

EDUCATION INNOVATION: RELIGIOUS-BASED LOCAL CONTENT CURRICULUM IN SOLOK REGENCY

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ABSTRACT

The development of times marked by an increase in globalization impacts the morals and ethics of the nation's next generation. Innovation is therefore necessary to prevent moral erosion and foster religious character formation. This study aims to explain educational innovation in the form of a religious-based local content curriculum in terms of (1) purpose; (2) material; (3) media; (4) approach; and (5) evaluation. We employed qualitative methods in this investigation. The research findings indicate that the Solok District Government has innovated in education by developing a Religious-Based Local Content Curriculum policy to foster a religious character at the formal education level. The goal is to help students understand the region's spiritual values and local wisdom. The curriculum comprises stand-alone subjects and integrated study materials with relevant subjects. The learning module includes printed and written media. The learning module lays out the learning strategy. The evaluation is formative, summative, and authentic. This study serves as a reference for developing religion-based local content curricula.

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1. INTRODUCTION

The behavior and culture of the community are significantly influenced by the demands of the times, which are a consequence of the advancements in science and technology and the increased globalization of the community (Aditya, 2020; Zhang et al., 2022; Usman et al., 2024). Consequently, the advancement of technology and the passage of time have enslaved a growing number of individuals, with morality and ethical considerations frequently being overlooked (Faradiba & Budiningsih, 2020). This is the consequence of unadulterated cultural assimilation and acculturation. The education curriculum must also evolve in response to the changes and developments that occur (Fitri & Arifmiboy, 2023).

Fundamentally, the curriculum reflects the culture of the society in which it is situated. As a result, the curriculum is heavily influenced by the social forces that shape society (Deng, 2020; Miles, 2021; Fitri & Arifmiboy, 2023). Both internal and external

factors constantly shift the direction and objectives of educational curriculum development, influencing the dynamics of society's social order. As changes occur, the curriculum must be flexible and futuristic. Failure to respond to social change causes gaps in curriculum design, resulting in educational outputs that cannot adapt to existing social changes (Saylan & Blumstein, 2011; Mulyah & Aly, 2023).

Islamic religious education plays a crucial role in molding the morals of students. Both inside and outside of schools, it aims to cultivate students who consistently strive to enhance their Iman, Islam, and Ihsannya (Farihah et al., 2020; Faradiba & Budiningsih, 2020). However, in practice, Islamic religious education in schools has not been able to directly fully influence students' morals possible. This problem arises due to a variety of factors. For example, Islamic Religious Education, which is generally still at the level of knowledge (cognitive), has neither made religion a way of life nor been able to apply it in everyday life (Shehu, 2015; Aripin & Nurdiansyah, 2022; Lamuhtadun, 2023).

There are several reasons why the development of Islamic religious education in schools has not been successful. (1) The limited time allocated for PAI subjects; (2) Learning methods that tend to emphasize cognitive aspects; (3) The learning process that primarily involves knowledge transfer; (4) The negative influence of the world outside school and the rapid development of digital technology (Hubaidi & Anwar, 2022; Mun'im Amaly et al., 2023).

In public schools, it is important to include religious-related lessons outside of Islamic Religious Education hours. The Solok Regency Government upholds the principle of "adat basandi shara', shara' basandi kitabullah". As a result, the Solok District Government issued Solok District Regional Regulation Number 1 of 2020, which amends Regional Regulation Number 2 of 2019, concerning the implementation of education. The regulation delves deeply into the Religious-Based Local Content Curriculum, a supplementary religious instruction that goes beyond the scope of Islamic Religious Education. Therefore, the research title, "Innovation of Religious-Based Local Charge Curriculum in the Formation of Students' Religious Culture," is intriguing to consider. This study aims to explain the innovative role of the Religious-Based Local Charge Curriculum in forming the school's religious character.

2. METHOD

This research uses qualitative methods because it emphasizes meaning rather than generalization. We conducted this research at a public middle school in Solok Regency. We collected data using observation, interview, and documentation techniques. We then analyzed the collected data using interactive data analysis techniques, which involved three interacting activities: data reduction, data presentation, and conclusion drawing or verification (Sugiyono, 2013; Creswell & Creswell, 2017).

The first thing the researcher did was collect data. After gathering the data, the researcher simplified or summarized the complex or large data into a more concise form, preserving the crucial information within. The next step involves visually packaging the

data to make it easier to understand. The last is conclusion drawing or verification, which is an attempt to find or understand meaning, regularity, patterns, explanations, causal flow, or propositions, as presented in figure 1 below.



Figure 1. Research Steps

3. RESULTS AND DISCUSSION

The juridical basis for the implementation of the local content curriculum refers to the Decree of the Minister of Education and Culture of the Republic of Indonesia, No. 0412/U/1987, dated July 11, 1987, concerning the Implementation of Local Content in Elementary Schools, followed by the elaboration of its implementation in the Decree of the Director General of Primary and Secondary Education, No. 173/C/Kep/M/1987, dated October 7, 1987. According to PP No. 32 of 2013 concerning National Education Standards (Saputri, 2020; Alfi & Bakar, 2021; Fu'ad, 2022), the development of the local content curriculum mandates its inclusion as one of the curriculum's contents and structure at primary and secondary levels.

In developing the local content curriculum. This is by the guidelines outlined in Permendikbud No. 79 of 2014. First, compatibility with learner development. This development encompasses physical, intellectual, and emotional growth as a whole. Second, the wholeness of competence. The substance of the local content curriculum should cover all dimensions of learner competence, including knowledge, attitudes, and skills. Thirdly, it's crucial to establish a link with the region's potential and distinctiveness. Local content development should refer to a region's potential and local wisdom. The development primarily aims to address the current and future challenges in the region. Fourth, it serves national interests and effectively addresses global challenges. As a result, students in the next generation will always maintain, strengthen, and affirm the value of locality in modern life (Cuellar et al., 2022; Prihantini, 2023).

Public schools in Solok Regency have implemented the Religious-Based Local Content Curriculum since the issuance of Solok Regency Regional Regulation Number 1 of 2020, which amends Regional Regulation Number 2019 concerning Education Implementation. The Solok Regency Regional Government believes that education is a fundamental right for everyone, and it must ensure its fulfillment to foster a knowledgeable, intelligent, and prosperous society. Additionally, to enhance educational opportunities, the Solok Regency Regional Government must implement participatory, quality education and uphold local wisdom values (Solok, 2020).

Before the issuance of Solok District Regional Regulation Number 1 of 2020, Rahmi (2019) established Regional Regulation Number 2019 on the Implementation of Education. However, over time, Solok Regency's needs and conditions necessitate adjustments to the Regional Regulation Number 2019 concerning the Implementation

of Education. In this regulation, some articles regulate the implementation of the Religious-Based Local Content Curriculum in Solok Regency (Solok, 2020).

We develop the Local Content Curriculum based on religious values, regional potential and uniqueness, culture, and local wisdom, aiming to shape learners and educate citizens about religious values and local wisdom in the region. The local content curriculum's development aligns with religious education's values. A public school program that incorporates religious education is responsible for developing the local content curriculum as intended. We develop the local content curriculum based on three principles: (1) suitability for learners' development; (2) flexibility in the type, form, and timing of learning; and (3) usefulness for national interests and addressing global challenges (Solok, 2020). In general, curriculum components consist of: (1) objectives; (2) materials; (3) media; (4) approach; and (5) evaluation.

Firstly, the purpose of the religious-based local content curriculum in Solok district is to shape students' understanding of religious values and local wisdom in the region. This goal is to develop educational objectives based on the National Education Standards. Meanwhile, according to the National Education Standards (SNP) in Indonesia, the purpose of education is to develop students' potential to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens.

In general, religion-based local content aims: 1) To optimally develop students' faith and devotion to Allah SWT, as well as their noble character. 2) Planting the values of Islamic teachings as a guide in life to achieve goodness and balance, both in this world and the hereafter. 3) Facilitating students' mental adjustment to the physical and social environment by cultivating Islamic education values related to social relationships. 4) Resolving students' misconceptions about comprehending and accepting religious experiences in their daily lives. 5) Ensuring that students are protected from the negative experiences they encounter in their daily lives. 6) Teach students about general religious knowledge, life systems, and functions to shape a flawless Muslim personality (Rahayu, 2015; Ma'unah, 2018; Saputri, 2020; Anggraini et al., 2023).

Second, the Solok District's religious-based local content curriculum incorporates stand-alone subjects and integrated study materials with relevant subjects. The stand-alone subjects consist of two subjects, namely: (1) fiqh and worship practices; and (2) Quran education and translation. The Solok district government specifically designed these two subjects for public schools. This is a government innovation because, in general, only educational institutions like Islamic boarding schools and madrasahs have such subjects. Meanwhile, the religion-based local content curriculum integrates Minangkabau Natural Culture as a relevant subject.

Curriculum materials are the core components of an educational program, covering the content that students must learn to achieve learning objectives. It includes facts, concepts, principles, theories, and procedures relevant to a particular subject, as well as texts, readings, exercises, and projects designed to develop students' knowledge and skills. These materials, arranged according to educational standards, cater to the growth

and requirements of students, ensuring their relevance to everyday life. Regular updates of curriculum materials are necessary to stay abreast of developments in science, technology, and societal change. With structured and relevant materials, students can achieve the expected competencies and be ready to face future challenges (Adiyono et al., 2023; Fitria et al., 2023; Naibaho & Sitorus, 2023; Yafi et al., 2024).

Third, the Solok Regency's religion-based local content curriculum uses printed media, which includes learning modules. The media component of the curriculum is an essential element that supports and enriches students' learning experiences. It encompasses a variety of forms and technologies used to convey information, facilitate understanding, and enhance student engagement. Students can access written information from print media like textbooks, articles, and magazines at any time, and they can listen to relevant lectures and interviews through audio media like voice recordings and podcasts. Visual media, including pictures and diagrams, help clarify complex concepts, and audiovisual media such as videos and films provide a richer learning experience. Interactive media, such as educational software and computer simulations, enable active participation in learning, whereas online resources and the internet provide access to extensive and up-to-date information and facilitate collaboration between students and teachers. In addition, physical media such as models and teaching aids are very useful for practical learning, and a well-designed learning environment can support the use of such media. Using the right media can improve learning effectiveness, making the learning process more interesting, interactive, and meaningful for students (Rahma et al., 2023; Sulistiani et al., 2023; Wulandari et al., 2023).

Fourthly, the Solok District government, then known as the Boarding-Based Public School Programme, formed a team to develop a learning module on learning strategies. The module contains a series of general learning descriptions. Teachers can also use appropriate methods to implement learning. Public middle school 6 Solok District is one of the schools that has implemented the religious-based local content curriculum in the form of intracurricular programs. In addition to the intracurricular program, Public Middle School 6 Solok Regency also implements supportive programs to foster the development of a religious culture. These supporting programs include the recitation of *asmaul husna* together, *dhuha* prayers, congregational *zhuhur* prayers, and *cultums* every Friday. These programs use a habituation approach, meaning that students are accustomed to carrying out these activities to form a student religious culture.

In the activity of reading *asmaul husna*, students read 99 *asmul husna* (the names of Allah, which are beneficial and great). Every day, students carry out this activity in the morning. So, before the start of the first subject hour, students, together with the guidance of the teacher who will teach the first subject, chant the *asmaul husna*. We hope that this activity will help students memorize and incorporate the names of God into their daily lives. Next is the *dhuha* prayer activity. While the *dhuha* prayer is not mandatory, Public Middle School 6 Solok Regency believes that it is a beneficial habit to practice. During the first break, Public Middle-School 6 Solok Regency holds the *dhuha* prayer at the designated time. We hope that the school's *dhuha* prayer activities

will help students become accustomed to performing sunnah worship, including the obligatory ones.

Public Middle School 6 Solok Regency routinely conducts the zhuhur prayer, in addition to the dhuha prayer. At Public Middle School 6 Solok Regency, the congregation holds Zhuhur prayers during the second break. Often the imam in the congregational zhuhur prayer is a male teacher, and occasionally the imam is from among male students. We hope that by organizing congregational zhuhur prayer activities, students will become accustomed to worshipping, fulfilling their duty to Allah SWT. Routine religious tausiyah activities, also known as cultums (a seven-minute lecture), take place on Friday mornings before students enter their respective classes. Learners gather in the school yard to listen to religious advice. Often, the school organizes learners to speak during this activity, but occasionally, teachers also impart religious advice.

A learning strategy is a crucial component of the curriculum that determines the methods and approaches to teaching and facilitating student learning. It includes a variety of techniques to achieve educational objectives, ensuring students understand and can apply knowledge. Some strategies involve direct approaches such as lectures, while others use interactive methods such as group discussions and project-based learning. Teachers should tailor these strategies to the material, student needs, and learning context, and incorporate continuous assessment to track student progress and offer feedback. With effective strategies, teachers can create a dynamic learning environment, helping students achieve optimal learning outcomes and be ready to face future challenges ([Hidayati, 2023](#); [Wahyudi, 2024](#)).

Of course, Solok Regency also conducts evaluations of the religious-based local content curriculum. The evaluation process involves not only a summative evaluation at the end of a chapter or semester but also a continuous formative evaluation. We also evaluate with an authentic approach, assessing students' abilities with relevance in real and practical contexts.

Evaluation, as a curriculum component, plays a critical role in evaluating the attainment of learning objectives. It involves various methods and tools, such as tests, quizzes, projects, assignments, and observations, to assess students' knowledge, skills, and attitudes. Evaluation provides feedback on student progress and teaching effectiveness, allowing teachers to identify areas that require additional assistance and adjust teaching methods as needed. In addition, evaluation provides essential data for ongoing curriculum development, ensuring that teaching materials and methods remain relevant and effective. With proper evaluation, the learning process becomes more dynamic and focused, achieving the desired educational outcomes. According to [Bahri \(2023\)](#), [Fitria et al. \(2023\)](#), and [Magdalena \(2023\)](#), proper evaluation enhances the learning process and achieves the desired educational outcomes.

4. CONCLUSION

To establish a religious culture at the formal education level, the Solok District Government is developing a Religious-Based Local Content Curriculum policy, demonstrating its commitment to education innovation. Prior to its implementation in 2020, this curriculum was known as Pesantren-Based Public School. The curriculum aims to foster in students an understanding of the local religious values and wisdom. We present the material in the form of stand-alone subjects and study materials incorporated with pertinent subjects. We compose the learning module using print media. The learning module organizes the learning strategy effectively. We implement formative, summative, and authentic evaluations. This study is useful as a resource for creating local content curricula based on religion.

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