient, and interesting, in order to improve the professionalism of educators and as a guide for educators in developing more contextual, up-to-date study substances. and is in demand, the Directorate General of Higher Education has established guidelines for the implementation of the Personality Development Course (MPK) group through Decree Number: 38/DIKTI/Kep/2002 and among the courses included in MPK are PAI courses. In principle, these signs are the PAI standards at the PTU. These signs were further developed through the decision of the Directorate General of Higher Education, Number: 43/DIKTI/Kep/2006, and then further developed by the PAI Development Team at DIKTI, namely, by preparing the 2007 MPK PAI Learning References.<sup>4</sup>

In this regard, regarding the PAI learning process at PTU, It is hoped that there will be a reconstruction of cognitive learning to instilling the values of Islamic teachings which are affective and psychomotor in nature,<sup>5</sup> Thus, PAI learning can have a positive impact

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<sup>4</sup> Budianto, "PENGEMBANGAN SISTEM PENDIDIKAN AGAMA ISLAM PADA PERGURUAN TINGGI UMUM (Suatu Kajian Inter, Multi, Dan/Atau Transdisipliner)."

<sup>5</sup> Firmansyah, "NOVASI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI PERGURUAN TINGGI UMUM (STUDI KASUS DI UNIVERSITAS ISLAM OGAN KOMERING ILIR KAYUAGUNG)," *Al-Iltizam: Jurnal Pendidikan Agama Islam* Vol 7, no. No.1 (2022): 99–111.

on the development of students' personality and character.<sup>6</sup> This personality development is what a student must have in the future.

### **PAI Curriculum Paradigm at PTU in the New Order and 2000**

The Minister of National Education Decree Number 232/U/2000 established guidelines for preparing the higher education curriculum and assessing student learning outcomes. This decree is the basis for implementing study programs in higher education and consists of (a) a core curriculum and (b) an instructional curriculum. The Higher Education Core Curriculum consists of (a) a group of Personality Development Courses (MPK), (b) a Creative Skills Subject (MKB) group, and a Community Life Subject Group (MBB). Subject Religious Education is included in the MPK group, similar to PPKN. Simultaneously, in the formulation of improvements to the PAI course curriculum in Public Higher Education, the following is explained:

Islamic Religious Education in Higher Education aims to help develop students who believe and are devoted to God Almighty, have a noble character, think philosophically, have a rational and dynamic attitude, have a broad outlook, and participate in cooperation between religious communities in the context of developing and utilizing knowledge and technology and art for human and national purposes (Number: 263/DIKTI/KEP/2000). The above formulation appears different from the formulation contained in the PAI curriculum during the New Order era.

As described in GBPP PAI, the PAI course aims to study and provide an understanding of human nature, which requires guidance in life, both individually and socially, in order to achieve happiness in this world and the hereafter. By understanding himself and the universe, which has been given rules by its creator, these rules are called verses kauniyah and tanziliyah. This tanziliyah verse is detailed in the discussion of aqidah, syariah, morals, and Islamic history. The main emphasis is on the application of these teachings to daily behavior, both from the Al-Qur'an and from the Sunnah of the Prophet Muhammad

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<sup>6</sup> Rahim Ratna, "Urgensi Pembinaan Pendidikan Agama Islam Di Perguruan Tinggi Umum (PTU)," *Jurnal Andi Djemma* vol.4 (1) (2021): 25–35.

S.A.W.. The emphasis of PAI materials is more oriented towards traditional Islamic concepts, which revolve around faith, sharia (in the sense of fiqh), and morals.

In addition, in a number of respects, there were no significant differences found between the PAI curriculum material in Higher Education and the curriculum for Islamic Religion subjects at the Elementary and Middle Levels.<sup>7</sup> Even though there is material development at the tertiary level, this development is more vertical in nature; that is, the material that has been studied at the previous level is more refined, with a philosophical rational approach. However, there has been no horizontal development to expand the area of study on contemporary issues.

Under such conditions, dominance cannot be avoided by using the doctrinaire approach in the PAI learning process. Religious teachings must be believed in, accepted without criticism, and are finished goods that are ready to be used. The 2000 Islamic Religious Education curriculum paradigm is still a continuation of the New Order curriculum paradigm. The area of Islam seems very narrow, surrounding the pillars of faith and the pillars of Islam, plus a set of rules of etiquette in daily interactions. Thus, religious concepts tend to be static because they merely continue with the theological traditions of previous scholars. Is it possible that this paradigm was deliberately implanted by the authorities during the New Order era to reduce the power of opposition that could arise from a dynamic religious understanding? Suspicions like this are certainly quite reasonable, considering that the curriculum is a product of the authorities, and that Muslims in Indonesian history are a force to be reckoned with.

### **PAI Curriculum Paradigm at PTU 2002**

Changes in the political climate in Indonesia during the early days of the Reform Order, social conflicts in various regions, and the birth of a kind of phobia towards everything related to the New Order had implications for the world of education, including in this case, the PAI

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<sup>7</sup> Budianto, "PENGEMBANGAN SISTEM PENDIDIKAN AGAMA ISLAM PADA PERGURUAN TINGGI UMUM (Suatu Kajian Inter, Multi, Dan/Atau Transdisipliner)."



curriculum at PTU. Therefore, if, in the concept of improving the PAI curriculum in 2000, the paradigm used was still a legacy of the New Order, then in the 2002 curriculum, the paradigm was very different. PAI courses at PTU no longer talk about the pillars of faith and the pillars of Islam alone (in fact, the portion of this material is very minimal), but rather examine Islam in relation to contemporary issues, such as human rights, democracy, and law., political systems, civil society, and tolerance among religious communities. In Dikti Decree Number 38 of 2002 it is stated that: "The Vision of Personality Development Group Courses (MPK) in Higher Education is a source of values and guidelines for the implementation of study programs in helping students develop their personalities (Dikti, 2002: article 1)." The main mission is to help students realize basic religious and cultural values as well as national and state awareness in applying the science, technology, and arts they master with a sense of human responsibility (Dikti, 2002: article 2). Furthermore, the basic competencies targeted are mastering the ability to think, be rational and dynamic, and have a broad view as an intellectual human being (Dikti, 2002: Article 3).

Meanwhile, the objective of PAI in Public Universities are: To provide students with intellectual capital (capital) to carry out a lifelong learning process to become scientists with mature personalities who uphold humanity and life (Dikti, 2002, Article 3, paragraph 1). In the formulation above, the terms "faith" and "piety" are no longer found as emphasized in the previous curriculum. Therefore, if the formulation is read without looking at the title, there is certainly no impression that it is a formulation of the objectives of the PAI course. However, in the PAI instructional material published by the Indonesian Ministry of Religion's Dipertais in 2004, it was emphasized that PAI's competency is to guide students to (1) master the teachings of the Islamic religion and be able to use it as a source of values and guidelines as well as a basis for thinking and behaving in applying the knowledge and profession that mastered; (2) become "intellectual capital" who has faith and is devoted to Allah SWT, has noble character and an Islamic personality (Dikti Depag, 2004: vii). The paradigm underlying the 2002 PAI curriculum sees religion as dynamic and alive in every aspect of life. Religion is not

merely a set of normative rules to meet human spiritual needs. Religion is a way of life, and as such, it has a very strong influence in shaping one's perspective on the reality of life. As reality is always in the process of change, religious concepts must be dynamic in response to current conditions. The multidimensional crisis that hit Indonesia in the reform era required a paradigm shift in the nation and state. Respect for human rights, upholding democracy, supremacy of law, and empowering civil society are important reform agendas that must be "cultivated" through education. In addition, the social conflicts that occur in various regions of the country require a review of our perspectives on religious, cultural, tribal, and ethnic pluralism. What is needed is understanding the differences and not creating uniformity in diversity, as was done during the New Order.<sup>8</sup>

### **Development of the PAI Curriculum at PTU using a multicultural approach**

The development of the PAI curriculum at PTU as a solution to various problems in Indonesia today has been explored and developed based on previous materials. Zakiyuddin Baidhawiy's (2007)<sup>9</sup> multicultural approach in PAI materials. This conceptual approach offers a dialogical approach to instill awareness of living together in terms of diversity and difference, built on the spirit of equality and equality, mutual trust, mutual understanding, respect for similarities, differences, uniqueness, and independence. This kind of educational model provides a new construct that is free from prejudice and stereotypes regarding other people's religions, bias and discrimination in any name, be it religion, gender, race, skin color, culture, or social class. The multicultural approach in religious education has received widespread support from academic circles as an appropriate approach for responding to the pluralist social context of Indonesian society. Thus, when compared with the 2000 curriculum, it can be seen that there has been a very sharp paradigm shift in the PAI curriculum in Public Universities in 2002.

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<sup>8</sup> Ratna, "Urgensi Pembinaan Pendidikan Agama Islam Di Perguruan Tinggi Umum (PTU)."

<sup>9</sup> Baidhawiy Zakiyuddin, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005).

He further emphasized that excessive claims about the absolute truth of one's own religious group and claims of error for other religious groups have the potential to increase hostile sentiments between religious communities. Advocates of this kind of dogmatic theological approach can easily bring and trigger conflict and violence at the level of followers. Strangely enough in the name of God.<sup>10</sup> Baidhawiy

The Development of Islamic Religious Education in Religion-Based Private Public Universities 202 Conference on Islamic Studies (CoIS) 2019 Islamic religious material is taught in all study programs and in all students at the two universities. This method makes Islam a belief in the adherence to and religious knowledge of non-Muslims. This is where universal religious values are taught. This method allows for an attitude towards openness and tolerance. Thus, the possibility that more tolerant learning will be realized during the learning process cannot be ruled out. Where tolerant learning requires an open attitude from all parties both in terms of materials, learning methods and evaluation systems.<sup>11</sup>

The multicultural approach in religious education has received widespread support from academic circles as an appropriate approach for responding to the pluralist social context of Indonesian society.

Thus, when compared with the year's curriculum, it can be seen that there has been a very sharp paradigm shift in the PAI curriculum in public universities. Of course, political interests play a role in this. The author believes that this curriculum update is also intended to make the reform agenda successful in terms of upholding human rights. Democratization and empowerment of civil society, fostering awareness of pluralism, and reducing the birth of radical groups based on Islam. The issue of terrorism aimed at radical Islamic groups in Indonesia is a problem that has received serious attention from the Indonesian

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<sup>10</sup> Zakiyuddin.

<sup>11</sup> A. Jauhar Fuad, "Pembelajaran Toleransi: Upaya Guru Pendidikan Agama Islam Dalam Menangkal Paham Radikal Di Sekolah," in *Annual Conference for Muslim Scholars* (Surabaya: Kopertais Wilayah IV, 2018), 561–71, <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/159>.

government in the reform era. Even radical Islamic groups in Indonesia have received special supervision from the international community.

The progress of an educational institution, one of which is determined by the teaching materials or curriculum applied, is whether it meets the needs of the stakeholders. Indonesia is a multicultural country; therefore, the design of teaching materials or curricula must be developed according to the demands of the times and circumstances. In recent years, Indonesia has been faced with many perceptions, allegations that the four problems discussed at the beginning are, first, the lack of knowledge of Islam among PTU and public school students; second, the rise of brawls between students (college students); third, lack of appreciation among students and students in the religious sector; and fourth, the decline in students' empathy and religiosity, caused by one of the curricula or teaching materials at PTU, which according to them needs to be developed or even replaced. From the New Order and Reformation era until 2002, the teaching material in PAI courses at PTU placed more emphasis on Aqidah material. Worship and Muamalah, which only emphasize aspects of individual faith or piety, need to be developed and reconstructed from learning that emphasizes the cognitive domain to instilling Islamic teaching values that are affective and psychomotor in nature. One of these efforts ultimately gave rise to the idea of a curriculum characterized by religious moderation and multiculturalism.

It cannot be denied that the Indonesian state, with its various cultures, ethnicities, and religions living side by side, is expected to be able to create a society that is safe, peaceful, and full of love. It is just that as a lecturer at PTKIN, you have to carefully study the curriculum, lest certain religions be discriminated against? because our country has the same rights as all citizens. Developing or amplifying the PAI curriculum at PTU is our collective thought. Do not let the PAI curriculum at PTU continue to obscure Muslims' faith and morals. We hope that all religious believers will feel the rahmatan li-al-“alamin. Then it is hoped that it will strengthen students' confidence to filter today's conditions with scientific, logical and useful thinking for mutual progress, not one sided side.

## Conclusion

The Islamic Religious Education course at PTU is compulsory and is only given for two credits. This requires all policy makers, course lecturers, and related staff to think about how PAI teaching materials touch all aspects of lectures, not just delivering the material, but also how students are able to understand, appreciate, and practice the teachings of the Islamic religion in total. everyday life. Based on its position, Islamic Religious Education is a course that equips students with basic abilities regarding understanding religion and appreciating and practicing basic human values as creatures of God, as individuals, family members, communities, citizens, and as part of nature. Islamic Religious Education in Public Universities (PTU) is useful to help develop students who believe and are devoted to Allah SWT, have a noble character, think philosophically, have a rational and dynamic attitude, have a broad outlook, and participate in realizing a complete, safe, and prosperous Indonesia that is blessed by Allah SWT. Wallahu a'lam bi al-Shawab.

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