

**DEVELOPMENT OF A RELIGIOUS CURRICULUM TO FORM RELIGIOUS AND NATIONALIST CHARACTERS IN AL-GHAFFAR MALANG ISLAMIC ELEMENTARY SCHOOL**

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**Abstract:** There is a crisis of religious character and a spirit of nationalism among Elementary School students, making SDI take the initiative to integrate their curriculum with religious subject matter as an adaptation of the Islamic boarding school education system, with general subjects, as the national standard of education. This research wants to explore the components of religious curriculum development at SDI Al-Ghaffar that can integrate religious character and a spirit of nationalism into the curriculum. The research using a descriptive qualitative approach, the field research category concludes that: (1) Curriculum components, namely objectives, content or material, strategy, process or delivery system, and media, evaluation. (2) Development of the Religious Curriculum at SDI Al-Ghaffar includes: (a) the curriculum at SDI Al-Ghaffar aims to form a generation of Qur'ani who have faith, have a noble character, and love the Indonesian people. (b) The material taught is about the habituation of Islamic characters, memorizing and reciting the Koran, worship practices, daily prayers, and nationalism through ceremonies and singing folk songs. (c) Exemplary strategies/methods, rote drills, practice, active involvement with parents, mastery learning. (d) Routine evaluation is carried out

every three months periodically and thoroughly.

**Kata Kunci:** Adanya krisis karakter religious dan jiwa nasionalisme di kalangan pelajar Sekolah Dasar Formal, membuat SDI berinisiasi mengembangkan kurikulum mereka dengan muatan-muatan Kurikulum Agama, sebagai adaptasi sistem pendidikan pesantren, dengan mata pelajaran umum, sebagai standar pendidikan secara Religious, Nasionalis, SDI Nasionalis, SDI

Adanya krisis karakter religious dan jiwa nasionalisme di kalangan pelajar Sekolah Dasar Formal, membuat SDI berinisiasi mengintegrasikan kurikulum mereka dengan muatan-muatan pelajaran agama sebagai adaptasi sistem pendidikan pesantren, dengan mata pelajaran umum, sebagai standar pendidikan secara nasional. Penelitian ini ingin menggali komponen pengembangan kurikulum agama di SDI Al-Ghaffar bisa mengintegrasikan karakter religious dan jiwa nasionalisme dalam kurikulumnya. Dengan menggunakan pendekatan kualitatif deskriptif, kategori field research, menyimpulkan bahwa: (1) Komponen kurikulum yaitu tujuan, isi atau materi, strategi, proses atau sistem penyampaian dan media, evaluasi. (2) Pengembangan Kurikulum Agama di SDI Al-Ghaffar meliputi: (a) Tujuan kurikulum agama di SDI Al-Ghaffar untuk membentuk generasi Qur'ani yang beriman, berakhlak mulia dan cinta bangsa Indonesia. (b) Materi yang diajarkan mengenai pembiasaan karakter islami, hafalan dan mengaji al-qur'an, praktek ibadah, doa sehari-hari, dan nasionalisme lewat upacara dan menyanyikan lagu daerah. (c) Strategi/metode tauladan, drill hafalan, praktek, pelibatan aktif dengan orang tua, mastery learning. (d) Evaluasi rutin dilaksanakan setiap 3 bulan sekali secara periodik dan menyeluruh

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## PENDAHULUAN

Education plays an important role in ensuring the survival of a country and nation because education is a vehicle for improving and developing the quality of human resources. The government continuously strives to improve the quality of education to prepare graduates to enter the challenging era of globalization, requiring education that is truly designed according to the times.<sup>1</sup> "the curriculum will play a role in carrying out various creative and constructive activities, in the sense of creating and compiling something new according to the needs of society in the present and the future."<sup>2</sup>

Law no. 20 of 2003 defines curriculum as "a set of plans and arrangements regarding objectives, content and learning materials, as well as methods used as guidelines for organizing learning activities to achieve certain educational goals". The curriculum has a central position in the entire educational process.<sup>3</sup> In the curriculum, all educational activities are directed towards achieving the educational goals that have been

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<sup>1</sup> Sawaluddin Sawaluddin dan Sidiq Muhammad, "Langkah-Langkah Dan Teknik Evaluasi Hasil Belajar Pendidikan Agama Islam," *Jurnal PTK Dan Pendidikan* 6, no. 1 (7 Juli 2020), <https://doi.org/10.18592/ptk.v6i1.3793>.

<sup>2</sup> Oemar Hamalik, *Dasar-dasar Pengembangan Kurikulum* (Bandung: Rosdakarya, 2007), 12.

<sup>3</sup> Nana Syaodih Sukmadinata, *Pengembangan Kurikulum : Teori dan Praktek* (Bandung: Rosdakarya, 2006),

formulated.<sup>4</sup> "As an educational program to achieve certain educational goals the curriculum needs to be managed so that all educational activities become productive."<sup>5</sup>

Curriculum development is related to managing learning experiences that require certain strategies to produce effective and efficient education. "Curriculum management and teaching programs include curriculum planning, implementation, and assessment activities."<sup>6</sup> The learning process must be separate from the role of a teacher. "The teacher as a manager means that in the learning process a teacher has the position of managing the process. The teacher plays a role in managing the learning process so that the direction and goals can be achieved".<sup>7</sup>

The problem of curriculum development is based on the fact that there is often a gap between the national strategy in curriculum development and implementation efforts between the gap between curriculum planners and practitioners (teachers) who carry out the curriculum in the field every day.<sup>8</sup> The learning of Islamic religious education is considered less than optimal, assessing the failure of Islamic religious education is caused by the practice of education only paying attention to the cognitive aspects of growing awareness of (religious) values, and neglecting the development of effective and conative-evaluative aspects, namely the will and determination to practice the values of religious teachings.<sup>9</sup>

The principles of curriculum development are stated in Law no.2 of 2003 (article 36), namely that: (1) curriculum development concerning the National Education Standards to realize national goals, (2) curriculum at all levels and types of education developed with the principle of diversification by educational units, regional potential, and students and (3) the curriculum is prepared according to the level of education within the framework of the Republic of Indonesia by taking into account: (a) Increasing faith and piety.<sup>10</sup> (b) increasing noble character, (c) increasing the potential, intelligence, and interests of students, (d) diversity of regional and environmental potentials, (e) demands for regional and national development, (f) demands the world of work, (g) developments in science and technology and arts, (h) religion, (global development dynamics, and (j) national unity and national values.<sup>11</sup>

For this reason, many elementary schools have integrated their curriculum with religious content as an adaptation of the Islamic boarding school education system, with general subjects, as the national standard of education. The inculcation of this awareness

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<sup>4</sup> Sawaluddin Sawaluddin dkk., "The Potential of the Senses in Al-Quran as the Basic Elements of the Human Physic and Its Application in Learning" (International Conference on Islamic Education (ICIE 2018), Atlantis Press, 2018), 161, <https://doi.org/10.2991/icie-18.2018.28>.

<sup>5</sup> Oemar Hamalik, *Dasar-dasar Pengembangan Kurikulum*, 12.

<sup>6</sup> E. Mulyasa, *Manajemen Berbasis Sekolah Konsep, Strategi, dan Implementasi*, 2007 ed. (Bandung: Remaja Rosdakarya, t.t.), 40.

<sup>7</sup> Muhammad Saroni, *Manajemen Sekolah:Kiat menjadi Pendidik yang Kompeten* (Yogyakarta: Ar-Ruzz Media, 2006), 76.

<sup>8</sup> Oemar Hamalik, *Dasar-dasar Pengembangan Kurikulum*, 9.

<sup>9</sup> Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Prenada Media, 2016), 82.

<sup>10</sup> Laila Hamidah, Sawaluddin Siregar, dan Nuraini Nuraini, "Kepribadian Guru Pendidikan Agama Islam Menurut Buya Hamka," *Tarbiyah: Jurnal Ilmiah Kependidikan* 8, no. 2 (26 Desember 2019): 135, <https://doi.org/10.18592/tarbiyah.v8i2.2668>.

<sup>11</sup> A Ismail, "Insan Kamil Sebagai Tujuan Pendidikan Islam (Analisis Filsafat Pendidikan Murtadha Muthahhari)," no. Query date: 2022-11-10 20:12:35 (2016): 41.

of faith and piety manifests itself in the moral awareness of students. Faith and piety are universal values which can benefit students and society. Based on this religious awareness, subjects were developed and given subjects that contained natural knowledge to benefit themselves and their society. Every educational institution is expected to be able to develop a curriculum properly, which is based on the principles and principles of standard curriculum development, such as developing a Religious Curriculum at the Elementary School level that is more updated, practical, according to needs, and by the times as what happened in Elementary Schools Islam (SDI) Al-Ghaffar.

A preliminary study conducted by the author at SDI Al-Ghaffar Malang revealed an interesting curriculum about developing more adaptive religion according to societal conditions and developing students' religious and nationalist character. Developing curriculum is proven through daily activities starting at 07.00-09.30 WIB, filled with religious activities through internal policies to develop a religious curriculum.

This study wants to see how the development of the Religious Curriculum at SDI Al-Ghaffar Malang is viewed from the curriculum component theory. This research explores the development of the Religion curriculum at SDI Al-Ghaffar, which includes objectives, content or materials, strategies, processes or delivery systems and media evaluation.

## **METODE PENELITIAN**

The approach used in this study is a descriptive qualitative approach. Qualitative descriptive research produces descriptive data through written or spoken words from people and observable behaviour. The type of research used in this study is a case study, an approach whose research explores real life, contemporary limited systems (cases) or various limited systems (various cases) through detailed and in-depth data collection involving multiple sources of information and reporting. Therefore such a study is not intended to make generalizations but to expand the findings so that readers or other researchers can understand the same situation and use the study's results in practice.<sup>12</sup> This research will describe and examine problems related to developing the Religion curriculum at SDI Al-Ghaffar. This research seeks to reveal the events and incidents in the natural research setting, including revealing the development of the Religion curriculum in SDI with the perspective of curriculum components. This research is field research (field research). This research was carried out by researchers with direct contact with objects, especially in their efforts to obtain data and various information. This research was explored using in-depth interviews, documentation and participant observation and then analyzed through the stages of data collection, data presentation, data condensation and conclusion.<sup>13</sup>

## **HASIL DAN PEMBAHASAN**

### **Curriculum Development**

The curriculum is an absorption word from the Latin curriculum. In the Latin dictionary, this word has several meanings: (1) An action while running (the action of running. (2) The way to action, the way of behaving. (3) The race, a place to run (4) A race

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<sup>12</sup> Sugiyono, *Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D* (Bandung: CV. Alfabeta, 2017), 74.

<sup>13</sup> Matthew B. Miles, A. Michael Huberman, dan Johnny Saldana, *Qualitative Data Analysis* (California: SAGE, 2014), 143.

track (a race track).(5) Racing car (chariot).<sup>14</sup> The curriculum is translated into Arabic with the word *manhaj*, which means a clear place to walk.<sup>15</sup> The two searches above mean that this word has a basic meaning in the form of a place to make a journey.

The Big Indonesian Dictionary defines the curriculum as "a set of subjects taught in educational institutions."<sup>16</sup> The National Education System Law outlines the meaning of curriculum, which includes planning and setting goals, content, learning materials, and methods as guidelines for implementing learning activities to achieve goals. Meanwhile, curriculum development is the process of planning and compiling curricula by curriculum developers and activities carried out so that the resulting curriculum can become teaching materials and references used to achieve national education goals.

### **Curriculum Components**

According to Syaodih Sukmadinata, the curriculum components in general in the broad world of education are identified in the elements or anatomy of the body of the main curriculum, which consists of the following parts, namely objectives, content or material, processes or systems of delivery and media, and evaluation, which all four are related closely with one another. Of the 8 National Education Standards, four are curriculum standards: Graduate Competency Standards, Content Standards, Process Standards, and Educational Assessment Standards. Meanwhile, Hamid Syarief described the curriculum as structurally divided into several components, including: *Komponen Kurikulum*

#### 1) Objective Component

The goal component is closely related to the direction or expected results on a micro or macro basis. Educational goals have classifications ranging from very general goals to specific goals that are specific and measurable, which are then called competencies. Further discussion of national education goals is classified into four, namely:

- a) National Education Goals (TPN); is the goal and direction of education in general that must be used as a standard or guideline for every educational institution throughout Indonesia. As in UU RI no. 20 of 2003 article 3 concerning SISDIKNAS that the purpose of national education is: "National education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."<sup>17</sup>
- b) Institutional Purpose (IT) or agency; Institutional goals are formulated by each institution by the needs and capabilities of the institution in achieving national education goals.<sup>18</sup>
- c) Curricular Goals (TK); the goals that each field of study or subject must achieve are part of one of the institution's goals. Curricular goals are one of the efforts to realize

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<sup>14</sup> P. G. W. Glare, ed., *Oxford Latin Dictionary*, 2 ed. (London: Oxford University Press, 2012), 522.

<sup>15</sup> Ibn Manzur, *Lisan al-Arab*, vol. 10 (Bairut: Dar Sadir, t.t.), 383.

<sup>16</sup> Kamus Bahasa Indonesia, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), 783.

<sup>17</sup> AS Rizal, "Perumusan Tujuan Sebagai Basis Pengembangan Kurikulum Pendidikan Islam," *Jurnal Pendidikan Agama Islam-Ta'lim*, no. Query date: 2022-10-02 14:39:45 (2014): 55, [http://jurnal.upi.edu/file/01\\_Perumusan\\_Tujuan\\_Sebagai\\_Basis\\_Pengembangan\\_Kurikulum\\_Pendidikan\\_Islam\\_-\\_Rizal.pdf](http://jurnal.upi.edu/file/01_Perumusan_Tujuan_Sebagai_Basis_Pengembangan_Kurikulum_Pendidikan_Islam_-_Rizal.pdf).

<sup>18</sup> Rizal, 56.

institutional goals. Thus, each curricular goal must be able to support and be directed to achieve institutional goals.<sup>19</sup>

- d) Instructional Objectives or Learning Objectives (TP). Learning objectives are goals that teachers and students must achieve in one face-to-face or one-time meeting. Educational institutions have the authority and rights to develop, elaborate, and compile or program curriculum components based on values that are characteristic of each school.<sup>20</sup>

## 2) Content/Material Components

The content component is a component that is designed to achieve the goal component. What is meant by material components are study materials consisting of knowledge, values, experience, and skills that are developed into the learning process in order to achieve the goal components. The material component must be developed to achieve the goal component. Therefore, the goal component with the material component or other components must be seen from a functional relationship point of view. In essence, curriculum material is curriculum content.<sup>21</sup>

## 3) Strategy/Method Component

The strategy and method components are very important because they are related to curriculum implementation. Learning strategies are patterns and general sequences of teacher-student actions in realizing teaching and learning activities to achieve predetermined goals. In other words, the strategy has two important things: plans that are realized in the form of activities and strategies that are prepared to achieve certain goals. At the same time, the method is an attempt to implement plans that have been prepared in real learning activities so that the goals that have been prepared are achieved optimally.

Strategy refers to the approaches, methods, and teaching tools used. In essence, the teaching strategy is not only limited to that but involves various ways the teacher attempts to teach these students. In other words, manage all main and supporting components in the teaching system. Subandijah included the evaluation component in the strategy component. Subandija's opinion is also different from the opinions of other experts who say the evaluation component is a stand-alone component.<sup>22</sup>

## 4) Evaluation Component

The evaluation component aims to assess the achievement of predetermined goals and the teaching implementation process as a whole. Each activity will provide feedback on achieving learning objectives and the teaching implementation process. This feedback is used to carry out various improvement efforts for determining and formulating teaching objectives and determining the sequence of teaching materials, strategies, and teaching media.

An evaluation is held to assess the success of student mastery or specific goals that have been determined. This evaluation is also called the evaluation of teaching and

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<sup>19</sup> Rizal, 56.

<sup>20</sup> Rizal, 57.

<sup>21</sup> Nana Syaodih Sukmadinata, *Pengembangan Kurikulum : Teori dan Praktek*, 75.

<sup>22</sup> Nana Syaodih Sukmadinata, 75.

learning outcomes. In this evaluation, items are arranged to measure the achievement of each specific purpose that has been determined. For each specific objective, at least one item is prepared. According to the broad scope of the material and the learning period, formative and summative evaluations are distinguished.

Formative evaluation is intended to assess student assignments to learning objectives fairly quickly. The main purpose of formative evaluation is to assess the teaching process. The results of this formative evaluation are primarily used to improve the teaching and learning process and help overcome student learning difficulties. Meanwhile, summative evaluation aims to assess students' mastery of broader objectives due to learning efforts over a long period, one semester, one year, or during the educational level. Summative evaluation is intended to assess student learning progress (grade increases, passing exams) and assess the program's effectiveness as a whole.<sup>23</sup>

## **DISCUSSION**

### **Development of Religious Curriculum at Al-Ghaffar Islamic Elementary School Malang**

Each school is free to develop the curriculum at its unit level of education. The government only provides limitations in the form of curriculum standards which include graduate competency standards, content standards, process standards and assessment standards. SDI Al-Ghaffar is one of the schools that has succeeded in achieving and even exceeding these curriculum standards. It is interesting to see how SDI Al-Ghaffar develops its religious curriculum because it has successfully educated its students to become a Qur'anic, intelligent and Islamic generation, evidenced by the achievements obtained and the formed Islamic character.

Al-Ghaffaar Islamic Elementary School is located on Jalan Raya Sengkaling No. 285 Mulyoagung Village, Dau District, Malang Regency, adjacent to the entrance to the Bumi Asri housing complex and the border area of Batu Malang. Mr M. Romdlon, S. H., M. Hum. as Ahlus Sunnah Wal Jama'ah Foundation program chaired by a The history of the establishment of Al-Ghaffar Islamic Elementary School with the. For the first time, the foundation established Al-Ghaffar Islamic Kindergarten (TK) in 2004, and in 2012, the Al-Ghaffaar Islamic Elementary School (SD) was established; however, because it was still in the initial pioneering stage, both facilities and infrastructure were still under construction, with Al-Ghaffar Islamic Kindergarten with 3 (three) teachers and students.

In the following year, the Al-Ghaffar Islamic Elementary School building was built, including 3 classrooms measuring 4x4 m<sup>2</sup> and the principal's room which is located behind the Al-Ghaffar Islamic Kindergarten building accompanied by an increase in the number of students reaching 12 students with 5 teachers. In 2018, with a pioneering period of approximately 6 (six) years, the development has been quite good, with the number of students reaching 78 students and 12 teachers with appropriate educational qualifications and the many achievements achieved by students, especially in the religious field, namely Tahfidzul Qur' an

In 2022, SDI Al-Ghaffar showed several proud achievements, including 1st place for MTQ boys in the DAU district, 1st place in MTQ girls in the DAU district, 3rd place in MHQ girls in DAU district, 2nd place in MHQ boys in DAU district, 2nd winner in Pildacil district DAU, 3rd winner MTQ Kindergarten Malang district, 3rd place winner 1 juz recitations TKT female TKT Malang district.

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<sup>23</sup> Nana Syaodih Sukmadinata, 77.

### **The Purpose of the Religious Curriculum at SDI Al-Ghaffar**

Religious education has an important role in shaping the religious and nationalist character of the younger generation. SDI Al-Ghaffar in Malang understands the importance of developing a comprehensive and relevant religious curriculum to achieve this goal. In this study, we will analyze the components of the religious curriculum at SDI Al-Ghaffar, namely the objectives, materials, methods and evaluation used to form students' religious and nationalist character.

Based on the results of interviews, documentation, and observations, the main objective of the SDI Al-Ghaffar curriculum is to form a Qur'anic generation with strong beliefs, noble morals, and a deep love for the Indonesian nation. The vision that is carried out is "The Realization of Learners who are Faithful, Have Noble Characters, and Scholars with the Qur'an". To achieve this goal, SDI Al-Ghaffar formulates clear missions, namely:

1. Develop SDI Al-Ghaffar to become a superior educational institution by providing every student with solid provisions in terms of faith and good morals. This goal aims to form a strong foundation in faith and make students individuals with noble morals.
2. Developing SDI Al-Ghaffar as an educational institution with Islamic and national character. This development is done by providing education that focuses on religious aspects and integrates national values and a sense of love for the motherland in every aspect of learning.
3. Developing SDI Al-Ghaffar by combining religious and academic atmospheres. This school is committed to creating a religious environment where religion is the main foundation of every activity and interaction while maintaining quality academic education.
4. Developing SDI Al-Ghaffar by producing graduates with Islamic character and having memorized the Qur'an. SDI Al-Ghaffar strives to graduate students who not only have good religious knowledge but are also able to memorize the Qur'an as an effort to glorify the Holy Scriptures and strengthen their relationship with Allah SWT.

With this clear goal, SDI Al-Ghaffar is committed to creating a holistic educational environment where students are strengthened in faith and morals and have a high sense of love and dedication to the nation and state.

### **Material**

The material taught in the religious curriculum at SDI Al-Ghaffar includes several important aspects in the formation of students' religious and nationalist character. First of all, the material provided is memorizing and reciting the Qur'an. To strengthen students' relationship with the Scriptures, they are allowed to memorize and understand the holy verses of the Qur'an. The learning method used is the Al-Ghifari method, a method that was written and taught specifically for members of SDI Al-Ghaffar. This method gives students freedom and independence in learning the Qur'an to develop a deeper relationship with the Holy Book.

In addition, the practice of worship is also an important part of the religious curriculum. Students are given an understanding and opportunity to direct worship, such as dhuha prayers and ceremonies on Mondays, chanting Asmaul Husna on Tuesdays, and istighosah on Thursdays. By involving students in these worship activities, it is hoped that they can deepen their understanding of religious values and internalize them in their daily

lives.<sup>24</sup>

The religious curriculum at SDI Al-Ghaffar also includes daily prayer lessons. Students are taught various prayers that can be practised in everyday life, worship, and other situations. This curriculum development aims to form the habit of prayer and awareness of God's presence in every aspect of students' lives.

In addition to materials directly related to religion, SDI Al-Ghaffar also has a superior activity program known as *Prisaid* (Al-Ghaffar Islamic Santri Daily Guidelines). This program contains daily activities that involve students in national and religious activities. For example, on Wednesdays, students learn to sing the SDI march and Indonesian folk and national songs. This curriculum development aligns with the school's vision of creating students who love and preserve Indonesian culture.

Besides doing gymnastics on Fridays, students are also involved in charity activities. This activity aims to develop students' social awareness and empathy for others and practice religious teachings in a concrete form. Meanwhile, healthy gymnastics was held on Saturday to maintain students' fitness and health.

To build nationalist awareness, SDI Al-Ghaffar also regularly holds flag ceremonies. This ceremony was carried out as a form of introducing students to the symbols of the state and getting used to singing the national anthem. Thus, students are not only religious individuals but also have a sense of love and responsibility towards the nation and state.

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The materials taught in the religious curriculum at SDI Al-Ghaffar are designed to form religious and nationalist characters in students. Through memorizing and reciting the Koran, practising worship, and daily prayers, students are given a deep understanding of the Islamic religion and the skills to worship properly. They are also taught about the values of cleanliness, such as through the theme of cleanliness, carried out simultaneously and consistently for one month. These curtains form clean and healthy living habits in students.

In addition, moral development is the main focus of the religious curriculum at SDI Al-Ghaffar. Curriculum development To form *karakul Karima*, moral development is carried out by providing monthly themes that focus on certain aspects of morals that need strengthening. For example, the theme of respect for parents will be explained and applied in the habit of saying goodbye, saying goodbye, and other respectful gestures. Every day, students will receive material regarding the month's theme, delivered after the congregation's Dhuhr prayer. Thus, students are given a deep understanding of important moral values and can implement them in everyday life.<sup>26</sup>

Overall, the material in the religious curriculum at SDI Al-Ghaffar is very comprehensive and covers various important aspects of building student character. Some of the material taught includes memorizing and reciting the Koran, worship practices, daily prayers, and moral development, including moral themes relevant to everyday life.

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<sup>24</sup> C Nur Aidah, *Peran guru pendidikan agama islam dalam membentuk karakter peserta didik di kelas II Sdlt Insan Kamil Bandar Lampung*, Query date: 2022-11-10 20:12:35 (repository.radenintan.ac.id, 2017), 45, <http://repository.radenintan.ac.id/2127/>.

<sup>25</sup> A Nurhakim, *Peran Guru PAI Dalam Menanamkan Pengamalan Nilai-Nilai Pancasila dan Nasionalisme pada Siswa di SMAN 6 dan 18 Kabupaten Tangerang*, Query date: 2022-11-04 19:12:32 (repository.uinbanten.ac.id, 2019), 12, <http://repository.uinbanten.ac.id/4564/>.

<sup>26</sup> N Anggraini, *Peran guru PAI dalam membina akhlakul karimah kelas VII SMP Negeri 2 Sikur Kecamatan Sikur Kabupaten Lombok Timur*, Query date: 2022-11-04 19:12:32 (etheses.uinmataram.ac.id, 2020), 72, <http://etheses.uinmataram.ac.id/2225/>.

## Strategy/Method

In developing the religious curriculum at SDI Al-Ghaffar, several strategies and methods are used with a focus on forming religious and nationalist characters in students. First, the strategy/method applied is exemplary. Exemplary is taught every day both inside and outside the classroom. Teachers and school staff set a good example in teaching students about religious teachings and national values. By seeing and observing the role models given, students are expected to be able to imitate and internalize these values in everyday life.

Furthermore, the strategy/method used is a rote drill. The rote drill aims to train students' memorization skills of verses of the Qur'an and daily prayers. The teacher provides direct guidance and supervision in the memorization process so that students can master the material being studied well.

In addition, practice is also an important strategy/method in the religious curriculum at SDI Al-Ghaffar. Worship practices such as prayer, fasting, and other acts of worship are carried out actively by students. Students are invited to participate directly in the implementation of worship to understand and experience the meaning and benefits of each worship performed.<sup>27</sup>

SDI Al-Ghaffar also involves parents in the religious learning process. Through the contact book, parents can see the development and progress of their children in studying religion. Parents are also allowed to discuss and communicate with teachers regarding children's religious learning matters. By involving parents, SDI Al-Ghaffar hopes to strengthen cooperation between schools and families in forming religious and nationalist characters in students.<sup>28</sup>

Finally, the method used is mastery learning.<sup>29</sup> SDI Al-Ghaffar does not apply homework (PR) but uses a complete learning system. Each student is expected to fully master and understand the material being taught before moving on to the next material. With this approach, every student has the same opportunity to reach an optimal level of understanding.

The learning methods used in the religious curriculum at SDI Al-Ghaffar also need attention. Al-Qur'an learning uses the Al-Ghifari method, designed for self-students at SDI Al-Ghaffar. This method emphasizes students' freedom and independence in learning the Qur'an to develop self-study skills and a deeper understanding of the Holy Scriptures. This method also encourages students to become independent and responsible for their learning process.

By implementing strategies/methods such as role models, rote drills, practice, active involvement with parents, al-Ghaffar, and mastery learning, SDI Al-Ghaffar seeks to provide students with a holistic and comprehensive learning experience. Through this varied approach, students are expected to be able to develop strong religious and nationalist characters and be able to apply these values in everyday life.

## Evaluation

Routine evaluations are carried out periodically to measure and evaluate the results of religious learning at SDI Al-Ghaffar. This evaluation aims to monitor students'

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<sup>27</sup> Hasan Baharun, "Penerapan pembelajaran active learning untuk meningkatkan hasil belajar siswa di madrasah," *PEDAGOGIK: Jurnal Pendidikan* 1, no. 1 (2015): 1.

<sup>28</sup> Sovia Mas Ayu, "Evaluasi Program Praktek Pengamalan Ibadah Di Sekolah Dasar Ar-Raudah Bandar Lampung," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017): 15.

<sup>29</sup> Danis Zulisyanto, "Penerapan Model Belajar Tuntas (Mastery Learning) Dalam Meningkatkan Prestasi Belajar Siswa MI Roudlotul Huda," *Jurnal Profesi Keguruan* 4, no. 1 (1 Mei 2018): 18, <https://doi.org/10.15294/jpk.v4i1.13739>.

learning of the Qur'an and observe their moral development in their daily activities. Routine evaluation is carried out once every 3 months with detailed Al-Qur'an Evaluation according to the volume being studied by each student.

Evaluating the Qur'an involves taking samples from each volume studied, which will then be assessed as a Mid Semester Examination (UTS). This Curriculum development aims to measure students' understanding and memorization of the Al-Qur'an material that was studied during that period. Through this UTS, teachers can evaluate the extent to which students' ability to understand and memorize verses of the Al-Qur'an.

In addition, evaluation is also carried out through observation of the moral development of students in daily activities. Observations are carried out on an ongoing basis to observe student behaviour in interacting with the surrounding environment. If things need to be repaired or further action, this will be followed up after the midday prayer in the congregation. By involving these observations, schools can pay special attention to the moral development of students and take appropriate actions to form good character.<sup>30</sup>

All morning activities at SDI Al-Ghaffar are also part of the evaluation. Morning activities involving all students will be observed and matched to the themes emphasized in thematic learning and other subjects. In this way, an overall evaluation can be carried out on students' abilities to apply religious values and nationalism in various situations.

The evaluation process involved the Quran coordinator, the volume teacher coordinator, and all subject teachers at SDI Al-Ghaffar. Collaboration between them ensures the evaluation is conducted properly and thoroughly to provide an accurate picture of students' progress in studying religion and developing religious and nationalist characters.

Evaluation of the religious curriculum at SDI Al-Ghaffar is carried out on an ongoing basis to ensure the achievement of the goals that have been set. Evaluation is done through various methods, such as individual assessments, assignments, tests, and direct observation of student participation in religious activities. Through this evaluation, the teacher can evaluate students' understanding of the material being taught, their ability to carry out worship, and the development of their character and morals.<sup>31</sup>

With regular evaluations involving various parties, SDI Al-Ghaffar can continuously monitor students' progress in learning religion. The evaluation does not only look at aspects of understanding the Qur'an but also the moral development of students in their daily activities. Thus, schools can continue to improve the quality of religious education delivered to students and assist them in forming a strong religious and nationalist character.

Overall, the development of the religious curriculum at SDI Al-Ghaffar is very focused on building religious and nationalist characters in students. SDI Al-Ghaffar has created a religious curriculum that harmoniously combines religious and national values by using a comprehensive approach that includes objectives, materials, methods, and evaluation.

## **KESIMPULAN**

The components of the curriculum in general in the world of education are identified in

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<sup>30</sup> Hawwin Muzakki, *Sistem Penilaian Pembelajaran Teori dan Praktek* (Malang: Madani Media, 2019), 123.

<sup>31</sup> Hawwin Muzakki, 221.

the elements or anatomy of the body of the main curriculum, which consists of the following parts, namely: 1) objectives, 2) content or material, 3) strategy, process or delivery system and media, 4) evaluation. The religious curriculum at SDI Al-Ghaffar aims to form a Qur'anic generation who has faith, has noble character and loves the Indonesian nation. The material taught is about habituating Islamic characters, memorizing and reciting the Koran, worship practices, daily prayers, and nationalism through ceremonies and singing folk songs: exemplary strategies/methods, rote drills, practice, active involvement with parents, mastery learning. Routine evaluation is carried out every 3 months periodically and thoroughly.

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