Development of Islamic Cultural History Learning Materials in Indonesia's 2013 Curriculum

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Abstract

Curriculum development from Competency-Based Curriculum (KBK 2004) to Education Unit Level Curriculum (KTSP 2006) and Curriculum 2013 occurred in a relatively short period. In short, the timespan of this kind of development then gives rise to various responses from Education practitioners. This study aims to explain how teachers can take steps to develop the materials of the Islamic Cultural History subject in the Islamic Senior High School's 2013 Curriculum. This type of study is a literature study. The development of learning materials starts with making a mapping or mutual relationship between one Basic Competency with other Basic competencies. The results of the mapping have implications for the emergence of the formulation of the Main Materials. The next step is to develop indicators of Competency Achievement based on Knowledge Basic Competencies and Skills. Based on Competency Achievement Indicators, they are formulated into learning materials, which are the scope of the primary materials. Thus, there will be harmony between learning materials with competence. Further, this harmony leads to the formulation of attitudes or values achieved after learning the Learning materials. The results of this study will facilitate teachers in the preparation of the Syllabus to the Learning Implementation Plan (RPP).

Keywords: *Development, Learning Materials, Islamic Cultural History, 2013 Curriculum, Islamic Senior High School.*

Abstrak

Perkembangan kurikulum dari Kurikulum Berbasis Kompetensi (KBK 2004) ke Kurikulum Tingkat Satuan Pendidikan (KTSP 2006) dan Kurikulum 2013 terjadi dalam rentang waktu yang relatif singkat. Singkatnya rentang waktu perkembangan semacam ini kemudian menimbulkan berbagai ekspresi dari para praktisi Pendidikan. Penelitian ini bertujuan menjelaskan tentang bagaimana langkah-langkah yang dapat dilakukan guru untuk melakukan pengembangan materi mata pelajaran Sejarah Kebudayaan Islam dalam Kurikulum 2013 jenjang Madrasah Aliyah. Jenis penelitian ini adalah penelitian literatur. Pengembangkan materi pembelajaran, dimulai dengan membuat pemetaan

atau saling hubungan antara satu Kompetensi Dasar dengan Kompetensi Dasar lainnya. Hasil pemetaan berimplikasi terhadap munculnya rumusan Materi Pokok. Langkah berikutnya adalah mengembangkan indikator Pencapaian Kompetensi berdasar Kompetensi Dasar Pengetahuan dan Ketrampilan. Berdasar Indikator Pencapaian Kompetensi dirumuskanlah menjadi materi pembelajaran yang merupakan cakupan dari materi pokok. Dengan demikian, akan ada keselarasan antara materi pembelajaran dengan kompetensi. Selanjutnya, diakhiri dengan perumusan Sikap atau nilai yang dicapai setelah mempelajari materi Pembelajaran. Hasil penelitian ini akan memudahkan guru dalam penyusunan Silabus hingga Rencana Pelaksanaan Pembelajaran (RPP).

Kata Kunci: *Pengembangan, Materi Pembelajaran, Sejarah Kebudayaan Islam, Kurikulum 2013, Madrasah Aliyah*.

Introduction

Changes in the curriculum are absolute to occur. The curriculum change policy is based on the results of the analysis, evaluation, predictions, and various internal and external challenges faced that are continually changing. In this context, the curriculum as a policy product is dynamic, contextual, and relative. Dynamic, because it continues to evolve and adapt according to time and is open to criticism. Contextual, because it is essential and based on the context of the era, and relative, because the resulting curriculum policy is considered good or perfect in its heyday, and will be irrelevant in subsequent periods[1].

Changes in the curriculum are a result of community development. Do not build a generation that is separate from the development of the community. Education provided to the next generation must be adapted to the time[2]. Sukmadinata (2012) adds that they will live in a different era. Maturing is done through non-obsolete education whose contents are contained in the curriculum. In another perspective, Mulyasa (2013) explained that in an education system, the curriculum is dynamic and must always be changed and developed, so that they can keep up with developments and challenges of time[3].

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[1] Imam Machali, "Kebijakan Perubahan Kurikulum 2013 dalam Menyongsong Indonesia Emas Tahun 2045," *Jurnal Pendidikan Islam* 3, no. 1 (2014): 72.

[2] Syarwan Ahmad, "Problematika Kurikulum 2013 dan Kepemimpinan Instruksional Kepala Sekolah," *Jurnal Pencerahan* 8, no. 2 (September 29, 2014): 98–108, doi:10.13170/jp.8.2.2158.

[3] Mulyasa, *Pengembangan dan Implementasi Kurikulum 2013* (Bandung: Rosdakarya, 2013).

Islamic education in Indonesia has historically led to several changes in the Islamic school curriculum. The first of the curriculum is the 1971 curriculum[4]. Enforcement of the 1971 Curriculum was based on the Decree of the Minister of Religion No. 52 of 1971. The 1971 curriculum was the first curriculum used as a process of uniforming the Islamic school curriculum. This curriculum emerged as a result of the Curriculum deliberations in Cibogo, Bogor, from 10th to 20th August 1970. This curriculum was later developed into the 1973 curriculum[5]. This curriculum was a refinement of the 1971 curriculum with a different curriculum structure.

Next is the 1976 curriculum[6], as an effort to further strengthen the existence of Islamic schools through their curriculum. The then Minister of Religion, A. Mukti Ali, on 29th December 1976, issued a Minister of Religion Decree on the Islamic school curriculum. In the Minister's decree, Number 73 was for Madrasah Ibtidaiyah (Islamic Elementary School), Number 74 for Madrasah Tsanawiyah (Islamic Junior High School), and Number 75 for *Madrasah Aliyah* (Islamic Senior High School). After that, the 1984 curriculum emerged[7]. Along with the development of time, as a form of educational dynamics in Indonesia, an SKB (Joint Decree) of 2 Ministers appeared; i.e., the Minister of Education and Culture Number 0299/U/1984 and the Minister of Religion Number 45 of 1984 concerning Regulations on the Standardization of Public and Islamic Schools' curriculum. In particular, several parts of this decree that need to be examined are Chapter I concerning General Provisions in Article 1 and Chapter III article 4. Article 1 states what is meant by a Public School, what is an Islamic School, what is the Structure of a Curriculum Program that includes a Compulsory, Special (Elective) Program, and Islamic Schools Identity. Post-1984 curriculum, then emerged 1994 curriculum, 2004 curriculum (Competency-Based Curriculum), 2006 Curriculum (Education

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[4] Abd. Rachman Shaleh, *Penyelenggaraan Madrasah Peraturan Perundangan* (Jakarta: Dharma Bhakti, 1982), 19.

[5] Rofik, *Telaah Kurikulum Sejarah Kebudayaan Islam Madrasah Tsanawiyah* (Yogyakarta: Fakultas Tarbiyah, 2009), 97.

[6] Ibid., 98.

[7] Hasbullah, *Sejarah Pendidikan Islam di Indonesia : Lintasan Sejarah Pertumbuhan dan Perkembangan* (Jakarta: Raja Grafindo Persada, 1991), 184–85 and 252–59.

Unit Level Curriculum) and 2008 Curriculum[8], and also the 2014 Curriculum[9], all of which specialize in Graduate Competency Standards (SKL) and Content Standards (SI) of Islamic and Arabic Language Education in Islamic Schools.

The two Minister of Religion Regulations (PMA) is specific to Islamic and Arabic Language Subjects because, for other Subjects, they use the same curriculum as public schools. However, the emergence of these curricula uses a different approach. The 1971-1984 curriculum used a centralized approach in which the implementation was determined and performed by the central government [10] . Meanwhile, the 1994 curriculum and so on used a deconcentration approach where the curriculum was partly developed by the center, and partly developed by the regions/schools. However, the orientation of the 1994 curriculum was very different from 2004, 2006, and 2008 curriculum. The difference was that the 1994 curriculum was oriented towards subject materials, but the 2004 curriculum and so on were competency oriented[11].

Because it is material-oriented, the 1994 curriculum was developed with the learning objectives covering TPU (General Learning Objectives) and the Material and scope of materials called Subjects and Sub-Subjects. However, in the 2004 curriculum, policymakers formulated SKL (Graduates Competency Standards) and SI (Content Standards), which were translated by education units and teachers into the form of an operational curriculum [12] . This competency-based curriculum has its consequences in developing its evaluation[13].

Therefore, in a competency-based curriculum, the studied materials and the depth and breadth of coverage refer to the competencies to be achieved.

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[8]   "PMA (Peraturan Menteri Agama) No. 2 Tentang Standar Kompetensi Lulusan Dan Standar Isi Pendidikan Agama Islam Dan Bahasa Arab Di Madrasah" (2008).

[9]   "PMA Nomor 165 Tentang Pedoman Kurikulum 2013 Mata Pelajaran Pendidikan Agama Islam Dan Bahasa Arab" (2014).

[10]   Rofik, "Konfigurasi Unsur-Unsur Kebudayaan Madrasah Tsanawiyah Sesuai Dengan Kurikulum 2008," *Jurnal Pendidikan Agama Islam*, 2008, 2.

[11]   Muhaimin, *Pengembangan Model Kurikulum Tingkat Satuan Pendidikan (KTSP) Pada Sekolah dan Madrasah* (Jakarta: Rajawali Pers, 2008), 7.

[12]   Broader description see Badan Standar Nasional Pendidikan (BSNP), *Panduan Penyusunan Kurikulum Tingkat Satuan Pendidikan Tingkat Dasar dan Menengah*, 2006.

[13]   Ara Tekian et al., "Entrustment Decisions: Implications for Curriculum Development and Assessment," *Medical Teacher* 15 (2020): 1–7, doi:10.1080/0142159X.2020.1733506.

For this reason, several subjects must be studied. These subjects are arranged and grouped in a specified pattern. Each group of subjects consists of several subjects. Each group of subjects forms a particular competency. The development of a competency-based curriculum is not only developed in the formal sector. In India, a competency-based curriculum is also developed in the informal sector [14]. This competency-based curriculum, according to Salovaara (2020), is the appropriate step for the development of sustainable education [15].

Besides, in the 2013 Curriculum, Islamic Religious Education Subjects in Islamic Schools, Discussion of Materials, and Competencies can be referred to as the Content Standards. If referred to curriculum development, then the curriculum development from KBK (2004) to KTSP (2006) and 2013 occurred in a relatively short period. Likewise, the changes also occurred explicitly for the subject of religion from 2008 to the 2014 curriculum. In short, the timespan of this kind of development has led to various responses of education practitioners. For those who have readiness for curriculum development at any time, they will show a response of fairness. Because for them, curriculum development is a necessity. Because sociologically, there are changes in society either because of the emergence of new thinking from universities, changes in the values of ethical-moral values, religious values, economic values. And even political values in the community. Nevertheless, for those who are not ready for the occurring development, they then raised a pejorative response that reflects an attitude of disapproval and even rejection. Therefore, the naming of the emerging curriculum is called differently.

In previous studies, Machali (2014) explains the 2013 curriculum policy change is an endeavor and manifestation of the basic principles of the change and continuity curriculum, which are the results of studies, evaluations, criticisms, responses, predictions, and various challenges faced [16]. In the 2013

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[14] Muthuveeran Ramasamy and Matthias Pilz, "Competency-Based Curriculum Development in the Informal Sector: The Case of Sewing Skills Training in Rural South India," *International Review of Education* 65, no. 6 (December 1, 2019): 905–28, doi:10.1007/s11159-019-09810-4.

[15] Janne J. Salovaara, Katriina Soini, and Janna Pietikäinen, "Sustainability Science in Education: Analysis of Master's Programmes' Curricula," *Sustainability Science* 15, no. 3 (May 1, 2020): 901–15, doi:10.1007/s11625-019-00745-1.

[16] Machali, "Kebijakan Perubahan Kurikulum 2013 dalam Menyongsong Indonesia Emas Tahun 2045," 72.

Curriculum, the Discussion of Materials and Competencies of the Islamic Religious Education Subject in Islamic Schools can be referred to as the Content Standards. Therefore, the content standards are developed to determine the criteria for the scope and level of competencies that are in line with the competencies of graduates formulated in Graduates' Competency Standards, i.e., attitudes, knowledge, and skills. The characteristics, suitability, adequacy, breadth, and depth of the materials are determined according to the characteristics of the competencies and the process of acquiring the competencies. These three competencies have different acquisition processes. Attitudes are formed through activities of accepting, executing, appreciating, experiencing, and practicing. Knowledge is acquired through activities of knowing, understanding, applying, analyzing, evaluating, and creating. Skills are acquired through activities of observing, asking, trying, reasoning, presenting, and creating. Characteristics of competencies and their different acquisition processes affect the Content Standards[17].

Hidayati (2013) adds that even though the teacher was still struggling in balancing the three[18], there is no available student handbook on Islamic Cultural History (SKI) specialization. Also, the use of media that has not been maximized, especially the use of videos, cannot be used in learning activities. There are still many videos that are not appropriate for the materials. This influences students who have different educational backgrounds so that they have an understanding of different subjects of Islamic Cultural History. Besides, too detailed assessment technique makes teachers experience difficulties in learning.

Islamic Cultural History (SKI) subjects gain momentum because in studying history, students will be brought to the past. This understanding of history is essential concerning a complete understanding of the past. Therefore, students can adequately digest information obtained from stories of Islamic civilization. This understanding is fundamental to moderate thinking patterns, which will be developed by students, especially for students of Islamic Senior High School. This highest secondary education level is the initial

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[17] PMA Nomor 165 tentang Pedoman Kurikulum 2013 Mata Pelajaran Pendidikan Agama Islam dan Bahasa Arab.

[18] Nur Hidayati, Leo Agung S, and Musa Pelu, "Pelaksanaan Pembelajaran Sejarah Kebudayaan Islam Berdasarkan Kurikulum 2013 di Madrasah Aliyah Negeri Karanganyar," 2013, 156.

gateway for students to enter the real world. With a proper understanding of history, students can think more broadly and deeply. This will undoubtedly affect the formation of *mabadi' khairul ummah* (basic principles towards the best of the people)[19]. For this reason, it is crucial to have a complete understanding of the materials of Islamic Cultural History.

Based on the above issues and previous literature review, this study explains the steps teachers can take to develop the subject materials of Islamic Cultural History in the 2013 Curriculum at the Islamic Senior High School level. This type of research is a literature study. The primary source in this study is the Regulation of the Minister of Religion of the Republic of Indonesia Number 165 of 2014 concerning the 2013 Curriculum Guidelines for Islamic Religious Education and Arabic Language Subjects. After the data were collected, they are then analyzed using content analysis.

This study explores appropriate steps in developing the 2013 curriculum's SKI materials. Therefore, this study is paramount to do because it can assist teachers in taking tactical steps in developing the materials. This will later facilitate the teachers in the preparation of the Syllabus to the Learning Implementation Plan (RPP).

Islamic Senior High School 2013 Position of Islamic Cultural History Subject in 2013 Islamic Senior High School Curriculum

The 2013 Islamic school curriculum is an implementation of the Republic of Indonesia's Minister of Religion Regulation Number 165 of 2014 concerning Guidelines for the 2013 Curriculum for Islamic Religious Education and Arabic Language Education. In the Minister of Religion Regulation Number 165 of 2013[20], Islamic Religious Education and Arabic Language Education subject groups in the Islamic school curriculum include: 1) Al-Quran Hadith, 2) *Akidah Akhlak* (Morals), 3) *Fiqh* (Jurisprudence), 4) Islamic Cultural History (SKI), and 5) Arabic. Each of these subjects is related and complementary.

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[19] Mabadi' Khairul Ummah, "Mabadi Khaira Ummah," *PBNU Sumber: Https://Www.Nu.or.Id/Post/Read/64148/Mabadi-Khaira-Ummah*, accessed May 5, 2020, https://www.nu.or.id/post/read/64148/mabadi-khaira-ummah.

[20] PMA Nomor 165 tentang Pedoman Kurikulum 2013 Mata Pelajaran Pendidikan Agama Islam dan Bahasa Arab, 37.

Specifically, the subject of Islamic Cultural History (SKI) in Islamic Senior High School emphasizes the ability to take *ibrah/hikmah* (lessons on wisdom) from Islamic history. Also, the SKI emulated outstanding historical figures. The SKI is also associated with social, cultural, political, economic, scientific, and technological phenomena, and so on. This is to develop Islamic culture and civilization in the present and the future[21]. SKI subjects are taught in all Specializations equally. In Science, Social Sciences Language, Religion, and vocational Islamic Senior High Schools Specializations, the subject is taught in Year X - XII with a learning load of 2 hours per week. This development was performed to provide an answer to the criticism that SKI learning in schools/Islamic schools seemed to rely on memorizing[22].

Departing from the previous explanation, the objectives, and scope of the subject of Islamic Cultural History (SKI) appears in Islamic Senior High School[23]. The scope is then broken down into the following KD (Basic Competences)[24].

Table I.

Necessary Competencies in Islamic Cultural History Subject in Islamic Senior High School

Year X Odd Semester	
Core Competencies	**Basic competencies**
1. Living and practicing the teachings of the religion they observe	1.1 Believing that every Muslim has to preach/to perform da'wah to the community
	1.2 Believing that preaching/da'wah is the duty of every Muslim
	1.3 Living up the *hijrah* values performed by the Prophet and companions
	1.4 Living the positive values held by the people of Medina
	1.5 Living up to the values of the da'wah struggle of the Prophet. during the Medina period

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[21] Ibid., 38.

[22] Rofik, "Nilai Pembelajaran Sejarah Kebudayaan Islam Dalam Kurikulum Madrasah," *Jurnal Pendidikan Agama Islam* 12, no. 1 (2015): 15–30, doi:10.14421/jpai.2015.121-02.

[23] PMA Nomor 165 tentang Pedoman Kurikulum 2013 Mata Pelajaran Pendidikan Agama Islam dan Bahasa Arab.

[24] Quoted only one Class from the Content Standards of SKI Subjects in Class X Madrasah Aliyah Curriculum 2013.

	1.6 Living up to Istiqamah's struggle attitude of *as-sabiqunal awwalun* in da'wah with the Prophet.
	1.7 Living up to the values of *jihad* performed by the Prophet and the companions in *Fathu Makkah*
2 Living and practicing honest behavior, discipline, responsibility, care (cooperation, cooperation, tolerance, peace) polite, responsive, and pro-active and showing attitude as a part of the solution to various problems in interacting effectively with the social and natural environment and in placing oneself as a reflection of the nation in world relations	2.1 Having the spirits to make a change in the right direction as an implementation of the wisdom of understanding the conditions of the people of Mecca before the arrival of Islam.
	2.2 Having the spirits of da'wah as an implementation of understanding the da'wah strategy of the Prophet in Mecca.
	2.3 Having the spirits of moving to a better direction as an implementation of the wisdom of understanding the event of hijrah
	2.4 Getting used to the life of helping each other as an implementation of understanding the conditions of the people of Medina before the arrival of Islam
	2.5 Familiarizing with the life of harmony and helping as an implementation of understanding the relationship between the Anshar and the Muhajirin in Medina
	2.6 Exemplifying the noble nature of the companions of *as-sabiqunal awwalun*
	2.7. Having a healthy attitude and enthusiasm to uphold the truth as an implementation of understanding the events of *Fathu Makkah*
3 Understanding, applying, analyzing factual, conceptual, procedural knowledge based on the students' curiosity about science, technology, art, culture, and humanities with knowledge in humanity, nationality, statehood, and civilization related to the causes of phenomena and events, and applying procedural knowledge to specific fields of study according to their talents and interests to solve problems	3.1 Understanding the condition of the Meccans before the arrival of Islam
	3.2 Understanding the substance and strategy of the da'wah of the Prophet during the Meccan period
	3.3 Analyzing the factors that cause the *hijrah* of the Prophet.
	3.4 Understanding the condition of the Medina Community before the arrival of Islam
	3.5 Understanding the substance and strategy of the da'wah of the Prophet, during the Medina period
	3.6 Understanding nature/personality and role of as-sabiqunal friends awwalun

	3.7 Identifying the success factors of *Fathu Makkah* in 9 Hijriyah
4. Cultivating, reasoning, and serving in the realm of concrete and abstract domains related to the development of what they learn in school independently, and can use methods according to scientific principles	4.1 Retelling the condition of the people of Mecca before the arrival of Islam 4.2 Presenting in a concept map about the success factors of the Prophet's success, during the Meccan period 4.3. Mapping the factors that cause the hijrah of the Prophet. 4.4 Retelling the condition of the people of Medina before the arrival of Islam 4.5 Presenting the relationship between the Anshar and the Muhajirin 4.6 Retelling the principal attitudes of the *as-sabiqunal awwalun* 4.7. Making concept maps regarding the key to the success of *Fathu Makkah*

Development of Islamic Cultural History Learning materials for Islamic Senior High School

There are two essential terms for understanding materials in a lesson; learning materials and teaching materials. Learning materials are interpreted as everything that students want to learn and master in order to become competent[25]. Learning materials can also be interpreted as minimal teaching materials that students must learn to master Basic Competence[26]. Also, teaching materials refer to materials needed to achieve the learning objectives that have been formulated. Teaching materials are composed of specific topics and sub-topics. Each topic or sub-topic contains the main ideas that are relevant to the stated goals[27]. The materials and their development must be in line with the formulation of objectives, both formulated Basic Competencies,

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[25] Nasar, *Merancang Pembelajaran Aktif Dan Kontekstual Berdasarkan "SISKO"* (Jakarta: Grasindo, 2006), 19.

[26] Ditjen Manajemen Pendidikan Dasar dan menengah Departemen Pendidikan Nasional, *Glosarium Panduan Pengembangan Silabus Mata Pelajaran Pendidikan Agama Islam* (Jakarta, 2006).

[27] Nana Syaodih Sukmadinata, *Pengembangan Kurikulum, Teori dan Praktik* (Bandung: Remaja Rosda Karya, 2005), 105.

and Indicators. The preparation of materials and their elements must consider two things, i.e., the breadth of the materials and the depth of the materials[28].

Categorically, learning materials can be divided into four— facts, concepts, principles/propositions, and procedures[29]. Facts can be names of objects, places, names of people, historical events, components of an object. The concept can be in the form of understanding, definition, nature, essence. Principles are in the form of propositions, formulas, paradigms. The procedure can be in the form of work steps in sequence[30]. The subject materials, contain relevant facts, concepts, principles, and procedures, and are written in the form of items in line with the formulation of competency achievement indicators[31]. In its formulation, materials that contain relevant facts, concepts, principles, and procedures must be written in the form of items in line with the formulation of indicators of competency achievement[32].

An essential feature of the 1994 curriculum change, the Competency-Based Curriculum (KBK), the Education Unit Level Curriculum (KTSP) 2006, and the 2013 curriculum is the change incompetencies. The 1994 curriculum, which is oriented towards the material, is considered to restrain teachers and students. This curriculum is more inclined to finish off all subject materials than affirming students' understanding of the subject materials. The implication is that teachers do more reception/exposition learning than discovery learning. In practice, teachers only rely on textbooks published by publishing institutions, which specifically indicate the level of education units and rote learning in certain classes, where students can memorize subject materials but fail to understand the meaning.

Meanwhile, discovery learning is intended as a learning process with subject materials, not in the finished form. The teacher carries out activities to compile, organize, and conclude materials from various sources. The sources can be in the form of textbooks that are published specifically for individual

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[28]   Nana Sudjana, *Dasar-Dasar Proses Belajar Mengajar* (Jakarta: Sinar Baru Algensindo, 2000), 6.
[29]   Compare with Permendikbud No. 22 Tahun 2016 tentang Standar Proses. 5
[30]   Sudjana, *Dasar-Dasar Proses Belajar Mengajar*, 67.
[31]   "Permendikbud No. 22 Tentang Standar Proses" (2016).
[32]   "Permendiknas Nomor 41 Tentang Standar Proses" (2007).

education units and classes. Therefore, meaningful learning occurs, students not only memorize the materials but also understand their meaning well[33].

The great desire to change this orientation arises from the results of the 1999 MONE Research and Development Agency mapping on the 1994 curriculum. The results of the mapping were that, first, almost from all material-based subjects, only Indonesian and English were competency-based. Second, the continuity of subject materials provided to students cannot be seen[34]. From this mapping, we can find the first weakness of SKI subject, i.e., SKI is a material-based subject. This condition was explicitly strengthened by looking at the scope of the 1994 Curriculum in Islamic Cultural History in Islamic Senior High School, which contained material coverage from the Prophet's da'wah in Mecca until the struggle of Muslims to gain independence[35]. Then, the second weakness can arise as a result of a large amount of material covered so that teachers only rely on textbooks that are used explicitly in individual education units and classes. Therefore, efforts to develop subject materials find their justification. Because with relatively little coverage, and only the inclusion of Competency Standards and Basic Competencies is provided, it requires teachers to prepare Syllabus and Lesson Plan. Therefore, the ability of teachers to formulate indicators and materials and develop them in scientific exposures is a necessity.

Learning materials occupy a significant position in the entire curriculum. Therefore, learning materials must be well prepared so that the implementation of learning can reach the target. These goals must be following Competency Standards and Basic Competencies that must be achieved by students. This means that the material determined for learning activities should be the materials that support the achievement of Competency Standards and Basic Competencies and the achievement of Indicators.

Learning materials must be selected and designed as optimal as possible to help students achieve the specified standards. Things that need to be

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[33] Nana Syaodih Sukmadinata, *Pengembangan Kurikulum, Teori dan Praktik*, 105.

[34] Hari Suderadjat, *Implementasi Kurikulum Berbasis Kompetensi (KBK) : Pembaharuan Pendidikan dalam Undang-Undang Sisdiknas 2003* (Bandung : Cipta Cekas Grafika, 2004), 7.

[35] See GBPP Mata Pelajaran SKI Kurikulum 1994.

considered in connection with the selection of learning materials are the type, scope, sequence, and treatment of the learning materials.

To develop the materials to be studied together between educators and students, the following model of material development is offered. Material development needs to be done in detail so that the boundaries of the breadth and depth of the materials become clear. Detailed material descriptions are then written in the Learning Implementation Plan/Lesson Plan, which serves as a reference for the operational learning process and content. The more detailed the description of the materials is, then the more comfortable the teacher runs the learning process because it has the regulations of the breadth and depth of the learning content. Theoretically, KTSP formulates it with the language of the subject materials must be in line with the potential of students, relevance to the characteristics of the area, the level of physical, intellectual, emotional, social and spiritual development of students, the usefulness for students, scientific structure, actuality, depth and breadth of learning materials, relevance to students' needs and environmental demands; and time allocation[36]. Chronological or sequence of time, causal or cause/forerunner of something, structural, logical and psychological: part to the whole or vice versa, concrete to abstract, spiral: a particular topic or subject, conditions: valid, useful, interesting, worthy of study[37].

Several principles must be held by the teacher who develops learning materials. The principles include suitability, consistency, and adequacy[38].

In the 2006 Curriculum, Competency Standards (SK) are connected with subjects. However, in the 2013 Curriculum, Content Competency (KI) is connected with class. This means that Core Competencies (IC) in individual classes apply to all subjects in the same class. Therefore, in the 2013 curriculum, the steps for developing learning materials are as follows.

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[36] Dirjen Bimbingan Islam, *Kurikulum Tingkat Satuan Pendidikan*, 2006.
[37] Nana Syaodih Sukmadinata, *Pengembangan Kurikulum, Teori dan Praktik*, 105.
[38] Hanafi, *Pembelajaran Sejarah Kebudayaan Islam* (Jakarta: Dirjen Pendidikan Islam, 2009), 134.

1. **Identifying the relationship between KD from KI 1,2,3 and 4.**

    In the 2013 curriculum, the Basic Competence of a subject consists of 4 (four) competencies, Competency in Divinity attitude, Social Attitude Competency, Knowledge Competency, and Skills Competency. These are shown in Table I above.

2. **Mapping based on the results of identification of Relationships between KD**

    From the table I, which contains the Basic Competencies of the Core Competencies 1-4 formulated by the Curriculum Developer Center of the Ministry of Religion, then the relationships between the Basic Competencies of different KI are identified. The results of identifying relationships between Basic Competencies from different KI will be found on the Map as a Mapping result, which already contains the KD of Attitudes, Knowledge, and Skills, as shown in the following table.

Table II.
Mapping Relationships between Basic Competencies

No.	Core competence	Basic competencies
1.	1,2,3,4	1.1 Believing that every Muslim has to preach/to perform da'wah to the community 2.1 Having the spirits to make a change in a good direction as an implementation of the wisdom of understanding the conditions of the people of Mecca before the arrival of Islam. 3.1 Understanding the condition of the Meccans before the arrival of Islam 4.1 Retelling the condition of the Meccans before the arrival of Islam
2.	1,2,3,4	1.2 Believing that preaching/da'wah is the duty of every Muslim 2.2 Having the spirits of da'wah as an implementation of understanding the da'wah strategy of the Prophet in Mecca. 3.2 Understanding the substance and strategy of the da'wah of the Prophet, during the Meccan period

		4.2 Presenting in a concept map about the success factors of the Prophet of Allah, during the Meccan period
3.	1,2,3,4	1.3 Living the hijrah values performed by the Prophet and Companions 2.3 Having the spirits of hijrah to a better direction as an implementation of the wisdom of understanding the event of hijrah 3.3 Analyzing the factors that cause the hijrah of the Prophet. 4.3 Mapping the factors that cause the hijrah of the Prophet.
4.	1,2,3,4	1.4 Living the positive values held by the people of Medina 2.4 Getting used to living by helping each other as an implementation of understanding the conditions of the people of Medina before the arrival of Islam 3.4 Understanding the condition of the Medina Community before the arrival of Islam 4.4 Retelling the condition of the people of Medina before the arrival of Islam
5.	1,2,3,4	1.5 Living up to the values of the da'wah struggle of the Prophet, during the Medina period 2.5 Living harmony and helping each other as an implementation of understanding the relationship between the Anshar and the Muhajirin in Medina 3.5 Understanding the substance and strategy of the da'wah of the Prophet, during the Medina period 4.5 Presenting the relationship between the Anshar and the Muhajirin
6.	1,2,3,4	1.6 Living up to Istiqamah's attitude in the *as-sabiqunal awwalun* struggle in da'wah with the Prophet of Allah. 2.6 Exemplifying the noble nature of the companions of *as-sabiqunal awwalun* 3.6 Understanding the nature/personality and role of the companions of *as-sabiqunal awwalun* 4.6 Retelling the principal attitudes of the *as-sabiqunal awwalun*
7.	1,2,3,4	1.7 Living up to the values of jihad performed by the Prophet. and the companions in *Fathu Makkah* 2.7. Having a strong attitude and enthusiasm to uphold the truth as an implementation of understanding the events of *Fathu Makkah*

3.7 Identifying the success factors of *Fathu Makkah* in 9 Hijriyah	
4.7. Making concept maps regarding the key to the success of *Fathu Makkah*	

3. **Formulating the Main materials to be taught based on the Mapping Results primarily**

Mapping results, as in Table II, will be an introduction for teachers to formulate the Main materials. The primary materials are the titles of the materials that can be obtained from the Basic Competence of Knowledge and Skills. Determination of the subject materials was from both Basic Knowledge Competencies and Basic Skills Competencies because both competencies are Competencies taught directly (Direct Learning). Therefore, from the two competencies, the Main materials can be obtained.

By reading the Basic Knowledge Competencies and Basic Skills Competencies from each Map, the following Materials will be obtained.

Table III.

Main materials [39]

No.	KD	Main materials
1.	1.1,2.1.3.1, 4.1	The Condition of the Meccans before the arrival of Islam
2.	12, 2.2,3.2,4.2	The substance and strategy of Da'wah of the Prophet, during the Meccan period
3.	1.32.33.3.4.3	Faktor-faktor Penyebab Hijrah Rasulullah saw. Factors leading to the Hijrah of the Prophet.
4.	1.4 2.43.4.4.4	The Condition of the Medina Community before the arrival of Islam
5.	1.5253545	The substance and strategy of Da'wah of the Prophet, during the Medina period
6.	1.6263646	Nature/personality and role of the Companions *as-sabiqunalawwalun*
7.	17273747	Success Factors of *Fathu Makkah* in 9 Hijriyah

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[39] In the 2013 Curriculum, there is no rule on Process Standards that explain the concept of Competency Achievement Indicators, so they are borrowed from Permendiknas No. 41 of 2007 concerning 2006 Curriculum Process Standards.

4. **Formulating Competency Achievement Indicators based on KI Basic Competence 1,2,3**

Indicators of Competency Achievement or Competency Indicators are behaviors that can be measured and observed to show the achievement of necessary individual competencies that become the benchmark to subject assessments. Indicators of competency achievement are formulated using operational verbs that can be observed and measured, which include knowledge, attitudes, and skills. Indicators of Competency Achievement are formulated based on Basic Competencies. Results of the Formulation of Competency achievement indicators are shown in the following table.

Table IV.

Formulation of Competency Achievement Indicators

No.	Basic Competencies	Indicators of Competency Achievement
1.	1.1 Believing that every Muslim has to preach/to perform da'wah to the community	1.1.1. Believing that every Muslim has to preach/to perform da'wah to the community
	2.1 Having the spirits to make a change in a good direction as an implementation of the wisdom of understanding the conditions of the people of Mecca before the arrival of Islam.	2.1.1. Having the spirits to make a change in a good direction as an implementation of the wisdom of understanding the conditions of the people of Mecca before the arrival of Islam.
	3.1 Understanding the condition of the Meccans before the arrival of Islam	3.1.1. Analyzing the Religious Conditions of the Meccans before the arrival of Islam
	4.1 Retelling the condition of the Meccans before the arrival of Islam	3.1.2. Analyzing the Social Conditions of the Meccans before the arrival of Islam
		3.1.3. Analyzing the Economic Conditions of the Meccan community before the arrival of Islam
		3.1.4. Analyzing the Political Condition of the Meccan community before the arrival of Islam

		4.1.1. Retelling the condition of the religion of the people of Mecca before the arrival of Islam 4.1.2. Retelling the Social Conditions of the People of Mecca before the arrival of Islam 4.1.3. Retelling the Economic Conditions of the People of Mecca before the arrival of Islam 4.1.4. Retelling the Political Condition of the People of Mecca before the arrival of Islam
2.	1.2 Believing that preaching/da'wah is the duty of every Muslim 2.2 Having the spirits of da'wah as an implementation of understanding the da'wah strategy of the Prophet in Mecca. 3.2 Understanding the substance and strategy of the da'wah of the Prophet, during the Meccan period 4.2 Presenting in the concept map about the success factors of the Prophet, during the Meccan period	1.2.1. Believing that preaching/da'wah is the duty of every Muslim 2.2.1. Having the spirits of da'wah as an implementation of understanding the da'wah strategy of the Prophet in Mecca. 3.2.1. Analyzing the substance of the da'wah of the Prophet, during the Meccan period 3.2.2. Analyzing the da'wah strategy of the Prophet, during the Meccan period 4.2.1. Making a concept map about the success factors of the da'wah of the Prophet, during the Meccan period 4.2.1. Presenting a concept map regarding the success factors of the Prophet, during the Meccan period
3.	1.3 Living up the hijrah values performed by the Prophet and companions 2.3 Having the spirits of hijrah to a better direction as an implementation of the wisdom of understanding the event of hijrah 3.3 Analyzing the factors that cause the hijrah of the Prophet.	1.3.1. Living up the hijrah values performed by the Prophet. 1.3.2. Living up the hijrah values performed by the Companions 2.3.1. Having the spirits of hijrah to a better direction as an implementation of the wisdom of understanding the event of hijrah 3.3,1 Analyzing the factors that cause the hijrah of the Prophet.

	4.3 Mapping the factors that cause the hijrah of the Prophet.	3.3.2. Analyzing the purpose/place of the hijrah of the Prophet. 3.3.3. Analyzing companions who performed hijrah with the Prophet. 3.3.4. Analyzing the process of the hijrah of the Prophet. 4.3,1 mapping the factors that cause the hijrah of the Prophet. 4.3.2. Mapping the destination/place of the hijrah of the Prophet. 4.3.3. Mapping companions who performed hijrah with the Prophet. 4.3.4 Mapping the process of the hijrah of the Prophet.	
4.	1.4 Living up the positive values held by the people of Medina 2.4 Getting used to living by helping each other as an implementation of understanding the conditions of the people of Medina before the arrival of Islam 3.4 Understanding the condition of the Medina Community before the arrival of Islam 4.4 Retelling the condition of the people of Medina before the arrival of Islam	1.4.1. Living up the positive values held by the people of Medina 2.4.1. Getting used to living by helping each other as an implementation of understanding the conditions of the people of Medina before the arrival of Islam 3.1.1. Analyzing the Condition of Religion in Medina before the arrival of Islam 3.1.2. Analyzing the Social Conditions of the Medina Community before the arrival of Islam 3.1.3. Analyzing the Economic Conditions of the Medina Community before the arrival of Islam 3.1.4. Analyzing the Political Condition of the Medina Community before the arrival of Islam 4.1.1. Retelling the religious condition of the Medina Community before the arrival of Islam	

		4.1.2. Retelling the Social Conditions of the Medina Community before the arrival of Islam
		4.1.3. Retelling the Economic Conditions of the Medina Community before the arrival of Islam
		4.1.4. Retelling the Political Condition of the Medina Community before the arrival of Islam
5.	1.5 Living up to the values of the da'wah struggle of the Prophet, during the Medina period 2.5 Familiarizing to live in harmony and helping each other as an implementation of understanding the relationship between the Anshar and the Muhajirin in Medina 3.5 Understanding the substance and strategy of the da'wah of the Prophet, during the Medina period 4.5 Presenting the relationship between the Anshar and the Muhajirin	1.5.1. Living up to the values of the da'wah struggle of the Prophet, during the Medina period 2.5.1 Getting used to living in harmony as an implementation of understanding the relationship of the Anshar and the Muhajirin in Medina 2.5.2 Getting used to helping each other as an implementation of understanding the relationship between the Anshar and the Muhajirin in Medina 3.5.1 Analyzing the substance of the da'wah of the Prophet, during the Medina period 3.5.2 Analyzing the da'wah strategy of the Prophet, during the Medina period 4.5.1. Presenting the Structure of the Anshar in Medina 4.5.2. Presenting the Muhajirins in Medina 4.5.3. Presenting the relationship between the Anshar and the Muhajirin
6.	1.6 Living up to Istiqamah's attitude of *as-sabiqunal awwalun* struggle in da'wah with the Messenger of Allah.	1.6.1. Living up to Istiqamah's attitude of *as-sabiqunal awwalun* struggle in da'wah with the Messenger of Allah.

	2.6 Exemplifying the noble nature of the companions as *as-sabiqunal awwalun* 3.6 Understanding the nature/personality and role of the companions as *as-sabiqunal awwalun* 4.6 Retelling the main attitudes of the *as-sabiqunal awwalun*	2.6.1. Exemplifying the noble nature of the companions of *as-sabiqunal awwalun* 3.6.1. Analyzing companions who are included *as-sabiqunal awwalun* 3.6.2. Analyzing the nature/personality of the companions of *as-sabiqunal awwalun* 3.6.3. Analyzing the role of *as-sabiqunal awwalun* friends 4.6.1. Retelling the main attitude of Abu Bakr as *as-sabiqunal awwalun* 4.6.2. Retelling the main attitude of Khadijah as *as-sabiqunal awwalun* 4.6.3. Retelling the main attitude of Ali ibn Abi Talib as *as-sabiqunal awwalun* 4.6.4. Retelling the main attitude of Zaid bin Harithah as *as-sabiqunal awwalun*. 4.6.5. Retelling the main attitude of Bilal bin Rabah as *as-sabiqunal awwalun*. 4.6.6. Retelling the main attitude of Umm Aiman as asswalqunal awwalun.
7.	1.7 Living up to the values of jihad performed by the Prophet. and the companions in *Fathu Makkah* 2.7. Having a strong attitude and enthusiasm to uphold the truth as an implementation of understanding the events of *Fathu Makkah* 3.7 Identifying the success factors of *Fathu Makkah* in 9 Hijriyah 4.7. Making concept maps regarding the key to the success of *Fathu Makkah*	1.7.1. Living up to the values of jihad performed by the Prophet. and the companions in *Fathu Makkah* 2.7.1. Having a strong attitude as an implementation of understanding the events of *Fathu Makkah* 2.7.2. Having a spirit of upholding the truth as an implementation of understanding the events of *Fathu Makkah* 3.7.1. Identifying Companions involved in *Fathu Makkah* in 9 Hijriyah

3.7.2. Identifying the Process of Fathu Makkah in 9 Hijriyah
3.7.3. Identifying the success factors of *Fathu Makkah* in 9 Hijriyah
4.7. Making concept maps regarding the key to the success of *Fathu Makkah*

5. **Formulating Learning Materials (Coverage/Description of Main Materials)**

After the Competency Achievement Indicators have been formulated successfully, the formulation of these Indicators will be the forerunner to the Formulation of Learning Materials or Teaching Materials. Learning materials are the scope or description of the Main materials. Technically, the primary materials are in the subject's identity. Learning materials are a component of the Learning Implementation Plan/Lesson Plan.

Knowledge competence is often also called the Cognitive Domain. Skill Competence is called the Psychomotor Domain. In the cognitive domain, competencies determined include knowledge, understanding, application, analysis, synthesis, and assessment. Cognitive aspects' learning aspects in detail can be divided into four types if related to the structure of teaching materials, i.e., facts, concepts, principles, and procedures. Material types of facts are materials in the form of names of objects, names of places, names of people, symbols, events, names of parts or components of objects, and so forth. Concept materials are in the form of understanding, definition, nature, core content. Principle types of materials are in the forms of propositions, formulas, *postulate adagium*, paradigms. Procedure types of materials are in the forms of steps to do something in sequence, for example, steps to make a mind map or timeline. Meanwhile, for the psychomotor domain, the competencies determined include limb movements such as standing, bowing, prostration, sitting cross-legged, how to recite words or sentences and reciting prayer or qasidah.

Thus, substantially the Main materials are obtained mainly from the Knowledge Base Competency and sometimes from the Skill Competency if there is a formula different from the Knowledge Competency. However, Learning Materials or Teaching Materials are derived from the indicators of competency achievement.

The structure of teaching materials that are classified into this realm is principles, attitudes, and values. Is the Basic Competency that students must master in the form of remembering the name of an object, symbol, or an event? If the answer is "yes," then the learning materials that must be taught are "facts."

In praxis, this can be done by asking the following questions. Is the Basic Competence that students must master in the form of the ability to express a definition, write the characteristics of an object, classify, or group several examples of objects according to a definition? If the answer is "yes," this means that the material to be taught is "concept."

Is the Basic Competency that students must master in the form of explaining or doing steps or procedures in order or making a product/an object? If "yes," then the material that must be taught is "procedure."

Is the Basic Competency that students must master in the form of determining the relationship between several concepts or applying relationships between various concepts? If the answer is "yes," it means the learning materials that must be taught are included in the "principle" category.

Is the Basic Competency that students must master in the form of physical deeds? If the answer is "Yes," then the learning materials that must be taught are the "motor" aspects. The motor can be divided into 2 (two), i.e., what the students can make (product) and what the students can do/show (performance).

To acquire the formulation of Learning Materials, the data are shown in the following table.

Table V.
Formulation of Learning Materials

No.	Indicators of Competency Achievement	Learning materials
1.	1.1.1. Believing that every Muslim has to preach/do da'wah to the community 2.1.1. Having the spirits to make a change in the right direction as an implementation of the wisdom of understanding the conditions of the people of Mecca before the arrival of Islam. 3.1.1. Analyzing the Religious Conditions of the Meccans before the arrival of Islam 3.1.2. Analyzing the Social Conditions of the Meccans before the arrival of Islam 3.1.3. Analyzing the Economic Conditions of the Meccan community before the arrival of Islam 3.1.4. Analyzing the Political Condition of the Meccan community before the arrival of Islam 4.1.1. Retelling the condition of the religion of the people of Mecca before the arrival of Islam 4.1.2. Retelling the Social Conditions of the People of Mecca before the arrival of Islam 4.1.3. Retelling the Economic Conditions of the People of Mecca before the arrival of Islam 4.1.4. Retelling the Political Condition of the People of Mecca before the arrival of Islam	Religious Conditions of the Meccans before the arrival of Islam The Social Conditions of the Meccans before the arrival of Islam The Economic Conditions of the Meccan community before the arrival of Islam The Political Condition of Mecca before the arrival of Islam
2.	1.2.1. Believing that performing da'wah is the duty of every Muslim 2.2.1. Having the spirits of da'wah as an implementation of understanding the da'wah strategy of the Prophet in Mecca.	1. The substance of the da'wah of the Prophet, during the Meccan period 2. The da'wah strategy of the Prophet, during the Meccan period

	3.2.1. Analyzing the substance of the da'wah of the Prophet, during the Meccan period 3.2.2. Analyzing the da'wah strategy of the Prophet, during the Meccan period 4.2.1. Making a concept map about the success factors of the da'wah of the Prophet, during the Meccan period	3. The success factors of the da'wah of the Prophet, during the Meccan period
3.	1.3.1. Living up the hijrah values performed by the Prophet. 1.3.2. Living up the hijrah values performed by the Companions 2.3.1. Having the spirits of hijrah to a better direction as an implementation of the wisdom of understanding the event of hijrah 3.3.1 Analyzing the factors that cause the migration of the Prophet. 3.3.2. Analyzing the purpose/place of the hijrah of the Prophet. 3.3.3. Analyzing companions who performed hijrah with the Prophet. 3.3.4. Analyzing the process of the hijrah of the Prophet. 4.3.1 mapping the factors that cause the migration of the Prophet. 4.3.2. Mapping the destination/place of the hijrah of the Prophet. 4.3.3. Mapping companions who performed hijrah with the Prophet. 4.3.4 Mapping the migration process of the Prophet.	1. Factors that cause the migration of the Prophet. 2. The destination/place of the hijrah of the Prophet. 3. Companions who performed hijrah with the Prophet. 4. The process of hijrah of the Prophet.
4.	1.4.1. Living up the positive values held by the people of Medina 2.4.1. Getting used to helping each other as an implementation of understanding the conditions of the people of Medina before the arrival of Islam 3.1.1. Analyzing the Condition of Religion in Medina before the arrival of Islam 3.1.2. Analyzing the Social Conditions of the Medina Community before the arrival of Islam	The Condition of Religion of the Medina Community before the arrival of Islam The Social Conditions of the Medina Community before the arrival of Islam The Economic Conditions of the Medina Community before the arrival of Islam

	3.1.3. Analyzing the Economic Conditions of the Medina Community before the arrival of Islam 3.1.4. Analyzing the Political Condition of the Medina Community before the arrival of Islam 4.1.1. Retelling the religious condition of the Medina Community before the arrival of Islam 4.1.2. Retelling the Social Conditions of the Medina Community before the arrival of Islam 4.1.3. Retelling the Economic Conditions of the Medina Community before the arrival of Islam 4.1.4. Retelling the Political Condition of the Medina Community before the arrival of Islam	The Political Condition of the Medina Community before the arrival of Islam
5.	1.5.1. Living up to the values of the da'wah struggle of the Prophet, during the Medina period 2.5.1 Getting along in harmony as an implementation of understanding the relationship between the Anshar and the Muhajirin in Medina 2.5.2 Getting used to helping each other as an implementation of understanding the relationship between Anshar and Muhajirin in Medina 3.5.1 Analyzing the substance of the da'wah of the Prophet, during the Medina period 3.5.2 Analyzing the da'wah strategy of the Prophet, during the Medina period 4.5.1. Presenting the Structure of the Anshar in Medina 4.5.2. Presenting the Muhajirins in Medina 4.5.3. Presenting the relationship between the Anshar and the Muhajirin	1. The substance of the da'wah of the Prophet, during the Medina period 2. The da'wah strategy of the Messenger of Allah. Medina period 3. The structure of the Anshar in Medina 4. Muhajirin Structure in Medina 5. Relations between the Anshar and the Muhajirin
6.	1.6.1. Living up to Istiqamah's attitude of *as-sabiqunal awwalun* struggle in da'wah with the Messenger of Allah. 2.6.1. Exemplifying the noble nature of the companions of *as-sabiqunal awwalun*	1. The Companions included as *as-sabiqunal awwalun*

	3.6.1. Analyzing companions who are included as *as-sabiqunal awwalun*	2. The nature/personality of the companions as *as-sabiqunal awwalun*
	3.6.2. Analyzing the nature/personality of the companions of *as-sabiqunal awwalun*	3. The role of the companions *as-sabiqunal awwalun*
	3.6.3. Analyzing the role of *as-sabiqunal awwalun* friends	4. The central attitude of Abu Bakr as *as-sabiqunal awwalun*
	4.6.1. Retelling the central attitude of Abu Bakr as *as-sabiqunal awwalun*	5. The central attitude of Abu Bakr as *as-sabiqunal awwalun*
	4.6.1. Retelling the central attitude of Abu Bakr as *as-sabiqunal awwalun*	6. The central attitude of Khadijah as *as-sabiqunal awwalun*
	4.6.2. Retelling the central attitude of Khadijah as *as-sabiqunal awwalun*	7. The central attitude of Ali ibn Abi Talib as *as-sabiqunal awwalun*
	4.6.3. Retelling the central attitude of Ali bin Abi Talib as *as-sabiqunal awwalun*	8. The central attitude of Zaid bin Harithah as *as-sabiqunal awwalun*.
	4.6.4. Retelling the central attitude of Zaid bin Harithah as *as-sabiqunal awwalun*.	9. The central attitude Bilal bin Rabah as *as-sabiqunal awwalun*.
	4.6.5. Retelling the central attitude Bilal bin Rabah as *as-sabiqunal awwalun*.	10. The central attitude of Umm Aiman as *as-sabiqunal awwalun*.
	4.6.6. Retelling the central attitude of Umm Aiman as *as-sabiqunal awwalun*.	
7.	1.7.1. Living up to the values of jihad performed by the Prophet and the companions in *Fathu Makkah*	1. Companions involved in *Fathu Makkah* in 9 Hijriyah
	2.7.1. Having a healthy attitude as an implementation of understanding the events of *Fathu Makkah*	2. Fathu Process Makkah year 9 Hijriyah
	2.7.2. Have a spirit of upholding the truth as an implementation of understanding the events of *Fathu Makkah*	3. Success factors of *Fathu Makkah* in 9 Hijriyah
	3.7.1. Identifying Companions involved in *Fathu Makkah* in 9 Hijriyah	4 Concept maps regarding the key to the success of *Fathu Makkah*
	3.7.2. Identifying the Fathu Process Makkah in 9 Hijriyah	
	3.7.3. Identifying the success factors of *Fathu Makkah* in 9 Hijriyah	
	4.7.1. Making a concept map about the key to the success of *Fathu Makkah*	

6. **Formulating the value/attitude to be achieved based on KD 1 (Divinity) and KD 2 (Social Attitude)**

Attitude/Value Competencies are often referred to as affective domains. For the affective domains, the specified competencies include granting responses, appreciation, assessment, and internalization. Is the Basic Competency that students must master in the form of choosing to do or not do based on good or bad considerations, like or dislike, beautiful or not beautiful? If the answer is "Yes," then the learning materials that must be taught is in the form of "attitude" or "value."

The Determination Stages or Formulation of Values or Attitudes as a result of the learning process material from the Basic Competence of Knowledge and Basic Competency Skills is by identifying the values in the Basic Competence of the Divinity and Social Attitudes. From these two attitudes, attitudes will emerge as the nurturing effect of Direct Learning of Basic Knowledge and Skills Competencies. Because the Divinity and Social Attitudes are acquired and not taught, they are referred to as Indirect Learning. Besides, the results of the identification of the Attitude Competencies will appear as follows.

Table VI
Formulation of Attitude/Value Materials

No.	Indicators of Competency Achievement	Learning Attitude/Value Materials
1.	1.1.1. Believing that every Muslim has to preach to the community 2.1.1. Having the spirits to make a change in the right direction as an implementation of the wisdom of understanding the conditions of the people of Mecca before the arrival of Islam. 3.1.1. Analyzing the Religious Conditions of the Meccans before the arrival of Islam 3.1.2. Analyzing the Social Conditions of the Meccans before the arrival of Islam	

	3.1.3. Analyzing the Economic Conditions of the Meccan community before the arrival of Islam 3.1.4. Analyzing the Political Condition of the Meccan community before the arrival of Islam 4.1.1. Retelling the condition of the religion of the people of Mecca before the arrival of Islam 4.1.2. Retelling the Social Conditions of the People of Mecca before the arrival of Islam 4.1.3. Retelling the Economic Conditions of the People of Mecca before the arrival of Islam 4.1.4. Retelling the Political Condition of the People of Mecca before the arrival of Islam	
2.	1.2.1. Believing that preaching is the duty of every Muslim 2.2.1. Having the spirits of da'wah as an implementation of understanding the da'wah strategy of the Prophet in Mecca. 3.2.1. Analyzing the substance of the da'wah of the Prophet, during the Meccan period 3.2.2. Analyzing the da'wah strategy of the Prophet, during the Meccan period 4.2.1. Making a concept map about the success factors of the da'wah of the Prophet, during the Meccan period 4.2.1. Presenting a concept map regarding the success factors of the Prophet, during the Meccan period	
3.	1.3.1. Living up the hijrah values performed by the Prophet. 1.3.2. Living up the hijrah values performed by the Companions 2.3.1. Having the spirits of hijrah to a better direction as an implementation of the wisdom of understanding the event of hijrah	Hijrah values The spirit of Hijrah is for the better.

	3.3.1 Analyzing the factors that cause the migration of the Prophet. 3.3.2. Analyzing the purpose/place of the hijrah of the Prophet. 3.3.3. Analyzing companions who performed hijrah with the Prophet. 3.3.4. Analyzing the process of the hijrah of the Prophet. 4.3.1 mapping the factors that cause the migration of the Prophet. 4.3.2. Mapping the destination/place of the hijrah of the Prophet. 4.3.3. Mapping companions who performed hijrah with the Prophet. 4.3.4 Mapping the migration process of the Prophet.	
4.	1.4.1. Living up the positive values held by the people of Medina	Positive Values Living by helping each other
	2.4.1. Getting used to helping each other as an implementation of understanding the conditions of the people of Medina before the arrival of Islam 3.1.1. Analyzing the Condition of Religion in Medina before the arrival of Islam 3.1.2. Analyzing the Social Conditions of the Medina Community before the arrival of Islam 3.1.3. Analyzing the Economic Conditions of the Medina Community before the arrival of Islam 3.1.4. Analyzing the Political Condition of the Medina Community before the arrival of Islam 4.1.1. Retelling the religious condition of the Medina Community before the arrival of Islam 4.1.2. Retelling the Social Conditions of the Medina Community before the arrival of Islam 4.1.3. Retelling the Economic Conditions of the Medina Community before the arrival of Islam	

	4.1.4. Retelling the Political Condition of the Medina Community before the arrival of Islam	
	1.5.1. Living up to the values of the da'wah struggle of the Prophet, during the Medina period 2.5.1 Getting along in harmony as an implementation of understanding the relationship between the Anshar and the Muhajirin in Medina 2.5.2 Getting used to helping each other as an implementation of understanding the relationship between Anshar and Muhajirin in Medina 3.5.1 Analyzing the substance of the da'wah of the Prophet, during the Medina period 3.5.2 Analyzing the da'wah strategy of the Prophet, during the Medina period 4.5.1. Presenting the Structure of the Anshar in Medina 4.5.2. Presenting the Muhajirins in Medina 4.5.3. Presenting the relationship between the Anshar and the Muhajirin	Values of Struggle Living in harmony Helping each other
6.	1.6.1. Living up to Istiqamah's attitude of as-sabiqunal awwalun struggle in da'wah with the Messenger of Allah. 2.6.1. Exemplifying the noble nature of the companions as *as-sabiqunal awwalun* 3.6.1. Analyzing companions who are included as *as-sabiqunal awwalun* 3.6.2. Analyzing the nature/personality of the companions as *as-sabiqunal awwalun* 3.6.3. Analyzing the role of the companions as *as-sabiqunal awwalun* 4.6.1. Retelling the central attitude of Abu Bakr as *as-sabiqunal awwalun* 4.6.1. Retelling the central attitude of Abu Bakr as *as-sabiqunal awwalun* 4.6.2. Retelling the central attitude of Khadijah as *as-sabiqunal awwalun*	1. Istiqomah attitude 2. Emulating Noble Attitudes

	4.6.3. Retelling the central attitude of Ali bin Abi Talib as *as-sabiqunal awwalun* 4.6.4. Retelling the central attitude of Zaid bin Harithah as *as-sabiqunal awwalun*. 4.6.5. Retelling the central attitude Bilal bin Rabah as *as-sabiqunal awwalun*. 4.6.6. Retelling the central attitude of Umm Aiman as *as-sabiqunal awwalun*.	
7.	1.7.1. Living up to the values of jihad performed by the Prophet and the companions in *Fathu Makkah* 2.7.1. Having a healthy attitude as an implementation of understanding the events of *Fathu Makkah* 2.7.2. Having spirits of upholding the truth as an implementation of understanding the events of *Fathu Makkah* 3.7.1. Identifying Companions involved in *Fathu Makkah* in 9 Hijriyah 3.7.2. Identifying the Fathu Process Makkah in 9 Hijriyah 3.7.3. Identifying the success factors of *Fathu Makkah* in 9 Hijriyah 4.7.1. Making a concept map about the key to the success of *Fathu Makkah*	1. The Value of Jihad. 2. Tough attitude 3. Spirits to upholds the truth attitude.

Conclusion

Although they have the same approach, i.e., the deconcentration approach, the 1994 curriculum has a different base from the 2008 and 2013 curriculum. The 1994 curriculum was materially based, while the 2008 and 2013 curriculum was competency-based. This difference has many implications. One of them is the development of learning materials. If, in the 1994 curriculum, the material had been composed by the development team, the 2008 and 2013 curriculum required teachers to develop their material based on the competencies that had been formulated by the central curriculum developers. This requirement often becomes a problem for teachers. For those who have readiness for curriculum development at any time, they will show an expression of fairness. However, for those who are not ready for the occurring

development, they then raise a pejorative expression that reflects an attitude of disapproval and even rejection.

Knowledge and Skills Competencies are taught directly. Therefore, from these two Competencies come Learning Materials. To develop learning materials, it starts by making a mapping or mutual relationship between one Basic Competency with other Basic competencies. The results of the mapping have implications for the emergence of the formulation of the Main materials. The next step is to develop indicators of Competency Achievement based on Knowledge Basic Competencies and Skills. This is based on Competency Achievement Indicators formulated into learning materials, which are the scope of the leading materials. Thus, there will be harmony between learning materials with competence. This will also end with the formulation of attitudes or values achieved after learning the Learning materials.

In the future, more systematic efforts are needed to eliminate the level of the gap between ideality areas as exposed in the competency standards and essential competencies with the realm of reality, as demonstrated by education practitioners.

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