CONSTRUCTION COMPETENCY OF ISLAMIC RELIGIOUS EDUCATION IN THE HIGH SCHOOL OF ISLAMIC RELIGION AL-AMANAH JENEPONTO

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Abstract: This paper will elaborate on how the construction of Islamic Religious Education curriculum competencies at STAI Al-Amanah Jeneponto. This research is a qualitative research. The subject of this research is focused on the construction of the Islamic Religious Education curriculum at STAI Al-Amanah Jeneponto. The approach used in this research is sociological and pedagogical approach. The results showed that Islamic Religious Education curriculum construction at STAI Al-Amanah Jeneponto which is more focused on the design of the subject centered design curriculum, which is a curriculum designed to focus on Islamic Religious Education courses that are supported. The integration model found based on informant data is the "Integration Curriculum Model (ICM)" which is then developed in an integrated manner with an interdisciplinary approach to complement one another, especially those included in the Islamic Religious Education subject group.

Keywords: Konstruksi Kompetensi; Pendidikan Islam; STAI Al-Amanah

I. INTRODUCTION

The curriculum in Islamic Education Study Program in Higher Education is a set of activity plans and arrangements regarding content and subject matter as well as the methods used and all activities carried out by lecturers or groups of students in understanding, living and practicing Islamic teachings or developing Islamic values. The curriculum in Islamic Education Study Program in Higher Education consists of several aspects, namely aspects of al-Qur'an-hadith, faith, morals, Islamic law, and aspects of history.

Normatively Islamic Religious Education Study Program in Higher Education is a reflection of Islamic Education thought, socialization, internalization, and reconstruction of understanding of Islamic teachings and values. Practically, Islamic Religious Education as a Study Program aims to develop Muslim personalities who have cognitive, affective, and psychomotor abilities, which are then empowered in the way they think, behave, and act in their lives.

The decentralization of education that was rolled out in line with government macro policy, namely regional autonomy so that the centers of power delegated authority to the city and district. Even in education, this authority breaks through the

boundaries of cities and districts so that it penetrates education units and schools in various types and levels of education. In this era of educational decentralization, there will be variations and types of curriculum in each education unit in each madrasa, because each curriculum develops with each other may be different.

According to Anik Gufron in M. Zaeni Mustofa, actually it is not too difficult for a number of education practitioners to develop curriculum when the life forms of the global era are already evident. What is difficult is to predict a picture of a future life that is not yet clear. Therefore, to be able to design, develop and implement a curriculum that is adaptable to life in the global era, we must first understand the various trends that are the main characteristics of life in the global era.[1]

Ellis et al, classify several categories that influence the curriculum, namely individuals involved in the community of an educational institution, group interests specifically organized, commercial interests, initiators of information and new ideas, application of economic and community conditions, professional organizations and learned societies, as well as external evaluation and accreditation.[2]

One of the hopes of the Islamic Education Study Program at STAI Al-Amanah Jeneponto is to expect a conscious and planned effort to prepare students to get to know, understand, appreciate, to believe in the teachings of the Islamic religion, accompanied by guidance to respect adherents of other religions in relation to harmony between religious communities to realize national unity and unity. According to Zakiyah Daradjat in Abdul Majid and Dian Andayani, that Islamic Education Study Program is expected to foster the field of study that can provide guidance and care for lecture material to students so that they will always understand the teachings of Islam as a whole.[3]

This paper will elaborate on how the construction of Islamic Religious Education curriculum competencies at STAI Al-Amanah Jeneponto.

II. LITERATURE REVIEW

There are several results of research studies that researchers consider to have relevance to this research, including them:

The results of research related to the Implementation of the PAI Curriculum by Syarifuddin M, said that the application of the curriculum is something that must be done so that teaching can be achieved and in accordance with community needs.[4] The relevance of this research lies in the hope that the curriculum should be implemented or implemented wherever possible so that teaching can be achieved and in accordance with the needs of students and the needs of the community. The difference with this research

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[1] M. Zaeni Mustofa. Model – Model Pengembangan Kurikulum. Cet. I; Bandung: CV. Pustaka Setia, 1998.

[2] Ellis, dkk. Konsep Perubahan Kurikulum di Perguruan Tinggi. Jakarta: Rineka Cipta, 2017.

[3] Abdul Majid dan Dian Andayani, Pendidikan Agama Islam Berbasis Kompetensi, Bandung: Remaja Rosda Karya, 2004.

[4] Syarifuddin M., Implementasi Kurikulum pada Lembaga Pendidikan Tinggi, "Disertasi". Makassar: PPs UIN Alauddin, 2012.

lies in the focus of research on the construction of the potential graduation curriculum at STAI Al-Amanah Jeneponto.

Safwan Tahir Bano in his research concluded that the Islamic Religious Education curriculum must be dynamic and be a motivator for students to actively learn so as to be able to achieve satisfying learning outcomes and achievements.[5]

The dissertation entitled Curriculum Reform in the Islamic Religious Education Study Program IAIN Sultan Amai Gorontalo, the results of research Burhanuddin Abdul Karim Mantau who in his research described the need for reform and curriculum development at every level of education, including at the level of higher education in order to create graduates who have the ability to communicate, have the ability to think critically and clearly. The relationship with this research both emphasize the need for curriculum application at every level of education including in Higher Education. While the difference Burhanuddin Abdul Kadir Mantau emphasizes the results of his research on curriculum reform, and in this study his research is centered on the construction of competencies.

Curriculum development turned out to still experience weaknesses. Weaknesses in the development of Islamic Religious Education curriculum could be due to a mistake in transferring the curriculum development or learning system that developed so far, where the experiment was not from the Islamic Religious Education curriculum itself but from other curricula (fields of study) which were later adopted without any the existence of constructive criticism so that it can sync.

But however the weaknesses of the development of Islamic Religious Education curriculum cannot be separated from the difficulties encountered in the implementation of Islamic Religious Education which can be divided into two parts, namely (1) the difficulties that come from the field of Islamic Religious Education curriculum itself, which touched a lot of aspects that are supra-rational, while students (students) have been trained in things that are rational, making it difficult to digest and appreciate things that are supra-rational. (2) difficulties that come from outside the field of Islamic Religious Education curriculum study itself, among others concerning the dedication of Islamic Religious Education lecturers began to decline, where lecturers are more transactional in working or teaching, orientation is increasingly individualistic, social control is weaker and others.

To avoid these weaknesses, the STAI Al-Amanah Jeneponto tertiary institution through Islamic Religious Education lecturers seeks to develop an Islamic Religious Education curriculum, namely the development of an Islamic Religious Education curriculum by re-establishing the philosophical foundation, that means the Islamic Religious Education curriculum should not only be viewed limited to the contents of the course or a list of basic Islamic Education curriculum offered to students in completing a learning program in a particular education. However, it has a broader meaning or understanding, that is, what is experienced by students or all efforts (engineering) programmed by STAI Al-Amanah Jeneponto in helping develop students' potential

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[5] Safwan Tahir Bano, Pencapaian Hasil Belajar Siswa SMA Negeri I Kabila Bone Bolango Gorontalo", "Disertasi", Makassar: PPs UIN Alauddin, 2005.

through potential learning experiences to achieve vision, mission, goals, and results learning desired by the education unit.

III. RESEARCH METHODOLOGY

This research is a qualitative research. The subject of this research is focused on the development of the Islamic Religious Education curriculum at STAI Al-Amanah Jeneponto. The design used in this research is qualitative descriptive. Data analyzed in this study were sourced from primary data and secondary data. Primary Data, is data obtained directly and informants that are closely related to the problem to be examined, namely, STAI Al-Amanah Jeneponto and also other sources of information relating to the development of Islamic Religious Education curriculum in Islamic Education Study Program. The main sources are lecturers, education staff, and students. Secondary data, which is data collected through literature studies in the form of literature, concepts, theories, and other scientific works related to the problem under study, also in the form of legislation. Data collection methods used are observation, interviews, and documentation. Data collection instruments are interview guides, observation guidelines, and documentation checks. The techniques used by researchers to analyze data in research conducted at STAI Al-Amanah Jeneponto are as follows: data reduction, data presentation, and drawing conclusions. In this study, researchers have tested the credibility of the data or trust in the results of research that guarantees the validity of the data in the study, conducted using the following methods: prolongation of observation, increasing persistence, and triangulation.

IV. FINDINGS AND DISCUSSION

Preliminary studies that have been carried out in this study through two categories, first, the study of literature by examining several references relating to the curriculum, its development, implementation and other references related to this research. This was done by researchers as a basis for understanding the concept of Islamic Religious Education curriculum construction at STAI al-Amanah Jeneponto. Secondly, empirical studies conducted in the field (STAI al-Amanah Jeneponto survey) are related to curriculum construction in Islamic Religious Education learning.

The second step taken by the researcher is none other than to find in detail about the development of the Islamic Religious Education curriculum driven by lecturers of Islamic Religious Education courses at STAI al-Amanah Jeneponto. Therefore, lecturers as teaching staff and educators in higher education institutions should be considered by the government or the authorized department to encourage each lecturer (teaching staff) to be able to develop curriculum specifically the Islamic Religious Education curriculum.

The issue of lecturers is constantly receiving attention, both by the government and by the community in general and by special education experts. The government views that lecturers are very important media in the framework of developing and developing the nation. Lecturers carry out socio-cultural tasks that function to prepare young people, in accordance with the ideals of the nation. Likewise the problem of lecturers in the Unitary State of the Republic of Indonesia (NKRI), can be said to get a central point in the world of education, both formal and non-formal education.

Lecturers are considered to be a very important issue because the quality of lecturers also determines the quality of the younger generation, as potential citizens and citizens. The problem of lecturer quality is very dependent on the lecturer education system, as is the quality of general education, namely the quality of lecturers must be reviewed from two main criteria, namely product criteria and process criteria. Lecturer education products are determined by the educational goals of lecturers to be achieved, both intrinsic goals and extrinsic goals.

The information above looks in line with the research findings data at STAI al-Amanah Jeneponto with informant data. Informant data results obtained from the Chair of the Islamic Religious Education Study Program namely Abd. Waris that:

> "Lecturers' products, including at STAI al-Amanah Jeneponto, are basically very much determined by intrinsic and extrinsic objectives. Intrinsic is a goal that is based on the system of values and culture of the community. Extrinsic where lecturers are required to direct the learning process to students who are oriented towards employment."

Abd. Waris in his confirmation, the legacy gave an input to researchers that STAI al-Amanah Jeneponto in printing Islamic regeneration and generation who always based their lifestyle on the values of Islamic teachings, the education system needs to be directed at the Islamic value system and the culture of the community, which in turn processes learning leads to employment. This analysis illustrates the urgency of a lecturer having the competence or ability to develop a curriculum based on the current global situation. The orientation of curriculum development of Islamic Religious Education in higher education in general and STAI al-Amanah Jeneponto in particular, is directed at the interests and needs of life and therefore requires efforts to improve and develop Islamic Religious Education curriculum based on life skills.

Based on studies that have been conducted on the curriculum of Islamic Religious Education at STAI al-Amanah Jeneponto, it can be stated that there are basic competencies of Islamic Religious Education courses such as the Aqeedah and it is possible to be integrated with the courses of the Qur'an-Hadith or other religious subjects. The existence of integration efforts made by lecturers who guide Islamic Religious Education STAI al-Amanah Jeneponto certainly cannot be separated from the construction or foundation based on Islamic Religious Education curriculum competencies.

In research activities found that information that:

> "Islamic Religious Education curriculum construction at STAI al-Amanah Jeneponto is built on the foundation of the curriculum design model "Subject Centered Design" designed by Islamic Religious Education lecturers to then make the Islamic Religious Education curriculum at STAI al-Amanah Jeneponto as a curriculum that focuses on courses."

The interview data can be understood that the construction of the STAI al-Amanah Jeneponto Islamic Religious Education curriculum competency is inseparable from the curriculum construction model in the form of syllabus, lesson plans and course material

with the foundation of curriculum development in Islamic Education which includes "curriculum, social culture, and science and technology".

So, in the construction of Islamic Religious Education curriculum competencies with STAI al-Amanah Jeneponto it becomes a necessity so that lecturers supporting Islamic religious education courses covering Arabic, Islamic Education, Al-Qur'an, Philosophy of Science, Method of Islamic Studies, Jurisprudence Problems, and Islamic Philosophy feel compelled to apply an integration model that is the Integration Curiculum Model (ICM) to be developed in an integrated way with a cross-disciplinary approach to complement each other, such as Arabic and al-Qur'an, Islamic Education and Jurisprudence Problems, and others.

The finding data is further known that the Curiculum Model (ICM) Integration model is the result of enrichment from various course results. Therefore, ICM is not a curriculum model that develops various subjects separately, but the Integration Curiculum Model (ICM) is developed by integrating one course with other courses, such as the creed and the Science of the Qur'an or hadith sciences.

The findings of the interview data illustrate that it turns out that the lecturer supporting the Islamic Religious Education course STAI al-Amanah Jeneponto always establishes communication especially related to the development of Islamic Religious Education courses in the hope that all students in studying, analyzing lecture material (PAI) presented do not separate study with other subjects, because all are interrelated with one another.

The next data found by researchers is the existence of Jeneponto Muslims' aspirations in the context of developing the STAI al-Amanah Jeneponto, especially in the PAI Study Program because they are motivated by the desire of the community to carry out a study and development of Islamic religion at a higher level in a more systematic and directed manner.

From the aspirations of the Islamic community, the STAI al-Amanah Jeneponto through trying to develop an Islamic Religious Education curriculum that is in line with the demands and situation of development in the current era of globality. Therefore, the data found shows that the development of Islamic Religious Education curriculum aims to "develop and improve Islamic syllables and produce religious functionaries for the bureaucracy, the private sector, social institutions, da'wah and Islamic Education".

Seeing the efforts of STAI al-Amanah Jeneponto through the data findings, the development of the Islamic Religious Education curriculum carried out must be able to provide opportunities for each lecturer supporting Islamic Religious Education courses to be able to improvise and be creative in developing education in accordance with the abilities and needs of students and local communities. Therefore, in the construction of Islamic Religious Education curriculum competencies at STAI al-Amanah Jeneponto it becomes a necessity so that Islamic Religious Education lecturers feel challenged to implement an integration model that they have been applying.

The integration model found based on informant data is "Integration Curriculum Model (ICM)" then is developed in an integrated manner with an interdisciplinary

approach to complement each other, especially those that enter the Islamic Religious Education subject, such as the Aqeedah course integrated with the eyes Al-Qur'an lectures and Hadith science, moral subjects integrated Philosophy courses.

This integration based on the Integration Curriculum Model (ICM) gave birth to a response from lecturers on the selection of Islamic Religious Education curriculum at STAI Al-Amanah Jeneponto as stated in the following frequency:

Table 1
Lecturer response to the selection of Islamic Religious Education curriculum at STAI Al-Amanah Jeneponto

No	Answer Category	Frequency	Persentage (%)
1.	Strongly Agree	11	48%
2.	Agree	12	52%
3.	Not Agree	-	-
4.	Disagree	-	-
5.	Strongly Disagree	-	-
Amount		**23**	**100%**

Lecturer response to the selection and application of the Islamic Religious Education curriculum at STAI Al-Amanah Jeneponto, 48% of students strongly agreed in the selection of the Islamic Religious Education curriculum at STAI Al-Amanah Jeneponto. A little more than 52% of lecturers who agreed to do the selection of Islamic Religious Education curriculum before carrying out their teaching assignments. Disagreeing, disagreeing and even strongly disagreeing is an alternative answer prepared that doesn't get an answer at all.

Furthermore, towards the application of Islamic Religious Education curriculum in student learning activities at STAI Al-Amanah Jeneponto, it appears that the alternative answers "strongly agree" with the acquisition of 57% of the application of Islamic Religious Education curriculum at STAI Al-Amanah Jeneponto. While the alternative answers "agree" with the acquisition of a percentage of 44%, and the alternative answers "disagree, disagree, and strongly disagree" each did not get a respondent's response. This can be seen in the results of processed field data in the form of frequency tables and the following percentages:

Table 2
Lecturer Responses to Student Learning Activities

No	Answer Category	Frequency	Persentage (%)
1.	Strongly Agree	13	48%
2.	Agree	7	52%

3.	Not Agree	3	-
4.	Disagree	-	-
5.	Strongly Disagree	-	-
	Amount	**23**	**100%**

Therefore, the introduction of the Integrated Curriculum Model (ICM) is certainly intended to improve the quality of education, especially the quality of Islamic Religious Education courses. This is in line with the findings of data about one of the STAI al-Amanah Jeneponto efforts to improve the quality of Islamic Religious Education related to curriculum development.

The data in question was found by the researcher through the interview activity of one of the lecturers supporting the Islamic Religious Education course at STAI al-Amanah Jeneponto. The results of the intended interview are:

"One of STAI al-Amanah Jeneponto's efforts in improving the quality of education that refers to the curriculum is the real work of the Foundation in increasing the education budget (education costs) at STAI al-Amanah Jeneponto and the opportunity for every lecturer supporting Islamic Religious Education courses to reconstruct the curriculum Islamic Religious Education courses."

The interview data illustrates that the Al-Amanah Jeneponto foundation always pays attention to improving the quality of Islamic Education, which is indicated by the foundation's attention in increasing education funding, including the costs needed in order to develop the curriculum borne by the foundation as well as providing opportunities for every lecturer supporting a course including lecturers Islamic Religious Education courses so that they are able to reconstruct Islamic Religious Education curriculum which is oriented towards cognitive, affective, and psychomotor aspects.

The foundation's attention in the form of additional funding and opportunities for lecturers in developing the Islamic Religious Education curriculum at STAI al-Amanah Jeneponto will certainly continue to look far ahead. This means that curriculum development remains in the same direction and in line with the situation and conditions of the surrounding community.

The reconstruction effort undertaken by the party responsible for Islamic Religious Education courses leads to capability construction. Therefore, field data were found through interviews with audiences about the construction of Islamic Education curriculum competencies at STAI al-Amanah Jeneponto.

The informant data found is as follows:

"The reconstruction carried out with changes that are in the same direction and in line with the situation and condition of the Jeneponto community has become one of the most decisive factors in shaping awareness, perspectives and ways of behaving towards the reality of the Jeneponto community."

So descriptively it can be concluded that the construction of Islamic Religious Education curriculum at STAI al-Amanah Jeneponto was prepared with the Integration Curriculum Model (ICM) model. "Which was designed by a lecturer in Islamic Education to later make the Islamic Religious Education curriculum at STAI al-Amanah Jeneponto as a curriculum that focuses on subjects.

V. CONCLUSION

Starting from the previous discussion, then in this chapter several conclusions are made as follows: Islamic Religious Education curriculum construction at STAI Al-Amanah Jeneponto which is more focused on the design of the subject centered design curriculum, which is a curriculum designed to focus on Islamic Religious Education courses that are supported. The integration model found based on informant data is the "Integration Curriculum Model (ICM)" which is then developed in an integrated manner with an interdisciplinary approach to complement one another, especially those included in the Islamic Religious Education subject group.

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