Implementation of independent curriculum in Indonesia: Dimensional concept and scope of islamic religious education

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ABSTRACT

This research is motivated by the lack of studies on the implementation of the independent curriculum in Islamic Religious Education. Integrating the independent curriculum with Islamic Religious Education requires compatibility between the two, such as mandatory aspects of the project to strengthen the Pancasila student profile and dimensional aspects and scope of Islamic Religious Education. This research methodology is a qualitative literature type, using a grounded theory approach which is useful as a medium for integrating the two research subjects. The results of this research include the internalization of the independent curriculum in Indonesia regarding the dimensions and scope of Islamic Religious Education, consisting of its adaptive nature, as well as being oriented towards essential material, guided by the values of Islamic teachings, with an emphasis on moral education, as in strengthening Pancasila student profile. Process is supported by the role and participation of stakeholders as well as the use of information technology; (4) Assessments are carried out both routinely and at the end of the program to minimize errors accumulating at the end of the program. Efforts to improve the program are carried out by considering impacts and prioritizing results.

1. Introduction

Based on the educational objectives contained in (Undang-Undang Dasar Negara Republik Indonesia Tahun 1945), the orientation is to make the life of the nation intelligent. The building of the education system is reflected in how the basic guidelines are implemented in implementing education (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). The curriculum journey in Indonesia has undergone eleven curriculum changes (Vhalery et al., 2022). Problems that often occur in educational curricula include an excessive portion of the learning section, such as the focus on intellectual skills and intelligence alone, and not enough emphasis on superior and cultured education. For the problems that occur, effectiveness, efficiency and teaching standards in education are needed (Alawi et al., 2022).

Understanding educational objectives in specific terms differs from each field of knowledge. The scientific realm of Islamic Religious Education also has noble goals such as educating students intellectually and spiritually, with a general orientation towards achieving happiness in the afterlife and specifically achieving happiness in the world (Nabila, 2021). Not only as a development of cognitive aspects, the role of Islamic Religious Education is more towards shaping the personality character of students, as a development of knowledge that can be internalized in life (Wahyudi et al., 2020). However, Islamic Religious Education also has problems in achieving its goals. Internalization

of Islamic Religious Education is like learning in the classroom, where teachers only use conventional learning methods (Annisa et al., 2021). It is the same as using a mere doctrinal method, and also using a purely dogma method, as quoted from the writings of Nishfa and friends, that dogma covers many things, namely religion, social, political, and so on (Azima & Dewi, 2022). The scope of dogma in religious education is also often used, as in the article written by R. Nur and L. Ulinnuha that education also provides a wide space for dogma teachings, one of which is religious learning (Rohmah & Ulinnuha, 2014). Islamic religious education, especially when presenting learning in class, often receives a negative stigma regarding learning which is only dogmatic in nature, resulting in a lack of scientific interaction that is logical, critical, systematic, and so on to support the success of learning (Haryandi, 2021).

Fields of work used in alleviating Islamic Religious Education problems can be adapted to appropriate educational curriculum systems. It is hoped that the compatibility between the implemented curriculum and scientific concentration can be a real solution, as in RI Regulation number 19 of 2005 concerning National Education Standards, regarding the Indonesian government's efforts to improve the quality of education in Indonesia (Barlian, 2022). One form of curriculum that can be used as an alternative is the idea of an independent learning curriculum. The basic independent learning curriculum program is still at the socialization and trial stage carried out by the government. Initiated by the Minister of Education and Culture in 2019, regarding the concept of "Freedom of Learning" which means freedom in educational thought and innovation (Barlian, 2022). The construction of Islamic Religious Education in the independent curriculum as a form of solution to alleviate the problem of education entering scientific development in Islam which is permitted based on the main teachings of Islam. The form of development of the main teachings of Islam which is dynamic or *mutaghayyirat,* means that science can develop widely, but must not violate the provisions of reason and revelation which originate from the Al-Qur'an and Sunnah (Anshori, 2019). Indications of the main Islamic teachings in Islamic Religious Education, integrated with the independent learning curriculum, show that the concept of comprehensive scientific breadth of the independent curriculum is in accordance with Islamic Religious Education, which can develop according to needs as long as it does not violate sharia rules.

The points for developing Islamic Religious Education with an independent curriculum can be reviewed through its dimensions and scope. Dimensionally, Islamic education is divided into three, including the implementation dimension regarding the basis for carrying it out, the institutional dimension which means the place that oversees the course of education applied using certain methods, and finally the thought dimension which means the ideological principle of education in carrying it out and the container that houses it (Daulay, 2016). For the scope of Islamic Religious Education, it means that it is a manifestation of the concepts taught, consisting of morals, fiqh, creeds and Islamic history (Aziz et al., 2020).

The development of these two concepts can also be seen from the urgency of an excessive portion of learning compared to education, resulting in an orientation that is only oriented towards intellectual intelligence and minimal morality. The existence of an independent curriculum contained in Islamic Religious Education will make the direction of education more measurable in each portion, where the independent curriculum provides special time for the formation of students' character, as Islamic Religious Education also has an orientation that emphasizes morals.

Departing from several previous studies to bridge scientific development in this research, several findings were found. *First,* research by M. Reza Arviansyah and Ageng Shagena regarding the choice of learning environment and atmosphere in the independent curriculum, discussion regarding the implementation of effectiveness aspects in the concept of the independent curriculum (Shagena & Arviansyah, 2022), but have not yet explored the implications for Islamic Religious Education. Sevi Lestari's *two* studies regarding the concept of independent learning based on an Islamic perspective, where the new study covers the breadth of the concept (Lestari, 2022), have not studied the depth of concepts such as dimensions and scope. *The third* research by Mualimin is about the understanding of nature taught in Islamic Religious Education (Mualimin, 2017). However, the research is not connected to the concept of an independent curriculum, as a manifestation of the position of an independent curriculum in human nature.

From previous research, the researcher aims to find the position of the concept of scope and dimensions of Islamic Religious Education which is contextualized with the independent curriculum. Therefore, the researcher constructs a theory which can later be used as a concept in Islamic Religious Education in the era of the independent curriculum, as a form of alleviating various problems in Islamic Religious Education through adapting it to the independent curriculum system.

2. Methods

Qualitative research was the researcher's choice in this study. As qualitative research is a type of research in the form of narrating a concept or an event, which occurs in the research until later development is carried out based on the object and subject of the research (Sari et al., 2022). Besides that, the qualitative paradigm used is *library research*. According to Creswell, the use of library research is a form of relationship between theories from various types of literature, such as academic, when validating concepts or theories of findings (Syapitri et al., 2021) (Creswell, 2015). The researcher's position in this research is to construct a conceptual boundary of dimensional theory and the space of Islamic Religious Education in the independent curriculum. So researchers carry out research from various theories found in various literature such as books, journals, policies, and so on, which can later be used as a tool to process data into concepts for research results, according to the determined research focus.

The approach taken in this research is a grounded theory research approach. The use of a grounded theory research approach is to discover or develop theories from the construction of various data, which are processed systematically. Starting from the formulation of concepts that were still abstract until the discovery of the development of a new concept theory (Glaser & Strauss, 2017). The construction of *grounded theory* in this research begins with the researcher compiling a problem formulation related to the position of Islamic Religious Education in the independent curriculum, the next stage the researcher uses theoretical studies related to a collection of theories in the problem formulation from various related literature, data collection and data analysis are carried out simultaneously, Only then will the researcher present the theoretical concept resulting from the construction of the position of Islamic Religious Education in the independent curriculum, including the limitations of the discussion which lie in its dimensions and scope. Primary data in this research has several sources obtained from literature documentation relevant to the theme. *The first* includes the theory of the independent curriculum which was socialized by the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia. *Second,* data collection from relevant literature related to Islamic Religious Education theories is based on a dimensional assessment and scope. Secondary data for this research was taken through documentation of various relevant literature regarding the history, objectives and impact of existing curricula, and literature related to the position of Islamic Religious Education in the National Education system.

3. Findings and Discussion

Independent Curriculum

Curriculum is the basis of school, school is part of the social order, social order is the foundation of the nation. If the country's foundation is strong and has great human resources, it can be ensured that a quality country is a form of successful curriculum implementation (Julaeha, 2019). The function of the curriculum is a useful tool for education in implementing its system, none other than to improve the quality of education, where curriculum changes from time to time will follow the various needs of the times (Ananda & Hudaidah, 2021). Curriculum changes are a form of fluctuating various perspectives from time to time. The form of curriculum change in Indonesia is caused by several perspectives. An ideological perspective is a change in the curriculum that is caused by ideologies brought by each era, or thoughts that currently exist. Portions of each ideology will try to instill thinking through its doctrine which is packaged through an educational curriculum (Subkhan, 2018).

Curriculum changes are also caused by global competition, competitive behavior of global competition to compete with each other to improve the quality of each respective nation, one form of global competition is technological innovation. So many nations are competing, one of which is to instill competitive behavior through educational curricula (Faruq, 2022). Curriculum changes caused

by trends mean curriculum standardization caused by the euphoria of a trending condition. Changes in trends are usually momentary, because trends always change following hot topics (Mawaddah & Bima, 2019). The position of the curriculum changing due to trends means showing an inconsistent curriculum, resulting in damage to the educational structure due to temporary trends. Curriculum changes can also be caused by political interests. Starting from an interest, the regime intends to instill ideology for its benefit as a tool to support its political image (Suparjan, 2019).

The curriculum in Indonesia has undergone several changes since the beginning of independence. Changes were recorded from the learning plan curriculum in 1947 to the 2013 curriculum (Saifudin, 2022). Each change in the educational curriculum must have its own characteristics. Such as the presence of the KBK curriculum or competency-based curriculum with its three characteristics, *firstly,* there are basic competencies that students must achieve, *secondly,* learning that is oriented towards the experience and diversity of students, *thirdly,* evaluation that is oriented towards student learning outcomes (Sanjaya, 2006). As a comparison, the characteristics of other curricula are found in the KTSP (Education Unit Level Curriculum), a form of refinement of the 2004 curriculum. Several characteristics are inherent in KTSP, such as the emphasis of learning not on material but on competence, an emphasis on forming the potential abilities of each individual student. multicultural and plural characteristics (Arief, 2012).

Implementing a curriculum for learning requires a curriculum structure. The existence of a curriculum structure in the education system is intended to compile teaching materials to be applied in learning (Poerwati & Dkk, 2013). The curriculum structure can also be referred to as several teaching programs aimed at students (H. Syarif, 1998). Curriculum structure is divided into vertical and horizontal. Horizontally, it can be organized as separate learning subjects (non-thematic), learning grouping based on fields of study, and integration of study programs (Fauzi & Qoyyimah, 2022). Vertically, it can be interpreted as the arrangement of learning materials for students, at each level. Vertical organization includes class arrangements and time management for each field of learning science (Zaleha et al., 2020).

In all forms of change, the goals and direction of the curriculum in Indonesia continue to develop rapidly. Curriculum development in Indonesia requires continuous change in order to actualize its knowledge. Nowadays, in the midst of curriculum changes in Indonesia, the term independent curriculum has emerged. The presence of an independent curriculum is the idea of the Indonesian Ministry of Education and Culture, as one of the objectives of the concept of independent learning, aimed at encouraging and improving quality and recovering from the learning crisis (Makarim, 2022). The independent curriculum has advantages such as a focus on essential material, there are lesson hours devoted to character development through projects strengthening the profile of Pancasila students (Makarim, 2022).

Fig. 1. Aspects of the Pancasila student profile

Another advantage of the independent curriculum is the aspect of flexibility for school institutions, as well as adaptability for teachers to adapt learning to the heterogeneous ability levels of their students. So the framework for having an independent curriculum is also flexible to design your own learning according to the individual needs of each institutional agency. The flexible nature can be seen

at the high school level where the scientific major has been abolished, so that students can choose their potential according to their talents, interests and work plans. Basically, this independent curriculum emphasizes the concept of independence for education, especially the teaching process. Referring to preparations for the independent curriculum program, schools have the freedom to choose or not implement it. In the 2022/2023 school year, schools have the flexibility to implement it at different levels, according to adaptation to their respective preparations and needs. The internalization of the independent curriculum can initially be developed by forming a community of teachers to teach various materials that are already available on the independent teaching platform. So the breakthrough form of the independent curriculum is relevant, in-depth and fun.

Islamic Religious Education

In order to know the ins and outs of Islamic Religious Education, the roots of Islamic Religious Education must be studied early, namely about Islam itself. Discussing Islam means having to know the basic nature of this religion. When looking at Islam from its linguistic meaning, the meaning is salvation, thus Islam is a savior religion, not only for its adherents but also for all of nature, which is usually called *Rahmatan Lil Alamin.* It is certain that if it is destructive then it is not part of the Islamic religion. In essence, it emphasizes its meaning to a heavenly religion, meaning it is a religion revealed by Allah SWT through the intermediary of the angel Gabriel to the Prophet Muhammad SAW. So Muslims must be guided by what was taught by the Prophet Muhammad SAW. Among them are the Qur'an, Hadith, Ijma', and Qiyas. This indicates that humans were created to be Caliphs on earth (Nuraisyah & Hudaidah, 2021).

Islam can be conveyed, one way, through Islamic Religious Education, which is an approach to forming a person's self that originates from oneself, regarding Islamic values which can be based on Islamic law, with the hope that it can form habits in the application of life. Apart from this, certain studies can set goals in Islamic scholarship which can develop more widely by maintaining the principles of the existing Islamic religious foundation (Zulfahmi et al., 2022). The existence of Islamic Religious Education cannot occur without educators or teachers.

The teacher is a figure who is a role model for his students. The learning path is based on the level of success in learning and is also determined by the level of mastery a teacher has in controlling the class. It is the same as how the delivery of the material can be received and also understood well by a student. So it is necessary to have a teacher who is knowledgeable in his field, in this case the teacher has a very important role. According to the journal, M. Mujiono said that a PAI teacher is an educator who can teach religious material to his students (Mujiono et al., 2022).

The existence of a scope for Islamic Religious Education is important, as Rianawati argued, quoted from the article by Asep. aqidah, in the realm of behavior, namely morals, in the realm of worship, namely fiqh, and also in the historical realm, namely the history of Islamic culture. With this, there is a scope of the scope of Islamic Religious Education, namely the relationship between humans and God, the relationship between humans and themselves, the relationship between humans and each other, and also the relationship between humans and the universe (Aziz et al., 2020).

In terms of Islamic dimensions, it can be seen that there are at least three dimensions in it, namely according to Assegaf as contained in Haidar Putra Daulay's book which explains that the first is the activity dimension which can be interpreted as an implementation that can instill values in Islamic Religious Education. The second dimension is an institution that can be used as a forum that functions to accommodate activities in Islamic Religious Education that focus on Islamic values. The third dimension is a dimension regarding thought itself which can be used as a theoretical basis for the concept of Islamic values (Daulay, 2016). So, more specifically, the scope of Islamic Education and Islamic Religious Education is the same, only deeper in terms of Islamic Religious Education, because it is in the academic realm. This research examines Islamic Religious Education from its broad scope as contained in the scope and dimensions of Islamic Religious Education, in order to explore more fundamentally the concepts inherent in it.

The Concept of Islamic Religious Education in the Independent Curriculum

The concept of an independent curriculum in the study of Islamic Religious Education is the internalization of a curriculum so that it can be adapted to a particular learning focus, useful as a direction that can be taken by Islamic Religious Education in an independent curriculum. Knowing

the realm of internalization of the concept of an independent curriculum in Islamic Religious Education requires knowing more deeply about how the scope and dimensions of Islamic Religious Education are adapted within it.

Freedom means being free to determine which direction you want to go, however, based on an Islamic perspective, independence does not mean not being regulated. There must still be limits to freedom in Islam, freedom which is referred to as *al-hur*. Hamka shares the essence of independence as willingness, freedom of thought, expression, and freedom from fear. Some of these conceptions of independence can be used as points for internalizing the independent curriculum in Islamic Religious Education (Nona et al., 2021). As according to Sevi in his research, independence, which is defined as freedom in the independent and Islamic curriculum, is the process of cultivating students' abilities and skills, improving cognitive, affective and psychomotor skills. The internalization of the independent curriculum in Islamic Religious Education is carried out independently, in order to form spiritually and intellectually intelligent people, oriented towards true Islam (Lestari, 2022).

The Qur'an states that the concept of education in Islam should be studied in detail and thoroughly, with regard to teaching methods that must always be *updated* and adaptive to the personality and character of each individual student (Husen, 2020). As stated in QS. Al Baqarah verses 31-32, as follows:

$$ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ $$

"And He taught Adam all the names (things), then presented them to the Angels and said: "Tell Me the names of these things if you are truly righteous people!" (QS. Al-Baqarah verse 31)"

$$ قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ $$

"They answered: "Glory be to You, we know nothing apart from what You have taught us; indeed You are the All-Knowing, the All-Wise." (QS. Al-Baqarah verse 32)".

Based on a comparison of interpretations between Ibn Kathir's interpretation and al-Mishbah's interpretation of Surah Al-Baqarah verses 31-32, Husen's journal states that education must have innovation in various fields, especially in the aspect of internalizing akhlakul karimah as a form of spiritual intelligence supported by intellectual intelligence. students (Husen, 2020). Similar to the concept of an independent curriculum which adheres to the broad development of students' skills and talents, there is also special content for character education hours, such as the orientation in the interpretation of Surah Al-Baqarah verses 31-32. It's just that emphasizing the concept of character in the independent curriculum if it is in the corridor of Islamic Religious Education means referring to *husnul Huluq* or good morals and personality. While the breadth in the independent curriculum means actualization and freedom in honing skills, what is adapted in Islamic Religious Education means it must be based on strong cognitive, as well as sharp spiritual intelligence as a guide to the direction of the definition of independence.

Dimensional Limits of Islamic Religious Education

Dimensions are a form of measuring unit in a concept. Basically every religion has at least five dimensions. *The first is* the ritual dimension surrounding religious ceremonies to connect with God. *Second,* the mystical dimension which includes the meaning of life and awareness of the existence of a Creator. *The third* is the ideological dimension, regarding how humans exist in the world and what their existence is for. *Fourth*, namely the intellectual dimension which includes the content of all religious doctrines as a form of belief. *Fifth* is the social dimension which is the rules and religious teachings in social life (Rakhmat, 2021). So in Islam the ritual dimension includes prayer and fasting, the mystical dimension in Islam believes that Allah SWT is the creator of all nature, the ideological dimension includes the role of humans on earth as leaders, the intellectual dimension contains the teachings of Islamic law, and the social dimension contains human relationships with each other (Rakhmat, 2021).

Fig. 2. Religious Dimensions

For education in Islam, according to Fuad Masykur, the benchmarks that can be used as dimensions of education in the Islamic concept include physical, spiritual, intellectual, social, moral and aesthetic education. Therefore, dimensions in Islam and education never leave the corridors of muamalah and sharia (Masykur, 2020). Remembering that Islamic Religious Education is part of a conscious effort to construct and internalize Islamic teachings in individual students, which are adapted to learning objectives (Santoso, 2022).

Examining benchmarks in Islamic Religious Education means reviewing them from the dimensions that cover them. The theories surrounding the dimensions of Islamic Religious Education are as follows: *First,* according to Rahmawati, based on the objectives of Islamic Religious Education, it is divided into four aspects, including the dimensions of faith, thought, spirituality and the dimension of experience (Daryono et al., 2021); *Second,* several dimensions of Islamic religious education were also explained by Muhaimin, consisting of the dimensions of faith, reasoning, inner appreciation and dimensions of practice (Buna'i, 2021); *Third,* according to Setiawan and friends, the composition of Islamic Religious Education is also built based on the dimensions of Islamic Religious Education as a field of study or subject, which requires an institutional platform to accommodate it. Regarding how an institution carries out Islamic Religious Education (Setiawan et al., 2021); *Fourth,* according to Agus Santoso, the dimensions of Islamic Religious Education include holistic dimensions, character, faith, worship, conversion, intelligence IQ, EQ, and SQ, curriculum dimensions, model dimensions, learning model dimensions, learning media design, and institutions. (Ridhahani, 2021).

So it can be interpreted broadly that the dimensions of Islamic Religious Education are based on existing theories, the scope is around, the implementation dimension which discusses the nature underlying the implementation of Islamic Religious Education, the institutional dimension regarding how the forum functions as an implementation of Islamic Religious Education in it, and the dimensions meaningful thinking as a basic ideology in managing thoughts that will be brought to Islamic Religious Education learning.

Dimensional Adjustment of Islamic Religious Education in the Independent Curriculum

From the study in the previous sub-chapter, the dimensions of Islamic Religious Education are a benchmark for the aspects inherent in Islamic Religious Education. The dimensional review of Islamic Religious Education includes the concept which is studied extensively, the constituent parts of this dimension include its implementation, institutions and thinking.

Discussion around the curriculum means reviewing the development of the position of the curriculum in education. The portion presented by the curriculum in education should include basic guidelines for running an educational system (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). Implementation in Islamic Religious Education means reviewing the Islamic Religious Education curriculum, regarding plans and designs for carrying out Islamic Religious Education. The context of the Islamic Religious Education curriculum understands changes from each era based on the respective needs of each era it faces. Even though the curriculum continues to change, at least the rules that must be maintained in regulating the Islamic Religious Education curriculum are the principles. According to Satria Karimah Q. and Tasman

Hamami, the overall principles that must not be lost in the Islamic Religious Education curriculum mention several principles consisting of "theological principles, philosophical principles, socio-cultural principles, science and technology principles" (Qolbi & Hamami, 2021).

One form of curriculum that can be integrated into Islamic Religious Education is the independent curriculum. The implementation of the independent curriculum itself has high flexibility, according to the Ministry of Education and Culture in the fifteenth edition of the independent teaching platform, namely the existence of an independent curriculum since the 2021/2022 academic year, this program has been implemented in almost 2,500 driving schools. Until now, schools and teachers have also been given the freedom to adopt the independent curriculum freely, such as continuing to use the old curriculum but applying several parts and principles inherent in the independent curriculum (Ristek, 2022).
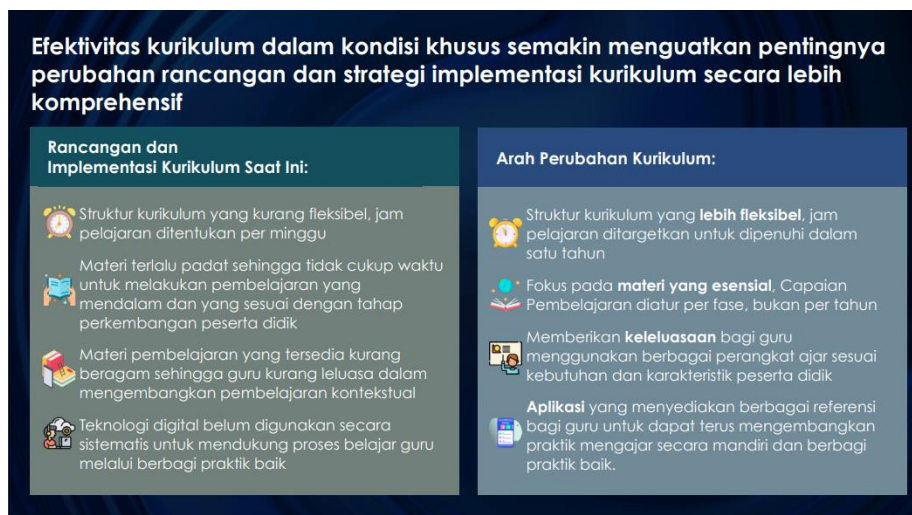

Fig. 3. Direction of changes to the independent curriculum (Ristek, 2022)

Placing the independent curriculum in the dimensions of Islamic Religious Education means covering the dimensional position of implementation, institutions and thinking seen from the perspective of the independent curriculum, taking into account the principles of implementing the curriculum in Islamic Religious Education as its limitations. In terms of the dimensional concept, the independent curriculum in Islamic Religious Education can be used as a benchmark model for educational units to be able to place this concept in its portion.

Dimensional Concept of Islamic Religious Education in the Independent Curriculum

Dimensionally, Islamic Religious Education should be carried out or organized on the right basis, in order to overcome all problems encountered in its science. In Indonesia, the implementation of Islamic Religious Education is separated into traditional and modern forms, which means that the adaptation of knowledge includes these two things. However, the essence of implementing Islamic Religious Education is not focused on these two, because the most important portion is as a form of control of the true Muslim system. Implementation must be based on the absolute truth in Islam, namely the Al-Qur'an and Sunnah, so that the combination of Islamic Religious Education with other concepts must be based on these rules (Dupni & Rosadi, 2021).

Referring to the advantages of the independent curriculum in implementing educational units, namely that it is simpler and deeper, with the editorial "focusing on essential material and developing student competencies in each phase. Learning becomes deeper, more meaningful, less rushed and more fun" (Ristek, 2022). So the dimensional location of the implementation of Islamic Religious Education in the independent curriculum should pay attention to the essence of Islamic Religious Education material based on the competency of students at each level. Learning Islamic Religious Education in the implementation dimension must be meaningful about Islamic teachings, but must not be rushed in learning, and must be fun.

The essence of the Islamic Religious Education material taught means containing the essence of Islamic teachings based on the Al-Qur'an and Sunnah in learning, at each level of educational competency taken by students. Learning must also be meaningful, meaning that Islamic Religious Education must not only teach students doctrinally, but must provide meaning to students about the essence of Islamic teachings based on the Koran and Sunnah in the person of each student. When delivering Islamic Religious Education learning, it must not be monotonous so that it is considered boring by students, the teaching unit must innovate to create a pleasant learning atmosphere without violating the rules of Islamic law.

Institutional dimensions, organizing education in Islam requires a special place and container, as a tool used when it is internalized into education. Institutionally, education contained in Islam must pay attention to the types that exist in it. According to Zainul Hasani et al. Provides a division which includes the following: Based on its principles, education in Islam examines its scope which consists of faith, history, morals and fiqh. Based on those responsible, including government, society and family. Based on formal Islamic education institutions, which include Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, and other formal educational institutions. Non-formal Islamic Education Institution and based on history (M. Z. H. Syarif & Dute, 2021).

For this reason, education in Islam will continue to develop if it does not experience stagnation. The need for development and innovation in Islamic education can be done by making real movements in implementing the Islamic Religious Education curriculum. One of the curricula in Islamic Religious Education is an independent curriculum. In the realm of the institutional dimension, if read from the perspective of Islamic Religious Education and the independent curriculum, the portion lies in the formal education that accommodates it, the government is in charge as per the theory mentioned previously.

Based on the preparations for implementing the independent curriculum in formal education units, it is stated that the government does not take part in its entirety, the role of the government here is more to accompany and succeed the independent curriculum team, such as preparing questionnaires for formal education units to assess their readiness to implement the independent curriculum (Ristek, 2022). Relevant formal education institutions are also given space by the government whether or not they can even take part in implementing the independent curriculum, therefore schools are given the authority to manage the curriculum and adapt learning according to the needs of the educational unit and students. There are no longer any specialization programs at high school level, students are free to choose their interests, talents and career path plans (Ristek, 2022).

Based on its principles, institutional adaptation of the independent curriculum to the Islamic Religious Education curriculum must still pay attention to the principles attached to it, including "theological principles, philosophical principles, socio-cultural principles, scientific and technological principles" (Qolbi & Hamami, 2021). The portion of Islamic Religious Education does not reach the institutional level in formal education units, it is only part of the composition of formal education institutions. As with the concept of freedom to adapt to the needs of students, Islamic Religious Education in an institutional dimension is free to adapt learning programs to students according to students' talents, potential, learning styles and career plans, while maintaining existing principles such as theology, philosophy, social culture, science and technology.

Dimensional thinking, the independent curriculum in Islamic Religious Education when it is in the realm of dimensional thinking, means discussing the underlying ideology of thought that can be scientifically justified. In Islam there is a theory about how to verify knowledge so that it can be considered correct and accountable, namely using an epistemological approach to Islamic education, studying an essential truth that originates from reason which is also confirmed by revelation, such as the Qur'an and Sunnah (Zainuddin, 2008). The presence of an independent curriculum provides the concept of true freedom, freedom in thinking, freedom in innovation, independence and professionalism (Daga, 2021). Meanwhile, in Islam, independence does not mean that it is not regulated, there are rules that regulate it, including the aspect of thinking, of course it must also be based on reason and revelation (Nona et al., 2021).

So the dimensional concept of thinking in Islamic Religious Education is based on an independent curriculum, each educational unit, both teachers and students, is free to determine its scientific ideology, but science must be accountable academically and legally in Islam. Every educational unit

that internalizes the independent curriculum in Islamic Religious Education should be able to think more about actualizing the world of Islamic Education, as a means of achieving its learning goals.

Fig. 4. Mind Mapping the concept of Dimensional PAI in the independent curriculum

So it can be concluded from the existence of these two concepts which have been merged into one dimension of Islamic Religious Education and the independent curriculum, indicating that each dimension of Islamic Religious Education has reached a new point. The development of PAI dimensions and the independent curriculum creates a precise position and creates an understanding that must be taken by each unit involved in PAI, such as institutions and the like. The principles of concept fusion in the picture above show that each dimension is important to be applied more seriously, in order to achieve the true goals of Islamic Religious Education.

DISCUSSION

Limitations of the Scope of Islamic Religious Education

Scope is a limitation of the number of subjects studied in a concept. Scope is also usually called scope, which in formal education units functions as a means that helps achieve educational goals (Hurit, 2021). When viewed from its scope, Islamic studies are divided into three parts, as according to Endang Saifuddin Anshory, the division includes creed, sharia and morals (Wahyudin, 2017). As defined by the definition, Islamic Religious Education is a conscious effort, which is useful for forming students' personalities, using learning tools (Santoso, 2022). So the scope of Islamic Religious Education consists of the composition of learning tools along with how to manage teaching methods.

The need to limit the scope of Islamic Religious Education is important, in order to understand each position and its respective portion of the scope of Islamic Religious Education. To find out the scope of Islamic Religious Education more accurately so that the review is appropriate, it is necessary to compare various theories regarding the existence of the scope of Islamic Religious Education. The entire theory regarding the scope of Islamic Religious Education can then be analyzed to see a more accurate location of the more objective scope of Islamic Religious Education. Various theories contained in Islamic Religious Education regarding its scope are as follows: According to Sunhaji, there are several reviews of the scope of Islamic Religious Education, including the nature of education, students when receiving lessons, the educational goals set in learning, the way educators teach, the learning materials used refers to the Al-Qur'an and Sunnah, educational method procedures, learning tools and media, evaluation of learning. The whole thing revolves around Islamic Religious Education when it is internalized in various Islamic Religious Education lessons (Sunhaji, 2022). According to Asfiati, in detail, the position of Islamic Religious Education includes learning the Koran, Hadith, Fiqh, Aqidah Akhlak, and the history of Islamic culture. Each lesson has a presentation and reference material that comes from Islamic teachings (Asfiati, 2020). According to Sayid Habiburrahman and Suroso, the details of the scope of Islamic Religious Education are also looked at from the underlying aspects, namely around aqidah, sharia and morals, then it is manifested into

several types of learning subjects, namely the science of monotheism or faith, the science of fiqh, the Qur'an, Hadith, morals, and Islamic dates (Habiburrahman & Suroso, 2022).

From the existence of theories regarding the scope of Islamic Religious Education, it can be analyzed that the position of the scope of Islamic Religious Education lies in the positioning of various PAI subjects in educational units which contain references, directions, methods, media, and everything inherent in PAI subjects. In general, the division and details of each subject consist of Al-Qur'an Hadith, Akidah, Akhlak, Fiqh, and Tarikh. For example, the portion of the scope of Islamic Religious Education such as fiqh brings the concept of how the learning material is referred to, the learning objectives that are determined, the learning methods that are applied using certain media, which is basically about how to implement these subjects for students. Knowing and implementing the position of the scope of Islamic Religious Education as it should be, means the same as improving the quality of Islamic Religious Education.

Adjusting the Scope of Islamic Religious Education in the Independent Curriculum

As with the previous study of the scope of Islamic Religious Education, this means limiting the scope of the number of subjects it covers in achieving the goals of Islamic Religious Education (Hurit, 2021). An assessment of the scope of the domains reviewed in Islamic Religious Education includes the subjects of the Qur'an, Hadith, Akidah, Akhlak, Fiqh, and Tarikh.

Adapting the scope of Islamic Religious Education to a particular curriculum means requiring the intended curriculum to have clear orientation and guidelines in building and running an educational structure (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). Units in learning Islamic Religious Education have several more detailed scientific focuses and concentrations, such as the science of fiqh, aqidah, dates, and so on. From each scientific focus taught in Islamic Religious Education aimed at students, they must pay attention to aspects that make the objectives of each PAI subject a success, such as paying attention to the different learning styles of students. Several different learning styles among students consist of visual, audio and audiovisual learning abilities (PAI, 2016). When the process of implementing lessons in Islamic Religious Education is taught to students, it is not uncommon for them to deviate from their learning objectives. Several factors that cause the lack of achievement of the objectives of Islamic Religious Education are as follows: Lack of motivation to learn from students, methods and strategies that are not in accordance with learning needs, the ability to absorb material and different levels of cognitive level of students. Teacher competence is not yet fully optimal in teaching

Based on the obstacles in PAI learning, appropriate solutions should be found to create a true PAI learning environment. However, from the other side, the learning portion is greater than education as a whole (Alawi et al., 2022), which results in its orientation being more towards cognitiveity rather than morality. So the task of learning in Islamic Religious Education does not only lie in the realm of intellectual cognition, but must also include a portion of character education in Islam, as reflected in the study of akhlakul karimah education.

Carrying out an educational system requires elements that complement it so that the true direction of education can be achieved. Likewise, Islamic Religious Education has basic dimensions that must be taken into account, consisting of implementation, institutions and thinking (Daulay, 2016). One of the dimensions lies in the institutional dimension which has a role in filling fractions within the Islamic Religious Education institutional unit which must have a field of study or subject (Setiawan et al., 2021). The field of working on the scope of learning in Islamic Religious Education consists of the Al-Qur'an, Hadith, Fiqh, Aqidah Akhlak, and the history of Islamic culture (Asfiati, 2020). The rules that must be considered in internalizing each subject include various methods such as strong teaching material references, appropriate teaching methods, and Islamic Religious Education learning media that support learning methods, as well as all supporting elements for successful PAI learning (Sunhaji, 2022).

The development of curriculum units in PAI learning will provide matching in the form of regular internalization in achieving learning goals. One form of curriculum that can be adapted within the scope of Islamic Religious Education is the presence of an independent curriculum. The placement of the independent curriculum in lessons is said to have several advantages, some of which are as follows: The independent curriculum focuses more on essential material. Due to the essential nature of the

material, teachers are no longer in a hurry to deliver lessons, prioritize the course and process of student learning, and apply in-depth learning; Availability of lesson hours specifically for the character education portion based on the project to strengthen the profile of Pancasila students; Flexibility for agencies and teachers to be more able to adapt or adjust to the needs of each individual student; Students' freedom to determine subject areas that suit their talents, interests and career plans (Makarim, 2022).

So if the entire scope of Islamic Religious Education wants to be adapted or contextualized with the independent curriculum, it must refer to the excellence of learning in the independent curriculum. However, in contextualizing Islamic Religious Education with other concepts, we must pay attention to the rules that must not be violated in it, including the basic references of the Islamic religion, namely the Al-Qur'an and Sunnah (Sunhaji, 2022). From the learning advantages of the independent curriculum and the main teachings of Islamic Religious Education, the two do not conflict with each other, rather they strengthen and complement each other. So the direction of the suitability of these two concepts is as follows: Each of the scopes that form part of the scientific concentration in Islamic Religious Education must be essential in teaching the material. The essence of learning as the dimensions of implementation in Islamic Religious Education which refer to the Al-Qur'an and Sunnah, is packaged in learning that is not rushed, adaptive and fun; Special time emphasis should be provided to students on strengthening character education, akhlakul karimah, also with reference to the project of strengthening the Pancasila student profile which consists of being faithful and devout with noble morals, global diversity, mutual cooperation, creativity, critical reasoning, and independence; Adaptation of learning in Islamic Religious Education, such as fiqh and aqidah, should be adjusted to the level of students' needs, the ability to absorb material and the students' learning styles. This implication refers to the learning methods and tools chosen by the teacher; There is no coercion for Islamic Religious Education teachers towards students in determining student potential. Teachers as facilitators of students find their superiority in the field of working on the scope of Islamic Religious Education.

Concept of the Scope of Islamic Religious Education in the Independent Curriculum

After reviewing the domain, position, status and objectives of Islamic Religious Education which is contextualized with an independent curriculum, it is necessary to provide more detail on the depth of each fragment of its scope. Studying the scope of Islamic Religious Education in the independent curriculum means reviewing each subject in it regarding how to package these lessons to be taught to students.

In terms of specifics, discussing the independent curriculum in Islamic Religious Education means that you must pay attention to the review rules of the integration of the two concepts. Several aspects that must be taken into account when reviewing it include the essence of learning which refers to the Al-Qur'an and Sunnah, character education, akhlakul karimah as reflected in the project to strengthen the Pancasila student profile, adaptation in providing learning according to students' needs, guiding students' potential towards talents and interests. and students' career plans based on the overall scope of Islamic Religious Education

Determination of the overall concept of integration from the existence of an independent curriculum that is read using the scope of Islamic Religious Education consisting of Al-Qur'an Hadith, Aqidah Akhlak, Fiqh, and Tarikh. So the conceptual review of each scientific concentration is as follows: *Al-Qur'an Hadith.* In the Islamic Religious Education unit, the content contained in the main teachings of the Islamic Religion is the Al-Qur'an and Hadith. By learning education in the Al-Qur'an and Hadith, students are guided to be able to achieve happiness in the world of the afterlife, based on a strong grip (Alim, 2021) So when learning Al-Qur'an Hadith is contextualized with an independent curriculum, it will have a portion and position as as follows: (Learning must be essential in conveying Al-Qur'an Hadith material. The essence in question can be interpreted as motivation for students to learn and practice the values contained in Islamic teachings when living their lives (Maulidah, 2022). From each The material presented is based on its essence, there is no need for teachers to rush in targeting lesson hours in one week because the target is to fulfill lesson hours in one year, this has

implications for the essential learning material which is arranged based on each phase, no longer per year the material for students must not be boring and must be fun, which means teachers are required to further develop learning methods and media that are not boring); (The portion of akhlakul karimah education concerns strengthening the love of the Al-Qur'an and Hadith so that they are more applied in life. The implications are for the construction of students' faith and strengthening noble morals); (Each of the material in the Al-Qur'an Hadith must be adapted to each level of growth and development and the needs of students. Returning again to the focus on the use of adaptive learning methods and tools. For example, students who have a majority Islamic education background in the family environment and the society is still minimal, so the emphasis on the material taught can be more on what is an inherent phenomenon in the daily lives of students, based on the teachings contained in the Al-Qur'an and Hadith); (Science in the Qur'an and Hadith has many other branches in detailing its knowledge, such as the science of interpretation of the Qur'an and Hadith. So the role of the teacher here is more to direct students in finding their tendencies in the essence of learning the Qur'an and Hadith).

Aqidah Akhlak, Aqidah is a belief in religious belief, which is believed wholeheartedly as something that is considered true by personal beliefs based on the Shari'a. Meanwhile, moral matters are a review of personality. Education in forming morals means constructing a good order in students' behavior, and also means that they can differentiate between what is good and what is bad. Both faith and morals must be based on the true view of the Islamic religion, which relies on human reason which must be adjusted to the rules of the Shari'a or revelation. Outside of the context, reason and revelation are just blind human imagination.

So the concept of the scope of learning moral beliefs when contextualized with the independent curriculum produces compatibility between the two. The assessment of its suitability includes several reviews as follows: (Learning in moral creeds based on the material must be delivered based on the essence of the learning. The essence of learning moral creeds itself includes faith and monotheism which refers to clear sources, namely the Al-Qur'an and Hadith or the Sunnahs of the Prophet Muhammad SAW. The packaging of the essence of learning which includes faith and monotheism must not be delivered in a rush because the target achievement is one year but the achievements are based on each phase); (There is a special portion to prioritize character education as well as noble morals in Islam. Reflects behavior in belief. Humans who are faithful and devout will behave in carrying out all the commandments of the Islamic religion, as well as avoiding its prohibitions, as a form of faith and devotion to Allah SWT. Learning that is packaged in a fun way using adaptive learning methods and tools); (From the adaptive nature of learning moral beliefs, teachers are more directed towards positions that could be potential for students within the scope of moral beliefs, such as theology, Islamic psychology, and so on).

Fiqh, The field of study in fiqh learning is the unit that regulates worship. So students who receive learning from fiqh in its entirety will understand the existence of worship which is carried out based on rules based on legal rules in Islam. Another definition of fiqh was also explained by Imam Syafi'i as follows:

$$\text{"العلم بالأحكام الشرعية العملية المكتسب من أدلتها التفصيلية"}$$

"Knowledge of practical Sharia laws, which are taken/excavated from detailed postulates"

The position of fiqh provides space for everything to be punished based on its degree, which consists of obligatory, haram, sunnah, makruh, and mubah, which is also intended for punishment of aspects of *taklifi/Mukallaf*, meaning it also explains the realm of *wad'i law*. Contextualizing fiqh within the scope of Islamic Religious Education with curriculum units means creating a learning plan to internalize and implement the learning.

So the concept of the scope of learning fiqh when contextualized with the independent curriculum produces compatibility between the two. The assessment of its suitability includes several reviews as follows: (Learning within the scope of fiqh based on its essence does not only focus on students understanding the material, but the essence or essence of fiqh learning actually lies in how students can apply or practice each of the legal references in fiqh. Position Fiqh in the independent curriculum unit can further expand students' ability to explore Islamic law through various sources, but the teacher's emphasis in fiqh can be more focused on the practice of worship based on the rules of fiqh law appropriate method); (As one aspect of the project to strengthen the profile of Pancasila students has an emphasis on global diversity, which means it covers the realm of tolerance. Character education in fiqh can be emphasized more by prioritizing tolerance in understanding Islamic law, especially in fiqh where there are many *ikhtilaf*); (The provision of fiqh material must be flexible to students, taking into account the tendencies of each student. Teachers use material that tends to be not only theoretical but also practical. The provision of practice must adapt to the conditions of each student's development, for example students who are still having difficulty in thoharoh chapter, teachers must pay more attention to the essence of the material so that students can practice it optimally); (The teacher's role in determining students' potential is also needed regarding the scope of Islamic jurisprudence learning, the tendencies of potential students as a form of talent, interests and career plans for students. Teacher guidance can be more emphasized on the details of the ramifications within it, such as the science of Islamic jurisprudence and so on).

Dates, discussions within the scope of Islamic Religious Education are also related to the history that occurred in the Islamic world. Dates are also referred to as SKI lessons or Islamic Arts and Culture. The position of this lesson in Islamic Religious Education is to teach students about events that have occurred in the Islamic world, regarding how these events could occur, and what implications they have for the development of Islamic civilization. The aim of SKI lessons is to provide lessons for future generations so that they can take *responsibility* for further advancing Islamic civilization.

So the concept of the scope of learning dates or SKI, when contextualized with the independent curriculum, produces compatibility between the two. The assessment of suitability includes several reviews as follows: (Learning emphasizes its essence, meaning that SKI emphasizes its essence on *the ibrah* or lessons that students can take in each material taught. The teacher's position is not only to narrate historical material which in fact is storytelling, but the teacher must also internalize the material This is so that it can be used as a lesson for students to better understand the wisdom of the material taught so that it can be applied in students' lives, with one of the goals of advancing Islamic civilization. In packaging the learning, teachers can adapt learning methods and media to suit students' needs, such as the teacher delivers the material which is then retold by the students, until the teacher reflects on the material at the end of the lesson, and so on); (Providing a special portion of learning hours for character education that can be contextualized with the character of figures in Islamic history that can be embedded in the lives of students); The meaning of the material presented is adaptive to see how teachers can regulate the direction of students' potential within the scope of Islamic Cultural History, such as specializing in stories of kingdoms or dynasties in Islam.

Fig. 5. Mind Mapping the concept of Dimensional PAI in the independent curriculum

So, from the hybridization conception between the independent curriculum and the PAI scope, it shows that each scope of Islamic Religious Education has reached a new point. The development of the scope of PAI and the independent curriculum creates a precise position and creates an understanding that must be taken by each unit involved in PAI such as institutions, PAI teachers, and the like. The principles of concept fusion in the picture above show that each scope is important to be implemented more seriously, in order to achieve the true goals of Islamic Religious Education.

4. Conclusion

Islamic Religious Education is an important part of the formal education unit which aims to shape the personality of students as a whole, making them oriented towards shaping the life of civil society. The constituent components of Islamic Religious Education consist of two aspects, namely dimensions and scope. Dimensional Islamic Religious Education is a unit of measurement in a concept which includes dimensions of implementation, institutions and thinking. The scope of Islamic Religious Education itself has the meaning of limiting the number of subjects studied in the Islamic Religious Education unit, including the subjects contained therein, complete with strategies and teaching methods. Optimizing the dimensions and scope of PAI can be done by combining appropriate curriculum concepts.

The presence of an independent curriculum provides a direction of change that prioritizes adaptation to the world of education in many areas within it. Meanwhile, literature studies on the independent curriculum and Islamic Religious Education are still minimal, resulting in less literature regarding the position of Islamic Religious Education in the independent curriculum. So the concept of internalizing the dimensions and scope of Islamic Religious Education into the independent curriculum must pay attention to the suitability of the concepts of the two which can be combined, in order to determine the position of Islamic Religious Education in the independent curriculum.

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