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THE ABILITY OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN IMPLEMENTING THE CURRICULUM AT `AISYIYAH TSANAWIYAH MADRASAH PASAR MERAH MEDAN

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Abstract

This study aims to analyze the concept and implementation of the curriculum in piloting schools in Indonesia based on Decree Number: 3374/KEP/D/KR/2016. The research method used is descriptive qualitative with techniques including data condensation, data presentation, and conclusion drawing. The findings reveal that the implementation of teacher competence and an effective curriculum at Madrasah Tsanawiyah `Aisyiyah has a positive impact on students' academic achievement, as evidenced by the improvement in National Examination and Madrasah Examination results. The curriculum, integrated with Islamic values, also contributes to shaping students' character, fostering individuals who are virtuous and possess strong social skills. Furthermore, the development of extracurricular activities supports the enhancement of students' social, emotional abilities, and self-confidence. Achievements at national and provincial levels further affirm the madrasah's success in developing students' academic performance and character in a balanced manner.

Keywords: *Implementation; Teacher Ability; Curriculum.*

Abstrak

Penelitian ini bertujuan untuk menganalisis konsep dan implementasi kurikulum pada sekolah piloting di Indonesia berdasarkan SK Nomor: 3374/KEP/D/KR/2016. Metode penelitian ini adalah deskriptif kualitatif dengan teknik kondensasi data, penyajian data, dan pengambilan kesimpulan. Hasil penelitian ini menemukan bahwa implementasi kemampuan guru dan kurikulum efektif di Madrasah Tsanawiyah `Aisyiyah berdampak positif terhadap prestasi akademik peserta didik, ditunjukkan oleh peningkatan hasil Ujian Nasional dan Ujian Madrasah. Kurikulum yang terintegrasi dengan nilai-nilai Islam juga berkontribusi terhadap pembentukan karakter siswa yang berakhlak mulia dan memiliki keterampilan sosial yang baik. Selain itu, pengembangan kegiatan ekstrakurikuler mendukung peningkatan kemampuan sosial, emosional, dan rasa percaya diri peserta didik. Prestasi di tingkat nasional dan provinsi menegaskan keberhasilan madrasah dalam mengembangkan akademik dan karakter siswa secara seimbang.

Kata kunci : *Implementasi; Kemampuan Guru; Kurikulum.*

INTRODUCTION

Education is a human need. Education always experiences changes, developments and improvements in accordance with developments in all areas of life. Changes and improvements in the field of education include various components involved in it, both the implementers of education in the field (teacher competence and quality of educators), quality of education, curriculum tools, educational facilities and infrastructure and quality of education management including changes in more innovative learning methods and strategies. The national education system must always be developed in accordance with the needs and developments that occur at the local, national and global levels. In the teaching and learning process, teachers are required to be able to realize and create situations that allow students to be active and creative. In this system, students are expected to be able to optimally carry out learning activities so that the instructional objectives that have been set can be achieved optimally. (Jihan et al., 2023).

Islamic Religious Education (PAI) is a process or effort that contains special characteristics and traits, namely the process of planting, developing and strengthening values that express themselves in the form of physical and spiritual behavior, and it is a fundamental driving force/enforcer for a person's behavior. Islamic Religious Education learning itself has a more important role in the formation of the character of each of its students. (Enrekang & Parepare, 2018). Therefore, the teaching and learning process has its own difficulty value for educators.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

In this verse, Allah commands Muslims to carry out actions that create a feeling of brotherhood. Allah will elevate the rank of those who believe and Allah will elevate those who are given knowledge, because their knowledge becomes a proof that enlightens the people, several degrees higher than those who do not have knowledge.

Islamic Religious Education also trains the sensitivity of students in such a way that their attitudes to life and behavior are dominated by deep feelings for the ethical

and spiritual values of Islam.(Tanjung et al., 2023). They are trained, so that seeking knowledge is not merely to satisfy intellectual curiosity or merely for the benefit of the material world, but also to develop themselves as rational and pious beings who will later provide physical, moral and spiritual well-being for their families, society and humanity. This view comes from a deep faith in Allah SWT.(Enrekang & Parepare, 2018).

Good curriculum development is based on a number of foundations, namely philosophical, sociological, psychological, conceptual-theoretical, historical and legal foundations.(Aisyah & Astuti, 2021). The philosophical basis in curriculum development determines the quality of learning outcomes, sources and Good curriculum development is based on a number of foundations, namely philosophical, sociological, psychological, conceptual-theoretical, historical, and legal foundations. The philosophical basis in curriculum development determines the quality of learning outcomes, sources and content of the curriculum, the learning process, the position of students, assessment of the learning process and outcomes, the relationship of students with society and the environment, and the quality of graduates. The philosophical basis chosen is expected to provide a basis for the development of all potential students to become superior Indonesian people as stated in the national education goals. The content of the curriculum, the learning process, the position of students, assessment of the learning process and outcomes, the relationship of students with society and the environment, and the quality of graduates. The philosophical basis chosen is expected to provide a basis for the development of all potential students to become superior Indonesian people as stated in the national education goals.

The curriculum is part of the instrumental input in achieving the goals of national education. As an effort to achieve these educational goals, the curriculum is dynamic and always experiences changes and developments. The curriculum development process has begun since the 1964 curriculum, the 1968 curriculum, the 1975 curriculum, the 1984 curriculum, the 1994 curriculum, the 2004 curriculum has implemented the Competency-Based Curriculum (KBK), in 2006 the Education Unit Level Curriculum (KTSP) was implemented, the 2013 curriculum which was implemented simultaneously in 2014, and the Merdeka Belajar curriculum which has now begun to be implemented in several schools(Ariandy, 2019).

The main objective of the curriculum is to be part of an effort to form a society that has the ability to live life and become faithful and creative citizens.(Aisyah & Astuti, 2021). The profile of the curriculum is to prepare diverse students based on competency. Because with competency we will be able to answer challenges that are global in nature. In implementing the curriculum, teachers are required to be able to prepare learning based on integrative thematics with a scientific approach pattern and apply the right learning model according to the curriculum. The curriculum has a dynamic nature because it always changes and changes according to the developments and challenges of the times.(Kosassy, 2017). Because the more advanced a nation's civilization, the more difficult the challenges it will face.

The implementation of the curriculum in schools is part of the feasibility of facilities and infrastructure, starting from the procurement of books, because the discussion of the material contained in the book must be appropriate and first reach the educators. This aims to ensure that educators are able to prepare everything needed both in terms of media and teaching aids so that the learning material provided can be well understood by students. Therefore, the use of the curriculum is an interesting discussion to find out what the positive and negative values are of the implementation of the curriculum applied in Indonesian schools.

Curriculum implementation is a teaching process carried out by teachers and a learning process carried out by students inside or outside the classroom in the context of learning. Thus, curriculum implementation is the result of teachers' translation of the curriculum which is described in the syllabus and Learning Implementation Plan (RPP) as a written plan. Factors that influence curriculum implementation include curriculum characteristics, implementation strategies, and characteristics of curriculum users. Curriculum implementation is the implementation of the curriculum which includes objectives, content and learning materials as well as the methods used in the learning process.(Rahayu et al., 2022).

School is an environment that is a major factor in influencing motivation in the world of education. The school environment that is always related to the teaching and learning process is one of the most important learning factors in influencing motivation and learning achievement. The school environment is based on different norms and rules that adapt to the conditions and circumstances of the school. Dynamic changes

are always based on school environmental factors, because teachers and students must be able to respond to every change that occurs in the school environment.(Kosassy, 2017).

From the phenomena that the author found in this study, the focus of the problem in this study is the lack of Arabic reading and writing skills and memorization of short surahs of students at school. This happens because the implementation of the curriculum at the Madrasah Tsanawiyah `Aisyiyah Medan school only refers to general education. So that religious values and learning that focus on religious knowledge, memorization of short surahs, memorization of daily prayers and reading and writing the Al-Quran cannot be carried out optimally because the time and implementation of the curriculum at the school for Islamic Religious Education are very limited. In addition, the implementation of the curriculum at the Madrasah Tsanawiyah `Aisyiyah Medan school also limits the teacher's space in determining the PAI learning schedule.

Therefore, in this study the author will discuss the implementation of the existing curriculum at Madrasah Tsanawiyah `Aisyiyah Medan and the implementation of the curriculum at the school. With the aim of this study being able to dissect and resolve the problems that exist in the school related to the implementation of the curriculum which focuses more on general education. With the hope that after this it will be able to help teachers in preparing learning schedules so that the Islamic Religious Education learning process can be carried out optimally so that students are able to memorize, read and write Arabic and deepen their knowledge of Islam.

RESEARCH METHODS

This study uses a Qualitative approach with the type of field research. And in this study, the author wants to describe the conditions and natural objects at Madrasah Tsanawiyah `Aisyiyah Pasar Merah Medan. This study intends to understand the phenomenon of what is experienced by the research subjects by describing it in the form of words and language in a special natural context and by utilizing various natural methods. And the specific purpose of this study is to explain a phenomenon in great detail by collecting detailed data, so that it can show the importance of deepening and detailing the data being studied. The study entitled "The Ability of Islamic Religious Education Teachers in Implementing the Curriculum at Madrasah Tsanawiyah

"Aisyiyah Pasar Merah Medan" is considered to be very in-depth information and research presentation on the abilities of Islamic Religious Education teachers within the scope of the school being studied.

Research is conducted rationally, systematically, critically towards the target object in the field being studied to obtain new knowledge. Qualitative research is a work related to efforts to create, obtain and analyze scientific research data. Qualitative research is a process of research and understanding based on a methodology that investigates a social phenomenon and human problems.(Basrowi & Suwandi, 2014). In this case, researchers have an important role to be able to understand and explain the problems faced in the research process. Therefore, researchers are part of the research subjects themselves.

The qualitative (naturalistic) approach is a research approach that requires a deep and comprehensive understanding, and is related to the object being researched and is able to solve the problems faced by searching for data, then analyzing and determining research conclusions in certain situations and conditions.(Genjik et al., nd). The qualitative research approach must have the principle that the researcher must be an active participant with the object being studied, here it is expected that the researcher is able to see a phenomenon in the field structurally and functionally.(Basrowi & Suwandi, 2014). Structural means that researchers must see social phenomena without separating themselves from the structure of the building that is related to other structures. While functional means that researchers must be able to understand a phenomenon and its functional view with other phenomena or informants. The qualitative research approach is carried out from phenomena or symptoms that apply in the field that are in accordance with situations and conditions that can change. A systematic, detailed and standard framework cannot be prepared in advance.

RESULTS AND DISCUSSION

Definition of Curriculum

The word curriculum comes from the Latin word currere which means "to run" or "to continue". In French, the word curriculum comes from the word courier which also means "to run". Curriculum is a plan and arrangement through objectives, content, and learning materials that can be used as a guideline to organize learning

activities.(Ujang Cepi Barlian, Siti Solekah, 2022). Another meaning of curriculum is as a tool for subjects taught in educational institutions.(Muhammad Muttaqin, 2021).

According to Al-Syabani, curriculum is a collection of educational experiences, culture, social sciences, sports, and arts provided by educational institutions for students both inside and outside educational institutions with the aim of comprehensively being able to develop all aspects and all behaviors in accordance with educational goals. Another definition of curriculum is a collection of subjects given by teachers to their students at school. This statement is still rooted in the minds of the general public which is a general description of the curriculum.(Arnadi, 2022).

In terminology, the definition of curriculum according to experts is According to Crow, curriculum is a teaching plan or a number of subjects that are arranged systematically that function to complete a program as an effort to achieve a degree to obtain a diploma. According to Arifin, curriculum is a comprehensive learning material that must be presented in the education process in an education system. According to Mac Donald, curriculum is a plan that will provide guidelines or guidelines that will be used in the continuity of the teaching and learning process.

In accordance with developments in the world of education, the curriculum which was initially only seen as a collection of subjects then changed its meaning to a collection of all activities and all learning experiences given to students as an effort to achieve educational goals and is within the responsibility of the school. The curriculum has a broad meaning that does not only contain understandings related to the teaching and learning process, but also efforts to provide changes in the living environment that contain student experiences.

From the several definitions above, it can be understood that the meaning of curriculum is not only limited to the fields of study contained in it, or only in learning activities, but the curriculum includes everything that will influence the development and formation of the personality of students in accordance with the main objectives of education as an effort to improve the quality of education.

Teacher in Islamic Religious Education

Teachers are the parties who have full responsibility for the growth and development of students by trying to maximize their effective, cognitive and

psychomotor potential.(Pokhrel, 2024). The Islamic perspective on teachers can be equated with western theories which state that teachers are responsible for the growth and development of students. In Islam, parents are considered the most important educators for their children.(Enrekang & Parepare, 2018). In the law, teachers are an important part of educational staff. Educational staff are members of society who are willing to dedicate themselves and are appointed to support the education provider. (Law No. 20 of 2003 concerning the National Education System). In point 6 of the same article, educational staff who participate in the implementation of education and meet the requirements as teachers, lecturers, facilitators, mentors, tutors, widyaiswara, civil servants, instructors or other titles in accordance with specific activities are referred to as educators. Therefore, all jobs that contribute to education will be called educators.(Pillawaty et al., 2023). In Islamic education, educators are usually also called Ustadz/ustadzah, muaddib, muallim, murabbi, muddarist or murssyid. This term is still in the category of educator, except for the use of sufficient terms. Therefore, Islam also has a straight view towards education(Religion et al., 2020). In the family environment, parents have a role as educators. In society, community leaders or community organizations or community leaders have a role as educators. While in schools, teachers have a role as educators.(Aini, 2022).

The physical and spiritual development of students is the responsibility of educators so that their students reach a more mature level of thinking and are able to behave in accordance with the teachings of Allah SWT. This is very basic to the idea that receiving an education is a religious obligation that must be fulfilled by adults, first at the personal level and then in social life.(Rahmadhani & Istikomah, 2023). The criteria for prospective teachers are not only seen from their achievements, independence and personality are also important things.(Cape, nd)

In Islam, a teacher is a person who tries to develop all the abilities of his students, both in affective, cognitive, and psychomotor potential. Teachers can be known as adults who have an obligation to develop the physical and spiritual potential of each of their students so that they can reach maturity, live independently, and be able to become perfect human beings in carrying out their responsibilities as servants of Allah on this earth.(Widiyaningsih & Narimo, 2023). The growth and progress of today's students are greatly influenced by the involvement of teachers. Therefore, to

achieve goals in education requires a strong mentality and personality.

Teachers' Ability to Implement Curriculum

A teacher is expected to have the ability to teach subjects and socialize and develop their potential.(Arnadi, 2022). This ability is what will be called teacher competence which is defined as something that describes the qualifications and abilities of a teacher. Both from qualitative and quantitative abilities that include knowledge, skills, and basic values that are reflected in habits of thinking and acting consistently or continuously that will make a teacher competent who is able to have sufficient knowledge, skills, and basic values.(Pokhrel, 2024).

Teacher ability is one of the determining factors in the success of curriculum implementation in schools. Teachers are not only tasked with delivering lesson materials, but teachers also have a role as facilitators, motivators, and guides for students. The ability of teachers to manage the class and deliver material effectively will greatly affect student learning achievement.(Aini, 2022).

Law of the Republic of Indonesia Number 14 of 2005, Article 1 paragraph (10) concerning Teachers and Lecturers explains that ability and competence are a set of knowledge, skills, and behavior that must be possessed, experienced, and mastered by teachers or lecturers in carrying out their duties professionally. This must be standardized nationally so that there are clear benchmarks regarding certain criteria and thresholds that must be possessed and able to be applied by teachers.(Arnadi, 2022).

Islamic Religious Education teachers are very much needed in efforts to develop the religious morals of students who are currently almost forgotten, especially among young people who are currently carried away by the development of the times. Islamic religious teachers are pioneers in improving the quality of Islamic education for their students. In the process of improving the quality of Islamic education, Islamic Religious Education teachers must have the ability to meet educational goals because the learning design is a system of several components that are interrelated such as topics, learning tools, media and other supporting facilities.

The curriculum is expected to be able to evolve from the previous educational unit curriculum in order to restore learning. In its implementation, the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) strongly supports

the implementation of the Independent Curriculum (KM) in educational units by supporting independent learning and implementing independent data collection.(Nurmadiyah, 2016). So that it is able to attract sustainable educational units in the future by implementing an independent curriculum with an independent path so that it is worthy of getting study support. Both for principals, teachers, supervisors, and for educators can carry out curriculum practice sharing activities in the form of seminar workshops independently.

The ability to implement and socialize and develop the potential that is owned, teachers are required to be able to have knowledge of the subject. Teacher competence can be interpreted as a description of the qualifications or skills of teachers qualitatively and quantitatively. This includes the ability, skills, and values that are reflected in the habit of thinking and acting consistently that can make an effective teacher.(Sidik & Sobandi, 2018).

In the teaching and learning process, teacher professionalism is very much proportional to the motivation of the community that they believe in the educational community being able to serve and create good character. Teachers also play a role in designing, implementing and assessing results as an effort to develop the potential of students.(Pokhrel, 2024). This ability is very important for every teacher because teachers are at the forefront of the learning process and are personally involved in efforts to achieve student educational outcomes.

Islamic Religious Education is very important for teachers to have interesting and appropriate communication skills as an effort to support these competencies. Through interesting and good communication, learning materials can be packaged in such a way that they can provide a pleasant learning and teaching experience for students.

Madrasah Tsanawiyah `Aisiyyah is one of the Islamic educational institutions that has an important role in shaping the character and academic abilities of students. The implementation of teacher and curriculum abilities in this school is one of the crucial aspects as an effort to support an effective and efficient learning process. This article will discuss comprehensively the implementation of teacher and curriculum abilities in Madrasah Tsanawiyah `Aisiyyah.

Teachers at Madrasah Tsanawiyah `Aisyiyah are required to have pedagogical competence, professional competence, social competence, and personality competence. Pedagogical competence is related to the teacher's ability to design, implement and evaluate the learning process. Professional competence includes mastery of the learning material being taught and being able to understand the characteristics of students. Social competence involves the teacher's ability to communicate and interact with students, parents, and the community. Personality competence includes the teacher's attitude and behavior that can be used as an example by students.

The curriculum implemented in Madrasah Tsanawiyah `Aisyiyah is the Curriculum (K-13), which has been adjusted to Islamic values. This curriculum emphasizes a scientific approach that involves the process of observing, asking, trying, and communicating. This approach aims to develop critical and creative thinking skills in students.

Strategies for Improving Teachers' Ability in Implementing the Curriculum

In an effort to improve teacher skills, Madrasah Tsanawiyah `Aisyiyah routinely holds training and workshops that aim to update teacher knowledge and skills. Continuous training can improve the quality of teaching and teacher motivation. The training provided includes innovative learning methods, the use of technology in the classroom, and the development of competency-based curriculum.

The newly implemented curriculum causes teachers' professional confidence to decrease and weakens teachers' professional abilities. Therefore, teachers need various adjustments regarding the concept and its implementation. The curriculum implementation strategy will result in differences in planning with its reality locally and contextually.

Today's teachers are teachers who are able to adapt to current conditions without disrupting their personality as a cultured member of society. (Rahmadhani & Istikomah, 2023). Teachers need to change their paradigm so that opportunities for teachers will be open to contribute better to their profession. Some teacher paradigms that often become obstacles in achieving comprehensive results are; the teacher's job is only to teach, not to educate, teachers understand more things than students, teachers

become the only source of learning, and teachers prioritize the lecture teaching method. If the principles of this paradigm still color learning to this day, then the actual implementation of the curriculum will be very difficult to achieve. Therefore, the ability of teachers to strive to implement the curriculum is very dependent on the success of the teaching and learning process in schools.

To improve their skills, Madrasah Tsanawiyah `Aisyiyah teachers routinely hold training and workshops that aim to update teachers' knowledge and skills. Teachers at Madrasah Tsanawiyah `Aisyiyah are asked to share experiences and carry out best practices through discussion forums and in work groups. Collaboration between teachers can improve the quality of learning and can create innovation in the teaching and learning process. A mentoring program between senior and junior teachers is also implemented to accelerate the process of transferring teachers' knowledge and skills.

Routine evaluation of teacher performance is also conducted to determine the strengths and weaknesses of teachers during the teaching and learning process. The results of this evaluation are used as a basis for providing constructive feedback for the improvement of teacher abilities.

Impact of Curriculum Implementation on Student Achievement

The implementation of effective teacher skills and curriculum at Madrasah Tsanawiyah `Aisyiyah is able to provide a positive impact on student achievement. Based on data obtained from the Ministry of Religion, students at Madrasah Tsanawiyah `Aisyiyah showed a significant increase in the results of the national exam and also the madrasah exam. This shows that a structured and interactive approach to learning is able to improve understanding and improve student achievement.

In addition to academic achievement, the implementation of a curriculum that integrates Islamic values will also have an impact on the character development of students. Good character education will shape students who have noble morals and have good social skills. Students at Madrasah Tsanawiyah `Aisyiyah are not only trained to achieve academically, but are also prepared to become individuals who are responsible, disciplined, and have noble character.

Madrasah Tsanawiyah `Aisyiyah also develops various extracurricular activities that aim to be able to develop students' talents and interests. These activities include sports, arts, science, and religious activities. Participation in extracurricular activities can improve students' social and emotional abilities and can foster students' self-confidence.

In 2022, Madrasah Tsanawiyah `Aisyiyah successfully achieved the overall champion in the national level madrasah science competency. This achievement is clearly inseparable from the implementation of the curriculum and the effective ability of teachers in guiding students. In addition, several students were also able to win championships in speech competitions and Al-Qur'an memorization competitions at the provincial level. This shows that Madrasah Tsanawiyah `Aisyiyah does not only focus on academic achievement, but also focuses on developing skills that support the formation of student character.

CONCLUSION

The ability of teachers to implement the curriculum at Madrasah Tsanawiyah `Aisyiyah is the main and key factor in creating a quality learning environment. By improving teacher competence through training, professional development, collaboration, and the implementation of a curriculum that is integrated with Islamic values. Madrasah Tsanawiyah `Aisyiyah not only produces students who excel academically but also students who are able to have good character. Research references and data show that these steps have provided positive results and must be continuously improved in order to achieve better educational goals.

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