



## Implementation of Islamic-based curriculum in cultivating religious character at Al-Ikram Islamic School Medan

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### ABSTRACT

Character education is an educational effort that aims to improve the quality of educational processes and outcomes that lead to the formation of students' character and noble morals as a whole, integrated and balanced following graduation competency standards in each educational unit. Based on the decree of the Minister of Education and Culture of the Republic of Indonesia Number 719/P/2020 concerning Guidelines for implementing curriculum in educational units in special conditions, it provides flexibility for schools to choose a curriculum that suits students' learning needs. In this way, Al-Ikram Islamic School Medan, apart from using the independent curriculum as the national curriculum, also uses the Islamic-based curriculum as a companion curriculum according to the needs of students. This research was conducted to analyze the background of the Islamic Based Curriculum at Al-Ikram Islamic School Medan; To analyze the role of the Islamic Based Curriculum in cultivating religious character at Al-Ikram Islamic School Medan; To analyze the implementation of the Islamic Based Curriculum at Al-Ikram Islamic School Medan; To analyze the evaluation of the Islamic Based Curriculum at Al-Ikram Islamic School Medan. The research method used in this research is a qualitative method with a descriptive/analytic type. The results of this research show that the implementation of the Islamic Curriculum at Al-Ikram Islamic School Medan is effective in instilling religious character, developing academic potential, and forming students with noble character and strong faith.

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### ABSTRAK

Pendidikan karakter adalah upaya pendidikan yang bertujuan untuk meningkatkan mutu proses dan hasil pendidikan yang mengarah pada pembentukan karakter dan akhlak mulia peserta didik secara utuh, terpadu dan seimbang sesuai dengan standar kompetensi kelulusan pada setiap satuan pendidikan. Berdasarkan keputusan menteri Pendidikan dan kebudayaan Republik Indonesia Nomor 719/P/2020 tentang Pedoman pelaksanaan kurikulum pada satuan pendidikan dalam kondisi khusus memberikan fleksibilitas bagi sekolah untuk memilih kurikulum yang sesuai dengan kebutuhan pembelajaran peserta didik. Dengan begitu Al-Ikram Islamic School Medan di samping menggunakan kurikulum merdeka sebagai kurikulum nasional juga menggunakan Islamic Based Curriculum sebagai kurikulum pendamping sesuai dengan kebutuhan peserta didik. Penelitian ini dilakukan dengan tujuan untuk menganalisis latar belakang Islamic Based Curriculum di Al-Ikram Islamic School Medan; Untuk menganalisis peranan Islamic Based Curriculum dalam penanaman karakter religius di Al-Ikram Islamic School Medan; Untuk menganalisis penerapan Islamic Based Curriculum di Al-Ikram Islamic School Medan; Untuk menganalisis evaluasi Islamic Based Curriculum di Al-Ikram Islamic School Medan. Metode penelitian yang digunakan dalam penelitian ini adalah metode kualitatif dengan jenis deskriptif/analitik. Hasil penelitian ini adalah penerapan Islamic Based Curriculum di Al-Ikram Islamic School Medan efektif dalam menanamkan karakter religius, mengembangkan potensi akademik dan membentuk peserta didik yang berakhlak mulia dan beriman kuat.

**Kata Kunci:** karakter; kurikulum berbasis Islam; religius

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## INTRODUCTION

Developing the essential skills students need for themselves, the community, the nation, and the country is vital to modern education. In this context, strengthening character education in educational institutions, particularly in schools, is extremely important and is widely considered a potential solution for improving the overall quality of human resources and students. This, in turn, can help shape a generation with strong, admirable characters who uphold and respect the noble values rooted in national identity, culture, and religious teachings (Astuti, 2023). However, character education cannot stand alone as a separate component; it must be meaningfully integrated into the learning process across various subjects by embedding moral, ethical, character-building, and cultural values. It becomes significantly more effective when it nurtures students through the internalization of noble moral values and consistent habituation of positive behaviours aligned with the ideals of the nation's character, such as religious devotion and moral integrity (Shafira et al., 2023), one of which is a religious character.

In Indonesia, the national education system mandates that education must equip individuals with knowledge and skills and play a vital role in shaping character and fostering a civilized, dignified society. The overarching aim is cultivating an intelligent, morally upright, and ethically grounded nation. According to the national education goals, the system is designed to develop the full potential of every student. Hence, they grow into individuals who are faithful and devoted to God Almighty, possess noble character, are physically and mentally healthy, intellectually capable, skilled, creative, innovative, and independent. Furthermore, they are expected to become responsible, democratic citizens who actively contribute to society. The national education system emphasizes that through a structured and holistic educational process, each citizen is nurtured and continuously strengthened in their faith, spirituality, and devotion to God Almighty. It is also guided to uphold national values, cultural identity, and social responsibility in everyday life.

Character education aims to improve the overall quality of the educational process and its outcomes, ultimately leading to the development of strong character and noble morals in students. This must be done in a comprehensive, integrated, and balanced manner, aligned with the competency standards for graduation at each level of education. Character education in schools aims to cultivate positive attitudes, behaviours, and habits among students, including moral values, school traditions, and daily conduct. All school community members, students, teachers, and staff should practice these values consistently and be supported by the surrounding environment (Lestari, 2023). One of the most essential aspects of character education is the development of religious character, which can be instilled through ongoing learning and meaningful educational experiences. Forming such character traits requires consistent and positive habits, repeated daily, so they become embedded in a person's lifestyle, difficult to forget, ignore, or abandon over time. Moreover, character education cannot be confined to the school alone. The role of the family, especially parents or guardians, is equally vital. Within the family environment, character education is primarily the responsibility of the head of the family. Parents must be attentive to their children's moral and spiritual development. Parents should introduce children to positive, supportive environments when interacting with their surroundings. As children speak, they should be guided to use polite and respectful language (Pratomo, 2021). Likewise, when children reach the age of formal learning, parents must ensure they receive a solid foundation in religious teachings and values. The hope is that, as they mature, these children will grow into individuals who can carry out their responsibilities and obligations towards God, their fellow human beings, and society with integrity and compassion.

Based on the decision of the Minister of Education and Culture of the Republic of Indonesia Number 719/P/2020 concerning Guidelines for implementing the curriculum in educational units under special conditions, schools are given the flexibility to choose a curriculum that suits the learning needs of their

students. As such, Al-Ikram Islamic School Medan, in addition to using the Kurikulum Merdeka as the national curriculum, also uses an Islamic-based curriculum as a supplementary curriculum following the needs of its students. Based on the above, the researcher conducted an initial observation at Al-Ikram Islamic School Medan, specifically in grades I to V, on November 15, 2023. From the initial observation, it was found that Al-Ikram Islamic School Medan is one of the schools that has adopted its curriculum as a supplement to the Merdeka Curriculum currently in use. This curriculum is called the Islamic-Based Curriculum. Al-Ikram Islamic School is unlike other schools in the Integrated Islamic School network. However, Al-Ikram Islamic School strives to be a place for parents who want their children to attend an educational institution integrating general knowledge and religion. This makes Al-Ikram Islamic School unique, as it has its curriculum as a supplement to the national curriculum, tailored to the needs of the students at the school. To implement character education, Al-Ikram Islamic School Medan has begun with the development of religious character through the implementation of the curriculum and the cultivation of habits aimed at shaping the character of students as the next generation of the nation who uphold their religion following the Quran, Sunnah, and the teachings of scholars, while also fostering and developing achievements in various fields.

Based on previous research by Adelina Zahida Fathonah in 2022 titled "*Kurikulum Integrasi di Sekolah Tahfidz Khairul Ummah Pekanbaru*". In this study, the researcher used a qualitative approach that attempted to observe in depth the phenomena experienced by the research subjects, such as behaviour, perceptions, motivations, and actions. To observe the integrated curriculum implemented at the Khoiru Ummah Plus Tahfizh School in Pekanbaru, the researcher was directly involved as an instrument and collected data for further description. The researcher sought to understand the concept of the integrated curriculum, including its planning, implementation, and evaluation, so that the researcher could obtain an overview of the curriculum implementation at the institution. Implementing the Akidah Islam-based curriculum at the Khoiru Ummah Pekanbaru Tahfizh Plus School includes an initial stage consisting of curriculum preparation/planning and lesson planning, a second stage consisting of the learning program, classroom implementation, and teaching methods. The final stage includes curriculum control, evaluation, and learning process assessment. The preparation/planning stage includes curriculum design, program development, and strategies for implementation. The implementation stage consists of two activities: school-level implementation and classroom-level implementation. The final stage involves control and evaluation conducted by the school principal and curriculum coordinator through meetings and monitoring.

Next is a thesis conducted by Luthfiana Nursekha entitled "Implementasi Set up Kurikulum Berbasis Tauhid di Sekolah Dasar Islam Terpadu (SDIT) Al-Muhsin Metro" (see: <https://repository.metrouniv.ac.id/id/eprint/3886/>). This study used a qualitative approach. Qualitative research is a form of descriptive qualitative research. The curriculum concept implemented at SDIT Al-Muhsin Metro combines the Ministry of Education curriculum and the SDIT Al-Muhsin Metro's unique curriculum, namely the Tauhid-Based Integral Curriculum. The implementation of the tauhid-based integral curriculum at SDIT Al-Muhsin Metro is internalized in all subjects and school programs. The implementation includes planning, implementation, and evaluation. Curriculum planning at SDIT Al-Muhsin Metro includes curriculum design, program implementation, and implementation strategies. The concept of tauhid-based education guides the implementation of the tauhid-based integral curriculum at SDIT Al-Muhsin Metro. Curriculum implementation at SDIT Al-Muhsin Metro includes implementation at the school and class levels. School-level implementation consists of developing annual plans, schedules for learning activities, and coordination of unified attitudes, goals, and actions related to the tauhid-based integrated curriculum. Classroom-level implementation includes teachers' tasks and the learning process. Evaluation is conducted through meetings involving the school principal, curriculum vice principal, and teachers, covering the entire curriculum and learning activities.

Then there was a thesis study conducted by Widiанти entitled “Implementasi Pendidikan Agama Islam dalam Membangun Nilai-Nilai Religius Pada Peserta Didik SMP Muhammadiyah 3 Metro” (see: <http://repository.radenintan.ac.id/5977/1/TEsis%20WIDIANTI%20NPM.%201786108026%20PAI.pdf>).

This research is field research using a qualitative descriptive approach. The data sources used were selected purposively and were obtained through snowball sampling. Data collection was carried out using observation, interviews, and documentation techniques. Meanwhile, data analysis was carried out using descriptive analysis. The results of this study indicate that The implementation of Islamic religious education in fostering religious values at SMP Muhammadiyah 3 Metro is carried out effectively and efficiently through its integration into daily activities such as encouraging the recitation of greetings, shaking hands, speaking politely, behaving respectfully, and showing mutual respect towards both teachers and peers. Additionally, regarding specialized religious programs within the curriculum, such as the establishment of TPA, then congregational Dhuha prayers, congregational Zuhur prayers, then talent development such as tahfidz, speeches, Kultum for boys, and lectures or studies, *infaq*, and also memorizing selected surahs in the Qur'an, then the example and discipline given by all school members. Extracurricular Islamic education in building religious values among students at SMP Muhammadiyah 3 Metro is conducted systematically using the 2013 curriculum and in accordance with the elements of learning. Extracurricular learning is also student-centred and maximized in conceptual material and illustrations, and provides contextual examples. Implementation is assessed through attitude evaluation, monitoring of attitude development, and religious practices.

Based on the above background, the researcher is interested in conducting a more in-depth and comprehensive study entitled “*Penerapan Islamic Based Curriculum dalam Penanaman Karakter Religius di Al-Ikram Islamic School Medan*” with several objectives, which are: To analyze the background of the Islamic-based curriculum at Al-Ikram Islamic School Medan; To analyze the role of the Islamic-based curriculum in instilling religious character at Al-Ikram Islamic School Medan; To analyze the implementation of the Islamic-based curriculum at Al-Ikram Islamic School Medan; To analyze the evaluation of the Islamic-based curriculum at Al-Ikram Islamic School Medan.

## **LITERATURE REVIEW**

### **Curriculum**

Etymologically, the curriculum comes from the Latin words “*cure*” meaning runner, and “*curere*” meaning place to run. The original meaning of curriculum was the distance a runner had to cover from the starting line to the finish line. Thus, the term curriculum originally came from the world of sports in ancient Greece and was later adopted into the world of education, meaning a plan and arrangement of subjects that students must learn in an educational institution (Dhomiri, 2023). In a terminological sense, the term curriculum is used in education, referring to a set of knowledge or subjects that must be covered or completed by students to achieve a certain level or obtain a diploma. According to al-Syaibany, the curriculum is “several forces and factors existing in the teaching and educational environment, provided by the school for its students both inside and outside that environment. This also includes several experiences from interactions with these forces and factors (Nidawati, 2021). Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional explains that the curriculum is a set of plans and arrangements regarding the objectives, content, and subject matter as well as the methods used as guidelines in the development of the curriculum at the education unit level and its syllabus at each education unit (see: [https://jdih.kemdikbud.go.id/detail\\_peraturan?main=1677](https://jdih.kemdikbud.go.id/detail_peraturan?main=1677)). Essentially, a curriculum is a system composed of several components. Each curriculum component is interconnected, so all components must receive equal attention during curriculum development. These are the objectives, content, methods, and evaluation (Harmita & Aly, 2023).

Indonesia has had several types of curricula since its independence. The first was the Kurikulum 1947, also known as the Rencana Pelajaran 1947, which was characterized by a more political orientation, focusing on shaping the character of independent and sovereign Indonesians who were equal to other nations. The second was the Kurikulum 1952, which improved the previous curriculum, with each subject linked to everyday life. Third, in 1964, the government sought to provide academic knowledge for elementary school students. Fourth, the Kurikulum 1968 aimed to cultivate true Pancasila-based individuals who were strong, physically healthy, morally upright, and intellectually advanced. Its content was theoretical and did not address real-world issues. Fifth, the Kurikulum 1975 emphasized more effective and efficient education. Due to the influence of the concept of MBO (*Management by Objective*) in the management field, the methods, materials, and detailed teaching objectives in the instructional system development procedure (PSSI) are also known as lesson plans for each unit of discussion. Sixth, the 1984 or refined curriculum prioritized the process, with students positioned as learning subjects, known as the Cara Belajar Siswa Aktif (CBSA).

Seventh, the Kurikulum 1994 and its 1999 supplement combined the previous curricula of 1975 and 1984. However, the output was less successful because students were burdened with learning loads ranging from national to local content. Eighth, the Kurikulum 2004 Kurikulum Berbasis Kompetensi emphasized the achievement of competencies by individual students and was oriented toward learning outcomes and diversity. Ninth, the Kurikulum 2006 or KTSP was productive for student development and progress. The Tenth Kurikulum 2013 has three aspects of assessment, namely aspects of knowledge, skills, attitudes, and behaviors, and is also based on subject matter that is productive to the development of students and the progress of the times. Eleventh, the Kurikulum Merdeka defines independent learning teachers as creative, innovative, skilled in teaching, and energetic in serving students. They can build and develop relationships between teachers, schools, and the broader community and act as learners and agents of change within the school (Dhomiri, 2023).

## **Curriculum Planning**

The most important part of the educational process is developing a curriculum to be used as a reference for learning activities. The curriculum is a means of achieving the goals set by educational institutions and national education objectives. Because “the curriculum is the heart of education and teaching.”

Planning is the first stage in every activity because it influences the implementation process. Curriculum planning is a step educational institutions take to ensure the success of educational activities implemented in learning activities. A well-structured curriculum will make educational activities more organized. Because the curriculum is a tool for achieving goals, it serves as a guideline for teachers in planning the implementation of learning activities both in and outside the classroom at schools or madrasahs.

## **Curriculum Implementation**

Curriculum implementation is the application or execution of a curriculum program developed in the previous stage and then tested through implementation and management. It constantly adjusts to the field situation and characteristics of the students, including their intellectual, emotional, and physical development. Curriculum implementation includes the implementation of learning (Rivaldi, 2023).

In other words, implementation involves carrying out the curriculum program that has been developed and planned, and then implementing it as learning activities. Curriculum implementation is divided into two levels: school-level and classroom-level implementation.

At the school level, the principal plays a role, while at the classroom level, teachers play a role. Although there is a distinction between the duties of the principal and those of teachers in implementing the



curriculum and differences in the levels of administrative implementation, both levels always work together. They are jointly responsible for implementing the curriculum process (Mulyati, 2022).

## **Curriculum Evaluation**

Evaluation components are essential for curriculum implementation. Evaluation results can guide whether the desired goals can be achieved. Evaluation is also helpful in assessing whether the curriculum process is running optimally (Alhayat & Arifin, 2023; Susanti et al., 2024). The evaluation must be conducted on an ongoing basis. Evaluation is a systematic process of collecting and analyzing data aimed at helping educators understand and assess a curriculum and improve education.

Evaluation is an activity to determine whether a program aligns with its original objectives. Curriculum evaluation focuses on at least four areas, namely evaluation of curriculum use, curriculum design, student outcomes, and the curriculum system (Kasman & Lubis, 2022). Feedback from the evaluation will restore the vitality of various parts of the curriculum system. The selection and organization of curriculum development stakeholders, procedures for curriculum development, implementation, and coordination, the role of coordinators within the development team, and the influence of teachers' qualifications and teaching conditions on the Curriculum must be evaluated. The results can improve the curriculum system (Efendi, 2022).

## **Islamic-Based Curriculum**

The Islamic-based Curriculum is based on Islamic values. Islamic-Based Learning (IBL) is an educational approach based on Islamic values, teachings, and principles. This approach includes integrating Islamic concepts into the curriculum and teaching methods to ensure that education reflects the Islamic worldview and shapes the character and morals of students according to Islamic teachings. The following are some key concepts related to the Islamic-based curriculum: Tawhid (The unity of Allah), Worship, Integration of Islamic Values, Al-Quran and Sunnah, Critical Thinking and Inquiry, Morality and Character Development, Inclusiveness and Diversity, Application of Knowledge, Lifelong Learning, and Balanced Education. Islamic-based learning can be implemented in various forms, including formal school education and integrating Islamic values into general educational institutions. This approach provides a comprehensive and meaningful educational experience following Islamic principles.

The Islamic-based curriculum referred to in this article is based on the five pillars of Islam: the shahada, salat, fasting, zakat, and the hajj. The Islamic-based curriculum emphasizes the importance of integrating religious knowledge and general knowledge in a curriculum. As Al-Attas stated in his book "Aims and Objectives of Islamic Education," Islamic education must prepare individuals to face worldly and afterlife challenges.

## **Instilling Religious Character**

Planting comes from the word "tanam," which means to put, sow (ideas, teachings, etc.), insert, awaken, or nurture (feelings, love, affection, enthusiasm, etc.). Planting itself means the process of instilling educational actions in life.

In the Arabic dictionary, penanaman comes from the word زراعة - يزرع - زرع, which means "tanam-menanam-penanaman". Penanaman is a conscious and planned process of influencing and changing someone by nurturing their potential. Another definition of planting is found in the Indonesian Dictionary, which states that "penanaman is (an action, method, etc.) that means the method or action of planting, inserting, awakening, or nurturing" (feelings, enthusiasm, etc.). Religious character is related to the vertical

relationship between humans and God and concerns the horizontal relationship between fellow humans. Religious character is a human trait that always makes one aware of all aspects of life concerning religion. It means making religion a guide and role model in every word, attitude, and action, obeying God's commands and avoiding His prohibitions.

The religious character is embodied in the personal character of the Prophet Muhammad SAW. In his personality, noble and noble moral values are embedded. This is found in the Qur'an, Surah Al-Ahzab, verse 21, as follows:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

*Meaning: Indeed, there has been in the Messenger of Allah an excellent example for you, for those who hope for Allah and the Last Day and remember Allah often. (QS. Al-Ahzab 33:21)*

According to Ibn Kathir's interpretation, this noble verse is the most significant fundamental proof that encourages us to emulate the Prophet Muhammad SAW in all his words, deeds, and actions. That is why Allah SWT commands the believers to emulate the attitude of the Prophet SAW, in the Battle of the Confederates, namely in patience, steadfastness, vigilance, struggle, and continuing to wait for a way out from Allah SWT (Rahmadayani et al., 2022). Through this verse, Allah SWT says to those who feel worried, anxious, and shaken in facing their affairs in the Battle of the Confederates. Furthermore, Allah SWT mentions His believing servants who affirm His promise to them that, ultimately, Allah will grant them a good outcome in this world and the Hereafter (Gufran & Amrillah, 2022). In another interpretation related to Surah Al-Ahzab verse 21, it can be briefly explained that the Babul Nuzul of Surah Al-Ahzab indicates that this surah is the 33rd surah with 73 verses. Additionally, the surah is categorized as a Madaniyah surah, which was revealed after Surah Al-Imran. The name of this surah, Al-Ahzab, can be understood as "groups that are allied," and verses 9 through 27 are all related to the Battle of Al-Ahzab, which was waged by the Jews in alliance with the hypocrites and polytheists against the believers in Medina (Nurdin, 2019).

## METHODS

This study uses a qualitative approach. Qualitative research is a form of descriptive qualitative research. This study aims to describe data processing results in words and general descriptions of what happened in the field. This study was conducted at Al-Ikram Islamic School Medan, Jl. Ksatria No.8 Tanjung Gusta Medan Helvetia, Medan City, North Sumatra, specifically at SD Al-Ikram Islamic School Medan. Primary data is collected and obtained from its source, either in the form of qualitative or quantitative data. This study obtained primary data on implementing the Islamic-based curriculum in instilling religious character in Al-Ikram Islamic School Medan students through direct interviews with the research subjects. Conversely, secondary data is obtained from graphical documents (tables, notes, minutes, etc.) and photographs of primary data. This type of data is also often referred to as external data. This study obtained secondary data sources from Al-Ikram Islamic School Medan documents, namely interviews with the Principal, Vice Principal for Curriculum, and teachers. The following is **Table 1** of the interview plan that the author will conduct:

**Table 1.** Research Data Sources

No	Data source	Data	Instruments
1	Principal	1. School description 2. Curriculum implementation	Interviews documentation
2	Deputy Head of Curriculum	1. Overview/concept of Islamic-based curriculum 2. Curriculum structure and learning load arrangement 3. Curriculum implementation	Interview Documentation Observation

No	Data source	Data	Instruments
		a. Preparation b. Implementation c. Evaluation 4. Supporting and inhibiting factors in the implementation of the curriculum at Al-Ikram Islamic-Based Curriculum	
3	Classroom Teacher	1. Pelaksanaan Pembelajaran 2. Preparations made before learning 3. How are Islamic educational values integrated into the material taught in each subject 4. Media and learning methods 5. Assessment	Interviews documentation Observation

*Source: Research 2021*

Research data was collected through data collection instruments, observation, and documentation. In other words, data collection techniques or methods are ways that researchers can use to collect data. The data collection techniques used in this study include observation, interviews, and documentation.

The observation method used by the researcher aims to obtain an overview of the condition of Al-Ikram Islamic School Medan, including:

1. Religious activities,
2. School environment,
3. Interaction between school members,
4. Condition of teachers, students, and the school committee,
5. Facilities and infrastructure.

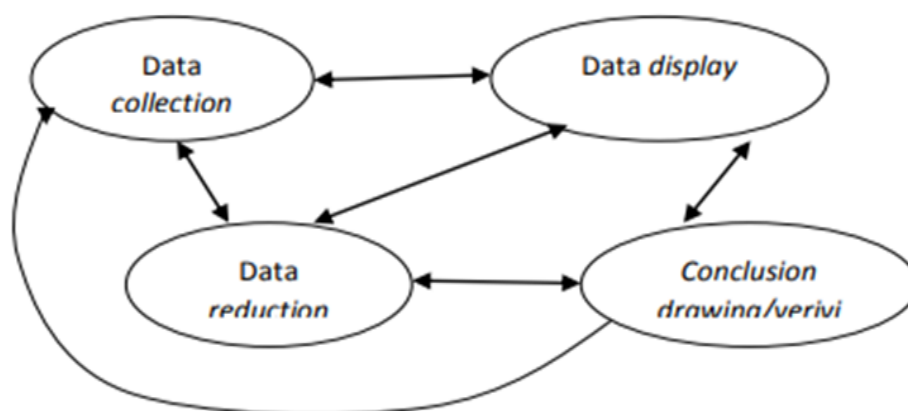
In this study, the researcher used in-depth interviews to collect data or information by meeting informants face-to-face to obtain a complete picture of the studied topic.

The technique used was a free-flowing, natural, and friendly question-and-answer session with the principal, vice principal for curriculum, and teachers, with the following details:

1. Principal  
I interviewed the principal regarding the profile, history, concept, and implementation of the curriculum applied at Al-Ikram Islamic School Medan.
2. Deputy Principal for Curriculum  
Interview with the Deputy Principal for Curriculum discussing the concept and implementation of the tauhid-based curriculum, including planning, implementation, and evaluation of the curriculum at Al-Ikram Islamic School Medan.
3. Teachers  
Interview with classroom teachers discussing how activities and learning are conducted using the Islamic-Based Curriculum at Al-Ikram Islamic School Medan.

Documentation is any written or filmed material that is not specifically prepared at the request of an investigator. Documentation involves searching for data on matters or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, ledgers, agendas, etc. Using this method, data collection focuses on every document or archive of activities and reports at Al-Ikram Islamic School Medan (see **Figure 1**).





**Figure 1.** Qualitative Data Analysis  
Source: Miles and Huberman in "*Analisis data Kualitatif*"

Data collection in this study was conducted in the following phases:

1. The process of entering the research environment and collecting existing data from various sources.
2. The data reduction stage selects and focuses on simplification, abstraction, and transformation of raw data that emerges from written field notes.
3. The data presentation stage is the stage of presenting information to enable conclusions to be drawn and actions to be taken.
4. The conclusion verification stage involves concluding the analyzed data.

From the data collection results, the author will analyze the collected data by grouping, sorting, manipulating, and summarizing it to make it easy to read. The first step in analyzing is to divide the data into groups or categories, which will be analyzed in the final step. This general data will then be used to formulate the written framework used in this study: the concept and implementation of an Islamic-based curriculum.

After the author has finished collecting data, the next stage is to test its validity or combine it (data triangulation). In other words, data triangulation is the process of testing its accuracy and is the most common method used to ensure data validity in qualitative research. Data validity checking techniques are crucial in determining the quality of research results.

In this case, data examination techniques are used to achieve what the researcher expects, which involves the researcher's efforts to obtain data validity using triangulation. Triangulation is a data collection technique that combines various existing data collection techniques and data sources. The triangulation used by the researcher is technique triangulation and source triangulation. Technique triangulation means the researcher uses different data collection techniques to obtain data from the same source.

For example, researchers used interviews and observation techniques to determine the implementation of the Islamic-based curriculum in instilling religious character in students at Al-Ikram Islamic School in Medan. Triangulation of sources means obtaining data from different sources using the same technique. Source triangulation is conducted by interviewing various sources, such as the School Principal, Curriculum Coordinator, and teachers, yet the results remain consistent. By employing data triangulation techniques in data collection, the data obtained will be more consistent.

## **RESULTS AND DISCUSSION**

### **Islamic-Based Curriculum at Al-Ikram Islamic School**

The curriculum in an education program contains various teaching materials and learning experiences that are programmed, planned, and designed systematically based on applicable norms that serve as guidelines in the learning process for educators and students to achieve educational goals (Nurdiyanti et al., 2022). The curriculum is the primary foundation in education that determines education's direction, content, and process. This is not only related to teaching but also encompasses the qualifications of the outcomes produced by an educational institution. Therefore, curriculum development is urgently needed to ensure that elementary schools can provide quality education in line with the demands of the modern era and society (Khoiriyah et al., 2020).

The development of the Islamic education curriculum at Madrasah Al Islam Mranggen, Sukoharjo Regency, Central Java, involves various aspects that are very important in this process. Curriculum development includes a series of activities ranging from curriculum formulation to its implementation in schools, which is marked by an intensive assessment process (Subhi, 2016). The primary function of a school as an institution is to be responsible for education and the development of each individual's potential. Specifically, schools are expected to optimally develop students' physical, intellectual, and moral potential, aligning with formal education's primary objectives (Mumu, 2021). Education as an institution encompasses various aspects such as content, materials, teaching methods, and learning evaluation, all integrated into an educational program known as the curriculum (Hadi & Wahyudin, 2024; Lazuardi, 2017).

Curriculum development and implementation are crucial to meeting educational expectations and functions. The curriculum is the focus of educational discussions because it plays a central role in determining the direction, content, and learning process, ultimately affecting the type and quality of graduates from an educational institution (Rochmawan et al., 2024). The concept of curriculum can be understood as a teaching and learning plan that plays an important role in achieving educational goals optimally. However, the curriculum is also a tool or key that must continue to evolve in line with the development of science and the times. The curriculum is the primary foundation in education that determines education's direction, content, and process. This is not only related to teaching but also includes the qualifications of the output produced by an educational institution. Therefore, curriculum development is urgently needed to ensure that elementary madrasahs can provide quality education in line with the demands of the modern era and society (Khoiriyah et al., 2020).

Various aspects of the activities involved in this process are essential in developing an Islamic education curriculum at Madrasah Al Islam, Mranggen in Sukoharjo Regency, Central Java. Curriculum development includes a series of activities ranging from curriculum formulation to its implementation in schools, which is marked by an intensive assessment process (Subhi, 2016). The need for curriculum development has become increasingly important in response to rapid societal changes. As an integral part of efforts to provide relevant educational services, the curriculum must adapt to society's social climate as consumers and users of educational services (Barkah & Robandi, 2024; Soleman, 2020).

The curriculum at Al-Ikram Islamic School Medan is most likely designed to combine the national curriculum with Islamic values and teachings. The following are the main components of an Islamic-based curriculum that may be implemented at Al-Ikram Islamic School Medan.

1. National Curriculum

Ikram Islamic School Medan continues to follow the national curriculum established by the Indonesian Ministry of Education and Culture. This includes core subjects such as Mathematics, Natural Sciences (IPA), Social Sciences (IPS), Indonesian and English Languages, Physical Education, Sports and Health, and Arts and Culture.

2. Islamic-based Curriculum

The Islamic curriculum is integrated with the national curriculum to shape the character and morals of students following Islamic teachings. Some of its components include Islamic Religious Education, Aqidah, Fiqh, Islamic History (Tarikh), and Morals.

3. Islamic-based Extracurricular Activities

Extracurricular activities that support students' spiritual and religious development include Quran memorization, Islamic studies, congregational Dhuha and Zuhr prayers, and a short Islamic boarding school program held during Ramadan.

4. Islamic Character Development

Assessment does not only focus on cognitive aspects but also affective and psychomotor aspects, which include academic assessment, moral assessment, character assessment, and spiritual assessment.

5. Islamic-Based Assessment

Daily routines that instill Islamic values, such as praying together before and after lessons, reciting the Qur'an before and after lessons, and practicing noble character in daily activities.

6. Cooperation with Parents and Religious Communities

Involving parents and the community in supporting Islamic education through regular parent-teacher meetings to discuss students' progress.

## **Planning an Islamic-Based Curriculum at Al-Ikram Islamic School**

Planning an Islamic-based curriculum at Al-Ikram Islamic School aims to integrate the national curriculum with Islamic values and teachings holistically. The following are the steps usually taken in the planning process:

1. Vision

To become an educational institution that excels in developing its students' academic potential and Islamic character.

2. Mission

- a. Providing quality education by integrating Islamic values.
- b. Developing innovative educational programs relevant to the times' needs.
- c. Creating a conducive learning environment for students' spiritual, intellectual, and social development.

3. Identification of Competency Standards

Identify the basic competency standards (SKD) and core competencies (KI) established by the Ministry of Education and Culture and align them with Islamic values.

4. Integration Curriculum

Curriculum integration in this case is carried out by integrating each subject with Islamic teachings. For example, natural phenomena are explained as signs of God's greatness in science lessons. On the other hand, this is also done in preparing syllabi, lesson plans (RPP), and learning modules. Developing

syllabi and learning modules that integrate the national curriculum with Islamic content and determining learning objectives, materials, methods, and assessments.

In terms of learning methods, Al-Ikram Islamic School uses active, creative, and fun learning methods with an Islamic approach, such as discussion and question-and-answer methods to develop critical and deep thinking skills, tahfidz and tadarus methods for learning the Qur'an to improve reading skills and strengthen memory, and practical and experimental methods to link theory with practice.

**5. Character and Spiritual Development**

Integrating character and spiritual development into all aspects of learning, such as performing congregational prayers by holding Dhuha and Duhur prayers together at school. Al-Ikram Islamic School also conducts Quran recitation sessions every morning before classes begin. On the other hand, a noble character program is also implemented, a special program to shape students' Islamic character and behaviour. For example, sharing is conducted every Friday with students bringing food to be shared with their classmates and the community around the school.

**6. Islamic Extracurricular Activities**

Designing extracurricular activities that support the development of Islamic values, such as tahfidz, rebana, and Arabic language clubs.

**7. Evaluation and Assessment**

Assessment is conducted comprehensively, covering cognitive, affective, and psychomotor aspects such as daily tests and semester exams to measure students' academic understanding. Conduct character and behaviour assessments based on teachers' observations of students' daily attitudes and behaviour, and assess religious activities such as participating in congregational prayers, reciting the Quran, and other activities.

**8. Teacher Training and Development**

Conducting regular training for teachers to improve their competence and understanding of Islamic-based curricula, such as workshops and seminars on Islamic teaching methods and curriculum integration. *Tahfidz* and *qira'ah* training for religious and Al-Qur'an teachers.

**9. Cooperation with Parents and the Community**

Involving parents and the community in the educational process by holding regular parent-teacher meetings to discuss student progress. Al-Ikram Islamic School also conducts religious activities involving students, parents, and the community in religious activities at school.

With this comprehensive plan, Al-Ikram Islamic School Medan can provide an education that is not only academically excellent but also shapes students with strong Islamic character and morals.

## **Implementation of the Islamic-Based Curriculum at Al-Ikram Islamic School**

Implementing the Islamic-based curriculum at Al-Ikram Islamic School includes integrating Islamic values in all aspects of education, from teaching and learning activities to extracurricular activities and daily life at school. The following are the steps for its implementation:

1. Preparation and socialization among teachers, staff, and parents.
2. Classroom learning activities that integrate Islamic values into the curriculum.
3. Daily activities based on Islamic principles.
4. Extracurricular activities and personal development programs such as Quran memorization programs, regular monitoring and evaluation, and various religious activities such as short-term Islamic boarding school programs, Islamic studies, and community service activities.

5. Conducting academic evaluations and assessments, such as daily quizzes and semester exams, and non-academic evaluations, such as character and behavior assessments.
6. Involving parents and the community through collaboration with parents, such as joint activities and regular communication with parents/guardians.

With this well-planned and structured implementation, Al-Ikram Islamic School can ensure that Islamic values are fully integrated into the educational process so that students gain strong academic knowledge and develop into individuals with noble character and religious devotion.

Implementing the Islamic-based curriculum is carried out effectively by the implementers, who, in this case, are the principal and vice principal in charge of the curriculum. Based on interviews conducted by the informant (principal), several data points were obtained, namely:

*“Sebagai kepala sekolah, kami berkomitmen untuk terus meningkatkan kualitas Islamic Based Curriculum agar dapat lebih efektif dalam penanaman karakter religius peserta didik. Karena sederhananya, kurikulum ini mengangkat dasar-dasar agama Islam yang terdapat dalam rukun Islam. Hal ini sangat penting untuk diketahui oleh peserta didik dalam pendidikan dasar. Karena kurikulum ini di susun memang seharusnya memenuhi indikator Iman-Islam-Ihsan. Dengan begitu seiring berjalannya waktu kami berharap peserta didik di tahap pendidikan dasar ini dapat memahami dan mengaplikasikan pengetahuan dasar mengenai Islam sehingga tentu saja akan terlihat pada pengaplikasian ibadah atau meningkatkan ke-religiusan mereka”.*

Meanwhile, interviews conducted with the deputy principal in charge of curriculum yielded the following data:

*“Berdasarkan pengalaman pribadi saya, selama pelaksanaan Islamic Based Curriculum sangat berperan dalam pembentukan karakter peserta didik terutama karakter religius. Kurikulum ini memungkinkan peserta didik untuk mengembangkan pemahaman yang lebih mendalam tentang agama Islam sesuai usia mereka. Jadi, tidak ada kata terlambat untuk memberikan pengetahuan dasar mengenai Islam kepada anak-anak. Agar kelak mereka memiliki bekal ketika dewasa karena masa kecilnya sudah diberikan pengetahuan mengenai dasar-dasar Islam”.*

Following discussions with the principal and vice principal in charge of the curriculum, it can be concluded that an Islamic-based curriculum can impact students' formation of religious character. This also highlights the significance of integrating Islamic values into education to create a valuable and inclusive learning environment. An Islamic-based curriculum is essential for students, as Islamic values help them develop strong religious character and responsible personalities and enhance their religious character (Komariah & Nihayah, 2023; Solihin et al., 2020).

Other studies also mention that the development of the Islamic-based curriculum, or what is commonly referred to as a curriculum based on Islamic values, originates from Islamic law sources, namely the Quran and Hadith, which are then combined with general knowledge based on national standards. This is so that the desired target can be achieved, namely a change in the behavior or character of students to be more Islamic (Rahman & Madhakomala, 2024).

Meanwhile, other studies mention that a curriculum based on Islamic values needs to be developed. This is because, as time passes, more generations seem unaware of how to behave politely towards others and their parents. This is what can slowly destroy our generation. Therefore, children's education must balance worldly and spiritual knowledge so that their understanding and personality will be well-formed daily (Iwantoro & Tobroni, 2024; Mutiara et al., 2021).



## **CONCLUSION**

From the data findings and discussion above, it can be concluded that the Islamic-Based Curriculum can improve understanding and practice of Islamic values. In addition, the Islamic-Based Curriculum also shows positive changes in the attitudes and behaviour of students involved in it, as well as helping students strengthen their worship, increase their religiousness, and become more confident in Islamic values and principles. The recommendations for this study are to strengthen the implementation of the Islamic-based curriculum. In this case, schools need to strengthen the application of the Islamic-based curriculum by integrating Islamic values into all subjects. In addition, it is hoped that schools can also provide more in-depth training on Islamic-based teaching approaches for teachers and educators. Good relationships and active collaboration with parents in the form of support for this curriculum are also important. By implementing these recommendations, it is hoped that schools can be more effective in instilling religious character in students through implementing the Islamic-based curriculum. This will also help students develop an Islamic personality and mindset and become dignified and responsible individuals in society. This study is also expected to open doors for further research on implementing the Islamic-based curriculum in different contexts.

## **AUTHOR'S NOTE**

The author declares that there are no conflicts of interest related to the publication of this article and confirms that the data and content of the article are free from plagiarism.

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