

Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0

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ABSTRACT

The aim of this research is to investigate the curriculum of the Islamic Religious Education Study Programme, which is designed based on cultural principles. This curriculum design focuses on preparing graduates who possess a strong cultural background. Cultured refers to the ability of each graduate to exhibit conduct that aligns with the societal values that evolve within human communities. This study employs a descriptive qualitative research methodology, utilising a case study technique. The research was carried out in the Islamic Education Study Programme, Faculty of Tarbiyah and Teacher Training, Raden Fatah State Islamic University Palembang. The study's findings indicate that the development of a curriculum based on culture effectively promotes character education. The process of cultivating the character of students in the Islamic Education Study Programme through classroom-based teaching and learning activities. Character education is implemented by incorporating it into classroom instruction and learning activities, which foster the development of moral knowledge, moral emotions, and moral behaviours. Ultimately, the outcome of teaching and learning activities in the classroom is the cultivation of character in graduating students.

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1. INTRODUCTION

The development of the times today has had a major impact on the education system the era of the Industrial Revolution 4.0 through digital technology is able to change the world by forcing the education sector to make adjustments if it does not want to be left behind. (Salsabila & Agustian, 2021) Universities in Indonesia under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI), in this case, UIN Raden Fatah Palembang, are required to be able to face the rapid technological developments in the era of the Industrial Revolution 4.0.

The impact of this industrial revolution era is characterized by the role of cyber technology, which has become central in human life where machines and humans have similarities in solving problems, obtaining solutions and taking the possibility of new innovations (Sukmawati et al., 2022; Syarnubi et al.,

2022). Education in this era is directed at increasing the potential of students in the application of technology so that students can provide assistance to deal with existing developments (Martina et al., 2019; Nurrahman et al., 2021; Syarnubi, 2019b, 2019a). In order for students to compete in the world of work, different skills are needed from the previous era. In this era of education 4.0, education is not only concerned with reading and writing, but more than that. So that, educational institutions should hasten their response to this change, one of which is the role of universities in preparing more competent graduates. The competencies that must exist in 21st-century workers are (1) understanding more about the world (2) having box thinking, (3) becoming human beings who have intelligence in new information, (4) developing good people skills (5) be able to overcome complex problems (6) have life skills (Hallissy et al., 2016).

The skills that must be possessed in education era 4.0 are teamwork, problem-solving, global civilization, entrepreneurship, emotional intelligence, effective communication, digital literacy, creativity, collaboration, and leadership. (Puncreobutr, 2016) These skills must be combined between general education and Industrial Revolution 4.0 competencies. (Nasir, 2018) So it can be interpreted that the important elements in education 4.0 are (general education), new literacy, cognitive abilities, extracurricular and co-curricular activities, and (lifelong learning). In accordance with this policy by Kemenristik Dikti, PTKI should be able to integrate several skills in the KKNi curriculum by adjusting to the Industrial Revolution 4.0 (Syarnubi, 2019c).

Research on Curriculum 4.0 design is not novel since numerous studies have been undertaken in this area, including the research completed by Priyanto in 2020. The findings of his research elucidate the necessity for a transformation in education. Islamic education stakeholders are urged to modify both the structure and substance of the curriculum to align with the contemporary demands, while also serving as a safeguard against moral decline. Furthermore, a study conducted by Zakariyah et al. (2022) underscores the importance of designing the curriculum to foster an augmentation of religious devotion and righteousness towards God, as well as cultivating a culture of virtuous ethics among students. Furthermore, according to the research conducted by Fara Diba and Muhid in 2022, it is crucial to apply curriculum changes in education in order to enhance students' abilities. In order to enable students to comprehend and respond to the problems posed by industrial globalisation 4.0.

Islamic religious education was confronted with the obstacle of disruption during the fourth industrial revolution. The advent of digital technology enables universal access to diverse information and facilitates rapid connectivity through the internet and related advancements, such as the Internet of Things. The impact of a technology can have both advantageous and detrimental consequences for human beings. The objective of Islamic religious education is to cultivate individuals who possess strong faith, moral values, and the ability to become intellectuals within the Muslim community. The Islamic education curriculum is being developed as a response to the problems posed by the industrial revolution. 4.0. Previous studies have not addressed the fact that the curriculum design includes character content, which influences the outcomes of teaching and learning activities in the classroom. Therefore, doing this research is of great importance. This study aims to elucidate the process of developing a curriculum that is rooted in cultural values and principles. It will explore the ways in which such a curriculum can effectively mould the character of students, fostering the acquisition of moral information, the cultivation of moral sentiments, and the enactment of moral behaviours.

2. METHODS

This study employs a descriptive qualitative research approach, chosen specifically to gather the necessary data for attaining the research objectives. The focus of the study is on the curriculum design of the Islamic Education Study Programme at UIN Raden Fatah Palembang during the era of the Industrial Revolution 4.0. Cresswell explained that qualitative research is a methodology employed to investigate and comprehend the significance that a collective of individuals attribute to humanitarian or social predicaments. The source cited is Creswell (2010). This research employs a case study methodology, which centres on examining a specific instance inside a particular event. This instance

could involve an individual, a group of cultures, or a portrayal of life. This study was carried out at the Islamic Education Study Programme, Faculty of Tarbiyah and Keguruan, Raden Fatah State Islamic University Palembang. The main objective of this research is to focus on the curriculum design of the Islamic Education Study Programme at the Faculty of Tarbiyah and Keguruan Sciences, Raden Fatah State Islamic University Palembang, in the context of the Fourth Industrial Revolution.

This study utilises two distinct sorts of data sources: primary data sources and secondary data sources. (Khairunnisa & Jiwandono, 2020) The main source of data is the entire academic community in the PAI Study Programme at the Faculty of Tarbiyah and Keguruan UIN Raden Fatah Palembang. Data gathering methods include in-depth interviews, participant observation, and recording. The research involves three main stages of data analysis: data reduction, data presentation, and conclusion drawing. The secondary data source is derived from previous research, relevant books, scientific journals, and articles pertaining to this study. The researchers employed snowball sampling and purposive selection to select informants. Purposive sampling was utilised to enable researchers to independently select samples while ensuring logical consideration. Snowball sampling is designed to ensure that the data collected by researchers is comprehensive and thorough. To gather adequate data pertaining to the topic matter, many approaches are employed, including observation, interviews, and documentation. These techniques are then analysed utilising three data analysis methods: data reduction, data presentation, and conclusion drafting.

3. FINDINGS AND DISCUSSION

3.1 Curriculum of the Islamic Education Study Program

3.1.1 Competency Outcomes and Course Distribution

The era of the industrial revolution 4.0 is an era that has succeeded in changing the social and societal order that has been considered established or settled before. Many things mark this era, for example, the proliferation of various startups that replace previously existing companies or factories, such as ovo, shopee, lazada, bukalapak, gojek, grab, traveloka, and others. (Khasali, 2018) This means that various human activities have begun to be controlled by various applications of information and communication technology (ICT). The profile of graduates in the PAI study program is to have competence in working, mastering managerial knowledge and responsibility in educating in PAI subjects at the school level, namely kindergarten, elementary school, junior high school, high school / vocational school as well as Al-Qur'an Hadith, Akidah Akhlak, SKI and Fiqh subjects at the RA, MI, MTs, MA / MAK education level supported by a wide range of knowledge, professional in their fields, having a good personality and having responsibility in completing tasks based on ethics and Islamic teachings, expertise and knowledge (Basri, 2019).

When viewed from the suitability of the ideology of the State and the culture of the Indonesian nation, the implementation of the national education and vocational training system carried out in Indonesia includes the development of good character and personality at each level of the KKNI qualifications, namely (Sidqi, 2021)

1. Pious to God Almighty
2. Have a good personality, ethics and morals in the completion of tasks.
3. Have a role as a citizen who supports and is proud of his/her nation
4. Can cooperate, care, and be sensitive to the social environment
5. Respect for the diversity of religions, beliefs, views and cultures of other people or nations
6. Upholding the spirit and enforcement of the law for the benefit of many people

As for the courses that students must have while studying in the PAI study program, the total number of credits for compulsory courses is 12 credits. As for elective courses, there are 7 courses that students choose according to their respective talents and interests. So the total number of courses taken by students is 55 courses with a total of 144 credits. With the existence of University courses or general courses, all graduates of the PAI study program have the ability to educate and teach PAI subjects in public schools. While this elective course is intended so that all graduates of the PAI study program

can have skills in educating and teaching PAI subjects in Madrasahs such as al-Qur'an hadith, *aqidah akhlak*, Fiqh, and SKI in accordance with the choice of courses they have taken (Silvia et al., 2021).

3.1.2 Learning Approach and Methods

The learning process is based on the RPS that has been made by each lecturer to provide convenience in evaluating and so that there is a match between methods and strategies with learning objectives. (Mardia & Sundara, 2020) The teaching is carried out using interactive lecture methods, field studies, laboratory practices, seminars, discussions and case studies. In this case, students are required to be able to play an active role in the learning process (Aidi Mukhtarillah, 2012). This means that students are not only active in learning activities in the classroom, but also in the existence of assignments, observations, public lectures, training, seminars, internships and others.

In order to increase the quantity and quality of academic activities of the entire academic community, lecturers and students, the PAI study program holds meetings to discuss on a regular basis with public lectures, workshops, training and lecturer meetings. Then, in lectures using a research-based learning approach, CTL, active learning, assignments, discovery learning, problem solving and various other approaches tailored to the material to be delivered (Fitriana et al., 2022).

3.1.3 Assessment of Learning Outcomes

At the end of each semester, At the end of each semester, the PAI study program always evaluates the entire study load that has been taken by students in that semester, by means of the end of each semester all students who in this case are represented by each class leader of the entire class to participate in Monitoring and Evaluation (MONEV) activities that are routinely coordinated by GPMP (Quality Assurance Study Program) (Anggara, 2023), which the results of this evaluation are often called the semester achievement index and cumulative achievement index. (IPS and GPA). This assessment is intended to determine the ability and performance of students in following the learning process. The assessment is carried out through observation, anecdotal records and various other methods. In addition, the courses that have been taken by these students will then be held examinations in the form of making papers, practicum, writing or oral or a combination of several of these assessments (Mindani, 2022).

In general, assessment is carried out in two types, namely test and non-test assessments which are used to measure students' affective, cognitive and psychomotor skills. Student grades are obtained according to student rights based on the following components.

1. End of semester test 40%
2. Mid-semester test 30%
3. Task 20%
4. Attendance 10%

The PAI study program students who are declared to have obtained a predicate when they graduate are if they achieve a minimum GPA of 3.51 to 4.00 by undergoing a maximum number of semesters that have been programmed then added by two semesters. If a student has a score in that range but more than 10 semesters, it is considered very satisfactory.

3.2 Curriculum Design of the Islamic Education Study Program, Faculty of Tarbiyah and Keguruan UIN Raden Fatah Palembang

3.2.1 Curriculum Conformity and Education Policy in Indonesia

Raharjo explained that there are several things that become suggestions for adjusting the curriculum in accordance with educational policies in Indonesia. First, the curriculum is not only used as a written document which is often only well prepared but its implementation does not lead to the achievement of learning objectives contained in the curriculum; second, the realization of Islamic religious education which is more directed towards the formation of cognitive, affective, and psychomotor achievements; and third, always evaluating the Islamic religious education curriculum

and educational policies in Indonesia which are not oriented to political interests but to educational needs (Raharjo, 2020).

In order to optimize the potential possessed by the millennial generation in its preparation for the entire education system aimed at it, it cannot be separated from the influence of the use of technological equipment at this time. So that the era of the industrial revolution will always be related to the existence of infrastructure and human resources capable of using ICT. (Dito & Pujiastuti, 2021) However, not all educators in Indonesia can use technology and information as shown by Asnawan that teachers who rarely use technology in learning are 62.15%, while teachers whose mastery of technology is not very good is 34.95% (Asnawan, 2010). The cause of this is the lack of knowledge possessed by educators, the binding of educators who use traditional media, and the age of educators who influence. This is not in line with the solutions launched to compete in the era of revolution 4.0 as seen from the many regions in Indonesia that are still isolated from the use of technology which will further exacerbate the existing problems (Yusnaini & Slamet, 2021).

Therefore, the PAI study program provides teaching to its students using the technology available at this time in order to provide expertise to its graduates to be able to compete in the era of the industrial revolution 4.0 which at this time an educator is required to have the ability in technology which is very necessary in education in Indonesia. With educators who understand technology, it will be easier for them to provide assistance to students in utilizing existing technology and can facilitate education for all people in Indonesia (Zubairi et al., 2022).

The education that is expected in this era of industrial revolution is education that can shape the character of students so that they can survive and criticize the current era. (Syamsuar & Reflianto, 2018) There are several steps that can be used in the realization of students with character, namely providing an introduction to students to the values in the nation with civic education; children are educated by their family environment so that they can work while studying; developing children's intelligence in thinking more broadly; fostering children's character in accordance with the character of the Indonesian nation so as to be able to make a brave, independent, responsible, confident and dynamic person; students are given the opportunity to learn during class hours and outside of class hours; and students are always given examples so that they can form a good personality (Syarnubi Syarnubi & Suartamizi, 2022).

Furthermore, creating new courses, integrating learning outcomes or competencies into existing courses, or eliminating some courses that are not relevant to the demands of the industrial revolution 4.0 era. (Aris Junaidi, 2020) Some of these options can be termed course rationalization. This course rationalization is the result of a needs analysis at the beginning of the curriculum development process. (Suryaman, 2020). Educators in the era of the Industrial Revolution 4.0 must be able to increase understanding in expressing in the field of media literacy, understanding the information that will be shared with students and being able to find analysis to solve digital literacy academic problems (Yusnaini & Slamet, 2021). The hope is that all parties must increase collaboration in the orientation of future education and change the performance of the education system to develop the quality of students' mindset and strengthen the digitalization of application-based education.

3.2.2 Islamic Education Learning Process in the Era of Industrial Revolution 4.0

The KKNi curriculum emphasizes more on learning that makes students the center (student-centered learning) in order to make students have more creativity (Harijanto et al., 2017) active and provide demands on lecturers to be ready for the learning process so that it can create a comparative, supportive and collaborative learning climate. As an interview conducted with lecturers in the PAI study program at UIN Raden Fatah Palembang, namely

"In learning activities, I always use methods that are appropriate to the material at that time. In addition, I also always use learning media such as infocus. Before explaining the material, students are given the task of finding the material themselves and making it in the form of a paper, then presenting it to the class and asking questions with other students. Now if there is something that

is not understood by students, then it will be explained again." **Interview with Mr. IPP as Lecturer of PAI Learning Methodology Course in PAI Study Program of FITK UIN Raden Fatah Palembang, July 2, 2020 at 13.00 WIB.**

The above statement was confirmed by Mrs. Nurlaila, one of the lecturers of the Islamic Education Study Program at UIN Raden Fatah Palembang, who explained that:

"In lectures, I often use learning experiments, so students make their own questions and then answer them themselves according to the questions they give by presenting them in front of the class. For the collection of assignments, it is not through printed files but they send it directly via email because now students must be able to use technology." **Interview with Mrs. NA as Lecturer of Islamic Education Science Course in PAI Study Program of FITK UIN Raden Fatah Palembang, 10 July 2020 at 10.00 WIB.**

In this case, Mr. SN lecturer in the Philosophy of Islamic Education course of the Islamic Education study program at UIN Raden Fatah Palembang emphasized that:

"there are several meetings we use e-learning from the UIN web itself, sometimes also using zoom and google meet. The rest of the time we use face-to-face techniques with students. This is done so that students are accustomed to using technology at this time, so they can be independent using this learning. They can search for their own material through the library or other electronic media." **Interview with Mr. SN as Lecturer of Islamic Education Philosophy Course in PAI Study Program of FITK UIN Raden Fatah Palembang, July 10, 2020 at 13.00 WIB.**

From some of these opinions, it is known that in KKNi curriculum-based learning, there are several methods that are often used by lecturers in teaching in their courses, namely combining with learning methods by always utilizing technology-based learning, namely (Hamdi, 2023)

1. Discussion method in the classroom which is then given a field project assignment. So that lectures do not only focus on classroom learning but also hold visits to schools, museums and libraries which are in line with the concept of SCL.
2. Problem solving or adult learning methods are used where students are considered capable of focusing more on solving their problems so that they can foster student independence in learning.
3. The use of collaborative learning methods which focus more on cooperation between students with each other which is built by group members themselves such as solving an assignment, case or problem together which is indeed based on the lecturer but groups are formed based on their interests and where they discuss.
4. The learning experiments method which teaches students to have their own experiences which then make several questions and give students the freedom to answer the questions they have asked in front of the class.
5. The use of blended learning, which is a combination of several existing methods with adjustments to several competencies in each course.

In addition to using in-class learning methods, PAI study program lecturers also often use online learning by using several learning applications, namely (Tigowati et al., 2017):

1. Using e-learning as a driver for student interest in learning so that they can be more active and can access learning more easily and can be accessed anywhere. In addition, this e-learning also makes it easier for lecturers to see the attendance list of students who have searched for courses.
2. Using the Zoom application as a means of conducting online lectures and utilizing the aspects of technology and communication where zoom has a large enough capacity of more than 100 participants at each meeting. In addition, lecturers can also record these online lectures as evidence that lectures have been held.

3. Use of email to collect student assignments. Email is one of the media used to collect assignments, which makes it easier for lecturers to document assignments that have been done by students without having to fear that the assignment will be lost.

By using internet-based learning and combining it with face-to-face learning, it will make it easier for students to understand learning while learning the use of technology in learning (Julaeha, 2011). In addition, from the interview, the author also found several problems in the learning process, namely

- a. The tendency of lecturers who do not provide teaching to students related to engineering ideas where students are more inclined to find it themselves even though engineering this idea is the most difficult of the six mandatory tasks for students
- b. Lack of creativity from lecturers in learning, even though lecturers are known as people who have good competence in cognition.
- c. Assignments are often given through social media such as e-learning, zoom and e-mail, making it difficult for students to work on the assignments that the lecturer has given.
- d. There are some lecturers who rarely come to teach their lectures so students only do the report format that has been given.

4. CONCLUSION

Islamic religious education in a disruptive time must improve human resources. Islamic education must produce Muslim thinkers who can address society's or the ummah's problems, not just diverse subjects. Islamic education must drive changes with a scientific mindset without dualism in the 4.0 era, not just resist them. According to the research, the Islamic Education Study Programme developed the KKNi curriculum using national higher education standards and improved it to meet KKNi generic competencies. Graduate qualifications, learning outcomes, curriculum structure, and all courses follow the generic KKNi curriculum description. Industrial revolution-era curriculum design 4.0 is prepared by adjusting Indonesia's curriculum and educational policies, preparing human resources who can use ICT, shaping and optimizing students' character (graduates with character) and abilities, and collaborating between face-to-face and online learning. This study used qualitative methodologies and primary data from in-depth interviews, participant observation, and documentation. This research is limited by researcher subjectivity. This research relies substantially on the researcher's interpretation of the interview's meaning. Therefore, bias exists. Source and method triangulation were done to decrease bias. Source triangulation involves verifying data with informants and other studies. In-depth interviews, observation, and documentation were used to triangulate data. Future researchers might examine character values in each curricular course to continue this research.

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