



Development of Multicultural Based Islamic Education Curriculum in General Higher Education

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ABSTRACT: The development of Islamic Religious Education curriculum in Indonesian Public Universities is a necessity, because the nation which is undergoing changes in this era of democratization requires a framework of thinking and proper implementation for students. This is especially so when it is associated with the multiculturalism of this nation, both culture, ethnicity, language, and religion. The purpose of this research is mainly to get answers about how to develop a curriculum for Islamic religious education in public universities based on multiculturalism. Then this study also aims to obtain data on the implementation and development of teaching materials for Islamic religious education in public universities. The methods used in this research include: survey, exposed facto method, phenomenology related to developments that have been carried out by public universities and evaluating them. Thus, the qualitative and explanatory approaches are interrelated with each other. The results of this study are in the form of descriptions of Islamic religious education materials in public universities that have been developed over the last 3 years. In addition, the main material for PAI can be stated as a benchmark for MKDU in Indonesian universities.

Keywords: Curriculum Development, Islamic Religious Education, Multicultural Based.



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INTRODUCTION

Islamic Religious Education at Public Universities in Indonesia is a compulsory subject that must be taken at the beginning of lectures by all new students. Islamic Religious Education (Pendaís) has been taught in Public Universities (PTU) since the birth of Higher Education in Indonesia. Then managerially the Ministry of Religion of the Republic of Indonesia carried out guidance on the implementation of the Pendaís lecture, namely between 1975 and 1989, when the Director General of Islamic Binbaga was headed by Prof. Dr. Zakiyah Darajat. At that time, guidelines for the implementation of Pendaís at PTU were published covering the points of learning Pendaís at

PTU, curriculum, learning methodologies, syllabus and evaluation techniques ([Abidin & Murtadlo, 2020](#); [Ghani, 2021](#)).

However, in the subsequent journeys, Penda's learning runs individually without clear guidance from the Ministry of Religion of the Republic of Indonesia, and this is one of the reasons for the weakness of Penda's learning at PTU, because there are no standards in the implementation of learning, there is no MKDU management which is the body that regulates and implements and supervises the implementation and quality of the learning process ([Astuti, 2019](#); [Mardiah et al., 2021](#); [Yaqin, 1970](#)).

The previous curriculum, namely the enhanced 1984 curriculum, the competency-based curriculum, and the development of the KKNI-based curriculum were very encouraging achievements. In addition, in Universities, very basic changes have also been made, starting from the abolition of the new student orientation program which is oriented towards the classification of new students, the abolition of the P-4 program, to the implementation of quality assurance management in each university and campus autonomy which broadly, is the fruit of educational reform ([Ansori, 2021](#); [Syahbudin & Hanafi, 2018](#)).

Weak implementation of Penda's learning at PTU results in weak output who have mental resilience and good personality, and in turn will produce leaders who lack a strong religious spirit as the basis and requirements of a leader, this becomes very naive if allowed to continue in the future education this kind of height. The structural and technical weakness is the weakness of the Islamic Education learning strategy at PTU because it has not received careful attention for more than 20 years by the government in terms of developing this Islamic Education learning strategy, the third weakness lies in the development of teaching materials, which are still based on conventional teaching materials. Whereas in this digital era, alternative teaching materials for students should be developed with the development of IT-based teaching materials ([Fuadi & Aswita, 2021](#); [Kurniawan et al., 2020](#); [Sutarno, 2021](#)).

Based on data, more than 50% of university students in Indonesia in 2014 were not able to master the *Dirasah Islamiyah*, only about 25% of students from 100 universities were able to master the *Dirasah Islamiyah* well and the rest showed very low results ([Sulistiyarini & Sukardi, 2016](#)).

Islamic Religious Education in Public Higher Education (PTU) is a fundamental problem because it is one of the tools to gain knowledge of Islam and morality as a basis for students to become scholars who are strong in science, strong in insight and have a religious spirit. tough. Therefore, this education deserves special attention for every tertiary institution, but the problem is how the right learning strategy is so that Islamic religious education learning is effective and optimal on every campus of public universities, so that this mission reaches every student, is a problem that must be solved by every university ([Islam, 2021](#); [Khojir et al., 2021](#)).

The role of schools/colleges in reconstructing society means that schools reconstruct various values that already exist in society, which Malindoski mentions as an effort to develop culture. There are seven value systems or cultures that are universally developed, namely: (1) language, (2) technology system, (3) livelihood and economic system, (4) organizational, (5) knowledge system,

(6) religion, and (7) art ([Chen, 2016](#); [David, 2014](#); [Hassall et al., 2015](#); [Mariana & Helmi, 2022](#); [Ramakrisnan et al., 2012](#)).

The Qur'an as a book of guidance, came down from the beginning not in a vacuum, on an empty, uninhabited earth, but in a society that already has beliefs, has a structure and social status even though it is fragile. So the presence of Islam with its holy book the Qur'an has two major functions, namely providing information about things that do not yet exist and providing confirmation about things that have been valid and still deserve to exist and be maintained. This means that some of them contain new things that regulate human life and some of the verses contain justifying what has been going on in society that the Qur'an faced when it was revealed. That is why in the context of fiqh, understanding fiqh should be based on the sociology of fiqh ([Khasanah, 2017](#); [Munadi & Hakiman, 2021](#); [Tambak & Sukenti, 2020](#)).

The main aspect that must be observed is that building religious attitudes for students does require a good strategy. The learning strategies developed must encourage students to be challenged and motivated to always deepen and develop their religious knowledge abilities. Learning strategies based on individual learning, independent learning and even cooperative learning as well as learning strategies based on modern learning and paying attention to humanistic and cybernetic psychology, are learning approaches that must be developed on campus in nurturing students besides of course applying the inquiry method and exercises. Intensive training coupled with the use of appropriate learning media ([Arif, 2020](#)).

METHOD

The research method used in this study: Evaluative method, used to evaluate the process of developing a model. The model was developed through a series of trials, and each trial activity was evaluated, both evaluation of the results and evaluation of the process. Based on the findings of the trial results, improvements were made and then socialized. The explanatory descriptive method is a way to describe various data and facts, then they are described in a logical narrative and developed so as to achieve an accurate data flow. The participatory method, namely the active participation of researchers in observing facts and symptoms in the field with a critical analytical approach, and actively involving research subjects. Model Development, is a real world abstraction in the form of a model in order to develop strategies and designs for Pendais Teaching Materials, which is preceded by initial research, library research, field research to obtain new models that can be applied in Indonesian universities. Research and Development or (Research and Development) is a process or steps to develop a new model, or improve an existing model, which can be accounted for ([Kolkman, 2020](#); [Mourtzis et al., 2021](#); [Pinha & Sagawa, 2020](#)).

The approach used is qualitative (qualitative approach) with a phenomenological approach, which is trying to understand the meaning of events and their links to ordinary people in certain situations, for that a series of activities or processes to collect information, from the normal conditions in the life of an object as it is. without being intended to test certain hypotheses about a variable, or situation ([Arikunto, 2013](#); [Bungin, 2017](#); [Creswell, 2017](#); [Moleong, 2018](#); [Sugiyono, 2019](#); [Yin, 2012](#)).

RESULTS AND DISCUSSION

1. Civil Society and Tolerant Education

The problem of tolerance, like pluralism, is a demand for human needs in living with other people. Without tolerance democracy will be tension without conscience. Today democracy has been misunderstood as freedom without regard for the rights of others.

The teachings of the Qur'an never talk about rights, there are obligations. Because rights are something that arises after obligations are carried out. When we talk about human rights, actually there is something that should not be forgotten, namely human rights. And when we also talk about human rights, don't forget that there are God's human rights. The two rights should not conflict with each other, let alone contradict each other. The enforcement of human rights is God's command, on the other hand, when we argue that upholding God's rights, we must not sacrifice human rights.

There are many indications that society understands tolerance only in passing and partially not fully. So tolerance becomes like nothing more than a procedural, personal issue between comfortable ways of socializing between different groups. Whereas the problem of tolerance is a matter of principle and a matter of forming a pluralistic nation's attitude and character. Tolerance is a teaching and an obligation to carry out that teaching, so that even diverse human lives are guaranteed comfort and harmony.

As a teaching, tolerance will produce social management which in the view of the Qur'an is a dignified, civilized and civilized relationship that can be applied in any community. In the concept of *ushul fiqh*, something that is ordered will definitely bring benefits and wisdom to those who do it and also to other people who hang out with it. On the other hand, something that is prohibited must have negative implications for those who do it and for other people. Tolerance as one of the principles of civil society is more principal than the tolerance that we understand which originates from Western and European societies. In the historical record of understanding tolerance in Europe, among others, starting with the Tolerance Act of 1689 (The Tolerance Act of 1689) in England. (John Herman Randall, Jr., 1976:283).

Tolerance was developed as a reaction to people's ignorance of religion, not because of the encouragement of belief in the value of tolerance itself. Moreover, when the French Revolutionary Movement took place, hatred of religion grew. So, at that time there was not only an attitude of indifference to religion, but also an overwhelming hatred for religion and its adherents. In other words there is no love, no affection, there is suspicion and hatred. This is reflected in the expression that religion with all its institutions and institutions is the source of all the depravity of society and is full of sentimental attitudes and with the main characteristic, zero tolerance at all.

2. Development of a Multicultural-Based Curriculum

The curriculum development process must include three dimensions of the curriculum, namely the curriculum as an idea, the curriculum as a document, and the curriculum as a process. These three dimensions of the curriculum are related to one another and the curriculum as a process is implemented with various curriculum policies. These curriculum policies are the operationalization of the curriculum as an idea. Development of ideas regarding the determination of curriculum philosophy, curriculum models used, learning approaches and theories used, learning outcomes evaluation approaches/models. Document development is concerned with curriculum development as a written document based on predefined ideas. Technically, curriculum development is a document regarding decisions about information and types of documents to be produced, the form/format of GBPP, and curriculum components that must be developed. Whether the curriculum as an idea and the curriculum as a document will be made one or two separate documents must also be determined. Whatever the decision about it, between curriculum development as an idea and curriculum as a document, socialization is needed so that there is continuity of the thoughts of curriculum decision makers with technical developers.

Curriculum development as a process occurs in universities. This development must be preceded by socialization so that developers (lecturers) can develop a curriculum in the form of lecture plans, classroom learning processes, and evaluations in accordance with the principles of multicultural curriculum. Socialization must be carried out by people who are involved at least in the curriculum development process as a document if the people involved in developing ideas are technically impossible. If there is an expansion of the socialization team, the new team members must fully understand the characteristics of the multicultural curriculum. In this phase, the main target is the lecturers who understand and are willing to develop a multicultural curriculum in the study room which is their responsibility. (Sucipto: 2011)

a. Curriculum Development as an Idea

Curriculum development as an idea is the first step and a step that will determine the characteristics of the curriculum in the future: whether what will be produced is a multicultural curriculum, a monocultural curriculum, or a curriculum that is applied in general without considering the existing cultural differences. Therefore, discussions and decisions about the dimensions of curriculum ideas are very critical.

A principle that must be considered in the development of a multicultural curriculum is the absence of uniformity in the curriculum as is happening today. At present, this uniformity can be seen in the uniformity of the curriculum approach for each level of education, namely the disciplinary education curriculum. For a multicultural curriculum, the educational approach to disciplines must be abandoned. The curriculum must firmly address that students learn not for the sake of the course but the course is for the medium of developing the student's personality.

b. Curriculum Development as a Document

The curriculum as a document concerns the development of various components of the curriculum such as objectives, content, learning experiences, and evaluations. Objectives are the

qualities students are expected to have who study based on the curriculum. Multicultural curriculum development must be open to various views and approaches to formulating measurable goals can no longer be maintained. Curriculum developers must be able to open themselves that not all human qualities can be stated as measurable based on certain criteria. There are goals that can be measured and can be mastered in one or two learning experiences, but there are also goals that are only achieved in a longer learning period. Therefore, the imposition of an approach in the goal is untenable. The multicultural curriculum requires an understanding of content that is different from the understanding adopted so far. The community as a learning resource must be able to be used as a source of curriculum content. Therefore, certain values, morals, habits, customs/traditions, and cultural traits must be accommodated as curriculum content. Curriculum content must not be merely formal but society and cultural based, and open to problems that live in society. Curriculum content must cause students to feel that schools are not institutions that are not related to society, but schools.

c. Curriculum Development as a Process

Curriculum development as a process is largely determined by the lecturer. Both in the context of centralization and in the context of autonomy, the role of the lecturers remains the same, they are curriculum developers at the empirical level which are directly related to students. Therefore, if the curriculum developed is not in accordance with what has been determined in the curriculum as an idea and the curriculum as a document, then the curriculum as a process is no longer a continuation of the two. In a more extreme context, the curriculum as a process can be a completely different curriculum with the two. Knowledge, understanding and attitudes as well as the willingness of lecturers to the multicultural curriculum will greatly determine the success of implementing the curriculum as a process. (Martin:2013)

There are four things that must be considered by lecturers in developing the curriculum as a process, namely: (1) the position of students as subjects in learning, (2) the way students learn is determined by their cultural background, (3) the cultural environment of the majority of society and students is entry behavior. student culture, (4) the student's cultural environment is a source of learning.

3. PAI Curriculum Development at PTU

The PAI course at Unindra is part of the Personality Development Course (MPK) which consists of Religious Education, Pancasila Education and Citizenship Education. These three courses must be studied by all Unindra students. If a student has not passed the course, he or she cannot obtain a bachelor's degree from Unindra. The teaching of Islamic Religious Education held at Unindra is based on the following legal provisions: (interview with Muhammad Arifin, Universitas Indraprasta PGRI)

1. The basis of religion, in the form of verses from the Qur'an and Sunnah.
2. The philosophical foundation, in the form of the points contained in the Pancasila and the Preamble to the 1945 Constitution.
3. The juridical basis, namely the 1945 Constitution, especially article 29.

4. The historical foundation, in the form of a national education policy aimed at creating academic people who have faith and fear of God Almighty.

As a government partner, Indraprasta University also strives to realize the achievement of the goals of National Education and make Islamic teachings a source of values and guidelines for students to become human beings who believe and are devoted to God Almighty, virtuous, have a complete personality and have a sense of social responsibility and nationality.

The curriculum that uses a multicultural development approach must be based on the principle: cultural diversity is the basis in determining the philosophy, theory, model, and campus relationship with the local socio-cultural environment. Cultural diversity is the basis for developing various components of the curriculum such as objectives, content, processes, and evaluations. Culture within the educational unit is a source of learning and an object of study that must be part of student learning activities. And the curriculum acts as a medium in developing regional and national culture.

CONCLUSION

Based on the description of the research results above, it can be concluded as follows:

1. Islamic religious education in universities has undergone significant changes, especially the curriculum and learning methods, it can be seen that the curriculum for Islamic religious education is based on the KKNI and implements an IT-based learning strategy.
2. The Islamic religious education curriculum at PTU is always developed in accordance with the times. In this regard, it is necessary to develop the substance of the teaching materials, especially the multiculturalism approach for student learning.
3. The consequence of developing this curriculum is that the curriculum which was previously only delivered in 1 semester is not enough, so it is proposed in this study to be 2 semesters so that the development of a holistic, multicultural-based Islamic education curriculum at PTU can be implemented properly.
4. The multicultural approach brings learning consequences. Islamic religious education does not only rely on cognitive aspects, but must refer to affective and psychomotor aspects. So in this case curriculum development must be followed by the development of learning strategies and learning methods.

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