



**JOURNAL OF CONTEMPORARY
ISLAMIC PRIMARY EDUCATION**

Vol. 3, No. 2, 2024 Page 233-239

<https://zia-research.com/index.php/jcipe>

The Role of Teachers in Implementing the Islamic Religious Education Curriculum Based on Noble Morals

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ARTICLE INFO

Keywords

Curriculum

Islamic Religious Education

Noble Morals

ABSTRACT

The curriculum is one of the most important components in the education system, so it is a tool to achieve educational goals as well as a guideline for implementing education at all types and levels of education. Teachers, as curriculum implementers, must be able to implement the curriculum in learning activities. With an understanding and mastery of the curriculum, teachers can choose and determine the direction and objectives of learning, methods, techniques, media, and assessment tools that are in accordance with the material taught in the teaching and learning process. The question examined in this study is what teachers need to do to implement a noble and morally based Islamic Religious Education curriculum that is not only understood but can also be applied in everyday life. This research is qualitative research with a descriptive approach using interactive and non-interactive methods. To achieve the goal of an effective learning process, especially in facing the challenges of ever-growing social change, curriculum development is very important not only for the government and managers of Islamic educational institutions, but also for the managers of Islamic educational institutions themselves. This is a very serious problem. The development of Islamic religious curriculum in Islamic educational institutions has a big role. Therefore, it is natural that educators and teachers in the field of Islamic education strive to understand and continue to develop the curriculum.

ABSTRAK

Kurikulum merupakan salah satu komponen terpenting dalam sistem pendidikan, sehingga merupakan alat untuk mencapai tujuan pendidikan sekaligus pedoman pelaksanaan pendidikan pada semua jenis dan jenjang pendidikan. Guru, sebagai pelaksana kurikulum, harus mampu mengimplementasikan kurikulum dalam kegiatan pembelajaran. Dengan pemahaman dan penguasaan kurikulum, guru dapat memilih serta menentukan arah dan tujuan pembelajaran, metode, teknik, media, dan alat penilaian yang sesuai dengan materi yang diajarkan dalam proses belajar mengajar. Pertanyaan yang dicermati dalam penelitian ini adalah apa yang perlu dilakukan guru untuk menerapkan kurikulum PAI yang berakhlak mulia dan berlandaskan moral yang tidak hanya dipahami tetapi juga dapat diterapkan dalam kehidupan sehari-hari. Penelitian ini merupakan penelitian kualitatif dengan pendekatan deskriptif dengan menggunakan metode interaktif dan non-interaktif. Untuk mencapai tujuan proses pembelajaran yang efektif, terutama dalam menghadapi tantangan perubahan sosial yang terus berkembang, pengembangan kurikulum sangat penting tidak hanya bagi pemerintah dan pengelola lembaga pendidikan Islam, tetapi juga bagi pengelola lembaga pendidikan Islam itu sendiri. Hal ini merupakan masalah yang sangat serius. Pengembangan kurikulum agama Islam di lembaga pendidikan Islam memiliki peran yang besar. Oleh karena itu, adalah wajar jika para pendidik dan guru di bidang pendidikan Islam berusaha untuk memahami dan terus mengembangkan kurikulum tersebut.

INTRODUCTION

Humans need education in their lives, because education allows individuals to develop their potential and personality through the learning process and various other methods that are recognized and accepted by society. Education is a process that aims to influence students to be able to adapt optimally to their environment and cause changes in themselves. Education is a conscious effort made by families, communities, and governments through counseling, coaching, and lifelong training activities inside and outside of school to enable students to function appropriately in various life environments and facilities in the future (Kuswanto, 2015). Education does not only refer to non-formal education in schools and outside of school, but also programmed learning experiences in the form of formal and non-formal education. This continues throughout life and aims to optimally consider the individual's abilities to play a role in the right future life (Supriyanto & Amrin, 2022).

Religious education, as part of the national education system, has an equal responsibility in achieving national education goals. Religious education plays an important role in moral, religious, social, attitude, and religious values that provide motivation in life. Therefore, for religion to be the basis of personality and become a complete human being, Indonesian people need to know, understand, believe in, and practice their religion. Religion regulates our relationship with Allah SWT, with fellow human beings, with nature, and with ourselves, so that we can achieve physical and spiritual well-being as individuals and members of society. To achieve this, we can ensure harmony, balance and harmony in human life (Supriyanto & Amrin, 2022).

The curriculum is a set of programmed and planned contents and activities related to various activities and social interactions in the environment where teaching and learning activities take place with the aim of achieving educational goals consisting of learning materials (Wiguna et al., 2021). The curriculum guides all forms of educational activities to achieve educational goals. The curriculum is also an educational plan that provides guidelines on the type, scope, sequence and process of teaching content. Therefore, the curriculum plays an important role in both formal and non-formal education because it provides direction to the educational process. The curriculum, as a design of all activities that help achieve educational goals, continues to play an important role, at least in the development of human character (Nurmadiyah, 2016).

Curriculum efforts in character education are not only implemented in schools through a series of learning activities and learning outside of school, but also through the following lifestyle habits: Religious, honest, disciplined, tolerant, hardworking, loving, peaceful, and responsible. These habits not only give us knowledge about good and bad things, but also the ability to feel and be willing to accept good and bad values, starting from the smallest scope such as family to the wider community. Students must cultivate these values which ultimately reflect the lives of Indonesian citizens. Therefore, schools play an important role in the development of character education through their role as cultural centers in the development approach. In other words, good character education includes good knowledge (moral knowledge), good feelings or love for the good (moral feeling), and good behavior in order to produce a unity of expression of students' behavior and attitudes towards life (moral behavior) (Wiguna et al., 2021).

The objectives of developing the Islamic Religious Education curriculum based on noble morals include: (1) Developing the potential of students to become intelligent, well-thinking, and good-doing humans. (2) Building a nation with character and good role models for Pancasila. (3) Cultivating human potential that has self-confidence, pride in the country and homeland, and love for humanity (Azwir, 2020). Humans need morality to distinguish between good and bad, and to create a safe and peaceful life. Basically, the main goal of morals is for every Muslim to have good morals, behavior, and attitudes in accordance with Islamic teachings. Thus, every Muslim who has good morals will also demonstrate good behavior. The difference between good and bad must be determined through rational judgment. If humans can hold on to goodness and avoid evil, that is the path of truth. Those who choose goodness are encouraged to force

themselves to do good continuously so that through the process of forming self-confidence and getting used to doing good, until finally a sense of empathy grows. A person with noble morals is known for the principle of living by carrying out Allah's commands.

METHOD

This study uses a qualitative descriptive approach with a library research method. Library research is a type of qualitative research that is usually conducted without going into the field to find data sources, so this study is based on written works, such as books or journals. with its data collection method functioning as a tool to review documents. Literature searches can utilize sources in the form of journals, books, dictionaries, documents, magazines, and other sources without conducting field research. According to Apriyanti, et.al. that providing a new theory with the support of appropriate data collection techniques is a form of literature review.

This approach was chosen to obtain broader information on how the Role of Teachers in Implementing the PAI Curriculum Based on Noble Morals. With this approach, the study aims to explain the phenomenon systematically based on data taken from reliable literature sources. Researchers will collect various relevant and valid references, such as books, journals, articles, and other information from credible websites. Through literature studies, researchers can formulate how the Role of Teachers in Implementing the PAI Curriculum Based on Noble Morals.

FINDINGS AND DISCUSSION

Islamic Religious Education Curriculum

The Islamic Religious Education curriculum refers to the relationship developed and implemented by educators and students in order to achieve the ultimate goal of Islamic Religious Education itself: obtaining postgraduate qualifications. In addition, the Islamic religious education curriculum itself is a system that contains the goals of Islamic religious education to be achieved, the contents of the Islamic religious education curriculum, its implementation system, and others, and cannot be separated from Islamic educational institutions (Al-Rasyid, 2020). The Islamic Religious Education curriculum also includes many subjects, including units such as the Qur'an and Hadith, Islamic cultural history, Aqidah, morals, jurisprudence, and Arabic, all of which are integrated with other subjects in Islam as the same components. Islamic curriculum in educational institutions (Syam, 2019). The purpose of Islamic Religious Education is so that students not only study and understand it, but also practice and apply it in their daily lives.

As the words of the Prophet Muhammad SAW, which means: From Anas bin Malik, the Prophet Muhammad SAW said: that seeking knowledge is an obligation for every Muslim (HR Ibn Majah). So, the hadith of the Prophet Muhammad SAW provides the following example: The Islamic religious education curriculum is very necessary to arouse the sympathy and empathy of students who want to learn and prepare for a perfect and happy life in the future. This activity is fun, liked by students, not considered a boring activity and students can enjoy learning all day long.

Principles of Islamic Religious Education Curriculum

In creating an Islamic religious education curriculum, it is necessary to pay attention to several principles that are the basis for guidelines for creating an Islamic religious education curriculum, including: first, the principle of relevance: In this regard, developers of Islamic religious education curriculum should pay attention to the context and environmental conditions that are in accordance with the needs of their students, so that they can later adapt the Islamic curriculum to their students. We need to ensure that they can provide beneficial results when implementing it. Second, the principle of flexibility; in this situation, developers of Islamic religious education curriculum must focus on Islam, first understand the background of each student, and then, when implementing the Islamic religious education curriculum, guide students towards a bright future for themselves.

Third, the principle of continuity: In the context of developing the Islamic religious education curriculum, the teaching and learning process takes place continuously, and the Islamic religious education curriculum must also continuously adapt to changes in society and understand the needs of students in detail. Fourth, the principle of efficiency: In this case, the development of the Islamic religious curriculum in Islamic educational institutions must be able to achieve the goals that have been determined for Islamic religious education. Based on this principle, the role of educators and students is very important to realize the goals of developing the Islamic religious education curriculum. Fifth, the principle of practicality: In this regard, the development of the Islamic religious education curriculum requires time, costs, resources, and teaching staff. In the development process, it does not only focus on perfection, but must also be practical and utilize the progress of science and technology that continues to develop (Putri, et al., 2024).

Character Curriculum Foundation

In general, personality-based curriculum is designed to advance a country's education system, by considering the developmental stage of students and their suitability to the environment, national development needs, and advances in science, technology, and art. This curriculum is designed to support the achievement of goals that are in accordance with the level of development of everyone. Based on the provisions for developing a character-based curriculum, the implementation of character education should be based on the following: first, Philosophical Foundation. The philosophical foundation in compiling the curriculum means that in compiling the curriculum it should be based on the philosophy of the country that adopts it, so that the curriculum with a well-understood philosophical formulation can provide a strong foundation for justifying decisions. Several things that curriculum developers must remember. This includes the fact that when developing a curriculum, instead of emphasizing personal philosophy, the philosophy of the state, the philosophy of educational institutions, and the philosophy of society must be considered. Educational philosophy for employees and educators.

Second, Sociological Foundation. The sociological foundation covers topics related to social and cultural issues, and these cultural values influence the development of objectives and elements of the curriculum content. Therefore, the sociological foundation must relate to two elements: the needs of society and social change and development. The sociological foundation is clearly related to the level of social, cultural, and religious aspects that develop in the surrounding community. Third, Psychological Foundation. The psychological foundation of the curriculum is related to student development and is related to student characteristics. Because training involves students, psychological aspects must be the basis of the curriculum, and various aspects must be considered to advance the learning process optimally. Considerations include, but are not limited to, suitability to the level of student development, the intellectual level of students, and the level of needs.

Fourth, Technological Foundation. Another important foundation in curriculum development is the technological basis. Because science is only knowledge that is read and not practiced for the benefit of mankind, science and technology cannot be separated. The curriculum must follow the progress of educational technology. The increasing use of educational technology not only increases the effectiveness and efficiency of the learning process, but also increases the role of teachers, especially in the selection of materials and teaching methods. The progress of information technology is expected to enable students. The topics above include the orientation of curriculum development by educational institutions, the characteristics of personality-based curriculum development that is applied, what aspects are included in it, and how personality-based curriculum development is related to personality-based curriculum development. This includes whether they are related. Here are some benchmarks to consider first: Determine what you need. What are the impacts and results of education.

Implementation of Character Curriculum

The curriculum should be developed based on various existing frameworks. Therefore, the process of creating and implementing the curriculum is a process that is interconnected between one process and another. The curriculum is a plan in essence, namely to produce graduates and transform the contributions of talented students. In simple terms, a character-based curriculum can be interpreted as an activity to prepare (design), implement, evaluate, and perfect a curriculum. In simple terms, a character-based curriculum can be interpreted as an activity to prepare (design), implement, evaluate, and perfect a curriculum. Curriculum implementation is an activity to plan, implement, and evaluate a character-based curriculum based on Islamic religious education, as well as expand and perfect the curriculum to develop students who are rich in character. The stages of implementing a character-based curriculum consist of curriculum planning, curriculum implementation, and curriculum evaluation, which include: (a) Character-Based Curriculum Planning is the process of determining the goals to be achieved, and designing the paths and resources needed to achieve them in the most efficient and effective way. The main objective of this stage is to organize various resources to obtain the desired results. (b) Character-Based Curriculum Implementation is a step to apply ideas, concepts, policies, or innovations in the form of practical actions that have an impact, both in terms of knowledge, skills, values, and attitudes.

The Directorate General of Secondary Education Development of the Ministry of National Education stated that the implementation of learning activities begins with the preliminary stage, continues with the core stage, and ends with the closing stage. (c) Character-Based Curriculum Evaluation refers to a systematic process for collecting and analyzing data to understand, assess, and improve the curriculum and educational practices. Curriculum evaluation aims to check the suitability between the program being implemented and the objectives that have been set. This evaluation process is carried out by involving stakeholders, both internal and external. Internal stakeholders include those who are directly involved in school activities, such as principals, teachers, students, parents, school committee members, career guidance teachers, and other parties who are considered competent. The purpose of this evaluation is to identify the strengths and weaknesses of the curriculum being implemented (Ibrahim, 2020).

The Essence of Moral Education

Morals mean a person's actions guided by a conscious desire to do good (Amrin et al., 2020). The way to distinguish morals and ethics is that in ethics, the right and wrong of human actions is determined by the standards of reason and proportionality, while in morality and ethics, normative standards are used and developed, it is something that is developed and done. In society (customs) and morals, the scale of hadith is used to determine right and wrong.

According to Rahmat Jatmika, morality can be divided into two groups. According to etymology, the word morality comes from the word *brko* which is the plural form of *mkhrodn* *kuruk* which means good character. The real similarity is ethics and morality. Ethics comes from the Latin word *ethos* which means customs. Morality also comes from Latin, and morality also means customs. Consciousness is driven by reason, which is called mind, character. Personality is something that humans can see because they are moved by their inner feelings, namely by their actions. Therefore, character is a combination of the results of reason and feeling, which is manifested in *kuruk* which comes from Arabic which means temperament.

The Purpose of Moral Education

The main goal of Islamic education is to build character and soul. Teaching morality should be the main goal of education. The task of a teacher is to think about religious morals because religious morals are the highest morals and noble morals are the pillars of Islamic education. The goals of moral education can be divided into two, namely: first, Main Goal: According to Barnawy Umari, the goals of moral education include: (a) Avoiding bad, despicable

things, and getting used to doing what is good, beautiful and noble. (b) So that communication with Allah SWT and with fellow human beings is always well maintained and harmonious.

Second, Specific Objectives, include (a) Get used to practicing noble morals. (b) Students will develop the character traits of patience, emotional resilience, optimism, self-confidence, and tolerance. (c) The formation of a good, healthy, helpful, loving, affectionate, and respectful personality and social attitude. (d) Let us live in harmony together in a good school environment. (e) Devote to God earnestly, get closer to God, and think about good things. Ahmad Amin also said that the purpose of moral education is not just to learn views and theories; half of its purpose is to influence and encourage our desire to live holy and good lives. That it creates perfection and helps us gain benefits. Therefore, ethics must encourage the desire to do good, but if human holiness does not follow it, it will not necessarily succeed (Supriyanto, 2022).

The Role of Teachers in Learning Moral Values

Religious education in Islam is very important in terms of attitudes and values, including morality. Because, religious education is expected not only to provide motivation for life and livelihood, but also to be a tool for self-development and self-control for the creation of humanity. The role of teachers in the process of fostering teaching and learning is very important to achieve a learning goal in schools. The goals of studying PAI include becoming a person with noble character, obedient to the guidance and teachings of religion. Remember that every teacher has character, professional skills, dedication and responsibility, all of which are very important in the education process (Juryatina & Amrin, 2021).

Teaching moral values in Islamic Religious Education is not only through theory, but also through practice. For example, an Islamic Religious Education curriculum based on noble morals will teach students about values such as akhlaq al-karimah (noble morals) which include patience, honesty, humility, and self-control. Teachers play a central role in instilling these values through learning methods that touch on students' affective aspects, such as lectures, discussions, worship practices, and social projects. Teachers are also expected to be able to evaluate the application of moral values in students' daily lives through observation and constructive feedback.

CONCLUSION

Based on the description above, it is concluded that the role of teachers in implementing the Islamic Religious Education curriculum based on noble morals is that teachers have an important role in fostering noble moral values through Islamic Religious Education learning. Teachers do not just teach religious knowledge, but also become role models in applying moral values such as honesty, patience, and respect. The implementation of this curriculum requires the right method, collaboration with parents and the community, and continuous evaluation to ensure the formation of students' characters with noble morals. As educators, teachers do not only provide religious knowledge, but must be responsible for forming students' characters through examples and teachings that emphasize moral values such as honesty, patience, respect, and compassion.

In this process, teachers must be able to use effective learning methods, such as problem-based learning and discussion, which enable students to understand and apply noble morals in everyday life. In addition, the success of implementing this curriculum also depends on collaboration between teachers, parents, and the community, in order to create an environment that supports character formation. Although there are various challenges in its implementation, such as limited time and different understandings between teachers and students, continuous evaluation and curriculum development are essential to ensure that the goals of education based on noble morals can be achieved optimally.

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