

THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM (PAI) FOR INTERNECTED CITIZENS (PRISONERS) IN CLASS I STATE PRISON HOUSE, CIREBON CITY

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Abstract

The purpose of this study relates to the state detention house which is basically a home for inmates who have committed criminal acts, perpetrators of crimes with various actions. However, the researcher analyzed that they had lost their way in life. So, it is not kept away but given a humanitarian approach. A powerful humanitarian approach by providing education to them. The approach to Islamic religious education is the bulwark of morality in their lives after leaving the detention center. Researchers divide Islamic religious education into five aspects, namely: (1) iqro, (2) fiqh, (3) moral aqidah, (4) quran hadith, (5) cultural history, and (6) deepening of the Koran. The researcher concludes: (a) the implementation of adding material is important, measuring the success of education, adequate teaching staff, (b) the curriculum must be standard, the material still depends on the ustad, the material is in accordance with the respective cleric's ormas, and (c) there are several obstacles inmates who are difficult to take to class, lazy to learn and low motivation from inmates, lack of teaching staff and incomplete facilities.

Keywords: Islamic Religious Education, General Education, and Curriculum Development

Abstrak

Tujuan penelitian ini berkaitan dengan rumah tahanan negara pada dasarnya rumah bagi warga binaan yang telah melakukan tindak pidana, pelaku kejahatan dengan berbagai tindakannya. Namun, peneliti menganalisis bahwa mereka telah tersesat dalam hidupnya. Sehingga, bukan dijauhkan tetapi diberikan pendekatan kemanusiaan. Pendekatan kemanusiaan yang ampuh dengan jalan memberikan pendidikan kepada mereka. Pendekatan pendidikan agama Islam yang menjadi benteng moralitas kehidupan mereka setelah keluar dari Rutan. Peneliti membagi pendidikan agama Islam menjadi lima aspek, yaitu: (1) iqro, (2) fiqh, (3) akidah akhlak, (4) quran hadits, (5) sejarah kebudayaan, dan (6) pendalaman Alquran. Peneliti memberikan simpulan: (a) pelaksanaan penting penambahan materi, keterukuran keberhasilan pendidikan, tenaga pengajar yang memadai, (b) kurikulum harus baku, materi masih bergantung pada ustad, materi sesuai dengan ormasnya ustad masing-masing, dan (c) hambatan ada beberapa warga binaan yang sulit untuk diajak ke kelas, malas untuk belajar dan motivasi yang rendah dari warga binaan, minimnya tenaga pengajar dan fasilitas yang belum lengkap.

Kata Kunci: Pendidikan Agama Islam, Pendidikan Umum, dan Pengembangan Kurikulum

Introduction

¹Irawati states that many crimes occur in our country. It cannot be denied because from the past until now, although the law has been enforced, criminal acts have actually increased. A convict is a person who at a certain time is serving a sentence because his freedom of movement has been revoked based on a judge's decision. So, a convict is a convict who is subject to a crime by eliminating his independence in the midst of a community that has received a court decision (judge). The purpose of this punishment is to deter him and protect society against the crimes he has committed. The execution of the punishment is in the form of forced closure by being exiled from the community to the state detention house (Rutan)².

¹ Irawati (2013)

² Mubarak Mubarak, *Metodologi Dakwah Terhadap Narapidana* (Jakarta: Depag, 1978).

No	Periode	Tahanan						Total	Napi						Total	Tahanan & Napi	Kapasitas	%	% Over Kapasitas
		DL	DP	TD	AL	AP	TA		DL	DP	TD	AL	AP	TA					
1	Januari	287	15	303	5	0	5	308	253	19	272	13	0	13	285	593	166	357	257
2	Februari	317	16	333	6	1	7	340	239	18	257	11	0	11	268	608	166	366	266
3	Maret	288	13	301	5	0	5	306	235	18	253	12	0	12	265	571	166	344	244
4	April	289	13	302	5	0	5	307	246	19	265	12	0	12	277	584	166	352	252
5	Mei	294	13	307	3	0	3	310	249	22	271	14	0	14	285	595	166	358	258
6	Juni	292	14	306	3	0	3	309	237	19	256	14	0	14	270	579	166	349	249
7	Juli	293	13	306	3	0	3	309	221	19	240	9	0	9	249	558	166	336	236
8	Agustus	286	12	298	2	1	3	301	192	19	211	7	0	7	218	519	166	313	213
9	September	307	12	319	5	0	5	324	214	20	234	3	0	3	237	561	166	338	238
10	Oktober	292	13	305	5	0	5	310	225	6	231	2	0	2	233	543	166	327	227
11	November	281	11	292	5	0	5	297	238	8	246	2	0	2	248	545	166	328	228

Number of Prisoners in Class IA Cirebon City

Source: West Java Regional Office Correctional Data System

This data shows that at the end of October 2018 the number of prisoners was 310, the number of prisoners 233 totaled 543 at the beginning of November 2018 changed to 297 prisoners, the number of prisoners 248 totaled 545 while the capacity was 166 and over capacity in October 2018 was 227 and November a total of 228.

Therefore, which Islamic religious education curriculum (PAI) is appropriate and relevant for fostering the inmates in the Cirebon class IA detention center (Rutan). On this basis, the author wants to explore and try to get curriculum guidelines by conducting deeper research with the theme "Development of Islamic Religious Education Curriculum (PAI) for Inmates (Inmates) in Class IA State Detention Center Cirebon City"

The purpose of this study was to determine: the implementation of Islamic religious education in the Class IA Cirebon State Detention House (Rutan), the Islamic Religious Education curriculum in the Cirebon Class IA State Detention Center (Rutan), and the obstacles to the implementation of Islamic religious education in the State Detention Center (Rutan). Class IA Cirebon.

Significance of academic research, as an increase in insight and knowledge about the state detention house (Rutan) as a forum for providing guidance on Islamic religious education for prisoners, can understand the benefits of fostering Islamic religious education in a good personal form for prisoners, and institutional, usefulness This research is: to describe the advantages and disadvantages of implementing Islamic religious education in the Class IA Cirebon State Detention Center (Rutan) so that lessons can be taken for improvements in the management and development system for prisoners (inmates), especially the implementation of Islamic religious education.

This research is related to research conducted by (1) Nur laila Sa'idah. Implementation of supervision of Islamic religious education at SMP Negeri I Depok Sleman Yogyakarta, namely describing and analyzing the implementation of supervision of Islamic religious education and classification of types of implementation of supervision of Islamic religious education, (2) Fathmawati, implementation of Islamic religious education in the family for both working parents (case study to families of civil servants, private employees, traders, entrepreneurs, farmers, and laborers in the hamlet of Tridadi village, Sleman District, Sleman Regency). This study describes many parents who are busy in making a living, where their busyness is very time-consuming, as a result very little is left to provide education, especially educating children about Islam. The results of research on Islamic religious education in the family in which both parents work for families of civil servants, private employees, traders, entrepreneurs, farmers, and laborers in the Dukuh Hamlet, Tridadi Village, Sleman District, Sleman Regency is a factor of purpose, they argue that the purpose of education is only limited to making money.

This research is also very interesting because it is located in a detention center area that really needs Islamic religious education for prisoners to introduce Islamic religious values to the inmates.

Content and Discussion

Content

Mulyasana³ states that why do humans need education? There are several reasons that strengthen the view that humans absolutely need education, with the following explanation:

First, that life is a circular process. The process of life begins from nothing to something that exists and returns to nothing. To understand this process, education is absolutely necessary. Without education, it is difficult for humans to come from, what for, and where humans are going. Without education, it is difficult for humans to understand the nature behind this nature. Without education, it is difficult for humans to carry out the process of maturation of their quality. Without education, it is difficult for humans to develop their potential, career and future properly. Without education, people find it difficult to understand what is right and what is wrong, what is good and what is bad, what is lawful and what is unlawful. Without education, humans find it difficult to understand whether there is life after death, and how to enter the boundless realm after humans pass through death. Therefore, it must be recognized that life is nothing but the educational process, while other sciences are a follow-up and specialization of educational science.

Second, education helps humans to make adjustments to the demands of change and with something new. According to the philosophical view of the process, everything that occupies space and time will definitely process. Every process will give birth to change, and every change will give birth to a new one. Humans are required to be able to adapt to something new. This is where the importance of education and teachers, namely helping students to be able to adjust to something new.

Third, education helps to free people from ignorance, poverty and backwardness. Education helps humans escape from this heavy burden, so it is hoped that awareness, responsibility, enthusiasm, and human motivation will grow to escape ignorance, poverty and backwardness.

Fourth, education helps humans carry out the process of identity formation. Education is essentially a process of becoming, that is, making a person into himself. The self that is close to his conscience, and who is one with his true self. Education is developed through a meaningful learning process carried out in the context of forming a superior personality and achieving a point of perfection in the quality of life.

Fifth, education helps gaps in life in the midst of the complexities of change. Human needs and interests are increasing day by day, while their abilities are decreasing day by day. As a result, shortcut behavior occurs, such as stealing, slandering, playing against each other, and committing other irregularities. This is done because humans do not have adequate capabilities to meet the demands of their needs and or interests in life.

Sixth, entering the reform era, the Indonesian people are faced with a number of very complex problems. These problems are not only related to matters of a material nature, but are also related to matters of a spiritual dimension. The direction is not only linear, but has developed into cross aspects.

Seventh, education helps humans understand the meaning and nature of life. Without education, humans cannot understand the meaning and essence of life. By understanding the meaning and essence of life, humans are expected to be able to carry out life and life tasks correctly. Education plays a role in helping humans understand the right way of life. Education too, especially religious education, helps humans to go where humans go after passing through death.

Eighth, education helps humans carry out the process of maturation of self-quality towards the formation of a superior personality and the achievement of the peak point of self-perfection.

Ninth, education helps cultivate noble character. The Prophet SAW, reminded, "I was never sent into the world except to improve noble character". The main task of the Prophet SAW sent to the world is to improve human character. Why is morality considered important? Because without noble character, human attitudes, thoughts and behavior tend to be wild, vicious, disorderly, and detrimental to others. Moreover, according to behavioral theory, "Human behavior is initially driven by the desire to maximize the fulfillment of various interests".

Nine aspects that form the basis for humans why education is important for human life. Education is a pillar in human life, but humans do not realize that education is not to be brave and kill civilization, but the key word in education is to form human beings with morals. If humans ignore morality

³ Dedi Mulyasana, *Pendidikan Bermutu Dan Berdaya Saing* (Bandung: PT Remaja Rosdakarya, 2012).

as a basic foundation in life, education can kill other humans, such as the bombing of Hawaii in the United States by Japan and the bombing of Hiroshima and Nagasaki in Japan by America.

Education to get science and technology but ignoring morals will kill each other in human civilization, if one attacks then the other will take revenge. There has been endless bloodshed that has destroyed the joints of human life. Humans show strength, then what happens will be a race for mass murder weapons. This is the neglect of morals that should go hand in hand when getting that knowledge.

The right education in building this noble character is to apply religious education in schools. Religious education in schools becomes a stronghold for children who go to school, if this neglect occurs then the children will not care about the behavior of life accompanied by norms and morals in their lives. Religious education in schools is important especially with the current situation with various juvenile delinquency.

Susanto⁴ states that religious education in schools in general is a conscious effort to prepare students to understand (knowing), skilled in carrying out (doing), and practicing (being) religion through educational activities. Based on this definition of religious education, the purpose of religious education in schools is that children understand, are skilled, carry out religious teachings in daily life so that they become people who believe and fear Allah SWT, have noble character in personal life, have a family, community, nation and state.

The most important part in religious education is educating students to be religious, understand religion (knowing), and be skilled in carrying out religious teachings (doing). In learning this field of religion requires naql approaches, reason, and heart. In addition, adequate facilities are needed to support the realization of learning in accordance with the character of religious education.⁵

Religion means god, just like how the purpose of this country is present, the first word spoken in Pancasila is divinity in the one and only God. Religious education is present so that Indonesian people become divine human beings. In fact, the philosophy is that if you are godless, you are atheist, then if you are atheist you are not worthy to live in Indonesia.

Mulyasa⁶ states that graduates from various levels make Indonesian human figures have the following profile:

Basic Education: (a) growing faith and piety to God Almighty, (b) growing ethical attitudes (polite and civilized), (c) growing good reasoning (willing to learn, curious, happy to read, have innovation, initiative and responsible), (d) communication/social skills (orderly, aware of rules, able to work together with friends, competence), and, (e) growing awareness to maintain body health.

General Secondary Education: (a) having faith and piety to God Almighty is starting to become established, (b) has ethics (polite and civilized), (c) has good reasoning (in the study of curriculum material, is creative, initiative, and has responsibility) and reasoning as the emphasis, (d) communication/social skills (orderly, aware of rules and regulations, able to cooperate, able to compete, tolerate, respect the rights of others, can compromise), and, (e) can manage himself well.

Vocational Secondary Education (a) having faith and piety to God Almighty is starting to be established, (b) has ethics (polite and civilized), (c) has good reasoning (to work on special skills, is innovative in a certain direction, creative in their field, many initiatives in their fields and are responsible for their work) and skills as the emphasis, (d) have the ability to communicate/social (orderly, aware of rules and laws, able to work together, able to compete, tolerance respect the rights of others, can compromise), (e) have the ability to be competent in a healthy manner, and, (f) can take care of himself well

Higher Education: (a) have faith and fear of God Almighty, (b) have ethics (polite and civilized), (c) have good reasoning, especially in the field of expertise (forward-looking and broad-minded, able to retrieve data accurately and correct, able to analyze, dare to express opinions, dare to admit mistakes, have different opinions and make independent decisions), (d) communication/social skills (orderly, aware of laws and regulations, tolerance, respect for the rights of others, can compromise), (e) Has the ability to be competent in a healthy manner, and (f) can take care of himself well.

⁴ Ahmad Susanto, *Teori Belajar Dan Pembelajaran Di Sekolah Dasar*. (Jakarta: Kencana, 2013).

⁵ Susanto.

⁶ Enco Mulyasa, *Pengembangan Dan Implementasi Kurikulum 2013* (Bandung: PT Remaja Rosdakarya, 2014).

Tilaar and Nugroho⁷ states that this excellent and noble formulation raises the question of whether this goal is not the main task of religious institutions? In a differentiated modern society, the main task of educational institutions is the development of the human mind so that he can develop his personality. In a differentiated developed society, the development of human personality does not only occur in educational institutions but also in various institutions in society.

Education in Indonesia actually has three groups, namely: (1) public education, education managed by the state, this education is all management aspects carried out by the state, and is formal (2) private education, this education is carried out by the community, education with good management community-based, but this education is always coordinated with the government, even formal, (3) pesantren education, this education is managed by the community and even the state does not interfere in the education curriculum.

Islamic boarding school education is divided into two groups, namely: (1) Islamic boarding school education which is affiliated with formal education, meaning that education that implements the pesantren curriculum by combining it with state education, and (2) Islamic boarding school education which is not affiliated with formal education, this education prioritizes pesantren curriculum by not involving state curriculum education, this education tends to be purely religious, by not teaching other knowledge education.

Munadi and Barnawi⁸ states that education is a public affair and problem. This means that it is not only the government as the holder of state control that is responsible so that everyone must be involved in thinking about its progress. However, society is often left behind because the government model is centralized. When the government is centralized, society is dominated by the state and its subordinate organs so that there is uniformity here and there, including education. When this is the case, education has very little benefit to society and there is no appreciation for difference. Differences are actually a necessity, but fall when they have to deal with a centralized government.

One of the institutions in modern society is a religious institution. The task of religious institutions as educational institutions is to develop the noble character of their members. Of course, the development of noble character is not the sole task of religious institutions but also of other educational institutions. Educational institutions as institutions whose main purpose is the development of all aspects of students, including religious aspects and noble character with the introduction and realization of ethical values in one's life.⁹

Religious education is at the forefront of building morality, because we know that the Prophet Muhammad was sent to the world to perfect morals. The moral depravity of the Arabs was changed by a new order perfected by the Prophet SAW. An order that became an example for human life after. Evidently, many parents entrust their children's education to boarding schools, because pesantren are the most powerful moral fortress for generations.

Umar¹⁰ states that the development of religious educational institutions in the future, needs to pay attention to several important things, namely:

First, it is necessary to look at the historical background of the presence of religious education in society. This is important so that community participation or self-reliance, which is the basis for supporting

⁷ Tilaar HAR and Nugroho Diant, *Kebijakan Pendidikan. Pengantar Untuk Memahami Kebijakan Pendidikan Dan Kebijakan Pendidikan Sebagai Kebijakan Publik* (Yogyakarta: Pustaka Pelajar, 2009).

⁸ Muhammad Munadi and Barnawi, *Kebijakan Publik Di Bidang Pendidikan* (Yogyakarta: Ar-Ruz Media, 2011).

⁹ HAR and Diant, *Kebijakan Pendidikan. Pengantar Untuk Memahami Kebijakan Pendidikan Dan Kebijakan Pendidikan Sebagai Kebijakan Publik*.

¹⁰ Yusuf Umar, *Manajemen Madrasah Bermutu. Madrasah Lebih Baik, Lebih Baik Madrasah* (Bandung: Pustaka Rahmat, 2016).

the continuity of religious education, is not neglected. However, it must be used as the basic capital, to carry out quality religious education.

Second, de facto, the existence of religious education in the midst of society, has received recognition. The meaning of his presence is unquestionable. Only de jure, religious education has only been recognized as part of the national education system, with the birth of the National Education System Number 20 of 2003.

Third, the views on proportionality and the politics of education need to be considered in looking at the issue of religious education going forward. The question that often arises in the discussion is who is the most authoritative in providing education.

Skinner¹¹ states that behavior is assumed in three ways, namely: (1) the behavior follows certain laws (behavior is lawful). Science is an attempt to find order, showing that certain events are regularly related to other events, (2) behavior can be predicted. Science not only explains, but also predicts. Not only dealing with past events but also the future. An effective theory is one that allows predictions about future behavior to be made and to test those predictions, and (3) behavior can be controlled (behavior can be controlled). Science can anticipate and determine / shape (more or less) a person's behavior. Skinner not only wanted to know how the behavior came about, but he was eager to manipulate it. This view contradicts the traditional view that considers manipulation as an attack on personal freedom. Skinner views behavior as a product of certain antecedent conditions, while the traditional view argues that behavior is the product of spontaneous internal change.

Pengembangan Kurikulum

Article 1 paragraph 9 of Law no. 20 of 2003 states that the curriculum is a set of plans and arrangements regarding the objectives, content and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals.

The curriculum will basically always be improved and allow for change. The curriculum cannot be replaced, because changing the curriculum is the same as digging a grave that already has its contents and then replacing it with other contents. This is very difficult and even allows for increasingly complex problems to occur. Instead of finding a solution, it will create new problems.

Hidayat¹² states that the notion of curriculum continues to develop in tune with the development of various things that must be carried out and become the work of schools or madrasas. In the following, the opinions of other experts are quoted as a comparison, as stated by Romine. This view can be classified as a new (modern) opinion which is formulated as follows: "curriculum is interpreted to mean all of the organized courses, activities, and experience which pupils have under direction of the school, whether in the classroom organizationally not".

The Minister of Education and Culture Mulyasa¹³ states that curriculum change and development is a very important issue, because the curriculum must always be adapted to the demands of the times. This, driven by the ability of Indonesian students in the international arena, the results of the 2007 "Trends in International Math and Science" survey conducted by the Global Institute, showed that only 5 percent of Indonesian students were able to work on reasoning questions in the high category, whereas Korean students can reach 71 percent. On the other hand, 78 percent of Indonesian students can do low grade memorization questions, while 10 percent of Korean students can do it.

The nation's low education makes us look for ways to change it. Changes in the field of education, especially in the 2013 curriculum, did not find subjects at the most basic level, there were thematic ones. Lessons turn into themes taken from existing subjects.

¹¹ Alwisol Alwisol, *Edisi Revisi. Psikologi Kepribadian* (Malang: UMM Malang, 2015).

¹² Sholeh Hidayat, *Pengembangan Kurikulum Baru* (Bandung: PT Remaja Rosdakarya, 2013).

¹³ Mulyasa, *Pengembangan Dan Implementasi Kurikulum 2013*.

Other data revealed by the program for International Students Assessment (PISA), the results of a study in 2009 placed Indonesia in the bottom 10 of the top 10 of the 65 PISA participating countries. Almost all Indonesian students only master lessons up to level three, while many students from other countries can master lessons up to level four, five and even six. The results of the two surveys refer to a conclusion that Indonesian students are left behind and underdeveloped¹⁴

Syaodih¹⁵ states that the curriculum can be seen in three dimensions, namely: (a) as a science, (b) as a system, and (c) as a plan. As a science means studying theories, concepts, models, assumptions and basic principles about the curriculum, as a system means how the position of the curriculum in relation to other systems, such as management systems, student services, etc., as a plan means making the curriculum as a plan before implementing educational activities.

Basically, the three dimensions of the curriculum are integralistic that are interrelated, the curriculum as a science, makes us increasingly aware that knowledge to understand something must be studied first. The curriculum as a system makes us aware that all components of education are interrelated. Curriculum as a plan that the curriculum is not arbitrary that must be immediately used.

Education is not processing raw materials into something, but education is processing human materials into attitude change. Knowledge gained by humans through education ideally becomes solid from the soul as evidenced by their daily behavior. Knowledge that is growing makes people look for the right position in their lives, but they are not in conflict with religious values.

The curriculum provides a clear description of the directions and goals that must be achieved by students and guides teachers in teaching assignments and provides learning guidance to students in an optimally structured and well-systematic manner. Competency-based curriculum is a curriculum that is designed both in the form of documents, processes and assessments based on the achievement of objectives, content and learning materials as well as the implementation of learning based on graduate competency standards.¹⁶

The curriculum is like the heart of education, if education without a curriculum then education will never exist. Education will never live without this curriculum, the curriculum in 1947 was used under the name of the leer plan which was adopted from the Dutch curriculum and it was also not optimal due to uncertain political conditions. However, starting in 1975 the curriculum has found its direction for Indonesian education, and has undergone improvements since 2003, known as Kurtilas on the National Education System.

The implications of the curriculum, Hidayat¹⁷ are as follows: (1) the interpretation of the curriculum is broad, not just subjects (courses) but includes all activities and experiences that are the responsibility of the school, (2) there is no separation between intracurricular activities, co-curricular, and extra-curricular. Everything is included in the curriculum definition, (3) the implementation of the curriculum is not limited to the four walls of the classroom, but is carried out inside and outside the classroom in accordance with the objectives or competencies to be achieved, (4) student factors are taken into consideration in determining strategies and methods. learning and various learning media in achieving learning objectives or competencies, and (5) the purpose of education is not to deliver courses (courses) but to develop students' personal and learn how to live in society or the personal development of students as a whole, and this is achieved through the school/madrasah curriculum. .

Mulyasa¹⁸ states that in an education system, the curriculum is dynamic and must always be changed and developed in order to keep up with the developments and challenges of the times. However, changes and developments must be carried out in a systematic and directed manner, not as long as they change. Changes and development of the curriculum must have a clear vision and direction, where will the

¹⁴ Mulyasa.

¹⁵ Diding Nurdin and Imam Sibaweh, *Pengelolaan Pendidikan Dari Teori Menuju Implementasi*. (Bandung: PT Rajagrafindo Rajawali Pers, 2017).

¹⁶ Nurdin and Sibaweh.

¹⁷ Hidayat, *Pengembangan Kurikulum Baru*.

¹⁸ Mulyasa, *Pengembangan Dan Implementasi Kurikulum 2013*.

national education system take with the curriculum. In this regard, since the 2013 curriculum change and development discourse was rolled out, various responses have emerged from various groups, both pro and contra.

The purpose of education during the Hindu-Buddhist period was for students to become devout religious adherents, able to live in society according to the prevailing social order at that time, able to defend themselves and defend the country. The educational curriculum includes religion, Sanskrit including reading and writing palawa letters, literature, sculpting or temple-building skills, and self-defense (the science of war). In accordance with the type of educational institution (college), the method or means of education is also the kula teacher system. In this system students live with the teacher in the teacher's house or dormitory, students serve and learn from the teacher at the same time.¹⁹

The purpose of education during the Islamic kingdom was directed so that humans were devoted to Allah SWT, so as to achieve salvation in the world and the hereafter "man, knowledge and charity". Apart from taking place in the family, education takes place in other educational institutions, such as in langgars, mosques and Islamic boarding schools. Educational institutions or Islamic boarding schools that have existed since the Hindu-Buddhist era were continued by guardians, ustadz, and or Islamic scholars. The education curriculum is not written (no formal curriculum). Education contains monotheism (faith education in Allah SWT), the Koran, hadith, fiqh, Arabic including reading and writing Arabic letters.²⁰ Education in the Portuguese and Spanish eras, influenced the spread of Catholicism. For this purpose, in 1536 they established a school (seminarie) in Ternate, besides that it was also established in Solor. The educational curriculum contains Catholic religious education, plus lessons in reading, writing and arithmetic. Education is provided for the children of prominent communities. Higher education was held in Gowa, the center of Portuguese power in Asia. Talented youths were sent there to be educated. In 1546, in Ambon there were already seven villages whose inhabitants embraced the Catholic Christian religion.²¹

The history of the curriculum can be explained, Hidayat²² as follows: (1) the 1947 lesson plan, the 1947 curriculum is based on the spirit of the times and the atmosphere of the nation's life with the spirit of seizing independence, so education places more emphasis on building the character of Indonesian people who are independent and sovereign and equal to other nations, awareness of the state and society, (2) curriculum 1952, this curriculum has led to a national education system with the characteristics that each lesson plan every day, with a teacher teaching one subject, (3) the 1964 curriculum focuses on developing Pancawardhana, namely: (a) creativity, (b) taste, and (c) intention, (d) work, and (e) morals, (4) curriculum 1968, the curriculum is directed at efforts to form true, strong, and physically fit Pancasila people, enhance intelligence and physical skills, morals, character and religious beliefs, (5) 1975/1976 curriculum, 1975 curriculum for elementary/junior high school and high school, while the 1976 curriculum for SPG teacher schools and vocational high schools (STM, SMEA), (6) the 1984 curriculum, the 1975 curriculum was considered an irrelevant curriculum, so the 1983 MPR general assembly implied a political decision to change the curriculum from 1975 to the 1984 curriculum, (7) the 1994 curriculum, emphasizes more content material to be given to students in a certain period by getting enough subject matter, not like the 1984 curriculum which emphasizes theory, (8) the 2004 curriculum, a competency-based curriculum that focuses on developing the ability to perform certain tasks in accordance with predetermined performance standards, (9) the 2006 curriculum, the education unit level curriculum (KTSP) is more about implementing PP 19/2005 regulations. However, the essence of the content and direction of learning development is still characterized by the achievement of competency packages and not whether or not a subject matter is complete, and (10) curriculum 2013, assessing student learning outcomes in the process of achieving learning objectives that reflect mastery and understanding of what is learned.

Ihsan and Ihsan²³ states that the Islamic education curriculum is an important component in the Islamic education process. Errors in the preparation of the curriculum, causing education experts to put forward various provisions for the preparation of the curriculum. Imam Alghazali stated that the curriculum materials, namely: (1) fardlu ain sciences that must be learned by all Muslims include religious sciences, namely knowledge that comes from the holy book of the Qur'an and Al-Hadith, and (2) the sciences that

¹⁹ Tatang Syaripudin, *Landasan Pendidikan. Sei Modul Dual Mode System* (Jakarta: Kemenag RI, 2012).

²⁰ Syaripudin.

²¹ Syaripudin.

²² Hidayat, *Pengembangan Kurikulum Baru*.

²³ Hamdani Ihsan and Fuad Ihsan, *Filsafat Pendidikan Islam* (Bandung: Pustaka Setia, 2007).

are fardlu kifayah consist of sciences that can be used to facilitate the affairs of worldly life, such as arithmetic (mathematics), medical science, engineering science, agricultural science and industry.

The category of knowledge, Imam Ghozali, breaks it down again into: (1) qur'anic sciences and religious knowledge such as hadith fiqh and interpretation, (2) linguistics, such as nahwu shorof, makhroj and their pronunciations that help religious knowledge, (3) fardlu kifayah sciences, consisting of various sciences that facilitate the affairs of worldly life such as medicine, mathematics, technology, political science and others, (4) cultural studies, such as poetry, history and several branches of philosophy.

Ibn Sina gives a classification of knowledge to be taught to students in two kinds, namely: (1) Nadari science or theoretical science, which is included in this type are natural science, riyadi science (mathematical science), divine science, namely science that contains iktibar about the existence of nature and its contents which are analyzed honestly and clearly, and (2) the practical (practical) sciences consist of several sciences whose principles are based on the objectives of their analysis. For example, the science that analyzes human behavior seen from the social aspect, then arises the science of siyasa (political science).

Discussion

General Education

The education contained in the Class IA Cirebon state detention house (Rutan) is divided into two groups, namely general education and religious education. General education is carried out by carrying out English activities and crafts. Religious education by providing religious knowledge and teaching reading the Koran. Religious education in the Class IA Cirebon State Detention Center (Rutan) is carried out by providing knowledge of reading the Koran by clerics from several mass organizations. Actually, the provision of this knowledge must be carried out by the detention center officers, but the detention center officers are very lacking in existing personnel, so the detention center invites people who care to share religious knowledge with the inmates.

The Detention Center's difficulties with religious education, with a number of inmates reaching 554 people, did not allow it to be carried out by the Detention Center which only had three officers. This requires the detention center to cooperate with outside parties. In fact, inmates who are considered capable can share their knowledge with other inmates who are not capable.

General education that is applied in learning activities in Rutan is English learning. The English teacher who teaches English subjects is German. The researchers themselves were amazed when there were outsiders who wanted to provide English language materials to the inmates. In this activity, many inmates learned about it. A very positive activity to develop English skills through learning English from foreigners.

Islamic education

The researcher conducted interviews with two prisoners who were studying residents with Pak Maman who had studied religious education for eight months and Rofik Haryanto had studied religious education for 18 months. The researcher asked questions related to mass organizations that provide religious knowledge.

Islamic religious education learning that is applied in the detention center is carried out intensively and periodically, in the learning process the prisoners are divided into several groups, which have the same potential after the evaluation, but in the evaluation carried out the detention center does not have standard measurements.

The teaching method used is the lecture method, question and answer method, and the private conversation method. Besides having a strategy of humanizing humans, not prejudice but anticipating, observing daily behavior, in providing material, the ustadz conveys the material slowly so that it is easy to understand, besides doing questions and answers when the coaching takes place.

Development of Islamic Religious Education Curriculum, the researcher developed the Islamic religious education curriculum into five aspects, namely: (1) Iqro, (2) Qur'anic hadith, (3) Islamic cultural history, (4) moral aqidah, (5), fiqh, and (6) Qur'anic deepening.

Iqro

Iqro has six volumes, of which each volume has 35 pages, while if the inmates do it every day they will finish for one volume of Iqro there are 35 days multiplied by 6 volumes to 210 days divided by four weeks each month to 53 weeks or equal to eight months to get it. complete Iqro until you can read the Koran.

Qur'an-Hadith

This subject is one of the subjects of Islamic religious education that is used to direct the understanding and appreciation contained in the Qur'an and Hadith which is expected to be realized in everyday life, namely behavior that radiates faith and piety to Allah SWT in accordance with the provisions of the Qur'an and Hadith. .

Fiqh

This subject is one of the subjects of Islamic religious education that discusses Islamic law which regulates the ways humans carry out worship to Allah SWT, regulates the lives of fellow humans and the natural surroundings. These subjects are directed to encourage, guide, develop and foster inmates to know, understand and live Islamic law to be practiced and used as a guide in simple everyday life.

History of Islam

The history of Islamic culture is a study material about important events related to the development of Islam which allows the introduction, appreciation, and inculcation of the values of the inmates to the teachings and spirit of Islam as a blessing for the whole world. By studying the history of Islamic culture, the values of the Islamic spirit can also be developed, thus influencing the patterns and attitudes of prisoners' life to always provide benefits to society, nation, state and religion.

Conclusion

The conclusions of this study are: the implementation of Islamic religious education in the state detention center (Rutan) has been going well, but it needs additional material, measurability of educational success, adequate teaching staff. The Islamic religious education curriculum at the State Detention Center (Rutan) does not yet have a standard curriculum, the material still depends on the cleric, the material is in accordance with the respective cleric's ormas. Islamic religious education curriculum needs to be standardized both in the aspects of iqro learning, deepening the Koran, Koran hadith, moral aqidah, fiqh and the history of Islamic culture. Barriers found during the learning process were some of the inmates who were difficult to bring to class, lazy to learn and low motivation of the inmates, the lack of teaching staff and incomplete facilities.

Suggestions for this research are: this research takes a long time, so that it is continued to test the curriculum offered to inmates, inmates to carry out Islamic religious education optimally, increase teaching staff in detention centers, curriculum to be standardized and provide a measure of success, officials related to providing encouragement to cooperate with community organizations, community attention to be intensive towards inmates who need attention to gain knowledge of Islamic religious education, government attention to facilitating Islamic religious education activities in Class IA Cirebon Rutan.

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