

Islamic Education in Indonesia and Malaysia: Comparison of Islamic Education Learning Management Implementation

Erni Munastiwi

UIN Sunan Kalijaga Yogyakarta, Indonesia

e-mail: erni.munastiwi8@gmail.com

Marfuah

Universiti Tun Hussein Onn (UTHM), Malaysia

e-mail: marpuah@uthm.edu.my

DOI : 10.14421/jpi.2019.81.1-26

Received: 7 January 2019

Revised: 26 February 2019

Approved: 4 June 2019

Abstract

This study aims to reveal the comparative management of Islamic Education (Islamic Education) learning in Indonesia and Malaysia. The research method was a case study. The aspect of the study includes planning, implementation, and evaluation. Data collecting techniques were documents, archive records, interviews, and observations. The informant selection technique was a purposive sampling procedure from Madrasah Ibtidaiyah (MI) Bego, Sembego, Maguwoharjo, Depok, Sleman, Yogyakarta, Indonesia and Sekolah Rendah Malaysia (Malaysian Primary School) or Sekolah Kebangsaan (Malay-medium National Schools) Jelotong, Parit Raja, Batu Pahat, Johor, Malaysia. The results of the study show that both Indonesia and Malaysia produce similarities in terms of the stages of the planning, implementation, and evaluation processes. The uniqueness of other similarities can be found in choosing the topic of Islamic religious subjects in the learning process. In addition to the similarities, there are differences in the underlying philosophy of making an Islamic Education curriculum.

Keywords: Learning Management, Islamic Education, Indonesia, Malaysia

Abstrak

Penelitian ini bertujuan untuk mengungkap perbandingan manajemen pembelajaran Pendidikan Agama Islam (Islamic Education) di Indonesia dan Malaysia. Metode penelitian menggunakan studi kasus. Aspek kajian meliputi perencanaan, pelaksanaan dan evaluasi. Teknik pengumpulan data melalui dokumen, rekaman arsip, wawancara dan observasi. Teknik penentuan informan dengan prosedur purposive sampling dari Madrasah Ibtidaiyah (MI) Bego, Sembego, Maguwoharjo, Depok, Sleman, Yogyakarta,

Indonesia dan Sekolah Rendah Malaysia atau Sekolah Kebangsaan Jelotong, Paritraja, Batu Pahat, Johor, Malaysia. Hasil penelitian menunjukkan bahwa di Indonesia dan Malaysia menghasilkan kesamaan dalam hal tahapan proses perencanaan, pelaksanaan, dan evaluasi. Hal ini dapat ditemukan keunikan kesamaan lain dalam pemilihan topik mata pelajaran agama islam dalam proses pembelajaran. Selain persamaan ada perbedaan dalam falsafah dasar pembuatan kurikulum pendidikan agama Islam.

Kata Kunci: *Manajemen Pembelajaran, Pendidikan Agama Islam, Indonesia, Malaysia*

Introduction

The growth of technology and current knowledge makes the world feel narrow. Rapid growth has an impact on the formation of a global society. Interdependency is a result of the global community changes in society. After the collapsed of the Chinese wall and the dissolution of the Soviet Union, the United States became an undisputed superpower. This has an impact on the world order. This fundamental change is a manifestation of the pattern of changing order towards the era of globalization within the aspect of life. The new world order is marked by intense competition amongst nations. Competition demands the quality of various aspects of life. In this case, the quality of a nation's domestic life has an important role. Therefore, the quality of a nation will be realized through the quality of continuous education. In this era of competition, every country in the world needs trust to be interdependent.

The era of globalization has affected the boundaries between countries to be increasingly blurred. The rapid flow of information between countries without an active filter has resulted in various opportunities for competition in various aspects of life. Also, the countries that master science, technology, and diplomacy capabilities are the winners in the global competition. Therefore, improving the quality of the nation through education is a necessity of a nation.

In the late 20th century, Indonesia experienced a period of reform which created a new order in social, political, and economic structures. Through the process of democratization, Indonesia in the eyes of the world holds the title of the world's largest user of the democratic system. The role of the legislative institution is enormous, as a balancing force against previously

dominant government forces. This happens in the world of education, along with the growing demands of the community in realizing a democratic climate in the management of national education. The arising balancing power is not only through parliament strengthening, but also developing aspirations in the development of quality national education. Likewise, in Malaysia, after the independence period, the Malaysian government has first built its education sector. Their education sector is built on the British education system. Currently, Malaysia is making rapid progress in the field of education. The progress of education in Indonesia and Malaysia cannot be separated from the role of the entire nation. The democratization in the education sector is an effort to realize an effective, efficient, accountable, and transparent education management. Various institutions in society have evolved to be the driving force for the realization of a quality education system. Therefore, the role and support of the community and government are expected to achieve the quality of education in line with the expected goals. Efforts to improve quality are a necessity in education management.

Based on the discussion above, improving the quality of education in various countries is a necessity that needs to be improved according to the needs of the era. There are many ways to improve the quality of education. In Indonesia, since the reform era, the Indonesian government has never stopped making an effort to improve the quality of education at various levels. This can be seen clearly from more systematic government programs. More considerable funds support the program. However, significant funds do not necessarily guarantee the realization of quality education, let alone the success to compete in the global world.

After Indonesia experienced a period of reform, public education institutions and Islamic-based educational institutions experienced development by performing various educational system innovations. The development starts with the education level of early childhood to higher education. Also, various kinds of subjects or subjects have developed, including subjects in religious education. The effort to prepare students to believe, understand, and practice the teachings is the goal of Islamic education. Educators perform this activity through a process of activities such

as learning, direct guidance, and training.¹ Planning, implementing, and providing evaluation is an activity that needs to be performed in the process of Islamic education. The spread of Islamic education needs to be oriented to the values of morality or Islamic religious values. This aims to achieve success in living in the world and the hereafter.² The Islamic education, therefore, has a role in overcoming the moral-character crisis, family function disorientation, weak learning society, the strengthening of secular and liberal ideals, the strength of patriarchal management in this era of globalization — the results of a study by Y. Waghid from Stellenbosch University, Matieland, South Africa, explained that the reason for the need for Islamic education is to give birth to new generations that have good character filled with virtues and have a just capacity for all people wherever and whenever. Besides, they must also be able to become an example of a just behavior and recognize the rights of others.³ Therefore, the values of Islamic religion need to be considered in the world of education.

Establishing Islamic values on students should be linked to social ethics and moral ethics. The success of establishing Islamic values should be performed continuously and followed by examples or models. Planning and implementing the learning of Islamic religion needs to be taught with good models, methods, strategies, approaches, and media. Therefore, it is expected to form students who have religious attitudes and behavior.

A qualitative method with a case study approach is a method of research conducted by researchers to explore field data. Planning, implementation, and evaluation are indicators in exploring data on the managerial activities of the Islamic religion learning process in Indonesia and Malaysia. Data collection techniques were done through documents, archive records, interviews, and observations. The purposive procedure technique was used to select credible informants. Madrasah Ibtidaiyah (MI) Bego, Sembego, Maguwoharjo, Depok, Sleman, Yogyakarta, Indonesia, with Malaysian Primary Schools or Jelotong Malay-medium National School,

¹ Abdul Majid, *Belajar dan Pembelajaran Pendidikan Agama Islam* (Bandung: Rosdakarya, 2012), 13.

² *Ibid.*, 18.

³ Y. Waghid, "Islamic Education," *International Encyclopedia of Education*, January 1, 2010, 69–73, Doi:10.1016/B978-0-08-044894-7.00561-3.

Paritraja, Batu Pahat, Johor, Malaysia, were chosen as samples in this study. The data analysis technique uses descriptive analysis technique.

The purpose of this study was to reveal the implementation of Islamic education management in Indonesia and Malaysia as a comparative study on the differences and similarities in the two countries.

Differences in the Curriculum of Islamic Education in Indonesia and Malaysia

The field findings of this comparative research between two elementary schools with different backgrounds can be explained as follows: (i) the difference in the Islamic education curriculum; (ii) the implementation of management of the implementation of Islamic education learning. The results of the comparative case studies in the two countries presented in the table below:

Table 1.1 Comparison of each Islamic Education Curriculum

No.	Indicator	Description	
		Indonesia	Malaysia
1	Curriculum	Integrated 2013 thematic curriculum	Primary School Standard Curriculum (KSSR) with the principle of integration
2	Curriculum Trial	Startup Primary School/Madrasah Ibtidaiyah	Startup Primary School
3	Curriculum Objectives	Improve the quality of human resources	Improve the quality of human resources
4	Curriculum Principle	Focusing on the Potentials, Developments, Needs, and Interests of the Students and their Environment, Diverse and Integrated, Enhancing IMTAQ, Development of Science and Technology and Arts, future needs, balance between national and regional interests, Continuous and Comprehensive, all-time learning, Characteristics of Educational Units, Developing Tolerance to Differences, Dynamics of Global Development, National Unity	Overall individual development, the same education for all students, an integrated approach, and lifelong education

		and National Values, Socio-Cultural Conditions of Communities, Gender Equity	
5	The basis for the Islamic education curriculum formation of an	Juridical basis of the Law on the national education system, Philosophical foundation (Indonesia is a pluralistic country in its religion, ethnicity, race and so on)	Fields of faith, Islamic law, and morals (knowledge, skills, and value classification)
6	Basic Curriculum Design	Spiritual core competencies, knowledge, and social skills	Communication, spirituality, attitudes and values, humanities, physical and aesthetic developments, science and technology, and personal expertise
7	Assessment	Assignments, oral and written tests are used to assess, while practices, products, projects, portfolios are to assess skills	Using practical and oral assessments through written tests

The results in Table 1.1 above shows that, in general, the Islamic education curricula's naming, objectives, and process of curriculum testing are similar from one to another. The difference, however, lies in fundamental matters such as the basis for the formation of curriculum and the design of the Islamic education curriculum. Meanwhile, in the aspect of the overall evaluation, they both use the same assessment in both Indonesian and Malaysian countries, which are adjusted to the delivered material.

Table 1.2
Comparison of the Implementation of Islamic Education Management

No.	Indicator	Description	
		Indonesia	Malaysia
1.	Planning		
	Allocation of one time of face to face study	35 minutes face to face	180 minutes per week
	Islamic education syllabus material	Quran, hadith, morality, fiqh, Arabic, and history of Islamic culture	Quran recitations: Hafazan and understanding. Aqeedah. Worship, Morals and Adab, Sirah (Islamic Date), and Jawi (Malay Arabic).
2.	Implementation		
	Initial activity	Material delivery	Material delivery to be

	before the central learning	delivered in core learning
Main activity	<ul style="list-style-type: none"> • Lecture method, discussion, practice • LCD learning media 	<ul style="list-style-type: none"> • The material of Islamic education textbooks is written in Jawi or Malay Arabic • Round Robin method, hot seat, practical • Student-centered learning model
Closing activity	<ul style="list-style-type: none"> • Authentic assessment, written test, (daily test, midterm test) oral test and assignment • Practice exam 	<ul style="list-style-type: none"> • Authentic and holistic assessment • Assessment tools (quizzes, worksheets, question, and answer) • Practice exam (tayammum, prayer, etc.)
3. Evaluation		
School's Islamic Education learning evaluation	Once in 2-3 months, one semester	Once in 2 months, one semester

Table 1.2 shows the differences in the implementation of Islamic education learning in both countries, Indonesia, and Malaysia. In terms of Islamic education material, there is no difference between the two. This can be seen from the similarity of the values and teachings of the Islamic religion that must be taught to students, such as *akhlaq*, *adab*, Quran hadith, history of Islamic culture, and Arabic discussion. Meanwhile, differences can be found in the process of implementing learning, either from the method, strategy, or text form of the teaching material. However, it does not change the substance in the learning process. The differences lie in the classical learning model used by Indonesia, while it more student-centered in Malaysia at the school where the research is conducted. Viewed in terms of assessment, Islamic education assessment basically has the same process of assessment activities depending on the development of each material taught.

Therefore, the management implementation shows that the learning of Islamic education in the process of preparing learning materials in Indonesia and Malaysia has the same subject topics.

Comparison of Elementary School Islamic Education Learning Management Implementation in Indonesia and Malaysia

1. Islamic Education Learning Curriculum in Indonesia and Malaysia

a. Islamic Education Curriculum in Indonesia

Currently, Indonesia uses the education system by implementing the 2013 curriculum as a learning guide. 2013 curriculum is set as a substitute for the previous curriculum, the 2006 curriculum. The 2013 curriculum was tested in 2013 with limited application to pilot schools. Knowledge aspects (Understanding, Remembering, Applying, Analyzing, and Evaluating), skills (Observing, Trying, Asking, Reasoning, Presenting, and Creating), attitudes (Respecting, Accepting, Implementing, Practicing, and reflecting), and behavior are the evaluations applied to 2013 curriculum.⁴ The implementation of the 2013 curriculum was prepared from provisions to educators and education staff through training activities, workshops, and seminars. The core value of the 2013 curriculum application is character education for students. This is evidenced by the 2007 Presidential Regulation No. 87.

Based on the regulation, educators are expected to be able to provide material and learning activities that promote learners' character building. The values of religiosity, nationalism, independence, mutual cooperation, integrity are the values that need to be instilled in students as a form of personality/character development.⁵ Therefore, the character-valued 2013 curriculum (revision) becomes a challenge for educators in managing learning. Character value education is a necessity to safeguard the next generation of the nation.

Critical thinking and problem-solving skills, collaboration, creativities, and communication skills are a means of building

⁴ Zalik Nuryana, "Curriculum 2013 and The Future of Islamic Education in Indonesia," Accessed June 3, 2019, Doi:10.31219/Osf.Io/4j6ur.

⁵ "Bahan Sosialisasi Kurikulum 2013," 2018.

competent generations in the 21st century.⁶ This is a reinforcement of the application of the 2013 curriculum applied in Indonesia, from the level of kindergarten to high school.

The Indonesian government 100% prepares the schools that implement the 2013 curriculum, and the 2013 curriculum training is held for teachers and education personnel in the elementary school environment. Three strategies for class-based character education, school culture, and society are the ingredients for creating training modules for educators in implementing the 2013 curriculum. The principles of 2013 curriculum development in Indonesia include socio-cultural conditions of the society, gender equity, centered on the ability of students, diverse and integrated, the level of development and needs, and the interests of students in responding to the development of science and technology. Also following the era, lifetime learning, balance between interests, the characteristics of the educational unit, the improvement of faith, developing a tolerance for differences, the dynamics of global development, national unity, and national values, comprehensive and sustainable.⁷ Therefore, strengthening character education, higher-order thinking skills (HOTS), and literacy skills, becomes part of the 2013 curriculum in strengthening the character of students.⁸

The role of the government through the 2013 curriculum socialization activities is the government's concrete manifestation in managing education. This can be seen from the program target, facilities, and implemented strategies. The main focus of Curriculum 2013 expects students to be able to have good character, critical understanding, and competencies/skills that are suitable for future needs. Understanding the material is done by presentation, discussion with critical thinking, and having a high level of personal discipline and courtesy to anyone.

⁶ *Ibid.*

⁷ "Dokumen Kurikulum 2013 Madrasah Ibtidaiyah Bego" (Yogyakarta, 2018).

⁸ "Bahan Sosialisasi Kurikulum 2013."

The use of the 2013 curriculum is applied to all levels of the education unit and all subjects, including Islamic education. The selection and application of Islamic religious subjects can be interpreted as a study material which is the educational material itself and a process of establishing Islamic teachings.⁹ Islamic education or *At-Tarbiyah al-Islamiyah* is the activity of fostering and educating students to understand and practice the teachings of the Islamic religion as the guidelines for behaving during their lifetime.¹⁰

Some of the functions of Islamic education, according to Abdul Majid, are as follows: First, the means of increasing faith and piety to Allah SWT. The second is the search for happiness in life in the world and the hereafter by implementing religious values. The third is the means of adaptation in human relations. Fourth is the self-introspection to the righteous path. The fifth is the prevention of acts that are prohibited by religion. Sixth is religious learning. The seventh is soft skill development in the field of religion.¹¹ The application of the function of Islamic education can be made with three approaches. The approaches include the meso approach, the Exo approach, the macro approach, and the universal value approach. Meso approach is a curriculum in educational programs that can provide information and competence to students. The use of the Exo approach is to acculturate religious values through educational programs. Then the macro approach is an approach related to skills.

Meanwhile, the universal value approach is an activity developed in the learning curriculum.¹²

In this regard, the Islamic Education curriculum should be developed, so the expectations and goals of Islamic Education education can be achieved optimally. The curriculum becomes a

⁹ Nazarudin, *Manajemen Pembelajaran. Implementasi Konsep, Karakteristik, Dan Metodologi Pendidikan Agama Islam Di Sekolah Umum* (Yogyakarta: Sukses Offset, 2007), 12.

¹⁰ St. Jumaeda, "Implementasi Standar Penilaian dalam Pembelajaran PAI pada Kurikulum 2013," *Al-Iltizam: Jurnal Pendidikan Agama Islam* 3, No. 1 (May 22, 2018): 65, Doi:10.33477/Alt.V3i1.418.

¹¹ Majid, *Belajar dan Pembelajaran Pendidikan Agama Islam*, 16.

¹² Ibid.

form of instrument plan that contains goals, material, and media/learning materials as a way to achieve educational goals.¹³ Therefore, the curriculum component consists of the following three: objectives, content, learning materials, learning methods (strategies), and evaluation. Another opinion states that the objectives of the curriculum, material, methods, and evaluation are part of the components that must exist in curriculum development.¹⁴ Therefore, the function of the curriculum as a reference in the implementation of learning needs to be developed as required, according to the resources and facilities of educational institutions. The success of a curriculum depends on the management process.

The preparation of the learning curriculum also needs to pay attention to various things such as setting the learning context, flexible/free structures, joint construction, deconstructing and providing examples in each material taught by the learning curriculum.¹⁵ Everything is done to fulfill teaching and learning activities performed by educators.

According to the opinion of George Terry, he stated that management activities could not be separated from the existence of typical activities such as planning, division of tasks, driving processes, and controlling—all of which are performed to achieve organizational goals by utilizing existing resources.¹⁶ Management can also be said as a vehicle to achieve the results of student competencies in content marketing education as sales or so on.¹⁷ Management in the world of education is an educational

¹³ Sisdiknas, “Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.”

¹⁴ Heri Gunawan, *Kurikulum dan Pembelajaran Pendidikan Agama Islam* (Bandung: Alfabeta, 2013), 8.

¹⁵ Gail Forey And Lok Ming Eric Cheung, “The Benefits of Explicit Teaching of Language For Curriculum Learning in The Physical Education Classroom,” *English For Specific Purposes* 54 (April 1, 2019): 91–109, Doi:10.1016/J.Esp.2019.01.001.

¹⁶ Imam Machali dan Ara Hidayat, *The Handbook of Education Management*, 2nd Ed. (Jakarta: Prenadamedia Group, 2018), 3.

¹⁷ David Pierce, “Analysis of Sport Sales Courses in The Sport Management Curriculum,” *Journal of Hospitality, Leisure, Sport & Tourism Education* 24 (June 1, 2019): 17–29, Doi:10.1016/J.Jhlste.2018.10.001.

management activity as a form of learning and teaching process for students to develop their talents and potentials from various aspects of skills, knowledge, and spirituality, as well as the intelligence of students as a necessity to live in society and state.¹⁸ Therefore, the learning of Islamic education needs to be well managed in order to be a means of achieving goals that are expected to be excellent and optimal. Management implementation was followed up in Islamic education learning devices. Learning activities need to be well prepared by educators. The preparation of learning tools is expected, so the process of implementing and evaluating learning can be directed by the plans that have been prepared before. The existence of useful day mapping, annual program (*prota*), a semester program, syllabus, learning implementation plan and minimum completeness criteria are all the minimum parts that must be compiled in the learning device.¹⁹ Learning devices are prepared through the planning stages. Meanwhile, the assessment is performed during the learning process or after the learning process, including the assessment of knowledge, skills, and attitudes (behavior, courtesy, responsibility). The assessment was performed with various test activities such as working on worksheets, question and answer, paper assignments, and direct practice.

b. Islamic Education Learning Curriculum in Malaysia

In the 1960s, Malaysia officially opened Islamic education. Based on the Study Deed 1961, Section 36 (1), which states 'it is noted that Islamic Education material should be given to Islamic students with a minimum of 15 students or more in the Islamic Education learning class'. The Malaysian government, through the ministry of education, must regulate Islamic education activities in primary and secondary schools. The implementation of Islamic Education in Malaysia is an implementation of Malaysia's institutional basis that

¹⁸ Usman Husaini, *Manajemen Teori, Praktik, Dan Riset Pendidikan* (Jakarta: Bumi Aksara, 2011), 12.

¹⁹ Nazarudin, *Manajemen Pembelajaran. Implementasi Konsep, Karakteristik, Dan Metodologi Pendidikan Agama Islam Di Sekolah Umum*, 113.

places the religion of Islam as the official religion in the states of Malaysia.

On 23rd May 2018, the honorable The Minister of Education makes decisions based on decisions made by the Deputy of the Congregation Minister Bil.6/2008 to decide on curriculum transformation. This concrete manifestation was performed by the kingdom/government to improve the education system in Malaysia, prioritizing the level of elementary education as a form of fulfilling school needs.

Curriculum improvement activities are performed by rearranging the curriculum and improving the results of the curriculum evaluation on primary education. The purpose of these changes is to meet the challenges of the 21st century by equipping students with knowledge, self-competence according to the demands of time. Meanwhile, the ability to read, count, and write is the focus of change in elementary education in Malaysia.

The process of changing the elementary education curriculum in Malaysia, the Malaysian state ministry of education has benchmarked the elementary education curriculum in developed countries. With this, it is expected that the developed curriculum will be appropriate and globally standardized. Besides, KPM sought input from various stakeholders, including the government, academics, the community, and parents. Based on these inputs, the concept of a primary education curriculum is based on established standards.

The Malaysian Ministry of Education develops curricula in elementary school units or often called as Primary School. The making of this curriculum is based on the integrated principle of primary school in Malaysia and is based on the Malaysian political philosophy. To ensure the success of curriculum development, the Malaysian government performed a pilot trial on pilot primary schools.

Students can have a critical, creative, and innovative way of thinking through the use of science and technology and the

developments of personal, spiritual skills, attitudes are the goals of the establishment of elementary school curriculum standards in Malaysia. Also, the standard curriculum for primary schools in Malaysia also takes into account the challenges of the 21st century in the form of the New Economic Model (MBE) and the latest learning theory. The curriculum also adopts four pillars of UNESCO's education: learning to develop, learning to do, learning to know, and learning to live together. The purpose of KSSR students has the following principles: 1) having a balance in intellectual, spiritual, emotional, physical and social matters; 2) people who have the character of responsibility; 3) being able to play a role in the global era; 4) knowledge workers.

The standard primary school curriculum/KSSR (Primary School Standard Curriculum) began in 2011 to improve the integrated school curriculum/KBSR (Primary School Coordination Curriculum) in terms of design, pedagogy, organizational curriculum, statement provisions, and time management. Malaysia's elementary school curriculum standards in its development still maintain the principles in an integrated elementary school curriculum such as comprehensive education in each student, the similarity in receiving an education without any differences, integrated approaches, and lifelong education. In terms of design, SSCR is based on six pillars, communication, spirituality, attitudes and values, humanities, physical and aesthetic development, science and technology, and personal expertise.²⁰

Tawhid and the command to read verses of the Qur'an are part of the core curriculum in the framework of the necessary operational curriculum development in Malaysia.²¹ The basic concept of the curriculum, which is introduced in Islamic education subjects is in the form of knowledge, skills, and classification of religious values. This concept focuses on physical, emotional, spiritual,

²⁰ Kementerian Pelajaran Malaysia, "Bahagian Perkembangan Kurikulum," 2010.

²¹ Andi Aslindah, "PENDIDIKAN ISLAM DI MALAYSIA: Jenis, Jenjang, Kebijakan, Dan Tujuan Pendidikan," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan* 18, no. 1 (June 2015): 16–26, doi:10.24252/lp.2015v18n1a2.

intellectual, and social developments. The focus of the curriculum is the formation of learners in the form of learning, creativity, and critical thinking. Each subject is interconnected and integrated. The entire learning process and pattern of Islamic education are dialogical, innovative, and open, in the sense that Islam can receive the treasure of knowledge originating in various circles and not only from Muslim leaders. Meanwhile, the Islamic education curriculum, which is used as the basis for Elementary Schools covers the fields of faith, Islamic law, and morals. Islamic education subjects are usually written in Jawi or Malay Arabic, so students from the beginning of the year will be introduced to Jawi letters—with a purpose to facilitate the students to master the language.

Elementary school education in Malaysia stipulates that education is performed for six years and is ensured to have capabilities in the fields of knowledge, skills, and values that have been set as limits of ability at each grade level. This curriculum is built and applied by emphasizing the ability to read, count, write, and *menaakul*. *Menaakul* ability is an ability to play logic to give consideration and assessment to something. The standard-based curriculum in KSSR is formulated in the form of an official statement. The official statement consists of content standards and learning standards that must be met by students in the period and school level.

The values of the compiler of the elementary school curriculum in Malaysia besides being determined as learning material, the value of this preparation is intended to provide provisions for students in facing the future. This compiler value component includes language, science and technology, environmental education and values, and patriotism.

The assessment system in the elementary school curriculum standard in Malaysia refers to the standard achievement document. This guide is used by educators to assess students. This assessment is used to measure students' ability in mastering the material during the learning process. The assessment guidelines listed in the primary school curriculum in Malaysia use authentic and comprehensive

assessments. The authentic assessment provides a form of measuring student learning outcomes based on knowledge, skills, and attitudes to provide an overview of student learning progress.²²

This assessment is performed continuously to determine the development of students' understanding of their learning achievement. This assessment activity is expected to generate students' enthusiasm for learning. The emergence of the spirit of learning can be seen from the students' colossal effort to find out their mistakes and improve their performance. Therefore, children can apply their skills in life in the social environment and not only limited to remembering it.

2. Implementation of Islamic Education Learning Management

a. Implementation of Islamic Education Learning Management in Indonesia

Planning

Planning is a part of the learning invariant needed to plan information and develop competencies, including the organization of the learning process in general.²³ Planning as an activity is performed to achieve an expected goal with a specified period.²⁴ In implementing the learning program that has been outlined in the Syllabus as a part of the plan for implementing the learning system, it becomes a reference in making the learning implementation plan. In preparing the implementation of learning plans, at least educators need to include goals, methods, steps, sources of learning, and assessment.²⁵

²² Muzlikhatun Umami, "Penilaian Autentik Pembelajaran Pendidikan Agama Islam Dan Budi Pekerti Dalam Kurikulum 2013," *Jurnal Kependidikan* 6, no. 2 (November 2018): 222-32, doi:10.24090/jk.v6i2.2259.

²³ Olga Chuvgunova and Svetlana Kostromina, "Planning as a Learning Skill of Students," *Procedia - Social and Behavioral Sciences* 217 (February 2016): 132-38, doi:10.1016/J.SBSPRO.2016.02.045.

²⁴ Leslie.W Rue G.R. Terry, *Dasar-Dasar Manajemen* (Jakarta: Bumi Aksara, 1996), 9.

²⁵ Sisdiknas, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Dengan Rahmat Tuhan Yang Maha Esa Pre," Accessed January 8, 2019, [Http://Kelembagaan.Ristekdikti.Go.Id/Wp-Content/Uploads/2016/08/Uu_No_20_Th_2003.Pdf](http://Kelembagaan.Ristekdikti.Go.Id/Wp-Content/Uploads/2016/08/Uu_No_20_Th_2003.Pdf).

In the Islamic Education learning planning at the elementary school level, the process of preparing a distribution plan is based on several components: the name of the school, Islamic Education subjects taught, core material, time needed, Islamic Education learning objectives, essential competencies, methods, media, learning resources, the process of implementing learning and assessment.²⁶ The component is contained in the making of a plan for implementing learning in Indonesia that has been adjusted to the rules of the Indonesian education minister.

The material for the Islamic Education learning syllabus in MI Bego refers to the structure and content of the curriculum that has been determined. Knowledge of the Quran, Hadith, Arabic, *Akidah Akhlak*, *Fiqh*, and Dating are part of the components of the subjects taught. Meanwhile, the time required for the implementation, for the first, second, third, fourth, fifth, and sixth grade, each class receives 2 hours of Islamic religious subjects, except for the first and second-grade students, who do not receive the subjects. In addition to Islamic education, students acquire general subjects and extracurricular subjects. In order to strengthen Islamic education, students are required to take extracurricular activities such as *tahfidz* subjects. The development of the Islamic religious activities program was reflected in several extra-curricular activities, including *Hadroh* and *Croatia* subjects.²⁷

In the curriculum structure in Indonesia, graduate competence is measured by the students' ability to master the core competencies that have been set at a certain level. Meanwhile, the organization of the necessary competencies that have been created is a function of core competencies. In the preparation and design, there are four interconnected groups which are related to religious attitudes, social attitudes, knowledge, and application of knowledge.

²⁶ Peraturan Menteri Pendidikan dan Kebudayaan, "Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 65 Tahun 2013," Accessed May 21, 2019, [Http://Bsnp-Indonesia.Org/Id/Wp-Content/Uploads/2009/06/03.-A.-Salinan-Permendikbud-No.-65-Th-2013-Ttg-Standar-Proses.Pdf](http://Bsnp-Indonesia.Org/Id/Wp-Content/Uploads/2009/06/03.-A.-Salinan-Permendikbud-No.-65-Th-2013-Ttg-Standar-Proses.Pdf).

²⁷ Data Dokumen Ekstrakurikuler Yang Berkaitan dengan Pendidikan Agama Islam di MI Ma'arif Bego

As for the description of the core competencies of the first to sixth grade of religious education in Indonesia, students can master the material about the Qur'an, Hadith, Arabic, *Akidah Akhlaq, Fiqh*, and Dating as presented in the table below.

Table 1.3 Core Competencies in Islamic Education

No.	Core Competence	Description
1.	CC1	Able to accept Islamic teachings gracefully
2.	CC2	Able to apply <i>akhlakul karimah</i> in relations with fellow humans
3.	CC3	Able to understand all the teachings of Islam according to facts by using all five senses based on the Qur'an and hadith
4.	CC4	Able to deliver and present religious knowledge related to self-development that has been learned in school

Therefore, the applied smallest unit of basic competence is in the form of subjects taught in school. Determination of Basic Competence through an integrated curriculum approach. The integrated curriculum that produces the 2013 curriculum is presented in a thematic form with mutual integration with various subjects that are revised in schools such as integration and integrated with natural and social science subjects and other subjects.

Implementation

The implementation of learning activities is a manifestation of learning designs that have been prepared by educators and endorsed by the principal. The essential parts in performing learning activities are inseparable from the existence of a textbook, time in the learning process, and classroom management when about to perform learning.²⁸ From the Indonesian government rules, the

²⁸ Menteri Pendidikan dan Kebudayaan, "Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 65 Tahun 2013."

implementation of learning cannot be separated from the opening, primary, and closing activities. In the opening process, the educators of Islamic Education commence the learning by opening up the first insight into the material before being taught. The main activities of learning, explain and explain the material taught with textbooks, methods, strategies, and other classroom management by the content of the Islamic Education material being taught. While closing Islamic Education learning activities, educators provide feedback as a means of knowing how far the students understand.

In the initial implementation of learning Islamic religion, the teacher can begin learning by providing an introduction related to the material. Then entering core learning, learning activities are continued by providing descriptions of teaching materials using various education methods in Islamic Education. Educators often perform methods of lecture, discussion, stories. Islamic Education learning media can take advantage of technological developments such as the use of LCDs and laptops in delivering the material. The Transfer of Knowledge process can run smoothly by utilizing technological media in learning Islamic religion. The effectiveness of the learning of Islamic religion where educators can engage students actively, attract students' interest, generate motivation, have the principle of individuality, use teaching aids, and can package Islamic Education learning into students' learning and attract students' enthusiasm.²⁹ Therefore, the prospective Islamic religious educators in Indonesia have to go through the university's KKNi curriculum. Islamic teacher education programs are equipped with the knowledge of the Qur'an, Hadith, Aqidah Akhlak, Fiqh, Islamic Cultural History, so they can become professional Islamic Education teachers.³⁰

The last activity was concluded after the study of Islamic religion took place. Means of knowing the extent of knowledge that

²⁹ Romdloni, "Peningkatan Efektivitas Pembelajaran Pendidikan Agama Islam (PAI) melalui Manajemen Kelas," *Journal Evaluasi* 1, No. 2 (April 9, 2018): 151, Doi:10.32478/Evaluasi.Vii2.70.

³⁰ Suwadi, "Pengembangan Kurikulum Pendidikan Agama Islam pada Pendidikan Tinggi," *Jurnal Pendidikan Agama Islam* 13, No. 2 (April 24, 2017): 223, Doi:10.14421/jpai.2016.132-08.

has been mastered by students about the material, the teacher provides authentic evaluation/assessment using question and answer, quiz, working on worksheets. Meanwhile, at the end of the material, practical activities, midterm tests, and final tests of Islamic religious material (akhirah akhlak, Quran hadith, fiqh, Arabic, and Islamic cultural history) were performed.³¹

Evaluation

Evaluation activity is a decision-making activity performed by a manager to determine an object value based on the results of measurements that have been performed for some time.³² Education institution in monitoring the success of the implementation of education performs two programs, long and short term evaluations. Evaluations conducted at the end of each trimester are short-term evaluations, while long-term evaluations are conducted at the end of each year. This is expected to be able to monitor the performed education quality.³³ Overall evaluation activities are performed to provide value to students, educators, the material taught, and the learning process.³⁴

One of the functions of a Principal as a head or manager in an educational organization is conducting evaluation activities. The evaluation of Islamic Education learning activities in elementary schools is performed together with Islamic Education subject educators and Special educators related to Islamic education material. The implementation of the evaluation needs to pay attention to several evaluation principles such as continuity, objectivity, and comprehensiveness in providing an assessment of Islamic religious learning.³⁵ This evaluation activity is performed at

³¹ Observasi Pembelajaran di dalam Kelas tentang Proses Pembelajaran Agama Islam

³² Ibrahim Nasbi, "Manajemen Kurikulum: Sebuah Kajian Teoritis," *Idaarah: Jurnal Manajemen Pendidikan* 1, No. 2 (December 18, 2017), Doi:10.24252/Idaarah.V1i2.4274.

³³ Hidayat, *The Handbook of Education Management*, 378.

³⁴ Sawaluddin Sawaluddin, "Konsep Evaluasi Dalam Pembelajaran Pendidikan Islam," *Jurnal Pendidikan Agama Islam Al-Thariqah* 3, no. 1 (July 2018): 39, doi:10.25299/al-thariqah.2018.vol3(1).1775.

³⁵ Abdul Mujib and Jusuf Mudzakkir, *Ilmu Pendidikan Islam*, 3rd ed. (Jakarta: Kencana Prenada, 2010).

least once every two to three months and at least after one semester of learning.

Therefore, the evaluation process is expected to be able to solve various problems with Islamic Education learning in elementary schools. Problems in terms of lack of media and problems from students can be resolved immediately.

b. Implementation of Islamic Education Learning Management in Malaysia

Planning

Planning for Islamic Education learning in Malaysia in the learning planning studies is to use DSKP (Learning Curriculum Standard Documents) which refers to the elementary school curriculum standards. The curriculum or syllabus that serves as a guide in learning religious education in Malay-medium National Primary School Jelotong Malaysia has six learning materials: 1) Al-Quran recitations: Hafazan and understanding; 2) Akidah; 3) worship; 4) Morals and manners; 5) Sirah (Islamic Tarikh); and 6) Jawi (Malay Arabic).

Material planning for Islamic Education lessons in Malaysia uses the jawi textbook. The use of textbooks or references for Islamic education uses the writing of Jawi (English Arabic), so all students are expected to understand the language and write in Jawi.

Implementation

The student-centered learning model does the process of implementing Islamic religious learning in Malay-medium National Primary School Jelotong Malaysia. This learning uses a variety of methods, Round Robind (students are told to sit around and to raise their hands to answer any question), Gallery Walk (students are asked to see pictures along the way while paying attention to the contents of the picture), hot seats (students sit in the chair then the teacher points to him to answer the question), practical (students learn to practice what the teacher has taught).

The implementation of this practice method activity is performed outside school hours and is usually performed on Saturdays. This program aims to improve prayer procedures among students. The Qur'anic program includes the tasmic program (listening to the recitation of the Quran from the Quran for every student at Talaqqi Mushyafahah).

Also, in the study of the Islamic religion with a student-centered learning model, the teacher will use a mind map to find out how far students understand about the taught subject. Also, the J-Qaf program was introduced to students, which is the Jawi-Quran-Arabic-fardhu Ain.

In the process of the last Islamic education learning activity, starting in 2019, there is no examination or a test for stage I—grades 1-3, but it changes to PBD (Estimation of the Chamber of Occupations), i.e., the teacher will conduct an assessment after completing a theme of learning material. The purpose is to measure students' understanding of each topic/theme of the learning material. This activity can be done in quiz form, question and answer, worksheets, and so on.

Stage II for grades 4-6 is still holding a test, but the name changes to MKM, which is the student success module. Also, there are physical and spiritual evaluations. This assessment is performed using weighing and measuring students, as well as assessing the morals of students in the school either by the teacher or his friends.

The PAFA Exam (Assessment of the Principles of Fardhu Ain) is performed indirectly by assessing and evaluating students through several activities. The assessment book has been provided by the Ministry of Education, making it easier for teachers to evaluate students by giving a sign in each column. Examples: practices of ablution, prayer, tayammum, istinjak.

Evaluation

Malay-medium National Primary School Jelotong performed evaluation activities after going through several Islamic religion examinations in one material theme. This activity is performed once

every three months, one semester, and one year. Evaluation activities are expected to provide solutions to obstacles during the implementation of Islamic Education learning. These obstacles often appear in the learning process, such as the media, inappropriate strategies, and other learning equipment.

Conclusion

This study shows that the implementation of Islamic Education learning management in Indonesia and Malaysia has had similarities and differences. The similarities and differences are found in the curriculum and learning. Islamic education learning is inseparable from the curriculum. Therefore, the results of this study first describe the curriculum, especially before Islamic religion learning.

Comparison of Islamic education curriculum in Indonesia and Malaysia shows the following similarities: first, before the implementation of the curriculum, trials in pilot schools were performed. Second, curriculum objectives improve the quality of human resources. Further, for the difference: first, the curriculum names in Indonesia use the 2013 curriculum, while Malaysia uses KSSR. Second, the curriculum principles in Indonesia follow the development of science and technology, increasing IMTAQ, are adapted to the needs of students, Diverse and Integrated, gender equality, focusing on the competencies of students, Comprehensive and Sustainable, Lifelong Learning, balanced between interests, Characteristics of Educational Units, respecting differences, Dynamics of Global Development, National Unity and National Values, Socio-Cultural Conditions. Meanwhile, the curriculum principles in Malaysia are more related to individual development in a holistic manner, education without discrimination, integrated approach, and lifelong education. Third, the basis for curriculum formation in Indonesia is juridical and philosophical, while Malaysia is more on faith, sharia, and moral. The fourth is in curriculum designs, of which KI spiritual, social, knowledge, skills are Indonesia's concern, while in Malaysia is more on communication, spiritual, attitudes, values, humanities, physical development, aesthetics, science and technology, and personal expertise.

Planning, implementation, and evaluation are parts of the management system that is shared in both the Islamic Education learning of

Indonesia and Malaysia. Another similarity is in terms of the syllabus in the form of Islamic Education subjects taught in both countries, al-hadith, morality, Arabic, and *fiqh* subjects. Then, the implementation of learning includes opening, principal, and final activities. However, the realization of these activities is different. In the Islamic Education learning management program, an evaluation is performed once every two or three months or at least once in a semester.

References

- Aslindah, Andi. "Pendidikan Islam Di Malaysia: Jenis, Jenjang, Kebijakan, dan Tujuan Pendidikan." *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan* 18, No. 1 (June 27, 2015): 16–26. Doi:10.24252/Lp.2015v18n1a2.
- "Bahan Sosialisasi Kurikulum 2013," 2018.
- Chuvgunova, Olga, And Svetlana Kostromina. "Planning as A Learning Skill of Students." *Procedia - Social and Behavioral Sciences* 217 (February 5, 2016): 132–38. Doi:10.1016/J.Sbspro.2016.02.045.
- "Dokumen Kurikulum 2013 Madrasah Ibtidaiyah Bego." Yogyakarta, 2018.
- Forey, Gail, And Lok Ming Eric Cheung. "The Benefits of Explicit Teaching of Language for Curriculum Learning in The Physical Education Classroom." *English For Specific Purposes* 54 (April 1, 2019): 91–109. Doi:10.1016/J.Esp.2019.01.001.
- G.R. Terry, Leslie.W Rue. *Dasar-Dasar Manajemen*. Jakarta: Bumi Aksara, 1996.
- Gunawan, Heri. *Kurikulum dan Pembelajaran Pendidikan Agama Islam*. Bandung: Alfabeta, 2013.
- Hidayat, Ara, dan Imam Machali. *The Handbook of Education Management*. 2nd Ed. Jakarta: Prenadamedia Group, 2018.
- Jumaeda, St. "Implementasi Standar Penilaian dalam Pembelajaran PAI pada Kurikulum 2013." *Al-Iltizam: Jurnal Pendidikan Agama Islam* 3, No. 1 (May 22, 2018): 65. Doi:10.33477/Alt.V3i1.418.
- Majid, Abdul. *Belajar dan Pembelajaran Pendidikan Agama Islam*. Bandung: Rosdakarya, 2012.
- Malaysia, Kementerian Pelajaran. "Bahagian Perkembangan Kurikulum," 2010.
- Menteri Pendidikan, Peraturan, dan Kebudayaan. "Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 65 Tahun 2013." Accessed May 21, 2019. [Http://Bsnp-Indonesia.Org/Id/Wp-Content/Uploads/2009/06/03.-A.-Salinan-Permendikbud-No.-65-Th-2013-Ttg-Standar-Proses.Pdf](http://Bsnp-Indonesia.Org/Id/Wp-Content/Uploads/2009/06/03.-A.-Salinan-Permendikbud-No.-65-Th-2013-Ttg-Standar-Proses.Pdf).

- Mujib, Abdul, And Jusuf Mudzakkir. *Ilmu Pendidikan Islam*. 3rd Ed. Jakarta: Kencana Prenada, 2010.
- Nasbi, Ibrahim. "Manajemen Kurikulum: Sebuah Kajian Teoritis." *Idaarah: Jurnal Manajemen Pendidikan* 1, No. 2 (December 18, 2017). Doi:10.24252/Idaarah.V1i2.4274.
- Nazarudin. *Manajemen Pembelajaran. Implementasi Konsep, Karakteristik, dan Metodologi Pendidikan Agama Islam di Sekolah Umum*. Yogyakarta: Sukses Offset, 2007.
- Nuryana, Zalik. "Curriculum 2013 and the Future of Islamic Education in Indonesia." Accessed June 3, 2019. Doi:10.31219/Osf.10/4j6ur.
- Pierce, David. "Analysis of Sport Sales Courses in The Sport Management Curriculum." *Journal of Hospitality, Leisure, Sport & Tourism Education* 24 (June 1, 2019): 17–29. Doi:10.1016/J.Jhlste.2018.10.001.
- Romdloni. "Peningkatan Efektivitas Pembelajaran Pendidikan Agama Islam (Pai) Melalui Manajemen Kelas." *Journal Evaluasi* 1, No. 2 (April 9, 2018): 151. Doi:10.32478/Evaluasi.V1i2.70.
- Sawaluddin, Sawaluddin. "Konsep Evaluasi Dalam Pembelajaran Pendidikan Islam." *Jurnal Pendidikan Agama Islam Al-Thariqah* 3, No. 1 (July 13, 2018): 39. Doi:10.25299/Althariqah.2018.Vol3(1).1775.
- Sisdiknas. "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional." Accessed December 11, 2018.
<https://www.komisiinformasi.go.id/regulasi/download/id/101>.
- . "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional dengan Rahmat Tuhan Yang Maha Esa Pre." Accessed January 8, 2019.
http://kelembagaan.ristekdikti.go.id/wp-content/uploads/2016/08/Uu_No_20_Th_2003.pdf.
- Suwadi. "Pengembangan Kurikulum Pendidikan Agama Islam pada Pendidikan Tinggi." *Jurnal Pendidikan Agama Islam* 13, No. 2 (April 24, 2017): 223. Doi:10.14421/jpai.2016.132-08.
- Umami, Muzlikhatun. "Penilaian Autentik Pembelajaran Pendidikan Agama Islam dan Budi Pekerti Dalam Kurikulum 2013." *Jurnal Kependidikan* 6, No. 2 (November 30, 2018): 222–32. Doi:10.24090/jk.V6i2.2259.
- Usman, Husaini. *Manajemen Teori, Praktik, dan Riset Pendidikan*. 3rd Ed. Yogyakarta: Bumi Aksara, 2011.
- Waghid, Y. "Islamic Education." *International Encyclopedia of Education*, January 1, 2010, 69–73. Doi:10.1016/B978-0-08-044894-7.00561-3.

