

Curriculum Reconstruction: Alignment of Profile, Body of Knowledge, and Learning Outcomes of the Indonesian Islamic Education Study Program

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ABSTRACT

Purpose – The misalignment between the profile with the body of knowledge (BoK) and the graduates' learning outcomes (LO) of the PAI Study Program has caused the unclear educational objectives of the PAI study program, requiring the reconstruction of the PAI curriculum. This study aims to examine the reconstruction process of the PAI curriculum including the Profile, BoK, and LO of the PAI.

Design/methods/approach –The research was conducted qualitatively using survey, interview, and documentation methods packaged in seminars, guest lectures, workshops, and Focus Group Discussions. The subjects in this study were 83 PAI Study Program managers from Sumatra, Jakarta and Jabodetabek, DIY and Central Java, East Java, and the Eastern regions; the interviews were carried out with 15 study program managers. The obtained data was processed through the stages of reduction, display, and interpretation.

Findings – The results showed: 1) there are 6 profiles of Indonesian PAI after being reduced from 51 profiles, namely PAI teachers in schools/madrasahs, educational consultants, research assistants, administrators of educational institutions, Da'i/muballigh, and edupreneurs, 2) PAI's Body of Knowledge consists of four scientific families: PAI science (what to teach), teaching science (how to teach), education and psychology (how to discipline), Research methodology, philosophy, language, technology, edupreneur (how to produce), 3) Graduate learning outcomes include in-depth mastery of PAI science, teaching, pedagogic, and PAI development, as well as how to teach PAI science effectively.

Research implications/limitations – This research has implications for the importance of preparing graduate profiles based on tracer studies, rather than based on 'personal wishes'; and Learning outcomes must be adjusted to the standardized BoK of the Study Program.

Originality/value – the importance of profile mapping based on tracer studies, the significance of PAI's body of knowledge in achieving PAI goals, and the importance of graduate learning outcomes for the expertise of PAI graduates.

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Introduction

Religious education must be held at the early childhood education level (Play Group and Kindergarten/RA), basic education level (Elementary School/MI and Junior High School/MTs), secondary education level (Senior high school/MA), and higher education level (Law of the Republic of Indonesia No. 20 article 37 concerning National Education System, 2003). The Islamic Religious Education (PAI) study program is a study program that produces graduates as Islamic teachers at the early childhood education level (Play Group and Kindergarten/RA), basic education level (elementary school/ MI and Junior high school/MTs), and secondary education level (Junior high school/MA). Therefore, the PAI Study Program is also responsible for the graduates it produces.

Seeing the wide share of PAI graduates, ranging from PAUD (early childhood education) to secondary education, it is natural that the PAI Study Program is the largest religious study program in Indonesia. We can at least see it in the database of the National Association for Higher Education (BAN-PT) where the number of PAI Study Programs accredited until 2022 reached the number of 434 Study Programs (BAN-PT, 2022). This program study is spread across various universities in Indonesia, more particularly in universities within the Ministry of Religious Affairs of the Republic of Indonesia, both public and private. To date, the PAI Study Program has the highest enthusiast in almost every university that organizes it. In Sunan Kalijaga UIN, for example, PAI enthusiasts reach to 6,000-8,000 every year (Sunan Kalijaga UIN Admission, 2023). Even some local universities in the region (other than big cities) have accepted a large number of PAI students. According to the Ponorogo State Islamic Institute (IAIN), 850 students enrolled in the school in 2022, namely 17 classes in one batch. Likewise, other universities accept PAI students ranging between 9-17 classes each year (Latipah, 2022-2023 survey).

Looking at the high number of enthusiast in the PAI Study Program, Public Universities (PTU) are increasingly in droves to open this Study Program since it is allowable to hold the PAI Study Program at PTU (Ministerial Decree no.394 of 2003 concerning guidelines for the establishment of PTA). For example, this can be seen at the Indonesian University of Education-Bandung, Singaperbangsa University-Karawang, and even at the Open University-Jakarta. In public universities, the PAI Study Program is held both as a Study Program and as a Faculty. For instance, we can find PAI as a study program at the Indonesian University of Education (UPI) Bandung which is under the Faculty of Social Sciences and Humanities (<https://ipai.upi.edu>). Likewise, the Open University (UT) also holds PAI as a Study Program under the Faculty of Education. PAI as a Faculty, under the name of the Faculty of Islamic Religion, can be found at the Singaperbangsa University in Karawang (<https://fai.unsika.ac.id>), Siliwangi University in Tasikmalaya (<https://fai.unsil.ac.id>), at every University held by the Muhammadiyah Foundation all over Indonesia, ranging from Jakarta (<https://umj.ac.id/fakultas/fakultas-agama-islam/>), Yogyakarta (<https://fai.umy.ac.id>), Surakarta (<https://fai.ums.ac.id>), Surabaya (<https://fai.um-surabaya.ac.id>), Malang (<https://agamaislam.umm.ac.id>), Bandung (<https://faiumbandung.id>), and Tasikmalaya (<https://umtas.ac.id>), Ahmad Dahlan

University (<https://fai.uad.ac.id>), and in other big cities. Also, the PAI Studi Program is opened at Alma Ata University, Nahdatul 'Ulama University, and so on.

The government mandates that religious education is a kind of education that provides knowledge and shapes the students' attitudes, personalities, and skills in practicing their religious teachings, which is carried out at least through subjects or lectures at all lines/levels and types of education (PP no. 55 of 2007). It is stated that religious education functions to form Indonesian people who believe and are devoted to God Almighty, as well as have noble morals and are able to maintain peace and harmony with each other and between religious communities. Religious education aims to develop the student's ability to understand, internalize, and practice religious values in tune with their mastery of science, technology, and art harmoniously (PP No. 55 Chapter II Article 2, 2007). The management of religious education is carried out by the Minister of Religious Affairs (PP No. 55 Chapter II Article 3, 2007).

As a study program that is also responsible for the implementation of religious education in schools/madrasahs, the PAI Study Program together with the PAI scientific association has designed a curriculum that guarantees graduates have qualifications following the needs in the field and are equivalent to the qualifications stipulated in the Indonesian National Qualifications Framework (KKNI) and National Higher Education Standards (SNPT). Appropriate qualifications include what specific knowledge and skills PAI graduates should have. Qualifications that correspond to KKNI-SNPT include attitudes and values as well as what general skills the graduates of the PAI Study Program must have (PPPAIL, 2023). This is in line with the government's mandate stated in Law Number 12 of 2012 regarding Higher Education that curriculum preparation is the right of universities which must refer to the National Higher Education Standards (Article 35 paragraph 1) and formulated by the study program forum for the formulation of aspects of specific knowledge and skills (Ristekdikti, 2016).

Regarding curriculum preparation, the government, through the Ministry of Education and Culture, has provided guidelines for the preparation or drafting of the Higher Education curriculum (2020). However, the elaboration of guidelines into academic manuscripts of 'curriculum' is still considered difficult by curriculum compilers. The difficulties that are often experienced by curriculum makers, especially in terms of the Body of Knowledge (BoK) of PAI Study Program as a basis for preparing or drafting the graduate learning outcomes (LO) in the aspects of special knowledge and skills, as well as in determining PAI study materials. Even when they want to add learning outcomes in aspects of attitudes and general skills that have generally been provided by the government, the PAI curriculum compilers still find it difficult. This is as shown in the results of the Latipah survey (2022; 2023) where the managers of Study Programs did not have a BoK yet because they felt they did not understand how to arrange it. They also had difficulty in formulating LO, especially when it came to BoK. They had LO but did not have a basis on which it was composed. In addition to BoK and LO, the Study Program managers also had difficulty in determining the profile of PAI Study Program graduates. There is often a profile but without a clear foundation, in which profile preparation should be based on the results of

study tracer. The curriculum makers often compile profiles only based on the wishes of the Study Program Manager, orders from seniors in PAI, or based on the work of PAI graduates yet casetic in nature, namely only one or two people, not more than that. The profile determination should be based on the role of PAI graduates as a majority, rather than only based on the role of each graduate accommodated or formulated.

The absence of BoK causes obscurity of the PAI study materials, resulting in the formulation of graduate learning outcomes, especially aspects of special knowledge and skills, which are unclear. The vagueness of the study material causes the irrelevance of the study material to the objectives of the study program or learning objectives. The lack of clarity in study materials causes students to feel that what is learned is useless in the real-world context and ultimately reduces student motivation and interest in learning (Murphy, 2007). Students also experience difficulties in achieving the predetermined goals, making it hinders their development. Not to mention the study materials that do not cover aspects of skills, irrelevant, causing students unprepared to enter the working world or to meet professional demands in the future (Armstrong, etc., 2005). In a constantly changing world, a lack of a deep understanding of scientific study materials can make students unprepared for future challenges in work and life. Students may feel dissatisfied with their learning experience when the study materials do not meet expectations. This can result in low levels of satisfaction and higher complaints (Armstrong, 2003).

For lecturers, the vagueness of study materials causes confusion in teaching and learning. Lecturers find it difficult to convey material well and students have difficulty in understanding. Related to learning assessment, study materials that do not reflect learning objectives are more likely lead to inaccurate learning assessment, resulting in errors in assessing student progress (Jacobsen, 2006). As for the Study Program, inadequate scientific study materials can cause study programs or courses not to meet the academic or professional standards needed for recognition or accreditation. It can even reduce the reputation of the institution because students and parents lose trust in the study program if they feel the study material taught is inadequate (Latipah, 2020).

The obscurity of PAI study materials causes the PAI curriculum to be unclear. For that reason, it is significant to have clear study materials, namely structured and systematic study materials that refer to the PAI's Body of Knowledge (BoK). Study materials are designed and developed based on a structured and generally accepted Body of Knowledge (BoK) in certain disciplines (Oliver, 2012). The BoK of PAI ensures that relevant and important topics in PAI disciplines are well explained and understood by study programs, lecturers, and students (Oliver, 2012).

The BoK, Profile, and LO are basic components of the curriculum. The relation between the three are shown in Figure 1 below (Kemenristekdikti, 2020)

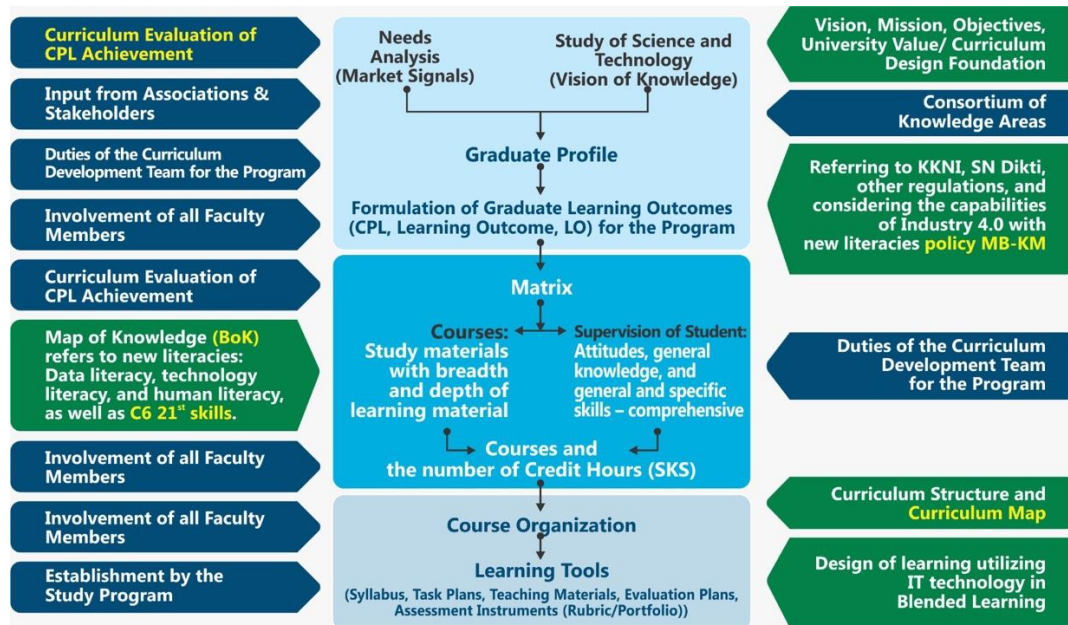


Figure 1. The Relation between Profile, BoK, and Learning Outcomes
(Source: Kemenristekdikti, 2020)

Figure 1 shows that the Profile is the first step in the preparation of a curriculum formulated based on study tracers, industry or institution needs, the development of science and technology, and scientific association agreements. The PAI profile is a characteristic or role that can be performed by graduates in the PAI's field of expertise or field of work after completing their studies.

The concept developed by the Ministry of Education and Culture of the Republic of Indonesia so far in the curriculum making begins with determining the profile of graduates which is described into a formulation of competencies. Due to the existence of KKNI, the formulation of ability is expressed in terms of 'learning outcomes' (Ristekdikti, 2016). The description of learning outcomes in KKNI comprises elements of attitudes and values, work ability, scientific mastery, and authority and responsibility (Permendikbud No. 35, 2020). After the issuance of the National Higher Education Standard, the formulation of learning outcomes covered in the Graduate Competency Standard (SKL) consists of elements of attitudes and values, general skills, knowledge, and special skills (Permenristekdikti No. 44 of 2015). Elements of general attitudes and skills have been formulated in detail and listed in the National Higher Education Standards, while elements of specific knowledge and skills are formulated by similar study program forums that characterize graduates of these study programs (Ristekdikti, 2016).

The Milestones of Islamic Religious Education

In the history of the development of Islamic Education, the PAI cannot be separated from the development of Islamic education in Indonesia, where PAI developed from mutated pesantren into madrasah and then schools with special religious characteristics. Pesantren are traditional Islamic educational institutions rooted in the local education system in the Indonesia Archipelago (Padepokan and Dukuh) and influenced by Islamic education systems that developed in the Middle East, Seljuk, Persia, and South Asia in the

Middle Ages. The prototype of the pesantren was developed by Sunan Ampel in Padepokan Ampel, which gave birth to prominent students who then travelled and spread to various other regions in the Archipelago (Hasan, 2022).

In the Middle Ages, the PAI aimed to teach a set of Islamic knowledge (Kalam, Tafsir, Hadith, Fiqh, Usul Fiqh, Sirah, Akhlaq, and Sufism) to students for them to know, practice, and live in everyday life, which then taught and disseminated them to the community. Aspects of teaching (ta'lim), discipline (ta'dib), education (tarbiyyah), and dissemination (da'wa) became a central part of the Islamic education system. In addition to teaching Islamic knowledge, teachers emphasized the inculcation of moral, ethical, and spiritual values in Islam to students. At a higher level, Islamic education was directed to equip students with knowledge and skills to achieve material progress and create opportunities for their participation in society.

PAI has developed as a scientific discipline since Indonesia's independence, along with the development of the madrasah education system, namely the previous pesantren education system that has been modernized and aligned with the direction of national development interests. Madrasah seeks to teach students a set of Islamic knowledge, plus several other general knowledge (Mathematics, Natural Sciences, Geography, Indonesian, English, and Citizenship) so that they can grow into good citizens, who contribute to the development of the country. The development of madrasahs went hand in hand with the teaching of Islamic Religious Education subjects in public schools since 1950. Since the issuance of Tap MPRS No. XXVIII / MPRS / 1966, the position of PAI subjects has become more solid for one of the objectives of education is to "enhance mental, moral, and ethics and to strengthen religious beliefs."

PAI has strengthened its position along with the more secure madrasah position since the release of Ministerial Decree 3 No. 6/1975, making the PAI has developed stronger. PAI continued to strengthen with the enactment of the 1984 curriculum, the birth of the National Education System Law No. 2/1989, and the enactment of the 1994 curriculum. National Education Law No. 20/2003 required religious education to be included in the primary and secondary school curriculum, with the aim of "shaping students into human beings who believe and fear God Almighty and have noble morals." Later, PAI's position has been seen lately as increasingly strategic in responding to national problems, more particularly related to the rise and development of conservatism and radicalism.

The Objectives and Missions of the PAI Study Program

PAI Study Program aims to produce school/madrasah religious teachers who are competent, have a deep understanding of Islam, and can teach and educate students about the religious aspects of Islam (PPPAIL, 2023). Religious aspects at all levels, early childhood education, primary, and secondary education (Kindergarten-Senior High School), which are manifestations of the main elements of religion (faith, Islam, and ihsan), are outlined in the subjects of PAI and Ethics including the Qur'an hadiths, creeds, akhlaq (morals), Islamic jurisprudence (fiqh), and the history of Islamic civilization.

Based on the above objectives, the PAI Study Program has some missions. PAI's mission continues to grow following the development of its history in Indonesia.

Traditionally, PAI has a mission to teach (ta'lim), educate (tarbiyah), and discipline (ta'dib) students so that they can practice, internalize, and even teach various aspects of Islamic knowledge to the community (da'wah).

The existence of the PAI Study Program is highly instrumental in preparing teachers who will be the backbone of PAI teaching. Teachers prepared by the PAI Study Program are required not only to be able to teach students various Islamic scientific disciplines but also can educate and discipline these students following the mission of Islam as rahmatan lil 'alamin. In addition, teachers prepared by the PAI Study Program are also required to be able to align the achievement of PAI's traditional mission with the need to encourage students to become good, skilled, and competitive citizens so that they can contribute to national development. More importantly, they are also required to be good scholars, who can think logically, systematically, and critically.

The Necessary Knowledge

To become a good teacher, one is required not only to master all the scientific materials he will teach (Qur'an Hadiths, Creeds, Akhlaq, Fiqh, and History of Islamic Civilization) but also the skills of how to teach it to students. To become a good educator, one is also required to master various aspects of education and skills on how to educate students (shape the personalities, attitudes, and views). To be a good disciplinarian, one is required to master the knowledge of how to discipline students. To become a good scholar, one is required to master the science of how to produce knowledge well.

The results of the Programme International for Student Assessment (PISA) 2018, which measured the performance of 15-year-old students from various countries in various subjects and aspects of skills, showed that Indonesian students' ability in reading achieved an average score (371) with the average OECD (Organization for Economic Co-operation and Development) score of 487. The average math score was 379 with an OECD average score of 487. For science, the average score of Indonesian students reached 389 with an OECD average score of 489. Indonesia ranked lower than the global average in reading, math, and science literacy. This has shown that most Indonesian students are underperforming in reading, math, and science literacy compared to the average of PISA-participating countries. Low reading literacy is one of the problems that needs to be addressed. Students' ability to understand text and written information is an important skill for academic and professional success. The PISA results have demonstrated the need for improvement efforts in Indonesia's education system, including improved teacher training, curriculum, educational resources, and an emphasis on critical skills such as creative thinking, critical thinking, and problem solving.

European Education System

Europe has a number of different education systems in each country, although there are some similarities in the general principles governing education in the region. Some important things related to the education system in Europe are about compulsory education and the diversity of its curriculum.

The majority of countries in Europe oblige education for children for a certain period. The length of compulsory education can vary from country to country, but generally ranges from 9 to 16 years. Compulsory education in Germany, for example, begins at the age of 6. Before this age, children in Germany could attend Kindergarten, but primary education began to be compulsory at the age of 6. Compulsory education usually ends at the age of 15 to 18 years. The German education system has different types of schools after primary education. School options after primary education include Hauptschule, Realschule, Gymnasium, and Gesamtschule. The Hauptschule offers an education focused on practical skills and prepares students for the world of work. The Realschule provides a more structured education with a focus on academic subjects. The Gymnasium offers higher education and leads to the Abitur examination, which is necessary to access higher education, usually taken at the end of upper secondary education (Gymnasium). Gesamtschule is a school that combines various levels of education in one school.

The curriculum structure in Europe varies between countries but there are some similarities in their general approaches and elements. Pre-school education, for example, is available for children around 3 to 6 years old, which aims to prepare children to begin their formal education. Primary education is the first level of compulsory formal education and usually begins at the age of 6 or 7. It lasts for 6 to 8 years and covers basic subjects such as reading, writing, and arithmetic, as well as attitude and character.

Secondary education is usually divided into two stages, namely junior secondary education and upper secondary education. Junior secondary education lasts for 3 years and covers a wider range of material, including Language, Mathematics, History, Art, and Science, as well as improved personal responsibility. The following year is VMBO (Voorbereidend Middelbaar Beroepsonderwijs) which is secondary education that focuses on vocational education and preparation of students for specific careers. It is tailored to the student's needs and preparation for further secondary vocational education.

The continuation of VMBO is MBO (Middelbaar Beroepsonderwijs). MBO provides skills training and job preparation in a variety of fields, such as engineering, healthcare, finance, and more. MBO programs focus on preparing students for a specific career or further development in a specific field. The MBO lasts for 2 to 4 years, depending on the level and type of program taken by the student.

For the next two years, students will continue to HAVO (Hoger Algemeen Voortgezet Onderwijs), a part of the higher secondary education system of VMBO and lower than VWO (Voorbereidend Wetenschappelijk Onderwijs). The HAVO program focuses on preparing students for higher education but is oriented more towards general education than vocational education. Students who complete HAVO can usually transfer to a college or university called HBO (Hoger Beroepsonderwijs).

HBO is equivalent to a more applied and practical higher education than a university, known as WO (Wetenschappelijk Onderwijs). Students pursuing a bachelor's degree or advanced degree program in the Netherlands can choose between higher education at HBO or a university, depending on their interests and goals. HBO programs often focus on practical skills and readiness to work in a particular field.

For the next three years, VWO (Voorbereidend Wetenschappelijk Onderwijs) is one of the levels of higher secondary education and is part of the higher secondary education system of HAVO and VMBO. The VWO program is the most academic of the three levels and focuses on preparing students for higher education at university. The VWO program covers more in-depth subjects and emphasizes both theoretical and scientific aspects. Students who complete the VWO will have direct access to university programs and can often choose from a variety of further courses. VWO strengthens scientific deepening specifications (social sciences-humanities, socio-economic sciences, natural-health sciences, natural-engineering sciences) for admission to research universities (WU), plus equivalent to first-year applied sciences HBO.

In most European countries, foreign language learning is an important part of the curriculum. English is the most common foreign language taught in Europe, where other languages are also taught according to local policies and needs. Religious education or ethics education is often part of the curriculum, depending on national policies and the majority religion in the country.

Accordingly, the essence of the curriculum in Europe includes 1) Students are required to be able to develop logical and critical minds (which come from clear logic and systematic reasoning and supported by empirical evidence), 2) Students are also encouraged to dare to think critically, out of the box, and do not hesitate to question things that are considered established, 3) Students are then trained to be able to communicate their logical and critical thoughts through making papers, class presentations, and open discussions, 4) Mastery of the language needed as a scientific communication tool is an absolute necessary, 5) Of course, students are required to master the scientific field or vocational skills they are interested in. Regarding morals (akhlak) and integrity, schools in developed countries try to instill morals, honesty, and integrity into students by providing examples and instances that are rooted in everyday life. Openness, rationalism, honesty, egalitarianism, humility, creativity, innovation, and nationalism are the main values that breathe the lives of students (Hasan, 2023).

Methods

This study is qualitative research that aims to map the profile of the Indonesian PAI, construct the PAI's BoK, and formulate the PAI's LO. The subjects in this study were 83 managers of PAI Study Programs at Religious Universities and Public Universities, both state and private, from five regions, namely Sumatra, Jabodetabek and West Java, Special Region of Yogyakarta and Central Java, East Java, and Kalimantan-Sulawesi-Maluku-Nusa Tenggara. The distribution of research subjects can be seen in Figure 1. Since there are study program managers consisting of study program chairmen and secretaries and those who only consist of study program heads, the total number of subjects in this study was 151 people (whereas, for the study program managers comprising study program chairmen and secretaries, the total subjects should be 166 people). Of the 151 people, not all of them were interviewed, but only a few who represented study program managers in Indonesia.

As a result, there were 15 study program managers interviewed to follow up on the survey results and documentation.

The data collection method used surveys, interviews, and documentation. These three methods were packaged in various activities such as seminars, academic visits, guest lectures, workshops, workshops, and Focus Group Discussions (FGDs). It means that the implementation of surveys, interviews, and obtaining documentation was conducted when researchers carried out these scientific activities, thus data acquisition is considered effective. The data obtained was then analyzed by three main data steps, namely reduction, display, and interpretation.

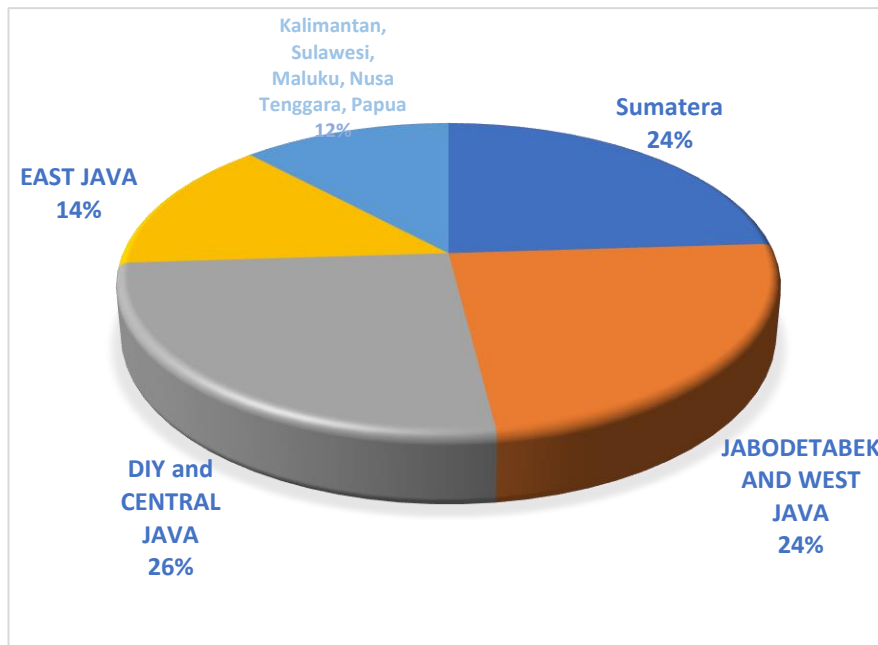


Figure 1. Distribution of Respondents' Origin

Results and Discussion

1. Profiles of the Indonesian PAI

By searching the curriculum documents and the website of the PAI Study Program, 51 PAI profiles from 83 study programs were found. The 51 profiles are 1) Quality teachers, 2) Academics, 3) Qur'an teachers, 4) Instructors, 5) PAI teachers, 6) educators/practitioners, 7) PAI educators, 8) professional PAI teachers, 9) competent PAI teachers, 10) religious studies teachers, 11) educators; 12) Qur'an memorizers, 13) Qur'an reading and writing tutors, 14) Qur'an activists and memorizers, 15) Researcher, 16) Education research assistants, 17) Education researchers, 18) Beginner researchers, 19) PAI reviewers and researchers, 20) Islamic studies researchers, 21) Motivators in the field of PAI, 22) Trainers in education, 23) Education consultants, 24) PAI extension workers in the community, 25) Education counselor, 26) PAI extension workers in the community, 27) Counselors, 28) PAI counselors, 29) Managers, 30) Educational institution managers, 31) Educational institution manager, 32) Madrasah managers, 33) Prospective managers and organizers of religious educational institutions, 34) Developers of PAI teaching materials,

35) Authors of PAI textbooks, 36) Community service workers, 37) Good examples of society, 38) Community mentors, 39) PAI Edutechnopreneur, 40) Edupreneur in PAI, 41) Entrepreneur, 42) Edu-entrepreneur, 43) Da'i, 44) Muballigh, 45) Expertise based on *wahdatul ulum* with an interdisciplinary approach, 46) Journalists, 47) Designers, 48) Media developers, 49) Supervisors, 50) Education staff, 51) Education Programs.

Based on the above 51 observable profiles, many similar profiles actually have the same meaning. For example, profiles of qualified teachers, academics, Qur'an teachers, instructors, PAI teachers, educators/practitioners, PAI educators, professional PAI teachers, competent PAI teachers, teachers in the field of religious studies, and educators. These profile names can be used as one in the category of PAI Teachers in Schools/Madrasahs, for example. Likewise, other profiles can be made more effectively into one particular category. Accordingly, researchers created six keywords to categorize these 51 profiles. The six categories are PAI Teachers, Islamic Education Consultants, Research Assistants, Educational Institution Managers, Da'i/Muballigh, and Edupreneur. After being reduced to six categories, the PAI profiles become more concise as shown in Table 1.

Table 1.
Profiles of the Indonesian PAI (N=83)

| No | Profile Name | Numbers of Study Program | Percentage | Total Posture |
|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|------------|---------------|
| 1 | PAI Teachers in Schools/Madrasahs | 83 | 100% | 25.6% |
| 2 | Islamic Education Consultants | 71 | 85% | 21.9% |
| 3 | Research Assistants | 62 | 74% | 19.1% |
| 4 | Educational Institution Managers | 53 | 63% | 16.4% |
| 5 | <i>Da'i/Muballigh</i> | 32 | 38% | 9.9% |
| 6 | Edupreneurs | 21 | 25% | 6.5% |
| 7 | Others (Education personnel, supervisors, media developers, designers, journalists, and expertise based on <i>wahdatul ulum</i> with an interdisciplinary approach) | 1 | 1% | 0.3% |

All PAI Study Programs in Indonesia that were sampled in this study set their profile as a producer of PAI Teachers in Schools/Madrasahs as the first profile. PAI teachers are professional educators with the main task of educating, teaching, guiding, directing, training, setting an example, assessing, and evaluating students (PMA Number 16 of 2010). As educators, PAI teachers are responsible for shaping the character of students morally and spiritually following Islamic teachings. They help students understand the values of ethics, morality, and spirituality in everyday life. As a teacher, PAI teachers teach materials related to Islamic teachings, such as the Qur'an, hadiths, Islamic history, morals, worship, and various values and principles contained therein. As a supervisor and mentor, PAI teachers provide guidance and direction to students to understand Islamic teachings more deeply, help them face various dilemmas, and provide solutions based on Islamic values. As trainers, PAI teachers can train students in carrying out worship, such as praying, fasting, and various other religious activities. They can also provide training to develop attitudes of

tolerance, empathy, and concern by religious teachings. As role models, PAI teachers are expected to be role models for students in carrying out Islamic teachings in everyday life. The attitude, behavior, and deeds of the teacher set a good example for students. As assessors and evaluators, PAI teachers assess students' understanding of Islamic religious materials taught and then evaluate their development. This assessment can be an exam, assignment, observation, or discussion. In this series of tasks, a PAI teacher aims to help students understand and internalize Islamic teachings so that they can practice them in daily life, form a good personality, and become individuals who are useful to society under the teachings of Islam.

The same thing was expressed by Hasan (2023) that PAI graduates have multiple burdens as educators, teachers, discipliners, and producers of knowledge at the same time. The first three contained in PMA/16 of 2010 have been represented in Hasan's opinion, the last one is as a producer of knowledge that has not been translated in KMA/16 of 2010. Hasan brought up the term knowledge production for PAI graduates because it is undeniable that the demands of today's times, in the name of accreditation interests or the purpose of improving the quality of students, PAI graduates are required to be able to produce scientific work carried out together with lecturers, then published in scientific journals both in national and international standards. Those who successfully publish scientific papers in national and/or international reputable journals receive appreciation in the form of 'grant funds' from the University. This is one of the things that encourages students to compete in research and produce scientific papers published in reputable scientific journals (Latipah, 2022; 2023).

The existence of PAI Study Programs that use the term educator in determining their profile, put forward the reason that the term educator is 'more common' compared to other names, which can be used at every level of education from early childhood to higher education (Latipah, 2022). On the other hand, there are differences in professional names for educators at the primary to secondary education levels with higher education levels, namely the designation 'teacher' for educators at the primary to secondary education level and 'lecturer' for educators at the higher education level (UU guru dan Dosen, 2010). Since the graduates of the undergraduate PAI study program are prospective educators at the basic education level (Playgroup, Kindergarten/RA, and Elementary School/MI) to the secondary education level (Junior high school/MTs and Senior high school/MA/STM), the graduate profiles of the PAI Study Program at the undergraduate level is more appropriate to use the term 'PAI Teachers in Schools/MI.'

The emergence of profiles other than as PAI Teachers in Schools/Madrasahs, such as Islamic education consultants, research assistants, managers of educational institutions, da'i/muballigh, edupreneurs, education staff, supervisors, media developers, designers, journalists, and wahdatul ulum-based expertise with an interdisciplinary approach, shows that, based on the study tracer results of PAI Study Program graduates in Indonesia, there are graduates who have those professions. Of course, it shows that PAI study program graduates have diverse potential. In addition to showing the diversity of potential, it also exhibits that the PAI Study Program has succeeded in exploring the potential of its

students, who are not only potential as PAI educators but also for other potentials. This is in line with the Government's mission through the Merdeka Belajar Kampus Merdeka (MBKM) Curriculum, which aims at giving freedom to students to develop their potential.

2. Body of Knowledge (BoK) of the Indonesian PAI

Constructing the body of knowledge (BoK) of the Indonesian PAI is intended as a mapping of the Indonesian PAI knowledge clusters. It was performed by reviewing the development of PAI in Indonesia through related documents. The study was carried out jointly through a series of activities such as seminars, workshops, and focus group discussions (FGDs) which were attended by a number of PAI Study Program managers in Indonesia, namely 83 PAI Study Programs which were divided into two stages. The first phase was conducted in Yogyakarta on September 27-30, 2022 and the second phase was carried out in Surabaya on February 6-8, 2023. The workshop results of the FGD-kan with the core team of Indonesian PAI's BoK preparation consisted of 15 people. Ultimately, BoK was disseminated, validated, and determined by Islamic Studies experts, education experts, and the Ministry of Religious Affairs of the Republic of Indonesia through the Academic Sub-Directorate of the Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia on July 10, 2023. The formulation of Graduate Learning Outcomes (LO) was done simultaneously with the formulation of BoK, which was attended by the managers of the Indonesian PAI Study Program.

The PAI's BoK is a set of structured knowledge in the field of PAI that is generally agreed to be essential in the field of PAI. To formulate what knowledge belongs to the scientific field of PAI, an assessment of the core science, goals, and missions of PAI is carried out, as well as knowledge that is in line with current needs (data literacy, information literacy, and human literacy).

The core knowledge of PAI Study Program is aligned with PAI and Ethics subjects in schools which refer to the main elements of religion (faith, Islam, and ihsan) which are directed to prepare students to have an understanding and application of the basics of Islam in everyday life within the forum of the Unitary State of the Republic of Indonesia, tendency to goodness (*al-ḥanīfiyyah*), allowability (*al-samḥah*), noble morals (*makārim al-akhḷāq*), and compassion for the universe (*raḥmat li al-ālamīn*) which are depicted in five elements, namely Qur'anic hadiths, creeds (*aqidah*), morals (*akhlaq*), jurisprudence (*fiqh*), and the history of Islamic civilization (Kemenristekdikti, 2022).

The purpose of the PAI Study Program is to produce qualified and competent PAI teachers in schools/madrasahs. Accordingly, the PAI Study Program has a mission to prepare graduates as PAI teachers, educators, and discipliners at the same time, as well as producing knowledge. As a PAI teacher, you must have an 'in-depth understanding' of the fields of 'Islam' and can 'teach' it 'effectively.' As educators and disciplinarians, you must encourage 'character and ethical development' based on Islamic and national knowledge values, so as to shape them into devout Muslims as well as good citizens (tolerant, respectful of differences, responsible, democratic, and caring for human rights). To

produce knowledge, you must master the science of how to think logically, systematically, and critically as poured in the making of scientific works (papers, theses).

The variety of PAI profiles as found in this study, demands serious attention that must be responded to and outlined in the PAI's BoK. It shows that graduates of the PAI Study Program have the opportunity to work in other sectors besides PAI teachers (Kistoro, et al., 2022). This is the impact of technological developments on environmental conditions that are rapidly changing, full of uncertainty, complex, and unclear, or known as VUCA (volatile, uncertain, complex, and ambiguous) situations. Therefore, the PAI's BoK must equip its graduates by containing knowledge that responds to the VUCA situation including three literacy, namely data literacy, information literacy, and human literacy.

Data literacy is the ability to collect, manage, and analyze data with understanding. It involves skills such as identifying reliable data sources, understanding statistical concepts, generating effective data visualizations, and making data-driven decisions. Information literacy is the ability to search, evaluate, and use information wisely, including the ability to identify reliable sources of information, review information for truth and relevance, and combine information from various sources. Human literacy is the ability to understand and interact with others effectively (Latipah, 2021), which includes the ability to communicate, collaborate, resolve conflicts, empathize, and understand the feelings and motivations of others. With those foundations above, the Indonesian PAI's BoK is determined as shown in Figure 2.

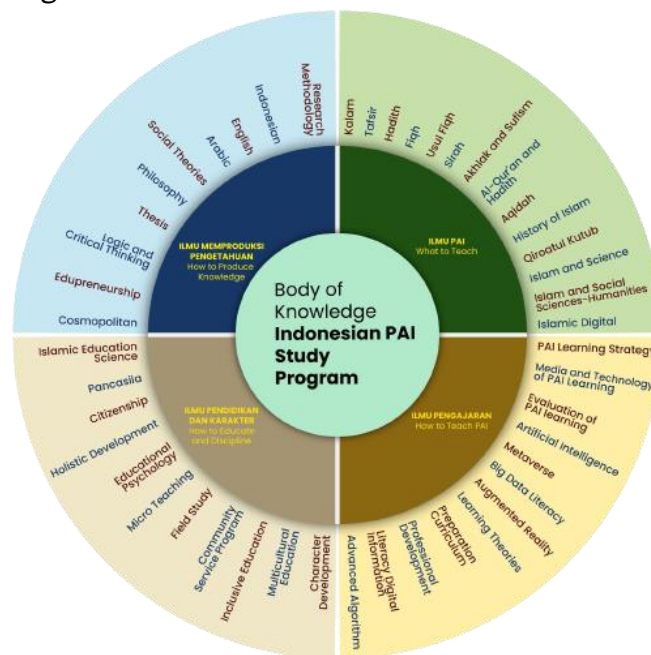


Figure 2. Body of Knowledge (BoK) of the Indonesian PAI
Adapted from: Noorhaidi Hasan, 2023, *BoK PAI Indonesia*

Based on Figure 1, the PAI's BoK consists of four core teaching activities, namely what is taught, how to teach it, how to educate and discipline, and how to produce knowledge. More comprehensive details shown in Table 2.

Table 2.
PAI Knowledge Cluster as PAI Study Material

| No | Activity | Knowledge Cluster | Study Material |
|----|-------------------------------|------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | What to Teach | Islamic Religious Science | <ol style="list-style-type: none"> 1. Kalam 2. Tafsir 3. Hadits 4. Fiqh 5. Usul Fiqh 6. Sirah 7. Akhlak and Tasawuf 8. Al-Qur'an and Hadis 9. Akidah 10. Islam Civilization History 11. Qiroatul Kutub 12. Islam and Science 13. Islam and Isoshum Islamic Digital |
| 2 | How to Teach PAI | Teaching Science | <ol style="list-style-type: none"> 1. PAI Learning Strategy 2. PAI Media and Learning Technology 3. PAI Learning Assessment and Evaluation 4. Science of Islamic Education 5. Learning Theories 6. Curriculum Preparation 7. Development Professional 8. Digital Information Literacy |
| 3 | How to Educate and Discipline | Education & Psychology | <ol style="list-style-type: none"> 1. Pancasila 2. Citizenship 3. Holistic Development of Learners 4. Educational Psychology 5. Character Building 6. Inclusive Education 7. Multicultural Education 8. Augmented Reality 9. Logic and Critical Thinking 10. Edupreneurship 11. Cosmopolitan 12. Micro Teaching 13. Field Practice Experience 14. Real Work Lecture |
| 4 | How to Produce Knowledge | Research Methodology, Technology, Language, and Philosophy | <ol style="list-style-type: none"> 1. Research Methodology 2. Indonesian 3. English 4. Arabic 5. Social theories 6. Artificial Intelligence 7. Philosophy of Science 8. Metaverse 9. Advanced Algorithms 10. Big Data Literacy 11. Thesis |

The PAI's BoK is the basis for designing curriculum, learning materials, and assessments in PAI subjects. It aims to ensure that students obtain a solid understanding of Islamic teachings and can apply these values in everyday life properly and correctly. The development of the PAI's LO is based on the PAI's BoK. BoK provides a general direction and framework, while LO provides a more detailed description of what is expected of students after completing a PAI program. LO helps with designing appropriate curricula and suitable evaluation methods to measure student achievement towards desired competencies following the PAI's BoK. Therefore, LO becomes a specific guide to assess student success in achieving PAI learning goals that have been set.

3. Learning Outcomes of the PAI Study Program Graduates

BoK and LO are a curriculum package whose preparation allows them to be done simultaneously. It was done also in this study. After the PAI's BoK is compiled, it is very easy

to describe LO since the BoK has described what learning outcomes of the PAI graduates must have. The PAI's LO refers to the abilities, knowledge, skills, and attitudes expected by students when completing the PAI education program. By looking at the posture of the PAI's BoK in Figure 2 and Table 2, the PAI's LO is formulated as follows:

Table 3.
LO of the Indonesian PAI Study Program

| No | LO Description |
|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Mastering the knowledge of the PAI fields (al-Qur'an Hadiths, Aqidah-Akhlak, Fiqh, and Islamic Cultural History) more in depth and broadly. |
| 2 | Have an adequate understanding of the field of teaching to teach the PAI fields effectively. |
| 3 | Able to teach the PAI fields (al-Qur'an Hadiths, Aqidah-Akhlak, Fiqh, and Islamic Cultural History) |
| 4 | Have an adequate understanding of the education and psychology fields for character building. |
| 5 | Have an adequate understanding in the fields of philosophy, language, communication, sociology, technology, citizenship, and edupreneurship. |
| 6 | Able to produce knowledge in the PAI fields (al-Qur'an Hadiths, Aqidah-Akhlak, Fiqh, and Islamic Cultural History) logically and systematically by using good and correct scientific language. |
| 7 | Skilled in using data literacy, technological literacy, and human literacy in the PAI learning. |
| 8 | Able to be a role model or example for shaping character and good citizens. |
| 9 | Have an entrepreneurial spirit in the field of Islamic education to develop self-potential |

The LOs in Table 3 can be separated into Knowledge aspect LO and Specific Skill aspect LO as shown in Table 4.

Table 4.
Learning Outcomes of Graduates in the Aspects of Knowledge and Specific Skills of the Indonesian PAI Study Program

| No | Description of LO for Knowledge Aspects | Description of LO for Specific Skills Aspect |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Mastering the knowledge of the PAI fields (al-Qur'an Hadiths, Aqidah-Akhlak, Fiqh, and Islamic Cultural History) more in depth and broadly. | Teaching knowledge in the field of PAI (Qur'an and hadith, aqidah and akhlak, fiqh, and Islamic cultural history) effectively and interactively. |
| 2 | Have an adequate understanding of effective and interactive teaching in the PAI fields (al-Qur'an Hadiths, Aqidah-Akhlak, Fiqh, and Islamic Cultural History). | Assess the PAI learning (al-Qur'an hadith, aqidah akhlak, fiqh, and Islamic cultural history) by using appropriate instruments. |
| 3 | Have an adequate understanding of proper assessment in the PAI fields (Al-Qur'an Hadith, Aqidah Akhlak, Fiqh, and Islamic Cultural History). | Exemplary in the formation of students' characters. |
| 4 | Have an adequate understanding of education holistically. | An example or role model in forming obedient and obedient citizens. |
| 5 | Have an adequate understanding of psychology holistically. | Skilled in compiling logical and systematic scientific papers and using good and correct grammar. |
| 6 | Have an adequate understanding of philosophy, language, and research methodology. | Skilled in communicating in Indonesian and other languages. |

| No | Description of LO for Knowledge Aspects | Description of LO for Specific Skills Aspect |
|----|------------------------------------------------------------------------------------------------------|-----------------------------------------------------|
| 7 | Have adequate understanding in the fields of technology, sociology, citizenship, and edupreneurship. | Skilled in honest and integrative entrepreneurship. |

Conclusion

In PAI, profiles, BoK, and LO play an important role in setting student goals, scope, and learning achievements. The PAI profile is an overview or comprehensive description of the objectives, values, and role of PAI in education. The PAI profile explains the urgency and purpose of PAI learning, including moral, spiritual, and knowledge values that want to be instilled in students. This profile is the foundation for the development of the PAI curriculum. The PAI's BoK is a competency framework that sets the standard of knowledge, skills, attitudes, and values expected by students in PAI. This BoK covers various aspects such as understanding Islamic teachings, Islamic history, worship practices, morality, and the application of Islamic values in everyday life. The learning outcomes of the PAI graduates are concrete statements detailing the goals that must be achieved by students when completing the PAI education program. This LO is a specific reference that explains the competencies, knowledge, skills, and attitudes expected by graduates after completing PAI studies, such as understanding of Islamic teachings, the ability to carry out worship, moral development, and the application of Islamic values in everyday life. In conclusion, the PAI profile provides a general vision and values to be achieved by PAI courses, while BoK is a framework that sets out the competencies that students must have, and LO provides a more detailed description of the specific goals that students must achieve in PAI courses. The combination of the three helps in the development of relevant curricula, effective teaching, and proper evaluation of student learning achievements in the field of Islamic Education.

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