IMPLEMENTATION OF ISLAMIC VALUES IN THE EDUCATION CURRICULUM IN INDONESIA

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Abstract

This study aims to analyze the implementation of Islamic values in the education curriculum in Indonesia and identify challenges and strategies to improve the effectiveness of the integration of these values. This research uses a descriptive qualitative method with data collection techniques through interviews, participant observation, and analysis of curriculum documents at various levels of education, such as elementary schools, junior high schools, senior high schools, and madrasah. The results showed that Islamic values have been integrated through Islamic Religious Education (PAI) subjects, religion-based extracurricular activities, and daily habituation in the school environment. Values such as honesty, discipline, responsibility, and social care are taught with various approaches, including storytelling, discussion, and hands-on practice methods. However, this study also found some challenges, such as limited learning time, varied teacher competencies, and the influence of technology and the social environment. To overcome these challenges, the proposed strategies include teacher competency training, a more integrative curriculum update, strengthening extracurricular activities, and increasing collaboration between schools, parents, and communities. With the implementation of these strategies, education in Indonesia is expected to be able to produce a generation that is not only academically superior but also has a strong Islamic character as a provision in facing global challenges.

Keywords: Islamic Values, Education Curriculum, Islamic Religious Education

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi nilai-nilai Islam dalam kurikulum pendidikan di Indonesia serta mengidentifikasi tantangan dan strategi untuk meningkatkan efektivitas integrasi nilai-nilai tersebut. Penelitian ini menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara, observasi partisipan, dan analisis dokumen kurikulum di berbagai jenjang pendidikan, seperti sekolah dasar, sekolah menengah pertama, sekolah menengah atas, dan madrasah. Hasil penelitian menunjukkan bahwa nilai-nilai Islam telah diintegrasikan melalui mata pelajaran Pendidikan Agama Islam (PAI), kegiatan ekstrakurikuler berbasis agama, dan pembiasaan harian di lingkungan sekolah. Nilai-nilai seperti kejujuran, disiplin, tanggung jawab, dan kepedulian sosial diajarkan dengan berbagai pendekatan, termasuk metode bercerita, diskusi, dan praktik langsung. Namun, penelitian ini juga menemukan beberapa tantangan, seperti keterbatasan waktu pembelajaran, kompetensi guru yang bervariasi, serta pengaruh teknologi dan lingkungan sosial. Untuk

mengatasi tantangan tersebut, strategi yang diusulkan meliputi pelatihan kompetensi guru, pembaruan kurikulum yang lebih integratif, penguatan kegiatan ekstrakurikuler, dan peningkatan kolaborasi antara sekolah, orang tua, dan masyarakat. Dengan implementasi strategi ini, pendidikan di Indonesia diharapkan mampu mencetak generasi yang tidak hanya unggul secara akademis, tetapi juga memiliki karakter Islami yang kuat sebagai bekal dalam menghadapi tantangan global.

Kata Kunci: *Nilai-nilai Islam, Kurikulum Pendidikan, Pendidikan Agama Islam*

INTRODUCTION

Education in Indonesia has unique characteristics because it is influenced by religious and cultural diversity. As a country with the largest Muslim majority population in the world, the implementation of Islamic values in the education system is an urgent need. Since the beginning of independence, education in Indonesia has adopted various policies to integrate religious values into the formal education curriculum. This aims to produce a generation that is not only intellectually intelligent but also has morals and ethics according to Islamic teachings. Along with the times, the implementation of Islamic values in the education curriculum faces various challenges and changes that require in-depth study to remain relevant to social and global conditions. The history of education in Indonesia shows that the national education system develops in line with political, social, and cultural dynamics. Islamic education has strong roots through Islamic boarding schools, madrasahs, and faith-based schools that play an important role in shaping the nation's character. However, with the implementation of a uniform national curriculum, the integration of Islamic values in formal education still experiences various obstacles. Therefore, this study aims to analyze the extent to which Islamic values are implemented in the education curriculum and how effective they are in shaping students' character.

In this study, the theories used are Value-Based Education theory and Islamic Pedagogy theory. According Hairus dkk., (2022) value-based education theory states that education does not only aim to transfer knowledge but also to shape moral and ethical values in students. This approach emphasizes the importance of education that can instill the principles of justice, honesty, responsibility, and tolerance. Meanwhile, Islamic Pedagogy theory emphasizes that the educational process must be based on Islamic teachings sourced from the Quran and Hadith (Akrim, 2022). This theory prioritizes the formation of Islamic character that includes noble morals, worship, and community service. Several previous studies have discussed the implementation of Islamic values in education. First, research by Malihah dkk., (2023) discussed the integration of Islamic values-based character education in elementary schools. Hidayat found that the integration of Islamic values can improve students' discipline and responsibility. However, this study only focuses on one level of education and does not cover the long-term effectiveness of the implementation of these values.

Second, research conducted by Halid, (2019) analyzed the effect of an Islamic-based curriculum on improving student morale in junior high schools. Nurul concluded that the implementation of an Islamic-based curriculum can shape students' religious attitudes, but has not been able to fully prevent deviant behavior. This research shows that a more comprehensive approach is still needed to ensure the effectiveness of the application of

Islamic values in education. Third, research by Ningsih, (2020) emphasizes the importance of the teacher's role in implementing Islamic values in schools. Sulaiman stated that teachers' competence in understanding and teaching Islamic values greatly influences the successful implementation of these values. However, this study does not discuss how the curriculum can support teachers' efforts to integrate Islamic values.

Fourth, research from Javaid & Rehman, (2024) discusses the challenges of integrating Islamic values into the education curriculum in the era of globalization. Fitriani found that globalization can affect local values, including Islamic values, so an appropriate strategy is needed to maintain Islamic identity in education. This research highlights the importance of adapting the curriculum to changing times without losing the essence of Islamic values. Fifth, research by Gunawan, (2023) discusses the effectiveness of Islamic religious education in public schools. Maulana stated that although Islamic religious education is taught in public schools, there are still many students who do not deeply understand the Islamic values taught. This research shows that the learning approach applied has not been effective in instilling Islamic values.

The difference between this research and the previous one lies in the focus of a more comprehensive study. This study does not only discuss the implementation of Islamic values at one level of education but also looks at its effectiveness at various levels of formal education. In addition, this study considers the influence of social dynamics and globalization on the implementation of Islamic values in the education curriculum. With this approach, it is expected that the research results can provide a broader and deeper picture of the best strategy for integrating Islamic values into education.

The novelty of this research lies in the multi-level analysis that covers various levels of education, from elementary school to university. In addition, this study also integrates the perspectives of teachers, students, and education policymakers to gain a more thorough understanding. This research uses a qualitative approach with interview, observation, and document analysis methods to explore the data in depth. The urgency of this research cannot be ignored given the moral challenges faced by the younger generation today. The development of technology and the rapid flow of information have positive and negative impacts on the character of the nation's children. Islamic values as a guide to life can be a moral fortress in facing the negative influence of globalization. Education has a strategic role in instilling these values early on. Therefore, the implementation of Islamic values in the education curriculum is an important step to ensure that future generations have strong character and noble character.

The purpose of this study is to analyze the extent to which Islamic values are implemented in the education curriculum in Indonesia. In addition, this research also aims to identify the obstacles and challenges faced in the implementation process. Through this research, it is hoped that effective strategies can be found to integrate Islamic values into the formal education curriculum. This research also aims to provide policy recommendations for the government, educational institutions, and teachers to strengthen Islamic values-based education. With this research, it is hoped that the education system in Indonesia can continue to develop for the better. Effective implementation of Islamic values in the

education curriculum will help create a generation that not only excels in science but also has strong morals and ethics. This is the kind of generation needed to build a dignified, just, and prosperous nation.

METHOD

This research uses a qualitative research method with a descriptive approach. This method was chosen to explore in depth the implementation of Islamic values in the education curriculum in Indonesia (Hermawan, 2019). The data collected in this research is narrative, descriptive, and interpretative, allowing researchers to understand various phenomena that occur in the field related to the implementation of Islamic values at various levels of education. The data collection techniques used include in-depth interviews, participant observation, and document analysis. Interviews were conducted with various stakeholders, including teachers, principals, students, parents, and education office officials. Semi-structured interview techniques were used to obtain rich and in-depth data and to allow respondents to express their views freely (Juniatmoko, 2019). Participant observation was conducted in several public schools and madrasahs to understand how Islamic values are taught in teaching and learning activities and daily school life. This observation aims to see the direct practice of applying Islamic values, both in the learning process and in the interaction between students and teachers. Document analysis was conducted on the curriculum, syllabus, and learning materials to assess the extent to which Islamic values are integrated with the educational content. The collected data were analyzed using thematic analysis techniques, which aim to identify patterns, themes, and relationships between concepts. Data validity was maintained through source triangulation, method triangulation, and member checking. Through this approach, this research is expected to provide a comprehensive picture of the challenges, obstacles, and best strategies in the implementation of Islamic values in the formal education curriculum in Indonesia.

RESULT AND DISCUSSION

This research aims to explore the implementation of Islamic values in the education curriculum in Indonesia through interviews, participant observation, and document analysis. The results of this research include various findings from several levels of education, namely elementary school, junior high school, senior high school, and madrasah. The discussion focuses on the effectiveness of the implementation of Islamic values, the challenges faced, and strategies that can be implemented to improve the integration of these values in the curriculum.

Implementation of Islamic Values in the Elementary School Curriculum

Based on observations in several primary schools in East Java and Central Java, Islamic values are taught through Islamic Religious Education (PAI) subjects as well as extracurricular activities such as Quran recitation, congregational prayers, and other religious activities. Teachers interviewed stated that the integration of Islamic values is done by incorporating the concepts of noble character, honesty, discipline, and responsibility in every learning material. In addition, Islamic values are also implemented through storytelling-based learning methods from the stories of the Prophet and

companions. However, the main challenge faced is the lack of time allocation for learning Islamic values amid a busy curriculum. In addition, not all teachers have sufficient competence in delivering religious material effectively. One teacher stated, "We find it difficult to teach Islamic values in depth because time is limited and there is a lot of subject matter to cover."

Nevertheless, observations showed an increase in students' discipline and responsibility after participating in habituation activities such as praying in congregation and praying together before lessons begin. This shows that routine activities based on Islamic values can help build children's character from an early age.

Implementation of Islamic Values in Junior High School (SMP)

At the junior high school level, the implementation of Islamic values is more structured through PAI learning and religious activities integrated into the school program. An interview with a PAI teacher in one of the junior high schools in Yogyakarta shows that the curriculum materials cover aspects of belief, worship, and morals. Teachers use discussion, lecture, and hands-on practice methods to instill Islamic values. Observations in several junior high schools show that there are routine activities such as Al-Qur'an tadarus every morning, Dzuhur prayer in congregation, and monthly recitation. These activities are considered effective in shaping students' religious character. One student said, "Activities such as morning tadarus make me calmer and ready to learn. I also learned to be more patient and disciplined."

However, the challenge faced at this level is the influence of the environment and technology. Teachers and parents are concerned about the negative impact of uncontrolled use of social media and the internet. To overcome this challenge, some schools have implemented a wise gadget use policy and organized religious guidance sessions to equip students with Islamic values in daily life.

Implementation of Islamic Values in Senior High School (SMA)

At the senior high school level, the implementation of Islamic values is carried out through strengthening faith-based character education. PAI learning in high school emphasizes understanding the concept, analysis, and application of Islamic values in social life. An interview with a PAI teacher in one of the high schools in Jakarta revealed that students are invited to discuss moral and ethical issues relevant to daily life, such as honesty, responsibility, and tolerance.

Observations in high schools also showed the existence of Islamic Spiritual activities (Rohis) that are active in organizing religious events, such as commemoration of Islamic holidays, routine studies, and social activities. One student member of Rohis said, "Through Rohis activities, I learned a lot about how to apply Islamic values in daily life and help others." However, a challenge that arises at this level is the difference in religious understanding and practice among students. Some students consider that Islamic values are only relevant in the school environment and do not need to be applied outside of school. To overcome this challenge, teachers try to provide real examples of the application of Islamic values through social projects and humanitarian actions.

Implementation of Islamic Values in Madrasah

In madrasah, the implementation of Islamic values is more systematic because the curriculum used is specifically designed to integrate Islamic teachings in all subjects. Interviews with madrasah principals in West Java show that learning in a madrasah does not only focus on cognitive aspects but also character building and students' spirituality. Observations show that students in madrasahs have positive habits such as memorizing the Qur'an, attending yellow book studies, and participating in religious-based social activities. One of the madrasah heads stated, "We are trying to produce a generation that is academically intelligent and has noble morals according to Islamic teachings."

The challenges faced by madrasahs are limited facilities and resources. Many madrasahs do not have adequate facilities and infrastructure to support effective teaching and learning activities. In addition, there is also a stigma that madrasahs have a lower quality of education than public schools.

Curriculum Document Analysis

The analysis of curriculum documents shows that Islamic values have been integrated into PAI subjects at all levels of education. The teaching materials include akidah, worship, and morals, as well as moral principles such as honesty, justice, and responsibility. However, the integration of Islamic values in general subjects is still limited. Some curriculum documents show integration efforts through cross-subject approaches, such as linking science concepts with God's greatness or teaching history from the perspective of Islamic values. However, the application of this approach has not been evenly distributed in all schools.

Discussion

The implementation of Islamic values in the education curriculum in Indonesia is an integral part of efforts to form a generation with character. Since long ago, Heri & Ruswandi, (2022) explain education in Indonesia has been deeply rooted in religious teachings, especially Islam, which plays an important role in building students' ethics, morals, and behavior. However, along with the times and the challenges of globalization, the integration of Islamic values in formal education still faces various obstacles. These obstacles include limited learning time, lack of teacher competence, the influence of technology that is not always positive, and the influence of diverse social environments. Time limitation is one of the main obstacles in integrating Islamic values into general subjects. The dense curriculum and the demand to fulfill various academic standards make it difficult for teachers to insert Islamic materials in depth. Learning often focuses on cognitive achievement alone without providing sufficient space for the development of affective and spiritual aspects. This causes character education and Islamic values to be less than optimal in the daily learning process.

In addition, teacher competence is also a serious challenge in the implementation of Islamic values. Not all teachers have a deep understanding of how to integrate Islamic values into subjects such as math, science, and social studies. Some teachers only teach

the material technically and procedurally without touching on the moral and ethical aspects that should be conveyed. Therefore, continuous training and development of teachers' competencies are needed so that they can deliver teaching materials with a strong perspective of Islamic values (Afifah & Yulaiyah, 2022). The influence of technology is also a factor that affects the effectiveness of the implementation of Islamic values. In the digital era, students can easily access information from various sources, including content that is not in line with Islamic values. Social media, video games, and other entertainment content often convey values that are contrary to Islamic teachings. If not balanced with strong religious education, the influence of technology can erode morals and Islamic character in students. Therefore, education must be able to utilize technology as a tool to spread positive values and encourage the development of Islamic character.

The social environment also has a significant role in shaping student behavior and character. Students not only learn at school but also in the family and community environment. If the social environment does not support the application of Islamic values, then educational efforts at school become less effective. For example, students who are raised in an environment that is less religious or even permissive of negative behavior will find it difficult to form an Islamic character even though they are taught these values at school. Therefore, collaboration between schools, families, and communities is essential to create a conducive educational ecosystem. To overcome these challenges, a comprehensive and structured strategy is needed. The first strategy is to improve teachers' competencies through training and professional development. Teachers need to be equipped with effective teaching methods and techniques to integrate Islamic values into general subjects. This training can include workshops, seminars, and workshops involving Islamic education experts. With increased teacher competence, it is expected that the learning process can be more effective in instilling Islamic values.

In addition, religion-based extracurricular activities should also be strengthened. Activities such as recitation, da'wah practice, Qur'an memorization, and Islamic-based social activities can be an effective means of shaping student character. Through these activities, students not only learn theory but also practice Islamic values in everyday life. Extracurricular activities also provide opportunities for students to develop leadership skills, cooperation, and social care through Islamic teachings. The next strategy is to update the curriculum to make it more integrative. An integrative curriculum means harmoniously combining general subjects and religious education. For example, in science subjects, teachers can insert material about the greatness of God's creation and the importance of protecting the environment as part of worship. In history subjects, teachers can teach about the role of Islamic figures in building civilization. In this way, students will learn that science and religion are not separated, but complement each other.

Collaboration between schools, parents, and communities is also key to success in implementing Islamic values. Schools need to involve parents in various educational activities and provide an understanding of the importance of the family's role in shaping children's character. The community can also play an active role by providing an environment that supports the implementation of Islamic values. For example, religious and community leaders can organize religious activities in the neighborhood involving

students and their families. With the synergy between school, family, and community, Islamic character education will be more effective and sustainable.

In addition to these strategies, it is also important to utilize technology positively in learning. Teachers and schools can develop digital content that contains interesting and relevant Islamic materials. For example, learning videos, educational apps, and e-learning platforms that contain materials on morals, fiqh, and Islamic history. This way, students can learn about Islamic values more interactively and engagingly. Technology can also be used to build learning communities that support Islamic character building, such as online discussion forums and faith-based study groups.

In implementing these strategies, regular evaluation and monitoring are also very important. Schools need to assess the effectiveness of the Islamic values integration program and make improvements if needed. This evaluation can be done through observation, interviews, and assessment of student learning outcomes. With continuous evaluation, the school can ensure that the implementation of Islamic values is running by the expected goals. With the implementation of this comprehensive strategy, it is hoped that education in Indonesia will be able to produce a generation that excels academically and has a strong Islamic character. Students not only become smart individuals, but also have strong morality, ethics, and spirituality. The Islamic values embedded in students will guide their lives in facing various challenges in the future. They will become individuals who are responsible, honest, caring, and have high integrity in every aspect of life.

The implementation of Islamic values in education also has a positive impact on society as a whole. A society consisting of individuals with Islamic character will be a harmonious, peaceful, and prosperous society. Values such as honesty, justice, and social care will become the foundation of social life. Thus, education plays an important role in building a civilization based on Islamic values. Overall, the implementation of Islamic values in the education curriculum in Indonesia requires cooperation from all parties, from the government, schools, teachers, parents, to the community. With structured and sustainable efforts, the challenges faced can be overcome, and the goal of holistic education can be achieved. Education that does not only focus on academic aspects but also forms Islamic character, will give birth to a generation that can bring positive changes to the nation and state.

CONCLUSION

Based on the research on the implementation of Islamic values in the education curriculum in Indonesia, it can be concluded that efforts to integrate Islamic values have been running well in several aspects of formal education. Islamic values such as honesty, responsibility, discipline, and social care have been taught through Islamic Religious Education (PAI) subjects, extracurricular activities, and daily habituation in the school environment. Elementary schools, junior high schools, senior high schools, and madrasas have different approaches to integrating these values, but they all have the same goal, which is to form the character of religious and noble students. Nevertheless, the implementation of Islamic values still faces several challenges. Limited learning time,

uneven teacher competence, the influence of technology, and the social environment are the main obstacles. Teachers often find it difficult to integrate Islamic values in general subjects due to the tight curriculum. On the other hand, technological developments and the influence of social media affect student behavior and can hinder the formation of Islamic character.

To overcome these challenges, a comprehensive strategy is needed, such as training and developing teacher competencies, updating the curriculum to be more integrative, strengthening faith-based extracurricular activities, and collaboration between schools, parents, and communities. By implementing these strategies, it is expected that education in Indonesia will not only produce students who excel academically but also have a strong Islamic character. Islamic values embedded early on will guide students' lives in facing global challenges in the future and help create a generation that contributes positively to the nation and religion.

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