

Human Rights Literacy in Islamic Religious Education curriculum

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Abstract

The importance of upholding human rights in education has a strong urgency considering that education is the main tool for printing the nation's next generation. The Islamic education curriculum is a component of religious education in the form of a tool to achieve goals. An interesting and useful Islamic education curriculum requires components in it that are compatible with the content and current social context. By using qualitative methods and descriptive analysis approaches, this paper aims to explain the results of the analysis of human rights literacy in the Islamic Religious Education curriculum. In conclusion, human rights values are included in the Islamic religious education curriculum through methods, materials, and curriculum evaluation. The principle of freedom of thought, expression, speech, and participation, as well as having responsibilities, and getting honor, must have an important place in the administration of education. The output of education must be human beings who have a tolerant, inclusive, democratic personality towards various community groupings based on ethnicity, language and religion.

Keywords: *Human Rights, Curriculum, Islamic Religious Education*

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I. INTRODUCTION

In the 2021 Human Rights Index, the largest score is on the right to education indicator. This can be seen in the 2021 Human Rights Performance Index report, showing the right to education reaching a score of 4.6. The basis for measuring and collecting data comes from various sources and processes, including documents that record the government's human rights performance, media reports and reports from various relevant institutions as well as responses to important events related to human rights which are then processed into a narrative of human rights enforcement. Efforts to eliminate sexual violence are currently very concerning in the educational environment. Responsive to the increasingly worrying situation of sexual violence in educational institutions.¹

Cases of human rights violations in schools also still occur, which in general are acts of violence, both physically and verbally. In Indonesia, cases of violence against children are relatively high. In 2006, there were 2.29 million cases of violence against children out of a total of 2.81 million cases of violence. The data shows that in 2006 the victims of child abuse reached 3%. This means that out of 1000 children, 30 children have the potential to become victims of violence. Compared to cities, rural areas have a 3.2% percentage, while cities are 2.8%. When viewed from the gender perspective, boys contributed higher rates of violence than girls, namely 3.1% compared to 2.9%. The most dominant perpetrators of violence are parents, with a percentage of 61.4%. While the rest is done by the closest people to the child such as neighbors, teachers, co-workers and others.²

The KPAI (Child Protection Commission) noted that over a period of 9 years, from 2 to 2019 there were 37,381 reports of violence against children.³ Violence in the school environment occurs due to various things and can be done by anyone, whether teachers, classmates, or friends from other classes. The results of the analysis showed as many as 78.3% of children admitted that they had committed acts of violence from the

¹<https://setara-institute.org/indeks-kinerja-ham-tahun-2021/30April2022,15.30>

²Jagad Aditya Dewantara, et al, Overcoming Human Rights Violations with a Human Rights Friendly School Model (SR-HAM), Educational: Journal of Education Volume 3 Number 2 Year 2021 pp 261 – 269.

³Dina Ramadani, Human Rights Violations in School Activities, De Cive: Research Journal of Pancasila and Citizenship Education Vol. 1 No. October 10, 2021 | Thing. 1–8.

mildest to the most severe (Apong Herlina-Vice of the Indonesian Child Protection Commission (KPAI). The Global School-based Health Survey, the survey was conducted in 2007 and noted that as many as 45% of Indonesian children experienced acts of physical violence by peers at school, making Indonesia the country with the highest percentage of violence in the world.⁴

Islamic religious education covers all fields, because in the teachings of Islam there are instructions from the smallest to the largest, including human rights. From the basic teachings of brotherhood, equality and freedom, other human freedoms also arise. We can pay attention to Qs. Al Hujurat verse 10⁵ which means, "Indeed the believers are brothers, so make peace between your two brothers (who are at odds) and fear Allah so that you may receive mercy." Believers are brothers, so there should be no violence that can hurt one another, this is in accordance with religious orders. Humans have freedoms, such as freedom from want, fear, expression of opinion, freedom of movement from persecution and torture. Likewise, in learning Islamic religious education, human rights must be given so that they can be understood from the start, and can be realized in life.

Islam is present in the midst of mankind as a religion of mercy, without discriminating against rights and restoring the right to life of others. That is what we know as Human Rights (HAM). This is an important problem to be discussed, where the concept of human rights has developed in such a way and has become an interesting study. It is undeniable that human rights are sometimes used as "tools" to ensnare and bring down someone. Human rights often experience reduction and derivation of meaning. Human rights are two sides of a coin; one side puts forward humanism while the other side is scary for some people, especially for policy makers. This argument arises because humans have natural rights (al-huquq althabi`iyah) so that humans have natural freedom (hurriyah) which gives rise to humanist individual freedom.⁶

Islamic religious education as the basis for providing debriefing to students to avoid the behavior of violations of human rights. The task and function of Islamic education is to intentionally direct all the potential that exists in humans as optimally as possible, so that they can develop into good Muslim human beings or human beings.⁷ In PAI, a curriculum is needed to achieve educational goals. Islamic education curriculum is Islamic education materials in the form of activities, knowledge and experiences that are intentionally and systematically given to students in order to achieve the goals of Islamic education. Or in other words, the Islamic education curriculum is all activities, knowledge and experiences that are intentionally and systematically given by educators to students in the context of Islamic education goals. Islamic religious education curriculum needs to be prepared to teach both aspects of knowledge, attitudes, or skills.⁸

By understanding the curriculum, educators can choose and determine learning objectives, methods, techniques, teaching media and teaching evaluation tools that are appropriate and appropriate. The curriculum directs all forms of educational activity in order to achieve educational goals. The curriculum is also an educational plan, providing guidelines and guidance on the type, scope, and sequence of content, as well as the educational process.⁹ The Islamic education curriculum aims to instill trust in the minds and hearts of the younger generation, restore morals and awaken the spiritual soul. It also aims to acquire knowledge continuously, a combination of knowledge and work, beliefs and morals, as well as the application of theoretical practice in life. Islamic religious education curriculum needs to convey about human rights. Considering that there are still many violations related to human rights. Literacy related to human rights in the Islamic religious education curriculum is deemed very necessary to introduce every child to the importance of understanding human rights. For this reason, this study wants to discuss human rights literacy in the Islamic religious education curriculum.

II. METHOD

This research is in the form of library research with a non-interactive inquiry approach, also known as analytical research, conducting studies based on document analysis. Researchers collect, identify, analyze, and base the data synthesis, and then provide interpretations of concepts, policies, events that are directly or indirectly observed. This research is a human rights research by setting a study on the understanding of human rights values and discourses that develop. In this context, the discourse of human rights literacy becomes the

⁴Jagad Aditya Dewantara, et al, op.cit, p. 261-269.

⁵Ministry of Religion RI, Al Quran and its translation. Bandung: Diponegoro, 2010.

⁶Ahmad Khalal Hamad, Hurriyah al Ra'y fi al-Midan al-Siyasi fi Dzilli Mabda' alMasyurriyah Baths Muwarin fi al-Dimoqratiyah wa al-Islam (al-Wafa' li al-Thaba'ah wa al-Nasyr wa al-Tawzi ' al-Mansurah, dd), 73.

⁷Hujair AH. Sanaky, Paradigm of Islamic Education, Building Indonesian Civil Society, (Yogyakarta: Safiria Insani Press, 2003), p. 128.

⁸Ahmad Tafsir, Education in Islamic Perspective, Bandung: Rosdakarya Youth, 2007, p. 42.

⁹Nana Syaodih Sukmadinata, Curriculum Development, Theory and Practice. Bandung: Rosdakarya Youth, 2010, p. 4.

unit of analysis. This study focuses on the analysis of the Islamic Religious Education curriculum.¹⁰

The data collection technique in this study uses library techniques, namely "library research carried out by reading, studying and recording various literature or reading materials that are in accordance with the subject matter, then filtered and poured into a theoretical framework. the method used is descriptive analysis method, namely research that seeks to describe a symptom, event, event that is happening now."¹¹ Through descriptive research, researchers try to describe events and events that are the center of attention without giving special behavior to these events. While data collection continues, data analysis begins and the two continue to be carried out side by side until no new data is found.

III. FINDINGS AND DISCUSSION

1. The Urgency of Human Rights in Education

The importance of upholding human rights in education has a strong urgency considering that education is the main tool for printing the nation's next generation. To quote Prof.'s statement. Dr. H.A.R. Tilaar, one of the Indonesian education experts in his book *Dimensions of Human Rights in the Schooling Curriculum in Indonesia*, which states that, To increase awareness, recognition, appreciation, and promotion of human rights in the real daily life of individuals and the Indonesian community in In the long term, one of the first steps that is deemed necessary to be carried out is to examine the extent to which the dimensions of human rights are adopted, integrated and realized in our national education system.¹²

In addition to stating the importance of upholding human rights in our national education system, the above statement also reveals that by upholding the dimensions of human rights in education, it will directly increase the appreciation of individuals and the Indonesian people for human values. As one of the important sectors that determinethe future sustainability of the Indonesian nation, the guarantee of upholding human rights in the world of education is very dependent on the understanding of human rights by the individuals involved in it. Human rights issues are not only related to the education sector, but considering the importance of this sector in the sustainability of a country and its future, the enforcement of human rights in the realm of education must be prioritized by anyone.

In article 1 paragraph 1 of the Law on Human Rights no. 39 of 1999 states that the definition of human rights is as follows: A set of rights that are inherent in the nature and existence of humans as creatures of God Almighty and are His gifts that must be respected, upheld and protected by the State, law, government, and everyone, for the sake of honor. and protection and human dignity.

According to the teaching human rights published by the United Nations (UN), human rights are rights inherent in every human being, without which it is impossible for humans to live as humans.¹³ The right to life, for example, is a claim to obtain and do everything that can keep a person alive, because without these rights his existence as a human being will be lost. The general principles on human rights proclaimed by the General Assembly of the United Nations (UN) in 1948 are considered as standard guidelines for the implementation of human rights enforcement for nations, especially those who have joined the world's highest body until now. These general principles are known as the Universal Declaration of Human Rights, UDHR (Statement of the Universe on Human Rights).

In the UN declaration there are 30 articles related to Human Rights, the authors take 4 written human rights, including:

a. Freedom of religion and thought

Everyone has the right to freedom of thought, conscience and choice of religion. This right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practicing, worshiping and piety..

b. Freedom of expression

Everyone has the right to freedom of opinion and expression. This right includes the freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and without any restrictions..

c. The right to participate in the cultural life of the community

Everyone has the right to be free to participate in the cultural life of society, to enjoy the arts and to share in scientific progress and its benefits. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic work that belongs to him.

¹⁰Nana Syaodih, *Educational Research Methods*, Bandung youth Rosda works, 2017, p. 65.

¹¹Juliansyah Noor, *Research Methods: Thesis, Thesis, Dissertation, and Scientific Work*, Kencana, Jakarta, 2011, p.33 18 Ibid, p. 34.

¹²H.A.R. Tilaar, *Fixing National Education*, Jakarta: PT. Rineka Cipta, 2002, p. 73.

¹³A. Ubaedillah and Abdul Rozak, *Democracy for Human Rights and Civil Society*, (Jakarta: ICCE UIN Syarif Hidayatullah, 2007), p. 252

d. **Responsibility**

Everyone has a duty to the community wherever his personality development is free. In exercising his rights and freedoms, everyone must be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others..

These are the values in the UN declaration that can be used as a reference in developing a human rights-based curriculum. In addition to the UN declaration, it can also be seen in the Cairo declaration. In the Cairo Declaration on Human Rights in Islam, there are 25 articles. From the 25 articles, the authors take 4 rights related to human rights, namely:

1) Equality rights. The Qur'an describes one criterion that makes a person higher in rank, namely by piety. Humans are one people. "Hey humans! We have created you from a male and a female, and We have made you into nations and tribes, so that you may know one another. Verily, the most honorable in the sight of Allah is the most pious of you. Verily, Allah is All-Knowing and All-Aware." - Al-Qur'an chapter 49, verse 13.¹⁴

2) The right to equality and protection. This is a reference for OIC countries to guarantee freedom for their people, without exception, especially in freedom of religion, because there is no power that can force or enslave other people on any basis. (See Al-Qur'an chapter 3, verse 79) Likewise in terms of religious beliefs, the people must be freed, even including being freed in choosing a spiritual guide. "There can be no compulsion in matters of religion. In fact, it has made a clear difference from what is not true..." – Al-Qur'an chapter 2, verse 256 The direct consequence of religious freedom is that the state must guarantee the safety and provide protection for every believer. (see the Qur'an chapter 6, verse 108 and chapter 5, verse 48).¹⁵

3) The right to speak and tell the truth. Courage to express opinions and the truth in is a proof of faith, therefore democracy which guarantees one's freedom to speak and express opinions should be in harmony with Islam. (see Al-Qur'an chapter 4, verse 135).

4) Right to Honor. According to the Qur'an, the protection of one's good name and honor as a member of society is a top priority in social values that must be maintained by all citizens, especially government administrators must be willing and open opportunities for citizens who want to progress and improve degrees in his life. (see the Qur'an chapter 33, verses 60-61, chapter 49, verse 1, and sura 49, verse 12).¹⁶

2. Islamic Religious Education Curriculum

The Islamic Religious Education Curriculum (PAI) has a very important position to shape one's personality. Good and bad educational outcomes, including in the implementation of Islamic Religious Education are determined by the curriculum, whether it is able to build critical awareness of students or not. So far, PAI is still considered unable to change cognitive religious knowledge into "meaning" and "values" or less encouraging the spirit of religious values that need to be internalized in students. In other words, religious education has so far placed more emphasis on the aspects of knowing and doing and has not focused much on the aspect of being, namely how students live their lives in accordance with known religious teachings and values (knowing).¹⁷

One of the factors that causes this is the factor of the PAI teacher/educator. PAI educators as PAI curriculum implementers should be able to understand, manage, and carry out PAI curriculum management activities well. With a good understanding of PAI curriculum management activities, educators will be able to choose strategies, methods, techniques, media, and evaluation tools that are suitable for learning, and try to develop them in accordance with the demands of the times and the development of community needs so that the achievement of PAI learning objectives emphasizes more on the application of religious teachings in everyday life can be achieved smoothly.¹⁸

The curriculum is an educational activity that includes various detailed student activity plans in the form of forms of educational materials, suggestions for teaching and learning strategies, program arrangements so that they can be implemented, and things that include activities aimed at achieving the desired goals. The roles and functions of the curriculum consist of: Conservative Roles (preserving), Creative Roles, critical and evaluative roles. The function of the curriculum is as a tool to achieve goals and to pursue human expectations in accordance with the aspired goals. Guidelines and programs must be carried out by subjects and objects of education, continuity functions for preparation for the next school level and preparation of workers for those who do not continue.¹⁹

¹⁴Miriam Budiardjo, *Fundamentals of Political Science*, Jakarta: Gramedia, 2008, p. 240 - 241.

¹⁵*Ibid*, p. 141.

¹⁶*Ibid*, p. 142.

¹⁷Muhaimin, *New Shades of Islamic Education; Unraveling the tangled threads of the world of education*, (Jakarta: Raja Grafindo Persada, 2006), p. 123.

¹⁸Abdul Majid, *Competency-Based Islamic Education Curriculum*, Bandung: Pustaka Setia, 2004, p. 37.

¹⁹Hamid Hasan, *Curriculum Evaluation*, Bandung: Rosdakarya Youth, 2008.

Standards in evaluating the criteria for the success of an educational process, or as a limitation of the program of activities that will be carried out in a semester or at a certain level of education. The basis of the Islamic education curriculum is the existence of a religious basis, a philosophical basis, a psychological basis, a social basis, and an organizational basis. Principles in the preparation of the curriculum, we must pay attention to the principles that can color the education curriculum, based on Islam, including its teachings and values. The principle leads to goals, the principle (integrity), the principle of relevance, the principle of flexibility, the principle of integrity, the principle of efficiency, and the principle of continuity.²⁰

The Islamic education curriculum is a component of religious education in the form of a tool to achieve goals. This means that to achieve the goals of religious education (Islamic education) it is necessary to have a curriculum that is in accordance with the goals of Islamic education and in accordance with the age level, the level of psychological development of the child and the ability of the student. is a component of religious education in the form of a tool to achieve goals. This means that in order to achieve the goals of Islamic education, it is necessary to have a curriculum that is in accordance with the goals of Islamic education and also in accordance with the age level, the level of psychological development of the child and the ability of the student. The Islamic education curriculum aims to instill trust in the minds and hearts of the younger generation, restore morals and awaken the spiritual soul. The Islamic education curriculum also aims to acquire knowledge of three aspects continuously, namely a combination of knowledge and work, belief and morals, as well as the application of theoretical practice in life.²¹

Malik Fadjar stated that Islamic religious education should be oriented to "awareness" in the three aspects of knowledge, attitude, and psychomotor in the form of practical application of theory. These three aspects, in learning Islamic education, cannot be separated from one another. According to him, Islamic religious education is an educational process that is able to arouse the awareness of students to become true Muslim individuals. The method that needs to be used, according to A. Malik Fadjar, must have two foundations. First, the motivational basis, namely cultivating the individual nature of students to accept the teachings of their religion and at the same time be responsible for their experiences in everyday life. Second, the moral foundation, namely the embedded religious values and beliefs of students so that their actions always refer to the content, soul and spirit of good morals. In addition, so that the value system is arranged in student-sourced from authentic teachings, so that they have endurance in facing every challenge and changing times.²²

To design an attractive and useful Islamic education curriculum, a method that is compatible with the content and current social context is needed. The content and social context occur in the teaching and learning process in the classroom or wherever they are. To package the learning, an effective method is needed. Syukri Zarkasyi, the caretaker of the modern Pondok Gontor once stated that: "Al-tariqatu ahammu min al-maddah, walaakinna al-mudarrisa ahammu min al-thariqah, wa ruh al-mudarris ahammu min al-mudarris nafsih" (The method is more important than material, but the teacher is more important than the method, and the soul of the teacher is more important than the teacher himself). This expression confirms that the method played by the teacher will greatly determine the success of the process of teaching-learning interaction.²³

The method is the method used by educators and students in the teaching and learning process. Therefore, the method is a tool to create interaction between teachers and students in studying a particular material. In this case, the teacher acts as a mover, facilitator, mentor and so on. Meanwhile, students can play an active role in these activities. Ahmad Tafsir stated that the method of Islamic education currently used by educators is the result of methods developed by Westerners. Because now we can easily access these reference sources and can be used to improve our learning methods and strategies. The methods we apply are for example, the lecture method, brainstorming, question and answer, discussion, sociodrama, playing, recitation and others.²⁴

To implement this method, it is necessary to use the right method from the teachers to be compatible with the vision and mission of the material, the objectives of the material and the characteristics of the material. The same thing was also shown by Muhaimin et al, who said that the method used for implementing the Islamic religious education curriculum was not much different from the method used in general education. Actually, there is almost no difference between the two, that whatever the name of the educational process, the framework or aspects of the domain are cognitive, affective and psychomotor. Therefore, Islamic religious education must be oriented to "awareness" in the three aspects above. These three aspects, in learning Islamic education, cannot

²⁰Arifin, Muzayin. *Capita Selecta Islamic Education*. Jakarta: Earth Literacy. 2011.

²¹Noorzanah, *Curriculum Concepts in Islamic Education*, *Itihad Journal of Kopertais Region XI Kalimantan* Volume 15 No. 28 October 2017.

²²A. Malik Fadjar, *Vision for Reforming Islamic Education*, Jakarta: Institute for the Development of Education and Drafting of Indonesian Texts (LP3NI), 1998, p. 25.

²³Mujtahid, *Islamic Religious Education Curriculum (PAI)*, tp., 2011, p. 78.

²⁴Ahmad Tafsir, *Education in Islamic Perspective*, Bandung: Rosda Karya, 1994.

be separated from one another.²⁵

According to A. Malik Fadjar that Islamic religious education is an educational process that is able to arouse the awareness of students to become true Muslim individuals. The method that needs to be used, must have two foundations:²⁶

- First, the motivational basis, namely cultivating the individual nature of students to accept the teachings of their religion and at the same time be responsible for their experiences in everyday life.
- Second, the moral foundation, namely the embedded religious values and beliefs of students so that their actions always refer to the content, soul and spirit of good morals. In addition, so that the formation of a value system in students who are based on authentic teachings, so that they have endurance in facing every challenge and changing times.

In implementing the curriculum, it is necessary to pay attention to the curriculum definition contained in Law no. 20 of 2003 concerning the National Education System article 1 paragraph (19) which reads: curriculum is a set of plans and arrangements regarding the objectives, content and learning materials and methods used as guidelines for the implementation of learning activities to achieve certain educational goals. Furthermore, Article 36 paragraph (3) states that the curriculum is structured according to the level and type of education within the framework of the Unitary State of the Republic of Indonesia by taking into account:

- a. increased faith and piety
- b. improvement of noble character
- c. increasing the potential, intelligence, and interest of students
- d. diversity of regional and environmental potentials
- e. demands for regional and national development
- f. the demands of the world of work
- g. development of science, technology, and art
- h. religion
- i. dynamics of global development; and national unity and national values

This article clearly shows various aspects of the comprehensive personality development of students and the development of community and nation development, science, religious life, economy, culture, art, technology and the challenges of global life. That is, the curriculum must take this problem seriously and answer this problem by adapting to the human qualities that are expected to be produced at every level of education.

3. PAI Curriculum for Human Rights

The Islamic Religious Education curriculum must respond to human rights issues, schools as educational institutions should be able to become special places to grow and develop. Students are given the opportunity to develop, develop their interests and abilities. Development requires an appreciation of freedom as part of the principles of democracy whose realization is the freedom to think and express opinions. The culture of violence that has recently occurred by involving religious, ethnic, and tribal sentiments is an extension of systematic violence against students in the classroom. In the classroom, children have almost no space to express and articulate what they are thinking.

The figures of these children are only valuable if they match the image of teachers, education administrators, religious elites, and even governments who consider themselves moralists. Worse still in the family environment, children also often get less humane treatment. Parents' excessive suspicion of their children also contributes to creating a culture of violence. A pluralistic society requires a bond of civility, namely association between one another that is bound by a civilization. This bond can basically be built from universal religious values.

On 27-28 December 2017, Komnas HAM was involved in a Workshop on Module Development for the Integration of Human Rights (HAM) into the Islamic Religious Education (PAI) Curriculum at Madrasah Tsanawiyah (Junior High School (SMP) at Mercure Hotel, Cikini, Central Jakarta This activity was organized by the Omah Munir Association in collaboration with the Directorate General of Madrasah Education, Ministry of Religion of the Republic of Indonesia. In 2016, a workshop was held to elaborate the science of Fiqh, Al Qur'an Hadith and Aqidah Akhlaq to be integrated with human rights values. 2017 is to identify the contents of the material related to the integration technique of the draft human rights module into the teaching of Islamic religious education (Fiqh, Al Qur'an Hadith and Aqidah Akhlaq) at Madrasah Tsanawiyah and to revise the content of the material and the method of delivering material from the draft module so that it can be used

²⁵Muhaimin, et al., *Paradigm of Islamic Education; Efforts to Make Islamic Religious Education Effective in Schools*. Bandung: Rosdakarya, 2001.

²⁶A. Malik Fadjar, *Vision for Reforming Islamic Education*, Jakarta: Institute for the Development of Education and Drafting of Indonesian Manuscripts (LP3NI), 1998.

effectively in classroom learning. How to integrate human rights values in classroom learning.²⁷

Therefore, how are teachers able to teach religious education that functions as a moral guide in the life of a pluralistic society, and how are religious teachers able to raise the conceptual and substantial dimensions of religious teachings such as honesty, justice, togetherness, awareness of rights and obligations, sincerity in charity, deliberation and so on. So that with this effort, universal religious values are not only discussed with reluctance to use verbal language, but rather a more tangible language of action, so that religious values can be grounded and can provide more tangible benefits in common life. So that finally human rights literacy in the curriculum is a necessity, it is the obligation of the government, teachers, students, and the community, to create an education system that is oriented towards human rights by incorporating human rights values in the curriculum. Teachers have an obligation to create a learning atmosphere that applies human rights values so that students can immediately feel humane conditions and can ultimately apply them in social life.

4. PAI Method on Human Rights

To package PAI learning with human rights content, an effective method is needed. A method that is in harmony with the current social content and context.²⁸ The social content and context occurs in the teaching and learning process in the classroom or wherever located. The principle of freedom in thinking, participating and speaking must be included in every method applied in learning. Teachers must be compatible with the vision and mission of the material, the objectives of the material and the characteristics of the material. The educational process requires a framework or domain aspects, namely cognitive, affective and psychomotor. Therefore, Islamic religious education must be oriented to "awareness" in these three aspects by developing the principle of independence of students in developing their potential.

Islamic religious education is a process that is able to arouse the awareness of students to become true Muslims. There are 2 foundations according to A. Malik Fadjar in using the method, namely:

- a. The motivational basis, namely cultivating the individual nature of students to accept the teachings of their religion and at the same time be responsible for their experiences in everyday life. Able to express and convey the truth as the actualization of the knowledge gained in the realm of benefit for others.
- b. The moral foundation is the embedded religious values and beliefs of students so that their actions always refer to the content, soul and spirit of good morals. In addition, so that the formation of a value system in students who are based on authentic teachings, so that they have endurance in facing every challenge and changing times.²⁹

5. PAI Material on Human Rights

The content of Islamic religious education is expected to be able to make students have a complete and integrative advantage in themselves. Islamic religious education materials should be in touch with all aspects of human life that are sourced from the Qur'an and hadith as well as logical reasoning and observations that are rich in knowledge and experience of life and life.

Al-Abrasyi stated that in formulating Islamic education curriculum or materials, 5 (five) principles must be considered:³⁰

- a. The material is intended to educate the spiritual or the heart, that is to say, the material is related to divine awareness which can be translated into every human movement and step. The value of religious freedom is developed in a pluralistic life, so that it fosters a sense of equality and respect.
- b. The material provided contains guidance on how to live. A way of living with a pluralistic culture in the life of the nation and state, as well as in the global world.
- c. The material presented should be scientific, that is, something that encourages human curiosity about everything that needs to be known. Freedom of thought, expression and responsibility for what is conveyed.
- d. The material provided must be practically useful for life, the point is that the material teaches a broad experience, skill, and perspective on life. Humans live in a pluralistic cultural life, so the experience is to participate or be part of social life, protect each other, and respect each other within the framework of equal rights and obligations.
- e. The subject matter delivered must be framed against other material. So, the knowledge learned is useful for other sciences. Complex life requires knowledge that must be developed, so that it is not only in the cognitive domain, but there is a balance between the affective and psychomotor domains.

²⁷<https://www.komnasham.go.id/>, 19 April 2022, 21.00 WIB

²⁸ Abidin, Yunus. 2014. *Design of Learning Systems in the Context of Curriculum 2013*. Bandung: Refika Aditama.

²⁹ A. Malik Fadjar, *Vision of Islamic Education Reform*, Jakarta: Institute for Educational Development and Indonesian Manuscript Preparation (LP3NI), 1998.

³⁰ Ahmad Tafsir, *Education in Islamic Perspective*, Bandung: Rosda Karya, 1994.

6. Evaluation of Human Rights Content Curriculum

Evaluation is an action or process to determine the value of everything in educational activities, both regarding material, teachers, students, and other supporting aspects. Evaluation of the curriculum content of human rights is used to measure the extent to which the goals that have been set have been achieved. Evaluation of the human rights curriculum is useful for making improvements.³¹ Evaluation functions as follows:

- a. To find out the level of readiness of students in taking an education, it means whether a student is ready to be given education with human rights values or not.
- b. To find out how far the results have been achieved in the educational process that has been implemented. Are the results achieved as expected or not, namely the growth of values of awareness of equal rights, protection rights, freedom of thought and speech, and responsibility. If not, then it is necessary to find out what factors might hinder the achievement of these goals. And then we can find a way or a solution to overcome it.
- c. To find out whether a subject being taught can be continued with new material or have to repeat the previous lesson materials. From the evaluations carried out, it can be seen whether students have mastered enough, whether they have mastered the previous lesson material or not. If students as a whole have achieved a fairly good score in the evaluation that has been carried out, then that means they have mastered the lesson.
- d. To obtain information materials in providing guidance on the type of education or material suitable for these students. The materials prepared are based on human rights values.
- e. To get information in determining whether students can be promoted or not. If based on the results of the evaluation of a number of lesson materials provided have been digested well by students, they can be raised to the next level.

The results of the evaluation have meaning for various parties. Evaluation is meaningful for all components of the teaching process, especially students, teachers, parents, communities and the school or campus itself. From the results of this evaluation, it will determine the next steps and policies that will be planned. Evaluation of Islamic religious education curriculum can be seen in terms of moral performance and actions, according to the level of understanding related to human rights.

IV. CONCLUSION

In the midst of the rampant understanding of globalization that has paradoxically led to new awareness and culture in the midst of society, therefore to deal with these changes, plurality education, human rights, and democracy are needed that can respond to the birth of civilized and cultured human beings. Education has an important role in various aspects of human life. Azyumardi emphasized that education is one of the agents of social change; education on the one hand is seen as a modernization variable that leads society to achieve progress.³²

Education thus becomes a variable that cannot be ignored in the transformation of knowledge, values and skills that is carried out systematically and continuously. In this context, education has two main functions, namely conservative and progressive functions. Therefore, the culture and beliefs of mankind continuously try to maintain and maintain the implementation of education from generation to generation. The implementation of further education becomes a humanitarian obligation or as a cultural strategy in order to maintain their lives. Once the importance of the meaning of education for mankind causes many human civilizations that require society to maintain the existence and sustainability of education.

The Islamic Religious Education curriculum must respond to human rights issues, schools as educational institutions should be able to become special places to grow and develop. Students are given the opportunity to develop, develop their interests and abilities. Development requires an appreciation of freedom as part of the principles of democracy whose realization is the freedom to think and express opinions. The Islamic education curriculum also aims to acquire knowledge of three aspects continuously, namely the combination of knowledge and work, belief and morals, and the application of theoretical practice in life.

Human rights values that can be taken from the United Nations Declaration and the Cairo Declaration, which can be included as literacy in the Islamic Religious Education curriculum, include freedom of thought, expression, speech, and participation, as well as having responsibilities, and getting respect, must have an important place in the implementation of education. . The output of education must be human beings who have a tolerant, inclusive, democratic personality towards various community groupings based on ethnicity, language and religion.

Human rights literacy is included in the Islamic religious education curriculum through methods,

³¹Wayan Nurkencana and Sumartana, *Education Evaluation*. cet. IV, Surabaya: National Enterprises, 198.

³²Azyumardi Azra, *Renewal of Islamic Education*, in Marwan Saridjo, Bunga Rampai, *Islamic Education*, (Jakarta: Amisco, 1996), p. 2-3.

materials, and curriculum evaluation. A method that is compatible with the content and contemporary social context. The content and social context occur in the teaching and learning process in the classroom or wherever they are. The principle of freedom in thinking, participating and speaking must be included in every method applied in learning. The teacher must be compatible with the vision and mission of the material, the objectives of the material and the characteristics of the material.

The results of the evaluation have meaning for various parties. Evaluation is meaningful for all components of the teaching process, especially students, teachers, parents, communities and the school or campus itself. From the results of this evaluation, it will determine the next steps and policies that will be planned. Evaluation of Islamic education curriculum can be seen in terms of moral performance and actions, according to the level of understanding related to human rights.

V. SUGGESTION

The Islamic Religious Education curriculum still needs to be evaluated systematically to facilitate the presence of active and democratic involvement in student subjects. Awareness of having equal rights and responsibilities, as well as understanding of the value of human rights, needs to be delivered massively and continuously. Integrative and innovative critical thinking is needed to describe the atmosphere of peace in the frame of a generation that is intelligent and characterized.

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