



Management of Educational Curriculum Development from a Koranic Perspective in Improving the Morals of Students at Al-Washliyah 18 Tembung

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Abstrak

Kurikulum dalam Islam tidak hanya menjabarkan serangkaian ilmu pengetahuan yang harus diajarkan oleh pendidik (guru) kepada anak didik, tetapi juga segala kegiatan yang bersifat kependidikan yang dipandang perlu karena mempunyai pengaruh terhadap anak didik dalam rangka mencapai tujuan pendidikan Islam. Di antara kegiatan yang bersifat kependidikan yang dipandang urgen adalah menanamkan nilai-nilai kedisiplinan dan pendidikan karakter anak. Penelitian ini Manajemen kurikulum pendidikan Islam adalah suatu keniscayaan yang harus dilakukan sebagai upaya untuk meningkatkan keberhasilan pendidikan Islam. Karena manajemen pada hakekatnya menyangkut optimalisasi kerja lembaga sekolah / madrasah yang secara sistematis dan sistemik untuk menjadi tujuan pendidikan yang ingin diraih yang diwarnai dengan nuansa Islami. Atas dasar pemikiran tersebut perlu dilakukan dan diterapkan manajemen kurikulum pendidikan perspektif Alquran dalam meningkatkan akhlak peserta didik di Al-Washliyah 18 Tembung.

Kata Kunci: *Manajemen Kurikulum, Perspektif Alquran, Akhlak*

Abstract

The Islamic curriculum not only describes a series of knowledge that must be taught by educators (teachers) to students, but also all educational activities that are deemed necessary because they have an influence on students in order to achieve the goals of Islamic education. Among the educational activities that are considered urgent are instilling the values of discipline and character education in children. This research: Management of the Islamic education curriculum is a necessity that must be carried out as an effort to increase the success of Islamic education. Because management essentially involves optimizing the work of school/madrasah institutions systematically and systemically to become the educational goals to be achieved which are colored with Islamic nuances. Based on this idea, it is necessary to carry out and implement educational curriculum management from a Koranic perspective in improving the morals of students at Al-Washliyah 18 Tembung.

Keywords: *Curriculum Management, Al-Quran Perspective, Morals*

Introduction

The curriculum for madrasas throughout Indonesia is basically the same as the Al-Quran Verses on Curriculum Development. However, there are madrasas that can produce quality graduates and there are those that cannot, there are madrasas that are in demand by many people and there are also those that are not 'sold'. This difference is caused not by differences in curriculum but by differences in the curriculum. There are madrasas that implement the curriculum well so that they can produce quality graduates and become favorite madrasas and there are also madrasas that do not implement the curriculum very well so that the graduates are of poor quality and the madrasah is not popular with the public. It is the duty and responsibility of the head of the madrasah, as the captain of the madrasah concerned, to develop the curriculum in the madrasah he leads so that it can meet the expectations of the community. madrasas and educational staff at madrasas participate in translating and implementing the entire existing curriculum. To determine which aspects of the curriculum need to be developed, it is necessary to first know what the purpose of curriculum development is. (Abdul Majid, 2008:125)

In the context of Islamic educational institutions, human resources are educational staff or personnel consisting of school principals, teaching staff, and students. All educational personnel must be managed professionally according to their respective fields and expertise. Islamic teachings regulate all aspects of human life, both those related to the Creator and relationships between humans, all of which have been regulated and explained in the Koran and Hadith. As a source of Islamic teachings, the Koran is a basic guideline in the fields of human life, including education. All components of the preparation of the education system refer to Islamic teachings, such as curriculum management, in compiling the Islamic education curriculum, especially using the Koran as the main basis for implementing the system.

Management of educational curriculum development from a Koranic perspective is a necessity that must be carried out as an effort

to form good morals. . Because management essentially involves optimizing the work of school/madrasah institutions systematically and systemically to become the educational goals to be achieved which are colored with Islamic nuances. Based on this idea, it is necessary to carry out and implement Islamic education curriculum management as an effort to manage education.

In the concept of management from the Koranic perspective, behavior is related to the values of faith and monotheism, every behavior of people involved in an activity is based on the value of monotheism, it is hoped that their behavior will be controlled and bad behavior will not occur because they are aware of supervision from the Most High. , namely Allah SWT who will record every good and bad deed so that the context is the cultivation of morals. This is different from behavior in conventional management which is completely unrelated and even apart from the values of monotheism. People who implement management do not feel that there is any inherent supervision, except solely supervision from leaders or superiors.

The Islamic curriculum not only describes a series of knowledge that must be taught by educators (teachers) to students, but also all educational activities that are deemed necessary because they have an influence on students in order to achieve the goals of Islamic education. The curriculum in Islamic education is known as *manhaj*, which means the clear path, or the bright path that humans take in various areas of their lives. (Al-Syaibay, 2009: 478) According to Sukmadinata, the curriculum is an educational plan, providing guidelines and guidelines regarding the type, scope and sequence of content, as well as the educational process. The curriculum directs all forms of educational activities to achieve educational goals. (Sukmadinata, 2001:4)

Curriculum management in discussing the concept of the Koran is a necessity that must be carried out as an effort to increase the success of Islamic education. Because management essentially involves optimizing the work of school/madrasah institutions systematically and systemically to become the educational goals to be achieved which are colored with Islamic nuances. Based on this

idea, it is necessary to carry out and implement Islamic education curriculum management as an effort to manage education.

The Position of the Curriculum in Education from a Koranic Perspective

Curriculum as the development of cognitive processes, as technology, self-actualization, social reconstruction, and academic rationalization. As a development of cognitive processes, the curriculum can be seen as a tool for developing children's intellectual abilities, especially their thinking abilities, so that they can solve all the problems they face. In this curriculum concept, the priority is the product, improving the child's way of thinking, how to think, not what, but what to think. You can forget what you think, but you still have the ability to think. With this curriculum concept, children are given training in thinking processes to achieve intellectual autonomy which gives them the ability to think independently about various new problems that have never been taught at school. This curriculum concept is considered to be in line with the opinion in Power Soul Science which considers humans as creatures who have the ability to observe, respond, remember, think, and are morally oriented and so on.

Abuddinata (2016:162) In this cognitive process-based curriculum concept, there is no question about what materials will be used to train thinking, create physics questions or improve traffic order. All of this is considered valuable as long as it contains a thought process. In this curriculum, what is important is not what is used as material for thinking or the products produced but rather the practice of the thinking process.

Rahmat Hidayat (2017), there are principles and functions of curriculum management, namely:

1. Productivity, namely the results that will be obtained in curriculum activities, is an aspect that must be considered in curriculum management. Consideration of how students can achieve learning outcomes in accordance with curriculum objectives must be the target of curriculum management.

2. Democracy, namely the implementation of curriculum management must be based on democracy, which places managers, implementers and students in the position they should be in carrying out their duties with full responsibility to achieve curriculum goals.
3. Cooperative, namely to obtain the expected results in curriculum management activities, there needs to be positive cooperation from the various parties involved.

In a curriculum that includes discipline and efforts to become a good citizen. Discipline and order in life, if specifically detailed in the Koran and broken down aspect by aspect, will produce ethics in relationships, including in relationships with the surrounding environment. The disciplinary attitude carried out by a person or student is essentially an action to fulfill the values of a particular curriculum concept. Discipline is not only limited to time, but also involves other behaviors, thus forming a person with character.

Basic Moral Education Curriculum

The curriculum in Islamic education is known as manhaj, which means the clear path, or the bright path that humans take in various areas of their lives. In terms of language, the Islamic education curriculum means a clear path that a person goes through, whether that person is a teacher or coach, or father or others, covering all elements of the educational process and all elements of the educational plan followed by teachers, educators or educational institutions in teaching. and educating his students, including educational goals, study matters, learning requirements, and all activities and tools that strengthen them, methods used in teaching lessons, and training students and guiding them, maintaining rules between them and in their interactions. in general, and assessment processes and tools. (Al-Ishlah Journal, 2018)

To answer the meaning of the curriculum, the concept of the Koran regarding education, we can understand the interpretation of the Koran, which in its content is often mentioned in tandem with the

command to worship Allah alone and be filial to one's parents. And in this letter it is stated by His words:

Al-Quran Surah Al-Lukman verse 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ

Meaning: And We commanded man (to do good) to his parents and parents; his mother had conceived him in an increasingly weak state. (Luqman: 14)

Regarding the explanation of the Koran, this is one of the advice given by Luqman Al-Hakim to his son. This verse was inserted in the letter to show that respecting and filial piety to parents takes second place after glorification of Allah SWT, which is in the previous verse. Formations like this (worship of Allah followed by the command to be filial to parents) often occur in the Qur'an. Even though this verse is not Luqman Al-Hakim's advice to his son, this does not mean that Luqman did not give similar advice to his son. So this explanation can be linked to a curriculum that provides moral training for a child.

The basics of the curriculum are the main forces that influence and shape the curriculum material, structure and organization of the curriculum. Herman H. Home provides the basis for preparing a curriculum with three types, namely:

1. Psychological basis, which is used to fulfill and determine the abilities obtained from students and the needs of students (the abilities and needs of children).
2. Sociological basis, which is used to determine the legitimate demands of society.
3. Philosophical basis, which is used to understand the state of the universe/where we live (the kind of universe in which we live) (Muhaimin and Abdul Mujid, 1993:85). Meanwhile, the basis for preparing the Islamic education curriculum is:
4. The basis of religion, in the sense of all existing systems in society, including education, must base its philosophy, goals and curriculum on the basis of the Islamic religion (the Koran, Hadith and other furu' sources) with all its aspects.

5. Basic Philosophy, which provides guidelines for the objectives of Islamic education philosophically so that the objectives, content and organization of the curriculum contain a truth and outlook on life in the form of values that are believed to be true, both in terms of ontology, epistemology and axiology.
6. Basic Psychology, provides a basis for formulating a curriculum that is in line with the characteristics of students' psychological development, according to their stage of maturity and talent, paying attention to thinking skills and individual differences between one student and another.
7. Social Basis, provides an overview of the Islamic education curriculum which is reflected in the social basis which contains the characteristics of Islamic society and its culture. Because there is no society that is not cultured and there is no culture that does not exist in society. In relation to the Islamic education curriculum, of course this curriculum must be rooted in society and changes and developments.
8. Organizational Basis, provides a basis for preparing learning materials and their presentation in the learning process and their presentation in the learning process (Iskandar and Usman, 1988:49).

In connection with the above, the Islamic formulation in character formation is reflected in the person of the Prophet Muhammad as explained in the Al-Quran surah Al-Ahzab/ 33: 21:

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

Meaning: "Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot."

Tafsir as-Sa'di / Syaikh Abdurrahman bin Nashir as-Sa'di, expert on tafsir from the 14th century AH: (Web Tafsir :2023)

"Indeed, there is in (the person of) the Messenger of Allah a good role model for you," where he attended the battle with his noble

soul, and plunged directly into the battlefield, while he was a noble and perfect human being, a brave and brave hero, then what? Can you be stingy with yourself to do something that the Messenger of Allah himself directly jumped into? So follow his example in this matter and in other matters."

The ushuliyun scholars (usul al-fiqh experts) argue with this verse for the hujjahness of the Prophet's actions. And that in his original law, Muslims follow his example in all laws, unless there is a Sharia argument that excludes his specificity.

Moral education as values education is an explicit effort to teach values to help students develop dispositions to act in certain ways. Issues of good and bad, virtues and virtues are important aspects in this kind of moral education. As an aspect of personality, morals are a reflection of a person's complete personality: mentality, attitudes and behavior. This kind of moral education is more appropriate as character education. Learning about manners, manners and customs makes this kind of moral education place more emphasis on actual behavior regarding how someone can be called a good or bad personality based on contextual and cultural norms.

The Importance of the Moral Education Curriculum

Law Number 20 of 2003 concerning the National Education System in Article 3, which states that national education functions to develop abilities and shape the nation's morals and civilization with dignity in order to educate the nation's life. National education aims to develop students' potential to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (RI Law: 2023)

According to Rahmat Hidayat and Candra Wijaya (2020: 86), in their book they state that education in Indonesia is still experiencing very serious problems, especially in terms of the curriculum. This problem is a weak awareness of achievement, awareness of eliminating ignorance, and awareness of doing

the best. Furthermore, Cut Zahri Harun also said that the 21st century has brought changes in the era which is popularly known as the era of globalization. The current impact of globalization means that Indonesian society requires education in national morals. Moral education is very important and strategic to be realized in order to teach students the qualities that are believed to promote moral goodness.

The curriculum in an institution or a country has a very important role, and the curriculum continues to evolve to adapt from time to time, while problematic comes from the English root word "problem" meaning, question, problem or puzzle. It also means problematic, namely uncertainty so that output participants and students can easily follow existing developments. There are four issues that must be considered including area of coverage, articulation of relevance and transferability. Siti Julaiha, 2019:173)

Moral education, which is in the spotlight of the government and educators, is a new program prioritized by the Ministry of Education and Culture. As a new program, it still faces many problems and obstacles. According to Judiani, these obstacles are (1) the moral values developed in schools have not been translated into representative indicators; (2) The school has not chosen moral values that are in accordance with its vision; (3) Teachers' understanding of the concept of moral education is still not comprehensive; (4) Teachers have not been able to choose moral values that are appropriate to the subjects they teach; (5) Teachers do not have sufficient competence to integrate moral values in the subjects they teach; and (6) Teachers cannot yet be role models for the moral values they choose. (Siti Julaeha 2019:175)

The Essence of Moral Education Curriculum Development

The term curriculum development comes from the words development and curriculum. The term "development" has the meaning of "a systematic, planned, methodological and comprehensive effort with the aim of criticizing, renewing and perfecting something that already existed before" as stated by Gopper and Ross in Hamalik.

Meanwhile, the definition of curriculum mentioned by Oliva is "Curriculum itself is a construct or concept, a verbalization of an extremely complex idea or set of ideas." From the understanding of development and curriculum, what is meant by "curriculum development" is "a planned, systematic, methodological and comprehensive effort aimed at criticizing, renewing and perfecting the previously existing curriculum", which in a specific context is focused on developing students' morals. (Agus Salim Mansyur, 2017:3)

The expression development comes from the root flower, which means perfect. Then it produces development, which refers to the process, method or act of development. Therefore, progress is a pursuit aimed at becoming superior to the past. Al Gazali's opinion states that morals are a person's best behavior. Therefore, building a curriculum based on moral education involves assembling or constructing a new curriculum, modifying and refining the curriculum, implementing the curriculum, and managing the curriculum. This control includes monitoring and assessing the curriculum, as well as adjusting the curriculum depending on the results of monitoring and evaluating the basic education curriculum implemented in various contexts. (Irwan Setia, 2023:52)

To develop a curriculum, what must first be considered is the purpose of developing the curriculum. For example, it has been determined that the aim of curriculum development is to produce higher quality graduates so that people's interest in sending their children to our madrassas increases. With a goal like that, next we need to know the public's interest in the quality of graduates, with this we will be able to determine a plan on how to produce graduates like that. (Rahmat Hidayat, 2020: 104)

Allah SWT. says in the Al-Quran surah Al-Hasyr/59: 18, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (١٨)

Meaning: "O you who believe! Fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife), and fear

Allah. Indeed, Allah is All-Knowing of what you do." (QS. Al-Hasyr/59: Verse 18)

Tafsir Al-Madinah Al-Munawwarah / Markaz Ta'dzhim al-Qur'an under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, professor at the Al-Qur'an faculty, Islamic University of Madinah (Tafsir Web 2023)

"Allah commands His faithful servants to obey all His commands and stay away from all His prohibitions, and let each of them pay attention to what goodness he has prepared to face the Day of Judgment. Then Allah repeated His command that they fear Allah, to emphasize how important piety is. Allah is All-Knowing of all your deeds in the world. And Allah forbids them not to be like those who neglect to remember Allah, because Allah will reward them by neglecting themselves. Those who are far from the truth are those who disobey Allah's commands."

The strategy for developing a curriculum based on moral education can be carried out through three (3) things, namely: 1) integrating moral values into all subjects, local content and self-development activities, 2) habituation in daily life at school (service, management and teaching), and 3) increasing collaboration between schools and parents. (Andi Atma, 2019:32)

The implementation of an education unit level curriculum in schools increases the relevance of education to produce better graduates who are in line with competency-based requirements.

According to Arifin (2017: 186), KTSP is prepared according to operational references by paying attention to the following things.

1. Increased faith, piety and noble morals
The curriculum is structured in each subject with the aim of increasing faith, piety and noble character, because these three are the basis for forming a student's personality as a whole.
2. Increasing potential, intelligence and interests according to the level of development and abilities of students.
Education is a process to improve the position of humans as a whole in developing personal potential (affective, cognitive and psychomotor) optimally. The

curriculum is prepared by taking into account students' potential, level of development, interests, intellectual, emotional, social, spiritual and kinesthetic intelligence.

3. Diversity of regional and environmental potential and characteristics. Each region has potential, needs, challenges and a variety of environmental characteristics. Each of these areas requires an education that is appropriate to the characteristics and experiences in everyday life. Therefore, the curriculum must be compatible with diversity to produce graduates who are relevant to the needs and development of a region.

4. Regional and national development demands

In the era of autonomy and decentralization, education is responsible for realizing autonomous and democratic education by paying attention to diversity and encouraging community participation by prioritizing national insight. Therefore, the two must balance each other and complement each other.

From the explanation above, it can be understood that to face a better future it is necessary to improve and develop the curriculum. So that we are able to create good morals for students. If this is related to the world of Islamic education then, to improve student learning outcomes and improve teachers' teaching abilities, it is necessary to develop a curriculum in accordance with the Koranic perspective.

Method

This research is research that uses qualitative research. This research is field research, namely research by observing and searching for data directly at the location and object being studied. Therefore, this research is descriptive research by describing the development of a moral-based Islamic religious education curriculum in elementary schools.

Research sites, This research was located at Muhammadiyah 36 Medan Integrated Elementary School which is located on Jl.

Jermal III No. 10, Denai, District. Medan Denai, Medan City, North Sumatra. This research was carried out in the first semester of the 2023/2023 academic year, on November 1, 2023.

Research subject The subjects studied in qualitative research are called informants who are used as friends or even consultants to dig up the information the researcher needs. In this research, the data source uses a purposive sample. Purposive sampling is a technique for collecting data from respondents with certain considerations with the tendency of researchers to choose respondents who are considered to know the problem in depth and can be trusted to be sources of accurate data. As information for this research data, researchers took several sources of information from teachers and students at MTs Al-Washliyah 18 Tembung

Data collection technique

Data collection techniques are an important component in qualitative research. The instruments are:

1. Interview

Interview techniques can be used to collect data. An interview is a conversation between two or more people, where questions are asked by someone who acts as an interviewer.

2. Observation

Data collection using observation is shown to reveal the meaning of an event from a particular setting, which is an essential concern in qualitative research.

3. Data collection tools.

This research uses several tools to obtain data so that the research results are more accurate and the research has research evidence. The tools used in this research are recording devices and interview guides.

Results and Discussion

Every teacher who has good curriculum learning management can help shape student morals. Teachers who carry out good curriculum management are able to help

students find noble morals in the characters they teach and apply them in their daily behavior. As implemented by teachers at MTS Al-Washliyah 18 Tembung. It turns out that teachers who understand the importance of making learning management effective and efficient in the subjects they teach can essentially see moral development. This is in accordance with the results of the interview according to the statement expressed by the teacher at MTS Al-Washliyah 18 Tembung, on February 15 2024 as follows:

1. Curriculum development in improving educational morals at Al-Washliyah 18 Tembung is to increase intelligence, knowledge, personality, noble morals, and life skills, develop independence and be able to participate in further education. Namely by planning a curriculum which of course involves the role of parents in learning or curriculum. Because we can see how many things challenge us as educators. To face internal challenges and external challenges, be it the family environment or the community environment. Internal challenges, namely learning problems, also deal with external problems, especially the family environment. The function of the family is very important because it is the first place to learn, care for and socialize things to children, develop all its members so that they can carry out their functions in society well and provide satisfaction in a healthy environment in order to achieve a prosperous family. Family is an important aspect or important role in instilling character in children so that children have good morals.
2. The development of curriculum materials to improve the quality of education at Al-Washliyah 18 Tembung comes from curriculum components according to standards, namely; (1) learning completeness, (2) curriculum content, (3) local content, (4) self-development, (5) life skills education, (6) learning load management. The content of the curriculum cannot be separated from the teachings in accordance with the knowledge of the Koran which teaches and instills moral values. There are contents such as

tahlilan, lecture programs for each class representative once a week.

3. The curriculum development process in improving educational morals at MTS Al-Washliyah 18 Tembung, especially for the millennial generation, certainly adds intensity in seeing and listening to student complaints, and truly understanding student character. This means that learning is also carried out using the classical process, memorization process, sorogan process, question and answer process, lecture process, discussion process. So that with this process teachers can see the moral development of students.

Improving the morals of students at Al-Washliyah 18 Tembung is done by improving teaching skills, carrying out learning tasks through supervision, training and workshops to develop learning implementation plans, basic competencies which include learning planning, formulating activities, evaluating learning and learning outcomes. This cannot be separated from the values of the teachings of the Koran and Sunnah. So that an educator is able to create a generation with noble morals.

Conclusion

Based on the results of interviews and observations conducted at Al-Washliyah 18 Tembung 15 February 2024, the following conclusions can be drawn:

1. Curriculum development in improving educational morals at Al-Washliyah 18 Tembung is planning a curriculum which of course involves the role of parents in learning or curriculum. Provide for the involvement of parents. Because there are 2 factors that will influence, namely internal and external factors
2. The content of the curriculum cannot be separated from the teachings in accordance with the knowledge of the Koran which teaches and instills moral values. There are contents such as

- tahlilan, lecture programs for each class representative once a week.
3. The curriculum development process in improving educational morals at MTS Al-Washliyah 18 Tembung, especially for the millennial generation, certainly adds intensity in seeing and listening to student complaints, and truly understanding student character.
 4. Improving the morals of students at Al-Washliyah 18 Tembung is done by improving teaching skills, carrying out learning tasks through supervision, training and workshops to develop learning implementation plans, basic competencies which include learning planning, formulating activities, evaluating learning and learning outcomes.

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