ANALYSIS OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM DEVELOPMENT IN GENERAL UNIVERSITIES IN INDONESIA

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Abstract: *Curriculum development is a very important discourse in responding to educational challenges that are always growing and changing from time to time. This research analyzes the development of Islamic religious education curriculum of general universities in Indonesia. The research design uses a qualitative approach with literature study methods and interviews with 5 informants, namely graduate students as well as PTU alumni (at the undergraduate level) with qualitative descriptive data analysis. The results of the study revealed that: First, the Islamic religious education curriculum in Indonesian public universities is on average implemented through "Islamic Religious Education" courses as personality development and supported by religious programs designed according to the uniqueness of the university. Second, in terms of material substance, it is basically the same as Islamic religious universities, because it refers to the college curriculum guidelines, but the material presented is more essential and there are adjustments to the local culture of each university. This research concludes that the Islamic religious education curriculum of general universities in Indonesia has been well developed, but in the future it still requires innovation / renewal so that it is more cultured and integrated.*

Keywords: *Curriculum developtment, Islamic education, higher education*

Abstrak: Pengembangan kurikulum menjadi wacana yang sangat penting dalam menjawab tantangan pendidikan yang selalu berkembang dan berubah dari masa ke masa. Penelitian ini menganalisis pengembangan kurikulum pendidikan agama Islam perguruan tinggi umum di Indonesia. Desain penelitian menggunakan pendekatan kualitatif dengan metode studi pustaka dan wawancara terhadap 5 informan, yaitu mahasiswa pascasarjana sekaligus alumni PTU (pada jenjang sarjana) dengan analisis data deskriptif kualitatif. Hasil penelitian mengungkapkan bahwa: Pertama, kurikulum pendidikan agama Islam di perguruan tinggi umum Indonesia rata-rata diimplementasikan melalui mata kuliah "Pendidikan Agama Islam" sebagai pengembangan kepribadian dan didukung oleh program keagamaan yang didesain sesuai kekhasan universitas. Kedua, dari segi substansi materi, pada dasarnya sama dengan perguruan tinggi keagamaan Islam, karena mengacu pada pedoman kurikulum perguruan tinggi, namun materi yang disajikan lebih esensial dan terdapat penyesuaian dengan budaya lokal setiap universitas. Penelitian ini menyimpulkan bahwa kurikulum pendidikan agama Islam perguruan tinggi umum di Indonesia telah dikembangkan dengan baik, tetapi ke depannya tetap memerlukan inovasi / pembaharuan sehingga lebih membudaya dan terintegrasi.

Kata kunci: *Pengembangan kurikulum, pendidikan agama Islam, perguruan tinggi*

INTRODUCTION

Education is a strategic tool for building a better society. However, the intervention of policy makers in the field of education, in this case the government, the institution as a whole, the implementers, and also the various stakeholders in it cannot be separated (Sholeh et al., 2023). The correct education policy will appear through the implementation of curriculum implementation because in essence "the curriculum is the heart of education" which determines the continuity of education (Munandar, 2017). The curriculum can be defined as a set of plans and regulations regarding content, learning materials, and methods used as guidelines for organizing teaching and learning activities in the educational process (Putri Puji Astuti, 2022). Today, the unavoidable challenge of education is the change in education policy as a result of the times. Thus, transformation, renewal and or development of the education curriculum from time to time is always needed. Moreover, curriculum development is an important instrument to improve the quality of education (Restu Rahayu, 2022).

Higher education occupies an important role in education, namely being a center of science. As a center of knowledge, universities organize various types of study programs and courses as a representation of efforts to realize the state's goal to "educate the nation's life" by referring to the national education system law. In this case, it is stated that the college curriculum must contain religious education, civic education, and language. Reviewing the Decree of the Director General of Higher Education of the Ministry of Education and Culture Number: 43/DIKTI/Kep/2006 concerning Guidelines for the Implementation of Personality Development Courses in Higher Education, that Islamic Religious Education (IRE) courses at Public (General) Universities (PTU) become one of the components of Personality Development Courses (MPK) with a weight of 2 credits that must exist. In relation to the Islamic religious education course, as we know that universities in Indonesia can be classified into general universities (PTU) and religious universities (PTA).

It is common knowledge that religious education at PTKI is more profoundly Islamic because in its implications for institutions it is also religion-based, so that the culture formed is more Islamic. However, this does not mean that it cannot be applied to PTU, because there are certain proportions according to the type of focus of each institution. Both at PTKI and PTU, basically Islamic education is taught to develop human potential in order to achieve the perfection of its creation so that it can carry out its role as a creature of God who has faith, knowledge and morals (Yona Yohara Safutri & Siregar, 2022). Therefore, the author considers it necessary to conduct further studies on how to develop the Islamic religious education curriculum in Indonesian public universities by conducting an analysis to gain a more comprehensive understanding, so that the results can be used as a basis for academics, especially lecturers and curriculum developers at universities to plan further program innovations in developing the Islamic religious education curriculum in public

universities so that it is more cultured and integrated.

RESEARCH METHODS

The research method in this journal article uses a qualitative approach to understand the phenomenon in depth from the subjective perspective of the informants. The research was conducted using literature study and interview methods. The literature study was used to collect literature relevant to the research topic, while interviews were conducted with 5 informants consisting of graduate students as well as "alumni" from several public universities in Indonesia at the undergraduate level, namely students of UM Malang, ITS Surabaya, UGM Yogyakarta, UPI Bandung and UNM Makassar. The selection of informants was purposive to gain in-depth insights into their experiences, in accordance with the sampling method often used in qualitative research to ensure representation of diverse perspectives (Rully Indrawan, 2017).

Data analysis was conducted using qualitative descriptive techniques, which involved systematically processing data from interviews to identify key themes (Miles, 2014). In this analysis, the researcher seeks to describe the phenomenon under study in detail, and understand the context and meaning of the informants' experiences. This approach allows researchers to produce rich and in-depth findings, as well as make a significant contribution to the development of theory and practice in related fields.

RESULTS AND DISCUSSION

Higher Education Curriculum Concept

1. Definition of Higher Education Curriculum

    Based on article 35 of the Higher Education Law No.12/2012, the higher education curriculum is defined as a set of plans and arrangements regarding the objectives, content, and teaching materials and methods used as guidelines for organizing learning activities to achieve higher education goals. In this case, the higher education curriculum is developed by each university with reference to the National Higher Education Standards for each study program which includes the development of intellectual intelligence, noble character, and skills (Sugiharto, 2015).

2. Foundation of Higher Education Curriculum

    The teaching of Islamic religious education in higher education is based on the following legal provisions (Aminuddin, 2002):

    a. Philosophical Foundation
        Namely the points contained in Pancasila and the content contained in the preamble of the 1945 Constitution.

    b. Juridical Foundation
        Namely the 1945 Constitution, especially Article 29 and the decrees produced by the People's Consultative Assembly.

    c. Historical Foundation
        It is a national education policy that aims to create academic people of faith.

    d. Religious Foundation
        Namely in the form of verses or provisions contained in the holy

book of the Qur'an and the sunnah of the Prophet.

Islamic Religious Education in General Universities

1. Definition of General Universities

    Based on Law of the Republic of Indonesia No. 12 of 2013, article 1 paragraph 6, higher education is defined as "an educational unit that organizes higher education." As in the Law of the Republic of Indonesia No. 20 of 2003 concerning National Education System, chapter VI, fourth section on higher education in article 19 number 1, it is explained that "higher education is the level of education after secondary education which includes diploma, bachelor, master, specialist and doctoral education programs organized by universities" (Amin, 2013).

    Meanwhile, reviewing from the Big Indonesian Dictionary (KBBI), the term "general" is defined as "everything that is subject to all, as a whole or for the whole, not related to a special or specific field and intended for many people or for anyone" (Indonesia, 2024).

    Thus, a public university can be defined as an educational implementation unit authorized to provide higher education with the specific purpose of developing general knowledge in accordance with the provisions and regulations and laws of the Republic of Indonesia where students and educators come from the general public. In this case, the general type of education is focused on developing general knowledge while religious courses are only as supporting courses. And in simple terms, PTU is more open to all groups and religions embraced by students.

2. Islamic Religious Education Materials at General Universities

    Basically, the Islamic religious education curriculum in public universities is a continuation of the Islamic religious education curriculum at the previous education level. Furthermore, the IRE / PAI curriculum in PTU is also the result of the coordination of Islamic education lecturers in several universities.

    The substance of the study in religious education courses (in the context of personality development courses) in higher education must at least contain the following matters (Ali, 2007):

a. God Almighty and divinity
    In this case, it is more about faith and devotion and the philosophy of divinity (theology).

b. Human
    In the sense of human nature, dignity and responsibility.

c. Law
    That is to foster awareness to obey God's law and the prophetic function of religion in law.

d. Moral
    It is related to religion as a source of morals, and noble morals in life.

e. Science, Technology and Arts
    This includes faith, science and technology and charity as a unity; the obligation to seek and demand knowledge; and the responsibilities of scientists and artists.

f. Interfaith Harmony
    Emphasizes the concept of "religion as God's mercy for all"

and togetherness in religious plurality.

g. Society

Namely a civilized and prosperous society, the role of religious communities in realizing a civilized and prosperous society and human rights (HAM) and democracy.

h. Culture

Includes academic culture, work ethic, open and fair attitude.

i. Politics

Namely, the contribution of religion in political life and the role of religion in realizing national unity (Amin, 2013, hal. 93-94).

Based on the scope of the study, the author can say that the process of internalizing religious values in Islamic religious education courses can accommodate the carrying capacity of religious harmony. The point is that in the implementation of learning, multicultural learning approaches and methods are used, while the material or curriculum is adjusted to local wisdom that is suitable for each PTU campus throughout Indonesia.

Improving the quality of PAI materials in PTU is a necessity that is always adapted to the challenges faced by students in the era of globalization. As Muhaimin's view that the problem of faith in Allah SWT. must be emphasized as the core in the development of the content or material of Islamic religious education in public universities (Muhaimin, 2006). Some important things in Islamic religious education at PTU that need to be understood are as follows:

1. Definition of Islamic Religious Education at PTU

In relation to higher education, Islamic religious education can be defined as a conscious and planned effort in the preparation and development of students to recognize, understand, appreciate, believe in, and practice the values of Islamic religious teachings sourced from the holy book Al-Qur'an and Hadith, so that they become stronger individuals in terms of faith, devotion and character (akhlakul karimah) (Hidayatulloh, 2021). In this case, the form of activities carried out by public universities in realizing these efforts is through teaching, guidance, training, habituation, exemplary and the use of religious experience.

2. Foundation for the Implementation of Islamic Religious Education at PTU

Basically, the implementation of Islamic religious education in PTU has a foundation that is the basis for every policy implemented. According to Sahilun Nasir as quoted by Furqon, the foundation of Islamic religious education can be viewed from three aspects, namely religious, psychological, and formal juridical (Hidayatulloh, 2021, hal. 2).

a. Religious Foundation

Islamic religious education is based on the Qur'an and Hadith. As in QS. Al A'raf: 172 which explains that since being in the spirit world, humans have testified and believed that Allah SWT. is Rabb. Then it is strengthened by QS. Ar-Rum: 30 that essentially every human being has a fitrah or instinct for a straight religion (religion of tawhid),

namely Islam. Next, there is confirmation in QS. Ad-Dzariyat: 56 that the purpose of human creation is to worship Allah SWT. In carrying out worship to Allah SWT, Muslims are commanded to do amar ma'ruf nahi mungkar. This command refers to QS. Al-Imran: 104. The form of effective efforts that can be made related to the command is through religious education, both in the family, community and school environment.

Meanwhile, from the perspective of the hadith of the Prophet Muhammad SAW. explains that every human being is born in a state of fitrah, and his parents make him a Jew, Christian, or Majusi. Abdul Mujib explained that the intended meaning of fitrah refers to a sign of human destiny or the status of children who are born always in a Muslim condition. Simply put, the concept of fitrah in this context is more about the 'potential for Islam'.

Based on the arguments that have been mentioned, it can be understood the nature of human life from the religious side. And to maintain and develop the fitrah that humans have, run and increase obedience in carrying out worship to Allah SWT. perfectly and increase the ability to carry out amar ma'ruf nahi munkar can be done with strategic efforts, one of which is through Islamic religious education.

b. Psychological Foundation

Jalaludin quoted Zakiah Daradjat's explanation as mentioned by Furqon that in addition to physical and spiritual needs, humans have a need for balance in their mental life, so they are not depressed. The elements of these needs include the need for a sense of affection, a sense of security, a sense of self-worth, a sense of freedom, a sense of success, and curiosity. With religion, the six needs of the soul can be fulfilled properly.

Another opinion conveyed by Yusuf Al-Qardhawy, that the reason behind the need for religion is the need for guidance in life, ideals and human distress, namely the need for a strong pillar, a handle in facing various life problems. And here religion plays an important role.

With religious education, the need for balance can be realized. This is in line with the words of Allah SWT. in QS. Ar-Ra'du: 28 and QS. An-Nahl: 97; that peace of mind will only be obtained by those who believe and always remember Him, and happiness in the world hereafter can be achieved with faith and good deeds (righteous deeds).

c. The formal juridical foundation

The formal juridical foundation in this context refers to the applicable laws and regulations, either directly or indirectly; so that it can then be used as a basis or foundation in the implementation of religious education. The

regulations referred to include the following:

1) The 1945 Constitution, article 29, verses 1 and 2, states that the state is based on the One True God and guarantees the freedom of the population to embrace their respective religions and worship according to their beliefs.

2) National Education System Law No. 20/2003 Chapter X, Article 37, point 2, that the higher education curriculum must include religious education, civic education and language.

3) Government Regulation No. 19 of 2005, Chapter III, Article 29, point 2, states that the higher education curriculum must include courses in religious education, civic education, Indonesian and English.

4) Decree of the Minister of National Education No. 232/U/2000 concerning Guidelines for the preparation of higher education and assessment of student learning outcomes, Chapter IV Article 17 paragraph 1 and Article 10 paragraph 1, that the MPK group in the core curriculum that must be given in each study program consists of Pancasila education, religious education, and civic education.

5) Decree of the Minister of National Education No. 045/U/2022 which stipulates that religious education, Pancasila education and civic education are groups of personality development courses that must be included in the core curriculum of each study program and are designed competency-based; and then followed up by the Directorate General of Higher Education in Decree No. 38/DIKTI/Kep/2022 on July 18, 2022.

Thus, the preparation of the higher education curriculum must contain religious education courses. In the Islamic context, of course, it is Islamic religious education.

3. Purpose and Function of Islamic Religious Education at PTU

Specifically, the purpose of Islamic religious education in higher education is to instill the values of Islamic teachings to students. And in general, it refers to the objectives of national education as stated in the National Education System Law Number 20 of 2003 Chapter II Article 3, which among others is to develop the potential of students to become human beings of faith, devotion, and noble character. This goal is then clarified by Decree No. 38/2002, Director General of Higher Education that the purpose of Islamic religious education courses is to provide a foundation for the development of students' personalities in order to become intellectuals who believe and are devoted to God Almighty, have noble character, think philosophically, be rational and dynamic, have a broad view, participate in inter-religious

cooperation in the context of developing and utilizing science and technology and art for the national interest. In addition, with the existence of Islamic religious education, students are expected not to have a dichotomous and secular attitude (separating world life from religious values or science from religion. Thus, the objectives of Islamic religious education in higher education are as follows:

a. Fostering the personality of students as a whole so that they become Muslims who have faith, devotion, worship only Allah SWT, and have noble character.

b. Fostering students' intellectual awareness so that they make Islamic teachings a basis and foundation in studying and developing the disciplines they pursue, so that in the end they are able to carry out their role as caliphs as well as possible.

c. Leading students not to be dichotomous and secular, so that they can obtain world-afterlife happiness.

Meanwhile, the functions of Islamic religious education in higher education include the following:

a. Increase students' faith and devotion to Allah SWT. through guidance, teaching, and training.

b. Contain students in channeling talents in the religious field such as reciting the Qur'an, khat Al-Qur'an, Hifdzil Qur'an, and so on.

c. Correcting mistakes and lack of knowledge of students in terms of belief, understanding, and practice of Islamic teachings in everyday life.

d. Preventing and protecting students from acts or cultures that can harm them.

e. Providing provision to students so that they have the ability to change their environment in accordance with Islamic teachings, and so on.

4. Islamic Religious Education Material at PTU

Educational materials are subject matter that must be presented in the process of Islamic education in an educational institutional system. In relation to Islamic religious education, the educational material is extracted from the source of Islamic teachings, namely the Qur'an and Hadith.

In substance, Islamic religious education materials in public universities are as follows (Mansoer, 2004):

a. The concept of divinity in Islam

In this case the discussion includes the philosophy of divinity, imtaq and its implementation in modern life.

b. The nature of man according to Islam

The discussion includes the concept of man, human existence and dignity, and human responsibility as a servant and khalifah of Allah SWT.

c. Law, human rights and democracy in Islam

The discussion is related to the concepts of law, human rights,

and democracy, sources of Islamic law, the function of Islamic law in social life, and the contribution of Muslims in the formulation and enforcement of law.

d. Ethics, morals and morals

It is about the concept of ethics, morals and morals, the characteristics of Islamic ethics and the actualization of morals in social life.

e. Science, technology and art in Islam

This material will discuss the concepts of technology, science and art, the integration of faith, knowledge and charity, the virtues of believers and knowledge, and the responsibility of scientists towards nature and the environment.

f. Harmony between diverse communities

The explanation in this material leads to the concept of Islam as rahmatan lil alamin, ukhuwah islamiyah and insaniyah, and the togetherness of religious people in social life.

g. Civil society and the welfare of the people

Namely the concept of civil society (independent, democratic, religious and civilized), the Islamic economic system and the welfare of the people, as well as waqf and zakat management.

h. Islamic culture

In this case, the discussion refers to the concept of culture in Islam, Islamic intellectual history, and Islamic values in Indonesian culture.

i. Islamic political system

The political system here is more about constitutional politics in Islam, international politics in Islam, and the contribution of Muslims in political life in Indonesia.

Meanwhile, when reviewing the textbook of Islamic religious education in public universities published by the Ministry of Religious Affairs of the Republic of Indonesia, the material used as material in the implementation of Islamic religious education is described into the following eight topics (Indonesia D. A., 2002):

a. Man and religion

The study of humans according to Islam, the meaning and types of religion, and the relationship between humans and religion.

b. Islamic religion

A study of the meaning and scope of Islam and the misunderstanding (controversy) of Islam.

c. Sources of Islamic teachings

Studies related to God's revelation, the Prophet's sunnah and ijtihad as sources of Islamic teachings.

d. The basic framework of Islamic teachings

Namely the study of the main elements of Islam (aqidah, sharia and morals).

1) Aqidah, the scope of faith
2) Sharia, related to worship and mu'amalah
3) Akhlak, both to Allah SWT., fellow humans, and the environment.

e. Islam and Science

Related to the position of reason and revelation in Islam, the characteristics and classification of science in Islam, the obligation to demand knowledge, Islamic case studies in the context of the field of study.

Thus, the author can conclude that the materials that become guidelines in teaching Islamic religious education in public universities must be able to increase imtaq to Allah SWT., then it can make humans aware of their nature, can provide an understanding of duties and responsibilities in life, provide an understanding of how to worship properly, can improve behavior (morals), realize the importance of science and the characteristics of Muslim scientists, as well as material that can answer problems that arise in modern times.

5. Islamic Religious Education Media at PTU

Educational experts classify educational media into two, namely media that are material (objects) and non-material (not objects). More specifically, the author describes the examples as follows:

a. Educational media that are objects

   1) Printed written media (Al-Qur'an, hadith, history books)
   2) Natural objects (humans, animals, plants, substances)
   3) Projection images (photos, slides, videos, movies)
   4) Audio recording (radio, tape recorder, cassette)

b. Educational media that are not objects

   1) Exemplary

2) Command / Prohibition
3) *Reward* dan *Punishment*
4) Direction, habituation and so on.

Development of the Higher Education Curriculum in Indonesia

As is well known, talking about curriculum development is certainly inseparable from the element of 'change'. Curriculum changes have a function to perfect the existing curriculum into a new curriculum (Syarifudin et al., 2023). At the tertiary level, this is also the case. In this case, the author will try to describe the dynamics of changes in the curriculum of public universities in Indonesia.

Basically, curriculum change is a representation of a paradigm shift in education. Some of the characteristics that characterize change are intense (intentional), positive and active (having benefits and self-effort), and affective and functional (having an influence and encouraging new changes) (El Yunusi, 2022). It cannot be denied that there are many factors behind curriculum changes in higher education. In general, the influencing aspects can be divided into two, namely as follows (Sutrisno, 2016):

a. Internal Aspects

The will of the organizers (tradition of curriculum change, changes in the vision and mission of the university, changes in institutional rules and student needs).

b. External Aspects

   1) The development of science and technology,
   2) Development of the needs of the stakeholder community,
   3) Future trends,
   4) The existence of KKNI.

The factors that cause curriculum changes more specifically can be caused by the following things:

a. Internal factors of higher education

In addition to government policy, changes are also caused by internal factors such as the strategic plan of higher education in containing vision-mission that is idealistic and adaptive to the global situation. And after all this is a necessity.

b. Global demands

Globalization forces the standardization of the quality and quality of education in the international arena. So that in order to refer to the qualifications of internationally agreed learning outcomes, universities must finally make adjustments to these global changes so that they then change the curriculum. This change is intended as an adaptation effort, and adaptation will be optimal when accompanied by innovation. This is in line with public facts stating that in the era of 4.0 and 5.0 the main requirement so that an educational institution can advance and develop is if it has the power of innovation and collaboration (Muslimin, 2023).

c. National higher education disparities

Internally, higher education in Indonesia has very high disparities. For example, graduates of study program A on campus A certainly have differences in quality with graduates of study program A on campus B, C and so on. Graduates of academic education with vocational and professional education and the like. Then the development of pragmatism in society. So that it varies, there is inequality between similar levels and there is no standardized benchmark for aspiration. Therefore, Presidential Regulation No. 8 of 2012 concerning KKNI was issued so that it could then become a reference so that all universities were able to produce graduates with equivalent learning outcomes.

d. From KBI to KPT

In 1994, the higher education curriculum was called content-based curriculum (KBI). It was so called because it prioritized the achievement of mastery of science, technology and art (science and technology) or mastery of material or content. This determination is contained in the Decree of the Minister of Education and Culture of the Republic of Indonesia Number 056/U/1994 concerning Guidelines for the Preparation of the Higher Education Curriculum and Assessment of Student Learning Outcomes.

Then in 2000, on the mandate of UNESCO, KBI was reconstructed into a competency-based curriculum (KBK). It is called so because this curriculum prioritizes the achievement of competencies - not content. The intended competence is to bring education closer to the conditions of the labor market and industry.

In 2010, PP No. 17 of 2010 was issued which states that the university curriculum is developed

and implemented based on competencies (KBK). In other words, maintaining the KBK, so that it lasted up to 10 years (breaking the stigma of changing the minister changing the curriculum, because it has exceeded 5 years of changing ministers).

Then in 2012, Presidential Regulation No. 12 on KKNI was issued again, so that the university curriculum must refer to KKNI. In other words, KBK was developed with reference to KKNI. The result of this development is then referred to as the higher education curriculum (KPT). KPT was then promulgated in 2014 and must be implemented comprehensively in Indonesian universities no later than 2016. The orientation of KPT is more emphasized on achieving the minimum standards of learning outcomes (Sutrisno, 2016, hal. 67-71).

e. IKM / MBKM

In the following development, the concept of independent learning on an independent campus (MBKM) as part of the implementation of an independent curriculum in higher education began to be implemented in early 2020.

The initial idea of Merdeka Belajar Kampus Merdeka from the Minister of Education and Culture Nadiem Makarim in a speech on September 9, 2020 is a policy that aims to encourage students to master various sciences that are useful for entering the world of work. Merdeka Belajar Kampus Merdeka (MBKM) provides an opportunity for students to choose the courses they will take (Wati et al., 2023).

Based on Permendikbud RI No. 3 of 2020 and what is explained in the Merdeka Belajar-Kampus Merdeka Guidebook published by the Ministry of Education and Culture, there are eight independent learning programs on independent campuses, namely (1) Student Exchange, (2) Professional Work Practices, (3) Teaching Assistance in Education Units, (4) Research/Research, (5) Humanitarian Projects (6) Entrepreneurial Activities, (7) Independent Studies/Projects, and (8) Village Projects/Building.

As for the assessment side, independent learning, the independent campus focuses on the assessment of characteristics to instill the values of Pancasila and bhineka tunggal ika which are the characteristics of Indonesian nationality. The implementation of the independent curriculum policy is also tailored to the student learning environment so that learning can be appropriate and according to needs.

Analysis of Islamic Religious Education Curriculum Development in General Universities

Table 1. Islamic Religious Education Curriculum at PTU

No	Indicator	PTU
1.	Student Category	General

2.	Sponsoring Institution	Ministry of Education and Culture
3.	Substance of PAI Teaching	Supporting courses/ personality development
4.	Credits	2 or 3
5.	PAI materials taught	Focus on the essence of religious material

Based on the discussion, the analysis that the author can describe is as follows:

1. Basically, the position of Islamic religious education in public universities is as a compulsory course that must be followed by Islamic students in all PTUs (both public and private) as a form of effective efforts to achieve ideal educational goals.

2. The development of the Islamic religious education curriculum in public universities is influenced by the existence of a higher education curriculum that applies and is determined by the Dikjendikti referring to the Ministry of Education and Culture policy, so that it changes from time to time, in line with the dynamics of changes in the central curriculum.

3. Reviewing some literature and the perspectives of experts, the substance of the study of the Islamic religious education curriculum in general universities basically focuses on the main (main) materials in the discussion of Islam, both from the realm of creed, *shari'ah,* morals and history and tolerance between religious communities. In this case, the substance of the study is also associated with the problems that develop in the modern era, so it is relevant.

4. Changes in the education curriculum in public universities are influenced by various factors, both internal and internal. From the internal side, in the author's view this is related to the efforts of each university in maintaining its existence in the global era so that it needs to make adjustments to the needs and demands of the times. While from the external side, this is influenced by central government policy.

5. The development of the university curriculum starts from KBI, KPT, KKNI and IKM / MBKM and is influenced by government policies and the adaptation of each institution.

To sharpen the analysis, the author tries to find information in the field by conducting interviews and virtual communication with several respondents (informants) who have experience studying at public universities and are currently pursuing master's level studies at PTU spread throughout Indonesia. From the results of this communication, almost all respondents (informants) said that Islamic religious education courses were taken in the initial semester with a value of 2 or 3 credits. In this case, each PTU has special religious programs which in the author's opinion are intended to support the internalization of religion and the religious culture of each university, so that they are distinctive from one another. For example, on the UM campus there is a BBQ program (Guidance in reading and writing the Qur'an) every two weeks and continued mentoring by ASC (Al-Qur'an Science Club), at UGM it focuses on contextual PAI courses, at UNM there is an LDF SC program (Lembaga dakwah faculty study club), at ITB there is KAMIL (Islamic Student Family) as a religious activity unit, at ITS there is a special

religious study program for freshmen, at UPI there is a 'Tutorial-SPAI' program as a co-curricular, and others. On average, the implementation of Islamic religious education courses in general universities is carried out at the undergraduate level and at the beginning of the semester. While at the S2 level, the implication or internalization of religion is more about integration with science because the focus of study is emphasized on deepening the material of each study program.

CONCLUSION

Based on the discussion that has been described, some things that the author can conclude regarding the comparison of the Islamic religious education curriculum in general universities and Islamic religious universities are as follows the concept of higher education curriculum is developed by each university by referring to the National Higher Education Standards for each study program which includes the development of intellectual intelligence, noble character, and skills while still heeding the philosophical, historical, juridical and religious foundations.

Islamic religious education in public universities focuses on the main materials (main) in the discussion of Islam, both from the realm of creed, shari'ah, morals and history and tolerance between religious communities. In this case, the substance of the study is also designed so that it can answer the problems that arise in the modern era.

The development of the higher education curriculum in Indonesia is a representation of a paradigm shift in education and is influenced by various factors, both internal and external. The dynamics of higher education curriculum changes began with KBI, KBK, KPT to the current IKM / MBKM.

The development of the Islamic religious education curriculum in public universities refers to the higher education curriculum set by the Ministry of Education and Culture, but in its implementation each public university (PTU) can make adjustments to its local wisdom.

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