

Analysis The Application of The PAI Curriculum to The Formation of Islamic Character of Students at Panca Budi Middle School in Medan

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ABSTRACT

The shift in national morals in Indonesia should be a concern in this modern era. Therefore, the implementation of character-based education is not limited to the government's responsibility through formal education, but the main and first education is informal education, namely the family, and non-formal education, namely the community. The aim of this research is to analyze the application of the Islamic religious education curriculum to the formation of Islamic character at Panca Budi Middle School students in Medan. The research approach used is a qualitative approach. This research was conducted at Panca Budi Middle School, Medan. The research subjects were school principals, teachers, employees and students. Data collection techniques were carried out using interview, observation and documentation methods. The results of the research can be concluded that the application of the Islamic religious education (PAI) curriculum to the formation of Islamic character in Panca Budi Middle School students in Medan has gone according to plan, for example praying before studying and continuing with the learning process. The Islamic character referred to is the character of being religious, honest, caring about the environment and having a social spirit.

Keywords: PAI Curriculum, Islamic Character

1. Introduction

Humans actually have potential (inner value), namely nature, since they live in the world (Istiqomah, & Widodo, H., 2019). This potential leads to good behavior (positive behavior). As time goes by, good behavior is influenced by various circumstances. The connection in character education is that it functions to maintain the potential that God has given, namely, remaining in (fitrah) and purity of soul and ultimate truth. The potential possessed should be developed by humans themselves by always practicing, developing, implementing character values in order to become a human being with dignity and also integrity and noble character.

This shift in national morals in Indonesia should be a concern in this modern era. This is because with the increase in delinquency among teenagers/students, immoral acts occur such as brawls between students, between groups, between communities, sexual harassment, pornography, pornography, violence, abuse of illegal drugs, acts of corruption committed by elite officials. politics on a large scale, as well as child abuse (Suyadi, 2013). We cannot separate this problem from the role of education in forming national character because we cannot deny that education has an influence on the moral quality of society (Handayani, B., Widodo, & Wahyudi, 2019).

Education essentially humanizes humans to become good humans (Prasetiawati, 2017). The human potential education that God gives him will grow and develop into a person who is organized in speaking, has an organized way of thinking, and transfers his good behavior. Education gives people direction from previously not knowing many things to knowing many things. Bad behavior becomes good behavior. Education makes humans more mature, characterized, responsible, honest and civilized, meaning that education is the main and first gateway in developing human personality (Kaimuddin, 2014).

The implementation of character-based education is not limited to the government's responsibility through formal education, but the main and first education is informal education, namely the family, and non-formal education, namely the community because when these three institutions are united or support each other, what is produced is not only intellectual intelligence. just. He will also acquire noble skills and values (Intellectuality, humanity and religiosity).

The formation of a person's character is the most important part of the Islamic religious education curriculum. The curriculum is a set of designs and arrangements regarding objectives, content, materials and learning methods that are used as guidelines for implementing learning activities to achieve educational goals (Handayani, B.ym., 2019). Follow-up efforts need to be made by schools to improve teachers' abilities to become more professional teachers (Setyawan, A. & Widodo, 2019). Determining the material, objectives and methods of learning Islamic religion, the teacher considers abilities, depth of material, methods and available time (Istiqomah, & Widodo, H., 2019).

It is hoped that the benefits of this research can contribute to thinking and enrich thinking, enriching knowledge for readers regarding the application of the Islamic religious education (PAI) curriculum to the formation of Islamic character for students at Panca Budi Middle School in Medan.

2. Research Methods

The research approach used in this research is a qualitative approach. This research was conducted at Panca Budi Middle School, Medan. Research subjects were school principals, teachers, staff and students. Data collection techniques were carried out using interview, observation and documentation methods.

3. Results and Discussion

Panca Budi Medan Middle School developed the 2013 curriculum for class IX students and an independent curriculum for class VII and VIII students with fun, interesting methods, providing challenges and motivation to students by making these students independent and able to recognize the relationships between lessons. they get at school and the life they face every day. Education is not only required to produce someone who is theoretically intelligent but also intelligent in dealing with current and future life with full responsibility and wisdom in responding to it. One way is with a character-based curriculum system, namely an education system that prioritizes national character and culture.

3.1 Formation of Islamic Character at Panca Budi Middle School Medan

Character education consists of two words, namely education and character. According to Ki Hajar Dewantara, education is an effort to advance character, mind and body in order to promote a life in harmony with nature and society (Adisti, 2016). According to the Big Indonesian Dictionary, character is psychological, moral or character traits that differentiate a person from others (Adisti, 2016). According to T. Ramli, character education has the same essence and meaning as moral education and moral education (Ainiyah, 2013). According to Armin R, & Dalimunthe A, character education is a system of applying moral values to students through knowledge, awareness or will, and implementing these values, both towards oneself, others, the environment, nation and state as well as God Almighty, nationality so that we become human beings who have good morals (Armin, R. & Dalimunthe, A., 2015). The author can conclude from several definitions of character education that character education is an educator's effort to apply moral values and character to students through educational institutions with the aim of providing awareness, willingness and being able to implement these values.

3.1.1 Results

Panca Budi Medan Middle School was founded in 1967, located in building E of the Medan Panca Budi Foundation complex. At first the number of classes was still relatively small and few, but currently Panca Budi Middle School has a larger study group compared to previous years. In its 51st year, Panca Budi Middle School has experienced various changes including a change in the school's accreditation status with a score of 94 A ratings. Changes and improvements towards perfection are continuously being made, including changes to the curriculum and its implementation, the creation of school culture, to the development of the SKS model of learning.

Interview activities with the principal of Panca Budi Medan Middle School obtained the following results, that the school has made maximum efforts to build Islamic character through various activities both in learning, intracurricular and extracurricular activities. The Islamic character applied at Panca Budi Medan Middle School is carrying out fardu and sunnah prayers, applying insight skills in the field of the Al-Quran, developing skills in giving speeches, *da'wah orislamic public speaking*, as well as applying disciplined character when queuing for ablution.

The curriculum must be in accordance with the philosophy and foundations of the state, namely Pancasila and the 1945 Constitution which describe the Indonesian nation's way of life. The curriculum is a set of educational or teaching plans and arrangements that must be achieved by students so that educational goals can be realized and carried out. An interactive and communicative attitude is something that is very important in character formation where someone who has skills in interactive communication will easily convey the knowledge/information they have obtained to other people. The school principal said when interviewed that to train children/students in terms of interactive communication, this was done during learning and practice training.

Da'wah training activities *orislamic public speaking* It is also often carried out by Panca Budi Middle School in Medan, where one of the students who takes part in the da'wah extracurricular gets the opportunity to become a Friday preacher at **Usman Integrated Islamic Elementary School Or** every Friday prayer. Education is an effort to obtain knowledge or information that is useful for life. Learn to seek knowledge in order to find out something new (*learning to know*) is an effort made to obtain information/knowledge that is useful for oneself and others, which will then be able to differentiate between what is useful and what is not useful. The experience and knowledge gained will become provisions which can then be implemented in daily life, for example to solve a problem that arises and

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then you will feel like you are experiencing changes both physically and in maturation. The mastery of knowledge that students gain will lead them to success and they will find their identity and then be able to develop the potential they have. If the learning process has been completed, students will be able to adapt to the environment and be able to carry out their role in society. The learning outcomes that students will obtain also depend on the curriculum contributions that have been made.

Therefore, in creating a curriculum, efforts are made to suit needs, not be compartmentalized and able to reflect all aspects comprehensively and contextually. This is where the actual role of the curriculum in Islamic Religious Education subjects is very important in forming students' character, even more so, namely becoming human beings with good morals (*insan kamil*). Islamic Religious Education at Panca Budi Middle School in Medan uses the Merdeka curriculum (which is specifically implemented in classes VII and VIII), a curriculum which this year is oriented towards realizing character education, creating local-oriented education and creating cheerful and friendly education. This characteristic can be seen from the way PAI teachers optimize their performance in the learning process, management of learning resources, professionalism of educators and staff, in highlighting religious goals and morals, both in teaching objectives, materials and implementation movements (Muzaimiroh Mida Latifatul, 2013). The content of the Panca Budi Medan Middle School curriculum is as follows:

MATA PELAJARAN	KELAS DAN ALOKASI WAKTU		
	VII	VIII	IX
Kelompok A			
1. Pendidikan Agama Islam	2	2	2
a. Tahfizdh	2	2	2
2. Pendidikan Pancasila dan Kewarganegaraan	2	2	2
3. Bahasa Indonesia	6	6	6
4. Matematika	5	5	5
5. Ilmu Pengetahuan Alam	5	5	5
6. Ilmu Pengetahuan Sosial	4	4	4
7. Bahasa Inggris	4	4	4
Kelompok B			
1. Seni Budaya	3	3	3
2. Seni Musik	3	3	
3. Pendidikan Jasmani, Olahraga dan Kesehatan	3	3	3
4. Prakarya	2	2	2
5. Informatika	2	2	2
6. Conversation	2	2	2
Jumlah	45	43	42

Table 1. Subjects at Panca Budi Middle School Medan

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After an interview with the principal of Panca Budi Medan Middle School, namely Mr. Hernawan Syahputra Lubis M.Pd. He said that the PAI curriculum implemented in this junior high school already implemented character education because the curriculum implemented was the Merdeka curriculum so it was definitely based on character education in each subject and also added with other habits. The application of the PAI curriculum in familiarization in schools is as follows:

NO.	NAMA PROGRAM	KARAKTER YANG DICAPAI
1.	Membaca Surat Pendek dan Doa Setiap Pagi	Religius dan Gemar membca
2.	Sholat Dhuha dan Sholat Zuhur Berjamaah	Religius dan Disiplin
3.	Bakti Sosial	Peduli Lingkungan
4.	Menjadi khotib Jumat atau berdakwah (Islamic Public Speaking)	Religius dan Berjiwa Sosial
5.	Pelaksanaan infaq setiap hari jumat	Dermawan
6.	Ekskul membaca Al-Quran atau Iqra (Tahsin dan Tahfidz)	Religius
7.	Melaksanakan setiap ibadah dan hapalan dengan menggunakan Kartu Penilaian ibadah	Religius dan Jujur

Table 2. Character habituation program at Panca Budi Middle School, Medan

The habits described by the author above in table 2 have been routinely implemented well, and have a great influence on the character of students at Panca Budi Middle School in Medan. However, it is natural that there are still one or three students who are still not disciplined and following the training at school is considered normal.

The independent character values at Panca Budi Medan Middle School are like 1) *students clean their classrooms before entering class* 2) *students throw away rubbish in their place*, 3) *Be orderly and*

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disciplined in carrying out congregational prayers. Based on the interview, the principal admitted that there were still one or two students who were still forced to take part in activities or habits that had been created based on the independent curriculum, so supervision and special roles were needed for the homeroom teacher and the deputy principal for student affairs. to follow up on students who are disobedient to school regulations.

The extracurricular activities described in table 3.3 are held to support the cultivation of character in students, with the hope that participants will have useful activities and instill a polite, honest, disciplined and Islamic spirit.

NO.	NAMA KEGIATAN	HARI/WAKTU	PEMBINA
1.	Mengaji/Iqro	Kamis, 14.45 – 15.45 WIB	Daud Kilau, S.Pd.I
2.	Mengaji/Al-Quran	Rabu, 14.45 – 15.45 WIB	Selamaet Riadi, S.Hi
3.	Mengaji/Tahfidz	Selasa, 14.45 – 15.45 WIB	M. Angkut Putra, S.Pd.i
4.	Musik Dan Vocal	Selasa dan Kamis, 14.45 – 15.45 WIB	Yusdithira R.H. Siregar, S.Sn
5.	Tari	Jumat dan Sabtu, 11.35 – 12.35 WIB dan , 11.00 – 12.00 WIB	Tria Surya Rizky, S.Pd
6.	English Club	Selasa dan Rabu, 14.45 – 15.45 WIB	Mutiara Zein, S.Pd
7.	Puisi Dan Teater	Jumat 11.35 – 12.35 WIB	Tina Aprida Marpaung, S.Pd
8.	Futsal	Kamis dan sabtu, 14.45 – 15.45 WIB dan 11.00 – 12.00 WIB	Ismayardi, S.Pd
9.	Renang	Jumat, 14.00 – 15.00 WIB	Ismayardi, S.Pd

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10.	Sepak Bola	Selasa dan Jumat, 16.00 – 17.30 WIB dan 15.00 – 16.30 WIB	Budiman Fauzi Tampubolon
11.	Pramuka	Rabu, 15.00 – 16.30 WIB	Edy Syahputra
12.	Karate	Senin dan Rabu, 15.00-16.30 WIB	Supiatno, S.Pd
13.	PMR	Jumat dan Sabtu, 13.30 – 14.00 WIB dan 12.00 – 15.00 WIB	Yogi Asgara

Table 3. Extracurricular Program at SMP Panca Budi Medan

3.1.2 Discussion

Curriculum can be interpreted as a planning document that contains the goals to be achieved, content, material and learning experiences that students must carry out, strategies and methods that can be developed, evaluations designed to collect information about achieving goals, as well as implementation of the designed documents. in real life.

The curriculum has a very important role in the educational process, although it is not the only main factor. So that the curriculum can be a guide in the implementation of education, in this case it is a guide for educators and education staff. Therefore, good educators and education staff are those who are able to understand the curriculum and can apply it in the learning process (Handayani, B. ym., 2019).

Related to the future competencies that students need to face the era of disruption are the ability to communicate, the ability to think clearly and critically, the ability to prioritize morals in problems, the ability to try to respect and tolerate other people's differences, the ability to live in society, and have a sense of responsibility towards the surrounding environment., and have intelligence according to their interests and talents

Panca Budi Medan Middle School developed an independent curriculum and the 2013 curriculum with fun, interesting methods, and provides challenges and motivation to students by making students independent who can recognize the relationship between the lessons they learn at school and the life they face every day. Education is not only required to produce someone who is intelligent in theory but also intelligent in dealing with his current and future life with full responsibility and wisdom

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in responding to it. One way is with a character-based curriculum system, namely an education system that prioritizes national character and culture (Widodo, 2019: 43-44).

Based on the results of the research that has been carried out, below we will discuss the findings regarding the application of the Islamic religious education (PAI) curriculum to the formation of Islamic character for students at Panca Budi Medan Middle School. The formation of Islamic character at Panca Budi Medan Middle School is adapted to the curriculum developed, namely the 2013 curriculum and the independent curriculum which contains habits and extracurricular activities. With the change from the 2013 curriculum to an independent curriculum, it does not change the essence of the continuity of educational values. The correlation of education with the presence of an independent curriculum provides color with the value of diversity in a new era in the world of education. Independent schools and driving teachers are a form of scientific breakthrough in following up on current educational developments. Assessment that focuses on student character without neglecting the student's cognitive side is a solution in improving students' mentality in the global era. It can be interpreted that true education is based on a set of concepts whose process is aimed at eradicating kobodahan. In this case, curriculum implementation is very necessary to contribute to the general public so that education can be carried out well. Apart from the school side which always has a concept based on the curriculum, whether it is an independent curriculum, education from home also has a big influence on the character of students. From this statement, to test teachers who are successful in educating their students, you don't need to look at the colorful semester cognitive scores, but how the child can solve the problem by becoming a civilized student and having good manners.

4. Conclusion

Based on the research results, it can be concluded that the implementation of the Islamic curriculum at Panca Budi Middle School in Medan involves carrying out daily habits, for example praying before studying, and continuing with the learning process. The Islamic character referred to is the character of being religious, honest, caring about the environment and having a social spirit. This is stated in the school curriculum which is combined between the 2013 national standard curriculum and the independent curriculum. The formation of Islamic character at Panca Budi Middle School in Medan also involves getting used to the Duha prayer in turns following the schedule that has been made. At 12.00,

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students are directed to pray midday prayers in congregation. When the learning process is finished, students are asked to pray.

The suggestion that researchers can convey is that the application of the Islamic curriculum continues to be implemented consistently and compactly between all elements of education, namely, parents or guardians of students (families), schools and the surrounding community so that in the future Panca Budi Medan Middle School will become a reference school for the community and become a school. superior.

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