

## Implementation of Islamic Religious Local Content Policy at SMP Negeri 2 Kabuh Jombang

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Received: 17-11-2021

Revised: 02-02-2022

Accepted: 28-03-2022

### Info Artikel

### Abstract

#### Keywords:

Learning Implementation, Local Content, Islamic Religion.

This article aims to describe and find a model for the application of Islamic Religious Local Content in SMP Negeri 2 Kabuh Jombang. The problems that will be studied in this research are: How to prepare, implement, and evaluate Islamic Religious Local Content in SMP (Junior High School) Negeri 2 Kabuh Jombang. This research is field research and the approach used is a qualitative approach with a case study type. Data collection techniques using interview techniques, observation, and documentation. The data analysis technique uses data collection, data condensation, data presentation, and concluding. The result of the research is that the application of Islamic religious local content is prepared in the form of a concept for making classroom devices by adjusting the Islamic religious local content curriculum, implementation using demonstration and drill methods. Evaluation using written test and practice of Islamic religious skills. The results of this study are expected to contribute to solving PAI (*Pendidikan Agama Islam*) learning problems that have been occurring mainly in public schools. For example, the lack of class hours so that PAI material cannot be delivered optimally. Suggestions for future researchers, maybe the impact of implementing local Islamic religious content can be further deepened, both at school and in the family environment.

#### Abstrak.

*Artikel ini bertujuan untuk mendeskripsikan dan menemukan model penerapan Muatan Lokal Keagamaan Islam di SMP Negeri 2 Kabuh Jombang. Adapun permasalahan yang akan dikaji dalam penelitian ini, yaitu: Bagaimana Persiapan, pelaksanaan, evaluasi Muatan Lokal Keagamaan Islam di SMP Negeri 2 Kabuh Jombang. Penelitian ini merupakan penelitian lapangan dan pendekatan yang digunakan adalah pendekatan kualitatif dengan jenis studi kasus. Teknik pengumpulan data menggunakan Teknik wawancara, observasi dan dokumentasi. Teknik Analisis datanya menggunakan pengumpulan data, kondensasi data, penyajian data dan penarikan kesimpulan. Hasil penelitiannya adalah penerapan Muatan lokal keagamaan Islam dipersiapkan dalam bentuk konsep pembuatan perangkat kelas dengan menyesuaikan kurikulum muatan lokal keagamaan Islam, pelaksanaan menggunakan metode demonstrasi dan drill. Evaluasi menggunakan Test tulis dan Praktik ketrampilan keagamaan Islam. Hasil penelitian ini diharapkan bisa berkontribusi dalam memecahkan problem pembelajaran PAI yang selama ini terjadi utamanya di sekolah umum. Misalnya kurangnya jam pelajaran sehingga materi PAI tidak bisa disampaikan secara maksimal. Saran untuk peneliti selanjutnya, mungkin*

#### Kata kunci:

Implementasi Pembelajaran, Muatan Lokal, Keagamaan Islam.

*bisa lebih diperdalam lagi dampak dari pelaksanaan muatan lokal keagamaan Islam ini, baik dampak di sekolah maupun di lingkungan keluarga.*

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## INTRODUCTION

Islamic Religious Education or commonly abbreviated as PAI (*Pendidikan Agama Islam*) is a design designed to prepare students to form beliefs, be obedient to religion, and can become people who practice Islam (Yunof Candra, 2019). Subject matter that aims to shape the character and personality of students according to the guidance of the Qur'an and Hadith (Rofiq, 2019). However, the implementation of PAI in several schools throughout Indonesia has not been implemented as expected. Many factors influence, ranging from teacher competence, the use of methods, and the lack of time needed to teach PAI in the classroom (Rouf, 2015).

The implementation of PAI in schools cannot be separated from various problems that occur, such as weak learning process, wrong learning orientation, non-interactive learning, weak methodological aspects of PAI learning, religious education materials and content, and less integrated religious education, and allocation of learning time. PAI subjects in schools that are lacking (Harianto, 2017). This is confirmed by Daradjat's theory that one of the factors that implement PAI learning is not optimal is the lack of class hours, namely 2 or 3 hours of lessons per week (Daradjat, 2017).

Based on some of the problems above, there needs to be a solution and a way out. One thing that can be done is to develop a curriculum by adding local content subjects. This is to overcome the lack of hours in PAI subjects. So that what has not been maximized can be taught in local content lessons. Local content is one element of the 2013 Curriculum Structure. Local content is an educational program whose content and delivery media are related to the natural environment, social environment, cultural environment, and regional needs and must be studied by students in the area (Sofyan, 2018) In its application, the local content curriculum is implemented with the right strategy, taking into account the factors: objectives, materials, teachers, students, methods, media, and evaluation. Of all these factors, the teacher is the most responsible figure and determines the success of learning (Mansur, 2012).

One of the districts that responded to some of the problems above is the Jombang district. This is because, in Jombang Regency, public schools at the elementary and junior high school levels are less attractive than Madrasah Institutions. One of the reasons is that parents want their children to attend schools that teach religion as well. Where at this time religious material in public schools lesson hours are still few. To overcome some problems, such as the lack of maximum PAI learning in public schools, the addition of local religious content subjects and *diniyah* education was carried out. This is as stated in the Regent's Regulation No. 41 of 2019 concerning the curriculum for local content of religion and *diniyah* education in elementary and junior high schools in Jombang Regency.

The object of this research is SMP Negeri 2 Kabuh as one of the formal educational institutions that implement a local Islamic religious curriculum that is adapted to the Jombang Regency government program, and also to the conditions of the surrounding community. The institution uses the Islamic Religious local content curriculum which is used as a local content curriculum. The use of Islamic religious local content curriculum has become a goal in Islamic education. The purpose of implementing the Islamic religious local content curriculum is so that *output* produced has a balanced ability, both religious and general knowledge.

## RESEARCH METHODS

The type of research is a case study. This is because it aims to examine problems that are unique and limited in nature (Maimun, 2020). In this context, it is the implementation of Islamic religious local content at SMP Negeri 2 Kabuh. The data collection strategy carried out by the researchers used three techniques, namely: *First*, Observation (Observation). Observation is an observation (attention activity) using all the senses possessed, not only with the eyes but also including the senses of smell, hearing, touch, and taste (Creswell, 2010). Observation is a data collection technique that is done by observing all the activities that are happening (Syaodih Sukmadinata, 2007).

*Second*, interview or interview (Creswell, 2010). This interview technique was used to obtain information about the preparation, implementation, and evaluation stages in the implementation of local Islamic religious content in improving the quality of Islamic religious education learning outcomes at SMP Negeri 2 Kabuh. Meanwhile, the people who will be interviewed in this study are the Head, *Mulok* Religion Teacher, Islam, PAI teachers and students at SMP Negeri 2 Kabuh Jombang.

*Third*, documentation. The technique used to collect data (Moleong, 2021). The author uses this method to obtain data on the preparation of teacher teaching-learning plans, teacher learning methods, implementation of Islamic Religious Local Content and Evaluation of Islamic Religious Local Content, and data on teaching facilities and infrastructure for Islamic religious local content subjects, student report cards, organizational structure schools, lists of teachers and staff and student lists at SMP Negeri 2 Kabuh and other documents related to research.

This data analysis uses an interactive model from Miles, Huberman, and Saldana which includes data collection, data condensation, data presentation, and conclusions (Miles & Huberman, 1992). Following are some steps of data analysis according to Miles and Huberman and Saldana: *First, data collection*. In this stage is the researcher collects data to obtain information by the focus being sought. In this study, data collection was carried out by interviewing several informants, then conducting field observations and documentation related to the implementation of Islamic religious local content at SMP Negeri 2 Kabuh.

*The second is data condensation* (data condensation). At this stage, the researcher records and writes in detail summarizes, sorts out, looks for patterns, and discards unnecessary data from various data that have been obtained in the field. Because the data from the field is very large. This is because the longer the researcher is in the field, the more data will be obtained. The data condensation in this study was carried out after the data was collected based on field notes, interview transcripts, and documentation regarding the implementation of Islamic religious local content in SMP Negeri 2 Kabuh. *The third is data presentation* (Emzir & Pd, 2012). *Fourth*, concluding.

## RESULT AND DISCUSSION

### The Preparation Stage for the Implementation of Islamic Religious Local Content

The basic thing that distinguishes between Islamic religious local content and PAI lessons is more on the material. The material taught on local religious content is Islamic religious subject matter that is practical. While PAI lessons are more theoretical. So that the existence of local Islamic religious content is a complement to the PAI subject matter which is felt to be lacking in time.

In the process of learning activities, Islamic religious local content curriculum is not much different from learning in general. The learning process is carried out in four hours of meetings (45 minutes) in one week. It is divided into 2 Internal Hours and 2 External Hours, meaning that it includes 2 hours of theoretical knowledge and 2 hours of practice because the local content of Islamic religion is included in the skill category.

In the planning preparation process, it can be seen that each Islamic religious local content supervising teacher has different plans and preparations. Starting the application of Islamic Religious Local Content at SMP Negeri 2 Kabuh, the local content curriculum syllabus has been given by the Jombang Regency Education and Culture Office. The syllabus is given by Dikbud Kab. Jombang Local Contents of Islamic Religion in SMP Negeri 2 Kabuh has several objectives, namely providing additional religious knowledge to students, providing life provisions for students related to religious knowledge, and providing skills in reading and writing the Qur'an, skills in obligatory prayers and *Sunnah*, and *amaliyah* to students and form a person who excels in the field of religion.

In preparation, the supervising teacher for Islamic Religious Local Content makes RPP which is carried out in the form of the Islamic Religious Local Content Teacher Forum in Kabuh District, with training in making RPP so that Islamic Religious Local Content teachers make RPP as a reference material for the learning process. The RPP was mutually agreed upon in the KKG Mulok Forum for Islamic Religion in Jombang Regency. Concerning books and sources that are harmonized to be easy to understand and do not look at one school with another.

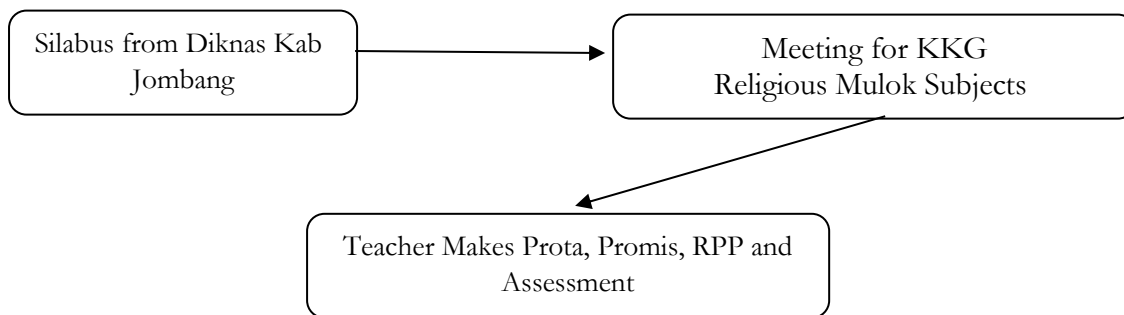
Planning in teaching Islamic religious local content at SMP Negeri 2 Kabuh begins with using classroom media, such as lesson plans, syllabus, lesson plans, PROTA, and PROMES, this is in theory below. This is in theory learning the device is a tool or equipment, while learning is a process or a way of making people in the Ministry of Education and Culture No.65 of 2013 concerning the standard of primary and secondary education processes (Masitah, 2018).

Based on the results of the interview above, the researcher concludes that all series of preparations for the Islamic Religious Local Content curriculum are ripe to be applied, so that in the application of Islamic religious local content it has been explained that Islamic Religious Local Content the learning media is passed by teaching tools so that in the device it can be applied to participants. students and at least can equip students in daily life in the community.

Islamic Religious Local Content Curriculum is the development of local content that refers to content standards, process standards, and assessment standards set by the government. Local content is an educational program in the form of subjects with Islamic Religious Local Content (Arifin, 2011). Local content is defined as an educational program whose content and delivery of curriculum includes educational institutional goals or institutional goals, subject objectives or curricular objectives, and teaching or instructional objectives.

The General Objectives of the Islamic Local Content Curriculum are given to introduce students to the environment and provide basic skills in reading and writing the Qur'an, skills for life in society, and skills for success. The researcher explained that in the preparation of Islamic Religious Local Content at SMP Negeri 2 Kabuh, using the planning, implementation, and assessment process. The preparation stage for the implementation of local Islamic religious content can be described in the chart below:

**Figure 1.** The implementation of local Islamic religious



**Stages of the Implementation Process for Local Religious Content at SMP Negeri 2 Kabuh**

According to the MKI curriculum syllabus guidelines, students are taught about reading and writing the letters of the Qur'an. And there is also daily memorization, such as the Yasin letter, *al-Waqiah*, and the *Istighotsab* reading, the *tablil* reading. So that in the implementation of local content lessons, they have their hours outside the PAI lesson hours. This is to Alfi's theory which states that local content is a stand-alone lesson, so local content also has its time allocation (Alfi, 2021).

The teacher begins with greetings and prayers, then teaches the material, the material consists of Worship Skills, Memorizing prayers, short letters, and amaliyah-amaliyah in the community. However, the researcher found that before learning began, all students were mobilized for literacy to read short letters in the congregation in the schoolyard.

Seeing the characteristics of the Islamic Religious Local Content material, so that in the learning process the teacher uses more drill and demonstration methods. The use of Drill method is used to provide convenience for students by synchronizing the material on the Islamic Religious Local Content subject so that students can produce religious skills competencies and make it easier to understand the content of the material contained in the Islamic Religious Local Content subject. According to Roistiyah, the Drill Method is a teaching method in which students carry out training activities, so that students have higher dexterity or training skills than what they have learned (Djamarah & Zain, 2006).

The technique of teaching this exercise is usually used to make students (Roistiyah, 2012: 125) as follows: Having motor skills/motion. Such as memorizing words, writing, using tools/making objects: and carrying out movements in sports. Develop intellectual skills, such as diverting, dividing, adding, subtracting, and pulling roots in counting math. Having the ability to relate one situation to another, such as a rain-flood causal relationship: the use of symbols/symbols on maps and others (Sarifudin & Evendi, 2020).

In addition, it also uses the demonstration method. Where the teacher/supervisor provides real examples while students observe the examples being demonstrated. This is according to the results of an interview from one of the teachers, namely the students, if they are not invited to practice, they will feel boring in learning both in class and outside the class, because students need to be exemplified and then put into practice, by using the demonstration method, I think it is very suitable for students. For students who want to learn the katakana process in the material for Reading Surah Al-Baqarah verse 286, students, apart from being explained in the lecture method, need to be practiced in terms of reading and writing.

Based on the explanation above, we can conclude that the demonstration method is a method used by teachers in presenting learning to students by demonstrating or showing directly by using tools, usually this method is used with experiments. After that, the teacher demonstrates a movement through demonstration (Alfi, 2021). Although in the demonstration method the role of students is only to pay attention, demonstrations can present more concrete lesson material. In learning strategies, demonstration methods can be used to support the success of expository and inquiry strategies.

Islamic Religious Local Content has several objectives, namely providing additional religious knowledge to students, providing life provisions for students related to religious knowledge, providing skills in reading and writing the Qur'an, skills for praying obligatory and Sunnah prayers, and other *amaliyah* practices to participants. educate and form a person who excels in the field of religion.

In the Islamic Religious Local Content curriculum, the materials are Al-Qur'an Reading and Writing, Memorizing Short Letters Skills, Compulsory Worship Skills, and its Sunnah, and Islamic Religious Knowledge. In carrying out local content, the determination of local content and learning materials based on environmental conditions can be in the form of stand-alone subjects. As with stand-alone lessons, local content also has its own time allocation (Alfi, 2021).

This is also by the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 814 of 2013 concerning Curriculum Implementation Chapter VI Regarding the mechanism for developing and implementing local content as well as the carrying capacity of the implementation of local content, it is stated that teachers who are assigned to handle local Islamic religious content must have literate abilities. according to their respective fields. The Jombang Regency Government with the existence of Islamic Religious Local Content formulated that at the elementary and junior high school levels to apply several qualifications to become teachers or supervisors of Islamic Religious Local Content, among others, educators must have professional competence in religious expertise, educators have religious knowledge to realize the next generation. young people who are faithful and devoted, sincere and responsible in carrying out their duties. Based on the observations that the researchers have done, the researchers can analyze that the above procedures have been properly carried out by the school, and the teachers who teach Islamic Religious Local Content have competencies that are to the subjects (Sahlan, 2009).

### **Evaluation Stage of Islamic Religious Local Content at SMP Negeri 2 Kabuh Jombang.**

The process of evaluating local Islamic religious content is different from PAI subjects. The PAI covers all aspects, including the skill aspect. So, the assessment and evaluation are also broad. Therefore, the new curriculum for Islamic Religious Local Content helps the development of PAI for children. Because in PAI itself, there are 4 aspects of student results assessed, spiritual, social, knowledge, and skill. Meanwhile, Mulok's Islamic religion has focused on the 4th aspect, namely student skills.

In the learning process, there is one important activity, namely the evaluation of learning outcomes. This activity is carried out to determine and determine the effectiveness of the program and the success of students in carrying out learning activities. In Islamic religious local content subjects, the evaluation of learning outcomes is not carried out with a written test but is carried out with an oral and practical test. This is done because the purpose of this subject is more about the skills aspect of students.

The results of student assessments in Islamic religious local content subjects that are reported only include statements of Competent (K), Less Competent (KK), or Incompetent (TK), not in the form of numbers. Because what is assessed for children is physical evidence of children practicing, if children have done and implemented it, it is judged according to the information, namely for those who have mastered it means competent, those who have almost mastered are less competent and for students who do not apply the practice at all then the results are not competent. That is the assessment process in the Islamic Religious Local Content curriculum.

Reports on the local content of Islamic Religion are also different from reports on learning outcomes for other subjects. Because in the report on learning outcomes, the final assessment is not in the form of numbers, but a description of students' abilities. In filling out the results of the report, the supervisor simply ticks the Competent (K), Less Competent (KK), or Incompetent (TK) column. However, the assessment is also based on the test process undertaken by students, whether they have been able to meet the indicators that have been set or not.

The evaluation of learning outcomes according to Syarifudin (2016:127) is a series of activities to obtain, analyze, and interpret data about the process and learning outcomes of students which are carried out systematically and continuously, so that it becomes meaningful information (Azis et al., 2022).

Evaluation of learning outcomes is the entire activity of measuring (collecting data and information), processing, interpreting, and considering to make decisions about the level of learning outcomes achieved by students after carrying out learning activities to achieve the learning objectives that have been set. Learning outcomes refer to learning achievement while learning achievement is an indicator of the presence and degree of change in student behavior (Elihami & Syahid, 2018).

Functions and Objectives of Evaluation of Learning Outcomes in Local Content are 1). For diagnostics and development. This means developing the progress, failures, and difficulties of each student. To determine the type and level of student difficulty and the causal factors that can be seen from the learning outcomes or the results of the evaluation, 2). For grade promotion, it means to determine which students meet the ranking or size set to increase the grade, 3. For placement, it means that graduates who want to work in an agency or company need to prepare transcripts of learning evaluation programs.

## **CONCLUSION**

Implementation of Islamic religious local content at SMP N Kabuh Jombang goes through three stages, namely the preparation stage for Islamic religious local content in improving the quality of learning outcomes for Islamic religious local content at SMP Negeri 2 Kabuh, namely making learning tools, such as RPP, Syllabus, RPE, Prota, Promes and Journal of Assessment. The implementation stage of Islamic religious local content uses the Demonstration and Drill Method while the evaluation stage of religious local content is a written test, oral test, and practice assignments. The results of this study are expected to contribute to solving PAI learning problems that have been occurring mainly in public schools. For example, the lack of class hours so that PAI material cannot be delivered optimally. Suggestions for future researchers, maybe the impact of implementing local Islamic religious content can be further deepened, both at school and in the

family environment. Because this study only discusses the implementation of local religious content which consists of 3 stages.

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