



ACER-N  
ASEAN COMPARATIVE EDUCATION RESEARCH-NETWORK

# PROCEEDING

ASEAN COMPARATIVE EDUCATION RESEARCH-NETWORK  
(ACER-N 2019)

“Education Innovation for the Fourth Industrial Revolution  
in ASEAN Countries”



15<sup>th</sup> - 16<sup>th</sup> August 2019

Santika Hotel Tasikmalaya and Galuh University Ciamis, Indonesia

Organized by:

Kantor Kerjasama | Program Pascasarjana  
FKIP | Program Studi Pendidikan Bahasa Inggris  
Universitas Galuh

Concurrent with:

Science, Technology, Engineering, and Mathematics (I AM-STEM)  
Galuh Edutechnological Pedagogy Conference  
The International English Applied Linguistics Seminar and Workshop (TIE ALLSAW) Conference  
Young Scholar Symposium in Comparative Education (YSSCE) Conference



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# INTEGRATING INTERNATIONAL, NASIONAL, AND RELIGIOUS CONTENTS INTO ISLAMIC BASIC SCHOOL CURRICULA: STAKEHOLDERS' PERSPECTIVES

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## Abstract

This study reports on the application of the integration of national curriculum, internationalization program, and the 'pesantren' religious contents in an Islamic Basic Education in Ciamis, West Java, Indonesia. The study involved the school foundation officers, educational consultants, principals, teachers, and students as informants. Interviews of this case study were conducted with informants to get the subjects' perspectives on the intentions of the integrated curricula. The results indicated the application of contemporary educational systems, including collegial-based learning systems, *Qur'ani*-based natural education systems, the adoption of an international curriculum in English and Mathematics, establishing community partnerships with 'madrasas', the use of a brain-based education approach and emotional management-based learning system, and the development of curricula based on the uniqueness and independence of children. Interestingly, the findings indicate that this model of schooling has been able to enable the school graduates to be more independent, creative, intelligent, resilient and responsible, and have a noble character and have strong faith.

**Keywords:** *Curriculum, Collaboration, Education.*

## INTRODUCTION

Educational success is an indicator of the development and quality of human resources in a country. Additionally, education is something that is considered strategic and important as a determinant of the progress of a nation. According to Mardiana and Sumiyatun (2017) education should include active learning activities.

In Indonesian context, based on Law No. 20 of 2003 concerning the National Education System, curriculum is a set of plans and arrangements regarding the objectives, content, and subject matter used as guidelines for organizing learning activities to achieve educational goals. In applying the curriculum, it must be based on the philosophy and foundation of the Pancasila state and the 1945 Constitution as a picture of the nation's life outlook.

In education, each curriculum normally requires salient components that are applicable. The application of the curriculum in an educational institution must also consider the talents, interests, and abilities of students. So by paying attention to this, the learning process will get the expected results.

Madrasah an educational institution with an Islamic style and has a contribution to the state in the intellectual life of the nation. With the changing times, madrasas have been built moderately. Many improvements have been made to change the mindset of the community and parents in seeing madrasa as an institution with a traditional and conservative impression. Many madrassas have become models of modern and Islamic educational institutions where not only deepen intellectual knowledge education but also

deepen education in improving spiritual quality through religion to make students have noble character.

Madrasah Ibtidaiyah (MI) is the most basic level of formal education in Indonesia, equivalent to Elementary Schools, the management of which is carried out by the Ministry of Religion has an important role in transferring the values of intellectual knowledge moderately but also giving spiritual values, so there needs to be good management and professional implementation. Ciamis Regency as one of the districts that have a fairly large number of Ibtidaiyah Madrasah Schools (MI) is based (Pokjawas, 2015) with a total of 215 with details of the 19 Madrasah Ibtidaiyah Public Schools and 19 Private Ibtidaiyah Madrasahs.

This shows that religious-based educational institutions are increasingly in demand by the community, starting from the basic level such as Madrasah Ibtidaiyah educational institutions, up to the top level, namely Madrasah Aliyah. Parents put their children into religious-based educational institutions is the consideration of the importance of character education or morals for children. So if the application of the National curriculum, as well as the application of Islamic values in Madrasah Ibtidaiyah, are not managed properly by the school management and educators, there will be a decline in the national education system as well as religious-based education. This is the basis of our research to differentiate between schools or madrassas that only use the national curriculum and those who use the collaboration of the National curriculum and local curricula based on Islamic values.

### **Education Curriculum**

In the education system implemented in Indonesia is to achieve ideal ideals so that it will create a civilization of society and have dignity for the nation. Law Number 20 the Year 2003 concerning the National Education System in article 4 paragraph 1 states that national education aims to form people who believe in and fear God Almighty, have good morality, are healthy, knowledgeable, capable, and become democratic citizens and citizens responsible for the welfare of the community and the motherland. Looking at the contents of paragraph 1 of the Act implies that besides the importance of intellectual education it is also important of religion in human life. Religion makes guidelines in a better life and at the same time people who have dignity. Where to improve spiritually by becoming a man of faith and piety to God and to have a noble character, religious education is needed.

According to the Indonesian Dictionary (1999,617) that the curriculum is a component that is always related to supporting education. Where in the curriculum there is an objective, learning material and evaluation. The term curriculum was originally started from the world of sports in ancient Greece. Where etymologically, in Greek, the curriculum is from the word *curir* which means "runner", and *curere* which means "place to race". So the curriculum means the distance that must be traveled by runners. Meanwhile, according to Dakir, (2010,3) that the terminology curriculum is an educational program that contains a variety of instructional materials and learning



experiences that are programmed, planned and systemically designed based on applicable norms that serve as guidelines in the learning process for teaching staff and learners to achieve educational goals.

In implementing a curriculum it is a very necessary cooperation in the organization and also the components in it. This is in line with what Rusman (2011: 3) stated that curriculum management is a curriculum management system that is cooperative, comprehensive, systemic, and systematic to realize the achievement of curriculum objectives. Islamic religious education is carried out so that people fear God and can realize honesty, fairness, good character and so on individually and socially. So we need an Islamic curriculum as a guide or guide in carrying out all activities of life. This is as stated by Zaenul (2013: 71) where the Islamic education curriculum is defined as an educational and learning design that contains learning programs, learning experiences, and planned learning programs in Islamic education that will be given to students so that they can become individuals who have faith and are devoted to Allah SWT, have skills in life that are imbued with Islamic teachings and Islamic values that are sourced from the Qur'an and as-Sunnah so that they become perfect individuals.

M. Arifin, (1994: 95) stated several principles and characteristics of the Islamic education curriculum as follows. 1) The curriculum must be in line with the idea of Islam, which is a curriculum that contains material science that can function as a tool to achieve the goals of Islamic life. 2) Islamic curriculum must be processed/actualized using methods that are following the values contained in the objectives of Islamic education. 3) Between the curriculum, method, and objectives of Islamic education must be interrelated (eleven) with the desired product/result 4) Its scope and content must be broad and comprehensive, so that it reflects the spirit, thoughts, and teachings of Islam in depth and pay attention to the development and guidance of all personal aspects of students, intellectual, psychological, social and spiritual. 5) Always adjusted to the talents and interests of students. If a curriculum based on these five principles can be formulated into a teaching program at school, then the school will certainly be able to produce perfect people. These principles are called the emerging curriculum (curriculum that encourages students to move forward).

### **Madrasah Ibtidaiyah Andalan Cijantung**

Madrasah Ibtidaiyah Andalan Cijantung which was born by the Wakaf Foundation KH. Moh. Sirodj, offers an education system that emphasizes parenting (collegial system) and guidance on the development of multiple intelligences (multiple intelligences) by referring to the national curriculum enriched by international curriculum and pesantren. All educational processes are directed to "humanize humanity" so that the purpose of human creation becomes "God's Servant ('Abdulloh) and Leader (Khalifah fil Ardl)' 'can be planned according to plan according to the spirit of the Qur'an.

According to Abudinata (2011), an ungulan madrasa is a madrasa that combines excellence in the fields of science, skills, and technology with excellence in the field of religious knowledge including excellence in faith and devotion.

Primary School of Madrasah Ibtidaiyah Andalan Cijantung in the application of learning in class in one classroom inhabitation of 25 students with two to three teachers per class. Besides, several teacher teams were formed specifically to foster students in club fields of study, such as Jet Club (English), Einstein Club (Mathematics), and Science Club (Natural Sciences).

In maintaining the quality of madrasa identity as well as educational institutions that are Islamic nuanced and to respond to the wishes of the community, according to Malik Fajar (2004:

1) madrassas must develop programs such as; giving the nuances of Islam or spiritualization in the field of general study, teaching in the field of Islamic religious studies nuanced in science and technology and creating an atmosphere of religion in madrasas, especially in mafikibi learning (mathematics, physics, chemistry and biology) that is religious in student behavior. Besides, according to Malik Fajar madrasa can be an alternative education if it meets four demands namely; clarity of ideals with operational steps to realize the ideals of Islamic education, empowering institutions by reorganizing the system, improving and improving the management and improvement of Human Resources (HR).

According to An-Nahlawi (1996: 196) that the character of the Islamic curriculum can be described as follows: 1). In harmony with human nature. 2). Fundamental, purifying obedience to God is alone. 3). Relevant to the level of education, gender and community work. 4). Following the goals, needs, reality of society. 5). Free from negative contradictions, and in harmony with psychological integrity. 6). In harmony with the goals of the country. 7). The use of elastic/flexible methods. 8). Behavioral education emphasis. 9). According to the age level of students. 10). Following Islamic activities directly jihad, Islamic propaganda.

Therefore the Islamic education curriculum must be able to pay attention to the national curriculum without overruling the curriculum possessed by the madrasa as a distinctive feature of Islamic education that is instilling the values of diversity in personal life and social life. So it has faith and piety towards Allah SWT.

As for the vision of Madrasah Ibtidaiyah Andalan Cijantung, that is "To be a Madrasah who is at the forefront of developing and developing the potential of children's intelligence complexes based on the Qur'ani learning system to realize the goal of Self-Creation". As for the mission of the Cijantung Mainstay Madrasah Ibtidaiyah are as follows:

- a. Organizing professional madrasa management following the principles of effective and efficient modern management;
- b. Fostering a madrasa academic climate that can foster children with strong personalities and morality;
- c. Encourage and develop a learning system that can guarantee the development of the complex potential of children's intelligence based on the Qur`ani learningsystem;
- d. Fostering and developing continuously a madrasa unit curriculum that is

following local potential and responsive to the latest developments.

By having an Islamic value base where human creation has a great purpose with its mission of nature, namely:

Become a servant of Allah SWT:

- a. Humans carry the responsibility to live within the norm of a single devotion to Rabbul'alamin.
- b. Religious education is focused on the sacred purpose of servitude.

Whereas the objectives of the Cijantung Mainstay Madrasah Ibtidaiyah are as follows:

- a. Assist students in recognizing Rabbul'alamin and instilling a habit of servitude to Him ('Worship);
- b. Maintain and jump-start the potential strengths of students based on self-uniqueness / multiple intelligences;
- c. Mastering the basics of science and technology as a provision to continue to madrasa / higher schools;
- d. Become a madrasa/school of pioneers and movers.

Whereas the curriculum is developed and enriched by the international curriculum and pesantren curriculum which is following the vision and mission of the madrasa. While the learning strategies applied in the Madrasah Ibtidaiyah Andalan Cijantung are as follows:

- a. Qur'anic Based Learning System: Natural education based on the nature of the Qur'an;
- b. Brain-Heart Based Learning System: Implementation of educational programs by maintaining and boost brain and heart health;
- c. Collegial System: to serve the diversity of students' unique competencies. The number of teachers teaching class unity is based on a 1:12 ratio of students;
- d. Multiple Intelligences Based: The process of teaching and learning activities based on the principle of self-service / Multiple Intelligence service. Evaluation of Teaching and Learning Activities (KBM) is based on the portfolio documents of each student that can be evaluated at any time;
- e. Madrasah Community Partnership: How to unite perception, madrasahs conduct short- course psychology for children, to optimize student coaching both inside and outside the madrasa. short-course has given to each class of parents/guardians of students which are held every 1 (one) month for one year;
- f. Environmental Based Madrasahs: Teaching and learning activities are designed in a naturally pleasant atmosphere with the engineering of Mini Forest for Education (Micro Forest for Education);
- g. Character Education-based Classes: Class names are used as character-building programs specifically at their respective levels not using numerical sequences (Mandiri- Cooperation-Empathy-Courage-Responsibility-Guide) Adopting the International- Limited Curriculum: Educational programs for English and Mathematics;
- h. Audio Visual System: Class design to ignite the right and left brain balance

functions through music stimulus, color, images, etc .;

- i. Utilization of the latest research results: regarding the effectiveness of learning, including Environmental Enrichment, Use of Information Technology, and Interactive Instruments.

Thus seen from its function that education based on religion is not only to maintain the values of religious teachings but also has a motivating function in the development of intellectual intelligence and creativity of students and educators, has a leadership spirit, is innovative, honest, has a noble character behaves kaffah in carrying out their respective duties and duties.

## **RESEARCH METHODOLOGY**

In a study conducted on the application of a collaborative curriculum for Madrasah Ibtidaiyah Andalan Cijantung students using qualitative descriptive analysis research. The object of this research, which involves foundations, principals, teachers, and students of Andras Cijantung Madrasah Ibtidaiyah as informants. According to Erickson (in Albito. A and Johan. S, 2018: 7), states that qualitative research seeks to find and narrate the activities carried out and the impact of actions taken on their lives. So this research uses data collection techniques employing literature study, observation or observation and documentation.

## **RESULT AND DISCUSSION**

The curriculum as a design activity for students includes objectives, teaching materials, methods, tools, assessments related to one another. This is in line with what was said by Raharjo (2010,25) where the curriculum has a very important position in the world of education.

Based on previous research conducted by Fera Eka Widayanti with the title Implementation of the ismuba curriculum in MI pre-eminent Muhammadiyah Lemahdadi stated that Islamic religious education (PAI) in Muhammadiyah schools is referred to as ismuba (al- Islam, Muhammadiyah, and Arabic language) is a scientific discipline, which has characteristics and scientific goals that are different from other disciplines. Islamic religious education aims to foster and enhance students' faith through the giving and fertilizing of faith, piety to Allah SWT. the development of Muhammadiyah's pre-eminent MI curriculum was weak, referring to national education standards. general subjects have been adapted to the education office, while the ismuba curriculum has been adapted to the Muhammadiyah Dikdasmen which is synergized with the madrasah ibtidaiyah curriculum from the ministry of religion. differences in research conducted by previous researchers with writers where the previous authors focus on the implementation of the curriculum of al-Islam and Muhammadiyah superior MI weak Muhammadiyah. while the author's research highlights the role of the national curriculum and the local curriculum as well as the international curriculum applied and the benefits of collaborating the curriculum for students in the Madrasah Ibtidaiyah Andalan Cijantung Ciamis.

That between religion and education has a very important and interrelated relationship with one another. With religion can direct humans to become fully human beings and through education, the process can be fulfilled. According to An-Nahlawi (1996: 196) that the character of the Islamic curriculum can be described as follows: 1). In harmony with human nature. 2). Fundamental, purifying obedience to God alone. 3). Relevant to the level of education, gender and community work. 4). Following the goals, needs, reality of society. 5). Free from negative contradictions, and in harmony with psychological integrity. 6). In harmony with the goals of the country. 7). The use of elastic/flexible methods. 8). Behavioral education emphasis. 9). According to the age level of students. 10). Following Islamic activities directly jihad, Islamic propaganda.

The results of the study relate to the application of the collaboration curriculum for Madrasah Ibtidaiyah Andalan Cijantung to all elements of good interviews conducted with foundations, principals, teachers and students, in essence, have implemented a national education curriculum consisting of content standards, process standards, competency standards, graduates, staff education, facilities and infrastructure, management, financing, and assessment. According to Andi Prastowo, 2014 explained that following article 2 Permendikbud No. 81a of 2013 regulates the implementation of the curriculum in SD / MI, SMP / MTs, SMA / MA, and SMK / MAK using guidelines for implementing the education curriculum. Then in addition to the implementation of the national curriculum, Madrasah Ibtidaiyah Andalan Cijantung also applies a curriculum that adopts international education and local curriculum so that students and students have the ability in foreign languages and have good expertise in the field of technology and informatics in addition to the vision of the Madrasah Ibtidaiyah Andalan namely those leading in the development and development of the complex potential of children's intelligence on the basis of the Qur`ani learning system to realize the goal of Self-Creation. Which means that in addition to providing intellectual education but also providing spiritual education by developing a local curriculum compiled by a team of educators and education managers. Equipping students with general knowledge also equips students with more religious knowledge but with creativity so as not to make children bored where intellectual and spiritual learning is done outside the classroom, in the forest around the school, in the yard, or on the front porch of the class.

Then in implementing character education, there is a naming of classrooms that do not mention the level of numbers but begins to be named Independent Classes (first class) to Pandu Classes (sixth grade). In using the infrastructure of Madrasah Ibtidaiyah Andalan Cijantung, students learn from 07.00 WIB in the morning until 15.00 WIB in the afternoon. In the classroom connected audio, where there is some time lag for students to listen to murotal, and classical music. Besides, the supporting infrastructure is to familiarize students with getting to know information technology by using a computer electronic device provided in a presentative laboratory room.

The existence of the Tahfidz program from the Madrasah Ibtidaiyah, Tsanawiyah to Aliyah levels. Program achievements, starting from memorization 3, 6, 10 to 30 Juz according to the interests and abilities of students based on the results of mapping the

interests and abilities of students. Through this program, students have a comprehensive and holistic insight into the content of the Koran and can apply it in their daily lives. There are three kinds of literature which are the subject of study by students in exploring the interpretation program. The three are Tafsir Irab Alquran wa al-Bayan by Shaykh Muhammad al Darwisqy, Shafwat al-Tafasir by Shaykh Ali al-Shabuny and Tafsir li Jalalain by Jalaludin al-Suyuthi and al-Mahally.

The Arabic language program through the al-Tamyiz method also began to be applied intensively since the third grade of Madrasah Ibtidaiyah. The main target of this program is every student at all levels of madrasas (Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aiyah) in not less than six months can master qawa'id lughah al-'arabiyyah (nahw wa sharf) and can apply in translating the Koran and yellow book literature.

Madrasah Ibtidaiyah Andalan Cijantung also applies several contemporary systems. Among collegial-based learning systems, natural education systems based on the qurani nature of madrasah-community partnerships and educational approaches based on brain heart-based learning systems. It also develops a curriculum based on the uniqueness and independence of children. By having an Islamic value base it is hoped that students can become servants of Allah SWT who can assume the responsibility to live within a single devotion to Rabbul'alamin besides religious education that is focused on the sacred purpose of servitude. Besides students as caliphs can carry out the mission to take advantage of the gift of Rabbul'alamin in the universe and offer the best work to Him and with science education can provide religious demands so that they can carry out the task of caliphate on earth.

By implementing a collaborative curriculum between the national curriculum and adopting an international curriculum and a local curriculum, with superior accreditation values and excellence in the fields of intellectual education and spiritual education, it makes a trust for the community, parents to become a reference for their children to be educated in Madrasah Ibtidaiyah Andalan Cijantung Ciamis. And this can be seen from the increasing interest in the number of prospective students from year to year who will enter the Madrasah Ibtidaiyah Andalan Cijantung educational environment and not all prospective students can be accepted because of the limited number of teaching and learning spaces. But this madrasa continues to make improvements in preparing prospective students to be able to receive education by building several classrooms, additional laboratories, foreign language laboratories, dining rooms and outbound places to form strong mental and spiritual students in knowing environmental and social life.

## **CONCLUSION**

Based on the discussion in the research that has been done it can be concluded, that:

- a. The implementation of the national curriculum and the local curriculum has been run well, this is seen from the intellectual education provided to students and spiritual education developed by Madrasah Ibtidaiyah Andalan Cijantung Ciamis.
- b. General subjects have been adapted to the education office, synergized with the

madrasah ibtidaiyah curriculum of the ministry of religion and the development of local curriculum and the adoption of international languages.

- c. Madrasah Ibtidaiyah Andalan Cijantung also implemented several contemporary systems including collegial-based learning systems, natural education systems based on the qurani nature of madrasah-community partnerships and educational approaches based on brain-based learning systems. It also develops a curriculum based on the uniqueness and independence of children.

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