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Mapping Learning Achievements and Teaching Materials for Islamic Religious Education and Character Elements of the History of Islamic Civilization in the Independent Curriculum

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Abstract

The curriculum is constantly being improved until in 2022 the government introduces the Independent Curriculum. However, in its implementation, this curriculum still faces various challenges, including difficulties for teachers in understanding learning achievements and applying them in teaching materials. This study aims to analyze and ensure that the learning achievements and teaching materials of Religious Education and Character, especially the elements of the History of Islamic Civilization, are by the level of students' thinking ability. The research method used is the study of learning achievement documents and Religious Education and Character textbooks from grades I to XII version of the Independent Curriculum. The results of the study provide findings in the form of mapping learning achievements and teaching materials of Religious Education and Character of the History of Islamic Civilization based on the cognitive, affective, and psychomotor domains.

Keywords: Religious Education and Character, Mapping, History of Islamic Civilization

Abstrak

Kurikulum senantiasa mengalami penyempurnaan hingga pada tahun 2022 pemerintah memperkenalkan Kurikulum Merdeka. Namun, dalam implementasinya kurikulum ini masih menghadapi berbagai tantangan, termasuk kesulitan guru dalam memahami capaian pembelajaran dan menerapkannya dalam materi ajar. Penelitian ini bertujuan untuk menganalisis dan memastikan bahwa capaian pembelajaran dan materi ajar PAI dan Budi Pekerti khususnya elemen Sejarah Peradaban Islam telah sesuai dengan tingkat kemampuan berpikir peserta didik. Metode penelitian yang digunakan adalah studi dokumen capaian pembelajaran dan buku ajar PAI dan Budi Pekerti dari kelas I hingga XII versi Kurikulum Merdeka. Hasil penelitian memberikan temuan berupa pemetaan capaian pembelajaran dan materi ajar PAI dan Budi Pekerti elemen Sejarah Peradaban Islam berdasarkan ranah kognitif, afektif, dan psikomotorik.

Kata Kunci: PAI dan Budi Pekerti, Pemetaan, Sejarah Peradaban Islam

Introduction

The Islamic Religious Education Curriculum, hereinafter referred to as Islamic Religious Education and Character, has a very long historical footprint from the Old Order period to the Reformation.¹ The existence of Islamic Religious Education in schools is one of the results of the Decree (Joint Decree) of two ministers, namely the minister of religion number 1285/K-7 on December 12, 1946, and the minister of teaching, education, and culture number 1142/Bhg.An on December 2, 1946². Since the establishment of the decree, the Islamic Religious Education curriculum has always experienced development in line with the dynamics of education policy in Indonesia. This curriculum change is based on the analysis, evaluation, and prediction of various internal and external variables that are constantly changing.³

The Independent Curriculum was introduced as a development of the 2013 Curriculum by the Minister of Education and Culture Nadiem Makarim on February 11, 2022. The implementation of this curriculum was ratified through the Decree of the Minister of Education and Culture Number 262/M/2022 which aims to restore learning⁴. The main characteristic of this Independent Curriculum is the demand for

students to be independent and creative⁵. In addition, educators have the freedom to determine educational resources that suit the learning needs and interests of their students.⁶

This curriculum change certainly has a big impact on the Islamic Religious Education curriculum in schools. The impact can be seen in the targeted competency aspects, curriculum structure, learning methods, assessment systems, and curriculum tools that are used.⁷ In terms of targeted competencies, the Independent Curriculum has updated the Core Competencies and Basic Competencies that were previously implemented in the old curriculum. In this curriculum, learning achievements are assessed based on the development phase, no longer based on the level of class.⁸ The phases in the Independent Curriculum have been divided into six levels, namely phases A to F as an effort to simplify so that students have adequate time to master competence.⁹ In Islamic Religious Education learning, this learning achievement is implemented in teaching materials consisting of five scientific elements, namely Al-Quran and Hadith, Faith, Morals, Fiqh, and History of Islamic Civilization.¹⁰

In its implementation, the Independent Curriculum is inseparable from various kinds of problems. Based on research conducted by Faridahtul Jannah, et al., teachers have difficulty understanding learning achievements to become learning objectives so they need to be consolidated and analyzed in depth. Teachers are required to find the essence of the teaching material according to the needs of students.¹¹. Another thing done by Siti Zulaiha, et al. said that teachers have difficulties in determining the flow of learning objectives and making them into teaching modules.¹².

Amid many studies on the implementation of the Independent Curriculum, researchers have not found studies that specifically discuss the mapping of learning achievements and teaching materials of Islamic Religious Education and Character, especially on the Historical Element of Islamic Civilization. An in-depth study, in this case, is very necessary, considering that this element functions as a source of example, reflection, comparison, and efforts to improve conditions from the time of the Prophet Muhammad PBUH to the modern era.¹³. Therefore, this study aims to rearrange the learning achievements and teaching materials of Islamic Religious Education and Character, especially on the Historical Elements of Islamic Civilization, by mapping them based on the realm of Bloom's Taxonomy.

Bloom's taxonomy is commonly used as a framework because it develops thinking skills hierarchically from the basic level to the most complex. Bloom's taxonomy includes three main domains: cognitive, affective, and psychomotor. The cognitive realm is related to thinking ability and consists of six levels, namely remembering, understanding, applying, analyzing, evaluating, and creating. The affective realm focuses on the attitude aspect and is divided into five levels, namely receiving, responding, valuing, organization, and characterization. Meanwhile, the psychomotor realm is concerned with skills or actions, which include imitation, manipulation, experience, and articulation.¹⁴.

With the ideal mapping, it is hoped that it can be a guide for educators, especially Islamic Religious Education teachers in identifying, developing, and compiling teaching materials that are by the learning achievements that have been set. The mapping carried out based on the Bloom Taxonomy also makes it easier for educators to compile teaching materials that are relevant, effective, and able to support the development of students' cognitive, affective, and psychomotor abilities.

Method

This research is qualitative descriptive research using a document study. Document studies are carried out by

collecting, studying, comparing, and mixing data to form a complete and integrated study product.¹⁵. The data sources in this study are the learning achievements in the regulation of the Ministry of Education, Culture, Research, and Technology in 2022 as well as the Islamic Religious Education and Character books at all levels published by the Ministry of Education, Culture, Research, and Technology in 2021 and 2022. The results of this study describe four problem formulations that focus on mapping learning achievements and teaching materials of Islamic Religious Education and Character Historical Elements of Islamic Civilization based on the cognitive, affective, and psychomotor domains.

After the data is collected, data analysis is carried out using three steps of analysis according to Miles and Huberman, namely: data reduction, data presentation, and conclusion drawn.¹⁶. Data reduction is carried out by focusing on research objectives, sharpening, organizing, and eliminating unnecessary data. The results of the reduction are then presented in the form of a narrative text accompanied by a table. Next is the conclusion which is a new finding in the form of a description of the mapping of learning achievements and teaching materials of Islamic Religious Education and Character.

Result and Discussion

Map of Learning Achievements Islamic Religious Education and Character Historical Elements of the Islamic Civilization

After analyzing the learning achievements of Islamic Religious Education teaching materials elements of Islamic Civilization History, it was found that the achievements in each phase experienced systematic development. Every learning achievement related to Bloom's Taxonomy in the cognitive, affective, and psychomotor domains has shown a progressive improvement in thinking ability in each phase. According to research conducted by Zaimul Ihsan, et al., the level of material in the Independent Curriculum has increased. This can be seen from the learning achievements of material about pre-Islamic Arabia, Islam in Mecca and Medina advanced to grade III which in the previous curriculum was found in grade VII. As for the use of Operational Verbs, this learning achievement uses high-level Operational Verbs by using the terms of living and taking wisdom¹⁷.

To understand how to map learning achievements of Islamic Religious Education and Character Historical Elements of Islamic Civilization, pay attention to the following table :

**Table 1. Map of Learning Achievements
Islamic Religious Education and
Character Historical Elements of the
Islamic Civilization**

Phase	Focus on Learning achievements	The focus of Bloom's Taxonomic Domain
A	Telling simply the story of the prophet that must be believed.	Cognitive (remembering).
B	Understand the context of pre-Islamic Arab stories and the Prophet Muhammad PBUH from childhood to becoming an Apostle.	Cognitive (remembering and understanding).
C	Appreciation of the story of the Prophet Muhammad PBUH and the story of Khulafaurasyidin.	Cognitive (understanding) and affective (characterization).
D	The appreciation and application of noble morals from the stories of the Umayyad, Abbasid, Ottoman, Shafawi, and Mughal.	Cognitive (understanding and applying) and Affective (characterization).
E	Analyze the history and the role of scholars, make a timeline chart, believe in polite da'wah values, and get	Cognitive (analyzing and creating) and affective (evaluation).

	used to the attitude of simplicity, perseverance, peace, and respect for differences.	
F	Analyze the role of Islamic ulama and organizations, recognize the example of figures, and get used to a critical, peaceful, and harmonious attitude.	Cognitive (analyzing, evaluating, and creating) and affective (characterization).

Based on the table above, it can be seen that in phase A (grades I and II of Elementary School), learning achievements focus on students ability to tell simply the story of the prophet that must be believed, which in the Bloom Taxonomy focuses more on the cognitive domain of the category of remembering. Phase B (grades III and IV of Elementary School) develops toward contextual memory and understanding, especially related to the story of pre-Islamic Arabia and the Prophet Muhammad PBUH from childhood to becoming apostle which shows an improvement from the previous phase. In phase C (grades V and VI of Elementary School), learning emphasizes more appreciation of the story of the Prophet Muhammad PBUH and Khulafaurasyidin by focusing on the cognitive realm of the comprehension category and the affective

realm without the demand for the application of concrete attitudes. Entering phase D (grades VII, VIII, IX of Junior High School), the emphasis shifts to the appreciation and application of noble morals from Islamic historical stories, such as the Umayyad, Abbasid, and others who are still dominant in the cognitive realm of the category of understanding and applying as well as the affective realm of the characteristic category. Phase E (class X of Senior High School) includes historical analysis, charting timeline, as well as habituation of polite da'wah values, habituation of modesty, perseverance, peace, and respect for differences with achievement in the cognitive realm of the analysis and creation category and the affective realm of the valuing category. Finally, in phase F (grades XI and XII of Senior High School), the focus is directed to analyzing the role of Islamic ulama and organizations, acknowledging the role models of figures, and habituating a critical, peaceful, and harmonious attitude making it the most comprehensive phase in covering many categories in the cognitive and affective realms.

Map of Teaching Materials for Islamic Religious Education and Character Historical Elements of the Islamic Civilization in the Cognitive Domain

The Islamic Religious Education teaching material for the History of Islamic Civilization elements is specifically located in chapters five and ten based on the textbooks published by the Ministry of Education, Culture, Research, and Technology in 2021 and 2022. From the results of the analysis of all books from grades I to XII, it was found that the teaching materials in each phase were structured based on periods ranging from the classical, middle, and modern periods. If associated with Bloom's Taxonomy in the cognitive realm, teaching materials are dominated by categories of remembering, understanding, applying, and analyzing. Meanwhile, evaluating and creating still looks minimal.

To understand how the mapping of Islamic Religious Education and Character teaching materials Historical Elements of Islamic Civilization in the cognitive realm, pay attention to the following table :

Table 2. Map of Teaching Materials for Islamic Religious Education and Character Historical Elements of the Islamic Civilization in the Cognitive Domain

Phase	Title of Teaching Materials	Categories Cognitive Domain
A	My Role Model and Prophet Apostle	Remember, understand, and apply.
	Prophet Adam PBUH The First	

	Man	
	The Fun of Learning the Story of the Prophet Noah PBUH	
	The Fun of Learning the Story of the Fathers of the Prophets	
B	I Love Studying Islamic History	Remember, understand, and apply.
	Prophet Muhammad PBUH	
	The Story of the Hijrah of the Prophet Muhammad PBUH	
	The Story of the Prophet Muhammad PBUH Building the City of Medina	
C	Imitating the Struggle of the Prophet	Remember, understand, apply, and analyze.
	The example of Khulafaurasyidin	
	Khulafaurasyidin Services for the World	
	Imitating the Services of Uthman bin Affan and Ali bin Abi Talib	
D	Damascus, the center of Islamic Eastern Civilization (661-750 AD)	Remember, understand, apply, analyze, evaluate, create.
	Andalusia: The City of Islamic Civilization in the West (756-1031 AD)	
	Imitating Productivity in Work and the Spirit of Literacy in the Golden Age of Islam in the Abbasid Era (750-	

	1258 AD)	
	Imitating the Inspiration and Contribution of Muslim Scientists During the Abbasid Period to Humanity and Civilization	
	Appreciating the Ottoman Civilization	
E	Appreciating the Civilization of Shafawi and Mughal India	Remember, understand, apply, analyze, and create.
	Imitating the Role of Ulama in Spreading Islamic Teachings in Indonesia	
	The Role of Ulama Figures in the Spread of Islam in Indonesia (Islamic Da'wah Method by Wali Songo in Java)	
F	Imitating the Footsteps of Indonesian Ulama Worldwide	Remember, understand, apply, and analyze.
	Islamic Civilization in Modern Times	
	The Development of Islamic Civilization in the World	
	The Role of Islamic Organizations in Indonesia	

Based on the table above, the categories of remembering, understanding, and applying are seen throughout the teaching material. The category of remembering can be seen during activities such as the explanation of the names of the prophets and apostles or the explanation of

the creation process of the Prophet Adam PBUH which only asks students to remember basic information. The category of understanding lies in the explanation of the reasons for the hijrah of the Prophet Muhammad PBUH or da'wah strategies that require interpretation and understanding of concepts. Its application can be seen in the activity of habituating simple behavior or showing a tolerant attitude that implements the values of religious teachings into daily life. The category of analyzing is present when analyzing the role of Wali Songo, the example and thoughts of ulama, or the pattern of development of Islamic civilization. Evaluation is seen during the process of connecting historical events with commendable behavior or assessing the wisdom of Islamic organizations. Finally, the category of creating is embodied in the activity of making products, such as charts timelines, or infographics about the History of Islamic Civilization during the period of the Umayyads to Shafawi and Mughals. Overall, the teaching materials have covered various categories in the cognitive realm.

This is in line with research conducted by Khaidaroh Shofiya F., and Dr. Sukiman in the journal *Al-Ghazali* which states that the purpose of education shows that students must be able to do something (verbs) with something (nouns). The depth of mastery of the desired cognition is

indicated by the verb, while the expected knowledge is indicated by the word thing.¹⁸.

Map of Teaching Materials for Islamic Religious Education and Character Historical Elements of the Islamic Civilization in the Affective Domain

In addition to the cognitive realm, in Bloom's Taxonomy, there is also an affective realm. After analysis, the researcher found that many Islamic Religious Education and Character teaching materials are still oriented to the cognitive realm. This is in line with what Mulyasa in Safiqo said that Islamic Religious Education in schools is still focused on enriching knowledge or cognition rather than forming attitudes or affectives. Islamic Religious Education learning must be developed in the process of internalizing values (affective) supported by aspects of cognition.¹⁹. This will create a very strong motivation for students to practice and follow the basic religious teachings and principles that they have internalized (psychomotor).

However, the opportunity to analyze the affective realm in the teaching material is very wide open, this is because the teaching material that lists the learning objectives can provide clues about the attitudes, values, or behaviors that are intended to be instilled in the students in the teaching material. For example: showing patience and confidence

refers to the affective aspects of the responding category.

To understand how the mapping of Islamic Religious Education and Character teaching materials Historical Elements of Islamic Civilization in the affective realm, pay attention to the following table :

Table 3. Map of Teaching Materials for Islamic Religious Education and Character Historical Elements of the Islamic Civilization in the Affective Domain

Phase	Title of Teaching Materials	Categories Affective Domain
A	My Role Model Prophet and Apostle	Receiving and valuing.
	Prophet Adam PBUH The First Man	
	The Fun of Learning the Story of the Prophet Noah PBUH	
	The Fun of Learning the Story of the Fathers of the Prophets	
B	I Love Studying Islamic History	Receiving and valuing.
	Prophet Muhammad PBUH	
	The Story of the Hijrah of the Prophet Muhammad PBUH	
	The Story of the Prophet Muhammad PBUH Building	

	the City of Medina	
C	Imitating the Struggle of the Prophet	Valuing and characterization.
	The example of Khulafaurasyidin	
	Khulafaurasyidin Services for the World	
	Imitating the Services of Uthman bin Affan and Ali bin Abi Talib	
D	Damascus, the center of Islamic Eastern Civilization (661-750 AD)	Valuing, organization, and characterization.
	Andalusia: The City of Islamic Civilization in the West (756-1031 AD)	
	Imitating Productivity in Work and the Spirit of Literacy in the Golden Age of Islam in the Abbasid Era (750-1258 AD)	
	Imitating the Inspiration and Contribution of Muslim Scientists During the Abbasid Period to Humanity and Civilization	
E	Appreciating the Ottoman Civilization	Receiving and valuing.
	Appreciating the Civilization of Shafawi and Mughal India	
	Imitating the Role of Ulama in	

	Spreading Islamic Teachings in Indonesia	
	The Role of Ulama Figures in the Spread of Islam in Indonesia (Islamic Da'wah Method by Wali Songo in Java)	
F	Imitating the Footsteps of Indonesian Ulama Worldwide	Valuing and characterization.
	Islamic Civilization in Modern Times	
	The Development of Islamic Civilization in the World	
	The Role of Islamic Organizations in Indonesia	

Based on the table above, it can be seen that the category of responding is less explicitly visible because this category includes the active participation of students in responding to the values taught, such as through actions or demonstrations of understanding. For example, in the story of the Prophet Muhammad's hijrah, students are asked to show a confident attitude, firm stance, and responsibility, which reflects their ability to respond to values through real behavior.

In addition, it can be seen in the table above that the teaching materials focus on categories of receiving, valuing, and characterization. The category of organizations is still covered even though it is very minimal. The category of receiving can be seen during faith and belief activities. The valuing category can be seen when students emulate and get used to an attitude. The category of characterization is seen when the activity of attitude and character from the example of Khulafaurasyidin. Finally, the organizational category is seen when students compile grades based on the development of science.

4. Map of Teaching Materials for Islamic Religious Education and Character Historical Elements of the Islamic Civilization in the Psychomotor Domain

The last realm is the psychomotor realm. After analyzing the teaching materials of Islamic Religious Education and Character, it was found that the psychomotor realm can not be directly analyzed through teaching materials, because teaching materials are generally designed to convey theoretical content or knowledge. However, teaching materials can be used to identify potential learning activities or strategies that support the development of the psychomotor realm.

This is in line with research conducted by Rinto Hasiholan who said that

psychomotor is a realm that emerges after students experience certain learning experiences. The learning achievements in this realm are an advanced stage of the affective realm learning achievements, which can only be seen through the tendencies of students to behave.²⁰.

To understand how the mapping of Islamic Religious Education and Character teaching materials Historical Elements of Islamic Civilization in the psychomotor realm, pay attention to the following table :

Table 4. Map of Teaching Materials for Islamic Religious Education and Character Historical Elements of the Islamic Civilization in the Psychomotor Domain

Phase	Title of Teaching Materials	Categories of Psychomotor Domain
A	My Role Model Prophet and Apostle	Imitation and manipulation.
	Prophet Adam PBUH The First Man	
	The Fun of Learning the Story of the Prophet Noah PBUH	
	The Fun of Learning the Story of the Fathers of the Prophets	
B	I Love Studying Islamic History	Manipulation and naturalization.
	Prophet Muhammad PBUH	
	The Story of the	

	Hijrah of the Prophet Muhammad PBUH	
	The Story of the Prophet Muhammad PBUH Building the City of Medina	
C	Imitating the Struggle of the Prophet	Naturalization and articulation.
	The example of Khulafaurasyidin	
	Khulafaurasyidin Services for the World	
	Imitating the Services of Uthman bin Affan and Ali bin Abi Talib	
D	Damascus, the center of Islamic Eastern Civilization (661-750 AD)	Naturalization and articulation.
	Andalusia: The City of Islamic Civilization in the West (756-1031 AD)	
	Imitating Productivity in Work and the Spirit of Literacy in the Golden Age of Islam in the Abbasid Era (750-1258 AD)	
	Imitating the Inspiration and Contribution of Muslim Scientists During the Abbasid Period to Humanity and Civilization	
	Appreciating the	

	Ottoman Civilization	
	Appreciating the Civilization of Shafawi and Mughal India	
E	Imitating the Role of Ulama in Spreading Islamic Teachings in Indonesia	Naturalization and articulation.
	The Role of Ulama Figures in the Spread of Islam in Indonesia (Islamic Da'wah Method by Wali Songo in Java)	
F	Imitating the Footsteps of Indonesian Ulama Worldwide	Articulation.
	Islamic Civilization in Modern Times	
	The Development of Islamic Civilization in the World	
	The Role of Islamic Organizations in Indonesia	

Based on the table above, it can be seen that teaching materials in the psychomotor realm cover all categories from imitation to articulation with systematic development in each phase. In phase A, learners are taught basic skills such as imitating the behavior of prophets and apostles and habituating simple behaviors, showing a focus on imitation and

manipulation. Phases B and C introduce activities such as structuring a sequence of events or creating a storyline that reflects the experiential stage, where skills begin to be applied more smoothly and flexibly. In phases D to F, students are directed to achieve articulation through complex activities such as making infographics, presenting works, and creating timeline history. These activities encourage the integration of higher skills, process information, and express it in the form of creative and meaningful works.

Conclusion

The teaching materials of Islamic Religious Education and Character elements of the History of Islamic Civilization show that learning achievements have been systematically designed with progressive development in each phase. In the cognitive realm, teaching materials include categories of remembering, understanding, applying, and analyzing, but the categories of evaluating and creating are still minimal. This shows the need to expand the scope of learning to a higher cognitive level so that students can be more critical and creative. In the affective realm, although teaching materials show the potential to internalize values, such as through categories of receiving and valuing, organizational categories and characterization are still less explicitly emphasized. In the psychomotor

realm, teaching materials support the development of student's skills through imitation and manipulation activities, which are gradually directed towards experience and articulation through more complex activities, such as making history-based works. Overall, although the teaching materials have covered various aspects of Bloom's taxonomy, there are challenges in ensuring a balanced integration between the cognitive, affective, and psychomotor domains. Emphasis on learning activities that stimulate evaluation, creation, and internalization of values can increase learning effectiveness. Further research and the implementation of holistic teaching strategies are needed to ensure teaching materials are not only knowledge-oriented but also on the formation of students' character and practical skills.

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