The Problems of Islamic Religious Education Teacher for Curriculum Development in Transmigration Area

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Abstrac*t*
This paper aims to analyze the problematics of teacher to develop curriculum Islamic Religious Education . This research used qualitative methods and data were gathered from literature reviews, observations, and in-depth interviews from teacher and student. The data analyzed with reduction, presentation, and conclusion. The results of this research revealed that The problems of Islamic education teachers in transmigration areas can be summarized into five things. They are first, they have to deal with active time management Secondary learning, management documents, such as students daily paper sheets, Learning Perfoming Plan / RPP, and other extra tasks from school and headmaster to the teacher for some training. Third, the lack of teaching materials causes. Fourth, the problem of conditional and competency teachers. Fifth, they have passive students
Keywords: Islamic education; transmigration era, problem teacher; curriculum development

Abstrak
Makalah ini bertujuan untuk menganalisis problematika guru dalam mengembangkan kurikulum Pendidikan Agama Islam. Penelitian ini menggunakan metode kualitatif dan data dikumpulkan dari tinjauan literatur, observasi, dan wawancara mendalam dari guru dan siswa. Data dianalisis dengan reduksi, presentasi, dan kesimpulan. Hasil penelitian ini mengungkapkan bahwa masalah guru pendidikan Islam di daerah transmigrasi dapat diringkas menjadi lima hal. Mereka adalah yang pertama, mereka harus berurusan dengan manajemen waktu aktif Pembelajaran sekunder, dokumen manajemen, seperti kertas harian siswa, Rencana Pembelajaran Perfoming / RPP, dan tugas tambahan lainnya dari sekolah dan kepala sekolah kepada guru untuk beberapa pelatihan. Ketiga, kurangnya bahan ajar menyebabkan. Keempat, masalah guru bersyarat dan kompetensi. Kelima, mereka memiliki siswa pasif
Kata kunci: *pendidikan Islam; era transmigrasi, guru bermasalah; pengembangan kurikulum*

Introduction

Regarding to the Ministry Education and Culture of Indonesia commanded for all school to implementation of Kurikulum 2013 (Indonesian National Education Curriculum made in Year 2013 /K-13) in the academic year 2018/2019. According to Hamid Muhammad as caretaker of Directorate General of Teachers and Education Personnel said that in K-13 the students are required and trained to critical thinking, creative, communicative, and collaborated skills[1]. The aims of K-13 are reinforcement student for well observed, asked, and represented knowledge that has already known[2]. Other than that, teachers has their own peer evaluation for students observation in social life implementation [3] . The development of curriculum in K-13 also directly impact for Islamic education, particularly for teachers of Islamic Religious Teacher (PAI). Islamic Religious Teachers are considered the moral responsibility of student [4] . That means the K-13 integrated of spiritual, social, and intellectual, and skill in learning proccesses.

SDN 12 Koto Baru, Dharmasraya is one of the primary school in West Sumatera has been implemented of K-13 as well[5]. In 2017, Net Enrollment Rate (APM) and Gross Enrollment Rate (APK) for

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[1] Kurniasih Budi, eds., *Tahun Ajaran Baru, Sekolah Wajib Terapkan Kurikulum 2013*, accessed 19.11.2019, https://edukasi.kompas.com/read/2018/06/30/23475471/tahun-ajaran-baru-sekolah-wajib-terapkan-kurikulum 2013.

[2] Wiwin Fahcrudin Yusuf, "Implementasi Kurikulum 2013 (K-13) Pada Mata Pelajaran Pendidikan Agama Islam di Sekolah Dasar (SD)," *Al-Murabbi: Jurnal Pendidikan Agama Islam* 3, no. 2 (June 2018): 263.

[3] Nurhadi. "Manajemen Penilaian Pembelajaran Menggunakan K13," *Al-Hayat* 2, no. 1 (June 2018): 68.

[4] Dwi Noviatul Zahra, "Development of Islamic Education Curriculum Model Curriculum 2013 (K13)," *Al-Hayat: Journal of Islamic Education 3*, issue 1 (June 2019): 40.

[5] Kementerian Pendidikan dan Kebudayaan, *Data Pokok Pendidikan Dasar dan Menengah*, accessed 20.11.2019, https://dapo.dikdasmen.kemdibud.go.id/sekolah/7D9F7210D1DF60711E40.

primary school in Dharmasraya region is very satisfying, which is 98,87% and 110,44% orderly. It means, all population of official age-elementary school group joined participated in primary school[6].

However, there are some problems in primary school, especially in SDN 12 Koto Baru for Islamic Religious Education teacher in development of K-13. First, Dharmasraya as one of the county in Sumatera is transmigration area[7] with progresitivity infrastructure, but lower in educational. Because of majority workers-population still in primary degress[8]. The distinguishes educational between city and county in West Sumatera, especially in SDN 12 Koto Baru Dharmasraya makes Islamic Religious Education teacher works even harder in development of Islamic curriculum for students[9]. Second, teacher as a curriculum developer in theoretically has to be able to translate, explain, and transform the values involved in the curriculum to students[10]. In specifically, teachers are required to developed of Syllabus, Learning Perfoming Plan (*Rencana Perangkat Pembelajaran*/ RPP)[11], but, there is a gap between

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[6] BPS Kabupaten Dharmasraya, *Kabupaten Dharmasraya dalam Angka*, (Dharmasraya: CV. Bhakti Jaya Indonusa, 2018), 112.

[7] Yosi Nova, "Dampak Transmigrasi Terhadap Kehidupan Sosial Masyarakat: Studi Sejarah Masyarakat Timpeh Dharmasraya," *Mamangan: Jurnal Ilmu Sosial* 5, no. 1 (June 2016): 23.

[8] Tri Andari, Mirna Tanjung, and Yolamalinda, "Pengaruh Tingkat Pendidikan Orangtua dan Hasil Belajar Terhadap Minat Siswa Melanjutkan Studi ke Perguruan Tinggi Pada Siswa SMA Negeri 1 Koto Baru Tahun Ajaran 2013/2014 Kabupaten Dharmasraya," *Jurnal Pendidikan Ekonomi* 1, no. 1 (2014): 2.

[9] *Interview with Levi Agustina, S.Th.I as the only one of PAI Teacher in SDN 12 Koto Baru, Dharmasraya on 19 November 2019.*

[10] Azhar M. Nur, "Tugas Guru sebagai Pengembang Kurikulum," *Jurnal Ilmiah DIDAKTIKA* 12, no. 1 (August 2011): 59.

[11] Bani, "Pengembangan Silabus dan Rencana Pelaksanaan Pembelajaran dalam Meningkatkan Profesionalisme Guru," *Darussalam: Jurnal Pendidikan, Komunikasi, dan Pemikiran Hukum Islam* 6, no. 2 (April 2015): 198.

ideality and the ability of Islamic Religious Education teacher to applicated of K-13.

Methode

This research used the qualitative method which is more concerned about the formation of substantive theories based on empirical data in field study [12]. The data in this research were gathered from literature review, observation, and in-depth interview from teacher and students in SDN 12 Koto Baru. The data analyzed with reduction, presentation, and conclusion. The researcher analysis was done from literature data and field data based on Miles and Huberman's theory focusing on data reduction, presentation, conclusion, and data verification[13].

Islamic Curriculum

Curriculum as the design of entire activities provided to achieve education purposes has a central function, at least in personality enrichment [14]. The term of curriculum has many defenitions. According to Pratt, Barrow, and Milburn the curriculum began as Latin word which means "the course of race". Another term according to Cicero that correlated of curriculum with curriculum vitae of somebody or the way of thinking. The term of curriculum used to educational until 19th century[15]. In 20th , the concept of curriculum has more expanded as according to Toombs and

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[12] Siti Ma'rifatul, "Brand Image Building in Islamic Higher Education," *Proceeding International Conference on Islamic Education* 3, no. 1, (2018): 63.

[13] Matthew B. Miles, A. M. Huberman, and J. Saldana, *Qualitative Data Analysis: A Methods Sourcebooks*. (London: SAGE Publications, 2014), p, 12.0

[14] Rahmat Ryadhush Shalihin, Fitrohtin Bahriya, and Wantini, "The Implementation of Qauniyah Verses Based on Unification Curriculum in SMA Trensains," *Jurnal Manajemen Pendidikan Islam 4,* no. 2, (2019): 70-77.

[15] Shao-Wen Su, "The Various Concepts of Curriculum and The Factors Involved in Carricula-making," *Journal of Languange Teaching and Research* 3, no. 1, (2012): 153, https://doi.org10.4304/jltr.3.1.153-158.

Tierney [16] said that curriculum is the limitless concept in entire program of students activities. The curriculum as the part of student life not only in formal education, but also informal and non-formal education which is means students are the curriculum itself.

The curriculum of differences concept based on experts perception in education, as purposes, matters, and learning proccesses. This global terms also has similarity with national concept in Indonesia according to The Act of The Republic of Indonesia Number 20, Year 2003 on National Education System, curriculum means a set of plans and regulations about the aims, content and material of lessons and the method employed as the guidelines for the implementation of learning activities to achieve given education objectives[17].

Generally, the curriculum contain four components, which are purposes, matters/subjects (content organization), learning proccesses, and evaluation [18]. First, the purposes is expected something or direction to achieved based or management principles. In learning proccesses. refers to national goals, institutional goals, curricular goals, and instructional goals. Second, the matters or subjects contained scientific knowledge and student experiences based on child developmental (social, moral, and intellectual), also based on theory, principle, and concept [19]. Third, the learning proccesses contained method, model, and strategy conducted by teachers in classroom. Fourth, the evaluation with objectivity

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[16] Holly Southcott, "Who Should Define The Curriculum?." *The Plymouth Student Educator* 4, no. 1, (2017): 1-20.

[17] Minister of National Education Republic of Indonesia, *Act of The Republic of Indonesia on National Education System*, 7.

[18] Syafruddin Nurdin and Adriantoni, *Kurikulum dan Pembelajaran*, (Depok: RajaGrafindo Persada, 2019), 1.

[19] Yunus Mustaqim, "Pengembangan Konsepsi Kurikulum dalam Pendidikan Islam," *Edukasia Jurnal Penelitian Pendidikan Islam* 9, no. 1 (2014): 7.

principle to measuring of student achievement, measurement, and enrichment in knowledge, skills, and attitude. The evaluation is systematically activity by the teacher to monitoring of progesitivity and learning activity of student (output-outcomes).

Regarding the conception of curriculum, in this paper researcher defined the curriculum is a set of tools and systematically proccess in educational program, learning proccesses with flexibility on knowledge development. The curriculum as fundamental in educational system aims to local educational, national, curriculer, and religion based on human society increment to the subject and object of education.

The basis of national education conception also applicable to Islamic education as well. Basically, the curriculum in Islamic term is the set of program in teaching and learning activity in a systemic and dinamic of Islam's spirit[20]. Curriculum in the Islamic view is integrated of subjects in education system. Literally, curriculum also known as *manhaj* in Islam perspective means light path passed by teacher and student to developed of knowledge, skills, and moral. Other than that, Islamic curriculum is the planned and implemented educational program in order to achieved of Islamic purposes in education[21]. The aims of Islamic curriculum mentioned in Q.S Al-Baqarah: 30 and Q.S Adz-Dazariyat: 56, included all of human aspects; society, biology, philosophy, sociology, psychology, theology, and so on.

Theoretically, Islamic curriculum aims to student progresitivity, faithfully to Allah SWT, extensivity knowledge, and well attitude[22].

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[20] Silahudin, "Kurikulum dalam Perspektif Pendidikan Islam," *Mudarrisuna* 4, no. 2, (2014): 336.

[21] Tb. Asep Subhi, "Konsep Dasar, Komponen dan Filosofi Kurikulum PAI," *Jurnal Qathruna 3*, no. 1 (2016): 120.

[22] Nurmadiah, "Kurikulum Pendidikan Agama Islam," *Al-Afkar* 3, no. 2 (2014): 48.

For this reason to achieved the purposes Islamic curriculum guided by *Kompetensi Inti (KI* / core competencies) and *Kompetensi Dasar (KD* / basic competencies) derived from National Curriculum system by *Badan Standar Nasional Pendidikan (BSNP)*/ National Education Standards Agency based on curriculum development principles. Either national curriculum and Islamic curriculum, both of them contain hidden curriculum and written curriculum. In application, Islamic Religious as the subject and part of national curriculum formulated into *Kompetensi Inti* (core competence) and *Kompetensi Dasar (*basic competence) in written curriculum. Meanwhile, the hidden curriculum is the learning proccesses between teacher and student[23]. So, the Islamic curriculum considered two aspects, textual and contextual that transformed and formulated in learning proccess between student and teacher wherever they are while conducted of knowledge based on Qur'an and Hadith as primary sources of Islam, especially in Islamic Religious Education.

The Development of Curriculum 13 (K-13) in Islamic Education

The development of K-13 based on variety rational factors. First, internal challenges is educational condition with eight standards (National Standards) in Government Regulations of Indonesia Number 31, Year 2003 the changes Number 19, Year 2005 on National Education Standards, that are content standard, process standard, graduate competency standard, teacher and staff standard, facilities and infrastructure standard, management standard, finance standard, and education assesment standard [24]. The purposes of implementation through this standards in educational systems are

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[23] Zainiyati Husniyatus Salamah, "Curriculum, Islamic Understanding And Radical Islamic Movements in Indonesia," *Journal of Indonesia Islam* 10, no. 2, (2016): 290.

[24] Fahrudin, Hasan Asari, and Siti Halimah, "Implementasi Kurikulum 2013 Pendidikan Agama Islam dan Budi Pekerti dalam Menanamkan Akhlakul Karimah Siswa," *Edu Religia* 1, no. 4, (October-Desember 2017): 519.

empower, embody, and enrichment of national education and dignified civilization in according to local, national, and global changes. Second, faced external challenges corellated with globalization issues, industrial era 4.0, enviroment problems, information and technology development, creative industry and culture expansion, so the development of Islamic curriculum will be expected to solve part of problems contemporary and modern people.

Accordng to Muhaimin25, there are strategies to development of curriculum based on academic subject approaches, humanity approach, technology approach, and social reconstruction approach. First, the academic subject approach regarding to education program take from systematizing each of matter discipline. Practically, the curriculum development in this aspect applied with set of matters or subject for student. For example, in Islamic curriculum is Qur'an and Hadith, faith, moral, history if Islam transformed into subject such as Qur'an Hadith, *Sejarah Kebudayaan Islam* (SKI)/ History of Islam, and *Akidah*/ beliefs. Second, the humanity approach focused on humanism contextuality to developed of human value as basis of phylosophy, theory, evaluation, and education development program. In Islamic views, the humanity aspect comes from the integrated of human between spirit and body as basis potentials from God to actualize in real life activity. Third, technology approach based on competency analysis assumse needed by certain tasks. In Islamic curriculum development, this approach used to emphasized in 'know how' or doing several task. Such as doing Salat, Hajj, funeral prayer, and others. The technology approach contained problem study analysis, planning, organizing, implementation, and

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25 Muhaimin, Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi, 2012; See Muhammad Irsad, "Pengembangan Kurikulum Pendidikan Agama Islam di Madrasah (Studi Pemikiran Muhaimin)," *Iqra* 2, no. 1, (November 2016): 251.

assessment. So, this approach required for student works, from the proccesses program, learning output-outcomes, and evaluation with undercontrol of measurment and assessment could it be effective, efficient, and advantages expected.

Social reconstruction approach in curriculum construction or education program comes from society problems in applied of technology and knowledge with collaborated and cooperated ways. So, in Islamic curriculum development for Islamic Religious Education has to deal with society-enviromental problems in used to technology and information for problem solved and community reconstruction. As the mentor, the Islamic Religious Education teacher guided students and evaluation in learning proccess. The development of curriculum based on Muhaimin perspective integrated with theoretical and practical in learning activity between teacher and student with community prospective.

The Problematics and Development Islamic Religious Education Teacher in SDN 12 Koto Baru

Dharmasraya as transmigration region with diversity citizen still in efforts to conducted of K-13, especially in SDN 12 Koto Baru. Generally, this school has seven primary subjects that are *Pendidikan Agama Islam* (*PAI*) / Islamic Religious Education, Pendidikan Kewarganergaraan (PKn)/ Civic Education, *Bahasa Indonesia*/ Indonesian Language, Math, Science, Social, Arts and Sports.

Table 1
The Subjects in SDN 12 Koto Baru, Dharmasraya
(Gathered from documentation November 19, 2019 at 12.19 pm)

Number	Subject	Grade
1.	Pendidikan Agama Islam dan Budi Pekerti (Islamic Religious Education and Ccharacter)	I-VI
2.	PKn (Civic education)	I-VI
3.	Bahasa Indonesia (Indonesian Language)	I-VI
4.	Matematika (mathematics)	I-VI
5.	IPA (Natural Sciences)	IV-VI
6.	IPS (Social Sciences)	IV-VI
7.	SBDP (Seni Budaya dan Prakarya) (Cultural Arts and Crafts)	I-VI
8.	Pendidikan Jasmani Olahraga dan Kesehatan (Sports physical Education and health)	I-VI

The differences contained in subject of Natural Science and Social Science only in grade 4th and 6th in SDN 12 Koto Baru, Dharmasraya, for the rest there is no difference of subjects. Meanwhile, the subject of Islamic Religious Education also contained *Budi Pekerti* (character) as the united subject and implemented at the same time in learning process to the students.

The problematics has going through by Islamic Religious Education teacher in K-13 implementation and development, particularly in SDN 12 Koto Baru, Dharmasraya. In this section, researcher divided into external factors and the internal factors.

For internal factor, Islamic Religious Education teacher found many problems, the first: they have to deal with hard time in implementation of K-13 to the students with self-oriented study and observing while learning process happened 26 . The K-13 more emphasized with pictures and story telling with less theory in order to providing knowledge. Otherwise, in Islamic Religious Education as the subject with many theories have to learned by students, for example defenition about Salat, Ramadan or fasting, and many theoretical things. According to the interview, Islamic Religious Education teacher still comfort with the previous curriculum (*Kurikulum Tingkat Satuan Pendidikan/KTSP*). Because of KTSP applied with teacher centered based learning, the matter inside PAI could it be easier delivered and well-understood for the students, especially for trans-student rather than K-1327 and also the purposes of KTSP also involved of student in learning process 28. **Second**, the Islamic Religious Education teacher has difficulties with management and documents presentation, such as students daily paper sheet, Learning Perfoming Plan/RPP, and other extra task from school and headmaster to the teacher for some training29. **The third,** lack of teaching materials causes problem with students

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26 *Interview with Levi Agustina, S.Th.I as the only one of PAI Teacher in SDN 12 Koto Baru, Dharmasraya on 21 December 2019.*

27 *Interview with Anugerah Ramadhan as one of student at 2ᵗʰgrade in SD 12 Koto Baru, Dharmasraya on 21 December 2019.*

28 Mujibu Rahman, "Implementasi Kurikulum Tingkat Satuan Pendidikan di Sekolah Menengah Kejuruan Negeri 1 Sarudu dalam Meningkatkan Pembelajaran," *Jurnal Katalogis* 4, no. 2, (Februari 2016): 121-131.

29 *Interview with Levi Agustina, S.Th.I as the only one of PAI Teacher in SDN 12 Koto Baru, Dharmasraya on 21 December 2019.*

understanding. 30 They also have many educative administrative assignments to be done. 31 **Fourth,** the teacher conditional and competency.32 Although, not all of teachers are married but in this case PAI teacher mostly feels not really to take handle with many assignment.

For external factor (fifth) is the Islamic Religious Education teachers have passive student causes difficulty to apply active learning. 33 because of their like learning activity purposes (cognitive, affective, and psychomotor) and student-centered approach learning34.

Conclusion

The problem of Islamic education teachers in transmigration areas can be summarized into five things. They are **first,** they have to deal with time management active learning. **Second**, documents management, such as students daily paper sheet, Learning Perfoming Plan/RPP, and other extra task from school and headmaster to the teacher for some training35. **Third,** lack of teaching materials causes.

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30 Arif Hidayatulloh, Wahidul Anam, Moh. Zainal Fanani, "Problematika K13 dalam Pembelajaran PAI," *Edudeena* 1, no. 2, (Juli 2017): 63-73.

31 Fauzi Muharom, "Partisipasi Kelompok Kerja Guru Pendidikan Agama Islam Sekolah Dasar (KKG PAI SD) Kabupaten Boyolali dalam Meningkatkan Kompetensi Guru PAI SD," *Nadwa* 10, no. 2 (Oktober 2016).

32 *Interview with Levi Agustina, S.Th.I as the only one of PAI Teacher in SDN 12 Koto Baru, Dharmasraya on 21 December 2019.*

33 M. Syahran Jailani and Abdul Hamid, "Pengembangan Sumber Belajar Berbasis Karakter Peserta Didik (Ikhtiar Optimalisasi Proses Pembelajaran Pendidikan Agama Islam (PAI)," *Nadwa* 10, no. 2, (Oktober 2016).

34 Bekti Taufiq Ari Nugroho and Mustaidah, "Pemanfaatan Teknologi Informasi dalam Pembelajaran PAI di SD Negeri Candirejo," *Progress* 7, no. 1, (Juni 2019).

35 *Interview with Levi Agustina, S.Th.I as the only one of PAI Teacher in SDN 12 Koto Baru, Dharmasraya on 21 December 2019.*

Fourth, the problem of teacher conditional and competency.[36] **Fifth,** they have passive student.

All these problems have caused Islamic religious education teachers in the transmigration area to work hard to develop curriculum in accordance with the demands of global development

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