

## DESCRIPTIVE STUDY OF CURRICULUM DEVELOPMENT AND PAI LEARNING MODELS AT LKP EL RAHMA EDUCATION CENTER

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### ABSTRACT

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The inability of graduates to keep pace with world industrial and technological developments is the cause of the accumulation of the workforce in sectors that do not require higher skills and education. In addition, Islamic education (PAI) is often considered an unimportant subject in vocational education. Islamic religious education is not given the proper portion, even though the ages of vocational education students are those who are able to think and process personality formation. The purpose of this research is to develop the implementation of curriculum development and PAI learning model. This study uses a descriptive study method with a qualitative approach. Data collection techniques in this study using interviews, observation and documentation. The research was conducted at the El Rahma Education Center Course & Training Institute, Bogor City. This study concludes that the curriculum and learning model of PAI developed must be short, interesting, but very touching to the mind and heart so that it has an effect on significant behavioral changes according to Islamic teachings.

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## I. INTRODUCTION

The total population of Indonesia based on the population census in September 2020 is 270.20 million people. This number occupies the fourth position in the country with a fairly large population, including the fourth in the world. The number of the workforce is also quite large in August 2020 as many as 138.22 million people, an increase of 2.36 million people compared to August 2019. The Labor Force Participation Rate (TPAK) increased by 0.24 percentage point. The working population is 128.45 million people. The Open Unemployment Rate (TPT) in August 2020 was 7.07% (BPS, 2020).

In addition to the problem of unemployment, there is also a problem with the quality of education. Indonesia's education quality report card is still red. In 2014 Indonesia's education position was the lowest. The Learning Curve Pearson 2014 a world education ranking institution, Global School Ranking states that Indonesia is in the lowest rank in the quality of education in the world. In 2015, the quality of education in Indonesia was still in 10 countries that had low quality education.

The number of unemployed which is still quite large is exacerbated by the low quality of education. Therefore, it is necessary to improve the quality of education and the number of educational institutions that create jobs. One of the educational institutions that creates jobs is vocational education. As in Law No. 20 of 2003, Article 15, states that vocational/vocational education is secondary education that prepares students especially to work in certain fields. In

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higher education, vocational education is higher education that prepares students to have jobs with certain applied skills, up to the equivalent of a bachelor's program.

The existence of vocational education institutions to produce graduates who are ready to work. This is where jobs are created. This is to answer the problem of unemployment. As for answering the quality of education, it is necessary to increase the development of curriculum and learning models. As mentioned in the law Paragraph (5) Courses and training as a form of continuing education to develop the abilities of students with an emphasis on mastery of skills, competency standards, development of entrepreneurial attitudes and professional personality development. Courses and training are developed through national and international certification and accreditation [1] The large number of unemployed and low quality education causes the author to feel the need to conduct research that can reveal the characteristics of non-formal vocational education institutions, by developing a curriculum and PAI learning model at the LKP El Rahma Education Center.

## 2. METHODS

This study uses a descriptive qualitative research approach to analysis. As a philosophical analysis of ideas or thoughts in a certain period of time in the past, regarding the concept of Islamic Religious Education (PAI), methodologically this research is more suitable to use qualitative or qualitative research methods. [2] Qualitative research is aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually or in groups. Qualitative research is based on an effort to build a view that is examined in more detail, formed with words, a holistic picture. [3] Seeing this kind of research model, the efforts that will be made by the author are to provide the broadest description or description of the concept: Development and learning model of Islamic Religious Education (PAI) in non-formal vocational education institutions, namely LKP El Rahma. In the world of education, research related to curriculum development and learning models can be used to develop books, modules, learning media, evaluation instruments, curriculum models, and so on. In this case, the resulting product is a curriculum and PAI learning model in vocational education. Broadly speaking, there are two steps of research and development. First, a preliminary study, examines theory, observes products, observes users, or existing program activities.

Qualitative research in this study contained primary and secondary data. Primary data is obtained from research subjects or from the field including from the laboratory either from observations, interviews, or notes in the field. Secondary data is obtained indirectly through researchers but from other parties who have their own categorization, classification. The data source is the informant as the owner of the data. Key informants are LKP leaders and their representatives, as well as permanent and non-permanent educators. Supporting information comes from student education staff and local residents.

Sources of data will be obtained by interviewing existing sources and then the data is collected as much as possible and narrowed and sharpened according to the research focus. In obtaining informants, researchers used snowball sampling. The main object of interview data are sentences and behaviors that are seen as the main data sources. Operationally, the data sources in the form of sentences and behaviors are summarized, written, and recorded in multimedia. Additional basic data can be sourced from written sources such as books, data boards, archives and other documents such as photos taken by other people or by researchers, both about people and backgrounds. The instrument in this research is the researcher himself.

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The position of the researcher is planner, data collector/collector, analyst and reporter on research. The instrument was developed simply and then compared with the data found during observations and interviews. Observations were made with reference to guidelines for observation, reviews and interviews so that the data could be met. This begins with the researcher's personal study in (1) understanding the general steps and general management of institutions so that the data can be structured properly, (2) reviewing the implementation of the PAI program in educational institutions. The data validity test uses triangulation, transferability, confirmability and dependability tests.[4]

### 3. RESULTS AND DISCUSSION

#### **Development of Islamic Religious Education Curriculum (PAI)**

##### The Purpose of Islamic Religious Education

According to Abdurrahman Amirah in his book *Manhaj al Qur'an fi Tarbiyatu al Rijal*, the goal of Islamic education is to create pious people or prepare a Muslim for the world and the hereafter.[5] As in the Qur'an surah al-Qasash verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا  
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

"And seek (reward) the land of the hereafter with what Allah has bestowed upon you, but do not forget your share in this world and do good (to others) as Allah has done good to you, and do not do mischief on earth. loves those who do mischief." (Surah Al-Qasas 28: Verse 77)

The role of Islamic religious education is very important, not only providing Islamic religious knowledge but more emphasis on the educational aspect which is expected to be able to form a devout, knowledgeable, and charitable Muslim personality. [6]

The purpose of Islamic religious education courses is to form a *syakhsyah Islamiyah* (Islamic personality) and equip it with all kinds of Islamic *Tsaqofah* (Islamic sciences).

- Islamic personality/behavior based on Islamic creed, from this Islamic religious education course is expected to produce pious people.
- Mastering *Tsaqofah Islam* (Islamic Sciences).

Ahmad Tafsir defines curriculum as a program to achieve educational goals. [7] From this it can be explained that the Islamic education curriculum is in the form of subject matter given to students to achieve the educational goal of preparing a pious Muslim for the world and the hereafter. Therefore the material provided includes knowledge for the life of this world and the sciences for the hereafter.

Curriculum development begins with establishing a design model in the curriculum planning process. Of the four planning models proposed by Finch and Cruncilton [8], the planning carried out by LKP El Rahma is to use two models, the first is the academic model or theoretical model and the second is the pragmatic model.

The model was taken with the consideration that the purpose of the institution is to produce graduates who meet the goals of Islamic education in general and the second is to strengthen the attitude that is pragmatically needed in the workplace in accordance with the skills trained in LKP. By continuing to refer to the curriculum planning model, then the curriculum components as conveyed by Sukmadinata were compiled including objectives, content, learning activities, resources, and evaluation.

The learning objectives of PAI in the 1-Year Multi-Professional Education Program are:

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- a. To produce graduates who are in the process of becoming insan kamil, namely perfect humans who understand the purpose of their creation, understand the scope of Islamic law and always obey Allah's law wherever they are
- b. To produce graduates who have competitiveness, endurance, and fighting power to continue to develop by having a set of morals (attitudes) that are specifically required to be possessed by graduates

Profile of LKP El Rahma graduates of the 1-year Multi-Professional Education Program are individuals who are skilled and ready to work or become entrepreneurs in their respective vocational fields, have worked before graduation or no later than 3 months after receiving a certificate of competence, are independent with work or entrepreneurship, have goals living a clear and enthusiastic life in life, obeying Islamic law, having noble character, and utilizing all the potential he has for the good of himself, his family and Muslims, and continuously improving his quality.

To achieve the graduate profile, LKP management pays attention to the Indonesian National Qualifications Framework (KKNI) so that graduate qualifications still refer to Indonesian national standards. Then the Graduate Learning Outcomes (CPL) are determined that graduates have an attitude (S) of piety to Allah SWT and are able to show a religious attitude, have knowledge (P) of Islamic concepts about faith and understanding of Islamic law, and have general skills (KU) can work in the main field of expertise for specific types of work and having work competencies that are at least equivalent to the standard of professional work competence with the spirit of life and true faith and always adhering to syara' law. By paying attention to the CPL set by the LKP, the researchers compiled and developed a PAI learning model.

In order for Islamic values to be embedded, there must be an inculcation of knowledge that can be delivered more efficiently through large classes, there must be an instillation of motivation and tendencies through medium classes, and escort of implementation practices through small classes. Therefore, the researchers determined that there are 3 models of approaches to inculcating Islamic values, namely learning with the classical lecture method, coaching in medium groups, and interactive discussions and mentoring in small groups. To avoid the impression that small groups are just additional lectures, each learning model is a stand-alone course that has different credit weights and assessments.

All Islam courses are courses that are conducted using the lecture method in large classes with the number of students from 35 to 70 people. Meanwhile, a medium class with 15 to 20 students is held for the Effective Islamic Studies course. An even smaller class of 5 to 10 students is prepared for the Character Education course. Learning Outcomes Courses are compiled by researchers based on Graduate Learning Outcomes, courses, and the number of semesters taken. PAI learning given at El Rahma is every semester, because the Multi-Professional Education Program takes place in 3 semesters with each CPMK. Furthermore, each CPMK is further elaborated into sub-CPMKs.

After the CPMK and its sub-CPMKs have been compiled, the researcher arranges the subject according to the sub-CPMK. This subject is actually the actual material or content. The subject matter will be the next reference in finding a guide to library materials that become a reference source. This source is obtained from various libraries that discuss subjects that are honing knowledge regarding aqidah and Islamic law, and materials used in Character Education courses are also prepared.

In addition to preparing learning resources, making learning materials and tools is an important element in learning. With the learning materials, students can easily prepare themselves before learning, follow the learning flow in a more structured way, and can review the material in a more focused manner. Learning materials can be in the form of books, modules, handouts. Guidelines for making study materials are the subject matter of courses in three semesters and a bibliography. Researchers compiled learning materials in the form of module books, presentation files containing learning slides, various short videos, long historical films and explanations of playing time. This learning material must be interesting, brief and increase their motivation because many students who have a background are not very interested in religion, are pragmatic and focus on job training, and are lazy to think.

According to Luther, the multimedia development method consists of six stages, namely concept (concept creation), design (design), collecting material (collection of materials), assembly (compilation), testing (testing) and distribution (distribution).[9] The distribution stage is also an evaluation stage where the evaluation results can be used as input for the concept stage of the next project. The next curriculum component is learning activities. After all the materials have been collected, it is ready to be prepared for the next stage into a Semester Learning Plan (RPS). One of the advanced components that must be included in the RPS are indicators, forms of assessment, and learning methods including timing. Indicators, forms of assessment, and learning methods for Effective Islamic Studies courses. In addition to learning activities, learning activities are also described by researchers as student activities and learning experiences.

Evaluation tools are in the form of a notebook of nafsiyah/attitude patterns, a prayer reading notebook and understanding of meaning, and a short letter memorization book. The nafsiyah notebook is a book that contains records of the implementation of worship including reading the Qur'an, memorizing, obligatory and sunnah fasting, obligatory prayers in congregation, daily sunnah prayers, smoking, courtship, clothes covering the genitals, etc. The nafsiyah book is filled out every day and checked during the Character Education course. Other learning media are memorizing books, reading prayers and prayers and their meanings. The prayer memorization book contains prayer readings and their meanings, in addition to reading daily prayers and their meanings, as well as checking the memorization of the prayer. In addition to prayer books and nafsiyah books, learning tools also include a Memorization Book of the Qur'an. This book contains short letters and check sheets and is carried out in the Character Education course.

As a learning medium to find out that CPMK and its subs have been achieved, at each learning meeting the researcher conducts a short quiz through the Google Form application. Quizzes are made without numbers and are randomized so that students cannot cheat while doing it. With this application, the implementation of the quiz will be more efficient because it does not take a long time.

#### PAI Learning Model Development

The learning model is based on learning principles, psychological, sociological, systems analysis or other supporting theories.[10] After the curriculum was established, the researcher developed a learning model. In general, the learning model chosen according to the Lapp, Bender, Ellenwood, and John (1975) taxonomy is the Classical Model, in which the teacher focuses more on his role in providing information through the subjects and subject matter he presents and The Interaction Model, with focuses on the pattern of interdependence between teachers and students so as to create dialogic communication in the learning process.

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Researchers also interact with problems that exist in the community. This social interaction will create a sense of empathy in students which in turn will touch feelings and encourage behavior change in accordance with the goals of Islamic education. This is an Interaction and Classical Model Based on Individual and Social Problems, which is a model that focuses on educators as a source of knowledge but its treatment and development departs from the interaction of students and the community. This society includes society in a broad sense as well as industrial society and the world of work.

After the learning model is determined, it is then used as the basis for implementing an approach, strategy, method, technique, and learning tactic because basically the learning model is a package of these five things. Furthermore, the process of determining the five components is described in the following section. Based on the objectives of PAI learning at LKP El Rahma, there are two general and specific goals, so the approach uses a combination of a student-oriented or student-centered approach and a teacher-centered approach. The choice of this combination of approaches is because in general the change in knowledge can be achieved simply by educator-oriented learning.

Knowledge of the Shari'a and various types of Islamic law can be conveyed in this approach. However, changes in attitudes and habits must be changed by taking a student-oriented approach. Although moral or moral values are sourced from Islam, the cultivation must be seen how the condition of students is. Efforts to change morals, of course, must first explore the conditions of students, their families, the environment and the things that influence them. By exploring the condition of students, it is hoped that educators can get an overview of the actions that must be taken.

After determining the learning method, then it is lowered into the learning strategy. The strategy is pursued through stages or sequences. The order taken by the researcher is according to the theory of Newman and Logan (Makmun and Syamsuddin) which details the 4 stages of strategy in each effort. The four stages are:

- a. Determine the specifications and qualifications of learning objectives, namely changes in the behavior and personal profile of students. This stage has been carried out when setting goals when making curriculum. And it is known that there are two objectives of PAI learning at LKP, namely making human beings and making graduates who are competitive in the world of work.
- b. Considering and selecting the most effective learning approach system. This approach has already been defined when discussing approaches. That the approach taken is a combination approach between a student-centered approach to learning (student centered approach) and a teacher-centered learning approach (teacher centered approach).[10]
- c. Consider and define the steps or procedures, methods and learning techniques. At this stage, strategic steps are taken to implement the learning model
- d. Establish norms and minimum standards of success or criteria and standard measures of success. This stage uses the curriculum as the basis for determining various parameters of student success.[11]

The point is that the strategy carried out at LKP El Rahma in designing learning is in accordance with Kemp's opinion which states that learning strategy is a learning activity. As for what must be done by educators and students so that learning objectives can be achieved effectively and efficiently. Also according to what J. R David was quoted as saying by Wina Senjaya who stated that the learning strategy contained the meaning of planning [12].

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The learning strategy adopted is to create two types of learning that are adapted to the approach. The first type is made in large classes and the second type is in the form of small classes such as halqah (study circles). Because the condition of non-formal vocational education students, as stated by Sudjana [13], is less motivated, the strategy in the classroom is carried out by emphasizing the fun and interesting aspects. This must be done because students who are not motivated will get bored very easily, especially in the classical approach.

The learning method is translated into learning techniques and tactics. The PAI learning technique in LKP is carried out by researchers by paying attention to class diversity. In large classes, lecture learning techniques must be carried out using attractive slides and evocative films. Because the class is large, educators must use loudspeakers and always be attractive so that it is interesting to reduce the boredom and sleepiness of the students.

For the halqah class, the techniques used are touching feelings, telling stories about the condition of society, the world of industry and work, and being close personally. Using learning media that touches nafsiyah (mental) and taqarrub to Allah SWT.

Learning tactics are very personal and unique. Even for the same class, the same educator, the same methods, and the same techniques will be able to use different tactics in different times and in different settings. Learning tactics taken in LKP depend on the atmosphere, events, and problems that occur during learning. Educators here are required to have high artistic power in dealing with all situations so that learning objectives are achieved.

Product Advantages And Weaknesses

#### 1. Curriculum

The superiority of the PAI curriculum that is applied has a comprehensive goal, which is to have the goal of forming a complete human being who is pious and takes part in fighting for Islam. In addition to these general goals, through moral material, this curriculum can specifically strengthen students who are ready to compete in the world of work, survive in competition, and even have a warrior mentality in facing various work and business obstacles. The content is relatively complete and weighty. Various parts of Islamic teachings are covered in the material. The sources and activities are varied and the evaluation is intensive because it is done through quizzes conducted at each meeting.

The weakness of the curriculum, the scope is too much and there are many new things that are new to the students so that it gives the impression of a lack of time. For some people the burden of this curriculum is too heavy because it is only taken in a period of one year.

#### 2. Learning Model

The PAI learning model applied has the advantage that it is very in line with the characteristics of short, efficient, and effective non-formal vocational education. In a relatively short time, it is able to arouse students' awareness, increase life motivation, and change behavior significantly. It's just that this learning model really needs the support of human resources and technology. Many educators are needed with a large number of classes, especially to be able to handle small groups (halqah). The educators must have uniform and coordinated knowledge and motivation. Of course this requires a lot of energy and thought.

Likewise, the technology needed to operate an internet-based evaluation application, of course, not all places and institutions can provide support. Although LKP El Rahma can overcome the scarcity of human resources by mobilizing its alumni, researchers are not sure that all institutions can do the same thing. Thus the technological barriers that can be overcome by LKP El Rahma because this institution is based on information technology so that technology-related matters can be handled by the institution properly.

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#### 4. CONCLUSION

Based on the discussion above, it can be concluded that the development of the PAI curriculum and learning model begins with equalizing the vision and mission of the leadership with all employees, both educational and non-educational. Determination of the quality of education, the quality of learning and the profile of graduates. The learning model is classical lectures and small groups (halqah). This learning model is a combination of The Classical Model and The Interaction Model, which is called the Classical Model and Interaction Based on Individual and Social Problems. As for facing the challenges of PAI learning in non-formal vocational education institutions, it takes a strong will to implement a curriculum and model of PAI learning that is short, interesting, but very touching their minds and hearts, so that there is a change in behavior according to Islamic teachings.

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