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Curriculum Implementation Problems in 2013 Course of Islamic Religious Education Elementary School Mojokampung Bojonegoro

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Abstrak: *The implementation of the 2013 Curriculum in Islamic Religious Education Subjects at Mojokampung Elementary School still has a problem because the PAI teachers there still do not fully understand the 2013 curriculum. The teachers when teaching still use very general strategies and do not reflect the implementation of the 2013 Curriculum where more teachers explain than active students. This study used a qualitative descriptive approach, with data collection methods of observation, interviews and documentary. The data analysis technique is data reduction, data presentation and drawing a conclusion. While the data validity technique uses observation, triangulation, and peer checking through discussion. The results showed that: The problems of learning Islamic religious education K-13 at SDN Mojokampung Bojonegoro were not too prominent due to the application of appropriate learning methods, and supported by competent human resources. The success of PAI learning can run effectively if there is a synergy between all lines, both teachers, students and the local community.*

Keywords: *Problematics, 2013 Curriculum, Islamic Religious Education, Elementary School*

INTRODUCTION

The 2013 curriculum is very different from the previous KTSP because in the 2013 curriculum, the learning teacher can become a facilitator who introduces/provides a stimulus, helps participants learn on their own and formulates their understanding, the role of students is in learning and self-study. In the 2013 Curriculum, teachers are expected to use a variety of learning methods that allow students to practice thinking,

traditional creative activities, develop freedom of thought, express ideas, increase the enjoyment of working together so that teachers provide various learning activities that have implications for various learning experiences so that students can develop their competencies independently.¹

The activity, creativity and innovation of students in learning the 2013 Curriculum is a teacher's main target when carrying out an assessment of students. In the 2013 curriculum, teachers not only assess students cognitively, but teachers also carry out assessments on aspects of students' attitudes and skills when participating in classroom learning. So that students' abilities are not only seen and assessed from the aspect of their ability in knowledge, but also creativity, innovation and even student attitudes and morals in following the learning process at school.

Then in its application there is a problem experienced by teachers in implementing the 2013 curriculum, namely: (1) the ability of teachers to prepare lesson plans (RPP) based on existing provisions and formats is still very lacking; (2) the ability of teachers to implement learning based on scientific learning is also not maximized because the understanding of teachers is still at the initial level (skin only) and teachers are also still using traditional learning methods; and (3) the ability of teachers to conduct assessments, which until now is still limited to the cognitive aspect, thus ignoring the affective and psychomotor aspects of students.

This happened in the implementation of the 2013 Islamic Religious Education curriculum at SDN Mojokampung Bojonegoro, where in the implementation of the 2013 Islamic Education curriculum there was a problem. So that the implementation of the 2013 PAI Curriculum does not run optimally as a result the objectives of the 2013 Curriculum cannot be realized. These problems make researchers interested in conducting a deeper study of this problem. It is hoped that after the researcher conducts the research there will be improvement efforts from PAI teachers at SDN Mojokampung Bojonegoro.

Policies in implementing the curriculum in Indonesia are considered a determinant of the success of education in Indonesia, therefore Indonesia has undergone various curriculum changes. Every curriculum change requires a development that is in accordance with developments in society. The curricula that

¹ Rina Wahyuni and Teti Berliani, "Problematika Implementasi Kurikulum 2013 Di Sekolah Dasar," *Jurnal Manajemen dan Supervisi Pendidikan* 3, no. 2 (2019): 63–68.

have been implemented in Indonesia since independence until now are: Curriculum 1952, Curriculum 1964, Curriculum 1975/Curriculum 1975, Curriculum 1984, Curriculum 1994, Curriculum 2004 (Competency-Based Curriculum), Curriculum 2006 (Education Unit Level Curriculum). and 2013 Curriculum. Every curriculum change has a reason, namely in every curriculum change there is a change regarding learning that is in accordance with the year at that time so that the curriculum in Indonesia is not left behind with curricula in other countries as well as learning methods or methods that each curriculum can be developed with the abilities of students. especially in the 2013 curriculum, students are required to be more active than their teachers.²

The 2013 curriculum is a new curriculum that has been gradually implemented in education units starting in the 2013/2014 school year. After running for one year in stages, the new 2013 curriculum was simultaneously implemented in all education units in Indonesia at the beginning of the 2014/2015 academic year.³ So that in its application there are many problems faced by teachers and students, where in the implementation of the 2013 curriculum in elementary schools. In its application, the teacher in elementary school seems to be careless, this was found by researchers in the field. In schools, the average teacher in implementing the 2013 curriculum has the impression that there are more lectures from students becoming sleepy and students becoming inactive in class. the results of the 2013 curriculum objectives, namely students who are more active are not achieved. This makes researchers find an appropriate method and strategy after conducting research, with the hope that in implementing the 2013 curriculum students become active in learning. By way of students giving a question and answer so that students can be active and develop their critical thinking skills.

After the enactment of the Regulation of the Minister of Education and Culture (Permendikbud) Number 160 of 2014 concerning the Implementation of the 2006 Curriculum and the 2013 Curriculum, it is explained that the basic education and secondary education units that have implemented the 2013 Curriculum since the beginning of the first semester in the 2014/2015 academic year are again implementing

² Wiji Hidayati, *Pengembangan Kurikulum*, Yogyakarta: *Pedagogia* (Yogyakarta: Pedagogia, 2012).

³ F Alawiyah, "Peran Guru Dalam Kurikulum 2013," *Aspirasi* 4, no. 1 (2013): 65–74, <http://jurnal.dpr.go.id/index.php/aspirasi/article/view/480>.

the 2013 Curriculum. 2006 starting in the second semester of the 2014/2015 Academic Year until there is a decision from the Ministry to implement the 2013 Curriculum.⁴

Then article 2 (two) explains that basic education and secondary education units that have implemented the 2013 Curriculum for 3 (three) semesters continue to apply the 2013 Curriculum. implement the 2006 Curriculum by reporting to the provincial/district/city education office in accordance with their authority. In another article, it is explained that basic education and secondary education units can implement the 2006 Curriculum no later than the 2019/2020 academic year.⁵

The implementation of the 2013 curriculum has a goal to prepare a human being to have the ability to live as a person and citizen who is faithful, productive, creative, innovative, and can make a contribution to society, nation, nation, state and world civilization.⁶ Although in its application it has received the spotlight of various parties, resulting in the emergence of a pros and cons. Things that are questioned in its implementation are the readiness of schools and teachers, infrastructure that is still not supportive, the funding issued is very large, which is around 2.5 trillion, less than optimal socialization carried out to all implementers in the field, thus making teachers in education units still Many are confused about the 2013 Curriculum.⁷

While in reality the Government considers the 2013 Curriculum to be a heavier curriculum than the previous curricula. Teachers who are at the forefront of implementing the 2013 Curriculum, while there are unprofessional teachers are only trained for a few months to replace lessons in accordance with the 2013 Curriculum. develop student attitudes and character which is emphasized in the 2013 Curriculum.⁸

RESULTS AND DISCUSSION

CURRICULLUM 2013

1. Definition of curriculum and curriculum 2013 PAI

Islamic Religious Education Curriculum is a religious education material that includes activities, knowledge and experiences that are intentionally and

⁴ Peraturan Menteri Pendidikan dan Kebudayaan, "Permendikbud Republik Indonesia No. 160 Tahun 2014 Tentang Pemberlakuan Kurikulum Tahun 2006 Dan Kurikulum 2013" (2014).

⁵ Ibid.

⁶ Wiwin Fachrudin Yusuf, "'Implementasi Kurikulum 2013 (K-13) Pada Mata Pelajaran Pendidikan Agama Islam Sekolah Dasar (SD),' " *Jurnal Pendidikan Agama Islam* 3, no. 2 (2018): 263–278.

⁷ Hasan Asari, Siti Halimah, and Fahrudin, "Pendidikan Agama Islam Dan Budi," *Edu Riligia* 1, no. 4 (2017): 516–531.

⁸ Alawiyah, "Peran Guru Dalam Kurikulum 2013."

systematically given to students in order to achieve the goals of Islamic Religious Education. To achieve the learning objectives of Islamic Religious Education, it is important to develop both through aspects of the curriculum. The development of the 2013 curriculum is to produce Indonesian people who are productive, creative, innovative (spiritual and social attitudes). The achievement of this realization is achieved through strengthening attitudes, skills and knowledge described in Core Competencies (KI) and Basic Competencies (KD).⁹

Islamic Religious Education as part of the 2013 Curriculum has a very important role with regard to character education as its goal. As an integrator, Islamic religious education collects knowledge competencies, value systems and skill competencies that are actualized in Islamic attitudes/characters. The content of the 2013 Islamic Religious Education curriculum was made by the Ministry of Religion of the Republic of Indonesia.¹⁰ In general, the scope of the curriculum with Islamic Religious Education covers all areas of Muslim human life, both within the scope of the caliphate and devotion to Allah swt as His creatures, therefore in the context of the human caliphate on this earth, the Islamic Religious Education curriculum must load about:

- a) The nature of humans as creations or creatures created by Allah, creatures who are endowed with physical and spiritual potential so that they are able to teach themselves and creatures who are chosen as caliphs are given the task of leading and prospering the universe.
- b) The capacity or being able to imitate and develop the attributes of God which is summed up in Asmaul Husna.
- c) Adab or morality, namely good values in everyday life.
- d) Al-ilm, namely the knowledge that humans need in order to imitate people and themselves in the sense that their knowledge is of great benefit to others and themselves with that knowledge.
- e) God's Word, namely the development and change of the universe and human life. In order to be able to get around and color these changes for the better.¹¹

2. Evaluation in the 2013 Curriculum PAI

⁹ Asfiati, *Manajemen Pembelajaran: Pendidikan Agama Islam Berorientasi Pada Pengembangan Kurikulum 2013* (Bandung: Citapustaka Media Perintis, 2014).

¹⁰ Ibid.

¹¹ Al Rasyidin, *Falsafah Pendidikan Islami* (Perdana Publishing, 2008).

a. Evaluation Principle

Evaluation in the 2013 curriculum has been mentioned in Permendikbud No.66 of 2013 which contains the Educational Assessment Standards, which are criteria regarding the mechanisms, procedures, and instruments for assessing student learning outcomes. While the principles in the assessment are contained in the Regulation of the Minister of Education and Culture No. 66 of 2013 as follows:

- 1) Objective, the assessment is based on standards and is not influenced by the subjectivity of the rater
- 2) Integrated, the assessment is carried out in a planned manner, integrated with learning activities and is sustainable.
- 3) Economical, efficient and effective assessment in planning, implementation and reporting
- 4) Transparent, the assessment includes assessment procedures, assessment criteria, and the basis for decision making so that it can be seen by everyone.
- 5) Accountable, the assessment can be accounted for by the school's internal parties or external parties in technical aspects, procedures, and results.
- 6) Educational, the assessment can educate and motivate students and teachers.¹²

3. Assesment Paradigm

The 2013 curriculum requires the use of authentic assessment where the teacher assesses student readiness, processes, and learning outcomes in full from students.¹³

4. Scope of Evaluation

The scope of the assessment is as stated in the 2013 assessment standard, which emphasizes the principles of honesty which prioritizes aspects such as knowledge, skills and attitude. This aspect is one form of authentic assessment.¹⁴

5. Authentic Evaluation

¹² MENTERI PENDIDIKAN D A N KEBUDAYAAN REPUBLIK INDONESIA, "PERATURAN MENTERI PENDIDIKAN DAN KEBUDAYAAN REPUBLIK INDONESIA NOMOR 64 TAHUN 2013 TENTANG STANDAR ISI PENDIDIKAN DASAR DAN MENENGAH" (n.d.).

¹³ Ibid.

¹⁴ Ibid.

The assessment model in the 2013 curriculum is different from the KTSP curriculum. In the 2013 Curriculum, a comprehensive assessment is carried out which is used to assess the input, process and output in learning consist of: behavior, knowledge and skills.

- a. Attitude assessment can be seen from the following:
 - 1) Attitudes (spiritual and social) for Daily Learning Exercises (LHB) which consist of attitudes in subjects and attitudes between subjects.
 - 2) Assessment of attitudes in subjects obtained from the results of observational assessment (assessment process), self-assessment, peer-to-peer assessment, and teacher journal notes.
 - 3) The value of observations obtained from observations on the process of certain attitudes contained in the learning process of one Basic Competence (KD).
 - 4) To conduct an assessment of spiritual and social attitudes (KI-1 and KI-2) by carrying out a qualitative assessment.
- b. Knowledge Assessment

The knowledge assessment consists of: (1). Process Value (Daily value=NH), (2). Mid-Semester Grades (UTS), and, (3) Final Semester Grades.
- c. Skills Assessment

The skill assessment consists of: Practice Value, Project Value, and Portfolio Value.¹⁵

ISLAMIC RELIGIOUS EDUCATION AND CHARACTERISTICS

1. Understanding PAI Subjects and Character

According to Ahmad Tafsir, Islamic Religious Education is a guidance given by someone to someone so that they can develop optimally according to Islamic teachings. Whereas in general Islamic religious education is guidance for someone to become a Muslim to the fullest.¹⁶

In the 2013 curriculum, PAI received an additional sentence of Budi Pekerti so that it became the Islamic Education Fund of Budi Pekerti, which can be interpreted as education that can provide knowledge and shape the attitudes, personality, and

¹⁵ Ibid.

¹⁶ Ahmad Tafsir, "Ilmu Pendidikan Dalam Perspektif Islam (Bandung Remaja Rosdakarya, 2008, Cet" (Ke, n.d.).

skills of students in practicing Islamic teachings, which is carried out at all levels of education in Indonesia. Indonesia.¹⁷

2. The Objectives of Islamic Education Subjects and Morals

- a. PAI and Budi Pekerti subjects have the following objectives:
 - 1) Growing aqidah through an attitude of giving, fertilizing, developing in knowledge, appreciation, practice, habituation, and the experience of students regarding the religion of Islam so as to make a Muslim who develops in faith and piety to Allah SWT.
 - 2) Can realize students who are devout in religion, have noble character, have knowledge, worship diligently, are intelligent, productive, honest, fair, polite, disciplined, tolerant, and can develop Islamic culture in schools.
 - 3) Can form students who have character according to Islamic norms.
 - 4) Can develop morals that are in accordance with Islamic values in social life, citizens and citizens of the world.¹⁸

3. Scope of PAI Subject Materials and Morals

The Pie Material is based and developed on the provisions that exist in 2 sources, namely the Al-Quran and the Sunnah of the Prophet Muhammad. In addition, the pie material is also taken from the results of *istimbat* or *ijtihad* by the scholars, so that the material in the pie is general, more detailed and detailed. The pie material consists of several materials, namely: Al-Quran dan Al-Hadith, emphasizes the ability of students to be able to read, write, and translate and practice the contents of the Al-Quran-Al-Hadith properly and correctly;

- a. Akidah, emphasizes the ability of students to be able to understand and imitate and practice the attributes of Allah and the values of faith in everyday life.;
- b. Fiqh, emphasizes the ability of students to understand, imitate and practice good and true worship and mu'amalah;
- c. History of Islamic Civilization, emphasizes the ability of students to be able to take lessons (*ibrah*) from historical events (Islam), imitate Muslim figures and

¹⁷ Nia Kurniasih, "IMPLEMENTASI KURIKULUM 2013 DAN PEMBELAJARAN PAI," *Atthulab* 3, no. 81 (2018): 158–168, <https://core.ac.uk/download/pdf/234031687.pdf>.

¹⁸ Hamdan, *Pengembangan Kurikulum Pendidikan Agama Islam (PAI) Teori Dan Praktek*, ed. Zainal F, *Persepsi Masyarakat Terhadap Perawatan Ortodontik Yang Dilakukan Oleh Pihak Non Profesional*, 1st ed., vol. 53 (Banjarmasin: IAIN ANTASARI PRESS JL., 2013).

relate them to social phenomena, in order to develop Islamic culture and civilization..¹⁹

4. The Problems of Learning Islamic Religious Education

The Problem of Learning Islamic Religious Education is a problem that is often experienced/faced during the learning process so that it sometimes becomes an obstacle. The problems are:

- a. Problems of students in learning Islamic religious education:
 - 1) Lack of students' thinking power
 - 2) Lack of children's willingness to learn
 - 3) Lack of interaction between students and teachers.²⁰
- b. Problem Educators (teachers) in learning Islamic religious education:
 - 1) Teacher orientation to the profession
 - 2) Teacher's Health Status
 - 3) Teacher's economic situation
 - 4) Teacher experience
 - 5) Education from the teacher.²¹

5. Curriculum Problems in PAI Learning

The curriculum plays an important role in the success of an educational program. Good curriculum planning will prepare and form students who have a competence.²²

6. PAI learning environment problems

- a. Community environment
- b. Family environment.²³

The implementation of the 2013 Curriculum for Islamic Education Subjects began in the 2016/2017 school year until now the 2020/2021 school year. As for the implementation in stages based on each class. However, since the beginning, its implementation has been carried out in certain classes, namely in classes from class I-IV

Teachers at SDN Mojokampung Bojonegoro have been provided with knowledge about the 2013 curriculum through several trainings organized by the Bojonegoro

¹⁹ Ibid.

²⁰ Amir Daien Indrakusuma, *Pengantar Ilmu Pendidikan: Sebuah Tinjauan Teoritis Filosofis* (Usaha Nasional, 1973).

²¹ Ibid.

²² Hujair A H Sanaky, *Paradigma Pendidikan Islam: Membangun Masyarakat Madani Indonesia* (MSI, Universitas Islam Indonesia, 2003).

²³ Sumadi Suryabrata, "Psikologi Pendidikan" (2013).

Education Office and the Bojonegoro Regency Ministry of Religion. But in the implementation.

1. Islamic Religious Education Learning Model at SDN Mojokampung Bojonegoro.

The learning model used by Pai's teacher at SDN Mojokampung is to use several methods, namely:

- a. Cooperative learning method, which is a form of learning by using small groups collaboratively whose members consist of 4-5 students.
- b. The lecture method is a method in which the teacher conducts explanations by students.
- c. The direct practice method is the direct practice of the material being taught.
- d. This is in line with the narrative of the PAI subject teacher, Mrs. Emy Indarwati, S.Pd as follows:

“During my lessons, I always use the cooperative learning method. I use this method during the learning process because the method is suitable for my students who are active in discussions, and the benefits that I get from this learning model are, such as the more active students are in learning this is in accordance with the objectives of curriculum 13 which wants to involve students directly in learning and requires students to be active”²⁴

In addition to using cooperative learning methods, SDN Mojokampung also uses practical methods by applying them directly to the learning process. This is done to achieve the objectives of the 2013 curriculum.²⁵

As for the evaluation in learning Pai at SDN Mojokampung using all kinds of evaluations. This was conveyed from the results of interviews with PAI teachers at SDN Mojokampung:

“In the process of learning pie in my class, I use various forms of evaluation, either in writing, in practice, or orally. Because at every meeting I always give assignments to students, which later I will include

²⁴ Choirul Anam, *Wawancara Dengan Guru Pai Mengenai Problematika K13* (Bojonegoro, 2021).

²⁵ Ibid.

in the student portfolio assignments. That way I can find out the abilities of my students".²⁶

The results of the student evaluation, the teacher can find out the abilities of the students, and from the evaluation the teacher can also classify the students as not understanding about PAI lessons, then by the teacher the students will be given additional time that is less able.

2. The Problems of Learning Islamic Religious Education at SDN Mojokampung Bojonegoro.

After the researchers conducted research in the field, the results obtained from the problems of learning PAI in schools were:

- a. Students must make new adaptations to the 2013 curriculum, because the previous curriculum used a character learning system while now using the 2013 curriculum. So there is a change in the way of learning. In the past, students learned from the teacher, now they learn on their own.
- b. The learning time for pie at SDN Mojokampung is 4 hours per week. Then the time is cut 1 hour for practice.
 - c. Students are less interested in learning pie, so sometimes the methods used are not in accordance with the curriculum.
 - d. Lack of attention from the principal, so knowledge of information about learning pie is still lacking.²⁷

The problem that occurs in students is the lack of student interest in learning Islamic religious education lessons. This makes Islamic religious education lessons become boring lessons and are no longer Islamic religious education lessons that can be lived, believed and practiced. Therefore, Islamic religious education lessons must use multiple methods, so that the methods used are in accordance with the abilities of students.

The curriculum should be a guide in the teaching and learning process, therefore the existing curriculum at SDN Mojokampung there are various kinds of obstacles, namely: although in the 2013 curriculum there is a change in the number of hours

²⁶ Ibid.

²⁷ Ibid.

of lessons, namely from the original 2 hours of lessons in a week to 4 hours of lessons in a week. This is felt to be lacking, because PAI subjects require theory and practice so that PAI lessons take more than 4 hours.

The problems of the PAI curriculum at SDN Mojokampung have a very close relationship with the problems of teachers in carrying out Islamic religious education learning. Where the teacher also does not understand the 2013 curriculum, so that the 2013 curriculum is only a symbol and not a guide in the learning process.²⁸

Management Problems that Occur in Islamic Religious Education Learning at SDN Mojokampung Bojonegoro terjadi karen ada changes in the curriculum make changes to learning strategies, for example in making lesson plans. RPP is the most important thing in learning, but sometimes what has been planned in the RPP is not in accordance with the implementation when learning.²⁹

Meanwhile, the problem of infrastructure at SDN Mojokampung comes from learning resources, the learning resources come from guide books from the education office. This is still lacking. In addition, PAI learning media at SDN Mojokampung is also considered insufficient, where the books provided by the school in the school library only contain Islamic religious education books with the old curriculum, even though now the curriculum at school is the 2013 curriculum so students cannot use the book.

Likewise, the problems that occur in the environment are the lack of support from the family for students to study Islamic religious education lessons. Therefore, the problem lies in the family environment, where parents are still minimal with Islamic religious knowledge.³⁰

Sometimes the limited time for learning Islamic religious education results in the lack of maximum Islamic religious education teachers in delivering material so that students cannot receive the material optimally.

Strategies to Overcome Problems of Learning Islamic Religious Education at SDN Mojokampung Bojonegoro adalah Islamic religious teachers together with the school itself implement various policies, namely: when there is a shortage of Islamic religious teachers at SDN Mojokampung Bojonegoro, the school this year holds another selection of new Islamic religious teachers, so that the hope is that in the future there will be no

²⁸ Ibid.

²⁹ Ibid.

³⁰ Ibid.

more class vacancies during religious education lessons. Islam, and it is hoped that teachers can pay attention to students optimally without other activities that take up learning time.

Meanwhile, to overcome the time limitation in Islamic Religious Education learning activities which resulted in Islamic religious teachers being less able to maximize when carrying out Islamic religious education learning, therefore the Islamic religion teacher at Mojokampung Elementary School implemented a policy by adding lesson hours after students returned from school using suitable method. The activity is carried out once a week when there are Islamic religious education lessons.³¹

While the strategy used to overcome the problems of students' environmental factors is, the teacher must be able to prepare a liaison book between parents, add religious mulok material and carry out supervision on students' daily lives, from the learning process, problems related to PAI, etc. So it can't be separated from parental supervision.³²

CONCLUSION

From the results of research on the problems of implementing the 2013 curriculum in elementary schools, it can be concluded:

1. The PAI learning model in the 2013 curriculum at SDN Mojokampung Bojonegoro uses the Cooperative Learning method or learning model, the Lecture Method and the Practice Method directly in accordance with the material set out in the syllabus and learning plans.
2. The problems of implementing the curriculum in PAI lessons at SDN Mojokampung Bojonegoro are: Teacher problems, namely: Students must adapt back to the 2013 curriculum, problems in the curriculum, namely: Number of lesson hours for a week are only 4 hours of lessons which is still lacking, because PAI subjects require theory and practice so that it takes more than 3 hours. Management problems, namely: What has been planned in the RPP is not in accordance with the implementation when teaching. Problems with Facilities and Infrastructure, namely: there are learning resources. Environmental problems, namely: Lack of support from parents to students in learning and understanding Islamic religious education.

³¹ Ibid.

³² Ibid.

3. The strategy used to overcome problems with teachers is to use the right method and provide additional learning time. To overcome the problems of students is to familiarize students to understand how to learn according to the latest curriculum, by getting used to making it easier for students to ask questions and be active in learning. To overcome the Curriculum Problems is to increase the number of hours of lessons, from 2 JP to 4 JP. To overcome the Problems of Facilities and Infrastructure is to add an internet network so that it can make it easier for students to find learning resources so they don't rely on books and libraries, teachers also provide parental liaison books, add religious mulok subjects and supervise students' daily activities, from early learning, as well as problems related to PAI.

After the researcher conducted the research, the teacher started basic about the problems contained in PAI learning. Then after knowing the existing problems, the teacher immediately corrected little by little the problems contained in PAI learning. It is hoped that the implementation of the 2013 Pie Curriculum will run optimally and not be careless as before.

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