



RELEVANCTION OF ISLAMIC EDUCATION VALUES IN THE CONCEPT OF INDEPENDENT CURRICULUM IN PRIMARY SCHOOLS

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Abstract

The concept of an independent curriculum should include the essence of Islamic educational values. Because basically all forms of change in the world of education cannot be separated from the goal of national education which is to produce a generation that is faithful and devout and has noble character. The formulation of this research is how relevant Islamic educational values are in the concept of an independent curriculum in elementary schools. The approach used in this research is library research. The results of this research state that the concept of an independent curriculum in elementary schools is relevant to the values of Islamic education. This is proven by the existence of suitability indicators which show that the concept of an independent curriculum has the same principles as the values of Islamic education, that there is (1) strengthening of creed, (2) strengthening of Shari'a, (3) character building, (4) instillation of uqududdiyah (I'tiqadiyah), khuluqiyah and amaliyah values integrated in P5 activities. (5) social interaction 6) integration between 3 domains of Islamic education objectives, namely affective, psychomotor and cognitive.

Keywords: *Islamic educational values, independent curriculum, elementary school*

INTRODUCTION

The implementation of the curriculum changes from time to time, due to changing times and technology. This does need to be studied and analyzed more deeply. Given that the curriculum is something that is programmed in the form of teaching materials and learning experiences to achieve learning goals. The independent curriculum is a program of the minister of Education, Culture, Research and Technology as a follow-up effort by the government to the emergency curriculum implemented during the pandemic and is expected to improve the quality of education in Indonesia.

The independent curriculum, especially in elementary schools, has begun at the socialization stage, even in some institutions have implemented the independent curriculum in learning gradually. Currently, the implementation of

the independent curriculum (IKM) is carried out in driving schools in particular and ordinary schools in general. Because this is based on policy of the Ministry of Education, Culture, Research and Technology (Kemendikbudristek). The existence of differentiated learning makes teachers and students more flexible in conducting learning according to student competencies, contexts and local content.

According to (Kemendikbudristek, 2020) the independent curriculum contains intra curricular, extracurricular and P5 (Pancasila Student Profile Strengthening Project) activities in the learning process. It is expected that students have the ability to reason critically, logically, creatively, globally diverse and others. According to (Yusuf and Sobari, 2022) said that the independent curriculum is a refinement of the previous curriculum and also a prototype curriculum developed that focuses on essential materials and character development and the abilities of students.

Based on the results of research conducted by (Annur Safarnaa, 2022) states that there are the same principles and objectives in the learning process between Ibn Khaldun's educational concept and the independent curriculum. Students are given freedom in the learning process according to interests and talents and character. It aims to shape the character of students who are nationalist, critical, faithful and pious.

The concept of an independent learning curriculum should include the essence of Islamic educational values. Because basically all forms of changes that exist in the world of education cannot be separated from the purpose of national education that wants to produce a generation of faith and piety and noble morals. The independent curriculum designed is expected to be a guideline that leads to a better direction so that it is easy to implement and in line with the values of Islamic education.

The Qur'an and hadith are the core references related to what are the values of Islamic education. One of them in Surat Al-Hujurat explains the importance of moral education (Zulkarnain and the Ministry of Youth, 2016).

Moral cultivation is certainly to shape the character of students such as honest, responsible, independent, tolerance, discipline, politeness and so on. The building of character can be done through habituation or religious culture in the learning process at school. Furthermore, in Luqman's letter, explained that a teacher, parents and the community have an important role in educating children (Septianti, et.al., 2021). The role implied in Luqman's letter is the duty of teachers, parents and the community to educate a child by paying attention to his education well (Akmansyah, 2010).

The values of Islamic education derived from the Qur'an and hadith should be able to start from education starting at the elementary school level. The concept of an independent curriculum must be aligned with the values of Islamic education in order to create a generation of competence and character. If in designing the concept there is an inappropriate deviation, it needs to be corrected or replaced.

Based on the background above, the author raises the title of the relevance of Islamic educational values in the concept of an independent curriculum in elementary schools. The purpose of this study is to describe the relevance of Islamic education values in the concept of an independent curriculum in elementary schools.

METHOD

In this study, the method used is library research, which describes the relevance of Islamic education values in the concept of an independent curriculum in elementary schools. Library research is reviewing text and reviewing existing data (Zed, 2004). The literature study method in this research is by reviewing references relevant to the theme studied. The source of data in this study is the result of a literature review that was studied directly. The data collection technique in this study is through finding and reviewing various relevant reference sources such as scientific books, journal articles, proceedings and others. The analysis technique uses content analysis and checking various library sources

related to the relevance of Islamic educational values in the concept of an independent curriculum in elementary schools.

RESULT AND DISCUSSION

1. The Values of Islamic Education

Value is a price, quality or everything that is considered valuable and becomes a goal to be achieved. Meanwhile, according to Lorens Bagus the value is 1) the inherent quality of the object so that something is so liked, desired, useful or can be an object of interest; 2) everything that is valued and of high value is a kindness (Good, 1996: 713). Rohmat Mulyana revealed that education value contains all aspects as teaching or guidance to students to realize the value of truth, kindness and goodness, through a process of proper value consideration and consistent habituation of action. The purpose of education in schools is determined by the school curriculum. The value education curriculum in schools according to Wahjudin must consist of values, norms, culture and activities that are able to make students into highly capable humans, so as to achieve advanced science and technology, able to be independent and have personality (Mulyana, 2004: 119).

This shows that the value in education is not necessarily only to be known or understood, but the value in education is something that must be attached to the person of students so that every behavior that exists in students becomes valuable, which in education everything must be based on the value of truth and goodness. So that makes both of them highly valuable and become the goal of realizing the purpose of education.

Education in the Islamic perspective is the people who are responsible for everything related to the development of students through efforts to develop all potential students both affective potential, cognitive potential and psychomotor potential (Tafsir, 1992: 74-75). Furthermore, the meaning of Islamic education is "the effort of Muslim adults who are devout and consciously seek to direct and guide the growth and development of the fitrah (basic abilities) of students

through Islamic teachings at the maximum potential of growth and development (Arifin, 1991: 32). The essence of Islamic education is an education system that allows a person to direct his life in accordance with Islamic ideals so that he easily building his life in accordance with Islamic teachings (Ali, Luluk, 2004: 267).

The essence of Islamic Education includes five main principles, namely: *First*, the process of transformation and internalization, namely the implementation of Islamic education must be carried out gradually, tiered and continuous with efforts to transfer, plant, direct, teach, and guide carried out in a planned, systematic, and structured manner using certain patterns and systems. *Second*, science and values are efforts directed to the giving and appreciation and experience of science and values. *Third*, in students, education is given to students who have spiritual potential. *Fourth*, through the growth and development of its fitrah potential, namely the task of Islamic education to grow, develop, maintain and maintain the latent potential of man so that he grows and develops according to the level of his abilities, interests, and talents. *Fifth*, in order to achieve harmony and perfection of life in all its aspects, the ultimate goal of the Islamic education process is building of Insan Kamil (Ali, Luluk, 2004: 267). The understanding of Islamic education as explained above is a process carried out to create perfect human beings, have faith and devotion to God and are able to realize their existence as God's caliph on earth, based on the values of the Quran and Sunnah (Arief, 2002: 3).

Thus, Islamic education is a conscious effort made by a Muslim to students by holding the principle that Islamic education is an integration between affective, cognitive and psychomotor aspects, where every knowledge or knowledge given to students comes from the Quran and As Sunnah and is based on Islamic values both universal and particular and can be known, developed and manifested in daily behavior in order to achieve happiness in this world and in the hereafter.

Islamic values and civilization cannot be separated from the birth of Islam itself. Islam, which is to be manifested in human behavior through the process of

education, is not merely its theological system, but more than that, it includes a more perfect civilization. Therefore "Islam is faced with all forms of progress and modernization of society, will not have difficulty considering its flexible nature in the face of the development of human culture (Arifin, 1991: 38). Therefore, Islamic culture must reflect moral values and be part of worship as a form of creative cooperation between Allah and humans as His servants on earth. "Cultural values are the achievement of spiritual values that enrich the inner life of man" (Ash'arie, 1999: 113-114). Thus, the moral value of *ahlaqul karimah* becomes a manifestation of the universal value that exists in the values of Islamic education.

According to Muhadjir (in Muhaimin, et.al. 2005), hierarchical values can be grouped into two groups, namely: 1) divine values consisting of *ubudiyah* values and *mu'amalah* values, 2) human ethical values consisting of rational, social, individual, biovistic, economic, political, and aesthetic values. In addition, the relationship between the Divine value system as the source of value and the essence of value, with human values can be divided into:

- 1) Divine Value, the value that the prophet enthroned to His Messenger in the form of *taqwa*, faith, just, enshrined in Divine revelation. Divine values will forever remain unchanged. Fundamental Divine Values contain absolutes for human life as individuals and members of society
- 2) Human Values, values that grow by human agreement and live and develop from human civilization.

As explained above about the values of Islamic education, the Quran actually contains values that are references in Islamic education. The value consists of three main pillars, namely: *I'tiqodiyah* value, *Khuluqiyah* value, and *Amaliyah* value (Mujib, Mudzakir, 2006: 36).

1) The value of *I'tiqodiyah*

The value of *I'tiqodiyah* is commonly referred to as *aqidah* or faith (Darajat, 2004: 19). *I'tiqodiyah* values are values related to faith education such as believing

in Allah, Angels, Kitab, Apostles, Last Days, and destiny which aims to organize individual beliefs.

The main requirement for a person to be called a Muslim is how his beliefs are, how his tauhid is, which as a Muslim is a human being who believes that God is one, namely Allah SWT. There is nothing worthy of worship except His Substance. The shortest statement of tauhid is the recitation of tahlil. Belief in Islam as detailed is found in the provisions of the pillars of Faith namely faith in Allah, faith in the Angels of God, faith in the Books of Allah, faith in the Apostles of Allah, faith in the last day, faith in destiny.

2) *Khuluqiyah Value*

Khuluqiyah values are teachings about good things and bad things, which concern human behavior and deeds. Akhlaq are commonly called morals (Arifin, 2000: 57). The morals referred to in the value of Islamic education are *Akhlaqul Karimah* such as being honest, trustworthy, loving, respectful, polite, peace-loving and so on. Akhlakul karimah in Islam can also be said to be a universal value or common value, which guides mankind throughout the world.

3) *Amaliyah Value*

Amaliyah values are related to daily behavior education related to:

a. Worship Education

This education contains the relationship between humans and Allah, such as prayer, fasting, zakat, hajj, and vows, which aims to actualize the value of 'ubudiyah (Mujib, Mudzakir, 2006: 36). The value of worship as detailed is found in the pillars of Islam, namely: shahada, prayer, fasting, zakat, and hajj.

b. Muamalah Education

This education contains relationships between human beings both individually and institutionally (Mujib, Mudzakir: 2006: 36). This section consists of: a) Shakhshiyah education, individual behavior such as marital problems, conjugal relationships and family and close relatives, which aims to form a sakinah

and prosperous family. b) Madaniyah education, trade-related behavior such as wages, pawns, partnerships, etc. aimed at managing property or individual rights.

2. The concept of an independent curriculum in elementary schools

Independent curriculum or the 2022 curriculum is an improvement from the 2013 curriculum. This curriculum was inaugurated by the Ministry of Education, Culture, Technology Research of the Republic of Indonesia (Kemendikbud Ristek RI). The purpose of this curriculum is to optimize the spread of education in Indonesia with diverse intracurricular learning (Dikdasmen, 2022). The focus of independent of learning is the freedom to think creatively and independently. Teachers are expected to be the driving force behind actions that bring positive things to students. The conclusion on the learning concept is a form of proposal in restructuring the national education system. Reorganization is carried out to respond the changes and progress in the country and adapt to changing era (Amin, Syahrir, 2020: 7).

Referring to the learning concept, students are expected to learn easily and happily so that they can develop according to their potential. Supporting learning recovery is a point characteristic of the Merdeka Curriculum. The characteristics of the Independent Curriculum, there are 3, namely: 1. building the Pancasila Student Profile through project-based learning to develop the skills and character of students, 2. Focusing on the subject matter (essential) so that basic materials such as literacy and numeracy get deep competence, 3. Learning is more flexible with differentiated learning according to local context and content and in accordance with the capabilities of students (Dikdasmen, 2022).

The Pancasila student profile is a reflection of superior Indonesian students by lifelong learning, character, global competence and behaving in accordance with Pancasila values, acting as the main reference that directs education policy including being a reference for teachers in building student character and competence. To develop the character profile of Pancasila students, the Head of the Education Curriculum and Assessment Standards Agency, (2022) issued Decree

Number 009/H/KR/2022 to help a more intensive understanding of the dimensions, elements, and supplements of the Pancasila student profile in the Independent Curriculum.

The Pancasila Student Profile has six dimensions, namely: 1. Faith, fear of God and noble character, 2. Global diversity, 3. Mutual cooperation, 4. Independent, 5. Critical reasoning, 6. Creative. All educational units ranging from PAUD, Elementari, Junior high school, senior high school, SMK, Special Education and Equality and Higher Education can apply an independent curriculum. The first step is to determine the choice based on the readiness questionnaire for the implementation of the independent curriculum. The questionnaire aims to measure the extent of readiness of teachers, principals, education personnel and education units in curriculum development. This is in accordance with the needs in implementing the Independent Curriculum in the education unit more effectively and efficiently (Inayati, 2022: 297).

The independent curriculum consists of three types of learning activities, namely: 1. Intracurricular learning that is carried out in a decentralized manner, 2. Co-curricular learning in the form of strengthening the Pancasila Student Profile which is principled on interdisciplinary learning oriented to general character and competence and 3. Extracurricular learning is carried out according to the interests of students and the resources available in the educational unit (Inayati, 2022: 297). The implementation of the Pancasila Student Profile in the independent curriculum is realized in the form of project-based learning tailored to the theme determined by the government. The purpose of national education that wants to produce a generation of believers and piety, noble character, intelligent, creative, independent, mature, stable and responsible as good citizens, may have been formulated in 6 dimensions of the Pancasila student profile, namely 1. Have faith, fear God and have a noble character, 2. Global diversity, 3. Mutual cooperation, 4. Independent, 5. Critical reasoning, 6. Creative.

3. The Relevance of Islamic Education Values in the Concept of Independent Curriculum in Elementary Schools

Islamic education is an education that integrates the cognitive, affective and psychomotor abilities of students. In this case there is no separation or distinction between science and morals, the dichotomy of science and religion. Apart from the indicators of Islamic education are the connection of the three domains of educational objectives, namely cognitive, affective and psychomotor, indicators of Islamic educational values are divided into 3 elements, namely: a. the value of 'uquduyah, b. the value of khuluqiyah and c. the value of amaliyah.

In strengthening the profile of Pancasila students, the first dimension is to produce students as human beings with the Almighty God and noble character, reflecting that the concept of an independent curriculum requires the realization of students who have confidence in one God, and everything related to things that are in accordance with the religion or belief adopted each other. In addition, making students become moral / deed individuals is also included in strengthening the first profile, this is in line with the values of Islamic education in the element of 'uquduyah values so as to make students strong in their creed. The first profile also includes strengthening affective aspects in students.

The second is global diversity, is a program that aims to produce students as human beings who understand differences, respect and love each other and uphold the values of peace. This is also in accordance with the concept of khuluqiyah value in Islam that being a moral human being is noble before God and others. In addition to the value of khuluqiyah, global diversity is also included in the value of amaliyah, for it concerns all human deeds related to fellow human beings. The third is mutual cooperation, which is a program of strengthening the profile of Pancasila students which aims to produce the next generation of the nation who are care to the conditions that exist in their environment, able to care and help others. The third profile strengthening is also in line with the values of Islamic education, namely the value of khuluqiyah and the value of amaliyah. Moral

value, because being a person who cares about his surroundings and likes to help is a manifestation of noble behavior. It is worth charity, because it involves social relations between human beings. The second and third profiles in the Pancasila student profile strengthening program reflect that education currently focuses on character education and social interaction.

Fourth, independent, is a program to strengthen the profile of Pancasila students which has the aim that the output of education is to make students or the next generation of the nation, become stable, mature individuals, responsible for themselves and others as well as the surrounding environment and able to solve problems with the principle of truth and goodness. The fourth value is in line with the values of Islamic education in the form of the value of *amaliyah* ('*ubudiyah*) in the sense of being responsible for individual problems in relation to their God (strengthening the *Shari'a*), besides that the fourth profile is also in line with the value of *khuluqiyah* in the sense of being responsible for others and the environment as a form of active interaction of individuals.

Fifth is critical reasoning, critical reasoning is an indicator that humans are thinking creatures. Humans think on the basis of the search for truth, truth on knowledge and information received in anticipation of the current untruth (*Hoax*). Critical reasoning aims to make students develop optimally in their cognitive or knowledge aspects. And the sixth is creative, the creative profile in the Pancasila student profile strengthening program aims to enable students to innovate in developing all forms of self-potential. This is in line with the development of psychomotor aspects in the realm of objectives in Islamic education. Based on this description, the values of Islamic education have been realized in the program of strengthening the profile of Pancasila students which is characterized by the integration of 3 domains of educational goals, namely affective, psychomotor and cognitive.

CONCLUSION

The independent curriculum at the elementary school level has been implemented as an effort to provide the right to learn independently. There is an improved curriculum as a step to prepare the current generation and future generations to be able to compete globally. The concept of an independent curriculum is in accordance with the values of Islamic education that there is (1) strengthening of creed, (2) strengthening of Shari'a, (3) character building, (4) instillation of uquddiyah (I'tiqadiyah), khuluqiyah and amaliyah values integrated in P5 activities. (5) social interaction 6) integration between 3 domains of Islamic education objectives, namely affective, psychomotor and cognitive.

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