



Contents lists available at Jurnal IICET

Jurnal Konseling dan Pendidikan

ISSN: 2337-6740 (Print) ISSN: 2337-6880 (Electronic)

Journal homepage: <http://jurnal.konselingindonesia.com>



Analysis of text books for learning Islamic education based on digital media in Indonesia

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Article Info

Article history:

Received Mar 11th, 2022

Revised Apr 08th, 2022

Accepted May 13th, 2022

Keyword:

Critical discourse analysis,
Curriculum,
Islamic education,
Textbooks,
Digital media

ABSTRACT

This research aimed to find a "sense of power" in the texts as a discourse. The discourse chosen in this study was the Islamic Religious Education book which is used as a textbook. The Islamic Religious Education textbooks were selected from elementary school, junior high school, and senior high school levels. The theory used as the basis for analysis of this text was the theory of critical discourse analysis (CDA) from Fairclough. The theory suggests that the text is discursive and social practices. The research method used was literature research method, because it used ready-to-use texts, as secondary data. This study was a qualitative study because it used non-numerical data collection procedures with descriptive results, analyzed by non-statistical methods, and the problem in the study required a thorough, extensive, and in-depth exploration. The results of the analysis showed that textually, the textbooks used were textbooks that were prepared based on standards of government regulations regarding textbooks.



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Introduction

Indonesia is a country and nation that consists of various tribes, languages (Abdullah, Yunita, & Maria, 2014), and there are Islam, Catholicism, Christianity, Protestantism, Hinduism, Buddhism (Zulkarnain & Samsuri, 2019). Schools can provide guarantees for everyone to be able to study without gender or social identity differences, so that the education management developed at the school level can provide space for each individual to develop their talents, including entrepreneurial talent (Sommer, Figueroa, Kwauk, Jones, & Fyles, 2017), (Almeida, Daniel, & Figueiredo, 2019). Therefore, Confucianism and various schools of belief, This plurality is a social force by synergizing with each other and working together to build the nation (Murfi & Fitriyani, 2018). However, this diversity can lead to conflict if it is not managed properly. Some people or groups who misinterpret diversity so that it causes tension, between ethnic, religions, races, and between groups (Montero, 2014). Various conflicts between religions, between ethnic groups, internal conflicts of religion continue to color the patterns of interaction in diversity in Indonesia. In various religious conflicts, it is said to be one of the factors in the emergence of horizontal conflict which causes loss of life and is in contrast with "Bhinneka Tunggal Ika concept" (Unity in Diversity).

The problem of education in Indonesia in a multicultural society is related to government policies in developing education management at the school level that studies religious education texts (Zulkarnain & Samsuri, 2019). Socio-cultural identity is very important to be taken into account in the national realm (Ifrim, 2012); (Cicmil & Gaggiotti, 2017). The existence of diverse socio-cultural can make a discourse at the national level (Ifrim, 2012); (Keawsonnuk, 2017). Historically, the recognition of this diversity reality, especially religious diversity, has been formally demonstrated by the founding fathers by incorporating the values of religious pluralism in the formulation of the Pancasila (first precepts) and the Constitution 1945, which is the foundation of the nation and state for the Indonesian people. Likewise the values of multiculturalism as outlined in the slogan "Bhinneka Tunggal Ika" (Unity in Diversity).

The multiculturalism of Indonesian society is a socio-cultural reality that should be seen as natural in the sense of discussing it in balanced proportions. Multiculturalism in social and cultural terms means placing all discussion about ethnic groups on an equal level (Benet-Martínez, 2012). The complexity of the problem of ethnicity is not reflected by the large number of community members, but rather looks at the substance of the problems faced in the context of upholding a sense of nationality (Charmaraman & Grossman, 2008). Havilland defined multiculturalism as a social and political interaction between people of different ways of living and thinking in the same society. Ideally, multiculturalism means rejection of bigotry, prejudice, racism, and acceptance of an attitude of respect for the traditional culture of others. Culture is basically a diversity entity that shows itself as a necessity in pluralism. Multiculturalism then becomes an indisputable condition because each different entity naturally requires diverse character. Issues that are presented in multiculturalism are differences for one quality of equality. Entity differences such as race, religion, femininity, class, ethnicity, have the same rights in quality, worthiness and survival.

Various problems arise in multicultural life in Indonesia. Conflicts that occur in Indonesia generally arise as a result of ethnic, religious, racial, and cultural diversity, such as inter-ethnic conflicts that occurred in West Kalimantan, Central Sulawesi, Papua and various other regions. In West Kalimantan, the gaps in the bureaucratic and legal treatment of the indigenous Dayak and Madura ethnics caused deep disappointment. Finally, this feeling explodes in a horizontal form. Marginalized Dayaks are increasingly marginalized by discriminatory policies. In contrast, law enforcement against one group did not work as it should. Whereas in Poso, Central Sulawesi, an ethnic, religious, racial and intergroup conflict was first occurred on December 24, 1998, triggered by a Christian youth who was drunk with Muslim youth in the Sayo Mosque, then in mid-April 2000, another conflict was triggered by a fight between Christian youth who were drunk with Muslim youth in the Poso city bus terminal. This fight led to the burning of Pamona settlements in Lambogia village. Afterwards, Christian settlements took revenge.

To avoid conflict, it is necessary to build a collective awareness of multicultural reality. This awareness will raise an attitude of tolerance looking at differences not as a threat that must be fought. One of the methods to develop tolerance is through education. Lately there have been widespread conflicts with religious and political backgrounds. In addition, there is often harassment between students, or lack of respect for students to teachers. Life competition, in the economic, symbolic interactionism are currently increasing. The emergence of new religions or religious movements that are increasingly showing graphs of improvement. Therefore, it raises anxiety about whether religion teaches anti differences or violence. In fact, religion should be a way of life, in which every religion teaches peace, compassion, and tolerance to its adherents.

Method

The research method used was a qualitative research using critical discourse analysis. Discourse is critically defined by placing discourse as a construction that is not value-free and not neutral. Discourse is a form of social action produced with the objectives to be achieved by those who produce it. Discourse analysis is the study of the messages structure in communication. Critical discourse analysis in this study has the meaning of a way used to determine the principles, ideology and meaning contained in a discourse or texts observed from the perspective of the discourse's author.

To reveal this, critical discourse analysis was used which not only reveals a discourse, but the context of the discourse so that a holistic understanding of the discourse being analyzed can be obtained. Therefore, this study used a critical color analysis model developed by Fairclough. Fairclough classifies critical discourse analysis into three dimensions, i.e.: (1) text describing the relationships between defined objects; (2) the practice of discourse, is a dimension related to the process of production and consumption of texts; (3) socio-cultural practices, i.e., observing discourse building that develops in society, looking at the external context of the text, such as ideology or social context that develops in the community (Fairclough, 2012). This research is a Critical Discourse Analysis that was performed by analyzing and interpreting the texts of the Islamic Education textbooks used by teachers and students. The social, historical, cultural, economic, and political contexts are seen that surround the discourse texts that exist in the the Islamic Education textbooks.

Critical discourse analysis is a qualitative research method which is carried out explanatively. The object in this study was the Islamic Education textbooks. Religious Education has the power to respond to a number of social conflicts that have occurred because religious education is one component of the curriculum taught from elementary schools to tertiary institutions not apart from normative and historical studies. Since religious education is inseparable from the normative and historical-empirical aspects, thus it is interesting to study, investigate, examine the paradigms, concepts, and thoughts by the curriculum, syllabus, instructors, and

literature in Indonesian multicultural conditions. Religious education that promotes multiculturalism and openness to differences can contribute to improving relations between religions and intra-religion among teachers and subsequently is transformed to students.

Results and Discussion

Multicultural Education Curriculum Based on Digital Learning Media

Learning and teaching practices using learning media provide different learning models both practices in the curriculum 2013 and before the curriculum 2013. The emphasis in the curriculum 2013 is more on the development of technology that has been widely used by schools in Indonesia, including practicing and utilizing learning media by using many technologies in all implementation processes of curriculum 2013. The process of implementing the reading of the holy book certainly requires the media, not only carry Al-Quran in the form of books but it can use digital Al-Quran applications. The use of technology is important for developing learning and teaching in the 4.0 era. The use of online technology through digital media can be used as a learning medium for students in the current technological era.

Table 1. The Role of Learning Media in the Learning Process of Islamic Religious Education Textbooks

Media	Practice
Technology: Social Media	Using Whatsapp, Instagram, Facebook and YouTube in understanding Islamic Religious Education Supplementary materials, for example the practice of prayer uploaded on YouTube
Power Point and Textbooks of Islamic Education	Delivery of materials by using a power point slide
The learning process through Information Technology (computer)	Mid Semester Exams, Final Semester Exams, School Exams, National Exams and Assessment Process using Computers
Socio Cultural Values	Permainan-permainan Tradisional sesuai dengan budaya agama Islam

Learning Practices in the curriculum 2013 in the multicultural society in Indonesia

This book on Islamic Education and Characters is an elaboration of the content standards of curriculum 2013 which focuses on aspects of spiritual attitude (Core Competency 1) and social attitude (Core Competency 2). However, in order for CC-1 and CC-2 to be implemented properly, it also outlines aspects of knowledge and skills. Beginning with "Let's Observe" and "Let's Contemplate" arouse students' sensitivity to the actual issues, then can solve these problems properly. The tasks are arranged individually and in groups. The task of the group is expected to form cooperative behavior, mutual respect for opinions, this group's task is an effort to form a sense of tolerance. Individual assignments are arranged knowing the competencies of the knowledge that have been obtained by students.

Preparation of textbooks is based on Graduates Competency Standards (GCS) and Content Standards. Graduates Competency Standards (GCS) for elementary and secondary education units are used as a guideline for assessing students' graduation. Graduates Competency Standards include minimum graduates competency standards for elementary and secondary education units, minimum graduates competency standards for subject's groups, and minimum graduates competency standards for subjects. Graduates' Competency Standards Include: GCS Educational Units and Subject's Groups, GCS ES-MI Subjects, GCS JS-MTs Subjects, GCS SS-MA Subjects, GCS ABDE PLB Subjects, GCS VS-MAK Subjects. Content Standards include a minimum scope of material and a minimum level of competence to achieve minimum graduate competencies at certain levels and types of education. The content standards contain the basic framework and structure of the curriculum, the load of learning, curriculum of the education unit level, and the academic calendar. Equality Content Standards are for package education programs. Content standards include minimum expectations or rules. In this case, the state performs control or becomes evaluator of the education process in Indonesia.

Table 2. Differences in the Method of Implementing the Curriculum 2013 and the Education Unit Level Curriculum (EULC) 2006

Curriculum 2013	Education Unit Curriculum (EULC) 2006	Curriculum 2013 Advantages	Curriculum 2013 Disadvantages	EULC 2006 Advantages	EULC 2006 Disadvantages
The curriculum is uniformed by the central government	Educational institutions have the authority to develop curriculum	The curriculum 2013 focuses on the competency of students' knowledge, skills and attitudes as a whole	The evaluation process has not been maximally performed	The presence of autonomy of educational institutions (schools)	The curriculum contents are still very dense with a lot of lessons and materials
Focus on increasing the potential, intelligence, and interests that are tailored to the level of development and ability of students	Focus on the potential, development, needs and interests of students	Students are more active and creative	Lack of stakeholders in understanding the scientific approach including observing, asking, trying, processing, presenting, concluding, and creating	The creativity of school stakeholders in developing the curriculum	The teacher is more dominant in the learning process
Have sufficient time to develop Attitude Value, Knowledge Value and Skill Value, as evidenced by the 3 hour allocation for Islamic Religious Education	Less time to develop Attitude Value, Knowledge Value and Skill Value	The presence of character education	Many administrative processes that must be performed by the teacher	EULC is oriented towards individual development and regional uniqueness	Competence is dominated by knowledge aspects
Core competencies include: spiritual attitude competencies, social attitude competencies, knowledge attitude competencies and skills attitude competencies.	Competencies are implemented in the form of competency standards (CS) and basic competencies (BC)	Increasing the number of teaching hours in Islamic education	Lack of human resources to describe the curriculum 2013	Emphasis on cognitive, affective, and psychomotor aspects	Evaluation focus on cognitive and Islamic religious education is only 2 hours allocation

The role of the state in the islamic religious education textbooks

Control over the education system, including textbooks and teaching materials can help teachers in teaching and learning processes (Kontagora, Watts, & Allsop, 2018); (Rasmussen, Callan, & Pryadilnikov, 2016).

Control is carried out on the education system and textbooks by understanding the social, cultural and environmental areas respectively, so as to build a paradigm of educational sustainability (Herrmann & Rundshagen, 2020). However, if the state performs control over the production and consumption of textbooks, control on the production of discourse is carried out through various regulations regarding the writing of textbooks to its assessment. For example, the Government Regulation No. 19 of 2005 which was first amended by Government Regulation No. 32 of 2013, and was changed for the second time with Government Regulation No. 13 of 2015 regarding National Education Standards. National Education Standards (NES) are minimum criteria on various aspects that are relevant in the implementation of the national education system and must be fulfilled by administrators and/or education units in the entire jurisdiction of the Republic of Indonesia. National Education Standards function as a basis for planning, implementing and supervising education in order to realize quality national education.

The state also controls the consumption of textbooks, which requires each education unit to have facilities in the form of textbooks (Miguel, 2015). While Ministerial regulation of national education No. 11 of 2005 which was changed to Ministerial regulation of education and culture No. 8 of 2016 regulates in more detail about textbooks, starting from the position of textbooks, textbook assessments, to the use of textbooks at the education unit level. The strategic role in conducting the assessment of textbooks is held by NESA. The state through NESA determines the eligibility criteria that are used as a benchmark in the preparation of textbook feasibility assessment instruments. NESA prepares assessment instruments and guidelines before the assessment is carried out. The preparation of assessment instruments is developed by a team of experts in the field of study, linguists, psychometrics experts, and graphic experts (Davies, 2007). The writer, publisher, and evaluator must refer to these instruments (Dunsmuir et al., 2015).

Curriculum development in islamic religious textbooks

The curriculum is an important element for the development of the education system implementation. In addition, culture in an area influences the local education system or habits in the society (Zohreh, Ali, & Fatemeh, 2011); (Ninlawan & Areerachakul, 2015). Curriculum, teachers, students and local social culture cannot be separated in the teaching and learning processes (Ngang & Abdullah, 2015). Moreover, seeing social, economic, ecological, cultural and political conditions in each region in Indonesia which has its own local curriculum, in which each region can combine the national curriculum with the regional curriculum. Dengan demikian kurikulum dapat berkembang didukung dengan kompetensi guru-guru yang dimiliki oleh setiap wilayah (López-alcarria, Gutiérrez-pérez, & Poza-, 2017); (Montecinos, Cortez, & Walker, 2015). Kurikulum sangat penting untuk menjadi pedoman bagi setiap sekolah dan guru dalam melaksanakan belajar mengajar, selain kebutuhan finansial dan legitimasi berupa kebijakan yang legal dari pemerintah (Chung, 2016); (Dashper & Fletcher, 2019).

The development of the curriculum that encompasses the preparation and use of textbooks in Indonesia is as follows: Curriculum 1947, or what is called the "Rentjana Pelajaran 1947". This curriculum was only implemented in 1950, and the contents of this curriculum are a list of subjects, hours of teaching, and outlines of teaching. At this time the change in the direction of education is more political, from the Dutch educational orientation towards education emphasizing the national interest, which is based on Pancasila. However, at that time the educational curriculum was still influenced by the Dutch and Japanese colonial education systems, so that only the continuation of what had been used before. The content of the curriculum emphasizes more on the formation of an independent and sovereign Indonesian human character and equal with other nations. The curriculum does not emphasize cognitive education, but prioritizes character education, awareness of the state and society, subject matter is associated with everyday events, attention to the arts, and physical education.

Curriculum 1952 "(Rentjana Pelajaran Terurai 1952)". In this year, the Indonesian curriculum has been changed. The curriculum has been refined, detailing each subject so that its name "Terurai" (unravels). This curriculum has led to a national education system. The most prominent aspect and characteristic of this curriculum are that each lesson plan must pay attention to the content of lessons related to daily life. The syllabus of subjects shows that a teacher teaches one subject. The main idea of this curriculum 1964 is that the government has eagerness that the people get academic knowledge for briefing at the elementary school level, so that learning is centered on programs, i.e., moral, intelligence, artistic, skills, craft and physical development or called Pancasila. Subjects are classified in five groups of study fields: moral, intelligence, artistic, skill, and physical. Basic education places more emphasis on practical knowledge and functionalities.

Curriculum 1968, its presence is political to replace the Rentjana Pendidikan 1964 which was imaged as a product of the Old Order. In terms of educational objectives, the emphasis is on efforts to form true, strong, physically healthy, intelligent Pancasila humans who possess physical, moral skills, and religious. In this

curriculum, it appears that changes in the structure of this curriculum appear to be carried out, i.e., changes in the structure of the educational curriculum into fostering of the soul of Pancasila, basic knowledge, and special skills. This curriculum is an embodiment of a change in orientation to the implementation of the Constitution 1945 purely and consequently. This curriculum is an emphasis on the organizational approach of subject materials: the Pancasila coaching group, basic knowledge, and special skills. The content of the subject materials is theoretical, not related to factual problems in the society. The emphasis is on what material is best delivered to students at every level of education. The academic content is directed towards activities that enhance intelligence and skills, and consider healthy and strong physical development.

The curriculum 1975, emphasizing the goal of making education more effective and efficient, the background to the emergence of this curriculum is the influence of concepts in the field of management, i.e., Management by objective. Teaching methods, materials, and objectives are detailed in the procedures for developing instructional systems, known as "lesson units", i.e., lesson plans for each unit of study. Each unit of study is derived into: general instructional objectives, specific instructional objectives, subject materials, lesson tools, learning and teaching activities, and evaluation. This curriculum is widely criticized, because teachers are busy writing details of what will be achieved from each learning activity.

The curriculum 1984 (Curriculum 1975 that was perfected). This curriculum carries a process skill approach. Although the priority is a process approach, but the objective factors remains an important factor. This curriculum is also often called the "Improved curriculum 1975". Students position placed as studying subject from observing something, classifying, discussing, to reporting. This model is called Active Student Learning Method (ASLM). However, this model has a lot of deviations and reductions, many schools are less able to interpret ASLM. The observed condition is the noisy atmosphere in the classroom, because students is discussing, many picture patches, and teachers no longer use the lecture model.

The curriculum 1994 and the curriculum supplement 1999 were attempts to integrate previous curricula, especially the curricula 1975 and 1984. However, the purpose and process of this integration had not been successful. However, the study load is considered to be heavy, from national content to local content. Local content is adjusted to the needs of each area. Various interests of community groups also urge certain issues to be included in the curriculum, so that this curriculum becomes a super-dense curriculum.

The presence of curriculum supplement 1999, patched up only a number of subject materials. The prominent features of the curriculum 1994 are as follows: (1) Division of learning stages at schools with a quarterly system; (2) Learning at school emphasizes more dense subject materials (oriented to subject materials/contents); (3) The curriculum 1994 is populist which applies a curriculum system for all students throughout Indonesia. This curriculum is a core curriculum so that specific areas can develop their own teaching tailored to the environment and needs of the surrounding community; (4) In implementing activities, teachers should choose and use strategies that involve students actively in learning, both mentally, physically, and socially. In activating students, the teacher can provide forms of questions that lead to convergent, divergent answers (open, it is possible for more than one answer) and inquiry; (5) In teaching a subject, it should be adjusted to the specificity of the concept / subject matter and the development of students' thinking, so it is expected that there will be harmony between teaching that emphasizes understanding of concepts and teaching that emphasizes skills in answering question and problem solving; (6) Teaching from concrete things to abstract things, from easy things to difficult things and from simple things to complex things; (7) Repetitions of material that is considered difficult need to be done to strengthen understanding.

During the curriculum 1994, several problems emerged, mainly as a result of a tendency towards the mastery of the material (content oriented) approach, are as follows: (1) Student learning load is too heavy because of the number of subjects and the amount of materials/substance of each subject. (2) The subject material is considered too difficult because it is less relevant to the level of students' thinking development, and less meaningful because it is less related to the application of daily life. (3) The above problems occurred when the curriculum 1994 was underway. This encouraged policy makers to perfect the curriculum. As one of the efforts to improve, the supplement of curriculum 1994 was applied. The improvement was carried out while still considering the principles of curriculum improvement, i.e., Continual curriculum improvement as an effort to adjust the curriculum to the development of science and technology, as well as the demands of community needs.

Curriculum 2004, a competency based curriculum (CBC). This curriculum is a substitute for the curriculum 1994 that contains three main elements, i.e., the selection of appropriate competencies, specifications of evaluation indicators to determine the success of achieving competencies, and development of learning. This curriculum has the characteristic of emphasizing the achievement of student competencies both individually

and classically, oriented towards learning outcomes and diversity. Learning activities use various approaches and methods, learning resources are not only teachers, but also other learning resources that contain educational elements.

Curriculum 2006, Education Unit Level Curriculum (EULC). The CBC was still in a limited test, but in early 2006, the limited test was stopped. And then Ministerial Regulation No. 24 of 2006 governing the implementation of Ministerial Regulation No. 22 of 2006 regarding curriculum content standards, and Ministerial Regulation No. 23 of 2006 regarding graduation standards. Basically this curriculum is the same as the curriculum 2004, the difference lies in the authority in its preparation, which refers to the spirit from the decentralized education system. In this curriculum, the central government sets competency standards and basic competencies, while schools are required to be able to develop in the form of syllabi and assessments in accordance with the conditions of the school and the region. The preparation of the EULC is the responsibility of the school under the supervision and monitoring of the regional and regional education authorities.

The competency-based curriculum 2013 focuses on acquiring certain competencies by students. Therefore, this curriculum includes a number of competencies and a set of learning objectives that are stated in such a way that their achievement can be observed in the form of student behavior or skills as a criterion for success. Learning activities need to be directed to help students master at least a minimum level of competence, so that they can achieve the objectives set. In accordance with the concept of complete learning and talent development, each student must be given the opportunity to achieve their objectives according to their ability and speed of learning. The main theme of the curriculum 2013 is to produce Indonesian people who are productive, creative, innovative, affective, through observing integrated attitudes, skills and knowledge. One of them is through the use of digital media or technology.

Learning media in the process of learning and teaching activities at the level of educational institutions or schools is very important to be practiced (Puspitarini & Hanif, 2019); (Puspita Sari & Setiawan, 2018). The use of digital technology can be adjusted to the ability of an educational institution, the socio-economic conditions and culture of students in the education institution (Akrim, 2018). In addition, the use of technology can provide a learning motivation for students with a variety of different media at each learning meeting, thereby reducing boredom in the learning and teaching process (Handeley, 2008); (Francis, 2017). Students can also conduct discussions related to subjects through virtual media (Demian & Morrice, 2012). Students can follow the knowledge of the learning media development by using technology which is very important to perform with different regional conditions (González et al., 2020). In addition, by utilizing technology, it can simplify the assessment process given by teachers to students, certainly by utilizing the texts of educational books that have been provided by the government (Garira, 2020); (Cho, Mansfield, & Claughton, 2020).

Islamic religious education textbooks in practices of curriculum 2013

The main changes in the curriculum 2013 are in the form of: (a) graduates' competencies, (b) materials, (c) processes, and (d) assessments. Changes to Graduates' Competencies are: holistic construction, supported by all materials or subjects, vertically or horizontally integrated. Changes to learning material are developed based on competence so that it meets the aspects of suitability and adequacy, then accommodates local, national and international contents such as TIMSS, PISA, PIRLS. Changes in the learning process are as follows: a) oriented to the characteristics of competencies which include: 1) attitude (Krathwohl): accepting, performing, appreciating, internalizing, and practicing, 2) skills (Dyers): observing, asking, trying, reasoning, presenting, and creating, and 3) knowledge: knowing, understanding, applying, analyzing, evaluating, and creating; b) using a scientific approach, competency characteristics in accordance with the level. For elementary schools: integrated thematic; for junior high school: integrated thematic for Natural Sciences (IPA) and Social Sciences (IPS), and subject materials; for senior high school: thematic and subject materials; c) prioritize Discovery Learning and Project Based Learning. Changes to the assessment include: (a) test and non-test based (portfolio), assessing processes and outputs using authentic assessment, report books containing quantitative assessments of knowledge and qualitative descriptions of attitudes and skills adequacy.

The state has normative standards on textbooks. In 2016, the government issued a decree of the Minister of Education and Culture of the Republic of Indonesia, regarding the stipulation of textbooks at the Elementary School, Junior High School, and Senior High School levels. Religious education in schools and other educational institutions, are considered to still tend to be dogmatic and lack the ability to develop critical and creative thinking so as to produce a textual and exclusive understanding of religion. In this context, religious education through the efforts of a pluralist-multicultural approach is a necessity.

In the ministerial regulation of education and culture No 20 of 2016 regarding the competency standards of primary and secondary education graduates, it is revealed that the national education system was based on

the Pancasila and the Constitution 1945 of the Republic of Indonesia (Ministerial Regulation of Education and Culture 2016). This shows that education is based on diversity where Pancasila is a reflection of the heterogeneity of the Indonesian nation, and the constitution of the Republic of Indonesia is compiled against the background of diversity that exists within the unitary state of the Republic of Indonesia.

Background of Competency Standards for Graduates is the Constitution 1945 of the Republic of Indonesia Article 31 paragraph (3) which mandates that the government strives and organizes a national education system, which enhances faith and piety as well as noble character in the context of developing the intellectual life of the nation, which is regulated by the Constitution. Based on that mandate, Constitution No. 20 of 2003 regarding National Education System has been issued. In addition, according to Article 2 of Constitution No. 20 of 2003 regarding the National Education System, national education is based on the Pancasila and the 1945 Constitution of the Republic of Indonesia. While Article 3 emphasizes that national education functions to develop capabilities and shape the dignified character and civilization of the nation in the context of educating the life of the nation, aiming to develop the potential of students to become human beings who believe in and are pious to God Almighty, have good character, be healthy, have knowledge, competent, creative, independent, and become democratic and responsible citizens. To realize these national education objectives, graduate competency qualification profile as outlined in the graduate competency standard is needed.

Graduates' Competency Standards are then translated into Core Competencies (CC), then Core Competencies are translated into Basic Competencies (BC). Core Competence is the level of ability to achieve the GCS that must be possessed by a student at each level of the class or program that is the basis for BC development. Core Competencies include: spiritual attitude, social attitude, knowledge, and skills that function as the integration of learning content, subjects or programs in achieving GCS. Basic Competencies is the ability that is a condition for mastering the Core Competencies that must be obtained by students through the learning processes. Basic Competence is a level of ability in the context of learning content and learning development that refers to Core Competencies. GCS is a graduate profile that will be achieved by all subjects at certain levels which include the aspects of attitude, knowledge, and skills.

The textbook is a student book prepared by the Government for the implementation of the curriculum 2013. This student book is prepared and reviewed by various parties under the coordination of the Ministry of Education and Culture, and is used in the initial stages of implementing the curriculum 2013. This book is a "living document" that is constantly being improved, revised and updated in accordance with the dynamics of needs and changing times. Input from various groups addressed to the author and page <http://buku.kemdikbud.go.id> or via email buku@kemdikbud.go.id is expected to improve the quality of these books. It can be understood that the government/state/state has a role in preparing books to support the implementation of the curriculum 2013. Preparation and study are forms of production control under the coordination of the Ministry of Education and Culture which is a state institution.

Conclusion

Multicultural ideology that appears in the textbooks of Islamic education is inseparable from the practice of producing and consuming texts. The state holds control over the production of Islamic religious education texts through NESA which assesses the feasibility of textbooks for use in learning. The author and publisher follow the guidelines determined by NESA so that the submitted book can pass the assessment. Similarly, the control of textbooks' consumption. Although the state has issued regulations regarding textbooks, it is not certain that textbooks that have been established by the government are used as compulsory reference books in learning. This shows the weakening of state control in the production and consumption of textbooks.

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