



CURRICULUM MANAGEMENT IN THE ESTABLISHMENT OF RELIGIOUS CHARACTER

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Abstract:

This study aims to find out: 1) To understand curriculum management in improving the religious character of students at MA Nurul Jadid, 2) To understand the implementation of curriculum management in forming the religious character of students at MA Nurul Jadid, 3) To find out the supporting and inhibiting factors of curriculum management in improve the religious character of students at MA Nurul Jadid, This research uses descriptive qualitative analysis.

Keywords: *Curriculum Development, Based on AhlussunahWaljamaah, Madrasah*

INTRODUCTION

Management in education can be defined as the art and science of managing educational resources to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by them. , society, nation and state. Primarily education is heavily influenced by global developments. To respond to this situation, all stakeholders in the education sector must manage global change (Abdullah et al., 2023). So, management in education is essential because it aims to realize educational goals and school goals, which refer to the school's vision and mission, and are carried out by managers or school leaders and education staff. (Baroroh 2019) This can be realized through a series of management processes consisting of four stages: planning, organizing, actuating, and controlling.

Curriculum management is the primary means of realizing educational goals, especially in developing one's personality. Likewise, the curriculum at Madrasah Aliyah, which is based on the Islamic religion, plays a role in fostering and shaping character so that they have devotion to Allah SWT. Listed in the National Education System Law No. 20 of 2003, Chapter II Article 3. So, curriculum management in forming religious character in students is essential because it can make students become human beings who believe in and fear God Almighty and have noble character. , and become a democratic and responsible citizen.

Character building can be used as a national movement to create institutions, both schools and madrasahs, which can foster young people's ethics, a sense of responsibility, and care through models and teach character, emphasizing universal values mutually agreed upon. Lichona has an idea that character education is education in realizing one's personality through moral and character education, the results of which are reflected in the actual actions that a person takes, namely behaviour that is polite, honest, responsible, has a high work ethic, respects others, works hard. and other values. (Nurhadi 2020)

Religious character is the first and foremost character that must be instilled in children as early as possible, forming the basis of religious teachings in the lives of individuals, society and the Indonesian people. Religious character is not only related to ubudiyah relations but also concerns relations between human beings. Character

education in madrasas has a vital role in shaping character, and elementary school is a formal institution that becomes the initial foundation for students for the next level. Efforts to regenerate character education can be pursued by implementing character education through the habituation of religious activities. (Nurbaiti, Alwy, and Taulabi 2020)

The importance of forming religious character in the personality of students as a shield in responding to the development that is so rapid at this time that there is much decline in morality and character, especially in the personality of students at this time. Educational institutions currently need steps in developing students' personalities through efforts to boost religious character education to implement character. Talking about the character at this time needs to be discussed and developed, as well as concrete actions taken due to concerns that need in-depth solutions in dealing with problems that arise from the rapid development of the current era. (Muhammad, Hasanah, and Arifin 2021)

Apart from that, it is also necessary for parents of students to realize and understand that the formation of the religious character of students is not entirely the teacher's responsibility. Awareness must grow from each parent, and with awareness from parents, the parental concern will grow to work with teachers so that students' character formation is what we expect. (Kaimuddin 2018) Good cooperation is established. Parents and teachers will support the formation of children's character. With good cooperation and continuous efforts, it is possible for character building to succeed.

This research describes the curriculum management process carried out by Madrasah Aliyah Nurul Jadid Karang Anyar, Paiton, and Probolinggo. In the formation of religious character in the personality of students. The benefits that can be drawn from this research are as an illustration of madrasas that carry out a curriculum management process that has been adapted to the aim of forming a religious character in the personality of students so that it can be practised in other madrasas/schools.

RESEARCH METHODS

This research was conducted using a qualitative method with a case study approach. Qualitative research is research that seeks to describe events that occur naturally. Meanwhile, the case study approach is suitable for research involving contemporary events studied in natural settings, and the researcher does not intervene in the behaviour of the subjects studied. Case studies allow research data to be collected by various methods and sources, combining descriptions with analysis of events and data. This study used two data sources, namely primary data sources and secondary data sources. Primary data sources are from interviews with school principals, deputy heads of curriculum, teaching councils, teachers, and students.

Meanwhile, secondary data sources are in the form of documentation data and essential archives. Other examples are books and journals that are relevant to the research title. (Mulyadi 2011)

Data collection techniques were carried out through interviews and documentation. Researchers interviewed school principals, deputy heads of curriculum, teaching boards, teachers and students of Madrasah Aliyah Nurul Jadid. In conducting interviews, the researcher was guided by interview guidelines that had been prepared beforehand. At the same time, documentation is done by collecting data relevant to the research topic. The collected data were analyzed using a qualitative inductive analysis model, which included data reduction, data presentation, and conclusion. (Brier and liadwijayanti 2020).

RESULTS AND DISCUSSION

Curriculum Management in Forming Religious Character in Nurul Jadid MA Students Through the IPA Tahfidz Featured Program

Curriculum management in character building is a management of activities carried out by curriculum assistants and teachers to achieve a goal, namely to form

students with a religious character and a personality that distinguishes them from others. In another sense, character-building management outlines a course realized through management to gain success and success in forming religious character. This statement is the statement of Mr Misbah, the Principal of MA Nurul Jadid School: "in my opinion, character-building strategies are all ways or efforts of teachers to foster, improve or shape character, character, psychological traits, noble character, human beings so that they show good character and behaviour based on religious values."

Participants who take part in the tahfidz IPA program are given time for memorizing and muroja'ah deposit subjects; they are also given plenty of time to recite the Koran for 6 hours per week and still have extra time for reciting while in the dormitory. As said by Mr Naim, Deputy Head of MA Curriculum Nurul Jadid: "We are here working with PPIQ (Al-Qur'an Science Education Center) Nurul Jadid. PPIQ is a tahfidz program in this boarding school. We provide plenty of time for students to recite comfortably, 6 hours per week, and they still recite in the dormitory when students have returned from school.

Students learn the book at Libyan fi adapt hamalatil Qur'an to provide a deeper understanding of the Qur'an. This book explains the etiquette of memorizing the Qur'an written by Sheikh Abi Zakaria Yahya bin Syarafuddin An-Nawawi Asy-Shafi'i. Studying and studying this book is hoped to form the manners of memorizing the Qur'an. If it is connected with character education by studying this book about adab, a religious character will automatically form in students. As stated by Mr Atho'llah, the Tahfidz Science Teacher: "one of our curricula in shaping the religious character of students is to provide a deeper understanding of the science of the Qur'an, namely studying the book at tibyan fi adapt hamalatil Qur'an. By studying this book, students can understand more deeply how to become a memorizer of the Qur'an, especially regarding manners or character. With activities like this, students will be more motivated to behave by the values of the Qur'an."

Almost similar to this opinion, Mr Muhammad Rijal revealed that holding this book review activity at tibyan fi adapt the hamalatil Qur'an would help form the students' religious character. Holding activities such as studying the book at tibyan fi adapt hamalatil Qur'an will be more helpful in forming students' religious character. Moreover, this is studied in the dormitory to be applied directly to their daily activities. Because, in general, the activities at the Al-Qur'an Science Education Center (PPIQ) are reciting and reciting the Koran."

When talking about character-building strategies, with the existence of the Tahfidz Science flagship program, this has become a strategy carried out by schools in assisting the implementation of student character-building. Because every day, the activities of students are busy reciting and studying the Qur'an. Moreover, this is a tahfidz program, where students must maintain memorization by avoiding actions contrary to religion. As stated by Mr Atho'llah Tahfidz's science teacher: "When asked about strategies for building religious character, yes, in general, this school has paid much attention to it. This is evidenced by the opening of the Tahfidz IPA flagship program, which aims to be a forum for students interested in learning and memorizing the Koran simultaneously. Students are used to being busy and struggling with their Al-Qur'an inside and outside the classroom. Al-Qur'an can be a shield or protector for students from character damage. Because when students do something that deviates, it will affect the quality of the memorization they get.

Let us talk about the curriculum narrowly, in the sense that the curriculum is carried out by teachers, especially Tahfidz science teachers, in shaping the religious character of students, namely habituation, example, and rewards and punishments. As stated by Mr Muhammad Rijal: "There are many ways that we as teachers do in shaping the religious character of each student. The first can be with habituation. Habituation is the sense that students are accustomed to behaving by the values of the Qur'an. Usually, before the bell rings for entering school, students who participate in the Tahfidz Science program will recite the Qur'an using a loudspeaker. Second, by example, the teacher will set an example for students to behave well, especially in

reciting the Qur'an. The teacher will recite more lessons outside of class or activity time because the teacher has two responsibilities: responsibilities to himself and students. During activities, the teacher will not have time to recite the Koran by himself because we will focus on receiving deposits from each student, so we have to find another time to recite our memorization. Thirdly, rewards and punishments, when students do not reach the predetermined targets, they will be given punishment and vice versa.

Based on the results of observations, documentation and interviews, it can be understood that MA Nurul Jadid, especially Tahfidz science teachers, already have their strategies to shape the religious character of students, including by habituating students through the Tahfidz Science program, setting an excellent example for students and give rewards and punishments.

In Abdullah NasihUlwan, Ibn Khaldun said that teaching the Qur'an to students is essential. Teaching the Qur'an is the basis for teaching and learning activities and curriculum development in schools, especially Islamic schools. This is because the Al-Qur'an is the foundation or basis for a person to strengthen, improve and increase the firmness of his faith in Islam. Increasing and strengthening faith and devotion to Allah SWT. is the foundation for shaping the character and behaviour of students. This can be formed through thinking, feeling with the heart, and physical activities such as sports. (Kaimuddin 2018) The tahfidz program, which requires students' abilities to read, think, memorize, and feel, makes tahfidz Al-Qur'an can be used as an alternative way for teaching and learning activities and developing an Islamic school curriculum. Through the tahfidz program, the faith and piety of students can also be formed so that good morals will also be formed in students. As stated by Mr Atho'illah, "through good habits such as the tahini science program, character building in children will be easily achieved. Because with IPA tahfidz, children will avoid deviant behaviour.

The tahfidz Al-Qur'an program has an essential and complex role, teaching students the importance of reading the Koran, especially memorizing it. Not only that, but the tahfidz program here also aims to instil morals through good habits at school so that students can absorb, understand, and apply them in their daily lives. Therefore, through the Al-Qur'an tahfidz program, the quality of worship, behaviour, and ways of interacting with others (*hablumminannass*), especially interactions with the Creator (*hablumminallah*) within a person, can be increased.

Our life and its nature are always and forever. From generation to generation, we need to behave, think and influence the surrounding community so that we can and can have religious attitudes and characteristics. This is very much needed in our lives to revive the spirit of our faith, worship and morals. Thus, we will hope to achieve a happy life in the world and the hereafter, God willing. (Anam 2019) As teachers and educators, enthusiasm and interest in integrity are very much needed to form religious character in students. One way to shape students' character is to direct them to enjoy learning the Qur'an and work on their mindset so that they grow the desire and enthusiasm to memorize the Qur'an. Getting students used to learning and memorizing the holy verses of the Qur'an is an essential factor in shaping the character of our students; this is by Allah SWT's word. Say in QS. al-Fathir: 29-30. (Aziz and Samsudin 2018) In the word of Allah SWT. that Allah SWT. Explains that people who read the Qur'an will get a special reward from Allah SWT. Daily. So, it is obvious how important the Qur'an is in the life of a servant. Nothing is higher than the Qur'an; no created or human creation can compare with the divine word. We, as Muslims, are obliged to believe in, study and practice the Al-Qur'an and apply what He has commanded in our daily lives. This is also proof that a servant has applied the third pillar of faith, namely having faith in the books of Allah SWT.

The younger generation is a pillar of the nation's progress; Indonesian youth cannot be separated from Islamic youth. Most of the population is predominantly Muslim, so Indonesian youth are Muslim. Developing Indonesian youth also means building Islamic youth, and Indonesia's rise is the awakening of Islamic youth. From this, we know that Islam has an important role, namely as a guide from Allah SWT. Islam is a guideline that will lead His people to goodness in this world and hereafter.

Allah SWT. Created humans and equipped them with various potentials. Humans should develop this potential in carrying out their daily lives. This potential will become the representative of Allah SWT. to guide humans to maintain the natural environment correctly and according to His guidance. As the word of Allah SWT. in Surat al-Baqarah: 30. (Aziz and Samsudin 2018) The letter explains that humans have the duty of being "caliphs", which means leaders. As a caliph, one must set a good example for others and the environment. In everyday life, each person has a different way because his character is also different. However, through these differences in character, everyone will learn to understand and understand each other.

So, character formation is a habit carried out continuously, good or bad, so from this activity, a character is embedded, which then becomes a person's character or behaviour. Prophet Muhammad SAW was sent. Amid an ignorant society, then made a good role model so the ignorant community could emigrate and know Islam. This is also stated in a hadith: "innamabu 'its liutammimamakarimalakhlak". Learning good attitudes and behaviour is very concern in Islam. Through this good attitude and behaviour, the community will be able to benefit fellow citizens and their environment. In Islam, every relationship, like an individual with society and the environment, is a reciprocal relationship that must be by existing values and norms. Ahmad Hasan calls this condition "ilqahruhiyyahkhuluqiyah", which means interaction bound by a code of ethics. (Study et al., 2022).

MA Nurul JadidPaitonProbolinggo is an institution that turns students into Hafidz and Hafidzah through the Tahfidzul Qur'an program. Through these activities, good character in each student is expected to be formed. As stated by Mr Rijal: "a memorizer of the Qur'an, even though he has not finished memorizing it, will maintain his memorization in a way that does not violate religious provisions, especially those who have had or have completed 30 chapters".

Al-Ghazali said that if a person's morals cannot be changed, then no matter how good the advice, sermons or learning will be accepted and absorbed by everyone. Meanwhile, the Prophet Muhammad SAW. said, "Improve your morals" (HR. Abu Bakar bin La'al). (Kurnia 2021) Changing akhlak or character in a person can be analogous to changes that occur physically. A person's body will grow from infancy to maturity and old age, from being imperfect initially and not knowing how to use it to be perfect and fully functioning. Physical growth will have better results if treatment is carried out, as well as morals. If cared for properly, then someone will have good morals. In addition, the mind is an essential factor in character formation. This is because a person's life experience will be stored in his mind. (Secret et al. 2007)

The family determines how and what kind of child's character will be formed because the family is the people closest to us. Not only character but achievements will also be formed in a family. A good family will undoubtedly give birth to a suitable successor too. Apart from the family, the role of a teacher is also vital in forming a child's character. The teacher is exceptionally meritorious to us. At school, the teacher will parent his students so that the teacher will be an example for each student. Therefore in character education, the family and the teacher are essential in educating a child's good character.

In educating, nourishing and forming good character in a child, the role of the family is, of course, significant. This is because the first education that a child will receive comes from family upbringing. Jalaludin argues that forming character and inculcating good values in a child depends on the upbringing provided by the family. This parenting pattern can be seen in the interactions between parents and their children, parental guidance, and how to introduce and teach religion to children. Therefore, the family also has a significant role and a very strategic way of forming a child's character or essential character. In Islam, the family has a position as a primary or first and foremost educational institution for children. (Arumsari and Nurkamilah 2020).

Concerning character education in schools, teachers also have an essential role in the character education of students in schools as formal institutions. The teacher's

critical role will determine students' success in developing themselves and their potential. Learners will imitate every attitude and behaviour of the teacher and make it a role model. Thus, the family and teachers have a significant role in the formation of the character of students. The role of the family and teachers in character education for students includes being a role model or example, an inspiration (inspirator), and a motivator (motivator). Family and teacher behaviour that will be emulated such as being obedient in carrying out religious orders and staying away from Allah SWT's prohibitions, sensitive and caring for the environment, polite and courteous to others, especially those who are older, gentle to others, persistent and never give up in achieving achievements, and patient in facing all trials and tests. As an inspiration, families and teachers can generate or provide references on how to become an outstanding child. It can motivate, encouraging every positive thing to be a container in all things, whether in a state of joy or sorrow.

Based on the research results above, the researcher concludes that the teacher's strategy in forming the religious character of students is through habituation of good behaviour, namely by following the Tahfidz IPA flagship program and also through good role models from teachers and parents when at home.

Inhibiting and Supporting Factors for Formating Religious Character in Nurul Jadid MA Students through the Tahfidz Science Excellence Program.

There are many supporting factors in character building through the tahfidz al-Qur'an program, one of which is as conveyed by Mr Muzakki: "We are here under the auspices of Islamic boarding schools, so apart from forming character in school, we can also shape the character of students when they are at school. Hostel. So this is very helpful in the process of forming the religious character of students."

Mr Rijal also conveyed a similar statement: "There are so many supporting factors; one example is being able to oversee student activities 24 hours a day; this is because we are under the auspices of a boarding school. So activities at school and outside the school when we return to the dormitory, we can still monitor the behaviour of our students to the fullest. The environment greatly influences the process of forming the religious character of students. Therefore an institution that is under the auspices of a boarding school will more easily form a religious character when compared to an institution that stands alone in the sense that it is not under the auspices of a boarding school.

Vahrel said, "I am comfortable participating in this program because the school provides much time. Moreover, I still have time to recite the Koran at the hostel."

In addition, the authors have reviewed the extensive time allocation given by the school to students who take part in this program. The Tahfidz Science Excellence Program is given 6 hours of weekly lessons and is only burdened with UN-enforced subjects. In addition, the teacher is also very influential in the success of forming the religious character of students. Choosing a tahfidz teacher is for everyone; the teacher must be genuinely qualified in the knowledge of the Qur'an, especially in memorization. Usually, look for those who have had or have haram 30 juz. As stated by Mr Naim: "In selecting teachers, we took from PPIQ administrators who felt they were qualified in the field of the Qur'an. So we do not just appoint who becomes a teacher in Tahfidz Science, but there are special terms and conditions because this is for the smooth running of the Tahfidz Science program itself."

The teacher is one of the most critical educational factors because the teacher is the person who will be responsible for the personal formation of students while in the school environment. Teachers must be able to demonstrate good morals in everyday life because the role and influence of an educator on students are decisive. As stated by Mr Naim: "In selecting teachers, we took from PPIQ administrators who felt they were qualified in the field of the Qur'an. So we do not just appoint who becomes a teacher in Tahfidz Science, but there are special terms and conditions because this is for the smooth running of the Tahfidz Science program itself."

His education and experience primarily determine a person's personality, ability and moral development. A person's ability to understand religious issues or teachings is

greatly influenced by the intelligence of the person in understanding Islamic teachings. The school determines the availability of sufficient time; students are given 6 hours of lessons per week.

The inhibiting factor is that there must be disadvantages every time there are advantages. This statement also applies to the tahfidz science flagship program. Behind the supporting factors above, there are also inhibiting factors in forming religious character through the tahfidz science program. Mr Muzakki expressed his opinion on this matter: "What I often encounter children in the class are often sleepy and sleep in class. There are many factors why children can do this, including the density of pesantren activities. If I was still there, the children rarely slept, but when I could not attend, I would have slept too much."

Another inhibiting factor is in terms of the abilities of each learner. As stated by Mr Rijal: "every child has different abilities, wills and motivations. Therefore, to achieve the target that has been determined, it is experiencing difficulties. Because memorization cannot be forced, a child's brain is unlike a machine that can be forced daily. Some children are fast in memorizing, and their memory is solid; there is also the opposite.

The harmony between the environment in schools and Islamic boarding schools with the environment at home is also very influential in forming students' character. As Mr DulhaqTahfidz's science teaching board stated, "The environment at home during the Islamic boarding school holidays is very influential in the formation of children's character. Because it is common for us to encounter an out-of-sync environment at home with the environment at the Islamic boarding school. Because a good environment will form a good character too.

Muh. Kholid: "I have difficulty repeating or reciting my memorization at home. I do not know if it feels different; reciting one juz at home is the same as reciting three juz at the hut, which takes a very long time. Moreover, the environment in my house is less supportive, especially in my family. I received less attention or was not supervised by my parents in reciting the Koran. Yes, it is understandable that they are busy meeting their daily needs because we are a poor family."

Various forms of personality exist in schools; students have many personality patterns that are sometimes difficult to manage. Therefore the teacher must be good at strategizing in dealing with various kinds of personalities from each student.

Lack of attention from the teacher, The form of attention from the teacher to students, is essential; this aims so that the teacher is closer and can know in detail about the complaints of each student.

A good environment will form a good character too. What happens in the field needs to be in sync with the environment at school and home. This significantly hampers the process of forming the religious character of students because when students are on vacation and return home they will face a different environment from the environment in schools and Islamic boarding schools. As stated by Mr Mu'tasimBillah on the science teaching board of Tahfidz: "the environment at home during the Islamic boarding school holidays is very influential in the formation of children's character because it is not uncommon for us to encounter an out-of-sync environment at home with the environment at the Islamic boarding school. Because a good environment will form a good character as well".

CONCLUSION

Based on the results of the analysis that the researcher has done previously, the researcher can draw the following conclusions: The strategy used by the teacher in forming the religious character of MA Nurul Jadid students through the Tahfidz Science Excellence Program includes: Making good behaviour habits towards students through the program IPA Tahfidz, Setting an excellent example to students, and Giving rewards and punishments.

Inhibiting and supporting factors for forming religious character in MA Nurul Jadid students through the Tahfidz Science Excellence Program include Supporting

factors for qualified teachers, the personality and abilities of students, and the availability of time. Inhibiting Factors include Personality or student attitude patterns, Lack of attention from the teacher, The environment at home is out of sync with that at school.

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