

Curriculum Management of Local Content in Fostering Religious Behavior: A Study at Madrasah Aliyah

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ABSTRACT

This study investigates the management of local content curriculum in shaping religious behavior at MA Raden Paku Wringinanom. Specifically, the research addresses three key questions: (1) How is the local content curriculum planned to foster religious behavior at MA Raden Paku Wringinanom? (2) How is the local content curriculum implemented to shape religious behavior at MA Raden Paku Wringinanom? (3) What are the outcomes of the local content curriculum in fostering religious behavior at MA Raden Paku Wringinanom? The objectives of this study are to: (1) examine the planning of the local content curriculum, (2) explore the implementation process, and (3) analyze the outcomes in shaping religious behavior at MA Raden Paku Wringinanom. This research employs a qualitative method with descriptive analysis, utilizing an interactive model. The data analysis involves stages of data reduction, data display, and conclusion drawing. After collecting and categorizing the data, the researcher provides an in-depth description before concluding the findings based on available sources. The results of this study are as follows: (1) The planning of the local content curriculum involves adherence to the School Work Plan (RKT) and the Madrasah Work Plan and Budget (RKAM) to define local content programs, select subjects, assign teachers, and determine learning resources and funding. (2) The implementation phase includes syllabus review, lesson plan (RPP) development, and assessment. (3) The outcomes of the local content curriculum include program-specific local content initiatives and the evaluation of student learning outcomes.

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1. INTRODUCTION

The implementation of education in Indonesia has been decentralized by granting autonomy to the regions, as stipulated in Law No. 20/1999. This decentralization provides freedom for regions to manage education according to local characteristics. The local content curriculum is one of the important breakthroughs in implementing this Government policy (Agus, Juliadharma, & Djamaluddin, 2023; Aziz, Nasution, Lubis, Suhardi, & Harahap, 2024; Baharun, Wahid, Muali, Rozi, & Fajry, 2022). Through this curriculum, formal efforts are made to improve the quality of education by taking into account the social and cultural context in each region (Astra, Hafid, & Suban, 2024; Fidayani & Ammar, 2023). However, the implementation of the local content curriculum still faces a number of challenges, especially in ensuring a positive impact on learners (Burga & Damopolii, 2022; Hidayati, Waluyo, Winarni, & Suyitno, 2020). Good curriculum management, including planning, organizing, implementing, and monitoring and evaluating, is crucial to its successful implementation. Therefore, schools or madrasah have a key role in the success of local content curriculum management, especially in shaping students' religious behavior.

Mulyasa emphasizes that the main component in implementing education is the curriculum, considered the "spirit" of every learning process (E. Mulyasa, 2013; H. E. Mulyasa, 2021). The Indonesian national curriculum includes several components, one of which is local content, which allows for adjustments to the conditions of the local social and cultural environment (Simamora, Saragih, & Hasratuddin, 2019; Supriyanto, Darim, Ismawati, & Taufiq, 2023). Previous research shows that implementing the local content curriculum, particularly about forming religious behavior, still needs improvement (Asmawati, 2023; Hidayati et al., 2020; Ibrahim & Sundawa, 2023; Kurniawan, Pribadi, & Iqbal, 2023). Some studies have explored the influence of local content on student character. However, no research has specifically examined the planning, implementation, and outcomes of the local content curriculum at MA Raden Paku Wringinanom in shaping religious behavior. Therefore, this study has novelty in exploring the management of the local content curriculum at the institution, focusing on the formation of religious behavior through the habituation of religious activities and learning such as culinary and book studies.

In addition, other studies have shown that local content can be an effective means of preserving local culture and wisdom, as well as increasing pride in regional identity. For example, research by Rahman (2018) revealed that the implementation of local content in elementary schools can increase students' understanding of local culture and strengthen the character of nationalism. However, few studies emphasize the direct impact of local content in the context of madrasah education, especially in shaping students' religious behavior. Most research focuses more on cultural and social aspects, so this study tries to fill the gap by examining how local content, combined with religious values, can be effectively implemented in MA Raden Paku Wringinanom. This is important because religious behavior is a central aspect of madrasa education, reflecting the strengthening of students' morals and spirituality in accordance with Islamic teachings.

This study aims to analyze the management of local content curriculum at MA Raden Paku Wringinanom in shaping students' religious behavior. Specifically, this study will prove how the planning, implementation, and results of the local content curriculum contribute to the formation of religious behavior. This research is also expected to provide theoretical benefits in

enriching the scientific treasure of curriculum management, as well as practical benefits in providing recommendations for the development of local content curriculum in madrasah.

2. RESEARCH METHODS

This research uses a qualitative method with a descriptive approach, which aims to provide a comprehensive and in-depth picture of the implementation of the local content curriculum. Through this approach, researchers can obtain accurate information, reveal facts, and explore data related to the implementation of local content learning at MA Raden Paku Wringinanom. According to Bogdan and Taylor, as cited by Moleong, qualitative methods aim to describe the characteristics of students, teachers, and managerial aspects of madrasah that can be observed. In addition, Sugiyono explained that qualitative research can trace the character of students, teachers, and stakeholders in educational institutions, as well as explore social and individual meanings in the environment.

This type of research is a case study, where researchers make observations, collect data, analyze, and report the results of observations made in an educational institution environment. This case study allows researchers to investigate phenomena in depth in a real-life context. The data collected includes planning, implementation, and evaluation of local content learning activities in shaping religious behavior at MA Raden Paku Wringinanom.

Data was collected using the following techniques: Interviews: Interviews were conducted with several key informants, including the school principal, deputy head of curriculum, local content supervisor for book studies, and learners. Interviews were conducted using a semi-structured approach, where the researcher used interview guidelines to guide the conversation while allowing the discussion to develop naturally. The timing of the interviews was adjusted so as not to interfere with teaching activities. Observation: Researchers made direct observations in the madrasah environment to record the process of planning, implementing, and evaluating local content learning, especially those related to the formation of students' religious behavior.

The subjects of this research include several important parties at MA Raden Paku Wringinanom, including Muhlasin, S. Pd. I, as the head of the madrasah, who provided information related to the planning, implementation, and evaluation of the overall curriculum, including local content. Iswahyuni, S. Pd. I, as the deputy head of curriculum affairs, who provided insight into the procedures for preparing the local content curriculum, from planning to evaluation. Hj. Li'anah, S. Pd., the local content subject supervisor, who provided in-depth information about the teaching tools and assessments applied in book study learning. Through this method, the researcher is expected to provide a comprehensive picture of how the management of the local content curriculum at MA Raden Paku Wringinanom contributes to the formation of students' religious behavior.

3. FINDINGS AND DISCUSSION

Local Content Curriculum Planning

Planning for the local content curriculum at MA Raden Paku begins with the preparation of an Annual Work Plan (RKT) and Madrasah Work and Budget Plan (RKAM). The RKT is prepared for four years, while the RKAM is made to manage finances within one year. The preparation of these two programs is very important because it is the basis for the disbursement of School Operational Assistance (BOS) and aims to support the achievement of a good education program in the madrasah.

Before learning activities begin, the curriculum team, teachers, and related parties hold a meeting to determine the subjects that each teacher will teach. The criteria for determining teachers include academic ability, discipline, and pesantren education background. After the decision is made, the proposal is submitted to the Foundation for consideration and input.

After obtaining approval from the Foundation, the madrasah begins the initial stage of preparing learning tools. The curriculum team and teachers together determine the Core Competencies (KI) and Basic Competencies (KD), which form the basis for preparing the syllabus and Learning Implementation Plan (RPP). Local content subject teachers are also responsible for ensuring that aspects of knowledge, skills and attitudes are integrated in learning inside and outside the classroom, which is expected to shape students' religious behavior.

The planning of the local content curriculum for Kitab studies at MA Raden Paku Wringinanom begins with the preparation of an Annual Work Plan (RKT) and Madrasah Work and Budget Plan (RKAM), which are prepared for the next four years. This program aims to plan activities and financial management in one year, as well as being a requirement for the disbursement of madrasah BOS funds. This stage is expected to help madrasahs achieve optimal programs. Next, a needs analysis is conducted, including teacher human resources, program activities, consultation with the madrasah head, funding sources, and learning resources. This plan is prepared by the internal committee together with the curriculum team, in line with the madrasah's vision to realize an Islamic institution that is superior, characterized, competitive, and environmentally sound.

The study of the Book at Raden Paku Wringinanom discusses the principles of fiqh of the Imam Syafii madhhab, with material coverage including: (1) Kitab Ahkaamul Islam, (2) Najis, (3) Istinja, (4) Wudhu, (5) Mandatory Bathing, (6) Prayers, (7) Congregational Prayers, (8) Musafir Prayers, (9) Friday Prayers, (10) Jenazah Prayers, (11) Zakat, (12) Fasting, and (13) Hajj. These subjects are designed to reinforce the general lessons in the core curriculum. To deepen understanding, various routine activities are implemented on a daily, weekly, monthly and annual basis. Daily activities include the recitation of Surah Yasin, the sunnah prayer Isyraq, the hajat prayer, and the dzuhur prayer. Monthly activities include Mukidi (Madrasah et al.) and istighosah, while annual activities include social services such as the distribution of takjil during fasting. Human resource management of subject teachers is done by considering their competence in relevant scientific fields and meeting academic standards. In addition, learning resources and education funds are determined by the curriculum team under the supervision of the madrasah head, with adjustments to the available budget.

Implementation of the Local Content Curriculum

The implementation of the local content curriculum begins with the development of a syllabus by the curriculum team and teachers, based on the KI and KD that have been determined. Teachers then prepare learning tools that take into account the time allocation provided by the madrasah, both per semester and per year. \

Local content learning at MA Raden Paku is different from other subjects, because the material taught is more focused on character building and religious behavior. The local content teacher plays an important role in delivering material related to the principles of Fiqh in the Imam Syafi'i Mazhab, as taught in the book Ahkaamul Islam. Some of the topics taught include matters such as taharah (purification), prayer, zakat, fasting and hajj. This material is not only taught in the classroom, but also applied in daily practice in the madrasah environment.

Observations show that the implementation of this local content, although done gradually, has begun to bring positive changes in students' behavior. Habits that are formed, such as speaking politely, being disciplined in congregational prayers, and showing tolerance, show that learners are progressing in their religious behavior.

The implementation of the local content curriculum can use methods that are in line with the national curriculum, including syllabus analysis, preparation of lesson plans (RPP), and preparation of assessments. Syllabus analysis is prepared based on the time allocation provided by the madrasah, taking into account the time available per semester, per year, as well as the time allocation for related subjects. It is important to ensure that the time allocation in the curriculum matches the amount of material to be delivered. Therefore, the preparation of an educational calendar in the local content curriculum of Kitab studies at MA Raden Paku Wringinanom is important so that the number of face-to-face hours per subject can be clearly known before determining teaching materials.

In preparing lesson plans, the physical format must follow the rules set by the government or suggestions from madrasah supervisors. Learning evaluation pays attention to the application of approaches, methods, media, teaching resources, and time allocations that are in accordance with the needs, characteristics, and learning objectives of local content in madrasah. In the aspect of assessment, the Kitab Study subject teacher at MA Raden Paku Wringinanom compiles several stages of assessment that include basic competencies, learning outcomes, and indicators. These stages of assessment are arranged based on the learning objectives of the local content in the madrasah. Assessment is carried out through tests and non-tests, which are designed to improve students' abilities in the learning process. This assessment is carried out based on

Evaluation and Results of the Local Content Curriculum

Evaluation of the implementation of the local content curriculum is carried out through supervision held at the beginning of each semester. This supervision is carried out by the Head of Madrasah and madrasah supervisors to monitor the implementation of learning and identify deficiencies in teaching. The results of supervision are then used for further improvement.

Evaluation of students' learning is carried out through oral tests, written tests, as well as Mid-Semester Assessment (PTS) and Final Semester Examination (UAS) exams. Assessment of spiritual aspects (KI 1) includes indicators such as praying before and after activities, giving and answering greetings, showing gratitude to God, and involvement in congregational prayers.

Meanwhile, the social aspect (KI 2) includes indicators of honesty, discipline, responsibility, tolerance, mutual cooperation, courtesy, and self-confidence.

Learners' scores are categorized into four levels: A (Very Good), B (Good), C (Fair), and D (Poor). The evaluation results show that the majority of learners show significant progress in religious behavior, especially in terms of involvement in congregational prayers, gratitude, honesty, and discipline. This shows that the implemented local content curriculum successfully shapes learners' religious behavior, although some aspects need to be improved through further supervision and coaching.

The implementation of the local content curriculum can utilize methods aligned with the national curriculum, which includes analyzing the evaluation of learning outcomes and the evaluation of the teaching program. This evaluation, according to theory, consists of three procedures: reflective, formative, and summative. Reflective evaluation is carried out at the beginning of the academic year with guidance from various sources, such as the madrasah supervisors and the curriculum development team at MA Raden Paku Wringinanom. The aspects evaluated in these meetings include learning tools like syllabi and lesson plans (RPP), changes in teaching staff, and local content subjects. Challenges faced in the field, such as students not taking tests or those who struggle to understand the local content subjects, are also addressed. Through this evaluation, the supervisors can identify deficiencies in the lesson plans or other areas and provide socialization and guidance on issues like lesson plans and field challenges.

The local content curriculum evaluation at MA Raden Paku Wringinanom involves written and oral tests, with daily assessments during class and general assessments conducted mid-semester and at the end of the semester. These evaluations provide continuous and comprehensive information regarding the learning process and the student's achievements. Researchers have identified various challenges based on the evaluations mentioned, ranging from scheduling evaluation activities to the types of evaluations discussed in each evaluation meeting. The monitoring and evaluation processes for the local content subject on Kitab studies need further improvement, as evaluation points related to learning in the lesson plans are sometimes overlooked.

DISCUSSION

The discussion of these research findings aligns with curriculum planning theory, which emphasizes the importance of systematic processes in determining learning objectives. At MA Raden Paku Wringinanom, the local content curriculum planning is conducted through the development of the RKT (Annual Work Plan) and RKAM (Madrasah Budget and Work Plan). These steps are crucial in creating quality and relevant education. An effective scheduling process, including learning weeks, allocated time, and evaluation, forms a strong foundation for curriculum implementation. This is consistent with the theory that well-prepared planning is key to achieving optimal learning outcomes (Crawford, Arellano Carmona, & Kumar, 2024; Falah, 2022).

In terms of curriculum implementation, the research shows that teachers play a central role as the main implementers, responsible for creating transformative learning experiences. They must be able to effectively design and implement syllabi, lesson plans (RPP), and teaching media. The role of teachers is vital in ensuring that the local content curriculum not only focuses

on knowledge transfer but also on shaping students' character and religious behavior. Thus, the curriculum implementation at MA Raden Paku Wringinanom reflects a holistic approach to education.

Curriculum outcomes, in line with evaluation theory, are an important step in assessing the suitability of the curriculum to the needs of the school environment. This research shows that evaluation, whether through supervision or assessment of competency attainment, helps to identify learning weaknesses and strengths. With a systematic approach, evaluation can provide a clear picture of the effectiveness of the implemented curriculum and how it contributes to learners' development (McElhaney, Chang, Chiu, & Linn, 2015; Neliwati, Hasanah, Pringadi, Sirojuddin, & Arif, 2023).

The evaluation process includes various methods, such as attendance, assignments, daily quizzes, and end-of-semester assessments (Amri et al., 2022; Brito, Rodríguez, & Aparicio, 2018). This allows the madrasah to gather comprehensive data on students' competency achievements. The diverse evaluation methods also provide constructive feedback for teachers to design future lessons (Adetoro & Okike, 2022; Colthorpe, Gray, Ainscough, & Ernst, 2021). Thus, evaluation not only serves to measure outcomes but also to improve teaching practices, making them more effective.

In this context, MA Raden Paku Wringinanom demonstrates that the planning, implementation, and evaluation of the local content curriculum are interconnected and play a crucial role in shaping students' religious behavior. The synergy between these three components creates a conducive and relevant learning environment for the surrounding community. This reinforces the idea that education is not just about academic achievement but also about balanced character development.

Overall, this research emphasizes the importance of integrating planning, implementation, and evaluation in the local content curriculum at MA Raden Paku Wringinanom. With a systematic and comprehensive approach, the madrasah can achieve educational goals that encompass not only academic knowledge but also moral and character development. This is expected to serve as an example for other educational institutions in implementing a quality curriculum that is relevant to the community's needs. (Al-shafei, Bin Abdulrahman, Al-Qumaizi, & El-Mardi, 2015; Anwar, Rahman, Nurwahidin, Sutrisno, & Saputra, 2023)

4. CONCLUSION

Based on the results of the research, it can be concluded that the planning of the local content curriculum at MA Raden Paku Wringinanom is carried out systematically through the preparation of the Annual Work Plan (RKT) and Madrasah Work Plan and Budget (RKAM), involving the curriculum team, teachers, and related parties in determining subjects that are by the competence of teachers. The implementation of local content learning takes place according to plan, where the syllabus and lesson plans are prepared based on Core Competencies (KI) and Basic Competencies (KD). Local content teachers play an important role in shaping students' religious behavior, through teaching the principles of Fiqh in the Imam Syafi'i Mazhab, which are applied both in the classroom and in everyday life, such as the habit of praying in congregation. Evaluation is conducted regularly through supervision and assessment, showing positive developments in learners' discipline, honesty and responsibility, although there is room for further improvement. Overall, the implementation of the local content curriculum at MA

Raden Paku Wringinanom is successful in shaping learners' religious behavior and contributes significantly to their religious character development, although improvements in supervision and implementation are needed to achieve more optimal results.

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