



## Anatomical Analysis of Islamic Religious Education Curriculum at General Higher Education in Indonesia

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**Abstract:** This article explores the anatomical characteristics of the Islamic Education Curriculum based on personal and community development in General Higher Education in Indonesia. This research is a qualitative study, words or actions of people observed and interviewed are the main data sources. The primary data sources of this study were elements of faculty leaders, heads of study programs, students, and lecturers of Islamic Religious Education. This study illustrates how the anatomical characteristics of Islamic Higher Education of General Islamic Education curriculum support strengthening personal and community development. The research findings show that the learning achievements of graduates, the content and teaching materials, the learning process or learning experience, and the assessment model illustrated in the curriculum structure, strongly support the development of responsibilities as individuals of Allah's servants and as Khalifah fi al-ardh. The aspect of personal development is the aspect of tathwir al-nafsi in the form of individual monotheism which includes the teaching of Islamic belief, strengthening of mahdhah and others. The aspect of tathwir al-ijetima'iy, illustrated in the strengthening of student social monotheism in the form of al-amr bi al-makruf wa al-nahy an al-mungkar, the human concept as caliph, democracy, science, technology, art, harmony, civil society, welfare, religious people, Islamic culture, Islamic political system, and democracy. The learning process is still dominated by increasing the understanding of the propositions, concepts, and theories with the teaching model of information processing. The internalization process through practice with social and humanistic teaching models still needs to be improved.

**Abstrak:** Artikel ini mengeksplor karakteristik anatomi kurikulum Pendidikan Agama Islam berbasis pengembangan diri dan masyarakat pada Perguruan Tinggi Umum di Indonesia. Penelitian ini adalah studi

kualitatif, Kata-kata atau tindakan orang-orang yang diamati dan diwawancarai merupakan sumber data utama. Sumber data primer penelitian ini adalah unsur pimpinan fakultas, ketua program studi, mahasiswa, dan dosen Pendidikan Agama Islam. Penelitian ini menggambarkan bagaimana karakteristik anatomi kurikulum Pendidikan agama Islam pada Perguruan Tinggi Umum mendukung penguatan pengembangan diri dan masyarakat. Temuan penelitian menunjukkan bahwa capaian pembelajaran lulusan, isi dan bahan ajar, proses pembelajaran atau pengalaman belajar dan model penilaian yang tergambar dalam struktur kurikulumnya, sangat mendukung pengembangan tanggungjawab sebagai pribadi hamba Allah dan sebagai khalifah fi al-ardh. Aspek pengembangan diri adalah aspek tathwir al-nafsi berupa tauhid individual yang meliputi pengajaran aqidah Islam, penguatan ibadah mahdhah dan lain-lain. Aspek tathwir al-ijtimaiy, tergambar pada penguatan tauhid sosial mahasiswa berupa al-amr bi al-makruf wa al-nahy an al-mungkar, konsep manusia sebagai khalifah, demokrasi, ilmu pengetahuan, teknologi dan seni, kerukunan, masyarakat madani, kesejahteraan, umat beragama, kebudayaan Islam, sistem politik islam dan demokrasi. Proses pembelajaran masih menekankan pada peningkatan pemahaman dalil, konsep dan teori dengan model mengajar pemrosesan informasi. Proses internalisasi melalui pengamalan dengan model mengajar sosial dan humanistik masih perlu ditingkatkan.

**Keywords:** Curriculum Anatomy, General Higher Education, Islamic Religious Education

## INTRODUCTION

The ultimate goal of higher education is to produce graduates who are characterized by personal development and the development of caliphate tasks in society. Self-development, in this case, is individual monotheism which is an understanding of the nature of self that every human being is a servant who must submit and obey as a manifestation of the majesty of Allah such as having a true belief, keeping the will by straightening *ubudiyah*. While *Community Development*, namely the association of people who are in an area, region, or nation. In particular is the Islamic community, which is an association of Muslims who have the same view (*deen*) and goals in life to realize his duties as caliph and servant on earth (Ramayulis, 2015).

Community development, in this case, is social monotheism (*ijetimaiah* worship) which can include empowering the spiritual area of society in the form of *al-amr bi al-makruf wa al-nahy an al-mungkar*, empowering intellectual in the form of increasing the understanding in certain scientific disciplines and empowering the community economy (Agus Effendi, 1999). This statement is not excessive if it is associated to develop Islamic Religious Education courses in General Higher Education, namely to produce Muslims who understand the teachings of Islam, have a spiritual and social attitude, become intellectual capital for lifelong learning, and become adult personality scientists who uphold humanity and life. (Dirjen DIKTI NO. 43/DIKTI/Kep/2006). Graduates of

Islamic Religious Education curriculum in Higher Education must be able to become a pioneer in building society. This is following Muhaimin's view which is called a social reconstruction curriculum based on monotheism. This sect takes the middle road between returning to the past by carrying out contextualization and falsification tests and developing insights into Islamic education today in harmony with the development of science and technology and social change. This typology views the function of Islamic education as an effort to defend and preserve divine values and human values while simultaneously developing in the context of science and technology and socio-cultural change (Muhaimin, 2001). *The Koran* mentions that the duties and functions of humans as affirmed in the Koran are the duties of worship and duties of the caliph. Humans are the caliph (representative) of Allah on earth (Aliyudin, 2009).

The curriculum concept has been advanced by many curriculum experts in the world of curriculum and learning. Tayler (Raph Tylor, 1949) defines the curriculum as all of the learning of students that is planned by and directed by the school to attain its educational goals. *Beuchamb* mentions the curriculum as the design of social groups for the educational experiences of their children in school. (Beauchamp, 1972). Hilda Taba reveals the curriculum as the total effort of the school to bring about the desired outcome in school and out-of-school situations. (Klohr, 1963) *Dazmin* and friends in *Oliva* mention the curriculum as the plan or program for all experiences which the learner encounter under the direction of the school (Daud et al., 2012). Murry Print proposes the curriculum as a planned learning experience, offered within an educational institution or program, represented as a document, and includes experience resulting from implementing that document (Print, 2020). The development and determination of the curriculum structure

of Islamic Religious Education in General Higher Education, certainly cannot be separated from the anatomy or curriculum components in the form of :

- a) development of curriculum goals. The basis or perspective for curriculum developers in developing and setting goals, namely Salafi essential perennial, *mazhabi* essential perennial, modernist typology, social reconstruction typology, and typology of social reconstruction based on monotheism; (Muhaimin, 2007) compare with Muhaimin (Muhaimin, 2001) *In general, there is four anatomies of the curriculum, namely the objectives, content and teaching materials, learning process, and evaluation. Look at Abdullah Idi* (Abdullah Idi, 2010), (Diana Lapp, 1975), (Sukmadinata, 2008),
- b) the development of content and teaching materials. The contents and teaching materials of the Islamic Religious Education curriculum are given full authority to universities to develop them while still adjusting the characteristics of the objectives set through the Indonesian National Qualification Curriculum Framework (KKNI) in which there are objectives relating to attitudes, general skills, special skills, and knowledge; (Perpres no.8 tahun 2012, n.d.)
- c) development of the learning process. There are four classes of teaching models, namely a family of information processing teaching models (information processing models) that emphasize increasing intellectual intelligence, social teaching models (social models) which emphasize improving social attitudes, the humanistic teaching model (humanistic models) which emphasizes the increase in spiritual attitudes and the behavioral teaching model family (behavioristic

models) that emphasizes on competency improvement (Bruce et al., 2015) see also (Wina Sanjaya, 2008).

From a study of three generations of the Islamic Religious Education curriculum for higher education in the reform era, (Fathurrohman, 2013) has concluded :

- 1) The Islamic Education curriculum paradigm in 2000 is a curriculum paradigm that is oriented towards normative Islamic concepts.
- 2) The 2002 Islamic Education curriculum changes to be dynamic, contextual, interdisciplinary, and responsive to current conditions.
- 3) The 2013 Curriculum which has changed in an extreme way is the learning strategy which is very much based on the Scientific Approach, student active learning, epistemological approaches, and orientation to activities (Activity Base), not material (Content Base).

The time allocation for studying Islamic Religious Education is very limited, and the majority of students come from public

schools. The results of Suwendi's research (suwendi, 2015) the ratio of lecturers to students is not ideal, the role and function of Islamic Religious Education are more carried out by student organizations and social organizations compared to the role of Islamic Religious Education lecturers as the person in charge of the curriculum. Suwendi's research above shows that the curriculum and learning process of Islamic Religious Education in General Higher Education needs to be done in-depth studies. It is interesting to look further at how plans and arrangements regarding graduate learning outcomes, the content or scope of studies, the learning process, and forms of assessment developed by lecturers in supporting students to develop themselves into Islamic personalities and understand their duties and responsibilities as servants of Allah were assigned as the *khalifa fi al-Ardh* in building an Islamic society. Based on theoretical studies and the phenomena of reality illustrated above, then the research framework adopted by researchers can be seen simply in the chart below. :

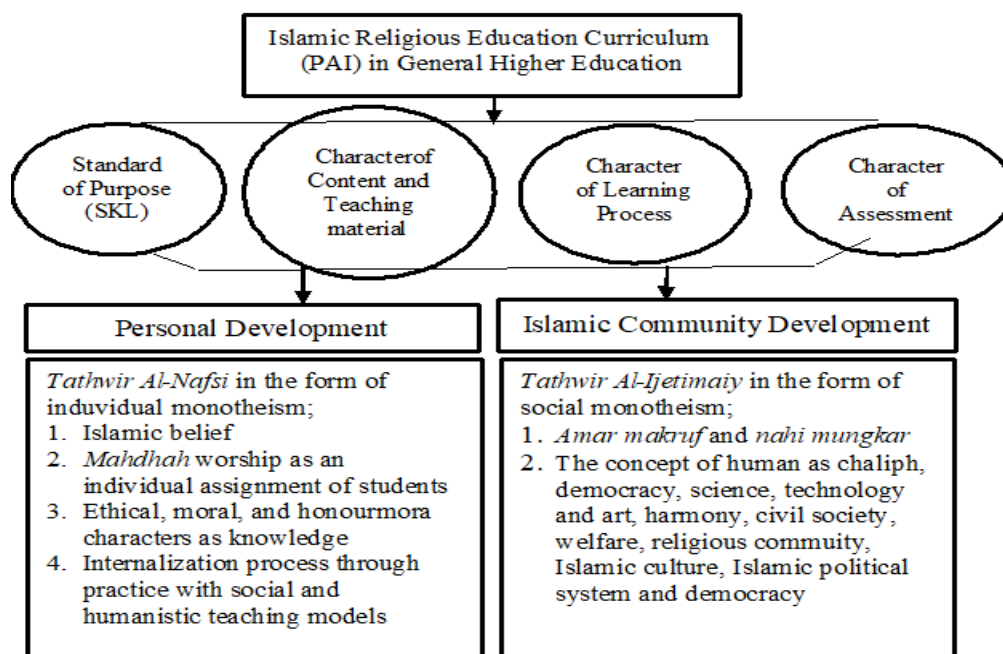


Figure 1. Research Framework

## **METHOD**

This research was a case study to understand how the characteristics of the Islamic Religious Education curriculum in Higher Education at Kutai Kertanegara University, Mulawarman University, and Balikpapan University. A hallmark of case study research is the use of multiple data sources, a strategy which also enhances data credibility. (Patton, 1990; Yin, 2009). The primary data sources of this study were elements of faculty leaders, heads of study programs, and lecturers of Islamic Religious Education, as well as students. Data sources include documentation and interviews (Baxter & Jack, 2015). Supporting data is syllabus, textbooks, lecture evidence, and an assessment of Islamic Religious Education. (Lexy, 2001) stated that the main data sources in qualitative research are words and actions.

The type of interview here is closer to unstructured interviews because it is more open (Tim May 1999). The data analysis technique of this research was descriptive data analysis (Miles and Huberman, 2014) that is describing something with words or sentences separated according to certain categories and patterns to get certain conclusions. Descriptive analysis can also be done by starting data collection, data reduction, data presentation, and ending with a conclusion or verification. In conducting data reduction, researchers are guided by the purpose of the study (Sugiono, 2008). After the data is reduced, the researcher presents the data (data display) in the form of a brief description or chart or the relationship between categories and the like. In this case, the presentation of data in research is done in the form of narrative texts. (Miles and Huberman, 2014) said that the presentation of data can be done in narrative text, graph, matrix, network, and chart. The final step in the analysis of this data is verification or conclusion drawing.

## **RESULT AND DISCUSSION**

This study illustrates how the anatomical characteristics of curriculum Islamic religion Education at general Higher Education in East Kalimantan can support strengthening personal and community development. This is reflected in the narrative documents of graduate learning outcomes, content and teaching materials, learning processes, and assessment models in the implementation of the curriculum. As well as seeing the Character Education Management Process Based on Islamic Education Learning at General Higher Education as explained in the results of Suparlan's research (Suparlan & AW, 2017) starting from planning, organizing, mobilizing, and evaluating.

### **Values of Personal and Community Development in Learning Outcomes of Islamic Religious Education Graduates**

Describing Learning Outcomes (CPL) Education curriculum means describing criteria and forms of goals to be achieved for a certain time. Bloom makes three categories of goals in education namely cognitive, affective and psychomotor. (Anderson et al., 2001). In addition to the goal categories, there is also a hierarchy of objectives in the form of the most general goals to the most specific goals (Munir, 2008). The term learning outcomes is often used interchangeably with competence. (Shavelson & Partners, 2013) Defining competence broadly as a combination of cognitive, affective motivational, volitional, and social dispositions that form the basis for performance.

In developmental terms, competencies can increase through learning or decrease through forgetting. Competencies acquired in higher education are assumed to be multidimensional and specific to a field of study or at least to higher education (e.g., general research skills), which distinguishes them from intelligence and general cognitive abilities. (Zlatkin-Troitschanskaia et al.,

2016). Learning outcomes clearly direct teaching and students' learning activities, opening the way for feedback and dialogue between and among teachers and students. Moreover, LOs can support internal dialogue and enhance self-assessment (Havnes & Prøitz, 2016).

The objectives of the Islamic Religious Education curriculum are in line with the goals and direction of Indonesian education. The goal of national education is to develop the potential of students to become human beings who have faith and are devoted to Allah Almighty, have good character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Sisdiknas, 2003). The phrase "being a human of faith and devotion to Allah Almighty and having good character" is a very firm sentence giving an understanding that the purpose of Islamic Religious Education is in line with the goals of national education while showing that graduates must be able to have an attitude that develops them. This is reinforced by the Law of the Republic of Indonesia Number 12 of 2012 article 5 on Higher Education specifically emphasizing the purpose of higher education, namely:

- a) the development of the potential of students to become human beings who have faith and are devoted to God Almighty and have noble, healthy, knowledgeable, competent, creative, independent, skilled, competent, and cultured for the interest of the nation;
- b) the production of graduates who master the branches of Science and/ or technology to meet national interests and increase national competitiveness;
- c) the production of graduates who master science and technology through research that pays attention to and applies the value of the humanities to benefit the progress of the nation, as well as the progress of civilization and the well-being of humanity; and

- d) the realization of community service based on reasoning and research work that is useful in advancing public welfare and intellectual life of the nation.

In general, it is understood that the aim of higher education is to produce graduates with character who are able to develop themselves and society in a better direction. (UU Nomor 12 Tahun 2012 Pasal 5 Tentang Pendidikan Tinggi, n.d.)

Achievement of Learning Outcomes (CPL) Islamic Religious Education curriculum in General Higher Education is determined through the Decree of the Director-General of Higher Education Ministry of National Education of the Republic of Indonesia, which is to deliver students as intellectual capital by implementing life long learning processes to become scientists with adult personality who uphold humanity and life. In this decision, stated about the Achievement of Graduates Learning (CPL) of Islamic Education contained in article 4 that;

*“Graduates can understand and practice well a) the concepts of oneness, divinity, faith and devotion; b) human concept, human nature, human nature and dignity, human responsibility; c) moral concepts related to the implementation of faith and piety in daily life together; d) the concepts of science, technology and art, faith, science, and charity as a whole, the obligation to seek knowledge and practice science-responsibility towards nature and the environment; e) the concept of harmony between religious communities, religion is a blessing for all, the essence of togetherness in religious plurality; f) the concept of society, the role of religious communities in realizing a prosperous civil society, the responsibility of*

*religious communities in realizing human rights and democracy; g) the concept of culture, the responsibility of religious communities in realizing critical thinking, working hard and being fair; h) political concepts relating to the contribution of religion in the political life of the nation and state and; (i) the concept of law, raising awareness to obey God's law, the role of religion in the formulation and enforcement of justice, the prophetic function of religion in law"* (Keputusan Dirjen DIKTI NO. 43/DIKTI/Kep/2006, n.d.).

Specifically, each higher institution can develop specific Graduate Learning Outcomes by adjusting the needs and characteristics of each higher institution. This is based on the view of John P. Miller and Wayne Seller who said that a curriculum developer in developing a curriculum must understand various sources of purposes or aims, goals, and objectives, namely; a) students' needs, the stage of psychological development or maturity, the development of abilities, interests, and tendencies of students and others; b) the source of philosophy in the form of a model of learners how to be formed; c) subjects in the form of a collection of knowledge gained from various subjects or scientific disciplines; d) curriculum conception in the form of whether the curriculum is an academic subject, cognitive process, humanistic, social reconstruction, technological, or eclectic; e) availability of human resources and f) education or government policies. (John P. Miller and Wayne, 1980). Thus, autonomously, higher education can develop special goals by considering the characteristics of students who will take Islamic Education courses.

In this regard, the University of Kutai Kertanegara developed a Special Graduate Learning Achievement (CPL) by developing several specific objectives relating to *tahsin*

*qiraah Alquran, tahsin kitabah Alquran, and fahm Alquran*. This is done so that graduates can optimally develop themselves in practicing Islamic teachings correctly (Interview on 20 June 2018 with Mukmin, Jamaluddin, Lecturer in Islamic Education at Kutai Kertanegara University). Development of other objectives related to worship of *mahdhah* and *ghair mahdhah* in the form of; a) the concept of a human relationship with Allah such as prayer, fasting, zakat and hajj; b) human nature with various Koran terminology about humans; c) the concept of holistic Islam or *kaffah* with the main characteristic is *rahmatan lil alamin*; d) the sources of Islamic law are the Koran, Hadith and *ijtihad*. Application of Islamic teachings, which are spelled out in ethical or moral values; and e) the Islamic concept of *ghair mahdhah* worship or social worship or social monotheism (Interview on 20 June 2018 with Mukmin, Jamaluddin, Lecturer in Islamic Education at Kutai Kertanegara University). In this case, students study the concept of interpersonal relations, individual relations with family, individual relations with the community, and state relations including human relations.

Mulawarman University developed a special Learning Achievements graduates for strengthening the *tahsin qiraah Alquran* with various assignments. The lecturers of Islamic Education (PAI) develop goals in the form of producing graduates who believe and devote to Allah SWT and noble morals, reading the Koran, understanding the concept of Islamic belief, the concept of worship in Islam, the concept of muamalah, and the concept of *al akhlak al-kariamah*. Morals to God, morals to oneself, morals to families, morals to neighbors and society, morals to people of the same religion and morals to the State (Muhammad Ridwan, 2015). The University of Balikpapan develops the same thing in the form of strengthening the ability to read, write and translate the Koran according to the rules of recitation. This is the main basis

for understanding Islamic teachings correctly, namely producing students who have faith and are devoted to Allah SWT and have good morals. In essence, the goal to be achieved is to produce young people who have individual monotheism and social monotheism that are following Islamic teachings (Interview on 23 June 2018 with Firman, Lecturer in Islamic Education at Balikpapan University). Thus, it is certain that all General Higher Education

Institutions in East Kalimantan develop specific objectives related to strengthening the reading and writing of the Koran on the basis that most of their students have weaknesses in this aspect. Departing from the narrative of the learning achievements of the graduates above, it can be stressed that the Graduates Learning Achievement of Islamic Religious Education strongly supports the strengthening of graduates in personal and community development.

**Table 1; Graduates Learning Outcomes of Islamic Religious Education (PAI)**

<b>1</b>	<b>The aspect of Personal Development, (Individual Monotheism)</b>
	Reading and writing the Koran, belief, worship, noble character, fair, critical, hard work, innovative, creative
<b>2</b>	<b>The aspect of Community Development (Social Monotheism)</b>
	humanity, science and technology, nature and environment, harmony, diversity, nationality, humanity, justice, caring, Islam <i>Rahmatan Lil Alamin</i>

The objective of Islamic education above, in harmony with the general objectives of Islamic education put forward by Abdurrahman Al-Nahlawi, namely people who are devoted to Allah (Abdurrahman Al-Nahlawi, 1997). Abdul Fatah Jalal stated that pious people or people who worship Allah SWT is not only limited to ritual worship such as prayer, fasting, zakat, and hajj as well as the recitation of the two sentences of the shahada, but the worship includes all human deeds, thoughts, and feelings as long as it is presented to Allah Almighty (Abdul Fatah Jalal, 1988). Mursi formulated the objective of Islamic education as to achieve perfect human degrees (Muhammad Munir Mursi, 1977). Therefore, Islamic Religious Education guidance at General Higher Education requires renewal of the cognitive learning process to the inculcation of Islamic teaching values for students so that it can have a positive impact on student self-development. (Ratna Rahim, 2018)

### **Aspects of Self and Community Development in the Contents and Teaching Materials of Islamic Religious Education Curriculum**

To achieve the learning achievements of the graduates above, the content and teaching material standards set by the university through Islamic Religious Education lecturers continue to refer to the content standards set by the Ministry of Higher Education. One of the textbooks that becomes the standard of content and is held up by lecturers of Islamic Religious Education at Mulawarman University is a book entitled 'Thematic Islamic Studies of Islamic Education, Towards the Indonesian Muslim Gold Generation' by permanent lecturers at Mulawarman University. The book stated that the scope of Islamic Religious Education material covers harmony, conformity, and balance between human relation with Allah, human relation with himself, human relation with fellow human beings, and human relationships with other creatures and the natural environment.



*The scope of the study includes; human and natural concepts, concepts of faith, Islam and Ihsan, concepts of worship in Islam, concepts and nature of religion in Islam, moral concepts in Islam, marriage in Islam, Islamic law, human rights, and democracy, Islamic economic system, politics in Islam, health in Islam, science and technology in Islam, arts and culture in Islam, tolerance, and harmony in Islam, education in Islamic views, history of Islamic civilization, flow and*

*organization in Islam, fiqh of conservation and ecology in Islam, Islamic concepts in insights of nationalism Pancasila. (Muhammad Ridwan, 2015) compare with (Sabdah, 2016).*

This content standard is more or less the same as the scope of the study of Islamic Education according to the Decree of the Director-General of Higher Education Ministry of National Education of the Republic of Indonesia as illustrated in the following table;

**Table 2: Scope of Study of Islamic Religious Education Curriculum According to Decree of the Director-General of Higher Education**

No	STUDY THEMES
1	God Almighty and divinity, faith and devotion, divine philosophy (theology)
2	Humans, human nature, human nature and dignity, human responsibility
3	Moral relating to the implementation of faith and piety in daily life together
4	Science, technology and art, faith, science, and charity as a whole, the obligation to study and practice science-responsibility towards nature and the environment
5	Harmony among religions, religion is a blessing for all, the essence of togetherness in religious plurality
6	Society, the role of religious communities in realizing a prosperous civil society-the responsibility of religious communities in realizing human rights and democracy;
7	Culture, the responsibility of religious communities in realizing the way of critical thinking, working hard, and being fair;
8	Politics related to the contribution of religion in the political life of the nation and state
9	Foster awareness to obey the law of God, the role of religion in the formulation and enforcement of justice, the prophetic function of religion in law

The contents and teaching materials of Islamic Religious Education at Kutai Kertanegara University and Balikpapan University are to follow the Guidebook for Personality Development of Islamic

Education in General Higher Education by the Ministry of Religion of the Republic of Indonesia Directorate of Islamic Higher Education. If the Textbook there are nine major chapters or themes, i.e.;

**Table 3; The Contents and Scope of The Islamic Religious Education Curriculum Study at Balikpapan University and Kutai Kertanegara University**

Chapter	Theme	Sub Theme
I	The concept of God in Islam	The importance of faith in God, the philosophy of God in Islam, the history of human thought about God, faith and devotion, and the implementation of faith and piety
II	Human Nature according to Islam	Human existence, the nature of human and human, the purpose of human creation, human functions and roles and human responsibilities
III	Law, Human Rights and Democracy in	The concept of Islamic law, the function of Islamic law in social life, the concept of human rights in Islam, the contribution of Muslims in the formulation and enforcement of law

Islam		
IV	Ethics, Morals, and Honour	Definition of honor, the concept of honor in Islam, ethics, morals and honor, the relationship of Sufism with honor, indicators of honor human and honor, and the actualization in life
V	Science, Technology, and Art in Islam	Concepts, conditions and sources of knowledge, integration of scientific and charitable faith, science and technology and civilization, the concept of technological development, scientific responsibility for nature and the environment, art, advancement of science and technology as a challenge to Muslims and Muslim attitudes in facing the advancement of science and technology.
VI	Religious Harmony	Islam <i>rahmatan lil alamin</i> , <i>ukhuwah islamiyah</i> , <i>ukhuwah insaniyah</i> and religious diversity in social life
VII	Civil Society and People's Welfare	Civil society, the role of Muslims in realizing civil society, Islamic economic system and welfare of the people, Islamic work ethic and philanthropy: zakat and endowments
VIII	Islamic Culture	Definition, concept, values and cultural development in Islam, mosque as the center of Islamic culture, Islamic values in Indonesian culture
IX	Islamic Political System and Democracy	Understanding, basic principles and position of the Islamic political system, democracy in Islam, foreign political principles in Islam ( <i>siasah dauliyah</i> ), and the contribution of Muslims to political life in Indonesia

Paying attention to the contents and scope of the Islamic Religious Education studies in tables two and three above, it is seen very firmly the two main focuses of the study are personal development and community development as the task of the caliphate. Personal development is more directed at belief and morals in the form of understanding the concept of divinity in Islam or belief, ethics, morals, and honor. Community development in the form of *muamalah* or social worship such as the human concept as caliph, democracy, science, technology and art, harmony, civil society, welfare, religious communities, Islamic culture, Islamic political system, and democracy.

Some points that need to be a constructive discussion are;

- a) there is no thematic classification of content and teaching materials that are tailored to the profile of graduates of each faculty's study program;
- b) the contents and teaching materials are still general and the same;

- c) no sorting and development adjust to the needs and main competencies of each study program;
- d) the aspects of strengthening the practice and practice of religious behavior that support spiritual attitudes have not yet been seen.

This author's view is in line with the opinion of Seller and Meller which states that the contents of the curriculum are not only cognitive but must be in the form of attitude and psychomotor (John P. Miller and Wayne, 1980). In other words, the contents formulated into teaching materials in the learning process can include knowledge, skills, and values. The election certainly must adjust to the goals that have been set previously. There are some criteria that must be fulfilled in the selection of curriculum content according to Murry Print, which is significant with knowledge and scientific discipline, the balance between concepts, ideas and facts, the validity of the content must be authentic, true and accurate, social relevance that is related to moral values, ideals, problems social, controversy issues, utility in the form of preparing students to

live in the community, can be learned (learnability) and can be used by students with different backgrounds and abilities and interesting or good sense. (Print, 2020)

Comparing the opinion of (Harun Nasution, 1974) in a book entitled "Islam in terms of various aspects". He described the scope of the study of Islamic teachings which includes; religion and understanding of religion in various aspects, Islam in the real sense, aspects of worship, spiritual practice and moral teachings, historical and cultural aspects of classical Islam, middle and modern, political aspects, social institutions, legal aspects, philosophical aspects, theological aspects, aspects of mysticism and aspects of renewal in Islam. According to the author, this view of Harun Nasution deserves consideration to determine the content and scope of Islamic Religious Education material in General Higher Education. One basis is that the scope of the study is more systematic and holistic. Of course, a short time with a very limited SKS is the main obstacle in terms of understanding the Islamic education material referred to.

### **Forms of Personal and Community Development in the Learning Process of Islamic Religious Education**

Munip (Abdul Munip, 2018) said that Islamic Islamic Education lectures in higher education are generally carried out through activities in the classroom with teaching methods that are more reliant on lecturing models in the form of lectures. Islamic religious mentoring activities which are co-curricular activities to help the success of Islamic Religious Education have also become a phenomenon that can be found in all higher education. It becomes interesting when mentoring activities are generally managed by students of campus Islamic activists. There is an assumption that this mentoring activity is used as a venue for the inculcation of their Islamic ideology. From

this, it can be seen about the dynamics of campus Islamic life that is often tinged with tension and ideological competition between variants of campus Islam.

The Public Higher Education Institutions in East Kalimantan are not only focused on the lecture-centered approach in the form of expository, but there is innovation and creativity of lecturers in managing student learning experiences with various teaching models. Mulawarman University, for example, already has a standard lecture process that includes the characteristics, planning, implementation, and assessment of Islamic Religious Education learning. Ridwan and friends stated that the lecture process at Mulawarman University included:

1. Student-centered learning. The discussion is carried out critically, analytically, inductively, deductively, and reflexively through participatory creative dialogue to believe to the truth of the basic substance of the study and practice it.
2. Using several models or learning techniques such as small group discussion, role-play and simulation, case study, discovery learning, self-directed learning, cooperative learning, contextual learning, collaborative learning, project-based learning, problem-based learning dan inquiry learning, and other learning models.
3. Learning method used is student centered learning in the forms of presentation, discussion, dialogue, *amtsal nusarrahah*, *amtsal kaminah*, *amtsal mursalah*, *qisshah*, *ibrah mauidzah*, *targib dan tarhib*, *uswah hasanah*, *hiwar*, etc.
4. Islamic Religious Education Learning is carried out with a student-centered learning approach consisting of pre instructional, instructional, and post instructional (Muhammad Ridwan, 2015).

The learning process and the creation of learning experiences at the University of Balikpapan also prioritize student-centered learning such as group discussions, simulations, case studies, collaborative, cooperative, affective-based learning, and others. The forms of learning are lectures, responses and tutorials, seminars; and practicum of the Koran (Interview on 23 June 2018 with Salehudin, Lecturer in Islamic Education at Balikpapan University). The learning process takes place a combination of inside and outside the classroom. Assignments are carried out in a structured manner and practical learning is carried out by lecturers at the beginning of the lecture. With the scale of two SKS weights with a minimum of sixteen weeks face-to-face for one semester, it is certainly not enough to achieve the stated goals. One interesting thing is that there are efforts to strengthen reading the Koran and leading prayer. This course is very logical because this basic ability is the main foundation to be able to study the teachings of Islam in depth.

Paying attention to the learning developed by Islamic Religious Education lecturers at Mulawarman University is already very good, just how the level of implementation is in the field. According to the researchers, the lecturers above have collaborated with Western learning models with the Islamic education model based on the Koran and Sunnah. Some learning methods that originate from the Koran are written by Islamic education experts such as Zakiah Derajat, Ahmad Tafsir and *Abdurrahman Al Nahlawi*, and others. (Zakiah Darajat, 1995), (Ahmad Tafsir, 1992). The methods referred to are:

1. The method of the Quranic and Nabawi stories. The story method is always compelling because it invites the reader or listener to follow the event, explain its meaning, the meanings that give the impression in the heart of the reader or listener.
2. The *al-amtsal* method, this method expresses meaning in the form of words that are interesting and simple and have a profound influence on the soul of both wage labor and free speech (Abdurrahman Al-Nahlawi, 1997).
3. Exemplary method. This method is based on the principle that humans, especially children, like to imitate both good and bad traits.
4. Habituation method in the form of repetition of an experience of something that has been done.
5. *Ibrah* method or advice. The purpose of this method of *'ibrah* is to deliver the listener or reader to the satisfaction of thinking of one of the creeds in educating feelings of divinity such as instilling and cultivating monotheism and submission to Allah SWT (Abdurrahman Al-Nahlawi, 1997).

When the development of science and technology is increasingly sophisticated as it is today, the lecturer must also be creative and innovative in developing the learning process. The lecturers must act not only as instructors and educators, curriculum developers, but lecturers must also be reliable researchers. The lecturers should understand various issues related to the reality of Islamic Religious Education learning through research, find creative and productive solutions for each problem by development. Development of learning models, teaching materials, learning environments, information technology communication-based media, and various other innovation models in the framework of producing a golden generation of Islam that not only understands religious teachings but more importantly practices in family, community, and nation life

Therefore, as the development of science and technology becomes more sophisticated as it is now, lecturers must also be creative

and innovative in developing the lecture process. If the lecturers are only focused on the expository lecture model, then the students who were born to be not critical and cannot build their religious knowledge well. The lecturers should develop learning models that support the improvement of students' higher-order thinking skills, such as discovery learning, inquiry learning, problem-based learning, collaborative learning, and others.

The lecturers must use a teaching model that emphasizes strengthening religious attitudes, such as humanistic teaching models or personal teaching models that see students' differences in various ways. Students are seen as unique individuals who are certainly very different from other students. Therefore, the treatment must also be different. Some methods offered by the Koran as the method of *qisah, hiwar, targib, tarhib, amtsal, uswah*, and special guidance. It should be applied in an Islamic manner by Islamic Religious Education lecturers. Lecturers must also continue to use teaching models that strengthen students' social intelligence. The teaching model that is suitable for this purpose is the social teaching model which in its application uses the cooperative learning model.

*“The cooperative learning model is a teaching strategy that involves the participation of students in study groups and emphasizes positive interactions between them. This strategy is carried out by forming a small group consisting of several people with different abilities (different levels of ability). The group members work together in learning activities to improve their understanding of certain subject matter. The participation of every child in a cooperative group is the most important thing and should be a major consideration. In practice, students are*

*valued for their efforts both individually and in groups.” (Slavin, 1990)*

The lecturers must also continue to use teaching models that strengthen intellectual intelligence and student skills. Teaching models suitable for this purpose are teaching models of information processing (information-processing models and behavioristic models). Among the forms of application of the Information, Processing model is discovery learning, problem-based learning, inquiry learning, scientific learning, and others (Bruce et al., 2015).

Therefore, the application of learning in the perspective of constructivism must be a must be applied in Higher Education. Learning from a constructivist perspective is shaping meaning. The meaning is created by students from what they see, hear, feel, and experience. Construction is an ongoing process. Every time faced with a new phenomenon or problem, reconstruction is carried out. Learning is not an activity to collect facts, but rather a development of thought by making new understandings. Learning is not the result of development, but rather the development itself. A development that demands the discovery and rearrangement of one's thoughts. The learning process takes place when a person's scheme is in doubt which stimulates further thinking. An imbalance situation (disequilibrium) is a good situation to spur learning. Learning is influenced by the experience of students with their environment. A person's learning outcomes depend on what the learner already knows: concepts, goals, and motivations that affect interactions with the material being learned (Trianto, 2007).

### **Model of Learning Achievement for Graduates based on Personal and Community Development**

The types of assessment of Islamic Education developed were tests and non-tests. The test is carried out to measure the

level of student knowledge. This test is done verbally and in writing. Non-test is a type of test carried out using observation, self-assignment, structured individuals and groups, project appraisal, product assessment, questionnaire, interview, and portfolio. This type of assessment is used according to the competence of graduates, and the level of student development. At the University of Balikpapan, in addition to the assessment based on themes developed in the anatomy of the contents and teaching materials, there were also tests of ability or fluency in reading the Koran.

The form, type, and mechanism of assessment in Islamic Religious Education (PAI) courses are the same as the assessment of general subjects. Each lecturer is provided an assessment format that not only emphasizes cognitive assessment but also emphasizes other assessments such as student activity or participation, portfolio assessment or structured assignments, and other types of assessment. Although the implementation has not been maximized, certain aspects of the practice of religious teachings were also assessed by certain lecturers. The hope, the teachings of Islam is not only to the limit of understanding and knowledge but the main thing is the practice in daily life.

Assessment in Islamic Religious Education courses, it should not only emphasize the assessment of the level of understanding, knowledge, analysis, evaluation and development, but more importantly is to assess the level of response, organization, values, and practice in daily life so that the teachings of the Islamic religion become the most important part of student life. In Islamic education, curriculum evaluation is not limited to cognitive evaluation, but cognitive, affective, and psychomotor evaluations as well. The curriculum evaluation experts divided the evaluation of the education curriculum into two, namely quantitative and qualitative

evaluations. (When viewed from the aspect of curriculum evaluation, it is better for every Islamic Education lecturer to always evaluate the curriculum. One of the curriculum evaluation models proposed by Hamid Hasan in his book “Curriculum Evaluation” is the Context model, Input Process Product (CIPP).

In other words, evaluate not only the product but also the process. Product evaluation is an evaluation of student performance in the context of learning. This evaluation is very important to do to find out and find out how well students have achieved the target or achievement of graduate competencies. Process evaluation is testing the experiences and activities of students in learning situations, namely by making judgments around the process when students learn or testing students' previous learning experiences. In some circumstances, process evaluation is used when making assessments of lecturer interactions with students in class and others (Hamid Hasan, 2008), See also (Dwi W et al., 2018).

Both of these evaluation models are indispensable for developing whole people, that is, human beings who are characterized by personal development and community development. Assessment does not just stop at numbers alone, but an assessment must be able to touch aspects of the process of building knowledge, attitudes, and skills of students towards people who are devoted to Allah Almighty. Therefore, the actual process assessment is more appropriate to be used to measure, without ignoring quantitative assessment.

Thus, the assessment of Islamic Religious Education used fulfills the theoretical assessment standards. This is understood from the type of assessment used. The principle of the various types of assessment used, researchers can divide into four categories of assessment, namely the assessment of student religiosity, social assessment of students, assessment of the

knowledge, and skills assessment. The researcher wants to emphasize that it is best to conduct an assessment of the learning of Islamic Religious Education, not only emphasizing the assessment of the level of understanding, knowledge, analysis, evaluation, and development, but more importantly assessing the level of response, organization, values, and practice, morals, behavior in daily life.

## CONCLUSION

The purpose of Islamic Religious Education is developed into one of personality development courses in Higher Education; of course, the main goal is to form students into human beings who understand the main tasks and functions as servants as well as caliphs on this earth. To achieve these goals, it seems that public universities in Kalimantan have developed curriculum documents in which explicitly drawn objectives, content and teaching

materials, learning processes, and assessments that emphasize the strengthening of self-character values in the form of understanding and application of worship values.

Thematic content and teaching materials are needed that are tailored to the profile of the graduates of the study programs of each faculty so that there is a sorting and development that is tailored to the needs and main competencies of each study program. And it is necessary to strengthen religious behavior that supports spiritual attitudes. Focus assessment on the level of response, organization, values, and practice, morals, behavior in everyday life is needed. There needs to be a deeper study related to the Management Process of Character Education Based on Islamic Education Learning in general higher education which includes planning, organizing, actuating, and evaluating.

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