

Strengthen the Local Content Curriculum with Religion Dimensioned in Vocational Health School in Sumatera

Ardi Satrial^{1*}, Alfurqan², Nidya Fitri³, Agus Salim⁴, Fauzi Roza⁵

^{1,5}STAI Solok Nan Indah, Indonesia

²Universitas Negeri Padang, Indonesia

³Universitas Andalas, Indonesia

⁴STAI Imam Bonjol, Indonesia

* ardisatrial@gmail.com

Abstract

This study aims to analyze the context of local content curriculum of Vocational Health School with religion dimensioned. This study used qualitative approach with case study design in nine schools located in three provinces of Sumatera, namely West Sumatera, Riau, and Jambi. The study was conducted on 2023 till 2024. The data was collected through Interview with 9 respondents that consisted of principals and vice principals, then through Questioners with 27 respondents consisted by vocational, general, and religion teachers. The qualitative analyses was used by organizing the data in accordance by implementing the local content curriculum in Vocational Health School. The selected data was presented in theme visual form through project map Nvivo 12, picture, and table. The study found that two learning subjects relevant with local content that are entrepreneurship and religious practices. The implication of this study can be used as a framework for developing religion local content curriculum in educational institutions.

Keywords: Local Content Curriculum; Religion Local Content; Grass-root Curriculum; Curriculum Content Analysis; Qualitative Analysis Base Nvivo12.

Abstrak

Tujuan penelitian menganalisis konteks kurikulum muatan lokal sekolah kejuruan Kesehatan yang berdimensi keagamaan. Penelitian ini menggunakan pendekatan kualitatif dalam bentuk studi kasus pada Sembilan sekolah yang berada pada tiga provinsi di Sumatera, meliputi Sumatera Barat, Riau, dan Jambi. Penelitian dilakukan pada tahun 2023 sampai 2024. Pengumpulan data dilakukan melalui wawancara terhadap 9 orang informan yang terdiri dari kepala sekolah dan wakil kepala, dan pengisian kuesioner oleh 27 responden, yang terdiri dari guru mata pelajaran kejuruan, umum, dan agama. Analisis kualitatif dilakukan dengan mengorganisasi data yang sesuai dengan pelaksanaan kurikulum muatan lokal di sekolah kejuruan kesehatan. Data dipilih tersebut disajikan dalam bentuk visualisasi tema melalui project map Nvivo 12, gambar, dan tabel. Penelitian ini menemukan dua mata pelajaran muatan local yang relevan dengan konteks sekolah kejuruan di Indonesia, yaitu kewirausahaan dan praktek keagamaan. Implikasi penelitian ini dapat sebagai kerangka kerja dalam menyusun kurikulum

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muatan local keagamaan pada lembaga pendidikan.

Kata kunci : Kiai-preneurs; Kepemimpinan Wirausaha; Transformasi Ekonomi Pesantren

I. Introduction

Local content curriculum make local insight as a knowledge that is built in particular community. Therefore, epistemologically, local content is based on the philosophy of constructivism, which made local insight a contextual matter in the development of local content learning (Dwi Saputra, 2024). Local content is also based on sociology principles because it is the reflection of wants, ideals and needs of the society (Saputri, 2020). Practically, local content should have a regulatory basis in the form of local government policy so that its existence in educational institutions is integrated into the intracurricular curriculum (Darisman et al., 2023). Although in small scale, schools are given space in making policies for selecting the subject of local content. However, these policies can change so that the existence of local content is only as supplement to the curriculum, not to develop regional potential and society ideals (Buhari Luneto, 2021).

Recent study related to local content curriculum places teacher participation as the primary mover of school development. Teachers develop the curriculum through creating intermediary objects such as template, draft, and learning model (Tronsmo & Nerland, 2018). Teachers are include in interaction of various knowledge sources such as national policies, frameworks, curriculum templates, digital data systems, and pedagogical guidelines (Tronsmo, 2019). The levels of teachers' participations depend on three factors, which is organization process by government, educational leadership of principal, and adequate time allocation (Heikkilä, 2020). The development of local content curriculum is not only technical process, but also dialectical space for teachers and principals in constructing the relevant culture and local context for learners (Jatuporn, 2022). Learners' role in developing local content curriculum is as curriculum committee, especially in early stages of development (Steyer et al., 2003).

The development of curriculum in regional level has specific local standards to improve educational outcomes (Fenwick, 2017). Its implementation can be optimized by increasing time allocation, improving teacher skills, designing and developing teaching materials, strengthening infrastructure, enhancing cooperation with relevant stakeholders, and conducting regular monitoring and evaluation (Masrufa, 2024). Technically, in measuring the success of local content curriculum can be used an instrument that includes three main components: 1) resources that is government support, schools, learners motivation, equipment, materials, and funds, 2) process (teacher preparation, implementation, formative and summative assessments), and 3) outcomes (learners' knowledge, attitude, skills, and interests) (Andrian et al., 2018).

Although the study has discussed the roles of teachers, principals, learners, and administrative factor in developing local content curriculum, but the discussion only

focused on participation and supporting factors in general. There has not been much studies explore the participation mechanism of local community in design process, implementation, and evaluation of curriculum. Generally, the previous studies include teachers' participations in developing local content curriculum, the formulation of curriculum success standard, the integration of culture and formal curriculum, and learner involvement in curriculum planning. The studies related to context analysis that intersect with development of local content curriculum have not been discussed in depth and comprehensively. Meanwhile, Indonesia has a variety of contexts that intersect directly with education, especially education that takes places in Vocational Health Schools.

The development of local curriculum in Indonesia requires the integration of informal knowledge based on local culture and values into formal curriculum. The aim is learners can master modern knowledge without losing their cultural identity, while overcoming the gap between national educational goals and local development needs (Kopong, 1995). The integration of video that contain of local culture values for example, significantly can improve learning motivation, positive attitudes, local culture awareness, and regional language skills achievement (Lasekan & Godoy, 2020). The curriculum development approach that support this opinion combines the administrative curriculum development model (top-down) and grass-root (botton-up), which the central authority compiles curriculum overviews that contain various learning concepts, while teachers at the regional level are actively involved in selecting, developing, testing, and revising the curriculum with the guidance of curriculum experts (Johnson, 1993).

Indonesian society is religious society. It is reflected on all aspects of their life, including health sector. Islam has a health system known as thibbun nabawi (prophet Muhammad SAW medicine.). Among the Prophet's medical systems are ruqyah and bekam (Arni, 2021). Through ruqyah, it can cure various physical and psychological illnesses. Then, there is bekam known in Arabic as al-hijamah, which means cleansing of dirty blood (Fajri, 2020). Bekam can clean the dirty blood and wind. Toxins remaining in the body are removed through the skin surface by suction. In this regard, to ensure the sustainability of this health system, it should be incorporated into educational institutions' curricula to maintain the community's religious identity.

Indonesian society also has various cultures and customs which also regulate traditional health practices. Study related to traditional medicine remains high. A study by Puspariki and Suharti (2019) found that, among a sample of 137 people, more than 50% strongly agreed or agreed with traditional medicine practices. This data was obtained not only from people without a college education, but also from people with bachelor's, master's, and doctoral degrees, which the level of interest was still high (Puspariki & Suharti, 2019). Traditional medicine practices tend to be related to religion.

The function of religion is integrated into the traditional medicine system (Nasrudin, 2019). For instance, treatment process begins with a prayer according to Islam, patients are prohibited from drinking and eating certain types of food and drink, there are recommendations to use natural medicines that are halal, and so on (Notosiswoyo, 1997). This illustrates that the religious dimension is an important part of community health practices. Therefore, the religious dimension must be incorporated into the curriculum to reflect the community's identity, culture, and customs.

The discussion of the internalization of the local content curriculum with a religious dimension has not been widely addressed by previous researchers, so that local content learning does not yet represent the context of society and educational institutions. Meanwhile, Indonesia has a variety of contexts that intersect with education, such as a religious society with diverse cultures and customs. Along with the emergence of health vocational schools to meet societies and the world of work's needs, and the development of science and technology (Naufary, 2018), especially as health assistants (contained in Law No. 36 of 2014). Indonesia's diverse society can be leveraged to develop a more applicable and accommodating local content curriculum. This study aims to explore the analysis context of local content curriculum in vocational health schools in Sumatera, as a preliminary study for developing a religious local content curriculum in vocational health schools.

II. Research Method

This study used qualitative approach in case study design with multiple units of analysis types (Yin, 2008; Satrial et al., 2024), in the Vocational Health Schools of three provinces in West Sumatera, Riau, and Jambi. Nine health schools were selected; eight of private schools and one was public school. The vocational health schools visited in West Sumatera included the Rahmatul Aisyi Health School in Solok City, the Primanusa Health School in Bukittinggi, the Sumbar 2 State Vocational School, and the Genus Padang Health School. The vocational schools visited in Pekanbaru City were the Proskill Pekanbaru Health School, the 5 Agustus Pekanbaru Health School, and the Abdurrab Pekanbaru Health School. The vocational schools in Jambi that were visited were the Baiturrahim Health School in Jambi and the Fania Salsabila Health School in Jambi.

The data was obtained by interview in forum group discussion form, because all of visited health schools, the principal was accompanied by other teachers, including curriculum vice principal, the head of administration, subject teachers, and practical teachers. The topics discussed in the interviews included: 1) the implementation of the local content curriculum, 2) the structure of the local content curriculum, 3) the types of skills taught by the school to learners, 4) the resources available for implementing local content, and 5) the Health Schools' views on alternative medicine.

Moreover, researchers also distributed questionnaires to teachers at the health schools they visited. These questionnaires were created in the form of Google Forms. Respondents' answers were extracted in the form of Excel data. Seventeen teachers responded to the questionnaire. These respondents were teachers who did not participate in the group discussion forum with the principal for the interview, including vocational, general, and religious subject teachers. The material collected through the questionnaire consisted of: 1) Local content development was carried out based on its usefulness for work, 2) Local content development based on the principle of suitability for learners, 3) Local content that integrates traditional health systems, 4) Local content that integrates the Thibbun Nabawi health system (prophetic medicine system), and 5) Local content organized with consideration of available educational resources.

Information in the form of documents was obtained from four health schools, including Rahmatul Aisyi Health School, Proskill Pekanbaru Health School, Sumbar 2 State Health School, and Abdurrab Pekanbaru Health School. The documents collected included school profiles containing curricula, curriculum document books, syllabi, lesson plans, learning outcomes and learning objectives, and operational curricula for educational units. A summary of the research procedure is illustrated in Figure 1.

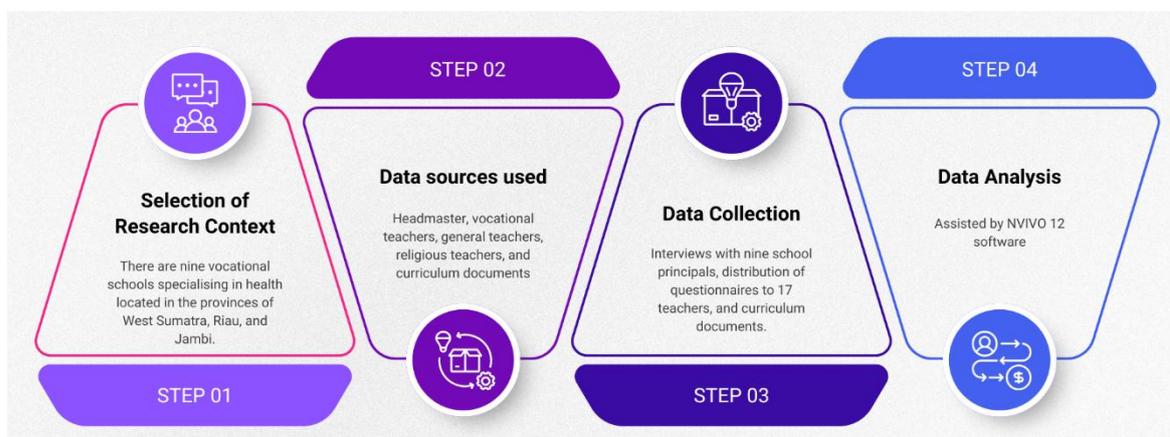


Figure 1. Study Procedures

The study data were analyzed using three qualitative stages, which were data organization, coding, data reduction, and data interpretation and presentation (Jacobs-Christine & Sorensen, 2010). These data analysis stages were carried out using NVivo 12 software (Alfurqan et al., 2025). First, the data collected in the field through interviews, questionnaires, and documentation were organized in narrative form according to the informants and research respondents, and arranged according to the study objectives. Second, the interview narratives, field notes, and documentation studies were coded using Nvivo 12 software to map the study results. Third, interpretation was carried out through mapping from Nvivo linked to relevant theories and study on the implementation of the local content curriculum.

III. Result and Discussion

A. Result of The Study

Based on the study data, a picture of local content practices in vocational schools was obtained, as shown in Figure 2.

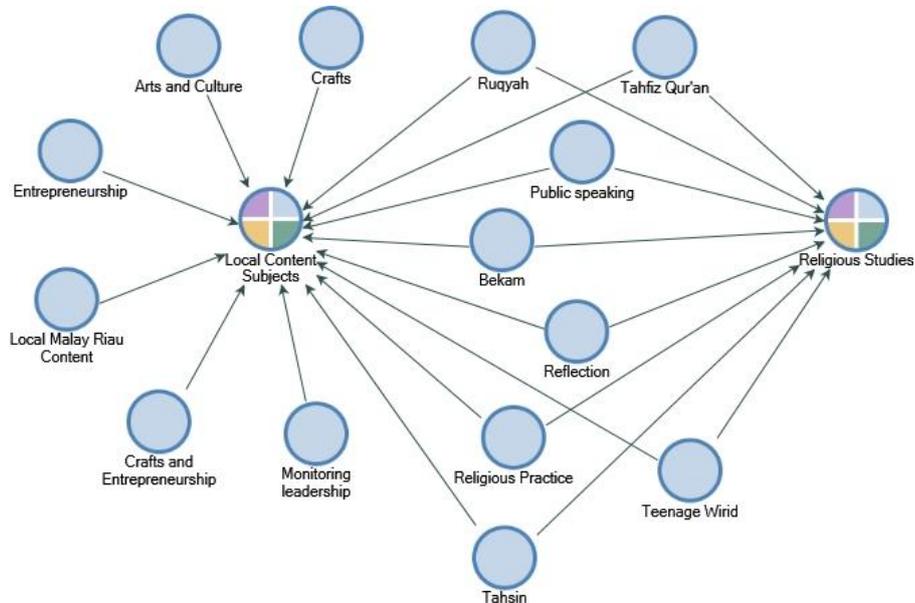


Figure 2. The subject of local content

There are seven subjects developed by vocational health schools in the local content curriculum, which were 1) religion, 2) crafts, 3) arts and culture, 4) public speaking, 5) Riau Malay language, 6) monitoring leadership, and 7) entrepreneurship. These subjects can be grouped into three categories: First, religion-based local content, consisting of Quran memorization, tahsin, worship practices, and youth devotionals. Second, skills-based local content consists of public speaking and leadership monitoring. Third, subject-based local content consists of arts and culture, crafts, entrepreneurship, and Riau Malay. Fourth, local content based on public health practices: bekam, ruqyah, and reflexology (massage). This is in line with the following interview description:

“There are six local content subjects, namely: (1) Quran memorization, (2) tahsin, (3) worship practice, (4) public speaking, and (5) youth wirid.” (Resp.8)

“For the local content of the pharmacy department, it is monitoring leadership.” (Resp.15)

“The school organizes local content in the form of an integrated learning process in a subject, such as crafts and entrepreneurship. The local content curriculum is related to health sciences and professional organizations such as entrepreneurship, traditional medicine, bekam, and blood testing analysts.” (Resp. 20)

“The learning process includes local content on Riau Malay culture.” (Resp. 21)

This local content curriculum was developed through a mechanism of proposals and deliberations by the organizers. Proposals for the selection of local content subjects in health vocational schools can be seen in Figure 3.

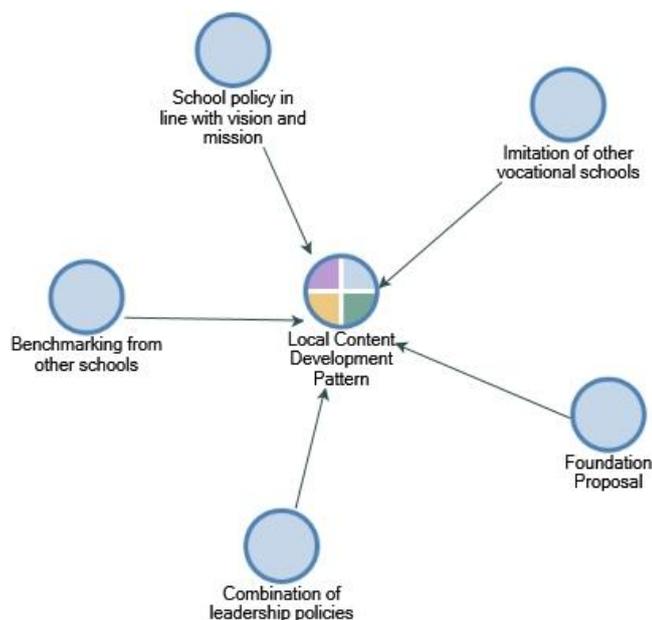


Figure 3. Local Content Proposals

Figure 3 above can be grouped into three main reasons for determining local content in Vocational schools, that is: 1) proposals from foundations, 2) a combination of the decisions of foundation leaders and school administrators, and 3) imitation of other health vocational schools that have already started teaching local content. Foundation proposals represent the aspirations of the society regarding the needs of health vocational school graduates required by the society, as illustrated in the following interview transcript.

“The selection of the local content curriculum is a combination of leadership policy through the Curriculum Development Team and the imitation process from other health vocational schools.” (Resp. 5 and Resp. 25)

“The local content developed in Health Vocational Schools is based on proposals from the foundation.” (Resp. 8)

The proposed development of the local content curriculum is further elaborated in the following development mechanism.

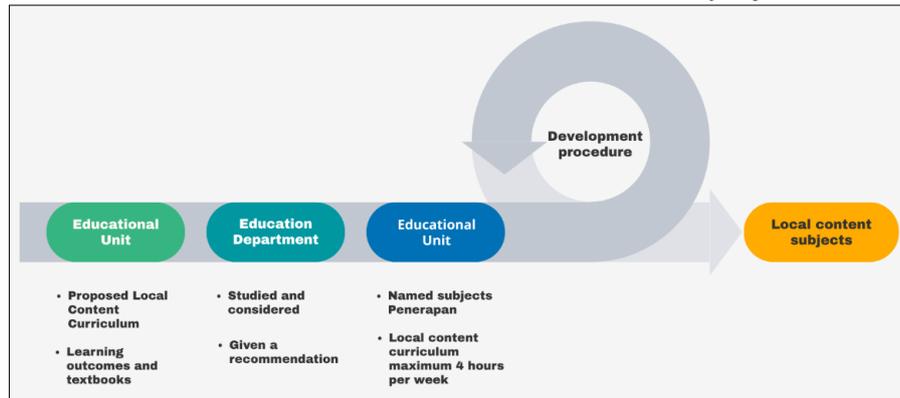


Figure 4. Local Content Development Procedures

The development of local content is proposed by schools to the education office after conducting a context analysis. This analysis is to identify the local content to be developed, including an analysis of the social context and the context of educational institutions. Schools, as the determinants of local content, determine the basic competencies and indicators of achievement for the selected local content. The education office provides guidance and recommendations related to the proposed local content.

B. Discussion

The development of local content curricula in health vocational schools involves three contexts, namely: (1) the context of Indonesia's religious society, (2) the context of traditions that apply in society, and (3) the context of schools, which includes the type and level of education. These contexts are interrelated, as shown in Figure 5.

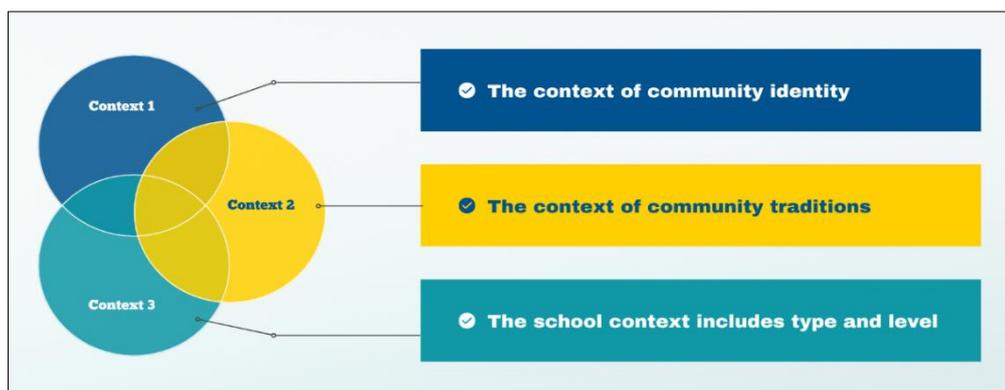


Figure 5. Local Content Curriculum Context

The local content curriculum is a community-based curriculum, so the selection and implementation of local content in schools must be in line with sociological foundations, which include beliefs, values, needs, and demands of the community (Mulyah & Aly, 2023). Optimizing the implementation of local content, there needs to be cooperation with stakeholders and interested parties in selecting the subjects (Masrufa, 2024), so that the local content organized in schools has an impact on learners and the community.

Local content is developed using a grassroots approach, beginning with an analysis of the context of education providers and users of education outputs (Melesse & Belay, 2022; Arifin et al., 2018). This approach makes the role of teachers essential in creating a curriculum that is adaptive, contextual, and has an impact on the development of learner competencies. A principle that can be adopted in the development of a religion-based local content curriculum is to ensure its suitability with local values and learning needs (Olkishoo et al., 2019). Teachers collaborate with the community, industry, and various stakeholders in a process of reflection, dialogue, and participatory action (McNaught et al., 1992). This collaboration enables teachers to adapt materials to local needs, emphasize contextual learning, and integrate environmental issues, such as religious materials or traditional practices that already exist in the community (O'donoghue & Mc Naught, 1991).

Based on this understanding, relevant local content subjects for health vocational schools can be developed based on Indonesian local wisdom using the following matrix.

Table.1. The Context Analysis Matrix of Local Content Curriculum

| No | Stakeholder | Context | Subject Matter | Vocational Schools Subject Matter |
|----|---------------|--|--|---|
| 1 | Administrator | Vocational Health School (national curriculum) | Public speaking, monitoring leadership, cultural art, prakarya, and entrepreneurship | Entrepreneurship and Religion Practice (wordship practice, <i>Bekam</i> and <i>ruqyah</i>) |
| 2 | User | Society who has the identity | <i>Tahfiz</i> Quran, <i>tahsin</i> , worship practice, and teenage wirid | |
| | | Society who has culture | <i>Bekam</i> , <i>ruqyah</i> , dan reflection (pijat), dan Bahasa Melayu Riau | |

The allocation of time for local content learning in senior high schools or vocational schools in the national curriculum is a maximum of four lessons, or 4 x 35 minutes. Based on the curriculum context analysis matrix in Table 1, two subjects were selected: entrepreneurship and religious practices. Entrepreneurship was chosen because vocational schools produce graduates who are independent and able to develop their potential to support their lives in society. Religious practices were chosen to produce graduates who are religious in accordance with the religious and cultural identity of Indonesian society. Religious practice includes worship, *bekam*, and *ruqyah*. Worship is part of the community's identity, while *bekam* and *ruqyah* are long-standing health traditions in the community and are related to religion. Therefore, the selection of this material meets the demands of the community in terms of identity and cultural tradition.

Religion-based local content in schools can implement the religious culture of learners, including the habit of practicing worship at school, both obligatory and sunnah, including social worship such as visiting sick friends (Fatikah & Nafi'ah, 2023). Religious local content prioritizes learning experiences over the accumulation of knowledge so that these learning experiences bring about behavioral changes in learners (Indana & Indah Nur Sholichah, 2023). Local content can be developed through the integration of intracurricular, cocurricular, and extracurricular learning, which plays a role in strengthening the character of learners, especially their religious character (Syafuddin & Fahyuni, 2019). Through the design of a local content curriculum and supported by institutional culture and a religious learning environment, character education can be realized in a more systematic and planned manner (Ibrahim et al., 2025).

After the local content subjects have been determined, the following operational steps are taken: 1) planning: starting from the preparation of annual programs, semesters, teaching modules, teaching materials, to the determination of tasks, 2) organization includes learning materials to be provided covering intracurricular, extracurricular, and activities that support the implementation of local content in schools, organizing learning time which is allocated 2-4 hours in the national curriculum, 3) curriculum implementation includes analysis of learning objectives, analysis of the learning process, and also the expected outcomes of the developed local content, and 4) evaluation which includes teachers and learners (Mayasari & Maspupah, 2024; Maryanti et al., 2023; Ridwan et al., 2023).

The development of local religious content in educational institutions can make it easier for learners to understand Islamic teachings in their daily lives (Muktapa, 2022). Local content in the form of local cultural insights can increase learners' cultural literacy and understanding of cultural values and history. Culture is part of a community's cultural identity, and incorporating local content in schools can encourage learners to recognize and learn about their cultural identity (Iryani et al., 2024).

IV. Conclusion

This study found the importance of context analysis as the basis for developing local content curriculum. The curriculum context referred to includes educational providers, user communities, local traditions, and the religious identity of the community. Based on context analysis, two subjects are relevant for vocational schools in Indonesia, which are entrepreneurship and religious practice. Religious local content is not only in the form of knowledge, but also learning experiences that shape learners' religious character. Islamic health traditions such as bekam and ruqyah are integrated as part of the identity of a religious community and practical needs in the field of health. This study contributes to the development of a local content curriculum, which can be a means of reviving religious nature through direct experiences, such as worship practices, tahfiz, tahsin, wirid, bekam,

and ruqyah. The implications of this study strengthen Islamic education practices through a local content curriculum that integrates religious values, Islamic health traditions, and entrepreneurial skills. The limitations of this study are descriptive and exploratory in nature, so that no measures have been found regarding the effectiveness of the local content curriculum in improving the vocational competence of learners. It is recommended that further study combine qualitative analysis with quantitative methods, for example, through large-scale surveys, experimental trials, or quasi-experiments to measure the impact of the local content curriculum on learners' academic achievement, skills, and character.

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