

IMPLEMENTATION OF THE INDEPENDENT LEARNING CURRICULUM- INDEPENDENT CAMPUS (MBKM) IN EDUCATIONAL HADITH COURSES BASED ON ISATIYYAH ISLAM IN PTKI EAST INDONESIA

Muammar¹, Muhammad Imran², Syahrul³

¹STAI DDI Pangkep, Indonesia
muammar2584@gmail.com

²IAIN Manado, Indonesia
muhammadimran@iain-manado.ac.id

³IAIN Sorong, Indonesia
syahrulhs@gmail.com

Abstract – The authenticity and quality of the hadith are still being debated, while the Hadith of the Prophet is a guide and source of law along with the Qur'an being the main reference for Muslims. Hadith contains a complete picture of the life of the Prophet, inseparable from culture and customs. Hadith not only needs to be understood through the sound of the text, but also its context, especially those with the theme of culture, social and local wisdom. This literal (textual) understanding of the traditions that do not contain religious elements can make Islam non-accommodative to social developments and changes. In the end, Islam is considered an obsolete religion and irrelevant to the times.

Keywords: hadith, Islamic wasatiyyah independent curriculum.

1. Introduction

The Authority of the Prophet's Hadith. as a guide and source of law together with the Qur'an automatically makes it the main reference for Muslims. At the same time, the issue of the authenticity and quality of hadith is still being debated. But not only that, now problems related to hadith are growing, especially regarding how people understand the hadith of the Prophet.

Hadith contains a complete picture of the life of the Prophet. In addition to religious content, of course, the life of the Prophet, inseparable from local culture and customs. Therefore, the hadith does not only need to be understood through the sound of the text of the hadith itself but also the context. Mainly traditions with the theme of culture, social and local wisdom. This literal (textual) understanding of the traditions that do not contain religious elements can make Islam non-accommodative to social developments and changes. In the end, Islam is considered an obsolete religion and irrelevant to the times. In fact, furthermore, this type of hadith is often misused by some groups to support and promote their movement and ideology.

In fact in society, the hadith of the Prophet. as if to legitimize radical and fundamental views and actions. Ghirah follow the sunnah of the Prophet. not accompanied by efforts to find out more about the context of the sunnah itself so that in the end it triggers thoughts that are always right, heretical and even disbelievers.

Islamic Religious College (hereinafter abbreviated as PTKI) as a beacon of Islamic da'wah is expected to be able to play its role in being the birthplace of students

and graduates who understand well the traditions of the Prophet Muhammad, texts, contexts and even intertexts (Ahmad, 2013). This role is the first step in spreading the understanding of Islam that is wasathiyah (moderation in religion) among the community.

Unfortunately, although Hadith has become a compulsory subject for all study programs at PTKI, the learning process for Hadith Studies in most PTKIs, especially in Eastern Indonesia, still seems very normative and theoretical. The deepening of the understanding of hadith both textual, contextual and intertextual received less attention and was not discussed at length. Likewise, hadith learning more often only concerns one hadith separately without relating it to meaningful traditions from different paths (read: *maudhu'i*). Lack of reading on the traditions of the Prophet. Comprehensively this can distort the message of the hadith itself. This is what sometimes becomes the forerunner of radical and fundamental conclusions which are seriously considered to have come from the Prophet (PBUH), originating from Islam.

The application of the Independent Learning Campus Independent Curriculum (MBKM) as an implementation of Permendikbud No. 3 of 2020, among others, aims to free students to gain knowledge, insight and experience as much as possible regarding the subjects they are interested in, both from within and outside the study program, including subjects. Hadith lecture. It is hoped that the study of Hadith Studies at all PTKI will no longer revolve around the theoretical aspect but rather on an understanding that is applicable, solutive and has moderate characteristics in accordance with the prophetic goal, namely as *rahmat lil 'alamin*. Based on the above background, wasathiyah research in the curriculum. MBKM Hadith Study Course is very important to do, to measure the extent of its implementation in PTKI in Eastern Indonesia by focusing on four universities as objects of study; IAIN Sorong, IAIN Manado, IAIN Kendari and STAI DDI Pangkep

Based on the background above, regarding the importance of the wasathiyah concept in the Hadith Study Course at PTKI, several points were formulated:

1. What is the concept of the MBKM curriculum for Islamic wasathiyah-based hadith courses at PTKI East Indonesia?
2. How is the implementation of the MBKM curriculum for Islamic wasathiyah-based hadith courses at PTKI East Indonesia?
3. What are the obstacles to implementing MBKM for Islamic wasathiyah-based hadith courses at PTKI East Indonesia?

2. Literature Review

A. Kajian terdahulu

- 1) Diktis (2020). Guidelines for the Implementation of Independent Learning in Independent Campus in the Curriculum of Study Programs at Islamic Religious Universities. (Diktis, 2020) This book is..the main guide..in every university under the auspices of the Ministry of Religion of the Republic of Indonesia in compiling and implementing MBKM. This manual contains several urgent elements in implementing MBKM at PTKI in Eastern Indonesia. The governance of the

implementation of MBKM in the curriculum of the study program is the opening discussion. In addition, this book provides guidelines for developing the MBKM-based Study Program curriculum. The essence of the discussion in this manual is to establish quality assurance in two respects: 1) quality policy, and 2) quality standards and manuals in implementing standards. The hallmark of the MBKM curriculum is the existence of institutional cooperation from the scope of PTKI and or public universities (hereinafter abbreviated as PTU).

The grand design in this guidebook has not yet accommodated the concept of Islamic wasatiyyah in terms of quality development and collaboration in the MBKM curriculum. This study is projected to complement the Diktis guidebook for the Ministry of Religion of the Republic of Indonesia.

2. Syamsul Arifin, Moh. Mursalim. (2020). *Tantangan Implementasi Kebijakan Merdeka Belajar, Kampus Merdeka pada Perguruan Tinggi Islam Swasta di Indonesia*. (Syamsul Arifin, 2020).

Syamsul Arifin et al's doubts were answered by perfecting the Islamic Wasatiyyah-based MBKM curriculum, especially in the design of the Hadith Study Course. Hadith studies are very important to be well designed, in line with the strategic policy of the Ministry of Religion in resolving religious moderation in the community.

3. Muhajir et al (2021). *Implementation and Problems of Independent Learning* (Muhajir et al., 2021)

This book is a collection of scientific writings as a result of collaboration across campuses, schools and government agencies. There are 32 titles of scientific works and collaborative authors. The 32 titles are simplified into three main chapters; 1) Implementation of Freedom of Learning, 2) Analysis of Freedom of Learning, and 3) Mental Psychic and Character in Facing Freedom of Learning During a Pandemic.

The results of the collaborative research concluded that the implementation of MBKM during the Pandemic was very relevant to the situation and condition of schools, colleges and universities, a teacher or lecturer must design an attractive learning system so that students and students are effective in participating in digital transfer of knowledge. The weakness of this collection of articles is that there is no emphasis on the concept of religious moderation in curriculum development.

4. Nur Asia. (2021). *Implementation of the Independent Belajar-Independent Campus Policy* (Study at the Faculty of Social Sciences and Law, Makassar State University). (Nur Asiah, 2021)

The thesis which was presented by Nur Asia at Makassar State University revealed three central studies; 1) Juridical review of MBKM policies, 2) MBKM policy implementation at Makassar State University, and 3) MBKM implementation constraints. The results of the study indicate that legally, the MBKM policy at UNM is in line with the legal basis. The implementation of MBKM at UNM refers to the MBKM Guidebook by requiring students to take 3 semester credits outside the study program. UNM generally participates in student exchanges and volunteering,

students are directly involved in the Teaching Campus Batch 1 of the Ministry of Education and Culture. However, the implementation of MBKM at UNM Makassar there are several obstacles faced by students starting from a weak signal and a less interactive lecture process. Need for improvement and evaluation in the coming semester.

UNM is a role model and direction for the implementation of MBKM PTU in Eastern Indonesia, the implementation of MBKM has started since the 2020/2021 school year by participating in Kemendikbud programs. However, the inculcation of the values of religious moderation has not been seen in it. The mix of MBKM methods at UNM and the object of study at PTKI East Indonesia can finalize the implementation of MBKM in 4 universities as research samples, namely: IAIN Manado, IAIN Sorong, IAIN Kedari, and STAI DDI Pangkep.

5. Mohd Shukri Hanapi. (2014). *The Wasatiyyah (Moderation Concept) in Islamic Epistemology: A Case Study of Its Implementation in Malaysia*. (Mohd Shukri Hanafi, 2014)

Mohd Shukri Hanapi since 2014 has come up with the concept of wasatiyyah (Moderation) in Malaysia. Shukri explained the implementation of Islamic wasatiyyah in the Malaysian government's strategic policy with the jargon "1 Malaysia (The first Malaysian Concept)". The results of the study reveal the epistemological concept of wasatiyyah which comes from Kalamullah and the sunnah of the prophetyyullah, not just textual meaning but requires contextual understanding. Textual understanding will only lead to the dichotomy of goodness (khair), bad (fasad), fair ('adl), and arbitrariness (zulm). Whereas the true epistemology of Islamic wasatiyyah according to Shukri Hanafi will bring messages of kindness, strength, patience, consistency and leaving all forms of injustice and injustice. The most interesting thing from Shukri's findings, he dared to reject selling politics in religious robes, such as 'Islam Hadari' in selling practical politics, or those selling nationalists with the slogan 'Idea 1 Malaysia'. The understanding of Wasatiyyah's Islamic epismology is inclusive while the slogan of selling religion is only temporary.

Shukri's bold idea can be applied in curriculum design under the auspices of PTKI, especially in Eastern Indonesia. The sale of religious robes should not be included in conservative fundamentalist movements carried out by students. The redesign of the PTKI curriculum with the call for MBKM from Mas Minister Nadim Makarin must be accompanied by the concept of wasatiyyah, especially in the Hadith Study Course which is often used as a tool for selling religious robes, in order to attract sympathy from the Islamic student movement.

B. Relevant Concept or Theory

The study on Wasatiyyah-Based Curriculum Implementation will be analyzed based on Alexander Inglis's theory of curriculum implementation to see the extent to which the curriculum is compatible with the realities faced by students. In addition to the theory of curriculum implementation, the author also uses the wasatiyyah theory of

Ibn Asyur, an expert in the interpretation of the Qur'an. Wasatiyyah theory is used to measure the degree of moderation of the curriculum in creating a harmonious life among students.

In simple terms, Herry Widyastono (2014: 1) defines the curriculum as a collection of subjects up to the curriculum as a social activity. Meanwhile, according to Law Number 20 of 2003 Article 1 number (19) it is explained that the curriculum is a collection of plans and rules related to the content, objectives and learning materials and methods used as references or guidelines in organizing teaching and learning activities to achieve the goals of an education (Herry Widyastono, 2014: 8).

From the explanation above, there are at least four interrelated curriculum groupings. First, the curriculum is in the form of a set of ideas or ideas. Second, the curriculum is a written plan. Third, the curriculum is an activity or activity. Fourth, the curriculum as an outcome.

There are six functions of the curriculum according to Alexander Inglis in Herry Widyastono (2014: 10), namely: First, the adjustment function where the curriculum must be able to produce students who are able to interact with social reality by adjusting to the social environment wherever they are. Second, the integration function, namely the curriculum is required to improve students' personalities perfectly, in terms of their skills, knowledge, and attitudes. Third, the differential function (differentiation function) which requires the curriculum to be able to see and respect the different abilities and characteristics of each student. Differences in students include: talents, interests, abilities, and speed of learning. Fourth, the preparatory function, where the curriculum must be able to offer or promise learning experiences for students to continue their studies to a higher level, or produce students who directly enter community life. Fifth, the selection function which requires the curriculum to provide opportunities and opportunities for each student to choose favorite educational programs. For example, related to the number of subjects followed, the suitability of the lessons taken with their interests, talents, abilities, and learning speed. Finally, the diagnostic function shows that the curriculum must be able to explore the various strengths and weaknesses of students.

In this study, curriculum implementation is required to produce students who have moderate insight. In Arabic, the word moderate is a translation of the word Wasath or wasatiyyah. Ibn Asyur defines the word wasath/wasatiyyah according to language as something that is in the middle position, or something that has two ends of the same size. In terms of wasath, it means Islamic values that are built on a straight and middle foundation and mindset, not excessive in certain respects. Islamic thinker, Al-Asfahaniy defines the word wasath similar to the word sawa'un which means being in the middle between two boundaries, or it can also be interpreted as justice, which is in the middle or according to standards or whose position is mediocre. Wasathan also means being awake or avoiding exaggeration (ifrath). The concept of wasatiyyah is what the author will use in analyzing courses containing wasatiyyah in several Islamic universities in Eastern Indonesia.

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