The Implementation of Akhlaq-Based Curriculum in Islamic Schools

Robitoh Firoza Wahyu Nafia[1], Sania Barlinty Azhar [2] Mokhamad Yossi Kemara Oktadi[3]

[1] Institut Agama Islam Negeri Ponorogo; robitoh_nafia@iainponorogo.ac.id
[2] Institut Agama Islam Negeri Ponorogo; sania_azhar@iainponorogo.ac.id
[3] Sekolah Tinggi Agama Islam Ibnurusyd; yossikemara@gmail.com

ARTICLE INFO	ABSTRACT
	Moral-based education is an important element in the Islamic education system that aims to shape the character of students in accordance with Islamic values. This study aims to analyze the implementation of moral-based curriculum in Islamic schools, including the approach, strategies, and challenges faced in its implementation. The research method used is qualitative with a case study approach in several Islamic schools. The results of the study indicate that the implementation of moral-based curriculum involves the integration of moral values in subjects, extracurricular activities, and school culture. However, several challenges such as lack of resources and systematic evaluation are still major obstacles. This study recommends strengthening teacher training and more concrete policy support to ensure the sustainability of the moral-based curriculum.

Corresponding Author:
Robitoh Firoza Wahyu Nafia
Institut Agama Islam Negeri Ponorogo; robitoh_nafia@iainponorogo.ac.id

1. INTRODUCTION

Islamic education has a strategic role in forming the character of students based on moral values **(Susanto, 2024).** In the context of increasingly rapid globalization and modernization, moral-based education is becoming increasingly relevant to anticipate moral degradation that occurs in various levels of society. Moral education in Islam does not only focus on cognitive aspects, but also includes affective and psychomotor dimensions in order to form a complete personality in accordance with Islamic teachings **(Zaki, Widiastuti, Yudha, Wijayanti, & Mi'raj, 2020).** In various countries, including Indonesia, the implementation of a moral-based curriculum in Islamic schools is a major concern. This is based on the social fact that the many cases of juvenile delinquency, deviant behavior, and moral crises require an education system that emphasizes moral values in the learning process. Islamic schools have a great responsibility to

make students not only intellectually intelligent but also have good morals as responsible individuals in society.

However, in its implementation, the application of a moral-based curriculum in Islamic schools still faces various challenges **(Hibatillah, 2020)**. Some of the problems that often arise include the lack of integration between general subjects and moral education, teaching methods that are still theoretical without real practice in everyday life, and minimal involvement of the school and family environment in forming the character of students **(Irodati, 2022)**. In addition, the lack of clear standards in the morality-based curriculum causes significant differences in implementation across schools **(Roni Susanto, 2024).** To overcome these challenges, an appropriate solution is needed in implementing a moral-based curriculum in Islamic schools. One approach that can be used is to develop a learning method based on exemplary behavior (uswah hasanah), habituation, and character strengthening through an integrative approach between the academic curriculum and moral education **(Bafadhol, 2017).** In addition, collaboration between schools, families and communities is also a key factor in the successful implementation of this curriculum.

In this study, the research method used is a qualitative method with a case study approach **(Huberman & Jhonny, 2014).** This research will be conducted in several Islamic schools that have implemented a moral-based curriculum to identify the success factors and challenges faced. Data collection techniques are carried out through interviews, observations, and analysis of curriculum documents to gain a deep understanding of the implementation of this curriculum **(Sugiyono, 2010).** This study aims to examine in depth how the implementation of a moral-based curriculum in Islamic schools, identify the obstacles faced in its implementation, and provide strategic recommendations to improve the effectiveness of a moral-based curriculum. Thus, the results of this study are expected to contribute to the development of Islamic education policies that are more oriented towards the formation of student character.

In addition, this study also aims to understand the extent to which the implementation of a moral-based curriculum is effective in shaping the character of students. By exploring the experiences of teachers, students, and other related parties, this study will provide a real picture of the impact of a moral-based curriculum on the behavior and attitudes of students in everyday life. The uniqueness (novelty) of this study lies in its approach which not only highlights theoretical aspects, but also explores real implementation in Islamic schools and formulates an integrative model in a moral-based curriculum. In addition, this

study also emphasizes the role of a holistic educational environment, which includes the role of teachers, parents, and the community in shaping the character of students. Thus, this study is expected to contribute to the development of a moral-based curriculum that is more systematic, applicable, and in accordance with the needs of Islamic education in the modern era. The implementation of an effective moral-based curriculum will be a strategic solution in producing a generation of Muslims who are not only superior in science but also have noble personalities and noble morals.

2. METHODS

This research uses a qualitative method with a case study approach to understand the phenomenon in depth in a particular context **(Moelong, 2018)**. Through this approach, research focuses on a rich exploration of experiences, perspectives, and dynamics that occur in the research environment. Case studies are chosen to be able to explore in more detail aspects related to the research subject **(Sugiyono, 2015)**. Data collection was conducted through three main techniques, namely observation, in-depth interviews, and document analysis. Observations were conducted to capture behavior, interactions, and dynamics in the educational environment directly. In-depth interviews involved educators and students to gain a deeper understanding of their experiences and views. In addition, curriculum document analysis was used to understand the structure and content of learning applied in the institutions studied. In analyzing data, this study refers to the interactive model of Miles and Huberman which consists of three main stages, namely data reduction, data presentation, and drawing conclusions **(Huberman & Jhonny, 2014).** Data reduction is done by sorting relevant information for the focus of the research. Data presentation aims to organize information so that it can be analyzed more clearly. Finally, conclusions are drawn based on patterns and findings that emerge from the processed data, resulting in a comprehensive understanding of the problems studied.

3. FINDINGS AND DISCUSSION

Moral Based Curriculum Concept

Education has a central role in shaping the character of individuals and society. In Islam, education is not only aimed at intellectual intelligence, but also at forming noble morals **(Junaidi, Sileuw, & Faisal, 2023).** The concept of a moral-based curriculum is an approach in the education system that emphasizes the formation of students' character through moral and ethical values that are derived from religious teachings, social norms, and noble culture. This curriculum aims to create individuals who are not only academically intelligent,

but also have good personalities, behave politely, and uphold humanitarian values. In the context of Islamic education, this concept is often associated with the values taught in the Qur'an and Hadith, such as honesty, trustworthiness, responsibility, patience, and compassion **(Susanto, Ali, & Hidayat, 2024)**.

The implementation of a moral-based curriculum is rooted in the idea that education is not only about imparting knowledge, but also forming a strong character so that students are able to face various challenges of life with strong moral principles. One of the basic ideas in a moral-based curriculum is the concept of character education introduced by many Islamic scholars, such as Imam Al-Ghazali, Ibn Khaldun, and Sheikh Az-Zarnuji **(az-Zarnuji, 2004).** They emphasize that knowledge without morals will be useless and can even have a negative impact on society. Therefore, a good education system must be able to balance intellectual intelligence and moral intelligence. A moral-based curriculum has several main principles that are the foundation for its implementation. First, education must be oriented towards character formation based on good universal values. Second, the learning process must pay attention to the affective aspects of students, not just the cognitive and psychomotor aspects. Third, education must form a high moral awareness so that students are able to make the right decisions in everyday life. Fourth, learning must integrate moral values in all subjects, both general and religious. With these principles, a moral-based curriculum seeks to create an educational environment that supports the holistic moral growth of students.

In implementing a moral-based curriculum, there are several strategies that can be applied by educational institutions **(Maarif, Wardi, & Amartika, 2020)**. One of the main strategies is through the role model of educators. Teachers and educational staff have an important role in instilling moral values in students. A teacher who has good morals will be a role model for his students, so that the process of internalizing values can run more effectively. In addition, experiential learning is also an effective method in instilling morals. Students are invited to be directly involved in activities that can shape their character, such as social service programs, religious activities, and leadership training that instills the values of responsibility and discipline **(Arifin, Huda, & Mufida, 2023)**. The moral-based curriculum also emphasizes the importance of an interactive approach to learning. Dialogue and discussion about moral values should be part of the classroom learning process. Through discussion, students are encouraged to think critically about the role of morals in their lives. They do not just receive information, but also learn to understand, evaluate, and apply these

values in their daily lives. In addition, project-based learning can be an effective means of building students' character. In these projects, they learn to work together, solve problems, and understand the importance of ethics in interacting with others.

One of the challenges in implementing a moral-based curriculum is how to ensure that the moral values taught are truly internalized by students **(Junaidi et al., 2023).** This internalization process cannot happen instantly, but requires a continuous approach. Therefore, the educational environment must support the formation of good morals. Not only in the classroom, but also in all aspects of school life, from how teachers interact with students, school culture, to policies implemented by educational institutions **(Isti'ana, 2024).** Schools or madrasas that implement a moral-based curriculum must create a conducive atmosphere, where values such as honesty, discipline, and responsibility truly become part of everyday life. Integrating morals into the curriculum does not mean replacing other subjects, but rather how each subject can contain moral values in it. For example, in science subjects, students are not only taught about theories and experiments, but also how science can be used for the benefit of humanity and how ethics in research should be applied **(Najib & Maunah, 2022; Suja, 2022).** In economics subjects, students can be taught about economic principles based on justice and blessings, not just seeking profit alone. With this approach, every field of knowledge can be a means to form good morals.

The success of a moral-based curriculum does not only depend on schools, but also requires the participation of families and communities. Moral education must be a shared responsibility, where parents also play an active role in providing examples and guiding their children in everyday life **(Abitolkha & Mas'ud, 2021)**. The community must also participate in creating an environment that supports the formation of good character, for example through social, religious, and cultural activities that teach moral values. Synergy between schools, families, and communities will strengthen the process of forming students' morals, so that they grow into individuals with high morality. In the context of the modern world full of challenges, a moral-based curriculum is becoming increasingly relevant. The development of technology and globalization has a complex impact on the social and moral life of society. The abundance of information that is easily accessible via the internet and social media requires the ability to sort out what is good and what is bad. Therefore, moral-based education is very important so that students have a strong moral

foundation in facing the dynamics of the times. They are not only equipped with knowledge, but also with moral principles that will be guidelines in living life.

Implementation Strategy

The strategy for implementing moral values in education can be done through integration in subjects, extracurricular activities, and the formation of school culture. Integration of moral values in subjects is done with a thematic and contextual approach, where each subject matter is linked to moral and ethical principles **(Aluk Maknunah & Abdul Muis, 2023).** For example, in Mathematics lessons, honesty in calculating and reporting results becomes the main value, while in History lessons, students are invited to understand and emulate the characters of great figures who have high integrity. Thus, moral values are not taught separately, but become an inseparable part of each subject, so that students can more easily internalize them in their daily lives.

In addition, extracurricular activities are an effective means of strengthening students' moral character. Programs such as character building through group discussions, religious mentoring involving spiritual guides, and social activities such as community service and mutual cooperation in the community can strengthen the values of empathy, care, and responsibility. Through these activities, students not only learn theories about morals, but also apply them directly in interactions with others. For example, religious mentoring programs provide space for students to discuss moral challenges in everyday life and receive guidance in dealing with ethical dilemmas. Meanwhile, involvement in social activities helps students develop a sense of solidarity and responsibility towards their surroundings.

Another strategy that is no less important is creating a school culture that is conducive to the formation of morals **(Rohman, 2016).** A school culture based on moral values can be realized through teacher role models, consistently applied social norms, and a school atmosphere that encourages positive behavior. Teachers as central figures in education act as models in implementing moral values in daily interactions with students. In addition, social norms such as greeting habits, time discipline, and attitudes of mutual respect and appreciation, if applied consistently, will create an environment that supports the development of student character. Schools can also implement policies that encourage the implementation of moral values, such as a reward system for students who demonstrate good behavior and a restorative approach in dealing with disciplinary violations **(Afif, 2019).**

Through integrated implementation strategies in subjects, extracurricular activities, and school culture, moral education can be effectively instilled in students' lives **(Muahfudin, 2017).** This approach not only makes students understand moral concepts theoretically, but also accustoms them to apply moral values in everyday life. Thus, schools can act as a place to form solid characters, equip students with strong moral values, and form a generation with noble morals and ready to face life's challenges with integrity and responsibility.

Challenges in Implementation

In the implementation of moral-based education, there are various challenges that must be faced by educational institutions. One of the main challenges is the lack of human resources who have a deep understanding of the concept and practice of moral-based education. Moral education not only requires educators who master the material, but must also be able to be role models for students **(Idul Adha & Faridi Faridi, 2024)**. Unfortunately, many educators do not have special training in this field, making it difficult to integrate moral values into learning effectively. In addition, evaluation of the effectiveness of moral-based education has not been carried out systematically. Many schools implement a moral-based curriculum without having standardized assessment instruments **(Irodati, 2022).** This makes it difficult to measure the extent to which moral learning can influence the character of students. Without a clear evaluation, schools cannot know whether the methods used are effective or whether improvements are needed in their implementation.

Another challenge is the lack of comprehensive policy support in the implementation of moral-based education. Currently, policies on moral education still depend on each school or educational institution. Without broader regulations from the government, the implementation of moral education does not have uniform standards across educational institutions. In fact, if there is a clear policy, schools can more easily implement moral-based education in a more focused and structured way **(Ambarwati, Wibowo, Arsyiadanti, & Susanti, 2022)**. In the context of a lack of resources, educators who have a deep understanding of moral-based education are needed so that character education can run optimally. For this reason, special training is needed for teachers so that they are able to teach moral values effectively **(Amin & Ahmed, 2021).** In addition, recruitment of teaching staff also needs to consider the competency aspect in moral education so that students receive quality learning.

Meanwhile, in terms of evaluation, it is important for educational institutions to develop systematic and standardized assessment instruments. This evaluation does not only cover cognitive aspects, but also affective and psychomotor. With clear instruments, schools can find out the extent to which moral-based education is effective in shaping students' characters and make improvements if necessary. In an effort to gain stronger policy support, there needs to be synergy between the government, schools, and other stakeholders. The government should provide clear regulations regarding moral-based education, so that it is not only the responsibility of individual schools, but also becomes part of national policy. With clear regulations, the implementation of moral-based education can run more optimally in various educational institutions.

Apart from these main challenges, there are other factors that influence the implementation of moral-based education, namely differences in cultural and social backgrounds in each school **(Arlina et al., 2023)**. Schools located in environments with strong social values may find it easier to implement moral-based education compared to schools located in environments that are less supportive of moral values. Therefore, a flexible approach is needed in adapting moral-based education according to the social conditions of each school. It is also important to involve parents and the community in supporting moral-based education. Schools cannot work alone in shaping the character of students without support from the family and community environment. Therefore, a program is needed that involves parents and the community in implementing moral values so that students get consistent learning at school and at home.

To overcome these challenges, schools can adopt innovative approaches to moral-based education **(Mardiani, Ismail, & Ahmad, 2023)**. One way is to integrate moral-based education into various subjects, so that it is not limited to one particular subject. In addition, schools can also adopt more interactive and applicable learning methods, such as case studies, group discussions, and simulations, so that students can understand and apply moral values in everyday life. By overcoming these challenges, it is hoped that the implementation of moral-based education can run more effectively and have a significant impact on shaping the character of students. Successfully implemented moral-based education will not only create individuals with good morals, but also contribute to creating a more ethical and harmonious society.

4. CONCLUSION

The implementation of a moral-based curriculum in Islamic schools has great potential in shaping the character of students. Integration of moral values in

subjects, extracurricular activities, and school culture is the main strategy in its implementation. However, there are several challenges that need to be overcome, such as the lack of competent human resources, an unsystematic evaluation system, and minimal policy support. Therefore, continuous teacher training and more concrete policies are needed to ensure the success of a moral-based curriculum in Islamic education.

REFERENCES

Abitolkha, A. M., & Mas'ud, A. (2021). Integration of Sufism Values into the Curriculum of Islamic Religious Education Subject in Junior High School. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, *9*(1), 1–16. https://doi.org/10.15642/jpai.2021.9.1.1-16

Afif, W. (2019). *Pembentukan Karakter Disiplin Siswa melalui Rutinitas Religius Tahfidz Al-Qur'an di Madrasah Tsanawiyah Al Fathimiyah Banjarwati Lamongan*. UIN Sunan Ampel Surabaya.

Aluk Maknunah, & Abdul Muis. (2023). Implementation of Islamic Religious Education Learning in an Independent Curriculum Perspective. *Jurnal Pendidikan Islam Indonesia*, *7*(2), 1–13. https://doi.org/10.35316/jpii.v7i2.485

Ambarwati, D., Wibowo, U. B., Arsyiadanti, H., & Susanti, S. (2022). Studi Literatur: Peran Inovasi Pendidikan pada Pembelajaran Berbasis Teknologi Digital. *Jurnal Inovasi Teknologi Pendidikan*, *8*(2), 173–184. Retrieved from https://doi.org/10.21831/jitp.v8i2.43560

Amin, M., & Ahmed, T. (2021). Challenges Faced by Teachers About Inculcating Islamic Values: Pilot Inquiry. *International Journal of Social Learning (IJSL)*, *1*(2), 134–145. https://doi.org/10.47134/ijsl.v1i2.11

Arifin, S., Huda, M., & Mufida, N. H. (2023). Akhlak karimah value-based integrative learning model in Madrasah. *Jurnal Pendidikan Islam*, *9*(1), 41–54.

Arlina, Pratiwi, R., Alvionita, E., Humairoh, M. S., Pane, D., & Hasibuan, S. H. (2023). Toleransi Antar Umat Beragama dalam Perspektif Pendidikan Islam. *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam*, 4(1), 44–51. https://doi.org/10.55623/au.v4i1.143

az-Zarnuji, B. (2004). *Ta'lim Al-Muta'alim Thariq Al-Ta'allum*. Mesir: Addarul Alamiyah.

Bafadhol, I. (2017). Pendidikan Ahlak dalam Perspektif Islam. *Jurnal Edukasi Islami Jurnal Pendidikan Islam*, *06*(12). https://doi.org/https://doi.org/10.30868/ei.v6i12.178

Hibatillah, H. M. (2020). The concpet of akhlaq in Islamic educational curriculum. *Educational Review: International Journal*, *19*(3), 7–17.

Huberman, A. M., & Jhonny, S. (2014). *Qualitative Data Analysis a Methods Sourcebook*. America: Arizona State University.

Idul Adha, & Faridi Faridi. (2024). Inovasi dalam Pengembangan Bahan Ajar dan Media Pembelajaran Akhlaq. *Jurnal Budi Pekerti Agama Islam*, 2(5), 119–137.

https://doi.org/10.61132/jbpai.v2i5.532

Irodati, F. (2022). Capaian Internalisasi Nilai-Nilai Religius Pada Pembelajaran Pendidikan Agama Islam. *JURNAL PAI: Jurnal Kajian Pendidikan Agama Islam*, *1*(1), 45–55. https://doi.org/10.33507/pai.v1i1.308

Isti'ana, A. (2024). Integrasi Teknologi dalam Pembelajaran Pendidikan Islam. *Indonesian Research Journal on Education*, *4*(1), 302–310. https://doi.org/10.31004/irje.v4i1.493

Junaidi, Sileuw, M., & Faisal. (2023). Integration of the Independent Curriculum in Islamic Religious Education (PAI) Learning. *Indonesian Journal of Teaching and Teacher Education*, *21*(12), 40–47.

Maarif, M. A., Wardi, M., & Amartika, S. (2020). The Implementation Strategy of Religious Culture in Madrasah. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, *6*(02), 163. https://doi.org/10.32678/tarbawi.v6i02.2962

Mardiani, A., Ismail, H. Bin, & Ahmad, I. S. (2023). The Challenges in Inculcating Islamic values in the National Educational System in the Era of Globalization: A Case-Study at a Private Secondary School. *IJECA (International Journal of Education and Curriculum Application)*, *6*(2), 81. https://doi.org/10.31764/ijeca.v6i2.14020

Moelong, L. (2018). *Metodologi Penelitian Kualitatif* (Bandung). B: PT Remaja Rosdakarya.

Muahfudin, R. (2017). Konsep Pendidikan Holistik Dalam Perspektif Islam. *Jakarta: Jurnal Studi Al-Qur'an Universitas Negeri Jakarta*, *13*(2), 461–482. https://doi.org/http://dx.doi.org/10.30868/ei.v3i05.42

Najib, M. A., & Maunah, B. (2022). Inovasi Pendidikan Di Era Digital (Studi Pelaksanaan Pembelajaran Di Jenjang Sd-Smp Kabupaten Tulungagung). *Tadbir: Jurnal Manajemen Pendidikan Islam*, *10*(1), 1–17. https://doi.org/10.30603/tjmpi.v10i1.2462

Rohman, A. (2016). Pembiasaan Sebagai Basis Penanaman Nilai-Nilai Akhlak Remaja. *Nadwa: Jurnal Pendidikan Islam*, *6*(1), 155–178. https://doi.org/10.21580/nw.2012.6.1.462

Roni Susanto, F. H. (2024). Education as an Agent of Social Change: A Sociological Persfective. *Taqorrub: Jurnal Bimbingan Konseling Dan Dakwah*, *5*(2), 79–94. Retrieved from https://scholar.google.com/scholar?oi=bibs&cluster=16197885558079716437&btnI=1&hl=id

Sugiyono. (2010). *Metode Penelitian Pendidikan*. Bandung: CV Alfabeta.

Sugiyono. (2015). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)*. Bandung: Alfabeta.

Suja, I. W. (2022). Revitalisasi Etnosains Untuk Mendukung Literasi. *BCSJ: Bivalen Chemical Studies Journal*, *5*(1), 1–10.

Susanto, R. (2024). Konsep Pendidikan Karakter dalam Islam. In *Pendidikan Karakter Berbasis Islam* (pp. 20–32). U ME Publishing.

Susanto, R., Ali, M. M., & Hidayat, M. D. (2024). Islamic Religious Education in the

Independent Learning Curriculum. *IKTIFAK : Journal of Child and Gender Studies*, 02(02), 63–72. https://doi.org/https://doi.org/10.55380/iktifak.v2i2.962

Zaki, I., Widiastuti, T., Yudha, A. T. R. C., Wijayanti, I., & Mi'raj, D. A. (2020). Implementation of Islamic entrepreneurial culture in Islamic boarding schools. *International Journal of Innovation, Creativity and Change, 11*(11), 452–469.