Innovation Transformation of the Islamic Religious Education Curriculum at MAS Al-Islamiyah Bebidas, East Lombok

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Abstract: In Indonesia, the school curriculum has undergone at least 11 modifications. After that, it is likely that the new minister will make more changes. Therefore, education stakeholders in Indonesia must know and be able to transform the curriculum through various innovations. This research aims to describe the transformation of PAI curriculum innovation that is currently taking place at MAS Al-Islamiyah Bebidas, East Lombok. This research uses field research. This study was carried out by carrying out in-depth analysis of several subjects related to this theme. The findings of this research state that innovation in the PAI curriculum at MAS Al-Islamiyah Bebidas is an urgent factor because of regulations and demands of current developments. Meanwhile, the PAI curriculum at MAS Al-Islamiyah Bebidas has undergone several important changes, both in the form of improvements and development innovations. The curriculum transformation that occurred at MAS Al-Islamiyah Bebidas started from KTSP, the 2013 Curriculum, until now what is taking place is the independent curriculum. There are several reasons that led to the PAI curriculum transformation process at MAS Al-Islamiyah Bebidas, including changes to the national curriculum, improving the quality of education, developments in science and technology, as well as improvements to weaknesses in the previous curriculum.

Keywords: Curriculum Innovation; Transformation; Islamic Education

Abstrak: *Di Indonesia, kurikulum sekolah setidaknya telah mengalami 11 kali modifikasi. Setelah itu, kemungkinan besar menteri baru akan melakukan perubahan lagi. Oleh karena itu, pemangku kepentingan pendidikan di Indonesia harus mengetahui dan mampu mentransformasikan kurikulum melalui berbagai inovasi. Penelitian ini bertujuan untuk mendeskripsikan transformasi inovasi kurikulum PAI yang sedang berlangsung di MAS Al-Islamiyah Bebidas Lombok Timur. Penelitian ini menggunakan penelitian lapangan. Kajian ini dilakukan dengan melakukan analisis mendalam terhadap beberapa subjek yang berkaitan dengan tema tersebut. Temuan penelitian ini menyatakan bahwa inovasi krikulum PAI di MAS Al-Islamiyah Bebidas merupakan faktor yang urgen karena adanya regulasi dan tuntuan perkembangan zaman. Sementara itu, kurikulum PAI di MAS Al-Islamiyah Bebidas telah mengalami beberapa perubahan penting, baik berupa perbaikan maupun inovasi pengembangan. Adapun transformasi kurikulum yang terjadi di MAS Al-Islamiyah Bebidas adalah dimulai dari KTSP, Kurikulum 2013, hingga saat ini yang berlangsung yaitu kurikulum merdeka. Ada beberapa alasan yang menyebabkan proses transformasi kurikulum PAI di MAS*

Al-Islamiyah Bebidas, diantaranya adalah perubahan pada kurikulum nasional, meningkatkan kualitas pendidikan, perkembangan ilmu pengetahuan dan teknologi, serta perbaikan terhadap kelemahan-kelemahan pada kurikulum sebelumnya.

Kata Kunci: *Inovasi Kurikulum; Transformasi; Pendidikan Agama Islam*

INTRODUCTION

Education is an effort to pass down ideals that will help and determine the way of life of mankind while improving human destiny and civilization.[1] In other words, the success or failure of the civilization of a society or nation is determined by the education that society and nation receive. Education consists of various components that are intertwined to achieve certain educational goals. One of them is the curriculum which is also the initial pillar in the learning process. A strong curriculum, according to some experts, is the cornerstone of every educational program and determines whether education is very good or vice versa.[2]

If we look more specifically at the realm of Islamic education, in madrasas we can find that Islamic Religious Education (PAI) is divided into four scientific cores and used as subjects including Al-Qur'an Hadith, Aqidah Akhlak, Jurisprudence, and the History of Islamic Culture. Everything is identical to everyday life, both relationships with God, fellow humans and other living creatures.[3] However, recently PAI subjects have often become the subject of discussion because the concepts, systems and curriculum are considered less relevant to the current progress of human civilization or are deemed unable to meet the needs of current society. This then gave rise to various studies regarding Islamic education curriculum innovation in various academic circles.

Instead, it can carry values based on the Al-Qur'an and Hadith and reflect good morals.[4] Curriculum innovation from time to time even raises

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[1] Mohammad Arief, "Islamic Education in Indonesia (Study of Empowerment and Reconstruction Efforts)," *Al Qalam: Religious and Social Scientific Journal* 16, no. 4 (2022): 1377–84.

[2] Darmawati, Al Hadi Yan Putra, and Nuril Furqan, "Implementation of Curriculum Management in Early Childhood Education Islamic Education Foundation TK Makmur Al Ihsan Penuguan Village, Penuguan Strait District, Banyuasin Regency," Journal on Education 05, *no* . 03 (2023): 8669–79.

[3] Hanum Farahdiva, Khoirul Asfiyak, and Ika Anggraheni, "Implementation of 21st Century Learning in the Learning Process of Islamic Religious Education for Class Xi Mia 2 at SMAi Al Maarif Singosari," VICRATINA: Journal of Islamic Education 5, *no* . 2 (2020).

[4] Rizal Fathurrohman and Marhumah, "Fred M. Donner's Views on Orientalist Thought about the Distinction between the Qur'an and Hadith," *Mashdar: Journal of Al-Quran and Hadith Studies* 4, no. 2 (2022): 219–28.

several axiological problems.[5] One of them is the ineffectiveness of PAI in building morality in students or developing students' personalities as the Prophet Muhammad taught. This can happen because the cognitive elements in PAI learning are still stagnant and have not moved to affective and psychomotor aspects.[6]

Especially when discussing the Indonesian curriculum which is frequently updated to reflect changes in the Ministry. There have been at least 11 changes to the education curriculum in Indonesia.[7] After this, another adjustment may be made by the next minister.[8] Therefore, education stakeholders in Indonesia must be familiar with and capable of transforming the curriculum with its various innovations. Even though several curriculum changes have been made from year to year, it seems that the results of this process are still not fully as expected.[9]

This indicates that the education system in Indonesia is open to changes that can give birth to innovation.[10] However, recent studies reveal that adjustments to the educational curriculum can affect changes in subject matter, psychological development, and student behavior.[11] Not only that, several criticisms regarding the massive changes to the curriculum were also echoed by education stakeholders because these changes are sometimes not based on innovative changes, but are full of political overtones.[12] According to some

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[5] Herianto and Marsigit, "Operationalization of Philosophy in Developing High School Mathematics Learning Assessments in the Independent Curriculum," *Yogyakarta State University* 1, no. 1 (2023): 1–32.

[6] Su'eb, "Axiological Problems of Islamic Education: Between Morality Vs Reality," *Subulana: Journal of Education and Islamic Studies* 6, no. 1 (2022): 1–15.

[7] Feiby Ismail et al., "Enhancing Excellence : Analyzing Quality Management in Islamic Boarding Schools" *07, no. 03 (2023): 848–62.*

[8] Shelly Alvareza Zazkia and Tasman Hamami, "Curriculum Evaluation of Islamic Religious Education Amid the Political Dynamics of Education in Indonesia," *At-Ta'dib: Scientific Journal of Islamic Religious Education Study Program* 13, no. 1 (2021): 82–93.

[9] S Sukino, "Development of Madrasah Curriculum in Transition Areas," *Tarbawi: Scientific Journal of Education Management* 3, no. 1 (2017): 24–42.

[10] N Lafrarchi, "Assessing Islamic Religious Education Curriculum in Flemish Public Secondary Schools," *Religions* 11, no. 3 (2020): 110.

[11] Y. A Amirullah and Tasman Hamami, "Organization and Design of Development of Islamic Religious Education in Indonesia," *At-Ta'dib* 15, no. 1 (2020): 103–24.

[12] Edi Utomo et al., "Unraveling the Profile of Pancasila in the Al-Qur'an and Its Implications for the Formation of Student Character," *Fitrah: Journal of Islamic Education* 4, no. 1 (2023): 83–95.

educators, this is considered one of the factors that make students lack a personal understanding of PAI.[13]

This research is a field study that tries to describe the transformation of PAI curriculum innovation that is currently taking place at MAS Al-Islamiyah Bebidas, East Lombok. This research uses one of several qualitative research designs to conduct document analysis.[14] Through methodical, focused, and accountable interviews and observations, field research design is used as a process to find, select, and collect data from sources regarding a topic in a particular subject that is used as fair study material.[15] In other words, stakeholders at MAS Al-Islamiyah Bebidas, East Lombok were used as research objects in this research.[16] Departing from this, this paper aims to describe the innovation transformation of the PAI curriculum that has taken place in Indonesia.

RESUL AND DISCUSSIONS

The Urgency of Islamic Religious Education Curriculum Innovation at MAS Al-Islamiyah Bebidas

The problem of education in the world is not only experienced by developing countries. Relatively many developed countries are still experiencing problems in the field of education, especially in the field of curriculum development. Several industrialized countries continue to face educational challenges, particularly in the field of curriculum development. Japan, Germany, France, England, and several other industrialized countries are constantly working to improve their educational programs.[17]

In Indonesia, the discourse on curriculum innovation is still a hot topic of conversation, because the curriculum plays an important role in the world of education. This is related to determining the direction, content and process of education, which ultimately determines the type and qualifications of graduates of an educational institution.[18] Especially regarding the innovation of the Islamic Religious Education

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[13] Dianawati Lega and Hartanto, "Government Responsibility and Social Disparities in Education," *ADIL: Indonesia Journal* 4, no. 2 (2023): 54–67.

[14] GA Bowen, "Document Analysis As a Qualitative Research Method," *Journal of Qualitative Research* 9, no. 2 (2009): 27–40, https://doi.org/10.3316/ QRJ0902027.

[15] Moh. Kasiram, *Qualitative-Quantitative Research Methodology,* (Malang: UIN Maliki Press, 2010).

[16] John Creswell, *Educational Research: Planning, Implementation, and Evaluation of Qualitative and Quantitative Research* (Yogyakarta: Student Library, 2015).

[17] Su Jung Choi, Jin Chul Jeong, and Seoung Nam Kim, "Impact of Vocational Education and Training on Adult Skills and Employment: An Applied Multilevel Analysis," *International Journal of Educational Development* 66, no. 1 (2019): 129–38, https://doi.org/https://doi.org/10.1016/j.ijedudev.2018.09.007.

[18] Muhammad Hatim, "Islamic Religious Education Curriculum in Public Schools," *El-Hikmah: Journal of Islamic Education Research Studies* 12, no. 2 (2018): 140–63.

(PAI) curriculum which is no less important within the scope of MAS Al-Islamiyah Bebidas East Lombok. Looking at the quantity of Islamic educational institutions as institutions that carry out the Islamic religious education process, currently there has been a significant increase. According to data from the Ministry of Religion, Islamic education now covers 350,059 institutions, from previously around 300,270 institutions.[19]

Talking about Islamic education curriculum innovation in Indonesia, several studies examine holistically the meaning of innovation and the curriculum itself. Jarvis in his article entitled Education for Innovation says that innovation is the creation or improvement of a product (goods) or action (process) to make a positive impact (difference) that is escalating.[20] While the curriculum according to Kieran Egan is a set of plans and rules in education which include learning resources and learning experiences that are designed, planned, and arranged systematically following relevant norms. Then, to achieve educational goals, it is used as a guide in the teaching and learning process for educators and students.[21]

From the above understanding, it can be seen that curriculum innovation in an educational process is very urgent. Innovation is an alternative to improving and developing a product and its process to make it even better by carrying out concepts that are always adaptive to the needs of society and the times. In this case, MAS Al-Islamiyah Bebidas East Lombok felt it was important to innovate the curriculum, because the curriculum is a set of plans to achieve educational goals in an educational institution. So it can be understood that curriculum innovation is an adaptive response from educational thinkers as a form of effort to develop education according to the needs of the surrounding community and to answer various problems of national and state life.

Regarding the PAI curriculum at MAS Al-Islamiyah Bebidas East Lombok, Assa'idi said that the Islamic Religious Education (PAI) curriculum is a program that provides religious teaching and education based on the essential ideals contained in two Islamic sources, namely the Al-Qur' an and Hadith.[22] The basic competencies that must exist in the PAI curriculum include moral development in the components of attitudes,

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[19] Imam Safi'i, "Looking at the Face of Islamic Education," Ministry of Religion of the Republic of Indonesia, 2020, https://kemenag.go.id/read/menatap-wajah-dikducation-islam-xmom1.

[20] DH Jarvi, "Education for Innovation (E4I): Exploring the Developmental Process of a Canadian Curriculum Resource," *Alberta Journal of Educational Research* 66, no. 1 (2020): 72–99, https://api.elsevier.com/content/abstract/scopus_id/85088117798.

[21] Kieran Egan, "What Is Curriculum?," *Journal of the Canadian Association for Curriculum Studies* 1, no. 1 (2003): 9–16.

[22] S Assa'idi, "Religious Education Curriculum in Indonesian Islamic University in the Digital Age: Incepting Thematic Koran of Fadlur Rahman," *Journal of Social Studies Education Research* 12, no. 3 (2021): 294–311, https://api.elsevier.com/content/abstract/scopus_id/85117255800.

knowledge, and skills.[23] The attitude component focuses on student behavior that shows faith and piety to God Almighty, character, honesty, responsibility, and concern for fellow human beings. The knowledge component relates to factual, conceptual, procedural, and metacognitive knowledge at the fundamental, technical, special, detailed, and complex levels, covering science, technology, art, culture, and humanities. Skills components include creative, productive, critical, independent, collaborative, and communicative thinking and acting skills.

The curriculum is an important component in the context of education. In simple terms, the curriculum is a collection of lessons that will be taught to students and culminates in providing an evaluation in the form of achievement of learning outcomes within a certain period. However, the curriculum is often used as a scapegoat for various deficiencies in the educational process. There is often research that says that the unmeasured frequency of changing the curriculum is the cause of the failure.[24] It should be noted that the curriculum must be dynamic and flexible in responding to changes in society, both in the world of business and the world of work.

PAI curriculum innovation at MAS Al-Islamiyah Bebidas, East Lombok is very important to face the Era of Society 5.0 and various difficulties in the future. Even philosophers agree that the only constant in this world is change. Although there is a strong relationship between innovation and change, not all change is innovative. Therefore, humans cannot avoid change. Innovation is very necessary in the context of the dynamic world of education, because without innovative changes the world of education will automatically be left behind, and the nation's next generation will not be able to keep up with developments, leaving only potential worries and problems.

Innovation Transformation of the Islamic Religious Education Curriculum at MAS Al-Islamiyah Bebidas

In the history of the development of educational regulations at MAS Al-Islamiyah Bebidas, the Islamic Religious Education (PAI) curriculum has also experienced significant transformation in the form of refinement and innovation. Several innovations and adjustments were made to the PAI curriculum, considering the importance of this policy for the future of PAI in the education curriculum in Indonesia.[25] Including research completed by Ayuhana, which shows that the national education curriculum has changed many times since Indonesian independence, especially in 1947, 1952, 1964, 1968, 1975, 1984, 1984, 1994, 2004, and the 2006

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[23] N Lafrarchi, "Assessing Islamic Religious Education Curriculum in Flemish Public Secondary Schools," *Religions* 11, no. 3 (2020), https://doi.org/10.3390/rel11030110.

[24] Hisny Fajrussalam, Agus Salim Mansyur, and Qiqi Yuliati Zaqiah, "Gaining Education Character Based on Cultural Sundanese Values: The Innovation of Islamic Education Curriculum in Facing Era Society 5.0," Iqra' Journal: Study of Education Science 5, *no* . 1 (2020): 104–19.

[25] Zailani and Mursal Aziz, "Transformation of Islamic Education Curriculum Development Policy in the National Education System," *Cypriot Journal of Educational Sciences* 17, no. 7 (2022): 2538–52, https://doi.org/10.18844/cjes.v17i7.7685.

curriculum and the 2013 curriculum.[26] Even today, what the government is promoting is the MBKM (Independent Learning Campus Merdeka) curriculum.

The educational curriculum plays an important role in providing a smooth, conducive and participatory learning environment. The curriculum is also an important component in the educational context to assist learning. Global curriculum changes are caused by various circumstances, including curriculum innovation in various postcolonial countries.[27] Changes in a nation's curriculum can also be triggered by advances in science and technology. The rate of population growth in each country is another element that also influences curriculum changes.

The curriculum has undergone many changes along with the pace of development over time. The curriculum was designed to reflect the situation that was developing at that time with increasingly rapid and sophisticated technological advances.[28] During that time, the curriculum underwent transformation, both in the form of innovation and revision. This is of course done so that the curriculum is adapted to the circumstances and situations at that time, in line with changing times and developments. In this way, curriculum innovation makes it possible to reform the curriculum to make it even better and able to adapt to current developments.

In this case, it includes the PAI curriculum. The Islamic religious education curriculum has a very important place in efforts to guide students to have noble values. The PAI curriculum must also be developed adaptively to answer contemporary problems in the world of education.[29] In this case the author discusses the transformation of Islamic Religious Education (PAI) curriculum innovation from time to time in terms of its objectives and implementation, including:

1. Innovation Transformation of the KTSP Curriculum

This curriculum has a policy of realizing character education, creating local-oriented education, and creating cheerful and friendly education. The curriculum is prepared to anticipate future developments. Therefore, the religious curriculum published by the Ministry of Religion outlines how Islamic religious lessons should be delivered in madrasas and schools, and in May 2008, the Minister of Religion signed

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[26] M. M Ayuhana, "The Development of the Islamic Elementary School Curriculum in Indonesia (Analysis of Objectives and Curriculum Teaching Materials 1994, 2004, 2006, 2013)," *Tarbawi Journal* 12, no. 2 (2015): 169–84.

[27] S Jumaeda, "Evaluating The Effectiveness Of Islamic Religious Education Learning In Implementing The 2013 Curriculum In Madrasah," *Journal of Islamic Education* 8, no. 1 (2022): 101–12, https://doi.org/10.15575/jpi.v8i1.19017.

[28] Muhammedi, "Curriculum Changes in Indonesia: A Critical Study of Efforts to Find the Ideal Islamic Education Curriculum," *RAUDHAH:* 4, no. 1 (2016): 49–70.

[29] Aidil Akhyar and Mohamad Erihadiana, "Teacher's Efforts in Developing Islamic Religious Education Curriculum at State Senior High School 1 Kerinci," *Ta'dib: Journal of Islamic Education* 10, no. 2 (2021): 353–60, https://doi.org/10.29313/tjpi.v10i2.7582.

PERMENAG No. 02 of 2008, which discusses graduate competency criteria and PAI content standards.[30]

The KTSP curriculum is a refinement of the previous curriculum, namely the competency-based curriculum. Therefore, the orientation of the KTSP curriculum is competency achievement. The KTSP curriculum has been approved for use in madrasas/schools in stages starting in 2006. Schools that are not yet ready can use the curriculum currently in use, namely the competency-based curriculum (KBK).

Since it was first established in 2008, MA Al-Islamiyah Bebidas has started using the KTSP curriculum in its learning process. There are several reasons why MA Al-Islamiyah Bebidas implemented the KTSP curriculum, including changes to the national curriculum, developments over time, to improve the quality of education, and there were several weaknesses in the previous curriculum so it had to be perfected. This change requires that Islamic religious education learning must move more dynamically beyond textbook texts that are monotonous and cannot negotiate with the times.

So, here there is a need for a more transformative and innovative Islamic religious education learning design. In this way, it is hoped that students will not experience setbacks in thinking and stagnant methodology in developing Islamic religious education learning. MA Al-Islamiyah Bebidas teachers in the Islamic religious education learning process need to offer contextual educational and curriculum design. The curriculum must be able to dialogue with students' times. Because the curriculum is one of the tools that determines the success and quality of education

2. 2013 Curriculum Innovation Transformation

This curriculum offers innovation in the form of guidelines for realizing character education, producing locally relevant education, and producing cheerful and friendly education. The curriculum is designed to take into account emerging trends. The goal of K13 is to improve students' abilities in areas that include observation, interviews, reasoning, and presenting everything that has been learned or obtained after obtaining learning material.

In 2014, MA Al-Islamiyah Bebidas began trying to transform its curriculum, namely trying to implement the 2013 curriculum for the same reasons as explained above. According to him, the implementation of the 2013 curriculum is quite different from the previous one, where the KTSP curriculum places the teacher as the center of learning, whereas in the 2013 curriculum the learning process is student-centered. This is quite difficult for Islamic religious education teachers at the madrasah because teachers are used to learning using the lecture method. As time went by, Islamic religious education teachers at the madrasah began to realize that the students they faced were different from previous students. So Islamic religious education teachers are

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[30] Nurhasanah and Arief Sukino, "Development and Problems of Islamic Religious Education (PAI) Curriculum in Indonesia from the Age," *Alwatzikhoebillah Journal: Islamic Studies, Education, Economics, Humanities* 8, no. 2 (2022): 142–55.

starting to carry out transformations in their learning processes so that the learning process is of higher quality.

The application of the 2013 curriculum in learning is based on established approaches and principles. The 2013 curriculum emphasizes a scientific approach and project-based learning. In the 2013 curriculum, students are encouraged to be more active in the learning process, develop critical thinking skills, and apply knowledge in real life contexts. However, implementing the 2013 curriculum is not easy and full of challenges. Teachers must really understand and be ready to implement learning approaches and strategies that are in accordance with the 2013 curriculum. However, despite the various obstacles faced by teachers, they still try to implement the 2013 curriculum because they are aware that the 2013 curriculum has a positive impact on the quality of learning. Students become more active, creative, and able to develop critical thinking skills.

3. MBKM Curriculum Innovation Transformation

One form of evaluation and innovation of the 2013 curriculum is the Merdeka Belajar curriculum. The Merdeka Curriculum is a curriculum with extracurricular learning whose material is better structured so that students have time to explore ideas and develop competencies.[31] The Merdeka Curriculum is a curriculum that includes several extracurricular learning opportunities. Learning is optimized so that students have enough time to investigate topics and improve their skills.[32]

The implementation of the Independent Curriculum in the learning process aims to advance students' creativity, innovation and critical thinking abilities. In the Merdeka Curriculum, teachers and students are given the freedom to determine learning materials that suit local and global demands. The Merdeka Curriculum encourages students to play a more active role in learning. However, the implementation of the Independent Curriculum It's not easy; of course there are problems and challenges to be faced. Curriculum changes require solid collaboration between all parties involved in the world of education. Thus, the implementation of the Independent Curriculum can have a positive impact on the quality of learning. Students become more proactive, creative, and have better critical thinking skills.

The transformation of the 2013 curriculum to an independent curriculum certainly brings significant changes in learning methods and strategies. The independent curriculum emphasizes the freedom of teachers and students in planning and implementing learning, with a focus on establishing a Pancasila student profile. However, there are several obstacles faced by Islamic religious education teachers at MA Al-Islamiyah Bebidas when implementing the independent curriculum. Such as

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[31] A Lie, "Independence Curriculum Innovation," Kompas.id, 2022, https://www.kompas.id/baca/artikel-opini/2022/02/14/inovasi-kurikulum%02merdeka.

[32] A Heppy S and K Bagja, "Independent Learning Curriculum: Explanations, Concepts, Advantages You Need to Know," INews.ID, 2022, https://www.inews.id/news/nasional/kurikulum-merdeka-belajar%02penuntungan-the concept-advantages-that-need-to-know.

difficulties in choosing learning methods that suit the material to be delivered, thus encouraging teachers to continue to be innovative and creative.

CONCLUSION

PAI curriculum innovation at MAS Al-Islamiyah Bebidas, East Lombok is very important to prepare students to face the Era of Society 5.0 and various future challenges. The only permanent thing in the universe, according to philosophers, is change. Not all changes are inventive, despite the fact that innovation and change are closely related. Therefore, humans cannot resist change. In the ever-changing world of education, innovation is very important because if there are no creative improvements, then the education sector will definitely be left behind and future generations will not be able to keep up with progress, which will only cause worries and problems.

Meanwhile, in its implementation, the PAI curriculum innovation at MAS Al-Islamiyah Bebidas, East Lombok has undergone various significant transformations, both in the form of improvements and development innovations. The curriculum transformation that occurred at MAS Al-Islamiyah Bebidas started from KTSP, the 2013 Curriculum, until now what is taking place is the independent curriculum. There are several reasons that led to the PAI curriculum transformation process at MA Al-Islamiyah Bebidas, including changes to the national curriculum, improving the quality of education, developments in science and technology, as well as improvements to weaknesses in the previous curriculum.

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