



Development of an Islamic Religious Education Curriculum Based on Character Education at Muhammadiyah 36 Medan Integrated Elementary School

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ABSTRACT

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The education that is really needed at this time is education that can integrate character education with education that can optimize the development of all dimensions of children (cognitive, physical, social-emotional, creative and spiritual). Education with the development of Islamic education like this is oriented towards the formation of children as complete human beings. The quality of students becomes superior not only in the cognitive aspect, but also in their character. School becomes a forum for forming a person's thought patterns and behavior, which shape students' spiritual attitudes and social attitudes. In developing the religious education curriculum, character at the Muhammadiyah Integrated Elementary School strives to develop character formation programs supported by good communication between teachers and parents of students through class and school associations.

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INTRODUCTION

An educational institution is an institutional forum that leads a person into an orderly and systematic flow of thinking. In its definition, education is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, the nation's community and the state" (Kaswati, 2019:138). In the journal, Kaimuddin stated that education leads people from previously not knowing many things to knowing a lot, previously behaving poorly to behaving well. Education facilitates humans to become mature, responsible, honest, civilized and with character. This means that the orientation of the implementation of education is actually the main and first door in developing human personality or character. (Kaswati, 2019: 138)

Character-based education providers are not limited to relying on the government's responsibility through formal school education institutions. But this is the responsibility of all parties, especially informal educational institutions that take place in family life, and non-formal education in society. The combination of the roles and functions of the three educational institutions not only produces intelligent and skilled students, but also reflects the educational process as the inheritance of noble values, religion and national culture that are rooted in people's lives. Related to this, technically there is a need to strengthen education management by developing programs based on character education.

Character education is a continuous process and never ends as long as humans exist on this earth. Therefore, within the framework of character education goals, there needs to be good and synergistic management between the various educational components involved, whether formal, non-formal or informal, both in schools, families and communities. Basically, character education includes the development of substances, processes, atmosphere or environments that inspire, encourage and make it easier for someone to develop good habits in everyday life. Character education has a higher meaning than moral education because character education is not only related to right or wrong, but how to instill habits about good things in life so that children have high awareness and understanding as well as concern and commitment to establishing virtue in life. daily. (Cut Zuhri, 2013:303)

Noah Ebster explained that etymologically the term "curriculum" comes from Latin which was originally used in the field of sports, namely curro or currere which means "racecourse" (field/horse racing, running distance, competition, racing, circulation, movement around, race fields, arenas, racing cars, etc.). The curriculum is originally the distance that must be covered in running activities from start to finish. This understanding is then applied in the field of education. In Arabic, the term curriculum is defined as Manhaj, namely the clear path, or the bright path that humans follow in their areas of life. In the context of education, curriculum means the clear path that educators/teachers traverse with students to develop knowledge, skills and attitudes as well as values. (Amiruddin, 2016:230))

Haidar Putra Daulay (2016:89), defines curriculum as educational activities and experiences designed, programmed and organized by educational institutions both inside and outside school with the aim of achieving educational goals. Based on this understanding, there are several main elements of the curriculum including the following:

- a. Educational activities and experiences that are designed, programmed and implemented inside and outside the school.
- b. Organized by educational institutions for their students, both inside and outside school.

c. Intended to achieve educational goals.

National Education System Law Number 20 of 2003 explains that the curriculum is a set of plans and arrangements regarding objectives, content and learning materials as well as methods used as guidelines for implementing learning activities to achieve certain educational goals. (RI Law: 2023)

In Islam, the noble moral character of an individual is the essence of the purpose of education in Islam. Muhammad Qutub in Jamaluddin believes that the purpose of education in Islam is to form true humans, as described in the Al-Qur'an. A true human being, according to him, is a human being who truly submits himself to God, carries out all commands and avoids His prohibitions. (Khodijjah, 2016:58)

In connection with the above, the Islamic formulation in character formation is reflected in the person of the Prophet Muhammad as explained in the Al-Quran surah Al-Ahzab/ 33: 21: Meaning: "Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot."

Tafsir as-Sa'di / Syaikh Abdurrahman bin Nashir as-Sa'di, expert on tafsir from the 14th century AH: (Web Tafsir :2023)

"Indeed, there is in (the person of) the Messenger of Allah a good role model for you," where he attended the battle with his noble soul, and plunged directly into the battlefield, while he was a noble and perfect human being, a brave and brave hero, then what? Can you be stingy with yourself to do something that the Messenger of Allah himself directly jumped into? So follow his example in this matter and in other matters."

The ushuliyun scholars (usul al-fiqh experts) argue with this verse for the hujjahanness of the Prophet's actions. And that in his original law, Muslims follow his example in all laws, unless there is a Sharia argument that excludes his specificity.

Character education as values education is an explicit effort to teach values to help students develop dispositions to act in certain ways. Issues of good and bad, virtues and virtues are important aspects in this kind of character education. As an aspect of personality, character is a reflection of a person's complete personality: mentality, attitudes and behavior. This kind of character education is more appropriate as character education. Learning about manners, manners and customs makes this kind of character education place more emphasis on actual behavior regarding how someone can be called a good or bad personality based on contextual and cultural norms.

1. The Importance of the Character Education Curriculum

Law Number 20 of 2003 concerning the National Education System in Article 3, which states that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent. National education aims to develop students' potential to become human beings who believe and are devoted to God Almighty, have noble character, are

healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (RI Law: 2023)

According to Rahmat Hidayat and Candra Wijaya (2020:86), in their book they state that education in Indonesia is still experiencing very serious problems, especially in terms of the curriculum. This problem is a weak awareness of achievement, awareness of eliminating ignorance, and awareness of doing the best. Furthermore, Cut Zahri Harun also said that the 21st century has brought changes in the era which is popularly known as the era of globalization. The current impact of globalization means that Indonesian people need national character education. Character education is very important and strategic to be realized in order to teach students traits that are believed to promote good character.

According to the Directorate General of Higher Education, Ministry of National, the benchmarks for assessing the success of character education are as follows: (Ahmad Dahlan 2019:55)

1. Increased awareness (qualitatively) of the importance of character education among students, educators and educational staff.
2. Increased honesty of students, educators and educational staff.
3. Increased sense of responsibility for students, educators and educational staff.
4. Increasing the intelligence of students, educators and educational staff.
5. Increasing the creativity of students, educators and educational staff.
6. Increased concern for students, educators and educational staff.
7. Increased mutual cooperation between students, educators and educational staff.
8. Increased cleanliness, health and fitness of students, educators and educational staff.
9. Number of formal and non-formal education units (learning groups, community learning activity centers/PKBM, courses, taklim councils) that have implemented character education programs by district/city and province.
10. Number of subjects/lectures that have integrated character education in educational units.
11. Number of educational units that implement an assessment system that includes character components.
12. The number of libraries, reading parks or similar that apply character education.
13. The number of students who have received learning related to character education (such as noble morals education in formal education units or national insight and patriotism in non-formal education units).
14. Increasing polite behavior that reflects living ethics in people's daily lives.
15. Qualitatively reduced levels of juvenile and youth delinquency (such as student brawls, promiscuity, sexual harassment, bullying and drug abuse).
16. Increased order and discipline of students, educators and education staff.

Based on the explanation regarding the importance of the character education curriculum in an education system, it can be understood that character education is something that is very urgent in the world of education, so that the curriculum which is a source of learning must be based on character formation. Looking at some of the goals of character education which are based on the government version which has been explained previously, this further strengthens the importance of the character education curriculum in forming people with noble character both in religion and as a nation in Indonesia.

2. Problems with the Character Education Curriculum

The curriculum in an institution or a country has a very important role, and the curriculum continues to evolve to adapt from time to time, while problematic comes from the English root word "problem" meaning, question, problem or puzzle. It also means problematic, namely uncertainty so that output participants and students can easily follow existing developments. There are four issues that must be considered including area of coverage, articulation of relevance and transferability. (Siti Julaiha, 2019:173)

Character education, which is in the spotlight of the government and educators, is a new program prioritized by the Ministry of Education and Culture. As a new program, it still faces many problems and obstacles. According to Juidiani, these obstacles are (1) The character values developed in schools have not been translated into representative indicators; (2) The school has not chosen character values that are in accordance with its vision; (3) Teachers' understanding of the concept of character education is still not comprehensive; (4) Teachers have not been able to choose character values that are appropriate to the subjects they teach; (5) Teachers do not have sufficient competence to integrate character values in the subjects they teach; and (6) Teachers cannot yet be role models for the character values they choose. (Siti Julaiha 2019:175)

3. Understanding Character Education Curriculum Development

The term curriculum development comes from the words development and curriculum. The term "development" has the meaning of "a systematic, planned, methodological and comprehensive effort with the aim of criticizing, renewing and perfecting something that already existed before" as stated by Gopper and Ross in Hamalik. Meanwhile, the definition of curriculum mentioned by Oliva is "Curriculum itself is a construct or concept, a verbalization of an extremely complex idea or set of ideas." From the understanding of development and curriculum, what is meant by "curriculum development" is "a planned, systematic, methodological and comprehensive effort aimed at criticizing, renewing and perfecting the previously existing curriculum", which in a specific context is focused on developing student character. (Agus Salim Mansyur, 2017:3)

The expression development comes from the root flower, which means perfect. Then it produces development, which refers to the process, method or act of development. Therefore, progress is a pursuit aimed at becoming superior to the past. Al Gazali's opinion states that morals are a person's best behavior. Therefore, building a curriculum based on character education involves assembling or constructing a new curriculum, modifying and refining the curriculum, implementing the curriculum, and managing the curriculum. This control includes monitoring and assessing the curriculum, as well as adjusting the curriculum depending on the results of monitoring and evaluating the basic education curriculum implemented in various contexts. (Irwan Setia, 2023:52)

To develop a curriculum, what must first be considered is the purpose of developing the curriculum. For example, it has been determined that the aim of curriculum development is to produce higher quality graduates so that people's interest in sending their children to our madrassas will increase. With a goal like that, next we need to know the public's interest in the quality of graduates, with this we will be able to determine a plan on how to produce graduates like that. (Rahmat Hidayat, 2020: 104)

Allah SWT. says in the Al-Quran surah Al-Hasyr/59: 18, Meaning: "O you who believe! Fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife), and fear Allah. Indeed, Allah is All-Knowing of what you do." (QS. Al-Hasyr/59: Verse 18)

Tafsir Al-Madinah Al-Munawwarah / Markaz Ta'dzhim al-Qur'an under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, professor at the Al-Qur'an faculty, Islamic University of Madinah (Tafsir Web 2023)

"Allah commands His faithful servants to obey all His commands and stay away from all His prohibitions, and let each of them pay attention to what goodness he has prepared to face the Day of Judgment. Then Allah repeated His command that they fear Allah, to emphasize how important piety is. Allah is All-Knowing of all your deeds in the world. And Allah forbids them not to be like those who neglect to remember Allah, because Allah will reward them by neglecting themselves. Those who are far from the truth are those who disobey Allah's commands."

The character education-based curriculum development strategy can be carried out through three (3) things, namely: 1) integrating character values into all subjects, local content and self-development activities, 2) familiarization in daily life at school (service , management and teaching), and 3) increasing collaboration between schools and parents. (Andi Atma, 2019:32)

From the explanation above, it can be understood that in order to face a better future, improvements and development are necessary. If this is related to the world of education, to improve student learning outcomes and improve teachers' teaching abilities, it is necessary to develop a curriculum/syllabus. Curriculum and syllabus

development means a teacher's ability to develop a curriculum and syllabus. When a teacher develops a curriculum and syllabus it will have enormous benefits, because it leads to something better. This ability requires a teacher to always be creative in creating a dynamic, active and fun learning atmosphere.

RESEARCH METHOD

This research is research that uses qualitative research. This research is field research, namely research by observing and searching for data directly at the location and object being studied. Therefore, this research is descriptive research by describing the development of a character-based Islamic religious education curriculum in elementary schools.

Research sites, This research was located at Muhammadiyah 36 Medan Integrated Elementary School which is located on Jl. Jermal III No. 10, Denai, District. Medan Denai, Medan City, North Sumatra. This research was carried out in the first semester of the 2023/2023 academic year, on November 1, 2023.

Research subject The subjects studied in qualitative research are called informants who are used as friends or even consultants to dig up the information the researcher needs. In this research, the data source uses a purposive sample. Purposive sampling is a technique for collecting data from respondents with certain considerations with the researcher's tendency to select respondents who are considered to know the problem in depth and can be trusted to be a source of accurate data. As information for this research data, researchers took several sources of information from the principal and teachers at Muhammadiyah 36 Medan Integrated Elementary School.

Data collection technique

Data collection techniques are an important component in qualitative research. The instruments are:

1. Interview

Interview techniques can be used to collect data. An interview is a conversation between two or more people, where questions are asked by someone who acts as an interviewer.

2. Observation

Data collection using observation is shown to reveal the meaning of an event from a particular setting, which is an essential concern in qualitative research.

3. Data collection tools.

This research uses several tools to obtain data so that the research results are more accurate and the research has research evidence. The tools used in this research are recording devices and interview guides.

RESULTS AND DISCUSSION

The character education curriculum implemented in Indonesian education has a good influence on the formation of students' character so that they become better individuals. This is in accordance with the statement expressed by the principal at SD Muhammadiyah 36 Medan Integrated Elementary School on November 1 2023 as follows:

"The character education implemented in the curriculum is very impactful and very good. Because of this, especially in elementary school, we are more dominant in cultivating character. In the curriculum it is KI 1 and KI 2. If KI 1 is the basis for cultivating spiritual character, if KI 2 is cultivating social character. So in its application, children have been instilled with the attitude that when learning, they must first read the prayer. So we are more dominant in instilling character then knowledge. "So the character education curriculum in the curriculum in Indonesia has a big impact on the development of students' character."

The application of character education in elementary schools certainly requires a supportive surrounding environment, this can make it easier to instill character values in students. This was explained by the principal at Muhammadiyah 36 Medan Integrated Elementary School who said that the school environment supports the application of character education, as follows:

"Yes, it is very supportive. Firstly, our school has proven to require children to be punctual, meaning that it is never late. So we record every child who is late. From that, the child's character has been formed in a disciplined attitude. So we separate the ranks of children who arrive late and then we will call the parents for the umpteenth number of times they have been late in a month. So the school really supports character education, especially social character. If discipline is part of social character and social competence, that is discipline. "So from the beginning of learning, this school applies discipline and in class we also support the child's character."

Based on the results of interviews and observations conducted at the Muhammadiyah 36 Medan Integrated Elementary School on November 1 2023, it can be understood that school is a place to develop student character. The school environment is the most supportive means for developing the character education curriculum. The role of Muhammadiyah 36 Medan Integrated Elementary School in developing the character education curriculum refers to core competencies, KI 1 and KI 2. KI 1 or core competency 1 is the core competency of spiritual attitudes while KI 2 or core competency 2 is the core competency of social attitudes .

Spiritual attitudes are related to the goal of national education to form students who are faithful and devout. Meanwhile, social attitudes are related to the goal of national education to form students with noble, independent, democratic and responsible character. What schools do to shape students' spiritual character or

attitudes is by prioritizing religious attitudes, such as praying, praying before studying, reading the Koran. Meanwhile, the school forms character or social attitudes by forming a disciplined attitude, namely by coming to school on time.

Apart from that, the Muhammadiyah 36 Medan Integrated Elementary School really supports the development of the character education curriculum, namely by giving rewards to students who achieve good character assessments, which are assessed once a month. The reward is in the form of giving a green medal that says pious and pious child, this is done so that students can be enthusiastic and aware of themselves so they can do good at school.

Then the principal of Muhammadiyah 36 Medan Integrated Elementary School said that these programs could make students' character better. The following are the results of an interview conducted with the principal of Muhammadiyah 36 Medan Integrated Elementary School:

"In the Dhuha prayer program, it is hoped that if each student's movement begins with the Dhuha prayer, the next movement in this school will be more focused. Then this school activity is also closed with tadarus so our school really facilitates character formation, especially spiritual. So from the ranks we have done the roja'ah, in class we pray Dhuha, then close it all with tadarus activities. "Yes, hopefully the children here are blessed with better character."

Furthermore, the principal of Muhammadiyah 36 Medan Integrated Elementary School said that this school has a program plan which will later be implemented to strengthen student character development.

Based on the results of interviews and observations conducted at the Muhammadiyah 36 Medan Integrated Elementary School on November 1 2023, it can be understood that there are several strategies or programs carried out to develop students' spiritual character, namely as follows:

1. Performing recitation of surahs while lining up in the field which is done on Tuesdays, Wednesdays and Thursdays. This meroja'ah is guided by the teacher who will stand at the front of the line and then be followed by the students. With this muroja'ah program, it is hoped that students will develop speech and attitudes that in their actions or motor skills have a religious character. This school has also created a program to memorize juz 30 as a graduation requirement and has created a syllabus and distribution of memorized surahs for each grade level.
2. Carrying out the Dhuha prayer in each class, so before learning begins students are directed to perform the Dhuha prayer in class and are directed by each class teacher. The school principal said that the dhuha program was carried out on the grounds that if every time something is done is started with kindness then the students' subsequent activities will be more focused.

3. Do a tadarus of the Qur'an after the learning activity is completed. This Tadarus is carried out together in each class.
4. The fourth program is still being planned by the school, namely holding an evening for building faith and piety or mabit. In this Mabit program, students' character will be formed and refined, especially grades 3, 4, 5 and 6.

In developing a curriculum based on character education, it will create obstacles if it is not addressed wisely by all teaching staff and educational staff in schools. Based on the results of interviews and observations conducted at the Muhammadiyah 36 Medan Integrated Elementary School on November 1 2023, it can be understood that there are no obstacles in developing the character education curriculum at this school. The principal said that this school formed a class association and a school association in which communication was carried out between teachers and parents to support the development of the character education curriculum in the school.

CONCLUSION

Based on the results of interviews and observations conducted at Muhammadiyah 36 Medan Integrated Elementary School on November 1 2023, the following conclusions can be drawn:

1. Schools become a forum for forming a person's thought patterns and behavior, with that, schools are required to provide the best service in order to realize a goal that is oriented towards character formation which refers to core competencies 1 and 2 in the curriculum which shape students' spiritual attitudes and social attitudes.
2. Students' character development strategies can be carried out by instilling a spiritual attitude by teaching students to pray, pray, read and memorize the Al-Qur'an and practice it in everyday life. And instill a social attitude, namely time discipline and responsibility for what you do.
3. In developing the character education curriculum at the Muhammadiyah Integrated Elementary School there are no obstacles, because the development of the character formation program is supported by good communication between teachers and parents of students through class and school associations.

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