

Technical Framework of Pendidikan Agama Katolik dan Budi Pekerti: A Systematic Analysis of Curriculum Architecture and Pedagogical Implementation

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The landscape of religious education in Indonesia has undergone significant structural transformations over the last decade, particularly with the integration of character building (**Budi Pekerti**) into the core theological curriculum.

Pendidikan Agama Katolik dan Budi Pekerti serves as a critical pillar in the national education system, mandated by the Ministry of Education, Culture, Research, and Technology (Kemdikbudristek). This technical analysis explores the architectural design of the curriculum, the pedagogical methodologies employed in instructional materials, and the specific frameworks applied in **Fase C** (Grades 5 and 6) and beyond.

1. Theoretical Foundations and Regulatory Framework

The development of Catholic religious education materials is not merely a theological endeavor but a highly regulated academic process. The curriculum is built upon the dual mandate of fostering spiritual growth and civic responsibility. According to the structural data found in modern textbooks (such as the **Kurikulum 2013** and the **Kurikulum Merdeka** versions), the content is meticulously divided into thematic units that align with the developmental psychology of the students.

The inclusion of **Budi Pekerti** reflects a holistic approach where moral ethics are treated as the practical manifestation of religious faith. Technically, this is achieved through a **spiral curriculum model**, where core concepts such as the **Person of Jesus Christ**, the **Church**, and **Social Justice** are revisited with increasing complexity as the student progresses from Phase A (Grades 1-2) through Phase F (Grades 11-12).

1.1. Legal and Metadata Specifications

Standardized textbooks, such as the ones published by the **Pusat Kurikulum dan Perbukuan**, adhere to strict ISO-standard physical and digital specifications. For instance, the Grade 8 or Class V manuals often utilize specific typography standards—such as **Lato 14/18 pt**—to ensure readability and accessibility. The pagination, typically ranging from 170 to 210 pages per volume, follows a technical layout designed to balance text-heavy theological discourse with pedagogical illustrations.

2. Instructional Design: The Role of 'Buku Guru' and 'Buku Siswa'

In the Indonesian technical education framework, the instructional delivery is bifurcated into two primary instruments: the **Buku Guru** (Teacher's Manual) and the **Buku Siswa** (Student's Book). This bifurcation ensures that the **Pedagogical Content Knowledge (PCK)** is properly managed.

- Buku Guru:** This document functions as a technical guide for implementation. It contains lesson plans (RPP), time allocation matrices, and detailed scoring rubrics. It provides the "behind-the-scenes" theological justification for each lesson.
- Buku Siswa:** This is a learner-centric resource designed with a Scientific Approach (Observing, Questioning, Experimenting, Associating, and Communicating). It focuses on experiential learning, encouraging students to reflect on their daily lives through the lens of Catholic teachings.

2.2. Pedagogical Approach: The Catechetical Method

The technical execution of the curriculum relies on the **Catechetical Method**, which follows a four-step movement:

1. Human Experience: Starting with a concrete situation in the student's life.
2. Deepening through Scripture: Analyzing the situation in light of the Bible and Church Tradition.
3. Theological Synthesis: Integrating the revealed truth with personal understanding.
4. Action (Action/Response): Formulating a concrete resolution to live out the faith (the Budi Pekerti aspect).

3. Detailed Analysis of Phase C and Bab I (Unit I) Structures

The data highlights a specific focus on **Bab I** (Chapter 1) across various grade levels. In **Fase C** (Grade 5), Chapter 1 often revolves around the theme of self-identity and the dignity of the human person. In the context of **Kelas 8**, the focus shifts to **Pribadi Yesus Kristus** (The Person of Jesus Christ).

3.1. Technical Workflow of Chapter I Implementation

The implementation of Chapter I follows a structured workflow designed to ensure that students do not merely memorize dogma but internalize values. The table below outlines the core components of **Bab I: Pribadi Yesus Kristus**.

Component	Technical Description	Objective
Theological Anchor	Messianic Prophecies and Fulfillment	To establish the historical and biblical continuity of Jesus.
Learning Outcome (Capaian)	Cognitive and Affective Assessment	Students recognize Jesus as the fulfillment of God's promise.
Instructional Media	Digital PDFs, Narrative Text, Illustrations	To provide multi-modal learning opportunities.
Integration Point	Character Building (Budi Pekerti)	Applying Jesus' humility and service to modern social interactions.

3.2. Theoretical Framework of "Yesus Pemenuhan Janji Allah"

In the technical study of **Bab I**, the sub-topic "Yesus Pemenuhan Janji Allah" (Jesus the Fulfillment of God's Promise) utilizes a historical-critical method adapted for secondary education. The curriculum engineers this section to bridge the Old Testament and the New Testament, teaching students the concept of **Salvation History** (Heilsgeschichte). This is a crucial technical distinction; it moves the lesson from a simple story to a structural understanding of theological timeframes.

4. Assessment and Evaluation Mechanisms (Bab VI)

Assessment in **Pendidikan Agama Katolik** is highly nuanced, as it must measure both quantifiable knowledge and qualitative spiritual growth. As noted in **Bab VI** of the curriculum guidelines, **Penilaian Pembelajaran** (Learning Assessment) is categorized into three distinct domains.

4.1. The Domain Matrix

The technical evaluation of a student's progress is governed by a rubric that weighs different types of evidence:

- Spiritual Competence (KI-1): Measured through observation and self-assessment regarding prayer life and liturgical participation.
- Social Competence (KI-2): Focused on Budi Pekerti—honesty, discipline, and empathy in the school environment.
- Knowledge Competence (KI-3): Evaluated through written tests and oral examinations regarding doctrine and scripture.
- Skill Competence (KI-4): Evaluated through projects, such as creating prayers, composing songs, or participating in social service.

4.2. Formative vs. Summative Technicalities

Modern implementations utilize a **Continuous Assessment** model. Formative assessments are integrated into every lesson via "Cek Pemahaman" (Understanding Checks), while summative assessments occur at the end of each chapter (Bab) and semester. The data processing for these grades often uses a weighted average formula to ensure that character development (affective) is not overshadowed by academic performance (cognitive).

5. Comparative Analysis of Curriculum Standards

The transition from the older K-13 standards to the newer **Kurikulum Merdeka** has introduced technical changes in how content is organized. The following table provides a comparison of the structural elements found in the

textbooks mentioned in the source data.

Feature	Kurikulum 2013 (K-13)	Kurikulum Merdeka (Phase C/F)
Structure	Strictly Subject-Based	Competency-Based (Fases)
Content Focus	Core Competencies (KI/KD)	Learning Achievements (Capaian Pembelajaran)
Flexibility	Prescribed Sequential Learning	Modular and Contextual Flexibility
Character Integration	Character Education (PPK)	Pancasila Student Profile (P3)
Textbook Volume	Standardized 170-210 pages	Resource-rich, Modular PDFs

6. Digital Distribution and Resource Management

With the rise of **NWCC** and other digital repositories, the **PDF** format of these textbooks has become a primary resource for educators. The technical management of these files (e.g., "C Pendidikan Agama Katolik Dan Budi Pekerti Bab I (PDF)") allows for **asynchronous learning**.

6.1. File Optimization and Metadata

For technical writers and administrators, the management of these assets involves:

- Optical Character Recognition (OCR): Ensuring that scanned PDFs are searchable for specific theological terms.
- Versioning: Keeping track of revisions (e.g., 2015 vs. 2024 editions) to ensure alignment with the latest ministerial decrees.
- Access Control: Managing free versus payable resources as indicated in the NWCC repository descriptions.

7. Field Guide: Implementation Strategies for Educators

To successfully implement the **Pendidikan Agama Katolik dan Budi Pekerti** curriculum, educators must follow a technical protocol that ensures the integrity of the material.

7.1. Pre-Instructional Preparation

1. Material Mapping: Identify the core Capaian Pembelajaran for the specific phase.
2. Resource Verification: Cross-reference the Buku Siswa with the Buku Guru to identify potential pedagogical gaps.
3. Contextualization: Adapt the "Human Experience" section of the lesson to the local cultural context of the students (e.g., urban vs. rural settings).

7.2. Troubleshooting Common Operational Challenges

In the field, several failure modes can occur during the delivery of religious education:

- Theological Misalignment: When the teacher's interpretation deviates from the official Church Magisterium. Solution: Regular participation in KKG (Kelompok Kerja Guru) and consulting the Buku Guru theological notes.
- Resource Fragmentation: Students using different editions of the PDF. Solution: Standardizing on the Kementerian Pendidikan 2021/2024 digital editions.
- Engagement Decay: High technicality in Bab I (e.g., Messianic prophecies) may disengage younger students. Solution: Utilizing multi-media links and interactive "Ringkasan Materi" (Material Summaries).

8. The Broader Implications of Character Building (Budi Pekerti)

The integration of **Budi Pekerti** into the Catholic religious framework is a sophisticated educational engineering feat. It moves the subject from a purely private religious matter to a public-facing ethics program. By analyzing the **Person of Jesus Christ** (Bab I) not just as a deity but as a model of **Budi Pekerti**, the curriculum produces graduates who are technically proficient in their faith and ethically grounded in their social interactions.

This holistic approach is the definitive strength of the Indonesian model. It utilizes a rigorous academic structure—complete with metadata, technical manuals, and systematic evaluation—to foster a profound, lived spirituality. As digital resources continue to evolve, the accessibility of these materials via high-quality PDF repositories ensures that the "Good News" and "Good Character" are distributed efficiently across the archipelago, fulfilling both the spiritual mandate of the Church and the educational mandate of the State.

Ultimately, the success of **Pendidikan Agama Katolik dan Budi Pekerti** lies in its ability to balance technical academic standards with the intangible requirements of spiritual formation. Through meticulous curriculum design, standardized instructional materials, and robust assessment frameworks, this system remains a benchmark for integrated religious and character education in the 21st century.

Baca Juga (Artikel Terkait)

- [The Architecture of Interactive Social Studies: A Technical Analysis of TCI History Alive! for 7th Grade](http://alghafgolden.com/tci-history-alive-7th-grade-technical-analysis.pdf)

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Tags: #Catholic Education #Budi Pekerti #Curriculum 2013 #Kurikulum Merdeka #Pedagogical Framework

