Supporting and Inhibiting Factors in the Development of Indonesian Language with the Integration of Islamic Education Values

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ABSTRACT	
	This study explores the development of Indonesian language teaching materials integrated with Islamic Education values for Grade XI students at Senior High School Terpadu Bustanul Arifin Bener Meriah, during the 2024-2025 academic year. The research employs a Research and Development (R&D) methodology, focusing on identifying the supporting and inhibiting factors in this integration. Key supporting factors include the availability of Indonesian language books published by Kemendiknas and strong support from Indonesian language and PAI teachers. Inhibiting factors include the absence of National Instructors for the Indonesian language subject in Situbondo Regency, limited creativity and design skills in the developed materials, inadequate IT proficiency among teachers, and time constraints. The study concludes that while the initiative shows promise, addressing these challenges is critical to ensuring the successful integration of Islamic Education values into the curriculum. This integration aims to enhance not only linguistic skills but also the moral and spiritual development of students, aligning with the broader educational objectives of the 2013 curriculum.
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INTRODUCTION

Observing the quality of education in Indonesia, which is still far from expectations, it is evident that the current educational curriculum is not functioning optimally (Fauzie, 2018). Therefore, innovation in the curriculum is necessary to align Indonesian education with that of developed countries. It is not surprising that the curriculum undergoes continuous changes to improve the quality of education in Indonesia (Kurniawati, 2022).

(Efendi et al., 2021; Sani, 2014) Hierarchically, the Content Standards of the 2013 Islamic Religious Education Curriculum are elaborated in the form of Core Competencies, Basic Competencies, and Learning Objectives, which comprise

four main competencies: Core Competency One (Spiritual Attitude). Appreciating and internalizing the teachings of one's religion; Core Competency Two (Social Attitude). Appreciating and internalizing honest, disciplined, responsible, caring (tolerance, cooperation), courteous, and confident behavior in interacting effectively with social and natural environments. Core Competency Three (Knowledge): Understanding factual, conceptual, and procedural knowledge based on curiosity about science, technology, arts, and culture related to observable phenomena and events. Core Competency Four: Trying, processing, and presenting in concrete realms (using, analyzing, synthesizing, modifying, and creating) and abstract realms (writing, reading, calculating, drawing, and composing) according to what is learned in school and other similar sources, which are then elaborated into Basic Competencies.

(K & Akilah, 2020) The thematic-integrative (thematic-integrated) paradigm proposed in the 2013 curriculum is operationally embodied in the core competencies. The class core competencies serve as organizing elements of basic competencies, where all basic competencies and learning processes are developed to achieve the competencies stated in the core competencies. Among the various, the spiritual receives more emphasis than the others. (Amiruddin et al., 2021) This is done so that students can internalize and practice their religious teachings, as moral calls from religion should be able to shape the mentality of youth so they can live orderly and provide a sense of safety, tranquility, and peace in society.

(Banten, 2014) Core competencies are more closely associated with religious, nationalistic, moral, and cultural values. Meanwhile, basic competencies involve the internalization of these values into each subject according to its themes. With the integration of religious and cultural values within the core competencies, the 2013 curriculum has two aspects: the value aspect (religious and cultural values) and the scientific aspect.

(Daoed et al., 2020) The thematic-integrative (thematic-integrated) learning proposed in the 2013 curriculum is actually a refutation of the deeply rooted dichotomy of knowledge. Conceptually, Islam does not recognize the separation between sacred religious knowledge and profane non-religious knowledge, as all knowledge originates from Allah SWT. For example, some Muslim scholars, such as Imam Ghazali, only divided knowledge into praiseworthy and blameworthy categories.

(Ornstein & Hunkins, 2018) The dichotomy of knowledge in Islam arises from several factors. First, the development of knowledge fields into various disciplines, and even sub-disciplines. Second, the historical development of the

Muslim community, particularly during its decline since the Middle Ages. During this time, the fuqaha (Islamic jurists) played a significant role in Islamic education, leading to the crystallization of the view that religious knowledge is obligatory (fardhu 'ain) while general knowledge is considered collective obligation (fardhu kifayah). Third, internal factors within Islamic educational institutions, which were unable to reform and renew due to complex socio-economic, political, legal, and cultural problems faced by the Muslim community.

(Fadhli et al., 2024; Nuryami & Yulina Fadilah, 2023) The negative impacts of the educational system's dichotomy can be classified into four categories. First, the emergence of ambivalence in educational orientation. Second, the gap between the Islamic education system and Islamic teachings. Third, the disintegration of the Islamic education system. Fourth, the inferiority of Islamic educational institution administrators.

(Dwi Lutfi Nur Anisa, 2023) Another implication of the knowledge dichotomy on the framework of Islamic scholarship is the development of thought that diametrically opposes reason and revelation, as well as between verbal and natural verses. Recognizing the significant impact of dualism or the knowledge dichotomy in Islam, Muslim thinkers began to propose the concept of integrating Islamic scholarship. They sought to build a harmonious integration of Islamic scholarship with general knowledge and to eliminate the dichotomy between religious sciences and general sciences.

(Islam, 2021) The culmination of integrating Islamic Religious Education values into Indonesian language lessons in the 2013 curriculum represents a real effort to begin unifying and creating a connection between religious and general knowledge, in an attempt to shape morally and spiritually pious students. This integration is also essential as the results of this research can serve as a reference for Indonesian language teachers in implementing the thematic-integrative curriculum. However, field observations indicate that not all teachers are capable of integrating Islamic Religious Education values into the subjects they teach. One such example is a teacher at Dayah Terpadu Bustanul Arifin Bener Meriah who has not yet been able to perform this integration.

Indonesian language is also one of the subjects included in the National Examination. This demands that students focus on studying it. Additionally, the Indonesian language subject is lacking in Islamic Religious Education (PAI) values. Indirectly, this study aims to gradually address the problem of declining student morality.

Indonesian is the national language, and as such, the majority of students use it when interacting with others in their daily lives. It is also the medium of instruction for all subjects, both general and religious, in schools. Therefore, language can be a means of improving students' morality, considering that when students speak politely and appropriately, their behavior will also be good. This is what led the researcher to be interested in integrating Islamic Religious Education values into Indonesian language subject materials.

RESEARCH METHOD

This research employs the Research and Development (R&D) methodology, which is aimed at developing and validating educational products and systems. The purpose of this study is to identify the supporting and inhibiting factors in integrating Islamic Education (PAI) values into Indonesian language learning materials, specifically for Grade XI students at SMA Terpadu Bustanul Arifin, Bener Meriah.

Research Stages (Sugiyono, 2013):

1. Needs Analysis:
   a) Conducting a thorough analysis of the current Indonesian language curriculum to identify the extent to which Islamic values are integrated.
   b) Surveys and interviews with teachers, students, and educational experts to gather data on the existing curriculum's strengths and weaknesses.
   c) Observations and assessments of classroom interactions to understand how Indonesian language is currently taught and where PAI values could be integrated.

2. Design and Development:
   a) Based on the needs analysis, designing prototype teaching materials that integrate Islamic values into the Indonesian language curriculum.
   b) Developing lesson plans, worksheets, and other instructional materials that reflect these values.
   c) Involving experts in Islamic education and language pedagogy to review and provide feedback on the developed materials.

3. Validation:
   a) Implementing the developed materials in selected classrooms with Grade XI students at SMA Terpadu Bustanul Arifin.
   b) Collecting data on the effectiveness of the materials through pre- and post-tests, student feedback, and teacher observations.

    c) Analyzing the data to assess the impact of the integrated curriculum on students' moral and language development.

4. Revision and Refinement:
   a) Revising the materials based on the feedback received during the validation phase.
   b) Addressing any identified issues or challenges and improving the materials to better integrate PAI values.

5. Final Implementation and Dissemination:
   a) Finalizing the teaching materials and providing training to teachers on how to effectively use them.
   b) Disseminating the materials to other schools and educational institutions interested in integrating Islamic values into their language curriculum.
   c) Publishing the findings and providing recommendations for future curriculum development.

This R&D process aims to create a more holistic educational approach, promoting not only linguistic skills but also moral and spiritual development among students. The study's outcomes are expected to provide valuable insights into the integration of religious values in language education and contribute to the broader discourse on curriculum development in Indonesia.

RESULTS AND DISCUSSION

Supporting and Inhibiting Factors in the Development of Indonesian Language Teaching Materials with the Integration of Islamic Education Values

1. Supporting Factors in the Development of Teaching Materials
   a. Availability of Indonesian Language Books Published by the Ministry of National Education

    One of the supporting factors identified by the researcher is the existence of Indonesian language books published by Kemendiknas. These books provide valuable data that help connect the content of the Indonesian language textbooks produced by Kemendiknas with the teaching materials developed by the researcher. Additionally, the Indonesian language teaching materials with integrated Islamic Education (PAI) values, issued by Kemendiknas, serve as a means to analyze the suitability of the content with the 2013 curriculum. This analysis helps identify necessary improvements and future evaluations.

   b. Support from Indonesian Language and Islamic Education Teachers at the Institution

The support from Indonesian language and PAI teachers at SMA Terpadu Bustanul Arifin Bener Meriah has been significant in the development of the Indonesian language teaching materials with integrated PAI values. These teachers provide valuable input on how to properly structure the teaching materials. Moreover, their support helps the researcher understand the characteristics of the students at the institution, ensuring that the teaching materials are tailored to the students' needs.

2. Inhibiting Factors in the Development of Teaching Materials

There are several inhibiting factors in the development of the teaching materials, including:

a. Absence of National Instructors (IN) for the Indonesian Language Subject in Situbondo Regency

A major inhibiting factor is the lack of National Instructors (IN) for the Indonesian language subject in Situbondo Regency. This absence poses a challenge for the researcher in finding detailed information about the subject and the development of Indonesian language teaching materials with integrated PAI values relevant to the 2013 curriculum. Without the guidance of an IN, the researcher struggles to validate the content of the teaching materials and determine if they align with the curriculum or require improvements.

b. Lack of Creativity and Skills in Developing Indonesian Language Teaching Materials

Creativity and skills are crucial in creating teaching materials, especially for the Indonesian language subject, as they affect students' comprehension of the content. The researcher acknowledges that the teaching materials developed so far lack engaging design elements, which means that teachers may need to put in extra effort to ensure students understand the lessons.

c. Limited IT Proficiency among Indonesian Language and Islamic Education Teachers

Another inhibiting factor is the limited IT proficiency among Indonesian language and PAI teachers. This limitation makes it difficult for the researcher to obtain data related to the teachers' experiences in participating in activities associated with the 2013 curriculum. It also hinders the sharing of ideas to align perspectives on these experiences.

d. Time Constraints

Time constraints also impact the development of the Indonesian language teaching materials with integrated PAI values. The time

allocated for this project is only a few months, which is insufficient according to Sugiyono, who suggests that R&D research and teaching material development should ideally take more than a year. Time limitations can significantly affect the quality of the developed teaching materials, and such challenges should be anticipated during the planning phase of the research.

Discussion

The development of Indonesian language teaching materials with the integration of Islamic Education values is a multifaceted process that presents both opportunities and challenges. This discussion explores the supporting and inhibiting factors that influence the successful implementation of this curriculum enhancement at SMA Terpadu Bustanul Arifin Bener Meriah for the academic year 2024-2025 (Mansur Hidayat Pasaribu, 2020).

The availability of Indonesian language books published by the Ministry of National Education (Bahrissalim & Fauzan, 2018)serves as a crucial foundation for the development of teaching materials. These resources provide a benchmark for integrating PAI values into the existing curriculum, allowing for a comprehensive analysis and alignment with the 2013 curriculum's objectives. This alignment is vital for ensuring that the materials not only meet educational standards but also effectively incorporate moral and spiritual dimensions, which are essential for holistic student development .

Moreover, the support from Indonesian language and PAI teachers plays a pivotal role in this developmental process. These educators bring valuable insights into the students' learning environment and needs, enabling the creation of materials that are both relevant and engaging. Their involvement also facilitates a deeper understanding of student characteristics, which is crucial for tailoring the content to maximize its impact on students' moral and academic growth.

Despite these supports, several inhibiting factors pose significant challenges to the development process. The absence of National Instructors (IN) for the Indonesian language subject in Situbondo Regency represents a critical gap. National Instructors are instrumental in providing expert guidance and validation, ensuring that the teaching materials meet national educational standards and effectively integrate PAI values. The lack of such oversight makes it difficult for the researcher to verify the content's appropriateness and alignment with the 2013 curriculum, potentially compromising the materials' quality and efficacy.

Additionally, the limited creativity and skills in developing engaging teaching materials further hinder the project's success. The effectiveness of

teaching materials is closely linked to their ability to capture students' interest and facilitate understanding. The current materials' lack of engaging design may reduce their impact, requiring teachers to exert additional effort to convey the content effectively. This challenge underscores the need for professional development and training in educational material design, particularly in integrating religious and cultural values.

The limited IT proficiency among teachers also poses a significant barrier. In an increasingly digital educational landscape, the ability to use IT tools is essential for accessing and sharing educational resources, enhancing classroom learning, and collaborating on curriculum development. The teachers' limited IT skills restrict their ability to engage with the latest educational technologies and methodologies, thereby limiting the scope and effectiveness of the integrated teaching materials.

Finally, time constraints present a practical challenge. The short timeframe allocated for developing these materials is insufficient to thoroughly research, design, and validate the content. According to educational research standards, particularly those outlined by Sugiyono, a more extended period is required for R&D activities to ensure comprehensive development and testing. The limited time not only pressures the research team but also risks compromising the quality of the teaching materials, potentially affecting their implementation and effectiveness in the classroom.

CONCLUSION

In conclusion, while the initiative to develop Indonesian language teaching materials with integrated PAI values is promising, addressing the outlined challenges is crucial for its success. Enhanced support from educational authorities, increased professional development for educators, improved IT training, and more extended development periods are essential steps towards realizing this integration's full potential. Such measures will not only improve the quality of education but also foster the moral and spiritual development of students, aligning with the broader educational goals of the 2013 curriculum.

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