

# Human rights literacy in Islamic religious education curriculum

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## ABSTRACT

The importance of upholding human rights in education has an intense urgency considering that education is the primary tool for printing the nation's next generation. The Islamic education curriculum is a component of religious education as a tool to achieve goals. The Islamic education curriculum has the necessary components in it that are in accordance with the content and current social context. Implementing the approach method and descriptive analysis, the paper aims to explain the results of the analysis of human rights literacy in the Islamic Religious Education curriculum. In conclusion, human rights values are included in the Islamic religious education curriculum through methods, materials, and curriculum evaluation. Freedom of thought, expression, speech, and participation, as well as having responsibilities, and getting honor, must have an important place in implementing education. The output of education must be human beings with a tolerant, inclusive, democratic personality towards various community groups based on ethnicity, language and religion.

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## INTRODUCTION

In 2021, Human Rights Index and the right to education index scored the most. This can be seen in 2021. Human Rights Performance Index Report. The report shows the right to education to a score of 4,6. Various sources and processes form the basis for measuring and collecting data, including documents documenting the government's human rights performance, media reports and reports from various agencies, and responses to major human rights events, which are then narrated as a violation of human rights. Efforts that are responsive to eradicating sexual violence are a significant concern in the world of Education (Setara, 2022).

Cases of human rights violations in schools continued, usually involving physical and verbal violence. In Indonesia, there are relatively many cases of violence against children. In 2006, out of a total of 2,81 million cases of violence, there were 2,29 million cases of violence against children. According to the data, the number of victims of violence against children in 2006 reached 3%. That is, 30 out of 1000 children can be victims of violence. Compared with cities, rural areas accounted for 3,2%, and cities accounted for 2,8%. From a gender perspective, boys contribute more to violence than girls, 3,1% vs. 2,9%. The most dominant violent criminals are parents, with a share of 61,4%. The rest is done by the people closest to the child, such as neighbors, teachers, and co-workers.

KPAI (Child Protection Commission) noted that from 2011 to 2019, there were 37.381 reports of violence against children over 9 years. School violence can occur for various reasons and can be committed by anyone, including teachers, classmates, and friends in other classes. The analysis showed that up to 78,3% of children admitted to committing violence from the mildest to the most severe, Apong Herlina, representative of the Indonesian Child Protection Commission (KPAI). The survey was conducted in 2007, and Indonesia has the highest rate of violence in the world, with up to 45% of Indonesian children experiencing physical violence at the hands of school classmates.

Islamic religious education covers all areas because in Islamic teachings the smallest to the greatest, there are already instructions, including human rights. From the basic teachings of fraternity, this equality and Freedom also arises the Freedom of other human beings. We can note Qs. Al Hujurat (49) verse 10, which means, "Behold, the believers are brothers, therefore make peace between your two brothers (who are at odds) and be devoted to Allah that you may have mercy."

Islamic religious education is a basis for providing briefings to students to avoid human rights violations. The task and function of Islamic Education are to deliberately direct all the potential in humans as optimally as possible, so that they can develop into good Muslims or kamil people. In PAI, a curriculum is needed to achieve educational goals. The Islamic education curriculum is materials in the form of activities, knowledge and experience that are deliberately and systematically given to students to achieve the goals of Islamic education. Alternatively, in other words, the Islamic education curriculum is all activities, knowledge, and experiences that educators deliberately and systematically give to students in the framework of Islamic education goals. The Islamic religious education curriculum needs to be prepared to teach both aspects of knowledge, attitudes, and skills (Tafsir, 2007).

The Islamic religious education curriculum needs to convey human rights. Given that there are still many violations related to human rights. Literacy related to human rights in the Islamic religious education curriculum is necessary to introduce every child to the importance of understanding human rights. For this reason, this study wants to discuss human rights literacy in the Islamic religious education curriculum.

## METHOD

This research is in the form of literature research with a non-interactive inquiry approach called analytical research, conducting an assessment based on document analysis. Researchers collect, identify, analyze, and analyze data synthesis to provide interpretations of concepts, policies, and events that are both directly and indirectly observed. This research is a human rights research by establishing a study on understanding the values and discourses of human rights that develop. In this context, the discourse of human rights literacy becomes its unit of analysis. This research analyzes the Islamic Religious Education curriculum (Saodih, 2010).

Data collection techniques in this study use literature techniques, namely "literature research carried out by reading, studying and recording various literature or reading materials that are following the subject matter, then filtered and outlined in a theoretical frame of mind.

The method used is a Descriptive analysis method, which is research that seeks to describe a symptom, event, or event that occurs at present (Noor, 2011). Through descriptive research, researchers try to describe the events and events that are the center of attention without giving specific behavior to those events. While data collection continues, data analysis begins to be performed, and the two continue to be carried out side by side until no new data is found again

## FINDINGS

### 1. The Urgency of Human Rights in Education

The importance of human rights enforcement in education has an intense urgency considering that education is the primary tool for the nation's next generation. Quoting the statement of Prof. Dr. H.A.R. Tilaar, one of the Indonesian education experts in his book *Dimensions of Human Rights in the School Curriculum in Indonesia*, who stated that, To increase awareness, recognition, appreciation, and promotion of human rights in the daily real life of Indonesian individuals and communities in the long term, one of the first steps that are considered necessary to be taken is to examine the extent to

which the dimensions of human rights are adopted, integrated and realized in our national education system.

In addition to stating the importance of human rights being upheld in our national education system, the statement above also reveals that upholding the dimensions of human rights in education will directly be able to increase the appreciation of individuals and the Indonesian people for human values. As one of the critical sectors that determine the future sustainability of the Indonesian nation, the guarantee of human rights enforcement in the world of education is very dependent on the understanding of human rights by the individuals involved in it. Human rights issues not only concern the education sector, but considering the importance of this sector in the sustainability of a country and its future, anyone must prioritize enforcing human rights in education.

In article 1, paragraph 1 of the Human Rights Law No. 39 In 1999, the definition of human rights was mentioned as follows: A set of rights attached to the activism and existence of man as a creature of God Almighty and is His grace that must be respected, upheld and protected by the State, law, government, and everyone, for the sake of honor and protection and human dignity.

According to the human rights published by the United Nations (UN), human rights are the inherent rights of every human being, without which man cannot live as a human being. The right to life, for example, is the claim to acquire and do everything that can keep a person alive because, without that right, his existence as a human being would be lost. The general principles on human rights proclaimed by the United Nations General Assembly (UN) in 1948 are considered standard guidelines for implementing human rights enforcement for nations, especially those that have joined the world's highest body to date. These general principles are known as the Universal Declaration of Human Rights, UDHR. In the UN declaration, there are 30 articles related to Human Rights, so the author takes four human rights written to include:

#### 1). Freedom of religion and thought

Everyone has the right to Freedom of thought, conscience, and religion. These rights include the Freedom to change one's religion or beliefs, and the Freedom, whether alone or in a community with others and in public or private, to embody religion or beliefs in teaching, practice, worshipping, and piety.

#### 2). Freedom of Expression

Everyone has the right to Freedom of opinion and expression. These rights include the Freedom to withhold opinions without interruption and seek, receive, and convey information and ideas through any medium and without restrictions.

#### 3). The right to participate in the cultural life of society

Everyone has the right to be free to participate in society's cultural life, enjoy art, and share in the progress of science and its benefits. Everyone has the right to protect moral and material interests from any scientific, literary, or artistic work to which he belongs.

#### 4). Responsibility

Everyone has a duty to the community in any place of free development of his personality. In exercising his rights and freedoms, each person shall be subject only to such limitations as prescribed by law solely to secure recognition for and respect for the rights and freedoms of others

These values in the UN declaration can be a reference in developing a human rights-based curriculum. In addition to the UN declaration, it can also be seen in the Cairo Declaration. In Cairo's Declaration of Human Rights in Islam, there are 25 articles. From the 25 articles, the author takes 4 rights related to human rights, namely:

1. The right to equality. The Quran explains one criterion that makes a person higher in degree, namely devotion. Man is one person. "Hey, man! We have created you from a man and a woman, and We have made you nations and tribes, that you may know one another. Indeed, the noblest in the sight of God is the most devout among you. Indeed, Allah is All-Knowing and All-Conscious." – Qur'an sura 49, verse 13

2. The right to equality and protection. This is a reference for OIC countries to guarantee Freedom for their people, without exception, especially in religious Freedom, because no power can coerce or

enslave others on any basis. (see Qur'an sura 3, verse 79) Likewise, in terms of religious beliefs, the people must be liberated, even including being freed in choosing spiritual guides. "There should be no coercion when it comes to religion. Indeed, it has manifestly differed from the untrue..." – Qur'an surah 2, verse 256 The direct consequence of religious Freedom is that the State must guarantee safety and provide protection to every religious believer. (see Qur'an sura 6, verse 108 and sura 5, verse 48)

3. The right to speak and to express the truth. The courage to express opinions and truth in is proof in the faith, therefore a democracy that guarantees Freedom of speech and opinion should be in harmony with Islam. (see Qur'an sura 4, verse 135).

4. The Right to Honor. According to the Qur'an, protecting a person's good name and honor as a member of society is a top priority in social values that all citizens must maintain, especially government organizers who must be willing and open up opportunities for citizens who want to advance and raise their lives. (see Qur'an sura 33, verses 60 -61, sura 49, verse 1, and sura 49, verse 12).

## **B. Islamic Education Curriculum**

The Islamic Religious Education (PAI) curriculum is very important to shape a person's personality. The good and bad of educational outcomes, including in implementing Islamic Religious Education, are determined by the curriculum, whether it can build critical awareness of students or not. So far, PAI is still considered unable to turn cognitive religious knowledge into "meaning" and "value" or less encourage the spirit of religious values that students need to internalize. In other words, religious education has so far placed more emphasis on the aspects of knowing and doing and has not led much to the aspect of being, namely how students live their lives following known religious teachings and values (knowing).

One of the factors that cause this is the factor of PAI teachers/educators. As implementers of the PAI curriculum, PAI educators should be able to properly understand, manage, and carry out PAI curriculum management activities. With a good understanding of PAI curriculum management activities, educators will be able to choose strategies, methods, techniques, media, and evaluation tools that are following learning, and try to develop them following the demands of the times and the development of community need so that the achievement of PAI learning objectives that emphasize more on the application of religious teachings in daily life can be achieved smoothly.

Curriculum is an educational activity that includes various detailed student activity plans in the form of educational materials, suggestions for teaching and learning strategies, program arrangements so that they can be applied, and activities aimed at achieving the desired goals. The role and function of the curriculum consist of: Conservative Role (preserving), Creative Role, critical and evaluative role. The function of the curriculum is as a tool to achieve goals and pursue human expectations per the goals to which they aspire. Guidelines and programs should be carried out by the subject and object of education, continuity functions for the preparation of the next level of schooling, and preparation of manpower for those who do not continue.

Standards in assessing the success criteria of an educational process, or as a limitation of the program of activities that will be carried out in semesters and at a certain level of education. The basis of the Islamic education curriculum is the existence of a religious basis, a philosophical basis, a psychological basis, a social basis, and an organizational basis. In preparing the curriculum, we must pay attention to the principles that can color the educational curriculum based on Islam, including its teachings and values. Principles lead to purpose, Principles (integrity), Principles of relevance, Principles of flexibility, Principles of integrity, Principles of efficiency, and Principles of continuity.

The Islamic education curriculum is a component of religious education in the form of tools to achieve goals. This means that to achieve the objectives of religious education (Islamic education) it is necessary to have a curriculum that is following the objectives of Islamic education and is also under the level of age, level of psychological development of children and student abilities. is a component of religious education in the form of a tool to achieve goals. This means that to achieve the goals of Islamic education, it is necessary to have a curriculum that follows the objectives of Islamic education and corresponds to the level of age, level of psychological development of children and student abilities. The Islamic education curriculum aims to instill confidence in the thoughts and hearts of the younger generation, the restoration of morals and the awakening of the spiritual soul. The Islamic education curriculum also aims to continuously obtain knowledge of three aspects: the

combination of knowledge and work, beliefs and morals, and the application of theoretical practices in life.

A. Malik Fadjar (1998) stated that Islamic education must be oriented towards "awareness" in all three aspects of knowledge, attitudes, and psychomotor in the form of the application of theoretical practices. In learning Islamic education, these three aspects cannot be separated from one another. According to him, Islamic religious education is an educational process that can arouse students' awareness to become true Muslim individuals. The method that needs to be used, according to A. Malik Fadjar must have two foundations. First is the motivational foundation, which is the fertilization of the individual nature of the learner to accept the teachings of his religion and be responsible for his experiences in everyday life. Second, the moral foundation, namely the ingrained religious values and the character of the learners so that his deeds always refer to the characteristic, soul and spirit of charitable morals. In addition, so that the composition of the value system in students is sourced from authentic teachings, to have endurance in facing every challenge and changing era.

To design an interesting and useful Islamic education curriculum, a method that is compatible with the content and context of contemporary social is needed. The content and social context it occurs in the teaching and learning process in the classroom or wherever it is located. To package that learning, it needs an effective method. Syukri Zarkasyi, caretaker of the modern lodge of Gontor once stated that: "Al-thariqatu ahammu min al- maddah, walaakinna al-mudarrisa ahammu min al-thariqah, wa ruh al-mudarris ahammu min al-mudarris nafsihi" (The method is more important than the material, but the teacher is more important than the method, and the soul of the teacher is more important than the teacher himself). This phrase asserts that the method employed by the teacher will largely determine the success of the teaching and learning interaction process.

Method is a method used by educators and students in the teaching and learning process. Therefore, methods are a tool to create interaction between teachers and learners in learning a particular material. In this case, the teacher plays the role of a mobilizer, facilitator, guide and so on. Meanwhile, students can play an active role in these activities. Ahmad Tafsir stated that the Islamic education method currently used by educators is the result of methods developed by Westerners. Because nowadays we easily access that reference source and it can be used to improve our learning ways and strategies. The methods we apply are lecture methods, brainstorming, answering questions, discussions, sociodrama, play, resitation and others.

To implement this method, the right way from teachers is needed to be compatible with the material's vision and mission, the material, the purpose of the material and characteristics. The same thing was also shown by Muhaimin et al, saying that the methods used to implement the Islamic religious education curriculum are not much different from those used by general education. In fact, it is hardly much different between the two, that the educational process whatever its name is, its framework or domain aspect that is cognitive, affective and psychomotor. Therefore, Islamic education must be oriented towards "awareness" in the three aspects above. In learning Islamic education, these three aspects cannot be separated from one another.

According to A. Malik Fadjar that Islamic religious education is an educational process that can arouse students' awareness to become true Muslim persons. The method that needs to be used, must have two foundations

1. First, the motivational foundation is the fertilization of the individual nature of the learner to accept the teachings of his religion and at the same time be responsible for his experience in everyday life.

2. Second, the moral foundation, namely the embedding of religious values and the character of students so that their actions always refer to the content, soul and spirit of charitable morals. In addition, so that the composition of the value system in students is sourced from authentic teachings, so that they have endurance in facing every challenge and change of the times.

In the implementation of the curriculum, it is necessary to pay attention to the definition of curriculum listed in Law No. 20 of 2003 concerning the National Education System article 1 paragraph (19) which reads: a curriculum is a set of plans and arrangements regarding the objectives, content and learning materials and methods used as guidelines for the implementation of learning activities to achieve certain educational goals. Furthermore, article 36 paragraph (3) states that the curriculum is



prepared following the level and type of education within the framework of the Unitary State of the Republic of Indonesia by taking into account:

1. increased faith and piety;
2. improvement of noble morals;
3. increased potential, intelligence, and interest of learners;
4. diversity of regional and environmental potentials;
5. regional and national development demands;
6. the demands of the world of work;
7. the development of science, technology, and art;
8. religion
9. dynamics of global developments; and
10. national unity and national values

This article clearly demonstrates various aspects of learners' overall personality development and community and nation development, science, religious life, economy, culture, art, technology and the challenges of global life. That is, the curriculum must take these problems seriously and answer these problems by adjusting to the human qualities that are expected to be produced at every level of education.

## DISCUSSION

A sense of Responsibility for internalizing human rights values can be used as a priority in implementing Islamic religious education. The main impetus to emphasize the need for human rights values in the implementation of Islamic religious education in the school environment is, among others, the need for changes in value systems in people's lives today. According to UNESCO to strengthen the formation of values and abilities such as solidarity, creativity, Responsibility, tolerance and so on, it is necessary to internalize the value of human rights values in every curriculum used by every level of education.

Human rights values that can be drawn from the UN Declaration and the Cairo Declaration, including Freedom of thought, expression, speech, and participation, as well as having Responsibility, and obtaining honor, must have an important place in the provision of education. The output of education must be a human being who has a tolerant, inclusive, democratic personality towards various groupings of people based on ethnic and religious understanding. This is important to note because one of the tasks of education is to form a civilized and cultured human person, who can respect the existence of differences and diversity.

Amid the rise of globalization that revolves paradoxically, it raises various new consciousnesses and cultures during society, therefore to face these changes requires a plurality, human rights, and democracy education that can respond to the birth of a civilized and cultured human being. Education has an important role in various aspects of human life. Azyumardi emphasized that education is one of the agents of social change education on the one hand is seen as a modernization variable that leads society to achieve progress.

Education thus becomes a variable that cannot be ignored in the transformation of knowledge of value values and skills which is carried out systematically and continuously. In this context, education has two main functions: conservative and advanced. Therefore, the culture and beliefs of humanity are constantly trying to maintain and maintain the implementation of education for generations. The implementation of education subsequently becomes a humanitarian obligation or as a cultural strategy in order to maintain their lives. So important is the meaning of education for humanity that many human civilizations require society to maintain the existence and continuity of education.

## 1. PAI Curriculum Human Rights Content

The Islamic Religious Education curriculum must respond to human rights issues, and schools as educational institutions should be a special place to grow and develop. Learners are allowed to develop, and develop their interests and abilities. Development requires the passion for Freedom as part of a democratic principle whose realization is the Freedom to think and have an opinion. The culture of violence that has been rife recently involving religious, ethnic, tribal groups, is an expansion of systematic violence against learners in the classroom. In classrooms, children have no room to express and articulate what they think.

The figure of these children is only valuable if it fits the image of teachers, education managers, religious elites, and even governments that consider themselves moralists. Even worse, children in the family environment often receive less humanist treatment. Excessive parental suspicion of their children contributes to creating a culture of violence. A plural society requires a bond of civility, namely the association between each other that is tied to a civility. These bonds can essentially be built from the universal values of religion.

On December 27-28 2017, Komnas HAM was involved in a Workshop on the Preparation of a Human Rights (HAM) Integration Module into the Islamic Religious Education (PAI) Curriculum at the Tsanawiyah Madrasah (Junior High School (SMP) level at the Mercure Hotel, Cikini, Central Jakarta. This activity was organized by the Omah Munir Association in collaboration with the Directorate General of Madrasah Education of the Ministry of Religion of the Republic of Indonesia. In 2016 a workshop was held to elaborate the science of Fiqih, the Qur'an Hadith and Aqidah Akhlaq to be integrated with human rights values. The purpose of the 2017 workshop is to identify the content of material related to integration techniques from the draft human rights module into the teaching of Islamic education (Fiqih, Al Qur'an Hadith and Aqidah Akhlaq) in Madrasah Tsanawiyah and revise the content of the material and the method of delivering material from the draft module so that it can be used effectively in classroom learning. How to integrate human rights values in classroom learning.

Therefore, how teachers can teach religious education that functions as a moral guide in the life of a pluralistic society, and how religious teachers are able to raise the conceptual and substantial dimensions of religious teachings such as honesty, justice, togetherness, awareness of rights and obligations, sincerity in charity, deliberation and so on. So that with these efforts, universal religious values are not only discussed reluctant to use verbal language, but rather in a more tangible language of action, so that religious values can be grounded and can provide more tangible benefits in common life. So that finally human rights literacy in the curriculum is a necessity, it is the obligation of the government, teachers, students, and society, to create an education system that is oriented towards human rights by including human rights values in the curriculum. Teachers must create a learning atmosphere that applies human rights values so that students can immediately feel humanist conditions and ultimately can apply them in society.

## 2. Methods on PAI Human Rights Content

To package PAI learning with human rights content, effective methods are needed. Methods that are compatible with the content and social context of the present (Yunus, 2014). The content and social context it occurs in the teaching and learning process in the classroom or wherever it is located. The principle of Freedom of thought, participation and speech must be included in every method applied in learning. The teacher must be compatible with the vision-mission of the material, the purpose of the material and the characteristics of the material. The educational process requires a framework or aspects of its domain namely cognitive, affective and psychomotor. Therefore, Islamic education must be oriented towards "awareness" in all three aspects by developing student independence in developing their potential.

Islamic religious education is a process that can arouse students' awareness to become true Muslims. There are 2 cornerstones according to A. Malik Fadjar (1998) in using methods, namely:

1. Motivational foundation, namely the fertilization of the individual nature of students to accept the teachings of their religion and at the same time be responsible for their experiences in everyday life. Able to express and convey truth as an actualization of the knowledge gained in the realm of benefit for others.

2. The moral foundation, namely the embedding of religious values and the character of students so that their actions always refer to the content, soul and spirit of charitable morals. In addition, so that the composition of the value system in students is sourced from authentic teachings, so that they have endurance in facing every challenge and change of the times.

### 3. Human Rights Content PAI Material

The content of Islamic religious education is expected to be able to make students have a complete and integrative advantage in themselves. Materials Islamic religious education should come into contact with all aspects of human life sourced from the Qur'an and hadith as well as logical reasoning and observation results rich in knowledge and experience of life and life.

Al-Abrasyi (Tafsir, 1994) , stated that in formulating the curriculum or material of Islamic education must consider 5 (five) principles:

1. The material is aimed at educating the spiritual or the heart, that is to say, it deals with divine consciousness capable of being translated into every movement and step of man. The value of religious Freedom is developed in a plural life, thus fostering a sense of equal rights and honor.

2. Materials the given contains the guidance of the way of life. A way of life with a plural culture in the life of the nation and State, as well as in the scope of the global world.

3. The material presented should contain scientific, that is, something that encourages human curiosity about everything that needs to be known. Freedom of thought, and expression and Responsibility for what is conveyed.

4. Materials what is given must be of practical benefit to life, the point is that the material teaches an experience, skill, and a broad way of looking at life. Human beings live in a plural cultural life hence experience to participate in or be part of social life, protect each other, and respect each other in the frame of equal rights and obligations.

5. Materials the lessons delivered must frame against the rest of the material. So, the studied science is useful for other sciences. A complex life requires the provision of knowledge that must be developed, so that not only the cognitive realm, but there is a balance between the affective, and psychomotor realms.

### 4. Evaluation of the Human Rights Content Curriculum

Evaluation is an action or process to determine the value of everything in educational activities, whether it concerns the material, teachers, students, and other supporting aspects. Curriculum evaluation of human rights content is used to measure the extent to which the goals that have been set are achieved (Nurkcnana, 1998). Evaluation of the human rights content curriculum is useful for making improvements. The evaluation works as follows:

1. To determine the readiness level of students in pursuing an education, it means whether a student is ready to be given an education with the content of human rights values or not.

2. To find out how far the results have been achieved in the educational process that has been implemented. Whether the results are as expected or not, namely the growth of values of awareness of the right to equality, the right to protection, Freedom of thought and speech, and Responsibility. If not, then it is necessary to find out what factors hinder the achievement of these goals. And further can be sought a way or solution to overcome it.

3. To find out whether a subject taught can be continued with new material or should repeat the previous lesson materials. From the evaluation things carried out, it can be known whether the learners have mastered enough, whether they have mastered the past lesson material or not. If the learners as a whole have achieved a fairly good score in the evaluations that have been carried out, then it means that they have mastered the lesson.

4. To obtain informational materials in guiding the type of education or material suitable for the learner. The prepared materials are based on human rights values.



5. To get information on whether students can be upgraded. If based on the evaluation results of several lesson materials provided have been well-digested by students, they can be raised to the next level.

The results of the evaluation have meaning for various parties. Meaningful evaluation for all components of the teaching process, especially students, teachers, parents, the community and the school or campus itself. From the results of this evaluation, it is very decisive for the next steps and policies to be planned. The evaluation of the Islamic religious education curriculum can be seen in terms of moral performance and actions, in accordance with the level of understanding related to human rights.

## CONCLUSION

The Islamic Religious Education curriculum must respond to human rights issues, schools as educational institutions should be a special place to grow and develop. Learners are given the opportunity to develop, develop their interests and abilities. Development requires the passion for Freedom as part of a democratic principle whose realization is the Freedom to think and have an opinion. The Islamic education curriculum also aims to continuously obtain knowledge of three aspects: the combination of knowledge and work, beliefs and morals, and the application of theoretical practices in life.

Human rights values that can be taken from the UN Declaration and the Cairo Declaration, which can be included as literacy in the Islamic Religious Education curriculum, include Freedom of thought, expression, speech, and participation, as well as having Responsibility, and obtaining honor, must have an important place in the provision of education. The output of education must be a human being who has a tolerant, inclusive, democratic personality towards various groupings of people based on ethnic and religious understanding.

Human rights literacy is included in the Islamic religious education curriculum through methods, materials, and curriculum evaluation. A method that is compatible with the content and social context of the present. The content and social context it occurs in the teaching and learning process in the classroom or wherever it is located. The principle of Freedom of thought, participation and speech must be included in every method applied in learning. The teacher must be compatible with the vision-mission of the material, the purpose of the material and the characteristics of the material.

The results of the evaluation have meaning for various parties. Meaningful evaluation for all components of the teaching process especially students, teachers, parents, the community and the school or campus itself. From the results of this evaluation, it is very decisive for the next steps and policies to be planned. Evaluation of the Islamic religious education curriculum can be seen in terms of moral performance and actions, in accordance with the level of understanding related to human rights

## SUGGESTION

The Islamic Religious Education curriculum still needs to be evaluated systematically to facilitate the presence of active and democratic involvement in educational subjects. Awareness of equal rights and responsibilities, as well as an understanding of the value of human rights, needs to be conveyed massively and sustainably. It takes integrative, and innovative critical thinking to paint a sense of peace in the frame of an intelligent and characterful generation.

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