

## The Doctrine of Islamic Values Through the Curriculum: a Case Study at the Madrasah Hurrasul Aqidah Tarakan City

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**ABSTRACT:** *The purpose of this study is to describe how and what are the doctrines of Islamic values through the curriculum in educational institutions. The existence of Islamic education is in order to preserve the proper value system of piety. Because it is human nature that specific value systems also demand a developed education system, the strategies adopted, the techniques used, the subject matter as content, and the policies from the lowest level of an institution to the main level with a comprehensive and integrated curriculum system, all of which should not be contrary to the Islamic value system as a fitrah. This research uses qualitative research by taking data at Madrasah Hurrasul Aqidah Tarakan City as the object of research, data collection techniques used are observation, interviews and documentation; analytical tools used are Miles and Huberman qualitative analysis models, checking the validity of data using triangulation. This study resulted in five doctrinal values through the curriculum, namely: strengthening the Islamic aqidah uluhiyah-rububiyah-asma wa shifat in students' daily lives, emphasizing habituation of sunnah worship integrated with fiqh subjects, habituation of civilized characters with examples and directions, tahfidh al-qur'an it is mandatory for all students to have the vision of creating a Qur'anic generation, and tadabbur alam (knowing God's creation) as natural learning media. This study is oriented by integrating Islamic values in the core and extra curriculum as the doctrine of giving birth to an Islamic generation (qur'ani); this emphasizes the critical role of vision and mission in a robust educational institution that characterizes the output of its graduates because the cases generally follow the general policy of the government only.*

Tujuan penelitian ini untuk mendeskripsikan bagaimana dan apa saja doktrin nilai-nilai Islam melalui kurikulum di lembaga pendidikan. Keberadaan pendidikan Islam adalah dalam rangka melestarikan sistem nilai takwa sebenarnya. Sebab merupakan fitrah manusia bahwa sistem nilai tertentu juga menuntut sistem pendidikan yang dikembangkan, strategi yang ditempuh, teknik yang digunakan, materi pelajaran sebagai muatannya, kebijakan-kebijakannya dari tingkat terendah suatu lembaga hingga tingkat pusat dengan sistem kurikulumnya secara menyeluruh dan terintegrasi, kesemuanya tidak boleh bertentangan dengan sistem nilai Islam sebagai fitrah. Penelitian ini menggunakan jenis penelitian kualitatif dengan mengambil data di Madrasah Hurrasul Aqidah Kota Tarakan sebagai objek

penelitian, teknik pengumpulan data yang digunakan adalah observasi, wawancara dan dokumentasi, alat analisis yang digunakan adalah model analisis kualitatif Miles dan Huberman, pengecekan keabsahan data pakai triangulasi. Penelitian ini menghasilkan lima nilai-nilai doktrinasi melalui kurikulumnya yaitu: penguatan aqidah Islam *uluhiyah-rububiyah-asma wa shifat* dalam keseharian siswa, penekanan habituasi ibadah *sunnah* terintegrasi dengan mata pelajaran fiqh, pembiasaan karakter yang beradab dengan teladan dan arahan, *tahfidh al-qur'an* wajib kepada seluruh siswa visi mencetak generasi qur'ani, dan *tadabbur alam* (menenal ciptaan Tuhan) sebagai media belajar alami. Kajian ini orientasinya dengan mengintegrasikan nilai-nilai Islam dalam kurikulum inti maupun extra sebagai doktrin melahirkan generasi Islam (qur'ani), hal ini menekankan peran penting visi misi dalam sebuah lembaga pendidikan yang kuat menjadikan ciri khas kepada output lulusannya, karena kasus-kasus umumnya hanya mengikuti kebijakan umum dari pemerintah saja.

**Keywords:** *Islamic doctrine, Islamic religious education curriculum, Islamic character.*

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## I. INTRODUCTION

Education is essential for human life because education will direct a human being to become a perfect human being, who is strong at heart, has a healthy body and has a noble character, character or is civilized. Education is essential so humans can live well and according to expectations. However, the problem faced by the world of education today is severe, namely the problem of morals or etiquette (Zainal Abidin Muhja et al., 2022)."

The purpose of education is evident. As written in Law Number 20 of 2003 concerning the National Education System in article 3, it is stated that national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life (National Education System Law, 2003), and national education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens (Wiyani, 2012).

The educational environment in the form of schools in various regions is currently implementing moral-based education, as stated by the Ministry of Education and Culture (Kemendikbud), which has formulated the concept of character education schools. This character education has at least five characteristics to be applied, including the character of nationalism, integrity, independence, cooperation and religion (Sylvianah, 2012).

One of the most important characters is a religious character. From this character comes faith and morals, which should be understood and applied in children. Morals are a value that must be considered in excellent schools. Educational stakeholders to print the next generation of noble character, it is necessary to have good habits (Ikhwan, 2021)."

In this modern era, Indonesian society is experiencing a compelling moral crisis, which occurs in the younger generations. The current condition of the young generation is

moving; there are so many delinquencies committed by Indonesian youths and women, ranging from brawls among students, entangled in drug cases, both dealers and users, pornography, theft to immoral acts (Ikhwan, 2022); (Revelation Ardianti Woro Seto, 2020).

Behaviour that is not by the morals of a good Muslim is the loss of the value of the jihad spirit of a Muslim. The value of the spirits of jihad is the value of struggling in earnest which is based on human goals regarding *hablum minallah* and *hablum minannas*, and *hablum min alam* (Ikhwan, 2018). The disappearance of the spirits of jihad is when the youths are still playing when the call to prayer has sounded, preferring to pray at the end of time and not feeling restless when leaving prayer (Munasiroh, 2018)."

Prayer is one of the obligations of a Muslim. A prayer is a form of human relationship with Allah as the creator. The position of prayer in Islam is the highest after the creed; how not? Prayer is the foundation of one's Islam. If the foundation is lost, it will be easy to collapse this Islamic building. Islamic buildings are built by five things that should be known and understood by Muslims, namely the creed as an opener to enter into Islam, prayer as the foundation that supports the strength of the building, zakat as a purifier of a Muslim's property, fasting as a purifier of the soul of a Muslim, and pilgrimage as a sign of proof of the perfection of a Muslim's Islam (Nadhifatuz, 2017)."

This problem is happening to the younger generations today. The younger generation is the hope of the Indonesian people; they are the successors of the heroes' struggle, who must always be protected and appropriately educated. They are future leaders, so what will happen to this country of Indonesia if it is filled with generations who have no noble character? Moral problems like this are caused by several factors, namely factors from oneself (internal) and factors from outside (external). Thus the author aims to explore Islamic values through the curriculum at an Islamic Madrasah Institution.

### **Islamic Values "Akhlak" in the Curriculum**

A model is a set of sequential procedures for realizing a process. Coaching is a form of an incident that comes from the word "bina" which gets the affix, which means development or renewal. Whereas in the Big Indonesian Dictionary, coaching means an effort or action carried out efficiently and effectively to get better results (Syam et al., 2022).

Morals are spontaneous actions, without the need for thought and consideration, applied in everyday behaviour and attitudes; this is by the state of the human soul (Muhammad Buya Hamka et al., 2022). over the hidden soul. Therefore, it can be said that morality is *nafsiah* (psychological) and what appears is called behaviour or action. Thus, morality is the source, while behaviour is the form of that character.

In this regard, Agus Salim Lubis quotes from a book by Al Baqi Sarur that according to Imam al Ghazali, morality is sharia or guidance that covers all aspects of life. The moral trait is embedded in the soul from which actions arise quickly, without the need for consideration and thought. This morality has noble ideas and goals and is strongly related to the spirit, mind, heart and body (Ikhwan, 2016). From that understanding, someone who gives help only because of a sudden desire, then that person cannot be said to be generous because that quality has not yet been fixed in his soul. Likewise, if someone gives help because of moral pressure or does not give when angry, that person cannot be said to have a generous and forgiving character."

### **Moral Development Model**

The purpose of every worship is to build piety. To be pious here means to be afraid of Allah, which is realized by keeping oneself from what Allah has forbidden and always doing what Allah has commanded. A pious person is one who always does good things and is virtuous. A person with good morals is easy to listen to and carry out orders or avoid prohibitions, and also maintains his obedience to Allah. Worship that everyone does every day is a spiritual practice as well as an attitude exercise and also straightens morals. So the need for coaching, so that the nature of pious humans is maintained.

In worship, most people start with a fear of Allah's punishment, but when a person gets used to his worship, he feels that worship is a need of the soul that must always be fulfilled. Worship that is always enjoyed will produce a heart and soul that is always fertile for faith so that it will be closer to Allah and its love for Allah will increase. Moral development also aims to get used to doing good, guiding in a healthy direction for social matters and understanding the situation so that children can do right according to the circumstances (Hasriani, 2022).

School is an educational environment that is expected to be able to give birth to humans who have spiritual, intellectual and emotional intelligence, children spend much time outside the home and away from their parents when at school, so parents feel a lack of control over their children's moral education (McIntyre Miller & Abdou, 2018). John Dewey once stated, "although schools do not have specific programs in terms of moral education, they still provide moral education through a hidden curriculum. This hidden curriculum is created through school rules and class rules, moral exemplary and also the material presented by teachers to children. Regulations will influence children's attitudes about cheating, stealing, lying, and attention, so the teacher acts as a model of behaviour (Zainal Abidin Muhja & Liza Shahnaz, 2020). The material also affects the cultivation of certain attitudes and values (Musyarapah, 2017).

William Damon stated that moral education applied in schools is a means to teach students to have good morals and avoid bad ones. Moral education also teaches that when children are wrong, they are told and given an understanding that it is wrong. Lawrence Walker stated that moral education is important to emphasize, and everyone should be involved. They must apply this moral education in their daily life, so they also need to be introduced to moral examples that need to be built.

## **II. METHOD**

This study uses a qualitative research approach of case study type by taking data at Madrasah Hurrasul Aqidah Tarakan City as the object of research, data collection techniques used are observation, interviews and documentation; the analytical tool used is the Miles and Huberman qualitative analysis model data reduction, data display and verification. I was checking the validity of the data using triangulation; credibility, transferability, dependability and confirmability. This research focuses on inculcating or indoctrinating Islamic values through the curriculum.

### III. RESULT AND DISCUSSION

#### *Moral Education Curriculum at Madrasah Hurrasul Aqidah Tarakan City*

Moral education in Hurrasul Aqidah Madrasah Tarakan City is based on two aspects, namely *hablum minallah* and *hablum minannas*. The material for moral education has been determined by the head of the madrasa and the curriculum development team in stages and systematically. The material for moral education at the Hurrasul Aqidah Madrasa in Tarakan City is as follows:

**Table 1. Hurrasul Aqidah Madrasah Curriculum Tarakan City**

Class	Competency Standards	Basic Competencies
1	➤ <i>Understanding adab towards yourself and practicing it</i>	<ul style="list-style-type: none"> <li>➤ Practising etiquette when eating and being able to memorize the hadiths</li> <li>➤ Maintain body cleanliness and be able to memorize hadith about maintaining body hygiene</li> <li>➤ Practising etiquette when defecating</li> <li>➤ Practising etiquette when wearing clothes</li> <li>➤ Practising etiquette when going to bed and after waking up and being able to memorize the hadith</li> </ul>
2	➤ <i>Knowing and practicing adab to parents and fellow Muslims</i>	<ul style="list-style-type: none"> <li>➤ Practicing etiquette when going in and out of the house and being able to memorize the hadith</li> <li>➤ Practicing etiquette when meeting fellow Muslims and memorizing the hadiths</li> <li>➤ Practicing adab when getting good and being able to memorize the hadith</li> <li>➤ Practice speaking etiquette and be able to memorize the hadith</li> <li>➤ Practicing etiquette when in the mosque and being able to memorize the hadith</li> </ul>
3	➤ <i>Understand and practice etiquette with other people</i>	<ul style="list-style-type: none"> <li>➤ Practice etiquette when asking permission and being able to memorize the hadiths</li> <li>➤ Able to practice etiquette when hanging out and able to memorize the hadith</li> <li>➤ Practicing etiquette when visiting and being able to memorize the hadiths</li> <li>➤ Practicing etiquette when having gatherings and being able to memorize the hadiths</li> <li>➤ Practicing etiquette when visiting people who are affected by disaster (sick) and being able to memorize the hadiths</li> </ul>
4	<ul style="list-style-type: none"> <li>➤ <i>Knowledge of etiquette in studying</i></li> <li>➤ <i>Understanding commendable and despicable morals</i></li> </ul>	<ul style="list-style-type: none"> <li>➤ Understand the importance of straightening intentions</li> <li>➤ Understand and practice the etiquette of seeking knowledge</li> <li>➤ Understand and practice etiquette to the teacher</li> <li>➤ Understand the importance of patience</li> <li>➤ Practicing etiquette when dhikr</li> <li>➤ Understand the dangers of hypocrisy</li> <li>➤ Understand the dangers of backbiting and <i>namimah</i> (fights)</li> </ul>
5	➤ <i>Understand and practice adab to</i>	<ul style="list-style-type: none"> <li>➤ Understand adab to Allah</li> <li>➤ Understanding the adab to the Prophet</li> </ul>

	<i>Allah and His Messenger</i>	<ul style="list-style-type: none"> <li>➤ Understanding the adab to the Qur'an</li> <li>➤ Understand the dangers of riya' and ujub</li> <li>➤ Understand the advice to do justice and the prohibition to do wrong</li> <li>➤ Understand and practice the rights of a Muslim to other Muslims</li> <li>➤ Practicing etiquette towards unbelievers</li> </ul>
6	➤ <i>Understand and practice morality to Allah and His Messenger</i>	<ul style="list-style-type: none"> <li>➤ Practicing the etiquette of being grateful when you get a favor</li> <li>➤ Understand the importance of having a good time</li> <li>➤ Practicing adan when praying at night</li> <li>➤ Practicing etiquette when praying</li> <li>➤ The importance of understanding the recommendation of tawadhu and the prohibition of arrogance</li> <li>➤ Practicing etiquette when traveling or traveling</li> <li>➤ Practicing etiquette when sitting on the street</li> <li>➤ The importance of maintaining etiquette when angry</li> <li>➤ Understand the importance of repentance and reflection (self-introspection)</li> </ul>

### ***Model of Moral Development at The Hurrasul Aqidah Madrasah Tarakan City***

The forms of moral development or etiquette at the Hurrasul Aqidah Madrasa in Tarakan City are as follows:

*First*, Assistance with children's activities; Hurrasul Aqidah Madrasa in Tarakan City fosters children by mentoring. This mentoring includes mentoring when children start to come, Salim and Salam children, when the teacher's dhuha prayer simulation is in it to see its development, especially when there is an error the teacher reminds and directs. The teacher accompanies the child when performing ablution if parts have not been washed. Nap assistance, the teacher motivates so that children can take a nap to refresh their minds and be focused when studying. Lunch, children are trained to be independent and responsible for their own. This assistance is expected to make children accustomed to it, so the teacher trains them to be disciplined and independent in caring for their belongings. This is to the jasiman theory in his book Rashmul Bayan that "moral development is a series of sequential procedures that function as a support for the formation or efforts to rid oneself of despicable traits, replacing them with commendable traits."

*Second*, Exemplary; One of how the Hurrasul Aqidah Madrasa in Tarakan City fosters children's morals is by setting a good example for children and parents. Children will be easy to imitate if there is an example; even if the child is still not good, parents must always surround the child's activities to feel cared for. When a child begins to trust their parents or teachers, it is easy for them to accept advice and imitate what they have seen (Kuźma & Piotrowska, 2020).

*Third*, Home visit; The Hurrasul Aqidah Madrasa of Tarakan City holds a home visit program every semester. The home visit at the Hurrasul Aqidah Madrasah, Tarakan City, was carried out by a team formed by the curriculum section. The team that has been formed comes to the child's house and collects data or information related to the

child's character while at home. The purpose of extracting data or information is to solve problems teachers or parents face. This theory is in accordance with Sukardi's theory which states that a home visit is a visit made by the teacher to the home of the guardian of the santri in order to establish friendship and also explore the problems that arise both in terms of worship, study, etiquette and also memorize it.

*Fourth*, Parenting; Schools and parents are the main companions for children. Although the school can increase understanding for students when at school, it is also a service that shows that the school can foster children's morals. This good character will be easily lost if there is no support from the family environment at home. This reason encourages schools always to invite students' families to go hand in hand (Fellin, 2015). Through this collaboration, the real power will be raised to increase moral values as a human being."

*Fifth*, The Hurrasul Aqidah Madrasa in Tarakan City fosters children's morals so that children are accustomed to good deeds. Schools teach and guide children's morals, but do not stop at school, parents must also accompany children in their daily lives. This is as the theory presented by Wilian Damon that moral education applied in schools is a means to teach students to have good morals and be able to avoid good morals and be able to avoid bad morals (Yaffe, 2021). Lawrence Walker stated that moral education is critical to emphasize, and everyone should be involved. They must apply this moral education in their daily life, so they also need to be introduced to moral examples that need to be built. Children go to school for approximately 7 hours while the rest they spend at home with their parents, so parents must apply moral education in accordance with what is taught at the Hurrasul Aqidah Madrasah, Tarakan City. This is to the theory of John W. Santrock that one of the tasks of parents is to conceptualize and choose the best school and direct their children in all their activities.

#### IV. CONCLUSION

The curriculum at Madrasah Hurrasul Aqidah Tarakan City was developed based on five values, namely; This study resulted in five doctrinal values curriculum, namely: (1) strengthening the Islamic aqidah *uluhiyah-rububiyah-asma wa shifat* in daily life with amaliyah worship both at the madrasa and at home with strict control through communication books provided by the madrasah ; (2) emphasis on habituation of *sunnah* worship integrated with fiqh subjects; (3) habituation of civilized character with examples and directions from teachers; (4) *tahfidz al-qur'an* is mandatory for all students which is also the flagship program of the madrasah vision to print the *qur'ani* generation; and (5) *tadabbur alam* as a natural and enjoyable learning medium as well as concrete evidence in the context of strengthening Islamic aqidah.

The forms of moral development carried out by teachers at the Hurrasul Aqidah Madrasah Tarakan City are mentoring children's activities, exemplary, home visits and parenting. The results of the moral values instilled in the children of Madrasah Hurrasul Aqidah, Tarakan City, began to be felt by parents and teachers. Children can apply the morals the school teaches in stages according to their level. This increase can be seen from the child's specificity when worshipping, discipline in every scheduled activity, patience when waiting in line, responsibility for their belongings and independence in several ways.

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