

THE INTEGRATION OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM WITH THE CURRICULUM OF CITIZENSHIP EDUCATION SUBJECT TO IMPROVE STUDENTS' ISLAMIC PERSONALITY

Journal of Islamic Studies, Vol. 5 No. 1, 2022, pp: 95-104
<http://journal.islamicateinstitute.co.id/index.php/jois>
DOI: <https://doi.org/10.32506/jois.v5i1.725>



Mastuhi

UIN Sunan Gunung Djati Bandung
mastuhi@gmail.com

Muhibbin Syah

UIN Sunan Gunung Djati Bandung
muhibbinsyah@yahoo.com

Agus Salim Mansyur

UIN Sunan Gunung Djati Bandung
agus.salim.mansyur@gmail.com

Muhammad Erihadiana

UIN Sunan Gunung Djati Bandung
m.erihadiana@gmail.com

Received: 3 January 2022 | Accepted: 11 February 2022 | Published: 30 June 2022

Abstract

Integrated curriculum is a curriculum which integrates a subject matter to another ones. Integrated curriculum at schools under the boarding school is clear to wish in order that their students have Islamic behavior, besides they have good knowledge. Integrated curriculum of the Islamic religious education on the curriculum of citizenship education subject is also to improve students' Islamic behavior. The result' of the research showed that. The substances of integrated curriculum of the Islamic religious education on the curriculum of citizenship education subject to improve students' Islamic behavior are honest, responsible, empathy, creative, discipline and consistent, hard worker, communicative, polite attitude, and sense of care attitude; The process of implementation of integrated curriculum of the Islamic religious education on the curriculum of citizenship education subject is to improve students' Islamic behavior, the teacher motivates the students, explains the subject, directs, habituates, creates environment, and gives the tasks.

Keywords: *Curriculum, Islamic, Religious Education, citizenship education.*

INTRODUCTION

One of the efforts to improve the quality of education is the application of a curriculum that is in accordance with the needs and developments of the times. The curriculum is an important part of the educational process because it contains concepts, programs and processes that will be actualized in the form of learning, so that it will encourage the development and growth of students in accordance with the educational goals that have been set. The expected educational goals include improving the quality of student human resources.

Schools as technical implementers of education are given the responsibility to organize formal education. Its role is very important in providing the basics for developing superior, moral, skilled, knowledgeable, personality and work ethic human beings. As an institution, schools are designed to contribute to efforts to improve the quality of human resources.

The reality shows that the practice of national education with a curriculum that is made and structured in such a way and even has been refined many times, has not been able to display the Indonesian human figure with a complete personality. National education which has a mission to produce intelligent humans who master the progress of science and technology with the power of faith and piety plus noble character, is still at an ideal level.

If we look back at national education, there are still many inequalities caused by the management of national education which has not supported the achievement of educational goals. The content of religion and general knowledge in the national education curriculum has not been balanced. It can be seen that starting from elementary to high school students are taught religious subjects for only two hours a week, even a very small portion, covering a very broad knowledge, namely, aqidah, sharia, and morals. In addition, local content to develop competencies that are adapted to regional characteristics and potential, including regional advantages has not been widely developed.

The birth of religion-based education such as madrasah and Islamic boarding schools also has not fully achieved the educational goals as expected because the understanding and practice of student morality is limited to the scope of the school, and after leaving the scope of the school, it will be out of control and no one becomes a role model to guide. and supervise it, because after all, school as a formal education pathway has a function as a vehicle for socio-cultural transformation (Tilaar, 2004:78).

Research conducted by Subki (2013) revealed that the curriculum applied to Islamic institutions should have two main components, namely the general education component and the Islamic education component. curriculum set by the Ministry of National Education. With this application, the content of madrasa education does not have too substantial and substantive differences with public schools (Subki, 2013).

On the other hand, Abidin (2012) and Abror (2011) reveal that in certain pesantren, for example, there is no need for a formal diploma that is legally recognized by the government. This kind of formalism is not owned by Islamic boarding schools when they only rely on the subjects of the salaf books which incidentally only contain religious material. As a result, pesantren graduates find it difficult to take part or work in government agencies, formal educational institutions, and private institutions or companies as well as other institutions that require a formal diploma.

In essence, pesantren as an Islamic educational institution has its own advantages, among others, its educational mission is more emphasized on aspects of morality and personality development. The formation of traits and attitudes that are very prominent in the pattern of pesantren education is caused by the very conducive system and conditions in the pesantren. While at the boarding school the students (santri) are indirectly trained to be independent. They are accustomed to meeting their needs and taking care of their own needs, so that an attitude of not depending on others grows. In

the view of the pesantren people, teaching and learning is not solely for the sake of teaching worldly achievements, but is one of the realizations of worship. In pesantren, teachers (kyai or ustad) and santri live in a unified environment and not only act as teachers in charge of teaching, but also appear as role models and role models.

Pesantren in reality have organized a school system, but in it there are also pesantren traditions that have developed earlier, so it is impressive that the function of education in pesantren is an effort to maintain, preserve traditions that have been in effect, so that in some pesantren it is sometimes difficult accept changes or new cultures from the outside. It is different with integrated schools, which have been synchronized with national education policies from the start. With the entry of Islamic boarding schools into schools, they are not only tasked with maintaining the culture and traditions that apply in the pesantren, but also accommodate students and the community for the changes that occur. (Mastuhi, 1985:63).

Currently, the integration carried out by many pesantren has not been able to make pesantren truly an open institution and the style of thought is still based on salafiyah rather than the integration of salaf and khalaf when entering the community. In addition, the fact is that the public's interest is increasing to send their children to madrasas.

Schools in Islamic boarding schools such as Al-Aqsha Jatinangor, Sumedang Regency and SMPIT Daarul Qolam, Bandung Regency, carry out school education and combine it with Islamic boarding school education. These efforts were developed as part of efforts to improve the quality of education. The presence of this school is an effort to produce graduates with three skills, namely social skills, academic skills, and vocational skills. The presence of the two schools is one of the answers and hopes that children have independence, good religious knowledge, high nationalism and good morals.

Junior High School Plus (SMP) Plus Al-Aqsha Jatinangor, Sumedang Regency and SMP IT Daarul Qolam, Bandung Regency, implement education by combining general education and religious education into one curriculum building. With this approach, all subjects and formal school activities cannot be separated from the frame of teachings and messages of Islamic values. The researchers' initial observations at SMP Plus Al-Aqsha Jatinangor and SMP IT Daarul Qolam Bandung showed that there was a blend of curricular, co-curricular and extracurricular activities between the school pattern and the pesantren pattern. Students at Al-Aqsha Jatinangor and Islamic boarding school-based IT Daarul Qolam Middle School all live in dormitories and are fostered 24 hours a day by caregivers, ustadz and clerics. The students also carry out obligatory and sunnah worship activities, study the yellow book, tahfidzul al-Quran, traditional self-defense and other extracurricular activities with the aim that children do not think about negative things or immorality.

Schools and Islamic boarding schools in these two institutions are two educational units, each of which has different advantages. If you go alone, there is potential and strength that is wasted, but if the two advantages are combined, a comprehensive educational power will be born to produce excellent graduates. Excellence in faith, science, practice, morals and wisdom in social life. It is superior because it is integrative, that is, it combines the religious curriculum with the general curriculum whose goal is that general subjects have the spirit and value of Islam. In fact, seen from

the curriculum, it has not been explicitly stated formally, and it is the teacher who integrates it in learning.

Citizenship Education is one of the general subjects applied by the central government to all schools in Indonesia, including the two junior high schools with the aim that students have Pancasilaist, nationalist, and Indonesian personalities. Education in both schools adheres to an integrated curriculum. This subject cannot be separated from the spirit of religion or the substance of an integrated religion. Integration of religious substance in the civics education curriculum with the intention that students have a national spirit with an Islamic personality. This means that these schools want their students to have strong national values with Islamic personalities.

Based on the above background, the author will conduct a research entitled *Integration of Islamic Religious Education Curriculum with Citizenship Education Curriculum to Improve Students' Islamic Personality (Research at SMP Plus Al-Aqsha Jatinangor, Sumedang Regency and SMP IT Daarul Qolam, Bandung Regency)*.

THEORETICAL FRAMEWORK

Integration has synonyms with fusion, union or merging of two or more objects. In an integrated curriculum, lessons are centered on a particular problem or topic, for example a problem in which all subjects are designed with reference to a particular topic. (Trianto, 2015:35). Hartono added that this integration will connect problems with one another, so that a unity of knowledge is built. (Hartono, 2011:57)

The integrated curriculum is a product of the effort to integrate learning materials from various kinds of lessons. Integration is created by focusing lessons on certain problems that require a solution with materials or materials from various disciplines or subjects. This type of curriculum opens up more opportunities to do group work, the community and the environment as a source of learning, emphasizes the individual differences of students, and in planning lessons students are included.

In implementing the integrated curriculum, a research unit is drawn up which includes subject matter, learning activities and very broad resources. The unit source is used as a source for learning units that students learn in class. Individual differences of students do not always have to study the same things and there is freedom for students to choose lessons according to their respective interests, talents and abilities. His understanding is that the resource unit is what students can ideally learn, while the learning unit is what students actually learn (Idi, 2014:177).

METHOD

The research approach on the integration of the Islamic religious education curriculum in the civic education curriculum to improve the Islamic personality of the students of SMP Plus Al-Aqsha Jatinangor Sumedang and SMPIT Daarul Qolam Bandung Regency used qualitative and quantitative approaches. Collecting qualitative data through documents, interviews, and observations. Meanwhile, quantitative data were collected through questionnaires and tests. The method used is

Mix-Method Research. This means that the data is processed by two analyzes, namely qualitative and quantitative.

RESULT AND DISCUSSION

Curriculum integration (integrated curriculum) is an integrated curriculum as a product of efforts to integrate Islamic values, teaching materials, and teaching-learning methods (styles) from various subjects. Integration is created by focusing lessons on certain problems that require a solution with materials or materials from various disciplines or subjects. This type of curriculum erases boundaries and brings together closely related subjects. Integrated curriculum, provides opportunities for students to learn to see the interrelationships between subjects in meaningful and contextual relationships for real life.

The characteristics of an integrated curriculum according to Lake in Megawangi, et.al (2005) include the interrelationships between subjects with the theme as the center of linkage, emphasizing concrete or real activities, providing opportunities for students to work in groups. In addition to providing the experience of seeing things in an overall perspective, it also motivates students to be active to find out more about the material they are learning.

Based on the above understanding, the integrated curriculum in context is a curriculum that is able to integrate and internalize universal Islamic values into other subjects. The development of Islamic values in the corridor of the development of contemporary scientific disciplines is urgent as an integrative solution to the crisis of the philosophical foundation of science, scientific ethics, the crisis of professional ethics, and the crisis of civilization development that has hit the world.

The results of the discussion in the FGD concluded that this integrated curriculum, especially for Islamic educational institutions, has become an absolute necessity. Therefore, it is necessary to design this integrated curriculum by considering the following:

First, Islam is an identity or distinguishing feature in this school's curriculum. Therefore, the vision, mission, and goals in this school environment include Islam as one of the foundations and/or objectives of the curriculum. The output of the school is expected to have an Islamic character, which is one part of the results of the PBM system that it designed.

Second, the existing PBM is more oriented to the cognitive aspect, and ignores the affective and psychomotor aspects. The indicators are students and alumni who are very knowledgeable about Islam, who are strong and have good morals. This means that at the level of appreciation of the attitude of life and the implementation of these religious values, it can be seen in daily behavior.

Third, the implementation of the curriculum related to Islamic learning that has been applied so far, often dwells on issues of norms and piety (individual rituals), and rarely touches on social and national issues. This causes students and alumni to stutter about social issues or to stutter in reading opportunities with the scientific perspective they are studying. As a substance, Islamic values should appear in the curriculum, both the core curriculum and the institutional curriculum so as to form a complete curriculum in which it does not only talk about issues of Islamology (ideas), but how to apply it in daily life (action). From this design, the question arises how to integrate Islamic values (revelation) into Civics subjects? Interpretation (2008:3) said reviewing the curriculum structure, reviewing syllabus, doing so in the lesson plan and must be practiced in everyday life.

To develop the substance of the integration of the Islamic curriculum into the Civics subject curriculum, the author involves various stakeholders who are competent in their fields. As for them, they are PAI teachers, Civics teachers, Deputy Principals for Academic and Curriculum fields. The pattern used is to conduct a Focus Group Discussion (FGD). Through this FGD, all those involved were in accordance with their competence and discussed the integration of Islam into the Citizenship curriculum. This FGD was carried out by lowering the objective of integrating PAI into Civics subjects. While the goal is to form students who have high citizenship coupled with good morals. Based on the discussions through this FGD, which involved various stakeholders, namely PAI teachers, Civics subject teachers, vice principals in academic and curriculum fields, as well as the researchers themselves, this activity was scheduled to take place for 6 meetings in a period of 3 months. This took quite a long time because FGD members were asked to identify the substance, analyze, and design this integrated curriculum.

The discussions to determine the substance of the integration of the PAI curriculum into the Civics curriculum turned out to take a lot of time, thought and energy. The substance of this study should stem from the purpose of this integration. So, the purpose of this integration is derived into the substance of the study which is then included in the Civics subject curriculum. This is done because the output of this school is expected to have superior and competitive Graduate Competency Standards (SKL) in Islam and generally characterized by Islamic behavior or good character. To form the SKL, this school designed its curriculum in the form of an integrated curriculum (integrated curriculum). The characteristics of an integrated curriculum according to Lake in Megawangi, et.al (2005) include the interrelationships between subjects with themes as the center of linkage, emphasizing concrete or real activities, providing opportunities for students to work in groups. In addition to providing the experience of seeing things in an overall perspective, it also motivates students to be active to find out more about the material they are learning. Based on this explanation, it can be concluded that the essence of integrating the PAI curriculum in Civics subjects is to shape the personality of students based on Islamic values.

The results of a long discussion to integrate the substance of PAI studies in the Civics curriculum in improving the Islamic personality of students explained the many opinions that should be included in the Civics curriculum. The researcher identifies the substance of the study in which the substance of the PAI study must be in line with the substance in the Civics curriculum. The integration of the PAI curriculum into the Civics curriculum is carried out through discussions among PAI teachers, Civics teachers, and vice principals in the academic field through a Focus Group Discussion (FGD) forum. Integrating the PAI curriculum into the Civics curriculum in order to improve students with Islamic personality by unifying PAI values in the substance of Civics.

The results of long and tough discussions coupled with different arguments among PAI teachers, Civics teachers, and deputy principals of SMP Plus Al-Aqsha Jatinangor resulted in the conclusion that the integration of the PAI curriculum in Civics subjects, which operationally shows integration PAI values in Civics appear in several forms, namely:

1. Making "Islamic Perspective" as a paradigm or perspective in the study of the institution's curriculum, including in the curriculum of general subjects, especially Civics subjects that are integrated with the substance of PAI.

2. Incorporating Islamic themes as a subject in the study of PKN subjects. For example, the themes of faith, piety, and good morals are included as part of the themes in learning.

3. Incorporating the substance of PAI in Civics subjects in a hidden curriculum, namely the norms and behavior of teachers when teaching describes the Islamic values reflected in Civics learning.

Sulasmi said that the characteristics of integrated learning can be viewed from several angles, namely:

1. The nature of the integrated material, there are two forms of integrated learning implementation, namely intra-field of study if what is combined is material in one field of study and integrated learning between fields of study that is combined is material in the same field of study with another field of study. other.

2. How to combine the material by reviewing the theme from the point of view of each field of study so that there is no overlap.

3. Implementation time can be carried out at a certain time. It is carried out periodically and can be carried out a full day.

4. The element of integration departs from the teacher's activities in analyzing the curriculum and can be determined by setting the theme first (Sulasmi, 2007, p. 35).

Based on the results of data analysis from the identification of the substance of the study, it was found that the substance of the study of PAI education in the Civics curriculum in shaping students' personalities was as follows:

Table 1.1 Integration of Islamic Education Curriculum with Civics Curriculum in Improving Students' Islamic Personality

PAI Curriculum	Civics Curriculum
Honest, Responsible, Independent, Has Empathy towards Others, Disciplined and consistent, Hard Worker, Communicative, Polite language and behavior, and Has a Caring Attitude.	a. Spirit of nationality b. National Commitment c. Youth Pledge Value d. Youth Pledge Spirit e. Bhinneka Tunggal Ika

Based on the table above, Islamic elements appear in the form of learning themes in civic education.

CONCLUSION

The substance of the study of integration of the Islamic religious education curriculum with the civics education curriculum in improving the Islamic personality of students, both at SMP Plus Al-Aqsha Jatinangor and at SMPIT Daarul Qolam Bandung, is honest, disciplined, responsible, tolerant, patriotic, communicative, polite, and has good character.

The process of implementing religious education curriculum learning with civic education curriculum in improving students' Islamic personality, both at SMP Plus Al-Aqsha Jatinangor and at SMPIT Daarul Qolam Bandung, namely: exemplary, teaching, directing, habituation, environment creation, and learning evaluation.

REFERENCES

- Ali, M. (2014). Model Pengintegrasian Nilai-Nilai Kepribadian Kaffah dalam Pembelajaran dengan Pendekatan Tilawah Ayat, Tazkiyah, dan Ta`lim Kitab wa Hikmah. In *Model-Model Pembelajaran Berbasis Nilai Islam* (p. 254). Bandung: Universitas Pendidikan Indonesia.
- Ansyar, M. (2015). *Kurikulum; Hakikat, Fondasi, Desain dan Pengembangan*. Jakarta: Kencana.
- Fogarty, R. (1991). *How to integrate the curricula*. Illinois: Skylight Publishing.
- Helmiati. (2015, Agustus). <https://uin-suska.ac.id> › Artikel Dosen.
- Manizar, E. (2017). Optimalisasi PAI di Sekolah. *Tadrib jurnal Pendidikan Agama Islam UIN Raden Fatah Palembang*, 254.
- Muhaimin. (2012). *Paradigma Pendidikan Islam; Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah cetakan ke 5*. Bandung: Remaja Rosdakarya.
- Mujib, M. d. (1993). *Mujib, M. d. (1993). Pemikiran Pendidikan Islam; Kajian Filosofik dan Kerangka Operasionalnya*. Bandung: Trigenda Karya.
- Sanjaya, W. (2009). *Kurikulum dan Pembelajaran*. Jakarta: Kencana.
- Sauri, S. (2010). *Filsafat Ilmu Pendidikan Agama*. Bandung: Arfino Raya.
- Susilana, R. (2006). *Kurikulum dan Pembelajaran*. Bandung: Jurusan Kutekpen FIP UPI.
- Syihabuddin. (2014). Struktur Ilmu Pendidikan Islam. In *Model-Model Pembelajaran Berbasis Nilai Islam*. Bandung: Universitas Pendidikan Indonesia.
- Tafsir, A. (tt). *Pendidikan Budi Pekerti*. Bandung: Maestro.
- Trianto. (2015). *Model Pembelajaran Terpadu; Konsep, Strategi, dan Implementasi dalam Kurikulum Tingkat Satuan Pendidikan (KTSP)*. Jakarta: PT Bumi Aksara.
- Yani, A. (2014). *Mindset Kurikulum 2013*. Bandung: Alfabeta.
- Zuchdi. (2009). *Pendidikan Karakter : Grand Design dan Nilai-nilai Target*. Yogyakarta: Media Utama.
- Abdurrahman An-Nahlawi, Ushulut Tarbiyah Islamiyah Wa Asalibiha fii Baiti wal Madrasati wal Mujtama' Penerjemah. Shihabuddin, Jakarta: Gema Insani Press, 1996.
- Abdurraziq Naufal, Al-I'jaz al-'Adad fi al-Qur'ân, Cairo: Sya'b, 1976
- Abu Bakr Jabir Al-jazairi, Ensiklopedi Muslim;Minhajul Muslim, Jakarta: Darul falah, 2008.

- Achmad Maulana dkk, Kamus Ilmiah Populer, Yogyakarta: Absolut, 2004
- Achmadi, Ideologi Pendidikan Islam, Yogyakarta: Pustaka Pelajar, 2005.
- Adib Bisri dan KH Munawir A. Fatah, Kamus Al-Bisri, Surabaya : Pustaka Progressif, 1999.
- Adib, Mohammad, *Filsafat Ilmu Ontologi, Epistemologi, Aksiologi, dan Logika Ilmu Pengetahuan* Yogyakarta: Pustaka Pelajar. 2011,
- Alwasilah, A. C, et al. *Etnopedagogi: Landasan praktek pendidikan dan pendidikan guru*, Bandung: Kiblat Buku Utama, 2009.
- Anas Salahudin dan Irwanto Alkrienciehie, *Pendidikan Karakter (Pendidikan Berbasis Agama & budaya Bangsa)*, Bandung: Pustaka Setia, 2013
- Anwar Hafid. Et. al. “ *An Analysis of Kalosora Function as Ethnopedagogy Media in Nation Character Building In Shoutheast Sulawesi*”. *International Research Journal of Emerging Trends in Multidisciplinaty*. Vol I. 2015.
- Ayatrohaedi, , *Kepribadian Budaya Bangsa (local Genius)*, Pustaka Jaya, Jakarta, 1986
- Azyumardi Azra, *Paradigma Baru Pendidikan Nasional Rekonstruksi dan Demokratisasi*, Jakarta: Kompas Media Nusantara, 2002.
- Deddy Mulyana, *Metodologi Penelitian Kualitatif*, Bandung: PT Remaja Rosda Karya, 2004.
- Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, Semarang : CV. Toha Putra, 1989.
- Dharma Kesuma, et.al, *Pendidikan Karakter Kajian Teori dan Praktik di Sekolah*, Bandung: Remaja Rosdakarya, 2011.
- Direktorat Pendidikan Madrasah Kementrian Agama, *Wawasan Pendidikan Karakter dalam Islam*, Jakarta: Direktorat Pendidikan Madrasah Kementrian Agama, 2010.
- Effendy, Khasan, *Pepatah-petitih Sunan Gunung Djati Ditinjau dari Aspek Nilai dan Pendidikan*. Bandung: Indra Prahasta. 1994.
- Endang Saifudin Ansari, *Wawasan Islam*, Cet. III Bandung: Pelajar, 1982
- Faiez H.Seyal, “The Road to Success”, Terj. Ita Mauliidha, *Kiat-Kiat Hidup Kreatif Menuju Keberhasilan luar Biasa*, Cet I; Jakarta: Khalifa, 1999.
- Fitri, Agus Zainul, *Reinventing Human Character: Pendidikan Karakter Berbasis Nilai & Etika di Sekolah*, Jogjakarta: Ar-Ruzz Media,2010.
- Irwan Abdullah, dkk., *Agama dan Kearifan Lokal dalam Tantangan Global*, Yogyakarta: Pustaka Pelajar, 2008.
- Keraf, A.S, *Etika Lingkungan Hidup*. Jakarta: Kompas Kemendiknas Pengembangan Pendidikan Budayadan Karakter Bangsa. Jakarta: Kemendiknas. 2010
- Khairullah, Zahid Y. dan Durriya H. Z. Khairullah, “Cultural Values and Decision-Making in China”, *International Journal of Business, Humanities and Tecnology*, Vol. 3, No. 3, (Februari), 2013
- Ki Hadjar Dewantara, *Pendidikan*. Yogyakarta: Majelis Luhur Persatuan Taman Siswa.

Kongprasertamorn, Kamonthip, “Local Wisdom, Environmental Protection and Community Development: The Clam Farmers in Tambon Bangkhunsai, Phetchaburi Province, Thailand”, *Manusya: Journal of Humanities*, 10.1, 2007