



## The ethnographic study of teacher experiences in implementing the Madrasah Ibtidaiyah Kuttab Al-Fatih curriculum

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### ABSTRACT

This research was motivated by public unrest related to the main problem of education recently, namely the rampant violence among elementary school students. Multicultural-based character education is an alternative solution for forming a polite and respectful character for children that needs to be instilled early. This kind of character-building has been done at Madrasah Ibtidaiyah Kuttab Al-Fatih. The purpose of this study is to explore the experience of teachers in Madrasah Kuttab Al-Fatih to shape the character of polite students. This research uses a qualitative ethnographic approach, combining in-depth interview data with relevant references. Data analysis techniques are carried out in stages: data collection, reduction, data presentation, conclusion drawing, and *verification*. The study results showed that teachers' experience implementing the Kuttab Al-Fatih curriculum in schools is clearer. The learning objectives are supported where, using this curriculum, teachers do not only teach properly. The curriculum is mushrooming now, but in this curriculum, teachers must also provide examples of attitudes as the Prophet exemplified. Teachers teach by delivering material and ensuring every student can apply what is obtained during the learning process. Students have good morals not only in school but in the family and community environment as a result of the curriculum that has existed in the era of Prophet Muhammad SAW. Cultivating character in students is easier because the role of educating is not only a teacher but there is cooperation between teachers and parents.

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### ABSTRAK

Penelitian ini dilatarbelakangi oleh keresahan masyarakat terkait permasalahan utama pendidikan akhir-akhir ini, yaitu maraknya tindak kekerasan di kalangan peserta didik sekolah dasar. Pendidikan karakter berbasis multikultural menjadi alternatif Solusi bagi pembentukan karakter yang santun dan saling menghormati bagi anak yang perlu ditanamkan sejak dini. Pembentukan karakter seperti ini telah dilakukan pada Madrasah Ibtidaiyah Kuttab Al-Fatih. Tujuan penelitian ini adalah untuk mengeksplorasi pengalaman guru pada Madrasah Kuttab Al-Fatih dalam Upaya membentuk karakter peserta didik yang santun. Penelitian ini menggunakan pendekatan kualitatif etnografi, yang mengombinasikan data hasil wawancara mendalam dengan berbagai referensi yang relevan. Teknik analisis data dilakukan dengan tahapan: pengumpulan data, pengurangan, penyajian data, penarikan kesimpulan dan *verifikasi*. Hasil penelitian ditemukan bahwa: Pengalaman guru saat diterapkannya kurikulum Kuttab Al-Fatih di sekolah lebih jelas dan transparannya tujuan pembelajaran di mana pada penggunaan kurikulum ini guru tidak hanya mengajar selayaknya kurikulum yang menjamur sekarang tetapi pada kurikulum ini guru juga dituntut dapat memberikan contoh sikap sebagaimana Rasulullah contohkan dan guru mengajar tidak hanya menyampaikan materi tetapi sampai memastikan setiap peserta didik dapat menerapkan apa yang didapatkan selama proses pembelajaran berlangsung. Serta peserta didik memiliki akhlak yang baik tidak hanya disekolah tetapi sampai di lingkungan keluarga dan masyarakat inilah hasil dari kurikulum yang sudah pernah ada di zaman Rasulullah Muhammad SAW. Penanaman karakter pada peserta didik lebih mudah sebab yang berperan mendidik tidak hanya seorang guru tetapi ada kerja sama antara guru dan orang tua.

**Kata Kunci:** etnografi; kurikulum; Kuttab Al-Fatih curriculum; pengalaman guru

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## INTRODUCTION

Since independence, the Indonesian curriculum has continued to develop and change with the times. Since Indonesia's independence from 1945 to 2023, the education curriculum in Indonesia has changed eleven (11) times, namely in 1947, 1953, 1964, 1968, 1975, 1984, 1994, 2004, 2006, 2013, and the latest Kurikulum Merdeka (Saifudin, 2022; Sari, 2022). This curriculum change is expected to improve the education system in Indonesia, because the reality shows that problems continue to arise. Not only limited to higher education, but also reaching the Elementary School level, including cases of bullying, which are increasing every year. The Indonesian education government network (JPPI) noted that from January to August 2023, 379 school children were victims of violence, including bullying. Even the Indonesian Child Protection Commission (KPAI) noted an increase in cases of bullying and even sexual violence, increasing fourfold in 2021.

The facts indicate that education in Indonesia has yet to fully develop the potential within individual students, to help them become virtuous individuals devoted to Allah SWT. Meanwhile, national education is designed to develop students' abilities to shape character and national civilization in a dignified manner, aiming to enlighten the nation's life. The goal is to develop students' potential to become faithful and pious to God Almighty, of noble character, healthy, knowledgeable, capable, creative, independent, and responsible (Hermanto, 2020; Syahriyah, 2023). However, many news stories discuss the cases of violence that occur in schools. For example, a Madrasah Aliah (MA) student in Kebonagung District, Demak, boldly attacked a teacher with a machete (see: <https://muslimahnews.net/2023/10/01/23757/>) in another incident reported by Serambi News, a video circulated on social media showing an elementary school student displaying a lack of manners towards their teacher. The student even acted violently, kicking the door in front of their teacher and using foul language. This incident occurred at an elementary school in Lima Puluh District, West Sumatra (see: <https://aceh.tribunnews.com/2023/07/18/tak-lagi-punya-adab-anak-sd-ini-tendang-pintu-hingga-bentuk-dan-maki-guru-dengan-kata-kotor>).

The curriculum is critical in education because achieving educational goals depends on the curriculum used (Zulia & Ambarwati, 2020). In line with one of the lecturers' argument, "the curriculum must be adjusted to the school's vision and mission and the standards that are the benchmark for achieving learning goals". However, in its realization, the curriculum currently being made has been unable to overcome educational problems. The emergence of damage to the behavior and morals of students is very concerning (Kartika & Arifudin, 2021). Considering that Indonesia is a country with a Muslim majority, this is an important concern why there are many Muslims, but their children have bad morals. Morals are the foundation in all fields and the balance of the people's fortunes, and are the path that has been bequeathed by the Prophet (Sahnan, 2019). Therefore, it is important to have an institution that sees the damage and wants to solve this problem by presenting an Islamic education curriculum based on Kuttab Al-Fatih. The Kuttab Al-Fatih curriculum is based on instilling faith in the Qur'an, but general lessons have also been integrated and interconnected.

Research has indicated that there is still a lack of character education in the curriculum, which calls for a curriculum transition as the foundation for curriculum change, with a greater emphasis on character building (Rohmatun et al., 2023). This transition aims to address students' character issues by evaluating the outcomes of previous curricula to make education more optimal. By implementing the Kuttab Al-Fatih curriculum, this Islamic educational institution seeks to restore the glory of knowledge by focusing on the cultivation of faith and the Quran.

Other research discusses that curriculum management is crucial in education, as achieving educational goals depends on the curriculum used (Rahayu et al., 2023). The Kuttab Al-Fatih curriculum is one of the non-formal educational institutions where this curriculum has been developed independently. It uses a historical approach, reflecting on the era of the flourishing Islamic education during the time of the Prophet Muhammad SAW. Implementing the Kuttab Al-Fatih curriculum aims to restore the intellectual brilliance of the past, positioning education as a place for individuals who can serve as role models. Given the many facts surrounding the environment, with many children falling into behaviors such as lack of manners, bullying, and free association, this is attributed to distancing religious values from the foundation of education (Maulidiyah, 2016). Religion serves as the foundation, and the system is the guardian—without a foundation, things will collapse, just as without protection, things will be lost (Mahmudi & Solehuddin, 2023). The essence and purpose of education today seem to have lost their direction, whereas, as Muslims, it is only the Prophet Muhammad who remains the ultimate role model in education. The Prophet demonstrated how educators can produce the best generations for the Ummah.

Education is now a significant concern because of the many problems that occur in the world of education, and many children are far from the Islamic mindset and Islamic attitude patterns, especially in understanding Islamic education. Madrasah Ibtidaiyah and Elementary School education based on Islam Terpadu (IT) are far from integrating general learning without being linked to Islam. So researchers assume that education today should be the central shield for us to live a good, formal and non-formal life, and we all know their application. Coupled with the challenges of today's era, including the rapid development of information technology, it is one of the main factors in damaging the morals and personalities of students increasingly experiencing decline (Hendayani, 2019).

The cause of this is that many people feel uneasy about today's education, even based on the results of research and interviews conducted by researchers and the assumptions of researchers from the data obtained, not a few parents are less sure about the current education system, given the many facts of violence. Therefore, we can look back at the historical period in education in the past 1400 years, showing the glorious era using the Kuttab Al-Fatih curriculum. Developments in the world of education, one of which is Islamic education and Madrasah Ibtidaiyah education, there is no integration and correlation with religious education with general education, which is the center of attention for society to become one of the goals in educating children. General education now tends to be secular, only filling in the cognitive theory of students, but abandoning religious values in its education.

N stated that Madrasah Ibtidaiyah education has become a trend among parents to enroll their children in religious-based schools based on the results of interviews conducted by researchers with one of the parents of students who is also a teacher.

*“Saya lebih memilih sekolah berbasis agama untuk menyekolahkan anak sebab kita tahu pendidikan sekarang yang jauh dari agama banyak menjadi masalah di kalangan masyarakat sebab sekolah umum tidak ada mengaitkan pembelajaran umum dengan agama bahkan dipisahkan, saya menyekolahkan anak saya karena kita tau pendidikan Madrasah Ibtidaiyah anak banyak diajarkan pengetahuan agama yang berkaitan dengan kehidupan anak baik di sekolah dan lingkungan masyarakat diajarkan sopan santun, akhlak dan moral dengan orang yang lebih tua yang diajarkan di sekolah”.*

The presence of Kuttab Al-Fatih in society is an answer to the problems many parents face in restoring the quality of education in Indonesia with a curriculum exemplified in Islamic civilization and producing young people who become great scholars. Based on these problems, this study aims to dig deeper into the Kuttab Al-Fatih curriculum in learning. Therefore, the formulation of the problem raised is the phenomenology of the perspectives of teachers and parents about the Kuttab Al-Fatih curriculum.

## LITERATURE REVIEW

Education is an effort to form a complete person who is physically and mentally intelligent, healthy, has noble character, and pious. The principle of education is to educate, guide, direct, foster, and lead students. The basic principles of education are the goals and hopes of teachers and parents for students in the future (Nurliana & Ulya, 2021). The Qur'an is a normative source that discusses education. The Qur'an's instructions on the importance of education:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

It means:

*"Read it in (mentioning) the name of your Lord who created, He created man from a clot of blood. Read, and your Lord is the Most Gracious, who teaches (humans) using kalam. He taught man what he did not know."*

(QS.Al-Alaq 96:1-5).

The verse above explains the priority in teaching. Meaning: Allah teaches humans through reading and writing, which is exemplified in the Qur'an as a guide to life in doing something. The command about the obligation of education is stated in the Basic Principles in order to achieve better education, an appropriate curriculum is needed for learning. The curriculum is critical in the education system, in line with previous research based on the results of the interview, it states that the curriculum is a reference as a step in providing learning to students or students, it is even stated that the curriculum is a guide during the learning process (Zurhidayati, 2024). The need for a curriculum during learning is because the curriculum is the foundation in educational institutions, as a target in schools. Without an appropriate and good curriculum, it is not easy to achieve educational goals because it is the spearhead of the success of every learning (Alhayat & Arifin, 2023).

Based on what has been explained previously, the curriculum is a plan that is prepared as a tool to achieve educational goals. The curriculum is a container to determine the direction of education. The curriculum is the spearhead for the implementation of educational activities. The success or failure of an education depends on the curriculum used and is by the alternatives needed, especially in education in Indonesia itself (Petmita & Susmiarti, 2024). Implementing the Kuttab Al-Fatih curriculum is divided into two modules, Kuttab Awal and Kuttab Qonuni. Kuttab awal is carried out for three years, in which the material related to learning adab, faith, tadabbur, nature modules, hadith, the Qur'an, writing, reading, and basic arithmetic. Meanwhile, according to Khoiriyah in the book "Management of Adab Education Curriculum," Kuttan Qonuni requires a journey of about four years; the material studied is faith, adab, the Qur'an, tadabbur, human modules, hadith, and language.

According to Putranto in his work entitled "Islamic education system model Kuttab: Case study in *Kuttab Al-Fatih Malang*," the curriculum system of Kuttab Al-Fatih includes objectives, curriculum, methods, approaches, and even evaluation. The goal is to produce an intellectual, brilliant generation of civilization changers. The curriculum focuses on instilling faith and the Qur'an, the methods used are *talaqi* (a method where the lessons are face to face between students and teachers), memorization, *tasmi'* (memorization deposits), lectures, questions and answers, parables. While the faith curriculum studies the basics of religious knowledge and language, Kuttab teaches about hadith, manners, and aqidah adjusted to the level of understanding ability with readily accepted language. The approaches used include exemplary behavior, repetition, experiential approaches with learning to nature. Moreover, the evaluation used is the first exam, grade increase and final exam or commonly called UAS and reflection of learning that has been learned, daily assignments and memorization mutaba'ah.

According to Ashari & Sembodo in a book entitled "Kuttab Module", this curriculum does not follow the existing one in Indonesia, which is the basic reference for this Kuttab Al-Fatih. This Kuttab Al-Fatih focuses on instilling Faith and the Quran. The main objectives of this curriculum are as follows:

1. Teaching and Cultivation of Faith Character.
2. Memorizing the Quran.
3. Exploring, researching, and proving the miracles of the Quran.
4. The language of civilization.
5. Have Life Skills.

Based on what has been explained previously, the curriculum is a plan that is prepared as a tool to achieve educational goals. The curriculum is a container to determine the direction of education (Rahmah & Triana, 2023). The curriculum is the spearhead for the implementation of educational activities. The success or failure of education depends on the curriculum used, in the Kuttab Al-Fatih learning process, the school has a vision and mission to produce a generation that has morals and knowledge based on the Qur'an and hadith. Based on the results found in previous studies, the Kuttab Al-Fatih curriculum is suitable for supporting education both in terms of objectives, approaches, methods, materials, and even evaluation. This curriculum emphasizes the instillation of Faith and the Qur'an.

## METHODS

This study uses a qualitative method with a phenomenological approach. Phenomenology is a philosophical approach that aims to understand subjective experiences and phenomena that arise from individual consciousness. Data collection techniques used by researchers include primary and secondary data. Primary data is data obtained directly by researchers or from primary sources, and some respondents' opinions related to this curriculum and responses from parents of students. Secondary data in this study were obtained from Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. In addition, secondary data in this study were also obtained from books, journals, written works, the internet, articles, and news related to the title of this study. Furthermore, this study will explore the Kuttab Al-Fatih curriculum deeper. This study is divided into three stages, namely the planning stage, the implementation stage, and the evaluation stage. The following are the three stages carried out in this study:

### 1. Planning Stage

This stage is the initial stage carried out in this research in teaching and learning activities. Here, Ustadz and Ustadzah, together with the Kuttab manager, prepare the learning materials that will be taught. The steps in the planning stage include the following:

- a. Formulating Material, determining the material that will be delivered to students;
- b. Determining Sources, selecting reference sources to compile the Kuttab Activity Plan (RHH), which is similar to the RPP in Public Schools;
- c. Plenary Meeting: A meeting to ratify the Kuttab Activity Plan (RKK). RKK is divided into two parts: the Al-Quran curriculum and the Faith Curriculum. The Syar'i Council ensures that the RKK complies with the Requirements.

### 2. Implementation Stages

Implementation where the designed RKK is used. Every Ustadz or Ustadzah teaches according to the RKK, starting at 07.15 WIB. Some of the main activities are as follows:

- a. Pledge, students gather to carry out the pledge and pray together;
- b. Quran class, using the talaqqi method to learn the Koran. Santri study individually with the guidance of the ustadz;



- c. Snack time, a communal eating activity that encourages interaction between students and teachers;
- d. Faith Class, Teaching the values of faith by involving interactive learning and *murofaqot*.

In addition, there are routine monthly agendas, semester, and even annual ones that involve parents in evaluation activities.

### 3. Evaluation Stages

The evaluation stage is the key to assessing the success of the curriculum and the learning process. Each teacher records the results of daily evaluations to see student learning. Evaluation activities include:

- a. Daily reflection, notes related to classroom conditions and the implementation of manners by students;
- b. Evaluation meetings are held weekly to discuss learning obstacles and find solutions.

## RESULTS AND DISCUSSION

### Implementation of the Al-Fatih Kuttab Curriculum in Elementary Madrasahs

The Kuttab Al-Fatih curriculum is one of the educational institutions that promotes the latest curriculum that has not previously existed in any educational institution that uses it. The curriculum offered is the Al-Quran and Faith curriculum, as listed in it. This curriculum is designed according to the ultimate goal of Kuttab Al-Fatih. In line with other studies before this curriculum can be used in all Madrasah Ibtidaiyah educational institutions. the first step is the ratification of this curriculum by the authorized institution (Zulia & Ambarwati, 2020). Then, this designed curriculum is applied to the learning process in schools. Two variables must be considered in the implementation stage of the curriculum itself.

### Planning Stages

This planning stage is the initial process that must be carried out in the running of teaching and learning activities. At this stage, the Ustadz and Ustadzah and the Kuttab management team work together in designing and formulating what learning materials will be delivered to students. The next step is that all staff determine the primary source that will be used as a reference or benchmark in compiling the RKK. This plan is the same as schools in general, namely RPP, the design of learning activities includes various things that will be implemented in the process from the beginning to the end of learning, this is done in order to achieve the learning objectives expected by Kuttab Al-Fatih according to the Vision and Mission that has been made.

The next stage is to hold a plenary meeting of the RKK to be ratified and then used to implement the ongoing learning process. The plenary meeting itself is divided into two: the Al-Quran curriculum's plenary meeting and the faith curriculum's plenary meeting. In this plenary meeting, the Sharia Council is responsible for the meeting and is tasked with overseeing and ensuring that the contents of the RKK are in accordance with Sharia. The Sharia Council also tests whether this RKK is appropriate and can be applied to students.

### Implementation Stage

The implementation stage is the application stage of the Kuttah Activity Plan, which has been prepared and approved. This RKK is given to every Ustadz or USTADZAH who teaches in class, every day, both faith classes and Al-Quran classes. Teaching and learning activities begin at 07.15 WIB. Students must arrive before the learning hours begin. Tolerance for lateness is 5 minutes at 07.20 WIB. If students arrive late, they are recorded in the book as late. Some daily activities of Kuttah students:

#### 1. Pledge

Every student who has received instructions from the Ustadz or Ustadzah gathers, carries out the oath, and reads the study prayer until 07.30 WIB. This activity is carried out together after the Ustadz and Ustadzah deliver the material.

#### 2. Quran Class

Quran class led by two Ustadz or Ustadzah. Santri learn the Quran using the talaqqi method. The students carry out this talaqqi method one by one. If they have not had their turn, other students are guided in other activities such as writing sermons, *khot muroja'ah* together, correcting reading, and others. Meanwhile, the module used in Kuttah Awak 1 and 2 in the Quran class is the Baghdadiyah module. The way to spell the hijaiyah letters in this module is unique. Each hijaiyah letter is read in sequence, so that it can train students to remember what they have read.

#### 3. Snack Hour

Snack time is a time every student enjoys with the other students and Ustadz and Ustadzah, who teach in class. Every day, students bring healthy snacks.

#### 4. Faith Class

Faith Class is a class that teaches faith values. The faith values taught to students are taken from themes derived from the Qur'an. This faith class begins with an opening: greetings, hamdalah, sholawat, and prayers. After that, the Ustadz or Ustadzah will greet the students by asking how they are in Arabic. Students also answer in Arabic. The Ustadz or Ustadzah also continues by asking about daily practices and continues with attendance. Continued by reading verses on the theme to be studied together (*talaqqi jama'i*). The teaching and learning process also studies murofaqot (i.e., material derived from verses), which can be in the form of Science, Social Studies, Mathematics, and Indonesian reading, writing, and arithmetic, which is adjusted to the theme being studied at that time. And the Ustadz and Ustadzah also explain the interpretation of the verses being studied, and an explanation of the theme after the learning is complete, students are asked to review the verses that have been studied. The activity ended with the saying of hamdalah, istigfar, and the closing prayer of the assembly. After completing the faith class, students were prepared to perform the zuhur prayer.

In addition to the above activities, several other activities are routinely carried out in the Kuttah Al-Fatih curriculum itself, including the following:

#### 1. Monthly Agenda

This monthly agenda is a routine Parents of Students (OTS) study activity. This activity is mandatory for the parents of the students themselves. Where to learn parenting and aligning the vision and mission of educating children with Kuttah Al-Fatih with parents.

#### 2. Semester Agenda

The semester agenda itself is divided into four activities, namely 1) Tasmi' Parade, a festival of listening to students' memorization in front of their parents; 2) Mabit/Camping, an activity that aims to make students independent and resilient as an effort to instill moral values and strengthen faith through direct interaction with the surrounding environment; 3) Outing class, an activity to see directly how parents and students outside the classroom follow the themes taught to students. This class outing is carried out to increase the faith and knowledge of each student; 4) Taking report cards, seeing how it is written in the teacher's and parents' handbooks. In Kuttab Al-Fatih itself, report cards are a tool to report the growth and development of students, the instillation of faith, manners and murofaqot (Indonesian, arithmetic, science and social studies) which are assessed from the beginning to the end of the semester, the report cards themselves are not a tool to see rankings or compete. However, they are growing into the next civilization generation in the golden age. Parents must be present when picking up report cards; report cards cannot be picked up on their behalf. Even Kuttab itself will not hand over report cards if the parents of students can pick them up.

### 3. Annual Agenda

The annual agenda in Kuttab itself is divided into two, namely: 1) Musabaqah Hifdzil Qur'an (MHQ), in this activity, the teacher appoints one of the students who is considered to have fluency in memorizing the Quran, and the jury judges their fluency. Students who become finalists with the highest MHQ scores will appear in the MHQ final combined with the tasmi' parade in Semester two; 2) Home visit, this visit is carried out once a year with the aim of finding out the environment where the students live and to align it with maintaining the condition of the residence with home education with Kuttab.

### Evaluation Stage

This stage is the most important in seeing the success of the curriculum that has been designed and implemented, and this is done as a solution if problems occur during the implementation process. At the end of each learning process, each teacher or Ustadz and Ustadzah must also have a learning evaluation record for each student or santri in a daily reflection sheet in each class. The sheet is a reflection in the form of a record of class conditions, whether students or santri have practiced the manners they have learned in class. Each teacher or Ustadz and Ustadzah writes down a summary of the class conditions during the learning process. Not only that, every Tuesday, all teachers attend an evaluation meeting. With this evaluation, we aim to resolve various obstacles that occur in learning and find solutions to these problems, including the limitations of knowledge possessed by teachers or Ustadz and Ustadzah in Kuttab, and limited scientific references. The meeting is held once a week to find out how far the application and understanding of students are (Zulia & Ambarwati, 2020).

### Teacher Perspective

The teacher's perspective on using the Kuttab Al-Fatih curriculum is that this is an educational institution like any other. However, the difference is evident in the objectives of the curriculum, where Kuttab Al-Fatih focuses on emphasizing Faith and the Quran. In line with the perspective of respondent two that this curriculum does not follow the existing curriculum in Indonesia, the basis of which is the hadith of Jundub bin Junadah,

*"We studied with Rasulullah SAW, who at that time we were still young, then we studied with the Prophet about faith, before studying the Koran, after studying the Koran, our faith increased".*



The results of the interview obtained data and information from N informants.

*"We prefer religious-based schools to send children to school because we know that education today is far from religion, which is a problem in society because public schools do not link general education with religion, and are even separated. I send my child to school because we know that in elementary madrasah education, children are taught much religious knowledge related to children's lives, both at school and in the community, they are taught good manners, morals, and ethics with older people, which is taught at school."*

During the Tabiin era, they studied the Qur'an first, then Faith, and there was a bad order; the bad order was that humans needed faith first, then the Qur'an. However, what was taught during the Tabiin era, first the Qur'an and then faith, had decreased in quality. We found that the generation of companions was extraordinary because they learned directly from the Messenger of Allah, they studied Faith, creed first, then the Qur'an, while after the generation of companions continued, the generation of tabiin followed, the alternative was the Qur'an, which was then faith, the quality decreased. The phenomenon that occurs in the current generation is the lack of interest in learning the Faith and the Qur'an, so it has the potential to reduce the quality of faith and piety of the current generation. Therefore, teachers want to use the existing curriculum from the Islamic era, which can produce humans with good quantity and quality (Zurhidayati, 2024).

In the book "Competence of Islamic Religious Education Teachers," Hawi states that as an academic manager, motivating students in learning, as a facilitator, and evaluating and assessing the results obtained during the learning process. The role of the teacher is to convey about character education through the development of the potential of students, teachers as motivators and facilitators as well as examples of students in behaving, as role models in character education, teachers must have a perspective on education to form students who have good morals (Kurniawan, 2020).

Perspective is a way of seeing or a point of view in responding to problems that occur, or it can be called a particular person's point of view in seeing problems according to their mindset. In line with other opinions, perspective is a person's point of view on everything. Teachers are one of the components that play a huge role for all students, because the role of teachers is not only to educate but also to ensure whether students understand and even apply it (Kandiri & Arfandi, 2021; Rosyiddin et al., 2023). The main task of a teacher is to "educate, teach, guide, direct, train (Faruqi et al., 2023; Mutholib, 2020).

Undang-Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen defines professional teachers. Generally, the Law explains that a teacher or lecturer can be considered professional if they have academic qualifications, competence, teacher certificates, are physically and mentally healthy, and have other required qualifications (Rizky et al., 2022). Teachers are adults and are responsible for guiding or assisting students in their physical and spiritual development so that behavioral changes occur. The hope is that they can carry out their duties as creatures of Allah as Caliphs on earth, as social beings and individuals considered independent. The phenomenon of rampant moral degradation in Indonesian children and youth requires teachers to educate and prepare students to socialize or interact, collaborate, solve problems, and find the right solution when viewing a problem. Octavia in the book "Professional Teacher Attitudes and Performance" states that teachers are required to be able to make students understand all learning and apply it, teachers can form morals or personality, character in each student, and even students are not only good at education but students can relate their knowledge to events in the environment.

Teachers have a vital role in education in shaping the character of students, both in learning and even outside of everyday life (Cahyani & Dewi, 2021), in line with other opinions, which state that the role of teachers cannot be replaced by anything, even good technology (Arif, 2022). Teachers can position themselves as role models for students in their behavior. In addition, a strong foundation must be

embedded within the teacher; even teachers must make the Prophet Muhammad a role model in educating and forming student attitudes.

### **The Role of Higher Education**

Universities have an influential role in policy, including in developments in the political realm (Afifuddin, 2021; Nadeem & Akhter, 2021). Universities can be called intellectual experts in the field of knowledge, who can describe a problem and find a solution to it with their knowledge (Tahaku, 2020). Universities have an important role in moral development and character formation. The relationship between the morals and character of students can be seen using academic and extracurricular perspectives (Kristjánsson et al., 2021). The perspective of non-academic attitudes can be seen from how they are treated in the environment and when socializing. At the same time, academics can be seen from the attitude of honesty in learning.

Efforts to form the character of the nation's children require teachers to provide good values as examples for students. However, sophisticated technology can now replace the role of teachers in providing knowledge, but not moral values and character (Sabililhaq et al., 2024; Saputra, 2020). This can foster a role and build a conducive environment, which needs to be applied in every line to achieve each student's moral education goals.

The role of higher education is very supportive because students with high intellectuality can see problems through the lens of educational science, so that teachers can become policy makers in the future (Tahaku, 2020). One of the important roles of students who focus on academics, namely as Agents of Change, is a great hope for schools (Setyadi et al., 2021). Students have a role as movers in the educational environment and society to make changes from a depressed place to a good place by using their knowledge through ideas that have good improvement values in education and society. This means that every student has a role as an agent of change for education in the future.

Universities, especially students, are important in contributing to science and improving regulations. The role of students with high intelligence is that, hopefully, all students are ready to make improvements, one of which is to the curriculum in Indonesia, which is almost 10-11, and the last one is the independence curriculum. Seeing this incident, it is necessary to have the Kuttab Al-Fatih curriculum in society as an answer to the problems many parents face in restoring the quality of education in Indonesia, with a curriculum exemplified in Islamic civilization and producing young people who will become great scholars.

### **CONCLUSION**

The Kuttab Al-Fatih curriculum offers a unique educational approach focusing on the development of faith and the Qur'an. Through structured planning, implementation, and evaluation stages, this curriculum seeks to produce a young generation that is not only intellectually intelligent but also has noble morals and a deep understanding of Islam. The role of education in implementing this curriculum is crucial, and it acts as a facilitator, motivator, and role model for students. Universities also have an important role in supporting the development of this curriculum through research and the provision of future human resources that are not only high in quantity but also of good quality. Although it has great potential, the successful implementation of this curriculum still needs to be supported by more research so that the world of education recognizes this curriculum.

## AUTHOR'S NOTE

The author declares that there is no conflict of interest related to the publication of this article. The writing of this article is one of the researcher's concerns seeing the many curricula that are present but do not solve the problem and every day news on social media makes the researcher sad about the future life because the researcher realizes that history is carved by people now, making history good then the need for our actions now to make the best history. The author confirms that the data and contents of the article are free from plagiarism.

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