

INNOVATION OF BASIC EDUCATION CURRICULUM TO OPTIMIZE LEARNERS SPIRITUAL CHARACTER

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Received: 25 Mart 2022 | Approved: 14 May 2022 | Published: 15 June 2022

Abstract: The innovation of the Islamic basic education curriculum needs to link learning materials with spiritual character values to become a reference for students in their daily behavior. This study aims to determine the innovation of the Islamic basic education curriculum in optimizing the spiritual character of students. This research uses the library research literature, which stands under the review method, which is descriptive-analytical. The data analysis technique used is the content analysis method to obtain valid references and can be re-examined based on the context. Islamic basic education is an effort to instill spiritual character values to make whole students beings intellectually, emotionally, and spiritually. The innovation of the Islamic basic education curriculum in optimizing the spiritual character requires educators' readiness to design learning by preparing various materials and learning media that can concretely package material. Further researchers are expected to be able to contribute to curriculum innovation in other aspects of character and to be able to use field research so that the results of the data are more empirical.

Keywords: Curriculum innovation, Education Islamic, Spiritual Character

Abstrak: Inovasi kurikulum pendidikan dasar Islam perlu menghubungkan antar materi pembelajaran dengan nilai karakter spiritual agar menjadi acuan bagi peserta didik dalam berperilaku sehari-hari. Penelitian ini bertujuan untuk mengetahui inovasi kurikulum pendidikan dasar Islam dalam mengoptimalkan karakter spiritual peserta didik. Penelitian ini menggunakan library research metode literatur review yang bersifat deskriptif-analisis. Teknik analisis data yang digunakan adalah metode analisis konten (Content Analysis) untuk mendapatkan referensi yang valid dan dapat diteliti ulang berdasarkan konteksnya. Pendidikan dasar Islam menjadi upaya dalam menanamkan nilai-nilai karakter spiritual agar mampu menjadikan peserta didik sebagai makhluk yang utuh secara intelektual, emosional dan spiritual. Inovasi kurikulum pendidikan dasar islam dalam mengoptimalkan karakter spiritual dibutuhkan kesiapan pendidik dalam merancang pembelajaran dengan menyiapkan berbagai bahan serta media pembelajaran yang dapat mengemas materi secara konkrit. Kepada peneliti selanjutnya diharapkan dapat memberikan kontribusi pada inovasi kurikulum dalam aspek karakter lain serta dapat menggunakan penelitian lapangan sehingga hasil data lebih empiris.

Kata kunci: Inovasi kurikulum, Pendidikan Dasar Islam, Karakter Spiritual

INTRODUCTION

A curriculum is a set of plans and arrangements regarding the lessons' objectives, content, and materials used as guidelines for implementing learning activities to achieve specific educational goals. Learning is the interaction of students with educators and learning resources in a learning environment (Acep, 2020). In Islamic religious education, the curriculum can be a solution to the problem of character education degradation. We expect the school as an education organizer to be a place that can realize the mission of forming a spiritual character for students. The spiritual character will not be realized just by implementing the curriculum provided by the government alone. Innovation in the curriculum paradigm is defined as a change in improving functional perspectives. In education, the idea of curriculum development is in the educator's plan. Based on the results of research by Abdul Muhid said that curriculum innovation in learning needs to adjust the needs of learners (Diba & Muhid, 2022). The changes that occur aim to improve education by maintaining old concepts and adding new concepts better to optimize the achievement of educational goals (Irsad, 2016). This is to prepare a superior and qualified generation so that changes in the curriculum are needed to commodate the needs of students (Mahfud, 2019)

Based on research by Pahrudin said that preparing quality education not only focuses on learners but also on tracking and assessment and surveys for educators to assess the implementation of the curriculum. An observe-up of performing the quality of instructors in implementing the curriculum (Pahrudin et al., 2021). In the academic context, the curriculum is interpreted as a written plan that contains the abilities that must be possessed, materials that students must learn, the teaching and learning process that must be followed, and the evaluation that needs to be done to determine the level of achievement of student competencies (Bainar, 2019) In line with the opinion by Saihu who said that the provision of materials is historical, critical, and holistic in by the learning curriculum 2013 which is thematically integrated. Integrated thematic learning uses the theme as a unifier of learning activities that combine several subjects to provide a meaningful experience for learners (Saihu, 2020). In the curriculum, there is a stance improvement of learning plans, material, content, materials, and learning processes that are the most crucial part of the educational objectives. This fact was also conveyed by Qolbi and Hamami, who said that the curriculum also regulates evaluation models in determining the benchmarks for student learning success outcomes. The curriculum sets the right standards in providing assessments for educators and learners. In realizing the curriculum, it needs to be studied further how to determine the right curriculum to be used in education so that development is needed in the curriculum (Qolbi & Hamami, 2021)

In national education, curriculum changes have been made to find the right formula to answer students' needs for the education they undergo. Based on the results of research by Rosyadi, who said that curriculum innovations had been developed to realize the goal of education, one of which is the concept of Islamic education curriculum. The Islamic education curriculum has the main goal to transform the physical and spiritual students towards the point of human as good (Rosyadi, 2021). In this case, basic Islamic education has its scope in the activities of the learning process. Basic Islamic education is defined as a conscious effort to guide students towards the formation of personality systematically and pragmatically, to live by islamic teachings. Based on the opinion of Zubaidillah said that basic Islamic education is also a conscious and planned effort in preparing students to know, understand, live to sweeten, aqwa, and noble character in practicing islamic teachings from the main source of the Holy Qur'an and Hadith, through guidance, teaching, training, and the use of experience. Islamic religious education includes the realization of harmony, harmony, and balance of human relations with Allah SWT, himself, fellow human beings, and his environment (Zubaidillah & Nuruddaroini, 2019) The problems in this study are often educators only focus on cognitive aspects so that they do not integrate spiritual character values for students. Therefore, the role of educators is needed in setting an example. In this study, the formulation of the problem is what kind of Islamic basic education curriculum innovation is in optimizing the spiritual character of students.

METHODS

This study uses a library research method or literature study with a descriptive-analytical library method. Library research is a series of activities related to the collection of library data both in physical and digital form, which is a research activity in collecting data from several sources related to those discussed. Data were analyzed descriptively through editing, which refers to qualitative data analysis (Nurdin, 2021). The research procedure can be seen in Figure 1



Figure 1. Research Procedure

In the first step, which is to study relevant articles or references, at this stage, researchers look for journal articles, theses, and books related to the concept of Islamic primary education curriculum to analyze students' spiritual character. In the second stage, it analyzes the data, after the researcher finds the relevant references then the data found in the analysis. The final step is to make conclusions;

at this stage, the researcher compiles literature and delivers data analysis, and adds his findings. Activities are carried out systematically in collecting, processing, and inferring data using certain methods or techniques to find answers to the problems faced (Sari & Asmendri, 2018)

The amount of data related to research materials or topics to be researched. Data sources are divided into 2, namely primary data sources, and secondary data sources (Sari, 2020). In this study, the primary data source was in the form of 34 journal articles that discussed the innovation of the Islamic basic education curriculum. The secondary data source is in the form of a thesis by Nur Afifah with the title of implementation of the Islamic education curriculum in forming character. The data analysis technique used is the content analysis method. This content analysis technique is used to obtain valid references and can be re-researched based on the context. In this analysis will be carried out the process of selecting, comparing, combining, and relevant references (Mirzaqon, 2018)

RESULT

Basic Concept of Curriculum

The curriculum comes from the Latin *curriculum* which means teaching materials. In Greek, *cure* means running. In Arabic, the curriculum is called *manhaj*. The word curriculum is associated with *the courier* (courier) who becomes a liaison in conveying something to others where he has to travel distances to reach his goal. Etymologically this curriculum is a series of learning plans that are passed to get to the intended direction. Referring to Hasan Basri's thinking, the curriculum includes several aspects, including subjects, learning systems and methods, interactive relationships between educators and students, supervision of students' mental development and evaluation systems, and so on. In the curriculum, the above five aspects are included in the curriculum. So, the curriculum is all forms of activities that are passed to achieve educational goals. In the perspective of Islamic education, the curriculum is a path that is passed to carry out its function as a caliph to obtain the happiness of the world and the afterlife (Salim, 2019). The curriculum undergoes development that was originally focused on many subjects taught in school, but over time developed towards the experience of students both in the school environment and outside the school environment (Ramdhan, 2019)

The curriculum component makes the foundation of how the curriculum is created, arranged, and developed. In its development, the principles lead the curriculum to develop by the educational principles needed. With this principle, the curriculum has a strong foundation, both the curriculum in general education and Islamic religious education. Islamic religious education has an ideal mission vision, namely *Rohmatan Lil A'lamin*, and the basic concept of Islamic education is more in-depth

regarding the problem of multi-dimensional life, namely education that is not separate from the task of the human caliphate or as a caliph cadre to build a prosperous, dynamic, harmonious and sustainable world life as hinted by Allah in the Quran (Hidayat & Fasa, 2019) Each curriculum forms a design that describes the pattern of the caliphate. curriculum components consisting of: (ahmad Taufiq, 2019)

1. Purpose

Curriculum objectives refer to the purpose of education, in the application of each educational curriculum program that will be instilled into students. In this case, it aims to develop the potential of students to become human beings who believe and fear God Almighty, noble character, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

2. Content or material

The material provided should emphasize scientific knowledge and learning experience for learners. Several criteria can be used in designing curriculum content, namely: Curriculum content must be appropriate, appropriate, and meaningful for the stages of student development; curriculum content must reflect social reality, meaning that following the demands of real-life in society, curriculum content can achieve comprehensive goals, meaning it contains intellectual aspects and *skills*.

3. Process or system of material delivery

The curriculum design provides instructions for schools to be able to carry out learning properly. Therefore, in its application, it takes the cooperation of schools, educators, and designs syllabus and RPP so that learning can run optimally.

4. Evaluation

Evaluation in the curriculum is defined as assessing a curriculum as an educational program to find out the efficiency, effectiveness, and productivity of the program in achieving educational goals. In addition, curriculum evaluation is intended as *feedback* on objectives, materials, methods, and means to further develop the curriculum.

The four components of the curriculum, both in the document and implementation, are a system that is closely related and influences each other. Therefore, the curriculum is not just a written document but a design about the arrangement of goals, content or materials, learning and evasion processes, and being able to provide a learning experience for students. The curriculum can also be said to be a plan to get the expected *output (output)* of the teaching and learning process in schools (Ramdhan, 2019) While according to al-Syaibani (in his book Abdul Mujib & Jusuf Mudzakkir) sets four points in the Islamic education curriculum, namely the basis of religion (based on divine values

contained in the Qur'an and As-Sunnah), the basis of philosophy (providing direction and compass of educational goals). Islam brings the formulation of the Islamic education curriculum in three dimensions, namely: (1) ontological dimension, (2) epistemological dimension, and (3) axiological dimension. As for the basic calculation in formulating the Islamic basic education curriculum, namely: (1) psychological basis is interpreted as a stage of considering the psychic of learners, which is related to physical development, maturity, physical talents, intellectuals, language, emotions, social, individual needs and desires, interests and proficiency. (2) sociological basis is interpreted as the implication that the educational curriculum plays an important role in the delivery and development of culture, the process of individual socialization (Fatkhur Rohman, 2018)

Islamic Basic Education Curriculum

The development of the Islamic basic education curriculum can be carried out gradually by the principle of relevance that shows changes in the implementation of the Islamic basic education curriculum following its times (Diba & Muhid, 2022) The principles that must be considered when compiling the curriculum of Islamic basic education include 4 types, namely: (1) an Educational curriculum that is in line with Islamic identity is a curriculum that contains science materials that can serve as tools for Islamic life purposes. (2) curriculum is interpreted as an effective tool to achieve these goals; the curriculum must contain Islamic values that are intrinsic and extrinsic able to realize the goals of Islamic education. (3) The curriculum characterized by Islam is processed through methods that are by the values contained in the purpose of Islamic education (ahmad Taufiq, 2019) In this case, the curriculum is interpreted as a plan regarding learning goals, competencies to be achieved, materials, and learning outcomes that are expected as a foundation and guideline to achieve the fundamental competencies and objectives of education. In line with the development, the term curriculum has undergone many changes in meaning, the curriculum is not only interpreted as a set of learnings that must be given and mastered by students but more broadly as everything that must be implemented in the learning process experienced by students and educators (Wafi, 2017)

In the scope of Islamic basic education is learning that prepares students to believe, understand and practice Islamic teachings and instill moral values into the attitudes and behavior of students. Because Religious Education aims to increase spiritual potential while forming students to become human beings who believe in and obey God Almighty and noble character, which is related to ethics, ethics, ethics, and morals (Nur afifah, 2015). This is in line with the results of research by Syu'aib, who said that curriculum innovation in Islamic basic education also has the same meaning and meaning as how to design materials, goals in the learning process, and strategic methods in conveying materials and character values to help students to understand, live, believe and practice all Islamic

teachings (Syu'aib, 2018). It needs educators' skill in designing learning strategies and methods by providing life values. to reach spiritual character

Preparing Islamic basic education curriculum or materials relates several components in determining the goals to achieve. Then switching to the content of the curriculum/teaching materials / relevant materials to support the achievement of goals, effective strategies, and evaluation as a benchmark for the success of the learning process. Based on the interpretation of surah Al-Luqman: 13 contains the core curriculum/material of Islamic basic education, as follows: "*And (remember) when Luqman said to his son when he taught him a lesson: "O my son, do not you obey Allah, Surely to persecute (Allah) is truly a great injustice."* (QS. Al-Luqman: 13)

The content of the above verse explains that the orientation of Islamic education has a relationship with the understanding of the function of human existence on the face of the earth, namely as a caliph. Then the role of science in the Islamic perspective is divided into the Science of faith, sharia, and Muamalah. This is very much needed as a guideline for Muslims to maintain human relations with Allah SWT. Man with man, a man with Nature (Siregar, 2017). Religious education has a high position and significant impact because it improves the morals of students, cleanses the heart, educates the conscience, and encourages students always to do good. The main guidelines in Islamic education and the Islamic education curriculum must be studied and practiced because the Qur'an has explained the science of the afterlife and worldly science. It is then clear that Islamic education should be based on the Qur'an and Hadith.

Spiritual Character

In realizing character according to the principles of the Islamic basic education curriculum, there are several indicators that educators must implement; the integration of character values in all aspects of life in schools is through (1) carrying out various activities that can serve as examples or role models for other people, students, students, both academic and non-academic activities, (2) Actively participate and care about character building efforts, both in learning and outside of learning and (3) In-game learning, you can internalize or integrate character values (Anasri, 2019)

The spiritual character will be formed if learners have a Spiritual *Quotient* (SQ) or Spiritual Intelligence. Spiritual intelligence can make students as intellectually, emotionally, and spiritually intact beings. Spiritual Intelligence is the ability to interpret worship for every behavior and activity through natural steps and thoughts to become a moral person Khaimah (Tolchah & Mu'ammam, 2019). This is in line with research by Wekke and Astuti, which confirms that in learning, educators extrapolate learning materials by optimizing the cultivation of character education values (Wekke & Astuti, 2017). By instilling the soul of the Qur'an in students to have good morals.

Table 1. Literature Review

No	Data Source	Research Result
1.	Tunjung Sabdarifanti, et al (<i>Curriculum Innovation: Educational Materials</i>)	Curriculum innovation is an update or idea that is expected to have an impact on the curriculum itself. Various types of curriculum innovations are competency-based curriculum innovation, community-based curriculum innovation, and integration-based curriculum innovation. In addition, the curriculum has certain components, namely objectives, materials, implementation strategies, and curriculum evaluation.
2.	Rivera-Lutap, etc (<i>Analysis of the Built Environment Curricula a Step in Harmonizing the Professions</i>)	Curriculum connectedness refers to the ability to work together harmoniously and emphasizes the cognitive, affective, and psychomotor aspects of achieving common goals.
3.	Icha Fara Diba, Abdul Muhid (<i>The Importance Of Islamic Education Curriculum Innovation In Era 4.0</i>)	Curriculum innovation is more specific. The Islamic basic education curriculum emphasizes the cultivation of character so that students are not affected by the adverse effects of the globalization era.
4.	Ayub Baharudin, dkk (<i>PAI Curriculum Innovation as a Deradicalization Program</i>)	Curriculum innovation to form character can be done by providing content of tolerance and love values of the homeland, creating inclusive teachers, and carrying out learning creatively and actually.

DISCUSSION

Character education includes explicit and implicit educational activities that help people to have a full life and a thriving society (The Jubilee Centre, 2017). In carrying out character education effectively, a good educator needs to have only subject knowledge and skills but also character good and good sense (Surikova et al., 2021)

Based on research by Nashikhah which states that the character values that must be contained in the Islamic basic education curriculum are good personal and interpersonal personality traits that can adapt to the environment and surroundings. They include Confidence, Care, Initiative (Initiative), and Creativity (Creativity) (Nashikhah, 2016). In line with Mahfud's opinion, which said that in dealing with all changes, students must have strong, soft skills (attitudes) and hard skills (knowledge and skills). How to prepare students to be able to have good attitudes, skills, knowledge competencies, be more creative, innovative, and productive (Mahfud, 2019). This is different from the opinion of Anwar, who said that the standard curriculum related to character education focuses on honesty, self-

regulation, and responsibility. Some of these things are an effort to shape the character of students (Anwar, 2017). The curriculum strives for students to have good characters, for example, social, responsible, honest, disciplined individuals, etc (Suharyanto, 2019). Badry and Rahman conveyed that there are several indicators of spiritual character, such faith and piety, self-control, patience, disciplined, hard work and tenacious, responsible and honest, defending the truth, obedience, courtesy and politeness, obeying the rules, loyal, democratic, togetherness, deliberation and mutual cooperation, tolerant, orderly, peaceful and non-violent, frugal and consistent (Badry & Rahman, 2021) In this case, the role of teaching the spiritual intelligence of students in schools is an educator. The educator is tasked with not only transferring knowledge but also transferring good values, ethics and morals. Therefore, a teacher is required to have pedagogic, social, personality, professional, and leadership competencies. Educators have responsibility for the development of students, both development in cognitive, affective, and psychomotor aspects. (Saihu, 2020). The Islamic basic education curriculum requires some innovative efforts in shaping the spiritual character to become a role model. This is because the character of students is also a manifestation of exemplary influenced by educators. Not only that, in instilling spiritual character values, educators need to design activities by familiarizing students with the application, compiling extra-religious programs that are carried out regularly, maximizing their implementation, and evaluating as material for consideration in planting character values.

CONCLUSION

Curriculum innovation is needed according to the needs of students. It can be done by connecting learning materials with character values that can be implemented in the daily lives of students. Islamic basic education is an effort to instill spiritual character values to become a reference for students to behave. In this case, the innovation of the Islamic basic education curriculum in instilling spiritual character requires the readiness of students in designing learning by preparing various materials and learning media that can package material in concrete. In addition, collaboration between parents and educators is needed as a reinforcement so that educators instill the values of a spiritual character in line with their application at home. Various efforts and innovations are expected to be able to support optimally inculcating character values through Islamic religious education guided by the Qur'an and hadith.

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