

# THE RELEVANCE OF THE CONTENT OF RELIGIOUS EDUCATION TEACHING MATERIALS IN THE FAI UMSU ISLAMIC RELIGIOUS EDUCATION STUDY PROGRAM TO THE CONTENT OF AL-ISLAM SUBJECTS IN MUHAMMADIYAH MIDDLE SCHOOLS

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**Abstract:** This research aims: 1) Find out the contents of the Religious Education Courses in the PAI FAI UMSU Study Program, 2) Know the Contents of the Al-Islam Subjects at Muhammadiyah Middle Schools in Medan City, and 3) Describe the relevance of the Contents of the Religious Education Courses in the PAI UMSU Study Program to the content needs Al-Islam Subjects for Muhammadiyah Middle Schools in Medan City. This type of research is qualitative, using interview methods, content analysis, and Focus Group Discussion (FGD). The results of the research show that: 1) The contents of the Religious Education Courses in the PAI UMSU Study Program consist of the Al-Quran as a guide to life and relevant matters regarding the Al-Quran, Human Nature, Aqidah, Tauhid, Pillars of Faith, Things that Damage Faith, and Modern Shirk. 2) The content of Al-Islam subjects at Muhammadiyah Middle Schools in Medan City varies greatly. Because the books that are the source of learning differ from one school to another. 3) The relevance of the content of Islamic Education Study Program religious education courses to the content of Al-Islam subjects at Muhammadiyah Middle Schools in Medan is on average 65.5%. However, the deficiency in the content of the al-Islam subject in question can be supplemented by other courses that are taught to students at the PAI UMSU Study Program, including the courses Tahsin Al-Quran, History of Islamic Civilization, Insyah Muhadatsah, Tarbawi Tafsir and Hadith, Ushul Fiqh, and Contemporary Fiqh.

**Keywords:** Content Relevance, PAI Study Program Courses, Al-Islam Subjects, Muhammadiyah Middle School.

## Introduction

The Islamic Religious Education Study Program (Prodi PAI) of the Faculty of Islamic Religion (FAI) of the Muhammadiyah University of North Sumatra (UMSU) has one of the graduate profiles to produce graduates of Islamic Religious Education teachers who are intended as Islamic Religious education teachers in secondary schools, both junior high and secondary

schools, upper middle class and equivalent. As prospective PAI teachers, students are taught various courses that can support their profession. For Al-Islam Competency, students are taught Religious Education courses. The Religious Education courses taught at UMSU are mandatory university courses that were integrated into Al-Islam and Muhammadiyah courses. Research that has been conducted shows that the content of the Al-Islam and Muhammadiyah curriculum at UMSU is less relevant to the needs of the study programs at UMSU, including the PAI Study Program (Nurzannah, Daulay, MY, dan Ginting, 2021). Specifically, this paper only discusses the content of the Religious Education curriculum.

The results of the initial analysis of the content of the Religious Education curriculum in the PAI Study Program and compared with the Al-Islam (Islamic Religious Education) curriculum in several Muhammadiyah Middle Schools in Medan City show that the Religious Education curriculum taught in the PAI Study Program is still less relevant to the needs of Al-Islam teaching materials. Islam in Muhammadiyah Middle Schools. It is also necessary to understand that the Al-Islam curriculum as the object of research includes several subjects, namely: 1) Al-Quran (Tahsin Tilawah, Tahfizh), 2) Aqidah Akhlak Education, 3) Fiqh Education, 4) and Tarikh Education (T. P. M. D. PPM, 2017). The four al-Islam subjects (Al-Quran (Tahsin Tilawah, tahfizh), Aqidah Akhlak Education, Fiqh Education, and Tarikh Education), are also taught separately in the UMSU Islamic Education Study Program. However, the content remains less relevant to the Al-Islam education taught at the Muhammadiyah junior high school level.

The results of interviews with several heads of Muhammadiyah Middle Schools in Medan City concluded that 57% of PAI UMSU Study Program graduates taught Al-Islam. This proves that many PAI UMSU graduates are accepted as Al-Islam (Islamic Religious Education and Character Education) teachers at the junior high school level. Among Muhammadiyah. Therefore, it is necessary to study the Religious Education curriculum in the USMU Islamic Education Study Program to make the teaching material content relevant to the Al-Islam curriculum for Muhammadiyah junior high school students. So that graduates of the PAI UMSU study program have "qualified competence" and can better teach Islamic Religious Education at the junior high school level among Muhammadiyah.

This research aims to 1) find out the content of the teaching material for the Religious Education Course in the PAI UMSU Study Program, 2) find out the content of the AL-Islam Curriculum taught at Muhammadiyah Middle School in Medan City, and 3) see the relevance of the content of the Religious Education teaching material in the PAI Study Program towards Al-Islam curriculum taught in Muhammadiyah Middle Schools throughout Medan City. The specific goal of this research was to encourage the Leaders of the UMSU PAI Study Program to revise several courses that can complement the content of Al-Islam Education teaching materials for Muhammadiyah Middle Schools in Medan City.

## Literature Review

Courses or subjects are an integral part of an educational process. The curriculum is formulated to fill all learning tools that can be used as a vehicle to achieve goals. The type of curriculum varies greatly depending on the vision, mission, and goals of the educational institution that carries it. One type of curriculum in question is a written curriculum. This written curriculum is realized in the form of materials or teaching materials. This teaching material is called curriculum content. Curriculum content is one of the main ingredients in implementing the learning process. A curriculum is a description related to broad ideas, ideas, ideals, and user needs, determining the direction and goals of education (Muhaimin, 2019). This confirms that the content of the teaching material given to students must contain teaching material that is determined by the graduate competencies. One of the profiles of graduates of the PAI FAI UMSU Study

Program is to become a teacher of Islamic Religious Education in Schools and Madrasas (UMSU, n.d.), so the content of the teaching material must support the achievements of the profile in question. Specifically for Islamic Religious Education Competency, PAI UMSU students are taught Religious Education courses.

The Religious Education (Al-Islam) course, which is part of the AIK (Al-Islam and Muhammadiyah) course group, is a mandatory course that must be studied by all students studying at every Muhammadiyah tertiary institution, (Arifin, 2015), (Amini, N.R., 2019), throughout Indonesia. The Al-Islam (Religious Education) course is studied in the first semester (Thamrin, 2020), with two credit (Baidarus et al., 2020). The general aim of AIK learning is to create learning people who are pious and have noble character and progressive, excel in science and technology (T. P. P. A.-I. dan K. M. P. T. PPM, 2013). In the PAI Study Program, the goal of the AIK course is also for students to master AIK material, especially about Islam. So that they become Islamic Religious Education (Al-Islam) teachers who are competent in teaching Middle School Islam among Muhammadiyah.

The subject of Islamic Religious Education (Al-Islam) in Muhammadiyah Middle Schools is a specific characteristic of Muhammadiyah schools. This is different from other general junior high schools, which study Islamic Religious Education in a subject known as the Islamic Religious Education and Character Subject. The Al-Islam subject at Muhammadiyah Middle School includes several subjects, namely moral aqidah, religious jurisprudence, History of Islamic Culture, and Al-Quran Hadith. This is an advantage that is taught using a package model. This is why all educational institutions in the Muhammadiyah environment are required to teach Al-Islam (Muhammadiyah version) (Setyawan & Wantini, 2018), (Mufti, 2020), (Handayani, P., I. Fauziah, 2020), as well as in all PTMs.

There are several studies on the AIK curriculum in PTM, including; "Reconstruction of Al-Islam-Kemuhammadiyah (AIK) Muhammadiyah Higher Education as a Value Education Practice. Nurzannah; regarding Map Of The Needs Of UMSU Students On Al-Islam And Muhammadiyah Curriculum, Handayani, et al.: Building Student Character Through Al-Islam and Muhammadiyah (AIK) Courses at Muhammadiyah University of Sidoarjo (Handayani, P., I. Fauziah, 2020). Baidarus, dkk. Al-Islam dan kemuhammadiyah sebagai basis. Baidarus, et al. Al-Islam and Muhammadiyah as a basis for character education, also with research conducted on the Ismuba curriculum in schools. Generally, the research carried out is related to the implementation of the AIK curriculum and the internalization of Islamic values or character. The research in question includes the implementation of the ISMUBA Curriculum at Muhammadiyah Lemahdadi Superior School (Widayanti, 2019), and the ISMUBA Curriculum at Muhammadiyah Banguntapan Elementary School (Mufti & Widodo, 2021). The application of the Ismuba Curriculum to the Formation of Islamic Character of Muhammadiyah of Banguntapan Middle School Students (Handayani et al., 2020). Mulyono: Implementation of Character Education in ISMUBA Subjects (Mulyono, 2014).

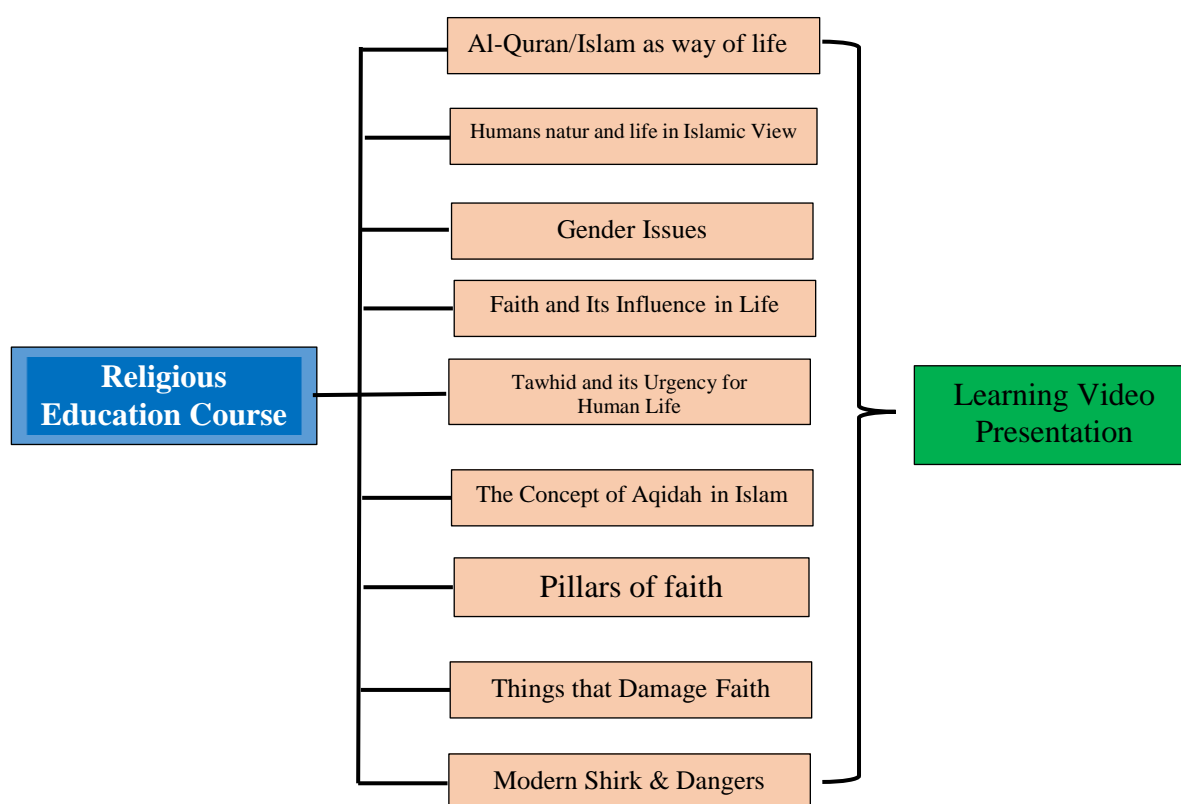
## Method

This type of research is qualitative, using content analysis, Focus Group Discussion (FGD), and interview methods. The population of this study was all Muhammadiyah Middle Schools in Medan City, totaling 16 Middle Schools. The number of school samples taken was 6, using nonprobability purposive sampling techniques. Data collection was carried out by analyzing the content of Religious Education courses taught to students in the Islamic Religious Education Study Program and al-Islam (Islamic Religious Education) subjects at Muhammadiyah Middle School in Medan. Interviews with AL-Islam teachers and school principals to obtain relevant data. The Carrying out FGD to obtain suggestions and criticism to realize the relevance of the content of the Religious Education courses in

the PAI UMSU Study Program with the content of Islamic Education subjects at Muhammadiyah Middle School in Medan.

## Result and Discussion

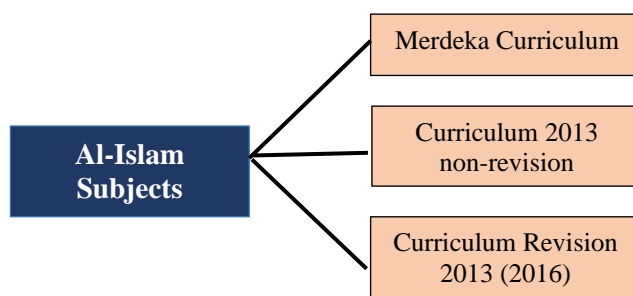
The results of the analysis of the content of Religious Education courses in the UMSU Islamic Religious Education Study Program include several topics, namely 1) Islam as a Way of Life, 2) Human Nature in Islamic Views, 3) Humans and Life, 4) Human Nature and Gender Issues, 5) Faith and Its Influence in Life, 7) Monotheism and its Urgency for Human Life, 8) The Concept of Aqidah in Islam, 9) Faith in Allah SWT, the Angels, the Books, and the Apostles/Prophets, Doomsday, and Qadha-Qadar, 10) Things that Damage Faith (1), 11) Things that Damage Faith (2), 12) Modern Shirk & Dangers. The twelve subjects can be classified into teaching material groups as follows:



**Figure 1.** Religious Education material scheme in the PAI UMSU Study Program

In an interview with the administration office of the Medan City Muhammadiyah Regional Leadership Education Council, information was obtained that the Al-Islam education taught in all Muhammadiyah Middle Schools in Medan City was the subject of the formulation of the Muhammadiyah Central Leadership Education Council's formulation. However, from data found in the field, information was obtained that the al-Islam material or subjects taught were quite varied.

Al-Islam teaching materials generally use the Religious Education and Character Education package officially issued by the Indonesian Ministry of Education and Culture, but a year of publication is not the same. The subject title between one publication and another is also somewhat different. However, there are still several subjects whose substance is relatively the same.



**Figure 2.** Type of al-Islam curriculum used at Muhammadiyah Middle School in Medan

The description of the content of Al-Islam subjects among Muhammadiyah Middle Schools in Medan has not been maximized using the Islamic Education curriculum published by the PP Muhammadiyah Education and Basic Education Council. Because the Al-Islam subject has material content consisting of 6 subjects, namely: 1) Al-Quran (Tahsin, Tilawah, Tahfizh), 2) Aqidah Akhlak Education, 3) Fiqh Education, 4) Islamic Cultural History Education, (Setyawan & Wantini, 2018). Everything is in the form of subjects, not sub-discussions. Meanwhile, the teaching materials in the Indonesian Ministry of Education and Culture's book Islamic Religious Education and Character are all formed into one subject. However, according to PAI teachers, the content is representative because the material in the book contains Al-Quran Hadith, Aqidah Akhlak, Fiqh, and Tarikh. As the results of the content analysis carried out on PAI and Budi Pekerti textbooks show that the content of the material is quite different from the Al-Islam curriculum issued by the PP Muhammadiyah Education and Basic Education Council. Where the educational content of the Koran-Hadith and Dates is more complex. The following is the Ismuba Structure curriculum issued by the PP Muhammadiyah Basic Education and Education Council in 2017.

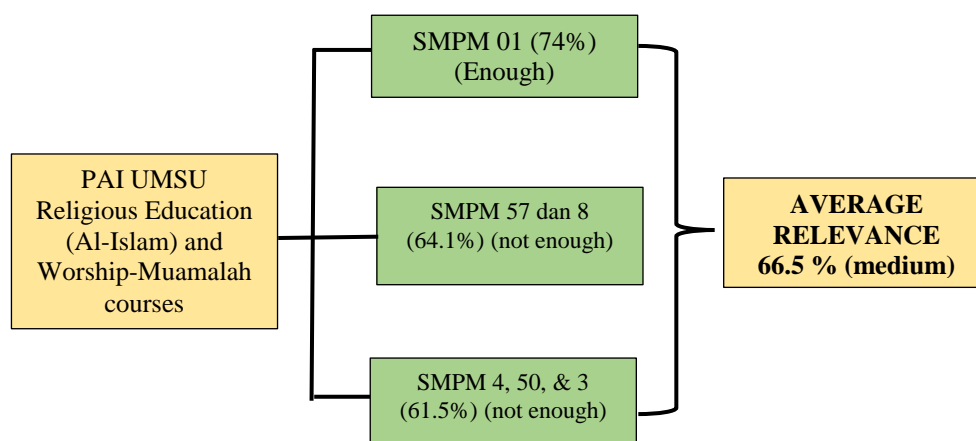
Data analysis of the content of the Islamic Education course at the PAI UMSU Study Program (figure 1) shows that the content of the teaching materials for the Islamic Education course consists of twelve chapters summarized in nine types of discussion. The twelve chapters end with the presentation of learning videos made by students at the 13th and 14th meetings. The content of the learning video is related to the subject matter studied in one semester. This learning video aims to encourage students to improve their ability to be creative, innovate, and be critical of the lesson material given to them. This is the lecturer's effort to achieve the learning objectives stated in the OBE (Out-Come Based Education)-based Indonesian National Qualifications Framework (KKNI), (Penyusun, 2020).

The results of the review of documents on the content of Al-Islam subjects obtained from 6 Muhammadiyah Middle Schools in Medan, namely Muhammadiyah Middle Schools 01, 08, 57, 4, 50, and Muhammadiyah Middle School 3, show that the contents of Islamic religious subjects in the 6 Muhammadiyah Middle Schools in question are different. The summary of the Al-Islam subject description is; 1) The Al-Islam subject at SMP Muhammadiyah 01 class VII semester I uses the Independent Curriculum learning pattern. However, the teaching materials come from the 2013 curriculum. Class 8 and Class 9 are based on the material and learning patterns of the 2013 curriculum, with slight modifications (according to the needs of achieving the school's vision, mission, and goals). 2) The Al-Islam subjects at SMP Muhammadiyah 57 and 8 used for grades 7, 8, and 9 are based on the revised 2013 Islamic Education and Character Curriculum book. 3) Muhammadiyah Middle School al-Islam subjects 4, 50, and 3 are based on the 2013 PAI and Budi Pekerti books (not yet revised). The contents of these two sources of teaching materials are slightly



different between the 2013 curriculum that has been revised, and that has not. However, the substance of the content is still not much different.

The content of the Al-Islam subject in the UMSU Islamic Education Study Program is still relevant to the content of class 1 Al-Islam teaching materials at SMP Muhammadiyah 01 Medan. This is if the Religious Education courses are added to the Worship and Muamalah courses taught at PAI UMSU because, if combined with religious education material and muamalah worship, then the teaching material that is relevant to Al-Islam material is 22 out of 28 materials ( 79%). Even though the title of the material between the two curriculum contents is not the same, the substance of the material content is very suitable. Furthermore, all al-Islam material from class VII to class IX totals 32 subjects, 22 of which (69%) are covered in religious education and worship & muamalah material in the PAI UMSU study program. So, if you combine all the al-Islam material for classes VII-IX, the relevance is an average of 74%. Meanwhile, Islamic Religious Education taught at Muhammadiyah Middle Schools 57 and 8 for grades 7-9 amounts to 39 materials. 25 (64.1%) of the material was discussed in the Religion and Worship-Mu'amalah education course in the PAI UMSU study program. There are 39 Al-Islam materials at Muhammadiyah Middle Schools 4, 50, and 3. A total of 24 (61.5%) are courses (Religious Education & Worship and Mu'amalah) in the UMSU Islamic Education Study Program.



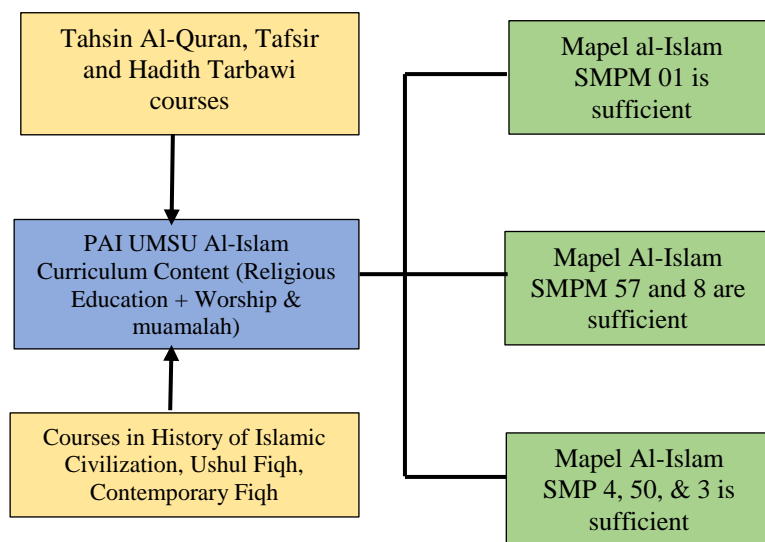
**Figure 3.** Scheme Relevance of Al-Islam Subjects in PAI UMSU Study Program with Al-Islam Subjects at Muhammadiyah Middle Schools in Medan

The scheme above explains that the content of the Al-Islam and Muhammadiyah (Religious Education and Worship & Muamalah) Curriculum in the PAI UMSU Study Program, only 74% of the material is relevant to the content of al-Islam material in Muhammadiyah Middle Schools in Medan. On average, the relevance only reaches 66.5%. However, after the analysis was carried out, it turned out that there were other Islamic courses taught at the UMSU Islamic Religious Education Study Program, the material of which could be used as teaching material that enriches or complements the lack of al-Islam content in Muhammadiyah Middle Schools throughout the city of Medan.

The lack of relevance of the UMSU PAI Study Program's Al-Islam teaching material was discussed in a Focus Group Discussion (FGD) between the research team and the UMSU Al-Islam Kemuhammadiyah (BIM) Board, the Al-Islam teachers who were the object of the research, and the leadership of the UMSU PAI Study Program. In this discussion, several Islamic curricula taught at the UMSU Islamic Education Study Program were analyzed. The results showed that several Islamic courses were found that could be a source of scientific fulfillment for graduates, such as Tahsin Al-Quran courses, Tafsir and Tarbawi Hadith, History of Islamic Culture, Ushul

Fiqh, and Contemporary Fiqh. The results of the content analysis concluded that the relevance of the al-Islam curriculum at the Muhammadiyah Middle School level in Medan City could be increased in percentage. However, substantial revisions still need to be made so that Islamic material is more relevant to the needs of al-Islam subjects at Muhammadiyah Middle School in Medan.

The following are several Islamic courses in the UMSU Islamic Education Study Program, which can support the relevance of the al-Islam subject content at Muhammadiyah Middle School in Medan.



**Figure 4.** Scheme of the relevance of Al-Islam subjects to Al-Islam subjects at SMP Muhammadiyah Medan

## Conclusions

The conclusions of this research are: 1) The contents of the UMSU Islamic Education Study Program's Religious Education courses refer to the AIK PTMA Curriculum Guidelines and are modified according to UMSU's needs. 2) Al-Islam Subjects (Islamic Religious Education) at Medan Muhammadiyah Middle School, consisting of 1) Al-Quran Education (Tahsin Tilawah, Tahfizh), 2) Aqidah Akhlak Education, 3) Fiqh Education, 4) Tarikh Education. 5) Curriculum content varies greatly. 6) The relevance of the Religious Education Curriculum combined with the Mu'amalah Worship course in the PAI Study Program to the needs of the Al-Islam curriculum content in Medan Muhammadiyah Middle School reached an average of 66.5%. 7) To fulfill the lack of relevance of Religious Education plus Worship & Muamalah courses to the needs of Al-Islam subjects at Muhammadiyah Middle Schools in Medan City, several Islamic courses were found to be taught at the PAI UMSU Study Program, namely Tahsin Al-Quran, Tafsir and Tarbawi Hadith, History courses. Islamic Culture, Ushul Fiqh, and Contemporary Fiqh.

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