



RELIGIOUS MODERATION, INCLUSIVE, AND GLOBAL CITIZENSHIP AS NEW DIRECTIONS FOR ISLAMIC RELIGIOUS EDUCATION IN MADRASAH

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Abstract

This article examines the direction of the development of Islamic religious education in Madrasah. The main subject of the research is the Decree of the Minister of Religion (KMA) number 183 of 2019 concerning the Islamic religious education curriculum and Arabic language in Madrasah. This research is very important in order to be able to explore the direction of the development of Islamic Religious Education in Madrasah and how to determine the basis for that direction. This clarity can ensure the truth or untruth of various issues milling about this, one of which is the issue of the abolition of Islamic religious education lessons. Researchers studied with a descriptive qualitative approach using content analysis techniques. So far, no researcher has studied this subject. The results show that the direction of Islamic religious education was born through in-depth study. Development is based on philosophical, sociological, psychopedagogical, and theoretical foundations as well as a rationalization so that it can be said to be a systemic and measurable reinforcement. Moderate and inclusive behavior is one of the goals that is strengthened as the direction of Islamic religious education in Madrasah so students are ready dan play positif as global citizenship.

Keywords: Islamic religious education, Directions, curriculum development.

Abstrak

Penelitian ini mengkaji arah pengembangan pendidikan agama Islam di Madrasah. Subjek utama penelitian adalah Keputusan Menteri Agama (KMA) nomor 183 tahun 2019 tentang kurikulum pendidikan agama Islam dan bahasa Arab di Madrasah. Penelitian ini sangat penting agar dapat mengeksplorasi arah pengembangan Pendidikan Agama Islam di Madrasah dan bagaimana landasan-landasan penentuan arah tersebut. Kejelasan ini dapat memastikan kebenaran atau ketidakbenaran berbagai isu berseliveran tentang hal ini, salah satunya isu dihapusnya pelajaran pendidikan agama Islam. Peneliti mengkaji dengan pendekatan kualitatif deskriptif menggunakan teknik content analisis. Dari hasil penelusuran penulis belum ada yang meneliti hal ini. Hasilnya menunjukkan bahwa arah pendidikan agama Islam dilahirkan melalui kajian yang mendalam. Pengembangan didasari oleh landasan filosofis, sosiologis, psikopedagogis dan teoritik serta rasionalisasi sehingga dapat dikatakan sebagai penguatan yang sistemik dan terukur. Prilaku moderat dan inklusif menjadi salah satu aspek sikap dan prilaku yang dikuatkan sebagai arah pendidikan agama Islam di Madrasah agar warganya siap dan berperan positif sebagai masyarakat dunia.

Kata Kunci: Pendidikan Agama Islam, Arab, Pengembangan Kurikulum

INTRODUCTION

More recently, social media uproar with the elimination of religious education subjects Islam (PAI) and the language of Arabic in Madrasah. Letter of the Directorate General of Islamic Religious Education, Ministry of Religion No. B.1264 / DJ.I / Dt.II / PP.00 / 07/2020 dated July 10, 2020, concerning the implementation of the decree of the minister of religion (KMA) 792 the year 2018, KMA 183 the year 2019, and KMA 184 the year 2019 are using as excuses for this. KMA is the Decision Minister of Religious Affairs of the Republic of Indonesia. In the letter, the third point explains that with the enactment of KMA 183 in 2019 and KMA 184 in 2019, starting from the 2019/2020 academic the year KMA number 165 of 2015 concerning the 2013 Curriculum for Islamic Education and Arabic in Madrasah is no longer valid. This point is written in the bolt, which indicates a need for more attention. If this sentence is cut, it becomes "Islamic Studies and Arabic in Madrasah are no longer valid", then the meaning will be very different.

Ironically, often information invalid spread so quickly and massively, especially information related to personal and emotional beliefs. Various social media are busy with this. Although often the information is not clear the truth. One example is the case of Ratna Sarumpaet, which was reported so excited, repeatedly, viral in various social media and even reported by multiple national electronic media; it can not be separating from diverse interests ¹ Low literacy levels and laziness to analyze in-depth make hoaxes just shared and go viral. Sensitive issues run wild and intertwine with various other problems and interests. In 2019, the Minister of Communication and Information said that 1,645 hoaxes were distributing within nine months from August 2018-April, 2019 ². It is not strange because this hoax information has a producer. In 2017 alone, the Ministry of Communication and Information identified 800,000 hoax news spreading sites ³. These sites are easy to close by Ministry of Communication and Information, but soon new ones will be born. Means that this method is adequate but not in the long term.

Likewise, issue removal Islamic Religious Education (PAI) is, which has long been there. This issue disappeared. In 2017, it was warming up after reportedly the Minister of Education and Culture Muhajir brought up this idea ⁴. The Indonesian Ulema Council (MUI) responded to this news, considering it a violation of the Law on the National Education

¹ Ridwan Nasution dan S Sos, "Analisis Framing Tentang Pemberitaan Hoax Ratna Sarumpaet di Kompas.com dan Republika Online Rentang Waktu 02-05 Oktober 2018" 1 (2019): 6, [http://files/72/Nasution dan Sos - 2019 - Analisis Framing Tentang Pemberitaan Hoax Ratna Sa.pdf](http://files/72/Nasution%20dan%20Sos%20-%202019%20-%20Analisis%20Framing%20Tentang%20Pemberitaan%20Hoax%20Ratna%20Sa.pdf).

² Effatha Gloria V.G. Tamburian, "Ditemukan 1.645 Konten Hoax Terkait Pemilu Serentak 2019," *Gesturi.id*, 16 Juli 2019, <https://www.gesturi.id/pemilu/ditemukan-1-645-konten-hoax-terkait-pemilu-serentak-2019-b1WecZj0E>.

³ Ayu Yuliani, "Ada 800.000 Situs Penyebar Hoax di Indonesia," *Keminfo*, 16 Juli 2017, https://kominfo.go.id/content/detail/12008/ada-800000-situs-penyebar-hoax-di-indonesia/0/sorotan_media.

⁴ Rendy Sadikin, "Kemendikbud Bakal Hapus Pelajaran Agama di Kelas, Ini Pro dan Kontranya," *Tribunnews*, 11 Juli 2017, <https://www.tribunnews.com/nasional/2017/06/14/kemendikbud-bakal-hapus-pelajaran-agama-di-kelas-ini-pro-dan-kontranya?page=all>; JPNN, "Kemendikbud Gagas Penghapusan Pendidikan Agama, Ini Suara MUI," *PT. Jaringan Pemberitaan Nusantara Negeriku*, 11 Juli 2017, <https://www.jpnn.com/news/kemendikbud-gagas-penghapusan-pendidikan-agama-ini-suara-mui>.

System (Sisdiknas) Number 20 of 2003⁵. However, this report was denied by the Minister of Education and Culture⁶. This issue became viral again and became more cogent in 2019. In the heat before the election, various interests were involved. The minister rejected this information. He clarified that it was not true; he would want religious instruction is reinforced by religious education out of school⁷.

However, in 2021, the national education roadmap draft prepared by the ministry of education has again been criticized by many parties⁸. The absence of religious diction has made this draft also considered to want to eliminate religion as one of the goals of education. Although later, the ministry clarified the error of this draft and promised to correct it⁹. Whereas religion in education must continue to be strengthened as Pancasila as the basis of the state states this in its first precepts

Strengthening religious education is true essential. It is various problems with religious education in this country. This is the meaning of the Decree of the Minister of Agama (KMA) 183 The year 2019. Being urgent to read were towards the strengthening of Islamic education that Madrasah must undergo. All crucial stakeholders understand this carefully. Adequate understanding will avoid misunderstanding. It is essential for madrasa leaders and teachers to understand the new direction of madrasah education going forward. Researchers will explore what substantive improvements are expected to occur to strengthen Islamic religious education through the implementation of KMA 183 the year 2019 in the future.

Madrasah has the vision to become an excellent and competitive madrasah based on its development master plan (RIPM) 2010-2030. For this reason, madrasahs are expected to strive for a mission to become an educational institution based on science and religious values that is superior, qualified, and competitive.

For this reason, KMA 183 in 2019 was born on the Islamic Education curriculum and Arabic in madrasahs. Madrasahs are expected to prepare students to face contemporary developments, namely the industrial era 4.0. This era requires people who have creativity,

⁵ Abi Sarwanto, "MUI: Wacana Penghapusan Pelajaran Agama di Sekolah Langgar UU," *CNN Indonesia*, 11 Juli 2017, <https://www.cnnindonesia.com/nasional/20170614125318-20-221679/mui-wacana-penghapusan-pelajaran-agama-di-sekolah-langgar-uu>.

⁶ JPNN, "Kemendikbud Gagas Penghapusan Pendidikan Agama, Ini Suara MUI."

⁷ Zainal Ishaq, "Benarkah Pemerintah Akan Menghapus Pelajaran Agama Dari Sekolah?," *Tempo.co*, 11 Juli 2019, <https://cekfakta.tempo.co/fakta/319/fakta-atau-hoaks-benarkah-pemerintah-akan-menghapus-pelajaran-agama-dari-sekolah>.

⁸ Afandi, "Haedar Nashir Sebut Peta Jalan Pendidikan Nasional 2020-2035 Harus Sejalan dengan Pasal 31 UUD 1945 - Cahaya Islam Berkemajuan," muhammadiyah.or.id, 5 Maret 2021, <https://muhammadiyah.or.id/haedar-nashir-sebut-peta-jalan-pendidikan-nasional-2020-2035-tidak-sejalan-dengan-pasal-31-uud-1945/>; Dewi Nurita, "Nadiem Revisi Draf Peta Jalan Pendidikan 2020-2035, Frasa Agama Dipastikan Ada - Nasional Tempo.co," *nasional.tempo.co*, 10 Maret 2021, <https://nasional.tempo.co/read/1440958/nadiem-revisi-draf-peta-jalan-pendidikan-2020-2035-frasa-agama-dipastikan-ada>; mpr.go.id, "Visi Pendidikan Indonesia 2035 Tanpa Frasa Agama, HNW: Tak Sesuai Arah Konstitusi Harus Direvisi," [mpr.go.id](https://www.mpr.go.id), 8 Maret 2021, <https://www.mpr.go.id/berita/Visi-Pendidikan-Indonesia-2035-Tanpa-Frasa-Agama,-HNW:-Tak-Sesuai-Arah-Konstitusi-Harus-Direvisi>.

⁹ Lisye Sri Rahayu, "Frasa Agama Tak Ada di Draf Peta Jalan Pendidikan, Ini Penjelasan Kemdikbud," *news.detik.com*, 2021, <https://news.detik.com/berita/d-5484742/frasa-agama-tak-ada-di-draf-peta-jalan-pendidikan-ini-penjelasan-kemdikbud>.

critical thinking, communication and are able to work together. This is emphasized in KMA 184 of 2019 regarding guidelines for curriculum implementation in madrasas.

Especially if it is related to the era of society 5.0, which is characterized by automation and future collaboration, of course, madrasas as educational institutions are expected to be able to face this challenge. Prepare students to face the challenges of the times to come. So curriculum changes in the context of strengthening are a necessity for better madrasas. Researchers want to see how the concept of change is designed to achieve the main goals of this madrasa curriculum.

METHOD

This research is library research. This literature-based research will make the Decree of the Minister of Religion (KMA) No. 163 of 2014 concerning Madrasah Curriculum 2013 and KMA 183 of 2019 concerning Islamic Education and Arabic Subject Curriculum at Madrasas as primary sources of research. Secondary data will utilize various literature related to this matter. This study uses a qualitative approach with content analysis techniques. Researchers will analyze existing data to answer research questions.

RESULT AND DISCUSSION

KMA No. 164 of 2014 is the KMA that regulates the 2013 madrasah curriculum guidelines for the subject of Islamic Religious Education (PAI) and Arabic. Likewise, KMA 183 in 2019 is also a KMA that regulates the Islamic Education Curriculum and Arabic Language in Madrasas. That is KMA 183 2019 as new rules *nasikh* KMA 164 in 2014 to make the KMA 164 2014 *mansukh*. Thus this can be said to be an effort to develop the Islamic Education and Arabic Language curriculum.

In the aspect of goals, there is a significant development or change of direction. At KMA 164/2014, the PAI curriculum's aim is to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative and competent and able to contribute to the life of society nation, and state. Furthermore, at KMA 183 2019, the purpose of the PAI curriculum is to prepare Indonesian people to have a moderate, inclusive, cultured, religious mindset and religious attitude and have the ability to live as individuals and citizens who are faithful, pious, noble, productive, creative, innovative. And collaborative and able to be part of the solution to various problems in the life of society, nation, state, and world civilization.

From this objective, it can be seen that there is an emphasis on moderate, inclusive, cultured and religious attitudes. This is one of the development targets in the National Medium-Term Development Plan (RPJMN) 2020-2024 compiled by the Ministry of National Development Planning (Bapenas). The real thing is by the concept of the role of Islamic religious education, namely counter-radicalism¹⁰. The Ministry of Religion has also compiled a conceptual moderation of religion through the book Moderation of Religion (Research and Development Agency and Education and Training Ministry of Religion of the Republic of

¹⁰ Jose Antonio Rodríguez, "Islamic religious education and the plan against violent radicalization in Spain," *Journal British Journal of Religious Education* 41 (2019): 412–21, <https://doi.org/https://doi.org/10.1080/01416200.2018.1484693>.

Indonesia, 2019). UNESCO itself assesses that quality education should lead to tolerance, peace, human rights and democratic citizenship¹¹. Quality education results in conflict-free resolution. Moreover, Indonesia is very multicultural, and every citizen must have a moderate attitude¹².

Building a moderate, inclusive, cultured and religious attitude is undoubtedly a challenge for madrasahs in the future. However, this is not impossible. Madrasahs can build the right concept to be able to run this program and achieve the target. Several schools have exemplified this; for example, Islamic secondary schools of Kuwait began with narratives on their religious education textbooks¹³, several high schools (SMA) in Palu¹⁴. Do not let Madrasahs as Islamic schools with students become immoderate, as is the case in Pakistan¹⁵. However, this policy should not only target madrasahs as Muslim schools. This concept must also be developed in other religious schools. Moderate, cultural and religious attitudes must be part of the goals of education in various models. With the publication and implementation of KMA 183 2019, it is a challenge for Madrasahs to become pioneers in realizing these big goals.

Also, besides the KMA 183 2019 is expected Madrasah, there is an increase in targets not only as citizens but as a part of the world community (*global citizenship*). This means that Madrasahs are expected to prepare their students to become global citizens who can collaborate to solve world problems. Various curriculum concepts are built targeting this goal, making individuals global citizens¹⁶. UNESCO still considers the readiness to live together as a citizen of the world as a serious problem that still haunts the world today¹⁷.

This means that today's stable global connectivity demands a proper understanding of each individual as a global citizen. Each person can take a role in finding solutions to the various problems of the world without being insulated by territorial. Especially if it is related to the industrial era 4.0, where connectivity and automation require everyone to collaborate. So education is required to prepare students for this challenge¹⁸. Also, of course, it is hoped that there will be an attitude of the mutual understanding of the traditions or culture of each region; it is very varied and may even have conflicting meanings or values between areas. The

¹¹ Mary Joy Pigozzi, "A UNESCO View of Global Citizenship Education," *Educational Review* 58, no. 1 (15 Juli 2006): 1–4, <https://doi.org/10.1080/00131910500352473>.

¹² Amiruddin Amiruddin, Askar Askar, dan Yusra Yusra, "Development of Islamic Religious Education Learning Model Based on Multicultural Values," *INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION* 1, no. 1 (15 Juli 2019): 1–19, <https://doi.org/10.24239/ijced.Vol1.Iss1.2>.

¹³ Maali Mohammed Jassim Alabdulhadi, "Religious tolerance in secondary Islamic Education textbooks in Kuwait: Discovery Service for Perpustakaan Nasional Republik Indones," *BRITISH JOURNAL OF RELIGIOUS EDUCATION* 41, no. 4 (2019): 422–34, <http://e-resources.perpusnas.go.id:2148/eds/pdfviewer/pdfviewer?vid=0&sid=adb5a36a-37f4-4da7-9892-ee1aabc7da4%40sessionmgr101>.

¹⁴ Amiruddin, Askar, dan Yusra, "Development of Islamic Religious Education Learning Model Based on Multicultural Values."

¹⁵ Ali Hanif, S. dan J. Carlson, "What Predicts Religious Tolerance? Education or Religiosity in Pakistan's Multi-religious Society," *International Journal on Minority & Group Rights* 27, no. 3 (2020): 530–554, <https://e-resources.perpusnas.go.id:2111/10.1163/15718115-02702005>.

¹⁶ Namrata Sharma, "Value-Creating Perspectives and an Intercultural Approach to Curriculum for Global Citizenship," 2020, 16, <http://files/70/Sharma - Value-Creating Perspectives and an Intercultural A.pdf>.

¹⁷ Pigozzi, "A UNESCO View of Global Citizenship Education."

¹⁸ Delipiter Lase, "Pendidikan di Era Revolusi Industri 4.0," *SUNDERMANN: Jurnal Ilmiah Teologi, Pendidikan, Sains, Humaniora dan Kebudayaan* 12, no. 2 (7 November 2019): 28–43, <https://doi.org/10.36588/sundermann.v1i1.18>.

PAI curriculum, through KMA 183 2019, wants to build a person who is familiar with multiculturalism in various parts of the world. Religious education must make moderation one of the principles that the world's citizens demand today¹⁹.

The aim of the PAI curriculum is actually in line with the vision of the Ministry of Religion which wants to address religious and harmonious people (Ministry of Religion of the Republic of Indonesia, 2015). This vision and mission were made with the publication of KMA number 39 of 2015. This means that the aim of PAI is not only to be religious but also to collaborate with others. It is also in line with the educational goals proclaimed by UNESCO, namely learning to know, learning to do, learning to be and learning to live together. Delors noticed this and conveyed it at the opening of the International Congress on Lifelong Learning in 2011²⁰. The big goal of education is to be able to live together in diversity.

In addition to the direction or purpose reinforced, At KMA 183 in 2019 also described the Curriculum foundation of PAI and Arabic, which is philosophical, sociologist, psycho-pedagogical and theoretical. Philosophically, this curriculum development is carried out because education for future life, religion for the happiness of the world and the hereafter, the main goal of PAI is to manage the heart, build students as the heirs of the nation's culture, and teachers must be role models. Sociological grounding PAI development is nothing but this life is dynamic, emotion PAI s response to this dynamic. PAI is expected to drive Madrasahs to become agents of change. From a psycho-pedagogical aspect, PAI is seen to fulfil a transformative pedagogical conception, namely paying attention to psychological development, the context of the environment and the era. The psycho-pedagogical and philosophical foundations in this curriculum are by Bahri's philosophical foundations, which are based on progressivism, reconstructionism, Pancasila and psychology by Piaget, Rousseau and Erikson²¹.

In the theoretical aspect, which is the basis for developing the PAI curriculum, is the standard theory based on education and competency-based curriculum? A curriculum based on competency targets is the curriculum of hope for the future. This model curriculum has become a demand in various countries in various fields²².

This means that this is an effort to increase by standardizing Islamic religious education in Madrasah. In the previous KMA, this did not exist. This illustrates that the PAI curriculum and Arabic have gone through in-depth studies according to KMA 183 2020. Some things underlie the development carried out. Of the number of pages, KMA is

¹⁹ T. N. Ivanova et al., "Implementation Principles of the Religious Component in the Russian Educational System: Approaches and Solutions," *Journal of Educational Psychology - Propositos y Representaciones*, 2020, 8, <http://e-resources.perpusnas.go.id:2066/login.aspx?direct=true&db=eric&AN=EJ1271815&site=eds-live>.

²⁰ Jacques Delors, "The Treasure within: Learning to Know, Learning to Do, Learning to Live Together and Learning to Be. What Is the Value of That Treasure 15 Years after Its Publication?," *International Review of Education* 59, no. 3 (15 Juli 2013): 319–30, <https://doi.org/10.1007/s11159-013-9350-8>.

²¹ Syamsul Bahri, "Pengembangan Kurikulum Berbasis Multikulturalisme di Indonesia (Landasan Filosofis dan Psikologis Pengembangan Kurikulum Berbasis Multikulturalisme)," *Jurnal Ilmiah DIDAKTIKA* 19, no. 1 (14 Januari 2018): 88, <https://www.jurnal.ar-raniry.ac.id/index.php/didaktika/article/view/4195>.

²² Cheptoo Ruth, "The 'Africanized' Competency-Based Curriculum: The Twenty-First Century Strides," *Shanlax* 7, no. 4 (2019): 46–51, <https://doi.org/https://doi.org/10.34293/education.v7i4.640>; Stacey Chamberlain et al., "A global health capstone: an innovative educational approach in a competency-based curriculum for medical students," *BMC Medical Education*, 2020, 1–8.

also visible over much of the previous, the KMA 183 2019 466 pages, during the last KMA 321 pages and attachments.

The development of PAI through KMA 183 the year 2019 is based on several rationalizations, looking at the challenges of PAI in the future, both internally and externally. On the aspect of internal challenges, Madrasahs are still considered to have not achieved their objectives massively with caution and noble morals. This means that the attitude aspect has not been maximally and evenly achieved. Also, there is a tendency for non-*wasath* religious patterns, namely extreme-textual and secular-liberal. This is a non-substantive way of religion that comes out of the distinctiveness of being Indonesian. This extreme model of religion can destroy the integrity of the nation, can trigger the division of the Republic of Indonesia. On the external side, transnational issues, the environment, information technology, creative industries, culture, and the era of disruption are the challenges for PAI in the future.²³

Related to this challenge, actually, Economist France Delors have long warned, he mentions three educational challenges ahead, such as globalization, the individualism of contemporary as well as media, technology, and the dominant economic ideology. In globalization, where the world is without boundaries, culture becomes quickly adopted by other global communities. The connection between people of various elements is effortless even though they are separated. Contemporary individualism, according to Delors, is a problem experienced by many people in the world. He called it lonely in the crowd. Many feel that they are no longer part of the community. The spirit of competition reduces interest in cooperation. Media and technology also influence people's mindsets and behavior. Delors calls it the syndrome of the "cult of the present minute" and the "emotional society". Apart from that, according to him, the ideology which determines everything is very damaging to the social order.

The next rationalization is the refinement of mindset. Efforts offered through this new curriculum are by changing learning patterns. Teacher-centered learning patterns are adapted to student-centered. Various research show positive influence use patterns of learning student-center this²⁴. This pattern demands an active learning system. Many studies have proved active learning in religious education to positively shape values.²⁵

Also, it is hoped that the use of multimedia will make the learning process more interesting. On the target, learning Islamic Education is expected to add insight (knowledge) and change attitudes and behavior. It is hoped that the teacher-student relationship will develop *mahabbah fillah* in a joint effort to achieve the pleasure of God.

²³ Lase, "Pendidikan di Era Revolusi Industri 4.0."

²⁴ Natalya V Solovova et al., "Realization of Student-Centered Approach in Learning Environmental Knowledge," *Ekoloji* 27 (2018): 2095–2103; Mujtaba Saeed Arman, "Student-centered approach to teaching: It takes two to tango," *The Abjad Journal* 35, no. 2 (2018): 64–71; Gezim Bara dan Nazmi Xhomara, "The Effect of Student-Centered Teaching and Problem-Based Learning on Academic Achievement in Science," *Journal of TURKISH SCIENCE EDUCATION* 17, no. 2 (2020): 180–99.

²⁵ A. Melanie Howard, "A Game of Faith: Role-Playing Games as an Active Learning Strategy for Valu...: Discovery Service for Perpustakaan Nasional Republik Indones," *Teaching Theology & Religion* 21, no. 4 (2018): 274–87, <http://e-resources.perpusnas.go.id:2061/eds/pdfviewer/pdfviewer?vid=0&sid=cd19cfb8-b1ba-47c6-9606-f922edba82ef%40sdc-v-sessmgr02>.

The third rationalization is up to strengthening governance. This strengthening of management lies in the five pillars, namely religion, nationality, independence, publicity, and modernity. The consolidation of governance is based on various aspects, including teachers, management, values and focus. This means that it is hoped that madrasas can improve themselves from multiple points of governance in the future. Especially if it is related to the current era of information technology, it requires Madrasas to seriously improve in management.²⁶

Furthermore, looking at the core competencies of the two KMAs, there is almost no significant change. Both explain the four competency aspects of each class. Core Competency (KI) is called KI-1 for aspects of spiritual attitudes, KI-2 for aspects of social attitudes, KI-3 for aspects of knowledge and KI-4 for aspects of skills. Only the table form was changed. At KMA 183 2019, core competencies were placed parallel to one row, followed by essential competencies underneath. Previously, the core competencies of each aspect were described by the essential skills that are in line with them. The four core competencies are in the same 1 (one) column.

However, if look at basic competencies, we can see some changes, for example, in KI-2 related to social attitudes. At the point, A Koran and Hadith to MI class I semester at KMA previously achieved basic competencies to be measured is used to read the Koran correctly and properly in accordance recitation and used to practice the content of the letter of *al-Fatiha*, *an-Nas*, *al-Falaq*, *al-Ikhlās* and *al-Labab*. Reading the Koran correctly and adequately, there is no problem, but practising some of these surahs is quite challenging to measure. The problem is that the understanding of these letters will be quite broad. Naturally, then the results of the study showed that the massive aspects of social attitudes in students had not been achieved. This is what was mentioned at KMA 183 2019 as an internal challenge.

This means that this curriculum change has been very systemic. Fulfills the criteria for a good curriculum as stated by the Minister of Education and Culture (2009-2014) Muhammad Nuh. He stated that a good curriculum in management must meet at least 4 things, namely the competence of graduates, materials, learning and evaluation processes.²⁷

At KMA 183, the essential competencies in KI-2 (social attitudes) are changed to show a disciplined attitude in everyday life and practice a confident manner as a believer. It is clearer and clearer to become easily measurable. Likewise, in the essential competencies of KI-2 class 1 even semester, changes were made. The primary skill of the 2014 KMA 165 version is indeed 'strange'. There is a conflict between core competencies and essential competencies. The core competence is to have honesty, discipline, responsibility, courtesy, care, and confidence in interacting with family, friends and teachers. One of the essential competencies is getting used to reading hijayah letters according to *mabraj* and punctuation marks. How can these essential competencies reach the endpoint of core competencies is quite difficult. Although upon core competencies course of spinning too much. At KMA 183 2019, these basic competencies are changed to practice discipline and behave politely to

²⁶ Syamsuar dan Reflianto, "PENDIDIKAN DAN TANTANGAN PEMBELAJARAN BERBASIS TEKNOLOGI INFORMASI DI ERA REVOLUSI INDUSTRI 4.0," *E-Tech : Jurnal Ilmiah Teknologi Pendidikan* 6, no. 2 (24 Mei 2019): 1–14, <https://doi.org/10.24036/ET.V2I2.101343>.

²⁷ Muhammad Nuh, "Kurikulum 2013," *Kompas*, 2013.

parents, family, friends and teachers. Likewise, the next essential skills, especially in social attitudes, were changed.

In KI-3 (knowledge) the basic competence is also changed. In the subject of a-Quran Hadith class I, odd semester, the diction chose at KMA 165 2014 was knowing and knowing, while at KMA 183 2019, it was improved to understand. This is stated to increase because understanding in the Big Indonesian Dictionary V means knowing right. This actually looks trivial, even though the selection of this diction has an impact on the clarity of purpose. Clarity of goals is vital for teachers in making lesson plans.

Basic competencies in the skills aspect (KI-4) were also changed. Previously, diction was chosen to read and memorize, while the newest one was to demonstrate and recite. Demonstrating has a broader meaning, not only reading but also showing, demonstrating. However, the diction of pronouncing this is decreased when compared to memorization skills. Although if you consider the time, it takes to learn rote to be more difficult to achieve. Especially for children aged seven years, it is certainly even more challenging. Early school children are still in the stage of understanding simple things²⁸. However, memorizing can be a good option in the form of an assignment. If it is seen further, it turns out that this basic competency is not completely removed; it appears in the KI-4 basic competence (skills) in class III odd semester. This means that the consideration of child development is a concern in KMA 183 2019 in determining the competencies to be achieved.

In general, it can be seen that the achievement of competence in one aspect of spiritual attitude is accepting, carrying out, and respecting the teachings of the religion he adheres to. The second competency aspects of social attitude are accepting, carrying out, and appreciating honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, teachers, and neighbors. The core competencies of the three aspects of knowledge are understanding factual knowledge by observing and asking questions based on curiosity about themselves, God's creatures and their activities, and the objects they encounter at home, in madrasahs and playgrounds. The four core competencies of skills are presenting factual knowledge in clear, systematic and logical language, in aesthetic works, in movements that reflect healthy children, and in actions that reflect the behavior of children with faith and noble character.

From this it shows that the purpose of education in core competencies is quite holistic, requiring a complete change of students to become human beings who provide benefits and value to others²⁹. When viewed from the spiritual aspect, the practice of religion in question is certainly based on moderate views, knowledge and experience (wasath) in accordance with the first rational basis for curriculum changes discussed earlier. Although unfortunately moderate attitude is not stated in attitude competence, it is written about caring

²⁸ Overby Jeanna, *Development Psychology* (Delhi: The English Press., 2012).

²⁹ Fitria Wulandari dan Tatang Hidayat, "Konsep Pendidikan Holistik Dalam Membina Karakter Islami," *Murabbi: Jurnal Ilmu Pendidikan* 5, no. 2 (2021): 157–80, <http://www.jurnal.iainbafa.ac.id/index.php/murabbi/article/view/374>; Adi Sudrajat dan Atika Zuhrotus Sufiyana, "Filsafat Pendidikan Islam Dalam Konsep Pembelajaran Holistik Pendidikan Agama Islam," *Andragogi: Jurnal Pendidikan Agama Islam* 2, no. 2 (2020): 38–47, <http://riset.unisma.ac.id/index.php/ja/article/view/9086>.

and responsible attitude in interacting which is mentioned. Besides being able to be associated with moderation, this attitude can also be associated with an inclusive attitude.³⁰

To see the goals of Islamic education in a madrasah in detail, it can be seen on the competency standards of madrasah graduates who are the target. At KMA 183 2019, the target is divided into three aspects, namely attitudes, knowledge and skills. The dimension of the attitude qualification of the ability that is expected is to have behavior that reflects the attitude of: having faith and piety to God Almighty, having character, being honest, and caring, being responsible, a true lifelong learner, and being physically and mentally healthy in accordance with the development of children in the family, madrasah, community. and the surrounding natural environment, nations, countries, regional and international areas.

Dimensions of knowledge the qualifications of the expected abilities are to have factual, conceptual, procedural, and metacognitive knowledge at the basic level regarding science, technology, art, and culture, able to relate the above knowledge in the context of oneself, family, madrasa, community and environment, nation and state.

Dimensions of skills the expected qualifications are to have the skills to think and act: creative, productive, critical, independent, collaborative, and communicative, through a scientific approach in accordance with the child's developmental stage that is relevant to the given task.

From the competencies of these graduates, it is also seen that there is an awakening of awareness of the great purpose of education in the industrial era 5.0, which is creativity and the ability to collaborate. This is in accordance with the 21st century skills that were socialized by the Director General of Primary and Secondary Education of the Ministry of Education and Culture (2017) consisting of four types of skills, namely: (1) critical thinking and problem solving skills (Critical Thinking and Problem Solving Skills) (2) communication skills (Communication Skills), (3) creativity and innovation (Creativity and Innovation), (4) collaboration (Collaboration)³¹. This collaboration certainly demands openness or an inclusive and moderate attitude in the midst of the multi-religious and cultural world community³². It is

³⁰ Yedi Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum," *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 17, no. 2 (2019): 110–29; Susana Letitia Beto Letek dan Yosep Belen Keban, "MODERASI BERAGAMA BERBASIS BUDAYA LOKAL DALAM PEMBELAJARAN PAK DI SMP NEGERI I LARANTUKA," *JURNAL REINHA* 12, no. 2 (28 Desember 2021): 32–44, <http://jurnal.stpreinha.ac.id/index.php/e-jr/article/view/83>; Iin Nashohah, "Internalisasi Nilai Moderasi Beragama melalui Pendidikan Penguatan Karakter dalam Masyarakat Heterogen," in *Prosiding Nasional*, vol. 4 (IAIN Kediri, 2021), 127–46, <http://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/68>.

³¹ Harun Arrosyid, Mulyadi, dan Endah K Purwaningtyas, "Kontemplasi Desain Kurikulum PAI Futuristik Predisposisi Partikularitas Anak dan Interes Publik: Studi Multikasus," *Tadris: Jurnal Pendidikan Islam* 16, no. 2 (2021): 364–82, <https://doi.org/10.19105/tjpi.v16i2.4553>.

³² Qianqian Zhang-Wu, "Teaching Hybrid Online College Composition Classes to International Student...: Discovery Service for Perpustakaan Nasional Republik Indones," *English Leadership Quarterly* 43 (2020): 9–13, <https://e-resources.perpusnas.go.id:2243/eds/detail/detail?vid=0&sid=572b5118-1e2a-4a4a-9346-711a0a97508f%40redis&bdata=JnNpdGU9ZWRzLWxpdmU%3D#AN=146742911&db=edb>; Anke Brons, Peter Oosterveer, dan Sigrid Wertheim-Heck, "Feeding the melting pot: inclusive strategies for the multi-ethnic city," *Agriculture and Human Values* 37, no. 4 (1 Desember 2020): 1027–40, <https://doi.org/10.1007/S10460-020-10031-X>; Inderjit Kaur dan Nirvikar Singh, "CHINA, INDIA, AND INDUSTRIAL POLICY FOR INCLUSIVE GROWTH," *China Economic Policy Review* 02, no. 01 (Juni 2013): 1–27, <https://doi.org/10.1142/S1793969013750010>.

hoped that this inclusiveness and moderation will be built based on adequate knowledge so that it is not easily swayed by extreme left or right winds.

CONCLUSION

A dangling modifier that can be understood is that much strengthening will be carried out through KMA 183 2019. Changes in the Islamic religious education curriculum are carried out in a systemic and measured manner. Development is based on philosophical, sociological, psycho-pedagogical, and theoretical foundations as well as rationalization. Basic competencies are designed with attention to various aspects, including child development. The element of social attitudes gets more attention, especially religious moderation and inclusive. It's just that this attitude has not appeared explicitly in graduate competency standards, core competencies, and basic competencies. Thus, this document must be thoroughly disseminated to teachers so that it can be understood and designed in terms of learning objectives and indicators for learning.

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