

ISLAMIC RELIGIOUS EDUCATION BASED ON LOCAL CULTURE: STRATEGY FOR DEVELOPING ISLAMIC RELIGIOUS EDUCATION MATERIALS IN MADRASAH IBTIDAIYAH

Zumzianah¹; Usman²; Wahab³

^{1,2,3} Institut Agama Islam Negeri Pontianak, Indonesia

¹Corresponding E-mail: zumzianah_@yahoo.com

Abstract

Islamic religious education in Indonesia is very important in shaping the character and morals of students, but it needs to be more integrated with local cultural values. This research aims to develop a strategy for developing Islamic Religious Education materials based on local culture at Madrasah Ibtidaiyah. The research method used is descriptive research with a qualitative approach. Data collection was carried out through literature studies, observations, and interviews with experts in Islamic Religious Education and local culture. Data analysis uses content analysis content. The research results show that integrating local cultural values in Islamic Religious Education materials can increase students' understanding and involvement in learning about the Islamic religion. Material development strategies include identification of local cultural values, preparation of material based on local stories, teacher training in using the material, and regular evaluation and improvement. This research means that there is a practical guide for Islamic religious education teachers to develop material that is relevant to the local cultural context so that it can increase the effectiveness of Islamic spiritual learning at Madrasah Ibtidaiyah.

Keywords: Local Culture; Development of Islamic Religious Education Materials

A. Introduction

Education is a process of interaction between students and teachers to carry out a learning process in achieving the goals that have been set optimally. regardless of the participation of various parties such as the government, teachers, parents and students themselves as well as adequate infrastructure and financing (Ferils & Syarifuddin, 2020; Muhammad, 2015; Siti Rukhani, 2021).

The development of the PAI study curriculum on local content subjects in madrasas which are school institutions with Islamic religious characteristics such as Madrasah Ibtidaiyah, Madrasah Tsanawiyah and Madrasah Aliyah (Mulyasa, 2017; Putra & Idawati, 2017), has been widely developed in the field of local content studies such as Tahfidzul Quran, reading and writing the Koran, local cultural values that have Islamic religious moral characteristics. Human life is always related to the natural environment, social environment and cultural environment where humans live, therefore it is necessary to have a curriculum in schools to make it easier for teachers and students to obtain learning resources that are around them.

The aim of the local content curriculum in general is to prepare students so that they have solid insight into their environment, the application of the local content curriculum is

so that students can more easily absorb learning materials, optimize learning resources in the region for educational purposes, students become more familiar with nature and the social environment (Aditya Dharma, 2019; Zurayah & Rosilawati, 2019). Curriculum structure is a concept or arrangement of subjects, learning systems, and learning loads in educational settings, as contained in KMA Number 184 of 2020 concerning Guidelines for Curriculum Implementation at Madrasah Ibtidaiyah (MI) implemented in the 2020-2021 academic year, KMA Number 184 of 2020 will replace KMA 2013. Local content subjects for Madrasah Ibtidaiyah (MI) can be held in up to three types of local content, namely tahfiz, recitations, language/literacy consisting of regional languages, Arabic and English. Madrasah characteristics, etc. According to the behavioral school of education theory, learning is a process of changing behavior using stimuli in the form of information and rewards, responding to something with repeated behavior and giving gifts or awards given to someone with the aim of making that person more active, persistent in improving and improving performance (Eriyanto, 2019; Huda, 2014).

Madrasah is one of the public schools which is characterized by the Islamic religion, the learning system is like other public schools of the same level, Madrasah is a school which has the aim of making students become human beings who are knowledgeable and master technology (imtek) as well as having faith and devotion (imtaq), to achieve this goal, education is needed, from a continuous and continuous education process it is hoped that it will produce output as expected (Kisbiyanto & Setyoningsih, 2018; Priatna, 2018).

Local content is part of the curriculum structure and content contained in the Content Standards in the educational unit level curriculum. The existence of local content learning is a form of non-centralized education implementation, as an effort to increase the relevance of education implementation in each region to the conditions and needs of the region concerned. This is in line with efforts to improve the quality of national education so that the existence of a local content curriculum supports and complements the national curriculum (Arifin, 2011). Education has a mission of transmitting and transforming cultural values, one of the most important and strategic aspects in developing these cultural values is that the government is making changes to the curriculum by adding local content subjects with the hope that students, apart from having academic knowledge, will also have a sense of social awareness. the culture that surrounds it (Muskania & Zulela MS, 2021).

To shape students into people who have science and technology and IMTAQ, they must go through an education process, changing students' abilities to behave in new ways, as a result of interactions, stimuli and environmental reactions (Putra & Aslan, 2020). Someone is considered to have learned something, by showing a change in behavior. The development of local mutant curricula in schools with Islamic religious characteristics such as Madrasah Ibtidaiyah, Tsanawiyah and Aliyah is often developed in the field of PAI studies such as tahfizul Koran, reading and writing the Koran, local cultural values that have Islamic religious moral characteristics.

However, the learning material carried out at madrasah institutions apart from the general field of study is also in the field of Islamic religious studies, Islamic Religious

Education learning in the madrasah scope, especially madrasahs, includes the Al-Quran hadith, aqidah morals, fiqh, SKI, and Arabic. In each field of study, PAI has a time allocation of only 2 hours per meeting a week, while the learning material in PAI subjects is very extensive, so the time available is felt to be very limited. To achieve the achievement targets for the competencies that must be achieved, additional time is needed. to achieve maximum competency.

B. Method

This research method is descriptive research with a qualitative approach using the library study method by collecting data by looking for sources and constructing them from various sources such as books, journals and existing research. Literature can be obtained in ways such as reading, understanding, studying, criticizing or reviewing literature obtained from certain sources. This data analysis uses content analysis content.

C. Finding and Discussion

In Islamic Religious Education, you are required to be able to master the cognitive, affective and psychomotor fields, so the theory used in this research is cognitive education theory, the theoretical concept of Bloom's Taxonomy, Bloom formulated ideal educational goals theoretically, according to Bloom's taxonomy, educational goals are divided into 3 domains. namely: the cognitive domain which is the intellectual ability of students to think, know and solve problems, according to Bloom all efforts involving brain activity are included in the cognitive domain which includes thinking abilities such as memorizing, understanding, applying, analyzing and evaluating (Ekren & Keskin, N, 2017).

The cognitive domain has 6 levels, namely 1) Knowledge (C1), a person's ability to remember names, terms, ideas, formulas, and so on. 2) Comprehension (C2) the ability to understand something after it is known. 3) Application (C3) the ability to apply the material that has been studied. 4) Analysis (C4) the ability to detail or break down into smaller parts, 5) Synthesis (C5) The ability to combine parts or elements logically, so that a new pattern is formed. 6) Evaluation (C6) is the highest level in the cognitive domain in Bloom's taxonomy (Ayatullah, 2020). Determination of local content and learning materials is based on environmental conditions and needs, which are outlined in learning with independent time allocation. The material and content are determined by the educational unit, which in its implementation is a curricular activity to develop competencies in accordance with regional conditions and needs ((Rantikasari, 2021). This is in line with efforts to improve the quality of national education (Mujizatullah, 2020).

Discussion

Local content is subjects developed through educational institutions which are overall linked to local regional needs, characteristics, advantages and potential of local regions, due to the diversity of the Indonesian nation which has cultural, ethnic and religious diversity as well as differences in natural resources, customs, language, arts, crafts, diversity must be preserved, cultural recognition must be developed without forgetting the noble values of the Indonesian nation (Susiatik, 2018).

Policies related to local content programs in content standards are based on the fact that Indonesia has cultural, social and religious diversity. Educational programs need to provide broad insight into the learning process conveyed to students, this also applies to madrasah institutions which, in fact, have their own characteristics. The legal basis for the Islamic Religious Education material development program based on local content is Minister of Religion Decree No. 184 of 2019 concerning Madrasah curriculum structure, (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). Local content is part of the structure of the curriculum content contained in the content standards in the education unit level curriculum. The existence of local content lessons is a form of non-centralized education implementation, as an effort to improve education in each madrasah (Saimima, 2021). This is the basis for schools in education units with the aim of developing and improving school competence through local content subjects. Curriculum development aims to help educators more easily convey material to students. As the implementation of Islamic religious learning based on local content in madrasahs is mostly intended so that students can further improve their learning achievements in the field of Islamic religious education, so that the Islamic religious education material taught is broader and deeper due to the lack of available time allocation, in one week only Only 2 x 30 minutes so it feels very insufficient. Meanwhile, the teaching material in the field of Islamic Religious Education is very broad and in-depth, so it needs to be developed into local content learning so that it is hoped that the learning objectives of Islamic Religious Education can be achieved optimally in accordance with expectations (Solihin, 2022).

Teaching and learning activities between teachers and students using learning resources is the essence of learning. The definition of learning itself in the Big Indonesian Dictionary defines the word learning as coming from the word ajar which means instructions given to someone to follow and adhere to, while learning means processes, methods, actions that make someone learn from not knowing to knowing, or from not knowing to having knowledge by learning (Muslih, 2007).

In essence, an effective learning process, according to Popham and Baker, occurs if teachers can change students' abilities and perceptions from being difficult to learn something to being easy to learn it. In this case it really depends on the selection and use of learning methods, to be able to maximize effective learning. Learning requires a grounded process that tends to be permanent and change behavior. In this process, information is recalled which is then stored in memory and cognitive organization. Furthermore, these skills are realized practically in students' activeness in responding and reacting (Hosman, 2014). The development of local mutant curricula in schools with Islamic religious characteristics, such as Madrasah Ibtidaiyah, Tsanawiyah and Aliyah, is often developed in the PAI field of study, for example, such as tahfizul Koran, reading and writing the Koran, local cultural values that have Islamic religious moral characteristics. In developing PAI material based on local content, the following steps can be taken:

a. Doing Planning

Before carrying out local content learning activities, a teacher must prepare all devices, media, both tools and books and other media that are relevant and appropriate to the content that will be conveyed during the learning process. The better the planning carried out by a teacher, the better the learning outcomes obtained.

b. Implementation Of Learning Guided By The Curriculum.

In the development of local content curricula in madrasas, most of it is carried out in PAI material, for areas of study with local content in madrasas the focus is more on Islamic religious values such as BTQ, Tahfiz Al-Quran, Islamic arts such as hadrah, kosidah, and culture other Islamic cultures, apart from that, there are also those who convey to students the values of Islamic character as the characters that are instilled are the values of togetherness, mutual respect, respect, tolerance and so on so that students are able to behave well with anyone, anywhere. even though students come from cultures, ethnicities, beliefs and habits that are different from their environment, so that they can live side by side with society at large. The implementation of learning is focused on curriculum development in the madrasa itself.

c. Carrying Out Evaluations

Evaluation can be carried out in writing or verbally or practical evaluation is carried out to measure the level of success of a learning process that has been carried out. Basically, parents who choose madrasah educational institutions as a place of study for their children are parents who really hope and want their children to become intelligent people who can master general sciences, and also want to gain religious knowledge through Islamic religious educational institutions, namely madrasas, with high hopes of turning their children into pious and pious children, to answer the wishes of the students' parents, one way to make this happen is to fill learning hours with local content with PAI material.

In implementation in the field, many teachers find various difficulties in implementing local content-based PAI learning, one of the difficulties faced is the difficulty of finding qualified teaching staff with qualifications in their field, because many teachers do not know exactly the arts and culture of the area the teacher is teaching. , lack of local content literature as a reference for teachers in teaching and learning activities, lack of infrastructure and funding in the local content teaching and learning process, lack of support from parents due to busyness in earning a living. From the difficulties faced by teachers, to answer and find The solution is that a teacher must have methods and strategies in developing PAI material based on local content in improving learning achievement. One of the strategies used by teachers in guiding their students in a period of approximately one semester, the students show significant changes. in cognitive, affective and psychomotor abilities. From the changes experienced by students, PAI learning achievement will increase much more.

E. Conclusion

The development of Islamic Religious Education materials based on local content in madrasas varies greatly depending on the specifics, culture and customs of the community environment around the madrasa itself. This is done so that the learning targets for Islamic Religious Education can be achieved well and optimally according to the school level. The diversity of the Indonesian nation is a wealth that needs to be maintained and preserved by students as the next generation of this nation and country, so that students need to gain broad insight, so that a sense of love for the homeland and nation grows by developing a sense of togetherness and tolerance between fellow. Curriculum development aims to enable students to more broadly and deeply understand and learn the religious values covered in the field of study of Islamic Religious Education. To achieve the desired target, sufficient time is needed so that the objectives of the Islamic Religious Education material can be achieved optimally.

G. Bibliography

- Aditya Dharma, I. M. (2019). Pengembangan Buku Cerita Anak Bergambar Dengan Inseri Budaya Lokal Bali Terhadap Minat Baca Dan Sikap Siswa Kelas V Sd Kurikulum 2013. *Journal for Lesson and Learning Studies*, 2(1), 53–63. <https://doi.org/10.23887/jlls.v2i1.17321>
- Arifin, Z. (2011). *Evaluasi Pembelajaran*. PT. Remaja. Rosdakarya.
- Ayatullah. (2020). Pembelajaran Pendidikan Agama Islam Dan Budi Pekerti Di Madrasah Aliyah Palapa Nusantara. *Jurnal Pendidikan Dan Sains*, 2(2), 206–229.
- Ekren, G., & Keskin, N, O. (2017). Using The Revised Bloom Taxonomy In Designing of the Interrelationships between Motivation, Engagment, and Complex Problem Solving in Game-Based Learning. *Educational Technology & Society*, 17, 42-53.
- Eriyanto. (2019). Pengelolaan Madrasah yang Efektif : Menjawab Tantangan Pendidikan Islam di Era Industri 4 . 0. *Jurnal Pendidikan Islam Indonesia*, 4(1), 74–88. <https://doi.org/10.35316/jpii.v4i1.172>
- Ferils, M., & Syarifuddin. (2020). Implementasi sistem penjaminan mutu internal Universitas Gadjah Mada. *Competitiveness*, 9(3), 21–36.
- Hosman. (2014). *Pendekatan Saintifik dan kontekstual dalam Pembelajaran Abad 21(kunci sukses Implementasi Kurikulum 2013)*. Ghalia Indonesia.
- Huda, M. (2014). *Model-model Pembelajaran dan Pengajaran*. Pustaka Belajar.
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 49 Presiden Republik Indonesia 1 (2003).
- Kisbiyanto, K., & Setyoningsih, S. (2018). Strategic Values in Madrasa Development in Kudus: Management Study of Islamic Education Perspective in Nusantara. *Addin*, 12(2), 473. <https://doi.org/10.21043/addin.v12i2.4051>
- Muhammad, A. (2015). *Pengembangan Mobile Learning Sebagai Alternatif Media Pembelajaran Di Masa Depan*. Universitas Sebelas Maret.

- Mujizatullah, M. (2020). Pendidikan Moderasi Beragama Peserta Didik Madrasah Aliyah Muhammadiyah Isimu Kabupaten Gorontalo. *Educandum*, 6(1), 48-61.
- Mulyasa, E. (2017). *Pengembangan Dan Implementasi Kurikulum 2013*.
- Muskania, R., & Zulela MS. (2021). Realita Transformasi Digital Pendidikan di Sekolah Dasar Selama Pandemi Covid-19. *Jurnal Pendidikan Dasar Nusantara*, 6(2), 155-165. <https://doi.org/10.29407/jpdn.v6i2.15298>
- Muslih, M. (2007). *KTSP Pembelajaran berbasis komputer dan kontekstual*. Bumi Aksara.
- Priatna, T. (2018). Inovasi Pembelajaran PAI di Sekolah Pada Era Disruptive Innovation. *Jurnal Tatsqif*, 16(1), 16-41. <https://doi.org/10.20414/jtq.v16i1.158>
- Putra, P., & Aslan. (2020). Pengembangan Bahan Ajar Berbasis Imtaq Dan Iptek di Era Revolusi Industri 4.0 Pada Mata Pelajaran Sains di Madrasah Ibtidaiyah. *Ta'limuna*, 9(1), 143-147.
- Putra, P., & Idawati. (2017). Telaah Kurikulum dalam Mata Pelajaran Al-Qur'an Hadist di Madrasah Ibtidaiyah. *JIP: Jurnal Ilmiah PGMI*, 3(2), 108-119. <http://jurnal.radenfatah.ac.id/index.php/jip>
- Rantikasari. (2021). Paradigma Baru Model Pendidikan Berbasis Keluarga (Homeschooling). *Rayah Al-Islam*, 5(01), 151-170. <https://doi.org/10.37274/rais.v5i1.399>
- Saimima, N. I. (2021). Implementasi Kebijakan Standar Pelayanan Minimal untuk Peningkatan Kualitas Layanan Publik di Daerah. *Jurnal Analisis Dan Kebijakan Publik*, 15(1), 1-13.
- Siti Rukhani. (2021). Peran Guru Dalam Pengelolaan Kelas Untuk Meningkatkan Prestasi Belajar Siswa Kelas Vii. *Al-Athfal, Volume 1 N, 8*.
- Solihin, M. (2022). *Manajemen Pembelajaran Tahfidzul Quran di MTs 3 Ponorogo Era Pandemi 2022*.
- Susiatik, T. (2018). Pendidikan karakter sebagai transformasi nilai-nilai luhur bangsa: Studi deskriptif pada guru SMA di kota semarang. *Pawiyatan*, 24(2), 128-139. <https://e-journal.ivet.ac.id/index.php/pawiyatan/article/view/758>
- Zurayah, H., & Rosilawati, A. (2019). Pengembangan Model Pendidikan Penguatan Kebangsaan Bagi Anak-Anak Wilayah Perbatasan (Studi Di Desa Aruk Kecamatan Sajingan Kabupaten Sambas) Helva Zurayah dan Ana Rosilawati IAIN Pontianak *Raheema : Jurnal Studi Fender Dan Anak*, 6(1), 21-32.