(REVIEW ARTICLE)

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Integrated curriculum planning of the Qur'an in shaping the religious character of students at SDI Qur'ani Al-Bahjah Cirebon, West Java, Indonesia

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Abstract

This research was motivated by the author's interest in the curriculum program at the institution, namely SDI Qur'ani Al-Bahjah Cirebon, with the curriculum used as the *Tahfidz* Curriculum. This institution incorporates the *Tahfidz* Curriculum into the learning process. This can be seen from the uniqueness highlighted by the institution as an effort to answer the challenges of the times and also answer parents' concerns about the morals and abilities of their children. The institution offers an integrated curriculum of the Qur'an as a shaper of the religious character of students. Furthermore, further will be discussed related to applying the integrated curriculum of the Quran in the learning process.

This study aims to explain and formulate an integrated curriculum planning of the Qur'an in shaping the religious character of students at SDIQU Al-Bahjah Cirebon. The research method in this study uses a Phenomenological Approach, a type of qualitative research with a natural setting; the method used is a field study with a case study design.

The research results in this study are in planning an integrated curriculum of the Qur'an in shaping the religious character of students at SDIQU Al-Bahjah Cirebon. This institution has two curriculums: the Qur'an-based local and National curriculum. Curriculum design includes determining the vision and mission, integrating the curriculum, selecting strategies, to planning learning evaluations using standards from the institution.

Keywords: Curriculum planning; Integrated Qur'an; Religious character of learners

1. Introduction

In response to the evolving challenges posed by contemporary society and the increasing apprehensions of parents regarding the moral and intellectual growth of their children, educational institutions are consistently exploring innovative approaches to curriculum development. This study is motivated by a deep interest in the curriculum implemented at SDI Qur'ani Al-Bahjah Cirebon, with a particular focus on the Tahfidz Curriculum. This distinctive curriculum is seamlessly integrated into the overall learning process, underscoring the institution's commitment to addressing contemporary demands and meeting parental expectations.

SDI Qur'ani Al-Bahjah Cirebon distinguishes itself through its commitment to shaping the religious character of students via an integrated curriculum centered around the Qur'an. This research aims to investigate and articulate the planning of the integrated Qur'an curriculum, elucidating its role in molding the religious character of students within the unique educational framework of SDIQU Al-Bahjah Cirebon.

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To attain this goal, the research employs a Phenomenological Approach, a qualitative research method known for its naturalistic setting. This approach enables an in-depth exploration of the lived experiences and perspectives of those involved in implementing the integrated Qur'an curriculum. Through a case study design within a field study setting, the research delves into the intricacies of the curriculum planning process at SDIQU Al-Bahjah Cirebon.

The study's findings illuminate the meticulous planning of the integrated Qur'an curriculum and its pivotal role in shaping the religious character of students at SDIQU Al-Bahjah Cirebon. Noteworthy is the institution's navigation of the educational landscape through a dual curriculum approach, encompassing both the Qur'an-based local curriculum and the National curriculum. The curriculum design process is multifaceted, involving the articulation of vision and mission, integration of diverse components, strategic selection of teaching methodologies, and careful planning of assessments in alignment with institutional standards.

As we delve into subsequent sections, we will unravel the intricacies of SDIQU Al-Bahjah Cirebon's approach to integrated curriculum planning, emphasizing its vision, methodology, and outcomes in shaping the religious character of its students.

2. Research Context

The curriculum is the main component to hold the learning process; not only that, but this curriculum also needs to be understood and realized by educators so that the results obtained will be maximized, especially for students. The government and education activists have initiated so many types and concepts of the curriculum since Indonesia's independence.

The current curriculum and education must address the situation and conditions; the progress of the times and increasingly fast technology also influence educational actors, teachers, and students. The modernization of the times produced various changes that were very striking and also fascinating. Nevertheless, behind the glitter of the modern world also leaves many negative changes. The increasing prevalence of cases beyond reason is one of the negative impacts of the progress of the current times. Many norms are violated unknowingly, and not a few criminal cases even involve minors as the perpetrators; then what about the wrong things that happen and bulldoze the morals of the next generation of this nation? Doesn't this make parents anxious and worried about the fate of their children later as the successor of the nation?

Islamic education is an effort by humans to change human behavior in their personal lives to promote independence following Islamic values to live a good social life. The science of education, theoretically and practically, must improve the meaning of teaching and maintenance into civilization (Syafri, 2014). A solid foundation is needed to develop learning in Islamic education. Maintaining, improving, and developing personal qualities is key in an integrated curriculum.

National education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life. It aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, become democratic citizens, and have responsibilities (Law Number 20 of 2003, Article 3).

If viewed in terms of the world of education, parents' anxiety is related to many things in the world of education, not only because of the novelty of the times or the modernization of the times. One of the things that is also seen is education management in an educational institution. According to researchers, in this case, management in an educational institution must be able to cover and present things that are the community's needs, especially students. Apart from the management of educational institutions, of course, the influence of the character of students and their environment is no less important to be considered by the government and education observers.

Character education must be multi-level and multi-channel in practice. (Lickona, 2016). Character building and knowing the character of students is very important; the way of the character of each student or prospective student if we provide stimulus to them to know how their environment, association, family, and basic karate. Based on the existing phenomena mentioned above, many public institutions began to carry or add religious values to fortify students' character so as not to get out of the normal zone. Normality here is related to several aspects, namely normality in the academic field and normality in the non-academic field (behavior and also spiritual) of students. In the Islamic view, everything that will be done, both short and long-term, must be done neatly, correctly, orderly, and orderly. The process must also run well as a form of reflecting Islamic values, meaning that nothing is done carelessly without a positive basis

and purpose. Because this in Islam is given an order or management value ranging from small things to big problems so that they can be resolved properly, effectively, and efficiently (Mukhamad et al.., 2012).

When an institution joins forces with the world of *pesantren* and religious institutions, it will also give birth to other curriculum concepts apart from the curriculum designed by the government—for example, *pesantren*-based curriculum, faith-based curriculum, Qur'an-based curriculum, integrated curriculum, and so on. For example, one of them is an integrated curriculum, an integrated curriculum is a curriculum that allows students both individually, as a whole, and in groups to be active in exploring and finding learning concepts that are under the personal experience of each student and the principles of integrated learning holistically, meaningfully and authentically, through that consideration various views and opinions about integrated learning. However, they all emphasize delivering meaningful lessons by involving students in the learning process.

Students are expected to gain comprehensive knowledge through integrated learning by relating one lesson to another. Integration itself comes from the word "*integer*" which means unit. Integration is meant unity, coordination, harmony, and overall roundness (Nasution, 2008). This is related to the advancement of science and technology driven by the spirit of expanding various aspects of education motivated by the spirit of the Qur'an. The Qur'an was revealed to the Prophet Muhammad (peace be upon him) centuries ago with a prefix of the command to read (*iqra'*), which is a broad context became a call to read, study, analyse, and examine the phenomena of self and surroundings which in its derivative applications later gave birth to an educated society and produced a character of Islamic civilization which later became the starting point of Western civilization which now hegemonizes the historical direction of civilization today.

2.1. Theoretical studies

Curriculum planning is a process that involves various activities ranging from collecting, sorting, synthesizing, and selecting relevant information from various sources. (Fitri, 2020). The information obtained will later be used to design and design learning that allows students to relate students' direct experiences with the lessons to be learned. Maximizing the learning process through educational curriculum planning must be carried out by all parties, both teachers, supervisors, administrators, and others.

According to Nichols, in curriculum management and curriculum development, the most important part is conducting a needs assessment to assist them in creating an appropriate focus for the job. A good teaching and learning process must always be the main goal, in addition to aligning the curriculum following the institution through the planning process, implementation process, and evaluation process as a form of assessment of learning effectiveness.

Before launching a major curriculum development effort, school district leaders are advised to conduct a needs assessment to assist them in creating an appropriate focus for the work. Improved student learning is always the goal sought, but aligning the written, taught, and tested curriculum can reap many additional benefits: support for effective teaching, clarity of scope and sequence for student learning, and precision in the linkage between specific learning objectives and the instructional materials and student assessments in use. (Nichols., et al., 2006)

Mahdi bin Ibrahim stated that there are five important things to note for the success of a plan, namely: (Ibrahim, 1997)

- Accuracy and clarity in establishing goals,
- Punctuality with the goals to be achieved
- The link between the operational phases of the plan and the operational person in charge so that they are aware of these phases and the goals to be achieved
- Attention to the aspects of *amaliah* in terms of community acceptance, considering planning, and conformity of planning with the team responsible for its operations.
- Organizational capability of the person in charge of operations.

Meanwhile, according to Ramayulis (2002), in Islamic education management planning includes:

- Determining priorities so that the implementation of education runs effectively.
- Setting goals as guidelines and as an evaluation of the implementation and results of education
- Formulation of procedures as stages of an action plan.
- Delegation of responsibility to individuals and work groups.

The Al-Qur'an integrated curriculum is one of the curriculum designs designed to produce generations that provide science and technology and have excellent programs, namely *Tahfidzul* Qur'an (Al-Qur'an memorization program) and the meaning of the Al-Qur'an 'an. The concept of an integrated Al-Qur'an school curriculum here is by promoting *tahfidz* al-Qur'an through *tahfidz* institutions, establishing *tahfidz* houses, or reviving *tahfidz halaqoh*, both from majlis, mosques to formal educational institutions. (Abu Ammar, 2015)

Character education is a combination of two words: education and character. According to Ki Hadjar Dewantara at the Taman Siswa Congress around 1930, education in general means efforts to advance the growth of character (inner strength, character), mind (intellect), and the child's body. This is in line with what is stated in Law Number 20 of 2003 concerning the National Education System, which states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual-religious strength and self-control. , personality, intelligence, noble character, and skills needed by himself, society, nation, and state. (National Education System Law no 20 of 2003). So, education is a very important factor in a country.

While the term character comes from the Latin word "character," which means: character; psychological characteristics, morals, or manners that distinguish one person from another; character, psychological characteristics, character, personality or morals. (https://kbbi.web.id/character). Character is a way of self-cultivation, thinking, and behaving characteristic of each individual to live and work together within the family, community, nation, and state. Every human has an initial character that cannot be changed but can continue to be developed and directed toward positive character. Character is the values of individual human behavior that are directly related to God Almighty, oneself, fellow human beings, the environment, and nationality, which are embodied in thoughts, attitudes, feelings, words, and actions that are based on religious norms, laws, manners, culture, and customs that exist in each region and country.

Character education is a conscious and planned effort to instill internalized values in students, which encourages and manifests in good behavior and attitudes. Character education is also included in the material that must be taught, mastered, and realized by students in everyday life. (Wiyani, 2012)

In addition, character education is interpreted as the behavior of school members who must have the character to carry out education. This is in line with Ratna's opinion in Novan's book, which says that the 4M method is needed in character education, namely knowing, loving, wanting, and doing (knowing the good, loving the good, desiring the good, and acting the good) in all aspects physically. Simultaneously and continuously. (Wiyani, 2012)

Character education is welcomed by parents who feel that the current environment needs to be following existing norms. Many parents feel worried about what their children will be like when they leave the world of education and enter the real world of work. They do not want their children to have bad character and morals. Therefore, parents depend on the success of character education in schools. (Lickona, 2016)

Research and development of the curriculum center of the Indonesian Ministry of National Education, as quoted by Ulil, stated that there are at least eighteen educational characteristics, namely: religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit, homeland Chinese, respect for achievement, friendly/communicative, peace-loving, fond of reading, environmental care, social care, and responsibility. (Syafri, 2012)

Religious attitude and good moral knowledge will measure the success of this religious-based character education; how could it not be an institution whose students understand disciplinary and religious norms will naturally have respect for older people, both teachers, parents, and the people around them.

3. Research methods

The research method used in this research is descriptive qualitative, which seeks to describe the facts that occur in the field. The approach used in this study uses a phenomenological approach based on events or facts in the field, while the type of research used in this study is Field Research/field study with a case study design.

The research method is a teaching of truth regulated by logical considerations to obtain systematic interrelationships of facts to seek explanations, discoveries, and validation of the truth of problems. With the research method, the questions presented to seek knowledge of the truth will be easily answered. (Fitri et. al, 2020)

Qualitative research intends to understand what is experienced by research subjects, for example, behavior, perceptions, motivations, actions, etc. Holistically, by means of descriptions in words and language, in a particular natural context, and by utilizing various natural methods. (Moleong, 2011)

To obtain data in the field in order to describe and answer the problems being studied, the methods used in data collection are:

Participatory Observation: Observation is a data collection technique carried out through observation, accompanied by recordings of a target object's behavior state. The same opinion was also expressed by Sukandarrumidi, who said observation is the observation and recording of an object with the systematic phenomena being investigated. (Fathoni, 2006). Participatory observation is a technique in obtaining materials or data carried out by observing and listening as carefully as possible to what people are doing, listening to what they say, and participating in their activities. (Sukandarrumidi, 2006).

In-Depth Interview: An interview is a conversation with a specific purpose. The conversation was conducted by two parties, namely the interviewer (interviewer) who asked questions and the interviewee (interviewee) who gave answers to the question.

Documentation: Documentation is a method used to find data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes, meetings, agendas, etc. (Arikunto, 2006). Data analysis used in this study is interactive data analysis (interactive model) consisting of three activity flows that occur simultaneously, namely: (1) data reduction (data reduction), (2) data presentation (data display), and (3) concluding/verification (conclusion drawing/verification). (Huberman, et.al, 1992)

To check the validity of the data regarding this research, based on the data that has been collected, several data validity techniques were followed, which included (Sugiyono, 2010):

- Perseverance of Observation
- Triangulation Technique
- Broadly speaking, there are three triangulations: source, technique, and time triangulation.
- Transferability
- Dependability

In this stage, the researcher asked several people to review or criticize the results of this study. They are supervisors and several other lecturers. (Sugiyono, 2010).

4. Discussion

Changes in the world of education are very rapid in various fields, one related to curriculum development planning. Research and changes in viewpoints related to curriculum loading raise various views. The emergence of standards-based curriculum, the need for life skills in thinking and collaborating, and learning processes that change in terms of emphasis, namely student-centered schools, are the driving force in the world of education today. This indicates the need for an integrated, rich, and strong curriculum that functions as a path to lifelong education, no longer as a start for inculcating learning concepts from one discipline to another.

In line with Robin's theory in his book, it states that: The winds of change are stronger than we think. Brain research, the off-loading of an overloaded curriculum, the emergence of standards-based curriculum, the need for the life skills of thinking and collaborating, and the call for learner-centered schools are moving forces in the educational world today. These winds signal the need for integrated, rich, and robust curriculum that serve as gateways to lifelong learning—not as gatekeepers that block pathways from one discipline to another. These are the forces that are moving educators toward integrated, holistic, and authentic kinds of learning. The winds will not calm down. (Robin Fogarty, 2009)

Curriculum planning in the two institutions studied, namely the SDIQU Al-Bahjah educational institution and the SDI Tahfidz Baitul Qur'an educational institution. These institutions have two integrated curriculum: the 2013 National curriculum and the second local Qur'anic-based curriculum. Al-Qur'an is a source of guidance for humanity in general and Muslims in particular. Even at the beginning of the opening of the *Mushaf* of the Qur'an, there are instructions on the straight path, a path full of enjoyment; this can be seen in the letter Al-Fatihah. The intention to read the Qur'an properly and correctly will be our defender before Allah later.

Integrating the existing curriculum at the two institutions aligns with the integration approach according to Fogarty, namely Nested 3D Glasses: (Fogarty, 2009). in the learning process, educators have multi-skill targets: social skills, thinking skills, and content-specific skills.

In line with Robin Fogarty, as well as the opinion of Beverly Nichols regarding curriculum development planning, which reads

Before launching a major curriculum development effort, school district leaders are advised to conduct a needs assessment to assist them in creating an appropriate focus for the work. Improved student learning is always the goal sought, but aligning the written, taught, and tested curriculum can reap many additional benefits: support for effective teaching, clarity of scope and sequence for student learning, and precision in the linkage between specific learning objectives and the instructional materials and student assessments in use. (Beverly Nichols, 2006)

This is in line with Ramayulis (2002) saying that Islamic education management planning includes:

- Setting priorities so that the implementation of education runs effectively, prioritizing the need to involve all components involved in the education process, the community and even students.
- Setting goals as guidelines and as an evaluation of the implementation and results of education
- Formulation of procedures as stages of an action plan.
- Delegation of responsibility to individuals and work groups.

Subsequent planning is related to the distribution of subject schedules in the two institutions showing that at SDIQU Al-Bahjah, the division of the local curriculum occupies 60% of the entire learning process. Meanwhile, the national curriculum occupies 40% of the learning process under the policy of the Islamic boarding school division.

Based on government regulations regarding teaching staff under the applicable 2013 curriculum, educators must occupy the position of the class teacher, meaning that they must following their classification, so far almost 80% of the teaching staff at SDIQU Al-Bahjah institutions are qualified, while 20% of The teachers are subject in the field of sports and also in the field of religion. Besides that, there are also teaching staff from *tahfidz* learning who have undergone *tashili* training as the basic foundation for the *tahfidz* program.

At the target planning stage at the Al-Bahjah institution at the elementary school level, there is a target of 10 out of 30 chapters, including *juz* 30. Starting from grade 1, the children must have memorized chapter 30 and completed the *Tashili* book up to volume 5. Only when going from grade 2 to grade 6 are class groupings based on the amount of memorization starting from *Juz* 1 backward to *Juz* 9. The reason is that the memorization system starts from short to long letters. The Boarding School program makes it easier to monitor memorization at the elementary level. At first, the institution had a policy that all SDIQU students starting from grade 4 were required to attend boarding schools so they could monitor students' memorization. However, this is hindered by facilities and infrastructure that are not possible. So that it stopped for some time, and finally, now, it is freeing the guardians of the students to choose whether they want to board or not.

This institution does not have a Boarding School program but has excellent programs, namely the *Dauroh* and *Tahfidz* Camp programs. Both programs are carried out during semester breaks, both odd and even. Apart from that, the Baitul Quran institution also has a *tahfidz* lecture program, usually carried out after completing UAS in both semesters 1 and 2; through the methods used at this institution, to be able to proceed to the next level of memorization, there is a student certification program. By memorizing one *juz* in one sitting. Which will be attended by aside and also the *wali* center. If a maximum of 10 errors in the certification process is still passed, but if there are more than ten errors, the certification program must be repeated at that level. The *Tahfidz* program is under the supervision of the director of *Tahfidz* and carries out certification for students.

In terms of setting targets in line with curriculum organization, according to Ramayulis (2002), organizing in Islamic education is the process of determining structure, activity, interaction, coordination, structural design, authority, and assignments transparently and clearly. In Islamic educational institutions, both individual, group, and institutional.

Pure institutional development from Islamic boarding schools and also Al-Bahjah fighters, not using assistance from School Operational Assistance funds. Under the vision and mission built, institutions try to shape students' character from an early age. Until now, several branches of the Al-Bahjah institution have been starting to be in demand by residents and even outside the region. At the learning planning stage, the concept is designed as detailed as possible, starting from the acceptance of new students and the recruitment of teaching and education to produce graduates who

are on target. At the stage of accepting new students at the Al-Bahjah institution, it is opened to the public, but later to be able to enter this institution, these prospective students must go through a series of entrance tests which include reading and writing Al-Qur'an and general abilities. For new classes, a maximum of 20 *banin* and 20 *banat* are usually opened for each class.

The division of study hours at SDIQU Al- Bahjah differs from other schools. The portion of the existing learning must follow the rules in the education division of the Al-Bahjah Islamic boarding school so that formal institutions must be supported when planning the learning process in their formal institutions.

Through the schedule that has been made by the institution that the Islamic boarding school education division has approved, it is hoped that the *Tahfidz* Al-Qur'an learning process will become a habit in daily activities, making children always feel friendly with the Al-Qur'an, so what is done in the daily activities of children cannot be separated from the contents of the Al-Qur'an that they learn. In this case, the *tahfidz* curriculum at SDIQU Al-Bahjah is a curriculum that has a particular portion and has certain targets at each stage.

4.1. Closing

Based on the explanation in the previous section above, the conclusions from this study can be given as follows:

In planning an integrated Al-Qur'an curriculum in shaping the religious character of students at SDIQU Al-Bahjah Cirebon, there are two curriculums, namely the local Qur'anic-based curriculum and the National curriculum. This planning starts from planning the institution's vision and mission, learning achievement targets, planning learning strategies, and funding, to planning for evaluating learning achievement results.

Suggestions

To the Principal

- Principals should use integrated Al-Qur'an learning to achieve maximum results.

To *Ustad* and *Ustadzah*

- *Ustad* and *ustadzah* are the spearheads of success, and teachers should teach as optimally as possible and do good things in the school environment and anywhere.

To the students

- Students should always be *istiqomah* in learning the Qur'an and studying at and outside the school environment.

To the guardians of students

- Parents should encourage their children to be diligent in learning the Qur'an and improve discipline for their children, hoping they will be even more enthusiastic about learning the Qur'an.

Compliance with ethical standards

Disclosure of conflict of interest

No conflict of interest to be disclosed.

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