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Page: 386 - 399

**IMPLEMENTATION OF MORAL VALUES OF EDUCATION IN 2013 CURRICULUM ON ISLAMIC RELIGIOUS EDUCATION AT MADRASAH ALIYAH PERSIAPAN NEGERI 4 (MAPN 4) MEDAN**

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Abstract. *This study aims to determine the extent of the implementation of learning moral values that are applied to Islamic religious education in Madrasah Aliyah Persiapan 4 Medan. This research is qualitative using the method of observation and interviews on objects. The objects that are seen include; School Principal, Teacher, and other school equipment. The material studied includes the Syllabus, Lesson Plan, and other documents that show the activities of instilling moral values in this School. The results of this research indicate that the implementation of moral values in Islamic religious education has been carried out well in MAPN 4 Medan. This can be proven by the compilation of a moral learning syllabus and the integration of moral education in the lesson plan that must be made by the teacher. Thus, the implementation of instilling moral values in Islamic religious education has been going well in this MAPN 4 Medan.*

Keywords: Impelementation of Moral Values, 2013 Curriculum, Islamic Religious Education, Madrasah Aliyah Persiapan Negeri 4 Medan.

INTRODUCTION

Morals is an urgent part of the details of the perfection of the objectives of Islamic religious education. Therefore education and moral development through the 2013 curriculum is one of the vital foundations in forming noble human beings, in order to

Implementation of Moral Values of Education In 2013 Curriculum on Islamic Religious Education at Madrasah Aliyah Persiapan Negeri 4 (MAPN 4) Medan

DOI: 10.30575/2017/IJLRES-2019091205

create human beings who have noble and pious character and become a true Muslim. With such education and moral development, it is expected that each student is able to apply it in their daily lives. Moral education and guidance can deliver to the level of moral glory. Because with Islamic religious education about morals, students will increasingly understand about their position and duties as servants and caliphs on this earth.

MAN P 4 Medan as an educational institution under the ministry of religion of North Sumatra Province (directly),¹ many who study and implement religious education always try as optimally as possible in fostering and guiding their students to try to emulate and practice the inheritance of the Prophet through intra-curricular and extracurricular learning such as holding Musabaqah Tilawatil Quran between classes, conducting calligraphy training, and conducting Hajj ritual practices, matters This is strived as a form to improve the morality of the students' mercy in learning Islamic religious education learning.

MAN P 4 Medan which is a pillar of moral education development for students in the process of introducing and transmitting education naturally provides enlightenment and clarification to aspects of mentality, aspects of mentality of students are built through the role of the organization. This organizational field is one of the power intensities to make MAAN P 4 Medan students who have morality.

LITEATURE REVIEW

Education of Values

Education in terms of language comes from the basic words of students, and given the prefix men, to educate, that is a verb which means to maintain and provide training (teaching). Education as a noun means the process of changing attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts.²

¹Madrasah Aliyah Negeri Persiapan 4 Medan this is essentially a madrasa that is handled directly by the Medan City government, what is handled is finance and all facilities (facilities and infrastructure) but for all intra-curricular and extra-curricular activities the learning is handled directly by the ministry of religion of North Sumatra Province and not under Ministry of Religion of Medan City, this is in accordance with the results of researchers' interviews with the Head of Religious Education Division of the Ministry of Religion of North Sumatra Province H. Mustapid. MA, interview in KABID Ministry of North Sumatra Ministry of Religion on Wednesday, February 20, 2019, from 10:00 to 11:00 WIB.

² W.J.S. Poerwadarminta, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1985), p. 702.

Ibn Al Jauzi explained that Al-Khuluq was the ethics chosen by someone, called khuluq because ethics were like khalqah (character) to him. Thus khuluq is the ethics that a person chooses and endeavors.³

Islamic Religious Education

Religious education is education that provides knowledge and shapes the attitudes, personalities, and skills of students in teaching their religion, which is carried out at least through subjects in all lines, levels, and types of education. While religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and / or become religious scholars and practice their religious teachings.

Islamic religious education aside from being a process of fostering nature / potential to simultaneously constitute cultural transformation so that the existence and development of Muslim life takes place continuously. The purpose of Islam in education is to make human obedience, and fully devote themselves to Allah. Education is the process of fulfilling the beliefs and ideals of Islamic religious education is religious. Islamic religious education makes human consciousness as a fact of the soul affecting imperfect life activities and only through education the soul's guidance reaches its superiority. The purpose of education is recommended as the development of a balanced growth of human potential and total personality, through spiritual practice, intellectual, rational self-feeling and physical sensitivity, so as to become a Muslim human being who continues to develop in terms of faith, devotion to Allah and noble character in personal life, society, nation and state. According to Salamah Norhidayati "Education contains goals to be achieved, namely individuals whose abilities develop themselves so that it is beneficial for their life as an individual, as well as citizens or citizens of the community". But conceptually Islamic religious education aims to form a complete Muslim person, develop all the physical and spiritual potential of humans, balance and develop a harmonious relationship between each person with God, man and the universe. Muslim personality is a personality that has all its aspects, namely its external behavior, the

³ Ibn Al Jauzi, *Zad al Masir*, Jilid VIII (Beirut: Al Maktab al Islamy, 1404), p328.

Implementation of Moral Values of Education In 2013 Curriculum on Islamic Religious Education at Madrasah Aliyah Persiapan Negeri 4 (MAPN 4) Medan

DOI: 10.30575/2017/IJLRES-2019091205

activities of its soul, and its philosophy of life and its trust shows devotion to Allah and submission to him.⁴

METHODOLOGY

In research activities, methods are needed to direct research to achieve goals effectively. Research can be carried out effectively if the educational quality criteria are met, that is, scientific, logical, systematic and can be scientifically justified. The research method is a series of ways or research implementation activities that are designed by the assumptions encountered.

This type of research is a qualitative research with a phenomenological approach. Qualitative research is a research procedure that produces descriptive in the form of words, written or oral from the people and actors observed. Field research is research that investigates intensively about the background and environmental interactions of a social unit, individual, group or community.

FINDINGS AND DISCUSSION

Implementation of 2013 Curriculum learning at Madrasah Aliyah Persiapan Negeri 4 Medan (MAPN 4) for Islamic Religious Education.

After conducting research on the implementation of 2013 Curriculum learning at MAN P 4 Medan on PAI, especially on moral subjects and observing the data obtained, it was found that the implementation of 2013 curriculum learning at MAN P Medan on PAI was the preparation of learning plans in the form of syllabus and RPP. Based on the investigation of syllabus and RPP documents, Moral Education in Islamic Education includes character values and social attitudes by looking at K (I), K (II), K (III) and K (IV). The description is as follows:

a. Syllabus Preparation

The preparation of the syllabus based on Permendikbud NO.64 of 2013 is a reference for compiling learning framework, the syllabus is developed based on graduate competency standards and content standards for primary and secondary education units in accordance with subject matter in each particular school year, the syllabus is used as a reference in developing Learning Implementation Plans . This is

⁴M.Djumberansyah Indar, *Filsafat Pendidikan* (Surabaya: Karya Abditama, 2001), p.20.

based on the results of interviews with the Vice Governor of MAN P 4 Medan Curriculum, said:

*“Learning Implementation Plan, the syllabus follows the curriculum, because in the curriculum certainly there is a syllabus that has been established by the central government”.*⁵

This is supported by observations of researchers in the field who pointed out that the condition on Tuesday 3 April 2018, at 10:00 WIB researchers looked at the PAI learning process that took place at that time, on the subject of Fiqh, Ms. Afni Fitri, SPdI was preparing teaching material, the theme taught is how to bathe, make a body by dividing students into 2 groups. This means that the implementation of the syllabus at MAN P 4 Medan is actually carried out in the form of teaching plan materials that are tailored to the implementation plan of the syllabus itself.

b. Socialization for Syllabus.

In conducting socialization related to the syllabus in a work shop, this is according to what Mr. Hasanuddin, SPdI, one of the PAI subject teachers, hadith said, as a PAI teacher that sent a MGMP PAI representative to attend the work shop in MAN 1 Medan then sharing related material through MGMP and he said:

“For PAI learning, we as PAI teachers have MGMP PAI activities in MAN 1 Medan in order to share, prepare syllabi and the development of PAI in shaping student morals”.

Based on the results of the interview excerpt above, it can be concluded that the implementation of learning on moral teachings material is prepared through a syllabus (core competencies 1,2,3 and 4) is the core competency in increasing understanding of moral development as it develops in the aspects of discipline, honesty, responsibility tolerance and cooperation.

c. Learning Planning

The preparation of the Learning Planning is done by referring to the syllabus that has been provided by the central government, this is according to what has been explained by the PAI teacher Mr. Ilham Wahyudi, SPdI, that the preparation of the RPP is done by looking at the curriculum in the PAI and then arranges the RPP according to the syllabus. For the preparation of lesson plans

⁵Tuti Sugesti, interview with the Vice Principle of MAN P 4 Medan Curriculum, in the Deputy Room of the MAN P 4 Medan Curriculum, on Tuesday 4 September 2018, at 10:00 to 11:00 am.

for PAI teachers to look at the references in the syllabus, for this reason the selection of material is adjusted to the syllabus after which teachers can add sources of references from various books, PAI modules or other supporting books that are in accordance with the teaching material.

In this documentation study the researcher found that the SK PAI taught at MAN P 4 Medan contained teaching material including the values of moral education as follows:

1. Qur'anic verses about humans and their duties as caliphs on earth, students are required to be diligent in worship, pray and devotedly carry them out.
2. Increasing faith in angels, accustoming commendable behavior, understanding the verses of the Koran about the commands to support the poor.
3. Increasing faith in Allah, understanding Islamic law about muamalah, understanding the development of Islam in the Middle Ages (1250-1800).
4. Increasing faith in the books of God, avoiding despicable behavior (big sins).
5. Understanding the provisions of Islamic law regarding the management of bodies, understanding sermons, sermons and da'wah.
6. Increasing faith in the end of the day, understanding the nature of fairness, pleasure and pious deeds.
7. Increasing faith in qadha and qadhar.

For social care, the teaching material included in understanding Islamic law is as follows:

1. Islamic law concerning infaq, zakat, hajj and waqaf.
2. Understand the verses of the Koran competition in goodness.
3. Understanding the verses of the Koran about the command to preserve the environment.

d. Implementation of Moral Education in PAI Learning.

The implementation of moral education in PAI learning at MAN P 4 Medan is carried out and of course there is a need for coordination and cooperation from various

parties, both from the Madrasah Head, PAI teachers in particular and all teachers in general.

The implementation of moral education activities in PAI learning is a development of the religious characteristics inherent in this educational institution. The strategy for implementing moral education in PAI learning is to shape moral education in which this is part of the Dediknas curriculum strategy. The observations of researchers in the field and added to the results of interviews with PAI teacher Mr. H. Nazhar Daulay, MPdI said:

“Teachers are given the responsibility to provide Islamic religious teachers with their respective class models, meaning that every material taught must involve elements of education and reinforcement of characters such as reinforcement of values, morals, characters, attitudes, norms and morals where it fulfills the elements of responsibility, cooperation, responsibility and tolerance”.

The implementation of PAI learning in shaping the moral education in the 2013 curriculum at MAN p 4 Medan through two ways, namely the activity of Intra-curricular and extra-curricular activities with various methods of approach as follows:

1. Intra-Curricular Activities.

The moral learning material contained in PAI in shaping the moral education of students in the 2013 curriculum at MAN P 4 Medan is by way of teaching and learning process (PBM) between teachers and students in the class which is carried out every week for 15 hours, this is appropriate with what the PAI teacher said:

*“For PAI subject matter taught in class 15 hours each week, because here is a Madrasah that prioritizes Islamic values means that PAI is much emphasized”.*⁶

Moral education learning materials contained in Islamic Education in the classroom then provide appropriate arguments, as well as linking with daily life related to moral education. The teaching methods used alternately in accordance with the material conveyed. These include lecture, discussion, question and answer, demonstration and question and answer methods. And that is often the method of discussion and question and answer.

1) Extra-Curricular Activities.

While the implementation of PAI learning materials in the moral education of students at MAN P 4 Medan, namely: smile, greetings, greetings, tolerance, get in the habit of praying, reading and writing the Koran, memorizing the verses of the Koran,

⁶ Muhammad Rozi, wawancara dengan guru PAI MAN P 4 Medan di ruangan rapat guru, pada hari Rabu tanggal 29 Agustus 2018, pada pukul 10.00 s/d 11.00 am

BDI, zhuhur prayer and asr in congregation, pesantren kilat. Translation of smiles, greetings, greetings as follows;

a) Smile and Greeting.

In this case a greeting smile is a form of noble character (3S). Said as one form of noble morals because smiles, greetings and greetings is one of the teachings of Islam that is recommended to be done by every Muslim to anyone. This shows that smiles, greetings, greetings can provide positive things between teachers and students who have become a habit in madrasahs, 3S is one of the worship that is rarely noticed, as a PAI teacher at MAN P 4 Medan, said :

"One of the efforts of the teachers in creating noble morals at MAN P 4 Medan is by smiling, greeting, greeting, the teachers who have been scheduled to stand in front of the entrance gate to welcome the students, after that the students greet each other . Then the role of the teacher greet each other. The task of the teacher is also here also to impose sanctions that educate if there are students who are late coming in including reading a memorization of a short letter and in accordance with the policies of the teacher who is guarding".⁷

b) Prayer Habituation.

When starting and after finishing teaching and learning the teacher teaches and accustoms to always praying, this is done as an effort to guide students to always be close to Allah because they pray hoping and asking God to grant what they hope or want and what they are trying -tell, also teach and get used to prayer after hearing the sound of the call to prayer Dhuhr, this is according to what was revealed by the Deputy Head of Madrasa, that:

"In this madrasa we as teachers teach and set an example for students, including accustoming children to pray before learning, and when entering the time of Dhuhr prayer I go directly to the mosque to guide children to pray and pray Dhuhr in congregation".⁸

c) Reading and Writing Alquran.

One form of activities in the implementation of moral education in PAI from the 2013 curriculum conducted at MAN P 4 Medan, namely reading and also studying the

⁷Nahriani Tanjung, teacher of PAI MAN P 4 Medan, Interview in the teacher's meeting room, on Wednesday, August 29, 2018, from 10:00 to 11:00 am

⁸Syarifuddin, interview with the deputy head of the madrasa, in the room of the deputy head of the madrasa, on Monday, August 20, 2018, at 10:00 to 11:00 am

Koran and also memorizing the Koran. This is consistent with what was conveyed by the PAI teacher revealed:

“Regarding moral education at MAN P 4 Medan every morning reading reading verses of the Koran besides or not being together in each class before starting PBM”.⁹

d) Tilawatil Alquran Competition

This is done not only in accordance with the support of the Qur'anic Qur'an, but also in an effort to motivate students to take part in competitions both at the district level and the provincial level in the teachings of the Musabaqah Tilawatil Alquran. Self-development in the Musabaqah Tilawatil Alquran is not only in the discussion of the Koran, but also in the development of the Khatil Alquran, which consists of Calligraphy Manuscripts (Book Decoration), Calligraphy Mushaf and decoration Calligraphy. The development of this calligraphy is also carried out as an effort to awaken and ground the Koran not only through the implied voice method but also through the written method of writing. Calligraphy branches are held every Saturday afternoon at 11: 00-12: 00 WIB by presenting calligraphy teachers who come from Islamic Center Islamic Boarding Schools in Medan.

e) Islamic Da'wah Agency

The Islamic Propagation Agency is carried out once a week and is a weekly activity, carried out every Friday which starts at 07: 30-08: 45 WIB. This activity is filled with reading the Koran and memorizing letters in each class that are guided and supervised by the teacher at one hour, before reading the Koran students usually listen to a cult about religion delivered by religious teachers and students in turn and this activity held on the MAN P 4 Medan page. This is based on the results of interviews with PAI teachers said:

“Especially for fridays, the students of MAN P 4 Medan must take part in the recitation and study of speeches, Friday sermons are all present on the page where these activities are followed by all teachers of MAN P 4 Medan”.¹⁰

(1)

f) The Development of Praying Practice.

⁹Hasanuddin Lubis, nterview with PAI MAN P 4 Medan teacher, in the teacher's meeting room, on Tuesday, August 14, 2018 at 10:00 to 11:00 am.

¹⁰Nazar Daulay, nterview with PAI MAN P 4 Medan teacher, in the teacher's meeting room, on Monday 3 September 2018, at 10:00 to 11:00 a.m.

Implementation of Moral Values of Education In 2013 Curriculum on Islamic Religious Education at Madrasah Aliyah Persiapan Negeri 4 (MAPN 4) Medan

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Learning Development in accordance with the results of the interview as follows;

*“The self-development program in the implementation of the practice of the corpse is carried out so that students are proficient in good practices from bathing, kafaning, meshing to burying the dead person. Because true self-development education carried out outside of school hours is a development effort that can be implemented and applied to social society. Because in essence the purpose of being held is for a universally diverse society”.*¹¹

CONCLUSION

Based on data exposure (documentation, interviews and field observations) in chapter IV and answering the problem formulation in chapter I, it can be concluded that the implementation of moral education values in MAN P 4 Medan in Islamic Religious Education in the 2013 curriculum contains:

- i. Religious Morals. MAN P 4 Medan's morals include; 1) Faith, 2) Devotion, 3) Having strong aqeedah, 4) True to Islamic law, and 5) Having good morals
- ii. Social care at MAN P 4 Medan. MAN P 4 Medan's social attitudes are: 1) Please help, 2) Family, 3) Caring, 4) Tolerance, and 5) Cooperation
- iii. Implementation of 2013 curriculum learning in MAN P 4 Medan in Islamic Education are;
 - 1) Implementation of intra-curricular learning. The implementation of this learning includes learning with various methods, namely lecture, discussion, question and answer, and demonstration methods. This learning is carried out for 15 hours per week.
 - 2) Implementation of extra-curricular learning among them is smile, greetings, tolerance, get in the habit of praying, reading and writing the Koran, memorizing the verses of the Koran, BDI, praying Dhuhr and Asr in congregation, Express Boarding School.

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Implementation of Moral Values of Education In 2013 Curriculum on Islamic Religious Education at Madrasah Aliyah Persiapan Negeri 4 (MAPN 4) Medan

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