Integration of islamic religious education curriculum with independent curriculum concept: steps towards holistic, inclusive and responsive education

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ABSTRACT

In the context of education in Indonesia, the integration of the Islamic religious education curriculum with the concept of the Independent Curriculum has become a focus of attention in efforts to build a holistic education system that is responsive to the needs of students and society. In this context, the integration of the Islamic Religious Education Curriculum is an important concern to achieve holistic education that is responsive to the needs of students. This article discusses the steps that can be taken in integrating the Islamic Religious Education Curriculum with the Independent Curriculum Concept. The first step in this integration is a deep understanding of the principles of the Independent Curriculum and the essence of Islamic Religious Education. The second step involves developing learning methods that integrate aspects of the Islamic Religious Education Curriculum with an approach that is responsive to the social context and needs of students. The final step is continuous evaluation of the effectiveness of this integration in achieving holistic educational goals.

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1. Introduction (*Heading 1*) (bold, 11 pt)

In the world of education, there is an approach that does not only view students as mere absorbers of information, but as complex individuals with various dimensions of life. This approach is known as holistic, inclusive, and responsive learning (C. Sari, 2023). First of all, holistic learning recognizes that students do not only consist of academic intelligence. They have other dimensions such as physical, emotional, intellectual, social, and spiritual that need to be considered (Mustoip, 2023). In

classes that implement holistic learning, not only knowledge is taught, but also social skills, creativity, and understanding of values and ethics are emphasized.

Furthermore, inclusive learning emphasizes the importance of providing space for all learners regardless of any differences (Yunus, V., Zakso, A., Priyadi, A.T., Hartoyo, 2023). Here, every individual is invited to actively participate in the learning process. Teachers and schools are responsible for creating a friendly and supportive environment for all learners, ensuring that the curriculum and learning resources are accessible to everyone, and using learning strategies that can be adapted to individual needs. Finally, responsive learning adapts the learning process to the needs and social context of each learner (C. Sari, 2023). By acknowledging the diversity of backgrounds, languages, cultures, and values, teachers develop learning approaches and methods that are sensitive to these differences. The use of technology and resources that are relevant to the daily lives of learners and fair and relevant assessments are also part of responsive learning.

By implementing a holistic, inclusive, and responsive learning approach, teachers can create a learning environment that supports the optimal development of all students. They can help students maximize their potential, respond to changes and challenges in society in an effective way, and have a positive impact on the educational process. The integration of Islamic religious education with the concept of the independent curriculum is expected to synergize in producing holistic, inclusive and responsive learning in order to realize the expected generation. Facing the challenges of an era that is experiencing moral decadence and a lot of discrimination in society, appropriate steps are needed to overcome it. One way is to maximize Islamic religious education in the independent curriculum.

Islamic Religious Education (PAI) plays an important role in shaping the character and morals of students in Madrasah (Harmi, 2022)(A. Adiyono, J. Julaiha, 2023). Along with the development of the times and the dynamics of society, the development of the PAI curriculum in the context of religious moderation has become an urgent need. Religious moderation is a concept that emphasizes a middle attitude, balance, and tolerance in religion, so as to produce individuals who have noble morals and are able to live harmoniously in diversity (M. K. Nisa, A. Yani, A. Andika, E. M. Yunus, 2021). Madrasahs as Islamic educational institutions have a great responsibility in maintaining the sustainability and quality of Islamic religious education that is in line with the principles of religious moderation. Therefore, the development of the PAI curriculum is an integral part of efforts to ensure that students are able to understand, appreciate, and practice Islamic teachings in a moderate and inclusive manner.

Religious moderation is an important concept in the context of pluralistic and multicultural society (Akhmadi, 2019). Here are some reasons why religious moderation is very necessary. First, to Avoid Extremism. Religious moderation helps prevent the emergence of extremist and radical attitudes that can threaten the security and stability of society (Wiguna & Andari, 2023) (Mukhibat et al., 2023). By promoting a middle attitude and tolerance, religious moderation helps reduce tensions between religious groups. Second, as a builder of Social Harmony (N. M. al-Mujtahid, M. Alfikri, 2022). In a diverse society, religious moderation plays an important role in building social harmony. By understanding and appreciating differences in religious beliefs and practices, individuals tend to be better able to live side by side peacefully and respect each other. Third, to improve the quality of relations between religious communities (Usman, 2021). Religious moderation opens up space for dialogue between religious communities. By promoting an open attitude and mutual understanding, religious moderation helps strengthen relations between religious communities and minimize conflict and tension.

Although the importance of religious moderation is widely recognized, its implementation is often faced with a number of complex obstacles. Some common obstacles in the implementation of religious moderation include extremism and radicalism, misunderstanding or misinterpretation of religion, inter-religious tensions, inequality and discrimination, lack of understanding and quality religious education (Laila Wardati, Darwis Margolang, 2023) (R. P. Vashti, 2023) (Hakim, 2022). Overcoming these obstacles requires a joint commitment from various parties, including the government, religious institutions, civil society, and individuals. Collaborative and sustained efforts to promote better understanding, more open dialogue, and greater social and economic inclusion can help overcome these obstacles and encourage wider and more effective implementation of religious moderation.

The approach in developing the PAI curriculum must be holistic, covering cognitive, affective, and psychomotor aspects (Alqarny & Mujiburrohman, 2023) (Mustaqim, 2014). The curriculum developed also needs to be responsive to the dynamics of the times and the needs of students in order to provide a deep understanding and be relevant to the context of their lives. Thus, it is hoped that students can become agents of change who are able to spread the values of religious moderation in society. In this introduction, we will explore the main issues that are the basis for developing the PAI curriculum in religious moderation in madrasas. We will also discuss the relevance, objectives, and benefits of developing the curriculum and underline several key concepts that will be the focus in the development process. Through a research-based approach and literature review, it is hoped that this introduction will be able to provide a strong foundation for developing a quality PAI curriculum that is relevant to the demands of the times.

2. Method

The development of a holistic and responsive educational curriculum to the needs of students and the demands of the times is the main focus of this study. The integration of the Islamic religious education curriculum with the concept of the Merdeka Curriculum marks an important step in building an inclusive education that is relevant to social and cultural conditions in Indonesia. The literature study research method is used to explore and reveal the overall theoretical and practical foundations in this integration.

The first step in this method is to identify research topics related to the integration of Islamic religious education curriculum with the concept of the Merdeka Curriculum. Furthermore, information sources are collected through literature searches from various sources such as academic databases, scientific journals, textbooks, and official documents related to education in Indonesia. The selection of information sources is carried out carefully, considering the relevance to the research topic, the accuracy of the information, and the quality of the research methodology. Reading and analysis of information sources are carried out systematically to identify key findings, research methods, and conclusions related to the integration of the two curricula.

The collected information is then organized based on a specific theme or topic, and brief notes are made to summarize the findings from each source of information. Next, information synthesis is carried out by identifying patterns, trends, or similarities in themes between the sources of information that have been collected. The writing of the research report is carried out based on the synthesis of information that has been carried out, presenting findings and analysis systematically according to a predetermined structure. Finally, an evaluation of the diversity of information sources used is carried out as well as criticism of the limitations or shortcomings in this literature study research, accompanied by recommendations for further research in this field. Thus, this literature study research method provides a systematic framework for understanding, analyzing, and synthesizing information related to the integration of the Islamic religious education curriculum with the concept of the Merdeka Curriculum, in order to enrich insight and understanding of the role of both curricula in educational development in Indonesia.

3. Findings and Discussion

3.1. Islamic Religious Education Curriculum

The Islamic religious education curriculum encapsulates important aspects that encompass the overall vision of the education system. Starting with establishing the goals of Islamic religious education, the main focus is on developing a deep understanding of Islamic teachings, building strong character based on Islamic values, and mastering practical skills to apply Islamic principles in everyday life. The curriculum structure is the next point in this discussion, describing how subjects are structured, materials are taught, and the order in which they are learned. Covering the study of the Quran, Hadith, Islamic History, Aqidah, Fiqh, Morals, as well as worship skills such as prayer, fasting, and zakat, this curriculum is designed to provide a solid foundation for a holistic understanding and practice of Islam (Yunita & Widodo, 2023) (S et al., 2023).

In the context of teaching methods, the discussion covers a variety of approaches used to deliver material, from lectures to project-based learning (Susilowati, 2022). It is important to choose the right method according to the needs of the students and the material being taught so that the learning process

is effective and interesting. The development of teaching materials is also a focus of discussion, where the material is prepared by considering the social, cultural context and educational needs of the students. Evaluation of learning outcomes is a key element in this discussion, used to assess students' understanding of the subject matter and achievement of the goals of Islamic religious education. Evaluation methods can vary, including written exams, project assignments, presentations and direct observation of practical skills (L, 2019). The development of teacher quality is an important concern in the discussion of the curriculum, emphasizing the importance of teachers who have a deep understanding of Islamic teachings and the ability to inspire and effectively deliver material to students.

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3.2. Independent Curriculum

Independent Curriculum is an educational concept that places freedom as the main foundation in designing and implementing the curriculum at the school level (Rambung et al., 2023). Unlike conventional approaches that tend to be centralized and follow national standards, the Independent Curriculum provides schools with greater flexibility to adapt the curriculum to the needs, local context, and unique characteristics of students. The Independent Curriculum involves several important aspects that support the philosophy of freedom, including Curriculum Flexibility being one of the important points in the Independent Curriculum discussion (Zakkiyah et al., 2023). This concept provides schools with broad flexibility in designing the curriculum, allowing adaptation to local conditions, educational developments, and student needs. Stakeholder Participation is another aspect emphasized in the implementation of the Independent Curriculum and involves various parties such as teachers, parents, students, and local communities in the curriculum design process to ensure that the approach taken reflects the aspirations and needs of the community as a whole.

Competency-Based Curriculum Development is the main focus in the Independent Curriculum discussion (Suryaman, 2020). This concept emphasizes the importance of not only mastering knowledge, but also developing skills, attitudes, and values that are relevant to everyday life and future careers. The use of technology is an inseparable part of the Independent Curriculum discussion (Rapang et al., 2022). Technology integration is considered a means to support more interactive, collaborative, and responsive learning to current developments. Continuous Evaluation is an important strategy in the Independent Curriculum. Continuous and evidence-based evaluation is used to monitor student progress, curriculum effectiveness, and the need for changes and adjustments that may be needed.

School and Industry Partnerships are another aspect emphasized in the discussion of the Independent Curriculum (WALA & KOROH, 2022). Collaboration between schools and the industrial world aims to ensure that the curriculum reflects the demands of the job market and prepares students with relevant skills. Thus, the discussion of the Independent Curriculum carries the principles of freedom, flexibility, participation, relevance, and sustainability. It is hoped that through this approach, a more dynamic, inclusive, and responsive learning environment can be created to the needs of students and the local community.

3.3. Integration of PAI Curriculum with Independent Curriculum

The integration of the Islamic religious education curriculum with the concept of the Independent Curriculum is an important milestone in the effort to create a comprehensive, inclusive, and responsive education system to the needs of students and society. Several strategies can be applied to realize this integration:

1. Emphasis on Universal Values (Musyarofah, 2017) (Arfan, 2022). Integration begins by emphasizing universal values emphasized by Islam, such as justice, tolerance, brotherhood, and morality. These values do not only apply in the context of Islam, but are also relevant in everyday life in accordance with the principles of the Independent Curriculum which respects diversity and humanity. In preparing the next generation who mutually maintain the values of tolerance and peace in order to maintain the integrity of the nation, it is necessary to instill an attitude of mutual respect among each other in the scope of religion, culture, race, ethnicity and nation. This is also stated in the Pancasila of justice for all Indonesian people. The world of education that continues to develop requires us to be able to accept many opinions that exist in various fields of education.

2. Critical and Analytical Skills (R. M. Sari, 2019) (Aini et al., 2022) (Arwitaningsih et al., 2023). The Independent Curriculum concept encourages the development of critical and analytical thinking skills. In Islamic religious education, this can be done by exploring a deeper understanding of the Quran and Hadith. Students are encouraged to critically analyze religious texts and relate them to the context of their lives, so that they are able to develop critical and reflective thinking. Critical and analytical thinking makes students understand more about what they practice, without following worship that has no basis in Islamic law. Can analyze every difference that occurs and can be a mediator between them. Of course, this can be realized if we can instill a critical and analytical attitude in the material being studied.

3. Development of Attitudes and Character (Indriani et al., 2023) (Muslimin, 2023). Curriculum integration also aims to strengthen the formation of good attitudes and character in students. Both the Islamic religious curriculum and the Independent Curriculum have a similar focus in this regard, namely forming characters rooted in Islamic values and the moral and ethical principles adopted by the Independent Curriculum. Ethics are becoming a rare commodity in the era of rampant technology, students are greatly influenced by what they see on social media. Of course, without a foundation of good attitude and character education, they may choose role models who are not in accordance with the concept of Islam and the culture of the independent curriculum. Islamic religious education places great emphasis on character education, as does the government which carries out the mental revolution movement to improve the condition of the nation's character.

4. Use of Local Resources (Abdul Ghani et al., 2023) (Syamsul Arifin Moh Anas KholisNada Oktavia, 2021). One important aspect of the Independent Curriculum is adaptation to the local context. In Islamic religious education, this can be achieved by utilizing local resources such as religious figures, religious traditions, and Islamic culture that exist around the school. Thus, students can gain a deeper understanding of religion and Islamic values that are relevant to their environment. Presenting local teaching staff who are competent in the field of Religious Education will make teachers more flexible in teaching and not rigid. This is necessary in order to maintain religious harmony in society because it cannot be denied that in religion there are many differences that must be placed wisely in responding to them.

5. Collaborative and Interactive Learning (Susilowati, 2022) (Zuhri Dwi Apriansah et al., 2024). The integration of the two curricula also encourages collaborative and interactive learning. Students are invited to discuss, collaborate on learning projects, and carry out practical activities that involve the application of Islamic teachings in everyday life. This is in line with the principles of the Independent Curriculum which emphasize project-based and participatory learning. The activeness of students makes them understand the material being taught better, learning theory and practicing in various active learning methods makes the learning atmosphere lively and enthusiastic.

Through a solid integration between the Islamic religious education curriculum and the concept of the Independent Curriculum, it is hoped that an inclusive, diverse, and relevant learning environment can be created for students. Thus, the younger generation can be equipped with a strong character and be ready to face the challenges of the modern world with a solid foundation of Islamic values. The integration of these two curricula not only improves the understanding of Islam, but also enriches the educational experience of students through project-based, collaborative, and interactive learning. By considering the diversity of students and the local context, this curriculum integration is able to create an inclusive and relevant learning environment.

4. Conclusion

The integration of the Islamic religious education curriculum with the concept of the Independent Curriculum promises holistic, inclusive, and responsive education to the needs of students and society. In the right context and with a good approach, this integration can be an effective model in building a generation with character and ready to face the challenges of the times. The participation of policy makers with teachers and the community facilitates the realization of these two curricula.

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