Development of Islamic Religious Education Curriculum to Prepare Religious Attitudes, Moderate, Inclusive, and Cultured Attitudes

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Abstract: The purpose of the research in this article is to find out the basis for Minister of Religion Decree Number 183, namely preparing a Moderate, Inclusive, and Cultured attitude. The transition from time to time in the field of Islamic education has experienced many differences in understanding, especially in Indonesia which has a variety of recognized religions. Therefore, to face the dynamics that are constantly changing, unique innovations are needed, rooted in deep foundations, so that what is pursued can achieve its targets precisely. A foundation as a basis for curriculum development is very necessary. KMA Number 183 of 2019 has a new direction from the previous KMA, which was based on a moderate attitude. Researchers studied with a descriptive qualitative approach using content analysis techniques. This article aims to understand the philosophical basis of KMA 183 of 2019. Thus, the results of our study found that to obtain an attitude of mutual respect between understandings, as well as culture, namely by producing a generation that thinks rationally, creatively, and innovatively so that it can inherit cultural diversity and maintain it. to face the 21st Century.
Keywords: Philosophical, Theological, Curriculum Development PAI, KMA 183

*Abstrak: Tujuan penelitian pada artikel ini untuk mengetahui landasan pada Keputusan Menteri Agama Nomor 183 yaitu mempersiapkan sikap Moderat, Inklusif, dan Berbudaya. Perpindahan masa ke masa dalam bidang pendidikan Islam mengalami banyak perbedaan pemaham terutama di Indonesia memiliki ragam agama yang diakui. Oleh karena itu, untuk menghadapi dinamika yang tak henti-hentinya berubah, dibutuhkan inovasi-inovasi yang unik, berakar pada landasan yang mendalam, agar apa yang dikejar dapat mencapai sasarannya dengan tepat. Landasan sebagai dasar dalam pengembangan kurikulum sangat diperlukan. Pada KMA Nomor 183 tahun 2019 memiliki arah yang baru dari KMA sebelumnya, yang berlandaskan pada sikap moderat. Peneliti mengkaji dengan pendekatan kualitatif deskriptif menggunakan Teknik content analisis. Artikel ini bertujuan untuk memahami landasan filosofis pada KMA 183 tahun 2019. Dengan demikian hasil kajian kami lakukan ditemukan, untuk mendapatkan sikap saling menghargai antar paham, juga berbudaya yaitu dengan mencetak generasi yang berpikir rasional, kreatif, dan inovatif sehingga dapat mewariskan keragaman budaya serta menjaganya demi menghadapi Abad 21.
Kata Kunci: Filosofis, Teologis, Pengembangan KurikulumPAI, KMA 183*

INTRODUCTION

Islamic Religious Education (PAI) has a strategic role in shaping students' religious character and attitudes (Setiawan et al., 2020). Islamic Religious Education is a reflection of the national spirit, which is proven by the inclusion of Islamic Religious Education in the 2003 national education law (Ari Nuryana, Andewi Suhartini, 2022). In line with dynamic developments in the times, continuous efforts are needed to improve the quality of the PAI curriculum to ensure that religious education makes a positive contribution to the formation of individuals with noble character (Nasution & Rosyada, 2022; Sajidin, Zayin Nafsaka, Kambali, Sayudin, 2023; Yanto, 2023), moderate, inclusive and cultured. A strong religion integrated with a moderate, inclusive, and cultured attitude is an important foundation for facing the challenges of modern life. Therefore, the Decree of the Minister of Religion Number 183 of 2019 is a very relevant reference in developing a PAI curriculum that is responsive to the demands of current developments and the needs of students.

Like the roots that channel life throughout the tree, Islamic religious education is the main foundation for the world of education. Without the existence of Islamic Religious Education, the learning process will not achieve full success. There, students are formed with superior morality, and they obey every aspect of the law in Indonesia. Currently, amid rampant incidents of bullying and ethical violations from pupils and students, as well as incidents of sexual harassment which unfortunately involve teenagers, all of whom consist of the next generation and high school students, making the presence of Islamic Religious Education in the educational curriculum very important, especially in PAI curriculum in schools. Therefore, curriculum preparation cannot be done haphazardly. A solid foundation is needed, which comes from in-depth thought and research. Preparing a curriculum without a solid foundation can have a serious impact on the educational process.

Decree of the Minister of Religion Number 183 concerning the Islamic Religious Education Curriculum covers various aspects, including a tolerant understanding of religion, moderate attitudes, and inclusiveness in understanding differences in beliefs. In this context, developing the PAI curriculum is very important to ensure that religious education is not only about theological understanding (Ismail & Sulaiman, 2022) but also becomes a vehicle for character formation that upholds the values of tolerance, inter-religious dialogue and a strong sense of diversity. To achieve the goals of the PAI curriculum in the school environment, it is necessary to create a curriculum that is rooted in principles that remain relevant (Bangun, Khairuddin, 2022; Maolana, Ihsan, Astuti Darmiyanti, 2023). This recognizes the importance of the curriculum providing a strong foundation and appropriate direction to maximize student potential, in line with the dynamics of society's demands and

challenges, and producing individuals who are sincerely faithful and devout. Strengthening religious education brings its interests, especially overcoming problems in the realm of religious education in Indonesia(Muna et al., 2023). This is the substance of Minister of Religion Decree number 183 of 2019. It is important for education stakeholders and observers to carefully observe the steps to advance Islamic Religious Education that will be implemented in future madrasas. All parties involved must understand this deeply. Only with a comprehensive understanding can we avoid deviating from direction. Leaders and educators in madrasas must be able to read the new direction of madrasa education in the future(Mansyur, 2022; Nasir et al., 2021).

A moderate, inclusive, and cultured attitude is the key to dealing with differences and diversity in society (Burga & Damopolii, 2022; Fossati, Diego, Edward Aspinall, Burhanuddin Muhtadi, 2020). Therefore, the development of the PAI curriculum must be able to provide space for students to understand and appreciate differences (Ali Rif'an, 2022), so that attitudes are formed that are not only religious but also have a positive impact on everyday life. In the context of future madrasa development, building a moderate, inclusive, cultural, and religious attitude poses significant challenges. Although it may seem complex, it is not something that is out of reach. Madrasas can formulate appropriate concepts, enabling the implementation of this program and the achievement of its targets to become a scientific reality(Amin & Muttaqin, 2022; Kuntoro, 2022).

Thus, the aim of writing this article is to develop a PAI curriculum that follows Minister of Religion Decree Number 183, with a focus on strengthening religious, moderate, inclusive, and cultured attitudes. Through this approach, it is hoped that students will not only understand the teachings of the Islamic religion, but will also be able to carry out these teachings with an attitude that is open to differences, moderate in various aspects of life, inclusive in socializing, and cultured in the noble values of society.

RESEARCH METHODS

This research uses a qualitative approach that will analyze KMA 183 of 2019 as the basis for the Islamic religious education curriculum framework (Creswell, 2010). This study uses literature research (*library research*) namely by using the Decree of the Minister of Religion (KMA) Number 183 of 2019 as the primary source of research. Secondary data will utilize various literature related to this matter.

The method used is literature by reviewing several existing articles and opinions to obtain novelty (Moleong, 2007).

RESEARCH RESULTS AND DISCUSSION
Research result
In KMA 183 of 2019, the evolution of the Islamic Religious Education (PAI) and Arabic curriculum is directed by the need to reform educational designs and processes, following the spirit of religious, social, national, and state life. The aim is to motivate the transformation of madrasas into agents of change and social reconstruction, to form students with moderate attitudes, and to facilitate effective and efficient cooperation in achieving solutions towards a knowledge-based society in the Republic of Indonesia.

Following the objectives of KMA 183 of 2019, namely to prepare a religious attitude that is moderate, inclusive, and culturally based on the philosophical basis stated in KMA No. 183 of 20019, namely:

Table 1. Philosophical Foundations of KMA No. 183 of 2019

No	Philosophical Foundations of KMS No. 183 of 2019
1	The PAI and Arabic language curriculum in madrasas was developed taking into account Indonesian culture. Madrasas aims to equip students with strong personalities to be able to adapt to the times without losing the nation's cultural roots.
2	The PAI and Arabic curriculum must be oriented to prepare students to achieve prosperity in the world as well as happiness in the afterlife.
3	PAI's main target is to train and form a clean conscience.
4	The curriculum teaches the advantages of cultural heritage to arouse a sense of pride and apply it in daily life, social interactions, national and state life, as well as current global life.

In KMA No. 183 of 2019, the development of this curriculum is based on improving the substance of the subject matter because it is adapted to developments in the 21st century, according to the Director of Curriculum, Facilities, Institutions and Student Affairs (KSKK) of Madrasahs, Ministry of Religion of the Republic of Indonesia.

The development of the PAI curriculum aims to be a means of maturing students, which needs to be adapted to their psychological development and obtain a pedagogical approach that is relevant to the environmental and contemporary context. This curriculum does not only focus on aspects of knowledge but must pay special attention to three dimensions, namely cognitive, affective, and psychomotor, according to the stages of students' psychological development. In the context of KMA 183 of 2019, mastery of understanding of differences of opinion or cultural diversity. It focuses on developing knowledge through authentic learning, where students are encouraged to explore, discuss, and build understanding by connecting concepts based on real problems.

Discussion
In terms of curriculum objectives, there has been a shift. KMA 164 of 2014 sets the goal of PAI to prepare Indonesian individuals to become individuals and

citizens who are faithful, productive, creative, innovative, effective, and can contribute to social, national, and global life. Meanwhile, KMA 183 of 2019 emphasizes the preparation of Indonesian individuals to have a moderate, inclusive, cultured, religious mindset and religious attitude, while maintaining the ability to become individuals and citizens who are faithful, devout, of noble character, productive, creative, innovative, collaborative, and able to act as a solution in facing various challenges in the lives of society, nation, state and world civilization (Hidayat, 2021).

Of course, curriculum development has the foundations for achieving the curriculum objectives. One of them is a philosophical and theological basis. Philosophical is a term that comes from the basic word philosophy. By changing philosophy to philosophical, there is an addition of meaning which means that philosophy comes from two Greek words, namely "Philos" and "Sophia". Etymologically. Philos means love (loving in English), while Sophia means wisdom (wisdom in English), or deep understanding. The definition of philosophy according to the original language is "love of wisdom". Nasution in Sumarna states that philosophy consists of two structures: kniphilos and shopia, or philos and shopos or philosophies (Kusumawati, 2016). Meanwhile, the term theology is often heard in religious discourse, carrying the meaning of the science of belief, the science of monotheism, and the science of aqidah. However, from certain points of view and schools of thought, theology also includes these aspects. Some groups direct this definition of theology to natural sciences. In the author's view, discussing the term theology or kalam is important to clarify whether educational theology is related to kalam science which discusses various kalam or mutakallimin schools as reflected in references from these schools (Ahmad Jaelani, 2020).

The striking difference between the KMA 183 and KMA 164 curricula lies in the goal of achieving competency in the cognitive domain. While KMA 164 places more emphasis on the use of cognitive competencies C1 and C2, such as identifying, understanding, and finding, which is still in the realm of low-level thinking abilities, the KMA 183 curriculum has shifted focus to the use of cognitive competencies C2, C3, and C4, such as understanding, analyze, and apply, which are in the realm of intermediate level thinking abilities.

The similarities revealed in the KMA 183 and KMA 164 curricula lie in the similarities in core competencies, especially in the aspects of understanding and applying knowledge (factual, conceptual, and procedural). This involves a deep desire to understand science, technology, art and culture, related phenomena, and events seen around us. The regulations on religious material in 2019, especially the Decree of the Minister of Religion (KMA no. 183 and 184), create expectations for the character of students resulting from the development of a curriculum based on these regulations. The hope is to form students who have a

humanist mentality and an open attitude, which involves viewing humans as humans and adopting a thinking paradigm that is appropriate to the diverse realities of society. Therefore, curriculum design needs to be strengthened based on appropriate regulations. KMA 183 and 184 of 2019 are considered the most up-to-date regulations in responding to national social and religious life phenomena. This regulation is needed to build civic ties based on the principles of multiculturalism in public spaces which are often involved in communal conflicts. Therefore, this regulation needs to contain principles of moderation, both from a conceptual perspective and the handling of facts. The 2019 religious material regulations, especially the Decree of the Minister of Religion (KMA no. 183 and 184), create expectations for the character of students resulting from the development of a curriculum based on these regulations. The hope is to form students who have a humanist mentality and an open attitude, which involves viewing humans as humans and adopting a thinking paradigm that is appropriate to the diverse realities of society. Therefore, curriculum design needs to be strengthened based on appropriate regulations. KMA 183 and 184 of 2019 are considered the most up-to-date regulations in responding to national social and religious life phenomena. This regulation is needed to build civic ties based on the principles of multiculturalism in public spaces which are often involved in communal conflicts. Therefore, this regulation needs to contain principles of moderation, both from a conceptual perspective and the handling of facts.

Based on the Guidelines for Curriculum Implementation in Madrasas by KMA 184 of 2019, the Directorate General of the Ministry of Religion expressed its commitment to stimulate innovation in the implementation of the Madrasa curriculum. Apart from that, they also aim to provide a legal framework to develop the uniqueness of madrasas, strengthen character formation, promote anti-corruption education, and stimulate the development of religious moderation in the madrasa environment.

Philosophical Foundations of KMA 183 of 2019

In Islam, the concept of Masamune is defined as a form of tolerance that reflects an attitude of easy interaction, flexibility, and light behavior without making things difficult. The term "tasamuh" became popular at the end of the last century, used by Muslim scholars to express an attitude where a Muslim does not feel burdened by religious differences and does not act fanatically. In Arabic, tasamuh means "behaving equally well, being gentle, and forgiving each other." In general, tasamuh is defined as a commendable moral attitude in relationships, where there is a sense of mutual respect between human beings by Islamic teachings. (Amar, 2021)

As written in KMA 183 of 2019 in Chapter II, there are six points in the philosophical basis, including: (a) Education is rooted in culture to build the

nation's future. The PAI and Arabic language curriculum in madrasas was developed taking into account Indonesian culture. Madrasas aims to equip students with strong personalities so they can adapt to the times without losing the nation's cultural roots. (b) The implementation of PAI and Arabic to prepare students to achieve prosperity in the world and happiness in the afterlife is by not separating PAI and Arabic activities from worship but by guiding acts of worship alongside worldly endeavors. (c) PAI has a specific goal to form a pure conscience. Because, a good conscience produces good actions, as stated in the hadith. This perspective encourages the implementation of the curriculum in madrasas to be accompanied by serious efforts and intensive training (mujahadah-riyadlah) to rid oneself of bad morals (takhliyah) while continuing to maintain commendable morals (Aaliyah) through a process of habituation, culture, and empowerment. (d) Students are considered creative successors of the nation's cultural heritage. According to this philosophical perspective, the nation's success in various aspects of life in the past should be an integral part of the curriculum studied by students. The educational process is defined as an opportunity for students to develop rational, creative, and innovative thinking skills in giving meaning to what they witness, hear, read, and learn from cultural treasures. The curriculum also stipulates that the advantages of cultural heritage must be studied to trigger pride, applied and expressed in individual life, in social interactions in the surrounding community, in national and state life, as well as in the current global context. (e) A teacher is a figure who can be a "role model and role model". His words are acceptable and his behavior is exemplary. The teacher is a figure who sets a good example. This philosophy indicates that the transformation and instillation of religious values in students occurs primarily through the teacher's example. A teacher's way of thinking, behaving, and acting must be the best model for students in everyday life, enabling noble moral values to be internalized in students through interactions with teachers during the educational process. (f) Arabic plays a dual role; firstly as a means of communication, and secondly as a medium for understanding the teachings of the Islamic religion contained in the Al-Qur'an, Hadith, and other works. This perspective emphasizes that learning Arabic aims to mobilize, guide, expand, and shape abilities and foster a positive attitude towards Arabic, both in terms of reception and production. This ability is vital in helping students understand Islamic teachings from their sources, namely the Al-Qur'an and Hadith, through classical works in authentic Arabic. In this way, it is hoped that students will have a precise, accurate, and in-depth understanding of the Islamic religion, and be able to communicate this understanding in Arabic orally and in writing.

On a philosophical basis to prepare a moderate, inclusive, and cultured religious attitude in Indonesia, the curriculum was developed with cultural considerations. Indonesia has a diverse culture. To maintain the integrity of

Indonesia's diversity and integrity, it is necessary to produce generations who think rationally, creatively, and innovatively to respect each other's differences. Respecting each other and putting it into perspective can create a future for the nation that is aware of Indonesia's diversity or differences.

Theological Foundations for PAI Curriculum Development

Theological basis refers to the foundation based on divine values contained in the Al-Qur'an and As-Sunnah, whose truth is considered absolute and universal. Principles in Islamic education mandate that curriculum preparation must be closely connected to the core sources of religion, namely the Al-Qur'an and Hadith. The following principles established by Allah and commanded by the Prophet Muhammad can be used as a basic guideline for the curriculum:

(a) Verses Al-Qur'an

And seek, through what God has given you, the home of the Hereafter, and do not forget your share of this world, and do good as God has done good to you, and do not seek corruption on earth. Because God does not like corruptors

Meaning: Look for everything that God has given you regarding life in the hereafter and don't forget your fate in this world and do good as God has done good to you. (Q.S Al-Qasas:77)

(b) Hadith of the Prophet

Whoever wants this world, must gain knowledge, and whoever wants the Hereafter, must seek knowledge.

"Whoever wants (happiness) in the world, then it should be with knowledge. And whoever wants (happiness) in the afterlife, then it should be with knowledge." (Manaqib Asy Syafi'i, 2/139)".

The basics of this curriculum are implemented in the official curriculum structure for Islamic Religious Education. When we look at the official curriculum implemented in schools and madrasas in Indonesia, the outline and conceptualization are based on Law Number 20 of 2003 concerning the National Education System. The foundation of the curriculum in general can be concreted specifically into the context of Islamic Religious Education, with the Al-Qur'an as the main basis.

The hadith of the Prophet SAW is the second source of Islamic teachings after the holy book of the Qur'an. All the verses in the Qur'an were accepted en masse by the companions of the Prophet SAW, then written and collected since the lifetime of the Prophet SAW both in written form and in memorization. Al-Qur'an was then officially compiled in the time of Abu Bakar Ash-Shiddiq RA (W. 13H). Therefore, the status of the Qur'an is Qath'i al-subunit, i.e. evidence that comes from Allah SWT or the Messenger of God.

Hadith, as the second source of Islamic teachings after the Koran, plays an important role in shaping the concept of the Islamic education curriculum. The

curriculum is a key element in the education system because it is a means to achieve goals and guides the educational process at all levels. An optimal curriculum in the context of Islamic education integrates and covers all aspects and uses the Koran and Hadith as the main sources in its preparation.

In developing the curriculum, apart from being based on the teachings of the Koran and Hadith, is also rooted in Pancasila, especially the first principle "Belief in One Almighty God". In Indonesia, it is recognized that belief and devotion to God Almighty are respected according to each individual's religion and beliefs. In everyday life, mutual respect and cooperation between adherents of various religions and beliefs is promoted, thereby enabling the formation of a harmonious and peaceful life.

In general, legal principles can be applied specifically in the Islamic Religious Education (PAI) curriculum, which is based on the Koran and Hadith as its main foundation. In these two sources, various regulations regulate human life in carrying out God's mandate in this world, both in the form of commands and prohibitions. This is included in the development of the Islamic religious education curriculum.

With this religious foundation, the process of developing the Islamic religious education curriculum can be carried out in a more focused manner, by the aims and functions of Islamic religious education itself, namely creating educational individuals who have strong faith, piety, high morals, and skills. and sufficient knowledge.

In this way, a generation of superior students (Insan Kamil) will be formed. In this context, students will be able to be guided to strengthen their faith, have devotion to God, be firm in their religious teachings, have good behavior, have skills in science and technology, and be able to instill and practice religious values as the basis of their daily lives (Badrut Taman, 2020).

CONCLUSIONS AND IMPLICATIONS
The knot
Islamic Religious Education (PAI) and Arabic in madrasas are designed to take into account Indonesian cultural values to build a generation with strong cultural roots. Through this approach, students are trained to adapt to the times without losing their cultural identity. PAI also aims to form a pure conscience and encourage the process of habituation, culture, and empowerment to rid oneself of bad morals while maintaining commendable morals.

Students are considered creative successors of the nation's cultural heritage, and the educational process provides opportunities for them to develop rational, creative, and innovative thinking abilities. A teacher is considered a role model and role model who provides a good example, and the transformation of religious values in students occurs mainly through the teacher's example. Apart

from that, learning Arabic is intended to enable students to understand the teachings of the Islamic religion from its sources, namely the Al-Qur'an and Hadith. Through all of this, the curriculum aims to produce a generation that has a precise and in-depth understanding of the Islamic religion and can communicate this understanding in Arabic effectively. Apart from that, the curriculum is also implemented by considering the diversity of Indonesian culture, to produce a generation that thinks rationally, creatively, and innovatively, and respects the differences that exist in society.

Through the foundation of the Al-Qur'an and Hadith, the legal basis in the Islamic Religious Education curriculum provides guidelines that are rich in rules to guide humans in fulfilling God's mandate in this world. By utilizing this religious foundation, the development of the PAI curriculum can be carried out in a more focused manner, creating educational people who are faithful, devout, have noble character, and are knowledgeable. This will produce students who excel in all aspects of life, bringing religious values to a view of everyday life.

Implications

In this case, curriculum development in preparing moderate, inclusive, and cultural-religious attitudes requires teachers who are always focused on the objectives of KMA 183 of 2019 and can always develop basic competencies based on the accumulative principle. *reinforced*. So that it can realize the attitude that is the goal of the 2019 KMA 183 Curriculum that can face the 21st century.

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