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The Impact of the Non-Implementation of the Optimal Islamic Religious Education Curriculum in Indonesian Schools

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ABSTRACT

The failure to optimally apply the PAI curriculum has a significant impact on various aspects of education, including students' understanding of religion, character formation, quality of learning, and academic achievement. This research identified several causal factors, such as teacher perceptions, student interests, infrastructure, family environment, government policy, curriculum format, community support, and quality of human resources. The most prominent impacts are students' shallow understanding of religion, difficulty in reading the Koran, and weak internalization of moral values. Apart from that, the non-applicability of the curriculum also contributes to an increase in deviant behaviour, ethical crises, mental health problems, and a decrease in the overall quality of learning. To overcome this problem, comprehensive efforts are needed involving various parties, such as evaluating and revising the curriculum, improving the quality of teachers, providing adequate facilities and infrastructure, collaborating with parents, and effective outreach regarding the importance of religious education.

ABSTRAK

Ketidakterapan kurikulum PAI secara optimal menimbulkan dampak signifikan terhadap berbagai aspek pendidikan, termasuk pemahaman agama siswa, pembentukan karakter, kualitas pembelajaran, dan prestasi akademik. Penelitian ini mengidentifikasi beberapa faktor penyebab, seperti persepsi guru, minat siswa, sarana prasarana, lingkungan keluarga, kebijakan pemerintah, format kurikulum, dukungan masyarakat, dan kualitas SDM. Dampak yang paling menonjol adalah pemahaman agama siswa yang dangkal, kesulitan dalam membaca Al-Qur'an, serta lemahnya internalisasi nilai-nilai moral. Selain itu, ketidakterapan kurikulum juga berkontribusi pada meningkatnya perilaku menyimpang, krisis etika, masalah kesehatan mental, dan penurunan kualitas pembelajaran secara keseluruhan. Untuk mengatasi permasalahan ini, diperlukan upaya komprehensif yang melibatkan berbagai pihak, seperti evaluasi dan revisi kurikulum, peningkatan kualitas guru, penyediaan sarana dan prasarana yang memadai, kerjasama dengan orang tua, serta sosialisasi yang efektif mengenai pentingnya pendidikan agama.

INTRODUCTION

Islamic education is an education that aims to form a complete Muslim personality, develop all human potentials both physically and spiritually, foster a harmonious relationship between each human being and Allah, humans, and the universe. In the education process, the curriculum is one of the vital substances of school management, therefore the curriculum needs to be managed properly. The curriculum holds the key to education because it is related to determining the direction, content and process of education which ultimately determines the type and qualifications of graduates of an educational institution. The curriculum is a set of plans and regulations regarding the objectives, content and learning materials and methods used as certain guidelines. This curriculum covers all aspects of direct learning because basically the curriculum is made before learning.

Islamic religious education is very much needed to improve children's character and moral values, because Islamic religious education is one of the most important pillars of character and moral education. Character education will develop well if it is carried out from the religious soul that is ingrained in children. Therefore, Islamic religious education materials in schools are one of the means of character education (Kamal, 2023).

The inapplicability of the Islamic Religious Education (PAI) curriculum in Indonesian schools has a significant impact on the quality of education and student character. The main problems include dense material with minimal value, lack of orientation to student needs, and the dominance of normative approaches in teaching. As a result, PAI learning outcomes often do not meet the expected educational goals, such as developing students' morals and personalities. In addition, rapid curriculum changes also cause difficulties in implementing and evaluating the effectiveness of religious education.

METHOD

This study uses a qualitative approach with a library research method. Primary data was obtained through the collection of various literature related to the Islamic religious education curriculum in Indonesia, both from books, scientific journals, research reports, and official government documents. In addition, secondary data was obtained from various sources such as news articles, mass media reports, and official websites of related institutions. Data analysis was carried out descriptively by identifying the main themes, patterns, and contradictions in the literature that had been collected.

FINDINGS AND DISCUSSION

Based on an in-depth analysis of various curriculum documents, books, journals and related literature, several impacts of the non-optimal application of the Islamic religious curriculum were found.

Impact on Students' Understanding of Religion

The inapplicability of the curriculum in religious education can have a significant impact on students' understanding of religion. One of the main problems is the reduction in Islamic Religious Education (PAI) teaching hours which results in the termination of open materials. Research shows that this reduction in learning time has an impact on shallow understanding of religious teachings, because students do not get the opportunity to explore topics in depth. This leads to limited religious knowledge and weakens the internalization of moral values that should be taught in religious education.

In addition, irregularity also affects the quality of teaching by teachers. With limited time, teachers are faced with the challenge of choosing the most relevant and important materials to teach, often sacrificing important aspects of religious teachings. As a result, students may not have gained a comprehensive understanding of the religious values and ethics that should be instilled in them. This creates a picture of religious understanding among students, especially for those who come from different educational backgrounds (Siregar, et.al., 2024).

Another impact of the curriculum's non-implementation is the difficulty of students in reading the Qur'an and understanding the holy texts. Many students experience difficulties in reading the hijaiyah letters, especially if they do not get enough guidance at home or do not participate in additional religious education programs such as the Al-Qur'an Education Park. This shows that educational background and family support greatly influence students' ability to understand religious teachings.

The importance of religious education in shaping students' character cannot be ignored. When students' understanding of religion is weak, this can have a negative impact on the formation of their character and morality. Religious education should not only focus on teaching texts, but also on the application of these values in everyday life. Thus, the unimplementation of the curriculum can hinder the main goal of religious education, which is to form individuals with good morals and responsibility.

As a step of improvement, there needs to be an evaluation and development of a more relevant and contextual curriculum. Schools need to implement additional programs such as Al-Qur'an madrasah to help students who have difficulty reading the Qur'an. In this way, it is hoped that students' religious understanding can be improved, so that they are able to internalize moral and ethical values better.

Impact on Student Character Formation

The inapplicability of an educational curriculum that focuses on character building for students can have a significant impact on the moral and ethical development of the younger generation. Character education should be at the heart of the curriculum, given the importance of values such as integrity, responsibility, and empathy in shaping student behavior. However, if the curriculum is not implemented properly, students are at risk of losing their way in understanding prevailing social norms. One of the negative impacts of the lack of character education is the increase in criminal behavior among adolescents. Without a strong moral foundation, individuals tend to engage in illegal activities and deviant behavior. This shows that character education is not just about theory, but also about building positive attitudes and behaviors that can prevent deviant actions (Khalimatul, 2024).

In the business world, the lack of character education can lead to an ethical crisis. Fraudulent and deceptive practices become more common when individuals do not have strong moral values. This not only harms consumers but also creates an unhealthy business environment. Therefore, it is important to integrate character education into the curriculum so that students understand their social responsibilities. In addition, the impact of the unimplementation of the curriculum is also seen in students' mental and emotional health problems. Individuals who lack character education often experience depression and anxiety. A learning environment that does not support character formation can save this condition, making it difficult for students to cope with the pressures of life. Character education must be a shared responsibility between schools and parents. Families play an important role in instilling moral values from an early age. Through good collaboration between the two parties, it is hoped that the next generation can grow into individuals with character and be able to face life's challenges wisely.

Impact on Learning Quality

The irregularity of the education curriculum can have a significant impact on the quality of learning in Indonesia. The curriculum serves as a guide in the teaching and learning process, and if not implemented properly, it can cause confusion among students and teachers. Unclearness in the implementation of the curriculum often results in students not understanding the material well, which ends in a decline in their academic achievement (Bunda, 2023). In addition, curriculum changes that are too frequent can create instability in the education system. Teachers and students may have difficulty adapting to rapid changes, disrupting the continuity of learning. This also causes a lack of consistency in teaching where teachers do not have enough time to master a new curriculum before having to switch to another.

Resource gaps are also a major problem due to curriculum non-implementation. Schools in remote areas often do not have adequate access to the materials and training needed to implement new curricula effectively. This limitation reduces educational inequalities between urban and rural areas. Increased workload on teachers is also a negative impact of curriculum non-implementation. With constant changes, teachers are required to constantly adapt their subject matter and teaching methods. This not only affects teacher well-being but can also reduce their motivation to teach.

Ultimately, curriculum irregularity can have an impact on the role of parents in children's education. When the curriculum changes without sufficient socialization, the positive impact is that students can learn by following the increasingly advanced developments of the era. While the negative impact is that curriculum changes that are so rapid cause new problems

such as declining student achievement, parents may feel confused and unable to support their children in an effective way. This can hinder children's development in understanding the subject matter and achieving their educational goals.

Factors Causing the Non-Applicability of the Islamic Religious Education (PAI) Curriculum Can Be Differentiated into Internal and External Factors

First, Internal Factors, including (1) Teacher Perception Teacher perception of the PAI curriculum greatly influences its policies. Teachers' lack of understanding of the curriculum vision can result in inconsistencies in the learning process. (2) Student Interest Low student interest in learning is also an internal factor. Students who are not interested in open PAI material tend to have difficulty in the learning process, thus hindering their understanding (Ramadhan, 2019). (3) Facilities and Infrastructure Limited educational facilities and infrastructure, such as a lack of books and learning media, also affect the effectiveness of PAI teaching. (4) Family Environment An unsupportive family environment, such as a lack of parental attention to religious education, can interfere with students' motivation to learn PAI.

Second, External Factors, including: (1) Government Policy Government policies that do not support the implementation of the PAI curriculum can lead to non-applicability. Unclear or changing policies make it difficult for teachers to implement the curriculum effectively (Laili & Rizmayanti, 2022). (2) Curriculum Format The unclear orientation of the PAI curriculum format is also a problem. This often confuses teachers and students about the learning objectives that should be achieved. (3) Community Support The lack of support from the community in the implementation of religious education outside of school has an impact on the success of the implementation of the PAI curriculum. Community involvement is very important in supporting the teaching and learning process. (4) Quality of Human Resources The lack of quality of human resources (HR) both among teachers and students is an obstacle to the implementation of the PAI curriculum. Teachers who are poorly trained or do not understand the material well will have difficulty delivering lessons.

Solutions to the above problems

The inapplicability of the PAI curriculum is a complex problem that requires a comprehensive solution. There needs to be synergy between the government, schools, families, and the community to overcome this problem. Some steps that can be taken include: first, Curriculum Evaluation and Revision: The PAI curriculum needs to be evaluated periodically and revised to be more relevant to the needs of the times. Second, Improving Teacher Quality: Teachers need to be given adequate training so that they can deliver PAI material effectively. Third, Provision of Facilities and Infrastructure: Schools need to be equipped with adequate facilities and infrastructure to support PAI learning. Fourth, Cooperation with Parents: Schools need to involve parents in the PAI learning process. Fifth, Effective Socialization: The government needs to conduct effective socialization regarding the importance of religious education.

CONCLUSION

Based on the description above, it is concluded that the non-implementation of the Islamic Religious Education (PAI) curriculum has had a significant impact on various aspects of life, from students' understanding of religion to the overall quality of learning. These impacts include shallow understanding of religion, difficulty in reading the Qur'an, weak character formation, decreased academic achievement, and educational inequality. Several internal and external factors contribute to this problem, such as teacher perceptions, student interests, limited facilities and infrastructure, lack of family support, inconsistent government policies, unclear curriculum formats, minimal community support, and low quality human resources.

To overcome this problem, comprehensive efforts involving various parties are needed. Periodic evaluation and revision of the curriculum, improving the quality of teachers, providing

adequate facilities and infrastructure, cooperation with parents, and effective socialization are important steps that must be taken. Religious education has a very crucial role in shaping the character of the younger generation. Therefore, it is important to ensure that the PAI curriculum is implemented optimally so that students can gain a comprehensive understanding of religion and are able to internalize moral values in everyday life. Thus, through synergy between the government, schools, families, and society, it is hoped that the problem of the unapplicability of the PAI curriculum can be overcome and the quality of religious education in Indonesia can be improved.

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