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Implementation of Islamic Religious Education Curriculum Based on Values to Form Students' Islamic Character

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ABSTRACT

Islamic Religious Education plays a vital role in shaping the Islamic character of students through the implementation of a value-based curriculum. This curriculum emphasizes not only cognitive aspects but also affective and psychomotor elements, enabling the internalization of Islamic values in students' daily lives. This study aims to analyze the effectiveness of implementing a value-based IRE curriculum in shaping students' Islamic character. The method used is a literature review by analyzing various scientific journals related to the topic. The results of the study indicate that the implementation of the value-based IRE curriculum is effective in shaping students' Islamic character, with indicators such as improved noble morals, discipline, responsibility, and social awareness.

ABSTRAK

Pendidikan Agama Islam (PAI) memainkan peran vital dalam membentuk karakter Islami siswa melalui penerapan kurikulum berbasis nilai. Kurikulum ini tidak hanya menekankan aspek kognitif, tetapi juga afektif dan psikomotorik, sehingga mampu menginternalisasi nilai-nilai Islam dalam kehidupan sehari-hari siswa. Penelitian ini bertujuan untuk menganalisis efektivitas penerapan kurikulum PAI berbasis nilai dalam membentuk karakter Islami siswa. Metode yang digunakan adalah studi literatur dengan menganalisis berbagai jurnal ilmiah terkait topik tersebut. Hasil penelitian menunjukkan bahwa penerapan kurikulum PAI berbasis nilai efektif dalam membentuk karakter Islami siswa, dengan indikator peningkatan akhlak mulia, disiplin, tanggung jawab, dan kepedulian sosial.

INTRODUCTION

Islamic Religious Education (PAI) plays a very important role in the formation of students' character. As an educational institution, schools have a great responsibility to develop students' character, so that they grow into strong individuals. One approach that has been implemented in various educational institutions is the development of a character based PAI curriculum. This curriculum is designed not only to teach theoretical aspects of religion, but also to form positive behavior and ethics among students (Mardiana, 2020).

Islamic value-based character education is a holistic approach to shaping students' character through the integration of Islamic values into the curriculum. Islamic value-based curriculum is effective in strengthening students' character, especially through participatory learning methods. Character education has always been a crucial element in maintaining the morality of society in various eras. In the era of Ancient Greece, which was known as the most advanced center of civilization at that time, ethical education introduced by Socrates is still a relevant teaching principle today (Nurazizah, et al., 2020).

In recent years, the impact of character-based Islamic Religious Education curriculum on improving students' ethics has become an increasingly relevant topic in educational literature.

Through this literature study analysis, we aim to collect, evaluate, and present findings from various studies in this context. We can gain a deeper understanding of the extent to which character-based Islamic Religious Education curriculum influences students' ethics (Yuningsih & Yusuf, 2024).

The moral shift of the Indonesian nation in this modern era has become a serious concern. This is manifested in the increase in juvenile delinquency, which is characterized by immoral acts such as brawls between students, conflicts between groups and communities, as well as other serious problems such as sexual harassment, pornography, acts of violence, drug abuse, and child molestation. All these problems cannot be separated from the central role of education in shaping the character of the nation because education has a significant influence on the moral quality of society.

Character-based education is not only the responsibility of the government through formal educational institutions, but also involves informal education from the family, as well as non-formal education from the community. These three institutions, if they support each other, will contribute to the formation of individuals who are not only intellectually intelligent, but also have good skills and morals (Suwandi & Widodo, 2021).

Teachers play a very important role in creating the next generation of the nation who are moral, faithful, and pious. Therefore, the quality of teachers must also be improved. To overcome weaknesses in the content of Islamic religious education, the government has provided ample opportunities for teachers to design and improve the content and learning process of Islamic religious education through the existing curriculum. This curriculum needs to be updated so that Islamic religious education teaching and learning activities can be carried out with analysis and development that are in accordance with the demands of the times and technology.

The development of Islamic religious education must remain guided by competency-based principles, strategies, and structures. As a form of learning that has a mission in building students' moral character, Islamic religious education teaching and learning activities need to be developed by following the principles of constructivism. With an Islamic approach, the learning framework must be able to provide opportunities for student self-development and at the same time foster a spirit of obedience to Islamic teachings (Mayasari & Arifudin, 2023; Suja'i, 2023).

The author argues that Islamic Religious Education (PAI) plays an important role in shaping the character of students who are faithful and have noble morals. Character-based curriculum instills moral values through collaboration between schools, families, and communities. Teachers are the key to success, supported by curriculum updates based on Islamic values and constructivism. This approach prepares a generation that is intelligent, ethical, and religious, answering the challenges of modern era morality.

METHOD

This study uses a library research method, which aims to review, analyze, and synthesize various scientific literature related to the implementation of Islamic Religious Education (PAI) curriculum based on values in the formation of students' Islamic character. This method is carried out by referring to secondary sources in the form of scientific journals, reference books, research reports, and other documents. This approach is considered appropriate because it allows for in-depth exploration of concepts, theories, and empirical findings that are relevant to the research topic.

FINDINGS AND DISCUSSION

Integration of Values in Islamic Religious Education Learning

The value-based Islamic Religious Education curriculum emphasizes the integration of Islamic values in all aspects of learning. Teaching of *aqidah*, *akhlak*, *fiqh*, and Islamic history is linked to moral values such as honesty, discipline, responsibility, and social concern. For example, students are taught about honesty through the story of the Prophet Muhammad SAW as Al-Amin (a trusted person). Islamic values are not only taught through theory, but also

through practice such as daily activities at school, such as congregational prayer, infaq, and praying together before starting lessons. This integration helps students understand that Islamic values are relevant to be applied in everyday life, both in the school environment and outside of school. The value integration approach in the 2013 curriculum can increase students' religious awareness, especially in aspects of discipline and responsibility (Irmawati, 2024).

Active and Participatory Learning Methods

The application of active learning methods, such as group discussions, case studies, and simulations, encourage students to be more involved in the learning process. This helps students understand Islamic values in depth and internalize them into their attitudes and behaviors. For example, in learning about responsibility, teachers can ask students to do a group work simulation where each member has a specific task to complete. Case studies taken from everyday life, such as how to help a friend in need, can motivate students to apply Islamic values in real life. This method increases students' motivation to learn and helps them apply Islamic values in a relevant and contextual way. The importance of utilizing technology, such as digital learning applications, to teach the values of the Qur'an in Islamic Religious Education learning. This technology not only helps understand the theory but also motivates students to apply Islamic values in everyday life.

The Role of Teachers as Role Models

Islamic Religious Education teachers have a central role in internalizing Islamic values to students. Teachers' attitudes and behaviors that reflect Islamic morals are real examples that students can emulate. Research shows that students are more motivated to follow Islamic teachings if they see real examples from their teachers, such as teachers who always tell the truth, are on time, and show concern for students. Teachers can also provide motivation through Islamic advice that is relevant to students' lives, so that Islamic values feel closer and can be applied.

Supportive School Environment

A conducive school environment is one of the main supporters of the success of the formation of students' Islamic character. Schools that consistently implement Islamic culture can strengthen the internalization of Islamic values. Routine activities such as tadarus Al-Qur'an before lessons, congregational prayers, and commemoration of Islamic holidays create a religious atmosphere in schools. Schools that have rules based on Islamic values, such as prohibitions on cheating or being rude, help students to better understand the importance of implementing these values. With a supportive school environment, students can feel the application of Islamic values not only as theory but also as a culture that must be lived. The role of teachers as "role models" is an important factor in the success of implementing a value-based curriculum.

Value Based Evaluation

Teacher competence in integrating Islamic character values is a major factor in the success of value-based evaluation. Affective assessment, such as behavioral observation, is a very important tool in this approach. An evaluation system that not only focuses on cognitive aspects but also includes affective and psychomotor aspects provides a more complete picture of the development of students' Islamic character. Affective assessment is carried out through observation of students' attitudes during the learning process, such as honesty, discipline, and responsibility. Psychomotor assessment is carried out through observation of students' behavior in religious activities, such as punctuality in congregational prayers or participation in social activities in the school environment. This value-based evaluation helps teachers monitor the extent to which students have internalized Islamic values into their lives. Teacher competence in

integrating Islamic character values is a major factor in the success of value-based evaluation. Affective assessment, such as behavioral observation, is a very important tool in this approach.

General Findings

The results of this analysis indicate that the implementation of the value based PAI curriculum has a positive impact in shaping students' Islamic character. Several important points found are: (1) Students show improvements in aspects of discipline, responsibility, and social concern. (2) A supportive school environment and the role of teachers as role models are the main factors in the success of forming Islamic character. (3) Active learning methods and value-based evaluations help students to understand and apply Islamic values in everyday life. With the right strategy, the implementation of a value based PAI curriculum can be a solution in facing moral challenges in the modern era.

Discussion

Character Education Concept

The concept must be taken seriously by the government and society as an answer to the real conditions faced by the Indonesian nation lately, which are marked by rampant criminal acts, fading nationalism, the emergence of racism, fading religious tolerance and the loss of religiosity in society, so that the cultural values of the nation that have faded can be reinstated in the midst of society. One effort that can be done immediately is to improve the curriculum in the national education system that directs real character education.

Strengthening character education based on local wisdom is a strategic step in facing the challenges of globalization. Local wisdom can strengthen students' identity through Islamic values that are relevant to their culture. In Law Number 20 of 2003 concerning the national education system, character education occupies an important position, this can be seen from the objectives of national education which state that:

“National education functions to develop abilities and form the character and civilization of a dignified nation in order to make the nation's life more intelligent, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens”.

However, so far, the learning process that occurs only focuses on children's cognitive abilities so that the realm of character education listed in the national education goals is only slightly or not touched at all. This is proven by the fact that the graduation standards for elementary and secondary schools still provide a higher percentage of the National Examination results than the results of a comprehensive evaluation of all subjects.

Character education is not a material that can only be recorded and memorized and cannot be evaluated in a short period of time, but character education is a learning that is applied in all student activities both at school, in the community and at home through a process of habituation, exemplary behavior, and carried out continuously. Therefore, the success of this character education is a shared responsibility between schools, communities, and parents.

Evaluation of the success of character education certainly cannot be assessed with formative or summative tests expressed in scores. But the benchmark for the success of character education is the formation of students with character; moral, cultured, polite, religious, creative, innovative which are applied in life throughout their lives. Therefore, of course there is no evaluation tool that is right and can immediately show the success of character education.

Character configuration as a totality of psychological and socio-cultural processes can be grouped into: Spiritual and emotional development, Intellectual development, Physical and kinesthetic development, and Affective and Creativity development. The four psychosocial processes (heart development, thinking development, sports development, and feelings and intentions) are holistically and coherently interrelated and complementary, which culminate in

the formation of character that is the embodiment of noble values. Character education is one of the right accesses in implementing character building for the younger generation; a generation with high knowledge equipped with faith and devotion to God Almighty, noble, capable, creative, independent, and become democratic and responsible citizens.

The Existence of Islamic Religious Education in National Education

The curriculum is part of the learning system that functions to realize the goals of national education. Therefore, in Law No. 20 of 2003, Article 36, the curriculum in Indonesia is arranged in the framework of increasing faith and piety, increasing noble morals, increasing potential, intelligence, and interests of students, diversity of potential, regions, and environments, demands of regional and national development, demands of the world of work, demands of science and technology and art, religion, dynamics of global development, national unity and national values.

To support the implementation of the curriculum framework above, the next article (Law No. 20 of 2003, Article 37) explains that the curriculum must include: religious education, citizenship education, language, mathematics, natural sciences, social sciences, arts and culture, physical education and sports, skills/vocational, local content.

Religious education is one of the materials that aims to improve noble morals and spiritual values in children. This shows that religious education has an important role in implementing character education in schools. Therefore, religious education is one of the compulsory subjects for both elementary, secondary, and tertiary schools. Therefore, schools must be able to organize religious education optimally by applying religious values in the school environment carried out by all teachers and students together and continuously.

It is also very interesting if the school can compile a curriculum by implementing religious values reflected in each subject. Basically, religious education emphasizes the instillation of attitudes and personalities based on religious teachings in all aspects of students' lives in the future. So that the instillation of religious values should be included in all subjects and become the shared responsibility of all teachers.

The content of the religious education curriculum is explained in the Appendix to Law no. 22 of 2006, including the Islamic religious education curriculum with the aim of learning to produce humans who always strive to perfect faith, piety, and morals, and actively build civilization and harmony of life, especially in advancing the civilization of a dignified nation. Such humans are expected to be resilient in facing challenges, obstacles, and changes that arise in social interactions both locally, nationally, regionally, and globally. Furthermore, the scope of Islamic religious education includes the following aspects: Al-Qur'an and Hadith, Aqidah, Morals, Fiqh, Tarikh and Islamic Culture.

Religious education, especially Islamic religious education (PAI) has an important position in the national education system. Religious education is a mandatory subject taught in every school. Islamic religious education in principle provides learning that instills spiritual values in students so that they become moral, ethical, and cultured people as part of the goals of national education. Meanwhile, the implementation of religious education learning in schools can be internalized in intra and extra-school activities and prioritizes the application of religious teachings in everyday life (Rizki, 2022).

Character Formation of Children as the Goal of Education in Islam

The concept of character education has existed since the time of the Prophet Muhammad SAW. This is evident from Allah's command that the first and foremost task of the Prophet Muhammad was to perfect morals for his people. The discussion of the substance of the meaning of character is the same as the concept of morals in Islam, both of which discuss human behavior. Al-Ghazali explained that morals are an attitude rooted in the soul from which various actions are born easily and simply without the need for thought and consideration. Suwito said that morals are often also called the science of behavior or temperament, because with this

knowledge one will gain knowledge about the virtues of the soul; how to obtain it and how to cleanse a dirty soul (Abdullah, 2020).

From here the author provides a conclusion from the opinions of Al-Ghazali and Suwito that character education in Islam has existed since the time of the Prophet Muhammad SAW, whose main task is to perfect morals. Morals in Islam itself have been explained by Al-Ghazali, are attitudes that are embedded in the soul so that they give birth to good deeds naturally. With morals, humans can cleanse the soul and build noble behavior. This character education is important so that humans are not only intelligent, but also have noble character, as initially exemplified by the Prophet Muhammad SAW in everyday life.

Meanwhile, the meaning of Character is distinctively good values (knowing the value of goodness, wanting to do good, living a good life, and having a good impact on the environment) that are embedded in oneself and manifested in behavior. Character coherently radiates from the results of the thought process, the heart process, sports, and the feelings and intentions of a person or group of people. The discussion of the basic understanding of morals and character above suggests the same substance of meaning, namely the problem of human morals; about the knowledge of good values, which should be possessed by a person and reflected in every behavior and action. This behavior is the result of self-awareness. A person who has good values in his soul and can apply them in everyday life is called a person with morals or character.

Morals or character in Islam are the main target in education. This can be seen from several hadiths of the prophet which explain the priority of moral education, one of which is the following hadith: "teach your children goodness and educate them". The concept of education in Islam views that humans are born with innate potential, namely: 1) the potential to do good to nature, 2) the potential to do damage to nature, 3) the potential for divinity which has non-physical functions. These three potentials are then handed back to humans for development. This is what then gave rise to the concept of a comprehensive approach in Islamic education, namely including elements of knowledge, morals, and faith (Zulianah, et.al., 2021).

More broadly, Ibn Faris explained that the concept of education in Islam is to guide a person by paying attention to all the pedagogical potentials that he has, through appropriate stages, to educate his soul, morals, reason, physique, religion, socio-political sense, economy, beauty, and the spirit of jihad. This gives rise to the concept of comprehensive moral education, where the essential demands of real human life are the balance of the relationship between humans and their God, the relationship between humans and their fellow humans and the relationship between humans and the surrounding environment.

Morals are always the main target of the educational process in Islam because morals are considered the basis for the balance of human life which determines the success of other pedagogical potentials. The principles of morals consist of four things, namely: (1) Wisdom is a psychological situation where a person can distinguish between right and wrong. (2) Syajaah (truth) is a psychological state where a person vents or restrains the potential of emotional aspects under the control of reason. (3) Iffah (purity) is controlling the potential of taste or desire under the control of reason and sharia. (4) 'adl (justice) is a psychological situation that regulates the level of emotion and desire according to the needs of wisdom when releasing or venting them.

The moral principles above emphasize that the nature of the human soul consists of the potential for good desires and the potential for bad desires, but through education it is hoped that humans can practice being able to control the tendency of their actions towards good desires. Therefore, Islam prioritizes the education process as an agent of moral formation in children.

Islam always positions the formation of morals or character of children as the main pillar of educational goals. To realize the formation of morals in children, al Ghazali offers an educational concept that aims to get closer to Allah. According to him, getting closer to Allah is a measure of human perfection, and to get there there is a bridge called knowledge. Ibn Miskawaih

added that there is no specific material for teaching morals, but the material in moral education can be implemented into many sciences if the main goal is devotion to God (Abdurrohman, 2022).

From the above explanation, we the authors provide an opinion from our perspective, namely the importance of moral or character education, in my opinion in Islam, because in morality lies the core of the formation of a balanced human being: wise, self-controlled, and just. Thus, this education functions the good potential of humans to get closer to Allah with knowledge and good deeds. Holistically, Islam produces individuals who are intelligent, moral, and useful.

The above opinion illustrates that morality is the main pillar of the goal of education in Islam, this is in line with the background of the need to implement character education in schools; to create a great, dignified, and respected nation by the world, a good society is needed which starts from character building. The development of character or morality can be done, one of which is through the education process in schools by implementing the instillation of moral values in every subject matter.

Islamic Religious Education Material in Schools as a Form of Character Building for Students

The description above illustrates that education is a significant agent of change in the formation of children's character, and Islamic religious education is an important part of the process, but the problem so far is that Islamic religious education in schools is only taught as knowledge without any application in everyday life. So that the function of Islamic religious education as one of the formations of noble morals for students is not achieved properly.

The emergence of the paradigm that PAI is not one of the materials that is the graduation standard for students also affects the depth of learning. This causes PAI to be considered unimportant material and only a complement to learning, and even PAI learning is only done in class which only gets 2 hours of lessons per week, even more ironically PAI evaluation is only done with a written test.

The learning pattern for the PAI material above is time to be changed. Teachers who are the spearhead of the success of learning must realize that their responsibility for the success of PAI learning is not only at the cognitive level. But no less important is how to provide awareness to students that religious education is a necessity so that students have a high awareness to implement the religious knowledge they have obtained in everyday life. This is where teacher creativity is needed in delivering learning, where PAI learning should not only be taught in the classroom, but how teachers can motivate and facilitate religious learning outside the classroom through religious activities and create a religious school environment that is not limited by class hours.

The main objective of Islamic Religious Education Learning is the formation of personality in students that is reflected in their behavior and mindset in everyday life, so Islamic Religious Education learning is not only the responsibility of Islamic Religious Education teachers alone, but requires support from the entire community at school, society, and more importantly parents. Schools must be able to coordinate and communicate Islamic Religious Education learning patterns to several parties that have been mentioned as a series of communities that support and maintain each other to form students with noble morals and character.

The success of Islamic Religious Education learning in schools is also determined by the application of appropriate learning methods. In line with this, Abdullah Nasih Ulwan provides the concept of inclusive education in children's moral education which consists of 1) Education by example, 2) Education by customs, 3) Education by advice, 4) education by giving attention, 5) education by giving punishment.

One verse of the Qur'an that is relevant to Islamic religious education material based on values, especially those related to the formation of Islamic character:

Surah Al-Ahzab (33:21):

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

Meaning: "Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much."

Explanation: This verse shows that the Prophet Muhammad SAW is the best example for Muslims in all aspects of life, including in the application of Islamic values that include morals, honesty, discipline, responsibility, and social concern. In the context of the Islamic Religious Education (PAI) curriculum based on values, the Prophet Muhammad is the main example that must be applied by teachers, students, and all school residents in everyday life.

Ibn Shina in *Risalah al-Siyâsah* requires that the professionalism of a teacher is determined by his intelligence, religion, morals, charisma, and authority. Therefore, one of the important educational processes is role model. The behavior and temperament of teachers reflect valuable learning for students. Indonesian education figure Ki Hajar Dewantara said that teachers should have the principle of "ing ngarso sung tulodo ing madyo mangun karso" (in front giving an example, in the middle giving guidance and behind giving encouragement). This role model is one of the methods that teachers should apply in Islamic Religious Education learning. Teachers must be able to apply religious values in their lives before teaching these religious values to students. Because he will be a real model for students.

Education related to personality or morals cannot be taught only in the form of knowledge, but it needs to be habituated in daily behavior. After becoming a good role model, teachers must encourage students to always behave well in everyday life. Therefore, in addition to assessing, teachers also become supervisors of students' daily behavior at school, and this is where support from all parties is important. Because in the habituation method, students are trained to be able to get used to behaving well anywhere, anytime and with anyone.

The expected teaching and learning process in moral education is more about educating rather than teaching. Educating means that the learning process is more directed towards guidance and advice. Guiding and advising means directing students towards learning values as role models in real life, so it is not just about conveying knowledge.

Educating by giving attention means always paying attention and always following the development of children in their daily behavior. This can also be used as a basis for evaluation for teachers for the success of their learning. Because the most important thing in the PAI learning process is the existence of good behavioral changes in daily life as a form of application of the knowledge that has been obtained.

One of the hadiths that is relevant to Islamic religious education material based on values, especially regarding the formation of Islamic character which includes values such as honesty, responsibility, and discipline:

Hadith narrated by Al-Bukhari and Muslim:

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا وَإِنَّ الْكُذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا

Meaning: "Indeed, honesty indicates goodness, and goodness indicates heaven. Indeed, a person will continue to tell the truth until he is recorded as a truthful person (siddiq). And indeed, lying indicates wickedness, and wickedness indicates hell. Indeed, a person will continue to lie until he is recorded as a liar." (HR. Al-Bukhari and Muslim)

Explanation: This hadith emphasizes the importance of honesty in the life of a Muslim. Honesty is one of the main values that must be applied in Islamic religious education (PAI) based on values. By instilling the value of honesty from an early age, students can form good character, which will ultimately lead them to goodness and salvation, both in this world and in the hereafter. This hadith is in line with the objectives of the PAI curriculum based on values that focus on the formation of Islamic character through the practice of values such as honesty, discipline, and responsibility.

Providing knowledge about the correct aqidah is the most important basis for instilling morals in children. This is where the importance of learning Islamic religious education in schools lies because religious education is the foundation for learning other sciences, which will lead to the formation of children with high personality, religious and knowledgeable. So, it is right to say that the implementation of Islamic religious education in schools is the main pillar of character education. Religious education teaches the importance of instilling morals starting from religious awareness in children (Muis, et.al., 2024). It teaches aqidah as the basis of religion, teaches the Qur'an and hadith as a guide to life, teaches fiqh as a guideline for law in worship, teaches Islamic history as a role model in life, and teaches morals as a guide to human behavior whether in the good or bad category.

From here we the authors conclude that Islamic Religious Education (PAI) plays an important role in shaping children's character by instilling the correct aqidah as the basis for religious awareness. PAI teaches the Qur'an, Hadith, fiqh, Islamic history, and morals as a guide to life and behavior. As the main pillar of character education, PAI helps create children who are religious, knowledgeable, and have noble morals, making them strong individuals morally and spiritually.

CONCLUSION

Based on the description above, it is concluded that the implementation of Islamic religious education curriculum based on values is one of the strategic efforts in forming students' Islamic character. This process involves the integration of Islamic values, such as honesty, discipline, responsibility, and social concern, into learning that is carried out both in theory and practice. The success of implementing this curriculum depends not only on effective learning methods but also on support from various parties, including teachers, the school environment, the community, and the family. Teachers play an important role as role models in students' daily lives, while a religious school environment can strengthen the habituation of Islamic values.

The indicator of the success of Islamic character education can be seen from changes in student behavior that show the application of religious values in everyday life. Evaluation of success is not only based on cognitive aspects, but also affective and psychomotor aspects. However, the implementation of this curriculum still faces various challenges, such as lack of facilities, limited teacher competence, and minimal collaboration between schools and the community. Therefore, learning innovations are needed such as utilizing technology, expanding religious extracurricular activities, and increasing training for teachers. Overall, the implementation of the value-based PAI curriculum is expected to create a young generation that is faithful, pious, and has noble character, in accordance with the goals of national education.

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