

Integration of Character Education and Islamic Values in the Independent Curriculum at MI Unggulan Sabilillah Lamongan

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ABSTRACT

In this study, what was raised was how the morals of students and the process of fostering character building and moral values in students at MI Unggulan Sabilillah Lamongan. The purpose of this study was to determine the activities of forming moral values in students at MI Unggulan Sabilillah Lamongan. This research method uses qualitative methods with observation, interviews and documentation. The subject of this research is the Head of the madrasah and the head of the curriculum and students of MI Unggulan Sabilillah Lamongan, while the object of research is the formation of character values in MI Unggulan Sabilillah Lamongan. The results showed that the character education of students in MI Unggulan Sabilillah can be seen from the habits or traditions carried out by students. Some of the habits or traditions carried out by students in the formation of character education in the independent curriculum include: Broadly speaking, the character education material of these students is related to the character related to Allah SWT, the character related to knowledge, and the character related to other fellow humans. The activity of forming character education values at MI Unggulan Sabilillah Surabaya is carried out using the method of Islamic studies, practice and habituation, and the ibrah method.

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INTRODUCTION

One of the efforts to improve the quality of education is the emergence of the idea of the importance of character education in the world of education in Indonesia. Character education is an effort to educate children to make wise decisions and practice them in everyday life, so that they can have a positive influence on their environment (Faturrahman, Setiawan, Astuti, & Khasanah, 2022). Indonesia as a country that has the basis of Pancasila, character education is the identity of the nation that should not be ignored. Character education must be introduced from an early age. Character building through habituation carried out from an early age will foster a strong national character and will ultimately become the main key in nation building. In line with this, the national policy emphasizes that the development of national character is an essential requirement in the process of nation and state (Ma'rufah, 2022).

According to Ki Hajar Dewantara, education cannot be separated from the ethical values (characteristics), physical characteristics, and thoughts of students who will later become human beings in

society. Therefore, character education plays an important role in developing students' potential and transforming them into virtuous Indonesian humans (Hamzah, Mujiwati, Khamdi, Usman, & Abidin, 2022).

Referring to this statement, in accordance with the object of this research, namely in education labeled Madrasah, it is important to link and integrate Islamic values aimed at forming the personality of students who have good character with each other and in the environment of life. There are several studies that show the importance of Islamic values in learning in the curriculum implemented in educational institutions (Salim, 2012). His research Istiqomah and Putro (2021) concluded that the concept of Integration of Islamic science in Madrasah Ibtidaiyah can be seen in terms of integrating religious and general knowledge has the aim of producing students who are resilient and survive in the era of the times in accordance with the basis on the Al-Quran and Hadith of the Apostle. Still in the same context, Hamka and Saputro's research (2022) confirms that the integration of Islamic education values is carried out by integrating with the curriculum, integrating general subjects with religion and in the form of integration of learning models. So that the religious character that must be instilled and implemented in learning can be achieved as an output of character education effort (Ramadhan & Santosa, 2023). As for the research of Alfani, et al (2024) which investigates the correlation between online education and educational accessibility through an examination of the perspectives found in the hadith. This study aims to offer a deeper understanding of Islamic attitudes about education and to present a new perspective on the potential of online education in improving educational accessibility, especially within the framework of Islamic values and doctrines (Alfani et al., 2024).

To develop students' potential in character education, a curriculum is needed in education. Experts say that the curriculum is the heart of education, whether the results of education are good or bad is determined by the curriculum. In Indonesia, the Merdeka Curriculum is an adaptive response to the rapidly changing dynamics of education. This curriculum was compiled with the main objective of accommodating various aspects of learning, including character education. The approach used in the Merdeka Curriculum is broader and contextual, with the aim of creating diverse and relevant learning experiences for students. This curriculum seeks to develop student competencies not only in aspects of academic knowledge, but also in forming strong character and positive attitudes (Alfiana, 2024).

Based on this background, this study aims to analyze the integration of character education and Islamic values in the Merdeka Curriculum with the research object at MI Unggulan Sabilillah Lamongan. This research is expected to be able to form students who are not only academically superior, but also have strong characters and positive attitudes that are in accordance with moral and religious values, so that they can form a generation that is more qualified and ready to face future challenges.

METHOD

This research uses a qualitative method. The qualitative method is descriptive research that is in accordance with the facts in the field. Where research objects and studies are carried out in the field to find a study of a phenomenon. This approach was chosen to understand in depth how the integration of character education and Islamic values is implemented in the independent curriculum at MI Unggulan Sabilillah Lamongan. Research respondents include the head of the madrasa, the head of the curriculum and students. The research data collection technique is carried out through, 1) Observation, observation here is an observation in the field carried out by researchers by directly observing classroom practices and the culture of character education at MI Unggulan Sabilillah Lamongan during the process. 2) Interviews, interviews in this study were conducted to explore views on character education formation activities and Islamic values. 3) Documentation, documentation is used by researchers to find written data and pictures of activities.

In the pre-field stage, researchers observed the place of activity, put forward the formulation of the problem, and determined the respondents in this study. Researchers observed the programs at MI Unggulan Sabilillah Lamongan, especially the activity program in the character building of students. Researchers also observe the activity process from start to finish. In the final stage, researchers collect data so that it is organized into a paper and the research objectives are found. The location of this research is at MI Unggulan Sabilillah Lamongan which is located on Jl. Sumargo No. 1A, Tlogoanyar, Lamongan sub-district, Lamongan Regency, East Java which is one of the formal education institutions in Lamongan Regency.

RESULTS

1. Profile MI Unggulan Sabilillah Lamongan

MI Unggulan Sabilillah Lamongan is one of the madrasah educational institutions located on Jl. Sumargo No. 1A, Tlogoanyar, Lamongan sub-district, Lamongan Regency which is accredited A. MI Unggulan Sabilillah Lamongan was established in 2008 by the Sabilillah Lamongan Foundation. Established as an alternative answer to the growing educational problems in society. The community has always been faced with two choices in education; first, if the community chooses education based on religion (religion) only then the consequences received is the lack of ability of these graduates in the field of science (general knowledge), whereas this science is needed to develop a better and decent life. Secondly, if the community chooses science-based education (general science), then the consequence received is the inability of education graduates in the field of religion (religion), even though religious knowledge is also needed as a controller of life in the world and in the hereafter. Currently at MI Unggulan Sabilillah there are 718 students with 75 teachers. The students here have 23 rombel consisting of class 1 totaling 6 rombel, class 2 there are 4 rombel, class 3 there are 4 rombel, class 4 there are 4 rombel, class 5 there are 3 rombel, and class 6 there are 2 rombel which are students from MI Unggulan Sabilillah Lamongan.

MI Unggulan Sabilillah Lamongan tries to always make new innovations, such as learning methods, curriculum development, school management, student guardian involvement (class association and Teach Parenting Classes) and activities that are social or other in the hope of improving the quality of education. MI Unggulan Sabilillah Lamongan has several programs such as, Fun Learning Activities, Dhuha Prayers, Congregational Prayers, Home Visiting, teacher guidance, outbound and many more.

2. Development of Character Education and Islamic Values in the Independent Curriculum at MI Unggulan Sabilillah Lamongan

In the concept of internalizing the formation of moral values in MI Unggulan Sabilillah Lamongan, there are several activities that are passed in fostering character education and Islamic values, including the following:

a. Stories of the Prophets and Rosul

The stories of the Prophet and Rosul are taught at MI Unggulan Sabilillah (MIUS) Lamongan as an effort so that students can emulate the characteristics of the Prophets. The stories are taken from the stories in the Qur'an. The division of stories in the Qur'an has several elements. First, the story of the Prophets who preached to their people, the Prophet's miracles as a reinforcement of his preaching, the attitude of those who were hostile to him, the stages of his preaching and the development and consequences received by those who believed and those who denied. For example, the stories of Noah, Abraham, Moses, Must, Isa, Muhammad, and other Prophets and messengers. Second, stories related to events that occurred in the past and people whose prophethood was not confirmed. For example, the story of people who left their hometowns in the thousands for fear of death, the story of the talut and jalut, the two sons of Adam, the cave dwellers, Zulkarnain, Karun, the people who caught fish on Saturday (ashabussabti), Maryam, ashabul Ukhdud, Ashabul Fil and others. Third, stories related to events that occurred during the Prophet's time, such as the Badr war, the Uhud war in Surah Ali Imran, the Hunain and Tabuk wars in Surah At-Taubah, the Ahzab war in Surah Al-Ahzab, hijrah, isra and others. The way the teacher's story is conveyed in MIUS to his students is by depicting an abstract understanding that can be expressed in images that can be felt and fantasized, so that it becomes a living movement or atmosphere, and imagined events that really happened. The moral values contained in each story can be used as learning for students in the development of character building. Student interns also participate in these activities by acting as teacher assistants in conveying the stories of the Prophets and Messengers to students. They help prepare the material, such as choosing suitable stories, preparing visual aids, and supporting the delivery process to make it more interesting and interactive. In addition, student interns are also involved in motivating students to actively discuss the moral values contained in each story, so that learning becomes more effective and fun.



Picture 1. Storytelling Activity of the Prophet and the Rosul

In this activity, according to the very role in the formation of students' character values, namely:

1) Learners are accustomed to applying good behavior as exemplified by the Prophets.

Good behavior is all attitudes, speech, and actions that are in accordance with and do not deviate from religion. From the activities of the stories of the Prophets, it can provide value that the stories of the Prophets can activate and raise awareness of the meaning and follow the various situations exemplified from the story, so that students are affected by the characters and topics of the Prophets' stories.

After clarifying the 10 samples of 5 male students and 5 female students with interviews, the researcher can conclude that the students after participating in story activities about the stories of the prophets can be used as examples of good morals for them. Through the interview answers, the learners get examples of good morals from the Prophets with an honest attitude as exemplified by the Prophet Muhammad, humble, generous, istiqomah. They can apply it in everyday life, for example in the activities of performing prayers that must be istiqomah, speaking honestly to fellow friends or teachers, and giving each other friends.

2) Students have a high sense of divinity

In this activity, it can play a role in fostering a sense of divinity by influencing the emotions of students, such as believing in God, fearing God, piety to God, and others. So that with this activity it is hoped that students will be more active in worshiping Allah SWT, avoiding all prohibitions and carrying out all commands.

After clarifying the 10 samples of 5 male students and 5 female students by interview, the researcher can conclude that the students after participating in the story activities about the kisa prophets they can know Allah as God always orders His hambah to carry out all his commands and stay away from all his prohibitions. Allah SWT will also provide great rewards for any servant who obeys him. So through this understanding, it makes them more enthusiastic in carrying out their worship as a feeling of high divinity to Allah SWT.

3) Learners are accustomed to defending the truth and fighting fear

The stories of the Prophets are many stories that reflect the attitude of being willing to sacrifice in order to convey a truth. In this activity, MI Unggulan Sabilillah Lamongan teachers foster students to get lessons that can affect the value of the attitude of students in everyday life so that they have a brave soul in defending a truth, especially about religion.

After clarifying the 10 samples of 5 male students and 5 female students with interviews, the researcher can conclude that the students after participating in the story activities about the kisa prophets can be used as examples of behavior that dares to defend the truth as exemplified by the Prophet Muhammad in preaching. Through answers from interviews, one example in their daily lives has seen a naughty friend who often says dirty words. His friend did not hesitate to report to his ustadzah. He was not afraid even though the risk would be antagonized, it was the friend who often said dirty that finally many friends antagonized and avoided him. So with this incident, students take lessons for them to always defend the truth and fight fear.

a. Routine reading of yasin and shalawat

Every Thursday MI Unggulan Sabilillah (MIUS) Lamongan holds a routine of reading yasin. All students are gathered together in the hall led by the head of the madrasah or who represents. In these yasinan activities, children carry out activities to read yasin together, stay in touch, pray together, provide social assistance, respect and respect each other and become yasin priests for their friends. These activities are very good for instilling various good habits to behave and act in accordance with the cultural values and national character. Good character or morals are needed to fortify children from deviant behaviors and prevent children from the negative influence of the development of science and technology and make the next generation wise to changing times. In addition to yasinan activities, students at MI Unggulan Sabilillah Lamongan are also taught to always pray to the Prophet Muhammad (Widayati, Aisah, Alamha, Nurzahara, & Widowati, 2023). By reading shalawat, it will remove someone from being rude and stubborn. Reading shalawat will also gain the grace of Allah Subhanahu wa ta'ala and become a path to heaven.

This activity can shape children's morals, namely:

1) The value of love for the Prophet Muhammad

Reading shalawat can help students follow the behavior or sunnah of the Prophet without coercion. There is a softness of heart that accompanies the willingness in every tone. Awaken the love to joyfully follow in his footsteps. Thus, reading shalawat will better recognize and form the personal character of the Prophet Muhammad SAW in the reader sincerely, so that in everyday life it can emulate the personal character of the Prophet Muhammad SAW.

After clarifying the 10 samples of 5 male students and 5 female students by interview, the researcher can conclude that the students after following the routine activities of reading sholawat can be used as an example of behavior imitating the Prophet Muhammad SAW. Through the interview answers, according to the students, the Prophet Muhammad is a Prophet who has good morals such as an honest attitude, trustworthy, not arrogant, brave and much more. They are very amazed and through this recitation of sholawat they can prove their love for the Prophet Muhammad SAW.

2) Religious value

Religious value is the value of the concept of religious or religious life in the form of ties or relationships that govern humans with their God (Susilawati, 2017). The religious value contained in the routine activities of reading yasin and sholawat is as a form of manifestation of worship to Allah SWT. According to the sources, through the activities of reading yasin and sholawat, it can create students who have a religious and religious mentality supported by the conditions and situation of the madrasah which can strengthen their socio-cultural life.

3) Students are accustomed to dhikr

Dhikr is a prayer or praise of Allah that is said many times to remember Allah. Through this activity, according to the resource person, it can shape the moral values of students so that they are accustomed to always reciting the praise of God. They also teach students that by getting used to dhikr through yasinan and sholawat activities can increase the rewards that continue to flow a lot as provisions for students and can erase badness. That way students can increase enthusiasm in yasinan activities and read sholawat.

b. Infaq

MI Unggulan Sabilillah (MIUS) Lamongan every Friday always teaches students to set aside their pocket money for infaq. Here they are not required with a minimum limit on the cost of infaq. The students are free to spend some of their money according to their respective wishes. It is very good that this is applied to children from an early age so that they know that wealth is only entrusted and must be spent as a form of good deeds.

In this activity, according to the sources, the values obtained by students at MI Unggulan Sabilillah (MIUS) Lamongan in the application of berinfaq are:

1) Amanah Value

The value of Amanah contained in Infaq activities at MI Unggulan Sabilillah (MIUS) Lamongan is to train students to always hold the mandate in the form of doing infaq activities without being told and guided by ustad / custadzah again.

2) The value of sincerity

The value contained in infaq activities besides trustworthiness is sincerity. With this infaq activity, it can train students to always be sincere in carrying out infaq activities by setting aside their pocket money to be deposited with the ustad / custadzah who is responsible for holding Infaq money from students.

3) Religious Value

The religious value contained in the infaq activity is as a form of manifestation of worship to Allah SWT. As a practice that must always be done in everyday life.

c. Memorization of short letters

Not just reading yasin and sholawat, at MI Unggulan Sabilillah (MIUS) Lamongan there is an activity of memorizing short letters. This activity is carried out once a week because students can previously prepare in sufficient time.

According to the sources of moral values obtained by students in memorizing short letters, namely:

1) Sincerity

Memorizing short surahs is part of worship, while worship requires the presence of sincerity. In doing memorization, students always have to have a sense of sincerity without any sense of coercion from either the teacher or parents.

2) Serious

Among the most important things that even though the Quran expert has is seriousness in memorizing, seriously. MI Unggulan Sabilillah (MIUS) Lamongan students are expected to be serious in memorizing so that they do not fail to focus and forget in the middle of their memorization.

3) Patience

In memorizing short letters, students must be patient. Patience is absolutely necessary for memorizers of short surahs. Memorization that is carried out patiently will tend to be better and tartil. The nature of patience can also bring servants closer to Allah SWT.

4) Conviction

Memorizing the Qur'an is a very good activity, therefore in memorizing the Qur'an, students must believe that Allah swt guarantees ease in the process of memorizing the Qur'an for anyone His hambah.



Picture 2. Activity of Memorizing Short Letters

In addition to being able to form a good character in the process of memorizing short letters, good manners are also needed in carrying out these memorization activities. At MI Unggulan Sabilillah (MIUS) Lamongan, students in memorizing short letters are emphasized with several manners that must be done such as:

1. Before starting to read short letters, students must first be in a state of purity or in a state of ablution.
2. In memorizing short letters, students at MI Unggulan Sabilillah (MIUS) Lamongan carry out memorization activities in the mosque or musholla because that place is a holy and clean place.
3. People who read the Qur'an outside of prayer should be required to face the Qibla, sit in a state of solemnity and calm.
4. Students in the process of memorizing the Qur'an are required to always read bismillah or ta'awudz first.

Based on the results of interviews regarding the formation of character education and Islamic values, by the head of the madrasah and teachers of MI Unggulan Sabilillah (MIUS) Lamongan, the activities mentioned above are an activity that can support the development of character for students at MI Unggulan Sabilillah (MIUS) Lamongan. Because in every activity students are required to understand the praiseworthy actions that must be done in their daily lives. As well as not doing despicable acts that can harm themselves and others. This proves that the character education process is good and the activities created have made children or students have good morals plus the role of parents as the main factor in improving children's morals, because parents are the ones who can change a child, and teachers are only second parents in a child's life.

3. The Impact of Integrating Character Education and Islamic Values at MI Unggulan Sabilillah Lamongan

The integration of character education and Islamic values at MI Unggulan Sabilillah Lamongan has had an overall positive impact. This approach includes not only classroom learning, but also habituation of behavior in daily life (Humairo, 2017). According to the respondents, the following are some of the main impacts resulting from the implementation:

a. Increased students' religious awareness

The integration of Islamic values in education has increased students' religious awareness. They better understand and apply Islamic teachings in their daily lives, such as maintaining honesty, behaving politely and performing worship with full awareness. This value-based education helps students internalize Islamic morals from an early age, forming a religious and integrated personality.

b. Formation of strong character

One of the impacts of this integration is the formation of strong and responsible student characters. Values such as discipline, empathy, and cooperation are not only taught in theory but also practiced in various madrasah activities. Students become more confident, have the ability to make wise decisions, and respect differences.

c. Increased social awareness

Through the integration of character and Islamic values, students are taught to care for others. Social activities such as alms and infaq build a sense of solidarity and empathy in students. They learn that helping others is part of a deep religious practice.

d. Positive school culture

The integration of these values not only impacts students but also creates a conducive madrasah culture. The relationship between teachers and students becomes more harmonious, respectful, and supportive. The madrasah environment becomes a comfortable place to learn and develop, where all parties have the same commitment to the implementation of positive values.

e. Strengthening Islamic identity in the modern era

In the midst of globalization, the integration of Islamic values helps students understand and maintain their Islamic identity. Students are not only equipped with academic skills but also an Islamic worldview that is relevant to face the challenges of the times. They are taught to appreciate modernity without forgetting basic religious values.

CONCLUSION

From the research that has been done, researchers can conclude about character education activities and Islamic values at MI Unggulan Sabilillah (MIUS) Lamongan. MI Unggulan Sabilillah (MIUS) Lamongan is one of the madrasah education located on Jl. Sumargo No. 1A, Tlogoanyar, Lamongan sub-district, Lamongan Regency. The main purpose of implementing character education and Islamic values at MIUS is to foster the formation of children's character from an early age which is guided by the Qur'an and hadith in order to create a generation that is morally good.

The research shows that the integration of character education and Islamic values in the independent curriculum at MI Unggulan Sabilillah Lamongan has been carried out systematically. Character values such as responsibility, discipline, and cooperation are successfully instilled through classroom learning and additional programs. In addition, Islamic values such as trustworthiness, sincerity, sabra and tolerance are applied in educational aspects, including in the activities of telling the stories of the Prophet, routinely reading yasin and shalawat, infaq, and memorizing short letters. These steps are to improve the character of students for the betterment of children who reflect the character of Islam rahmatan lil'alamin. This integration has a positive impact on the development of student character, making them academically and spiritually superior individuals.

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