

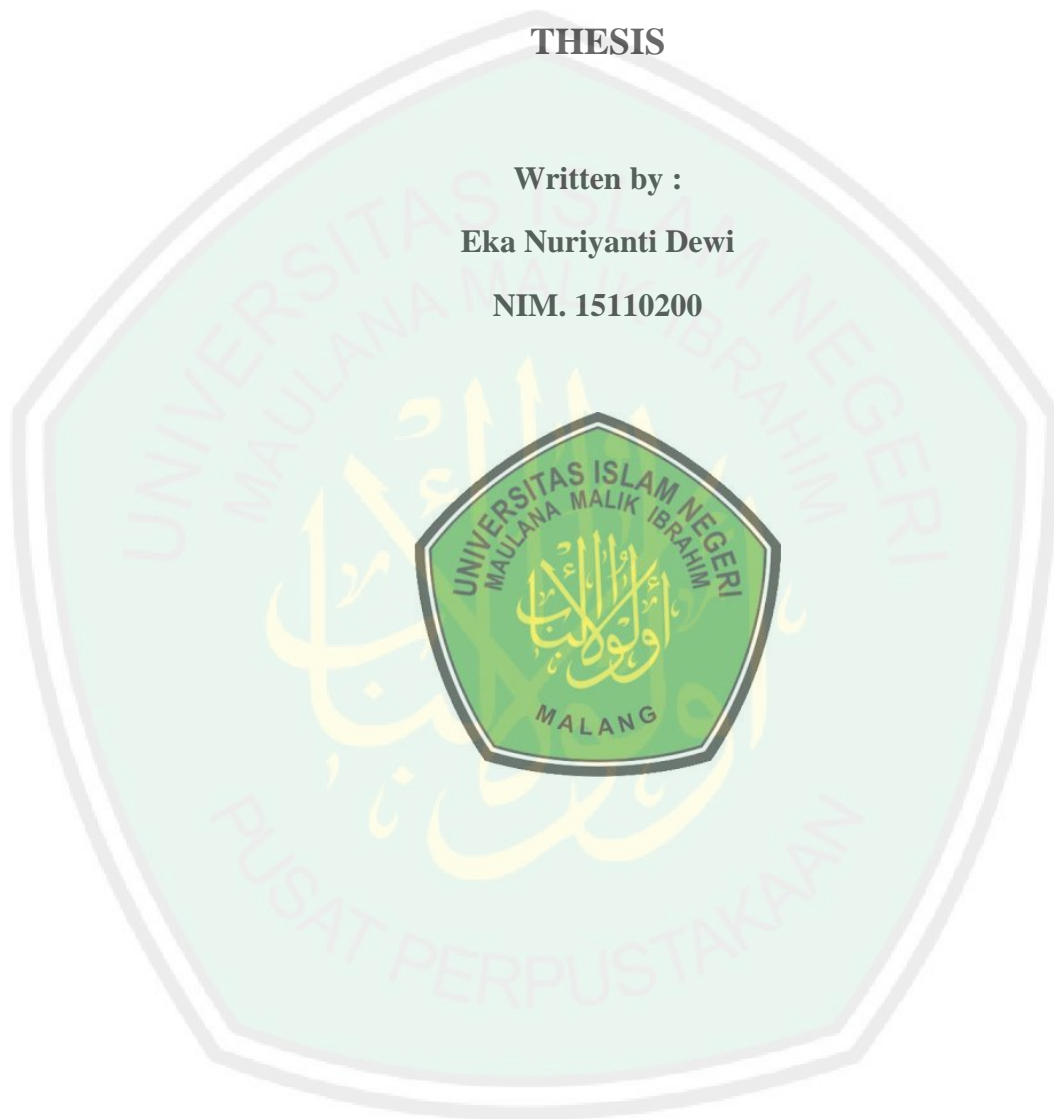
**THE IMPLEMENTATION OF CURRICULUM 2013 ON ISLAMIC
EDUCATION AND CHARACTER IN AKHLAKUL KARIMAH
GUIDANCE AT STATE SENIOR HIGH SCHOOL 1 PACET**

THESIS

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ISLAMIC EDUCATION DEPARTMENT

TARBIYAH AND TEACHER TRAINING FACULTY

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

MAY, 2019

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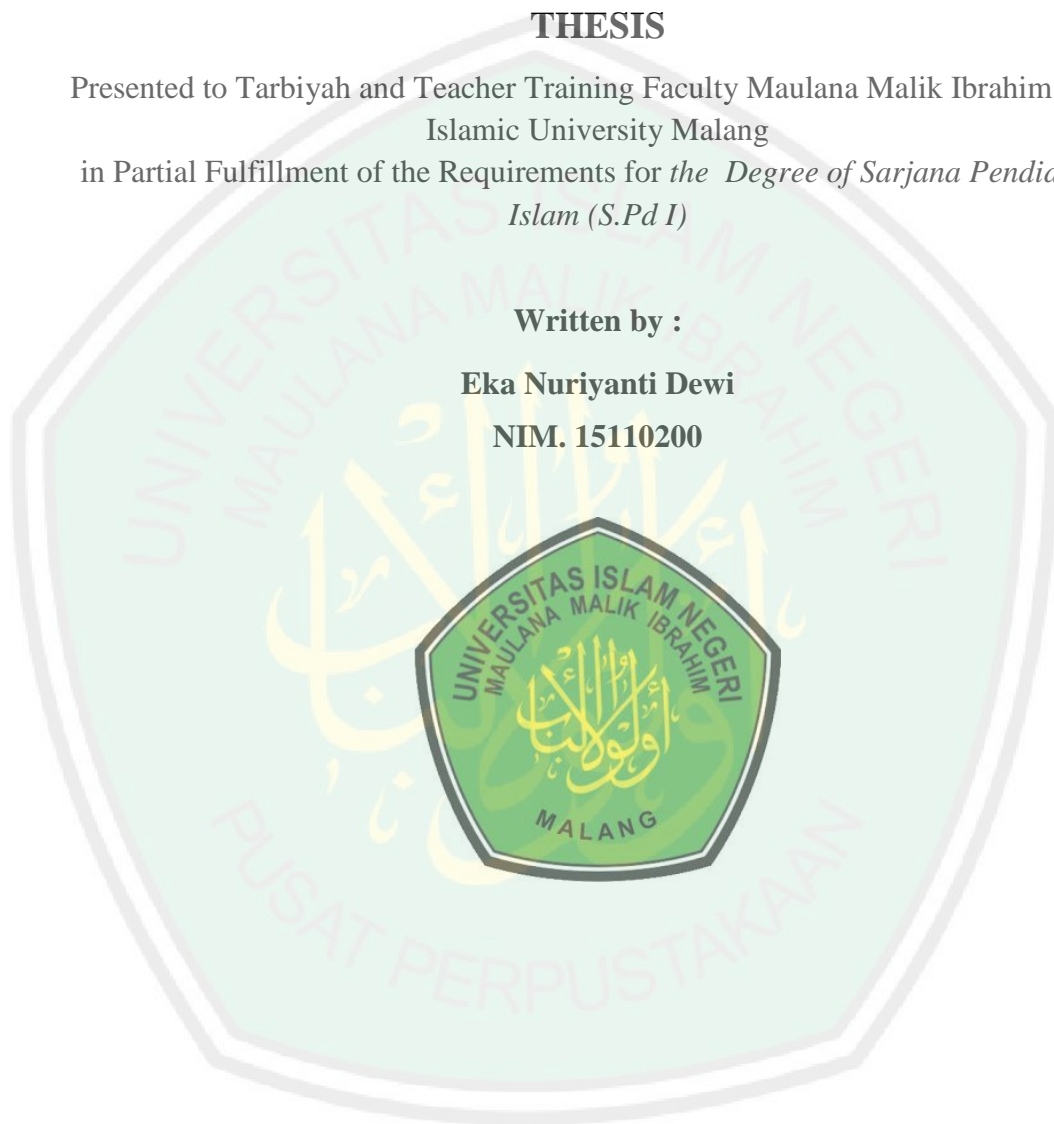
THESIS

Presented to Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State
Islamic University Malang
in Partial Fulfillment of the Requirements for the *Degree of Sarjana Pendidikan
Islam (S.Pd I)*

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ISLAMIC EDUCATION DEPARTMENT

TARBIYAH AND TEACHER TRAINING FACULTY

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

MAY, 2019

APPROVAL SHEET

THE IMPLEMENTATION OF CURRICULUM 2013 ON ISLAMIC
EDUCATION AND CHARACTER IN AKHLAKUL KARIMAH GUIDANCE
AT STATE SENIOR HIGH SCHOOL 1 PACET

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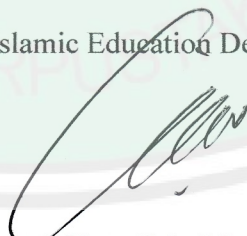


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EDUCATION AND CHARACTER IN AKHLAKUL KARIMAH GUIDANCE
AT STATE SENIOR HIGH SCHOOL 1 PACET

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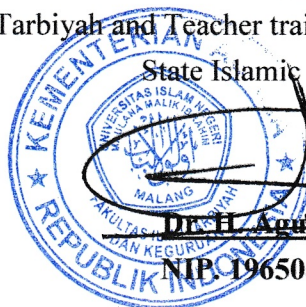
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DEDICATE

First of all, I thanks to Allah SWT for the completion of this Thesis well and smoothly. And I present this thesis to:

1. My beloved father Nur Kholis Baidlowi and my beloved mother Turiyah.
Thank you for your prayers and guidance so far that always gives me support.
2. Grandfathers and grandmothers and all families who always pray and support.
3. To Muhammad Ali Fahmi who always gives encouragement from the beginning until the end.
4. To my sister Afifatul janan who always there to provide support and assistance.
5. To my best friend Sampir Nirawati and Anesya Dwi Marsmita who always support from the beginning of this thesis.
6. To all my friends of Islamic education International Class Program I and all friends of the Islamic education department, thank you for always giving direction, guidance, enthusiasm and motivation.

MOTTO

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Meaning: Be forgiving and tell people to do what is good, and turn away from those who are fools.

In character education teaches to forgive one another, do something good and leave ignorance. Because giving forgiveness to those who commit sin, being gentle with fellow Muslims and various other noble characters is a moral that is loved by Allah SWT.

(Q.S Al – A'raf : 199)



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Dean of Tarbiyah and Teaching Training Faculty

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Assalammu'alaikum Wr. Wb.

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is considered **acceptable** to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

Wassalamu'alaikum Wr. Wb.

Advisor,



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CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this thesis is originally written by Eka Nuriyanti Dewi, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan Islam (S.PdI), Faculty of Tarbiyah and Teaching Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who I responsible for the thesis if there is any objection or claim from other

Malang, May 16th, 2019

Author,

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ACKNOWLEDGEMENT



Praise and gratitude to Allah SWT the All Merciful and the Compassionate. Thanks to Allah SWT because of all blessing and guidance, so the writer is be able to finish the thesis of qualitative entitled “The Implementation of Curriculum 2013 on Islamic Education annd Character in Akhlakul Karimah Guidance at State Senior High School 1 Pacet” as the final project to get academician degree at Maulana Malik Ibrahim State Islamic University, Malang. Sholawat and salaam always uninteruptedly extended except only to our prophet of Muhammad SAW who we are waiting for the intercession in the hereafter later.

The purpose of this thesis is the requirement for obtaining bachelor degree of islamic education (S.Pd.I). I hope that with finish this thesis will give benefits to all of the parties.

The author would like to thank as much as possible to all parties who helped the author in completing the writing of this Thesis, both directly and indirectly. Therefore, allow the author thanks to:

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2. Dr. H. Agus Maimun, M.Pd., as Dean Tarbiyah and Training Faculty of Maulana Malik Ibrahim State Islamic University, Malang.
3. Dr. Marno Nurullah, M.Ag., as Head of Islamic Education Department Maulana Malik Ibrahim State Islamic University, Malang.

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May Allah SWT bestow His mercy and gifts on us. The author is fully aware that in this world nothing is perfect. Therefore, with all sincerity and humility the author expects constructive suggestions and criticisms for the completion of this thesis.

Finally, with all forms of shortcomings and errors, the author hopes that with His grace and permission, hopefully this thesis will be useful for the author and for the parties concerned.

Malang, May 16th, 2019

Author

TRANSLATION GUIDELINES OF ARAB LATIN

Writing Arabic-Latin transliteration in this thesis using transliteration guidelines based on the joint decision of the Minister of Religious Affairs and Ministry of Education and Culture no. 158 1987 and no. 0543 b/U/1987 which can be broadly described as follows :

A. Alfabet

ا =	a	ز =	z	ق =	q
ب =	b	س =	s	ك =	k
ت =	t	ش =	sy	ل =	l
ث =	ts	ص =	sh	م =	m
ج =	j	ض =	dl	ن =	n
ح =	<u>h</u>	ط =	th	و =	w
خ =	kh	ظ =	zh	ه =	h
د =	d	ع =	'	ء =	,
ذ =	dz	غ =	gh	ي =	y
ر =	r	ف =	f		

B. Long Vocal

Vocal (a) long = ā

Vocal (i) long = ī

Vocal (u) long = ū

C. Diphthong Vocal

أَوْ = aw

أَيَّ = ay

أُو = ū

إِي = ī

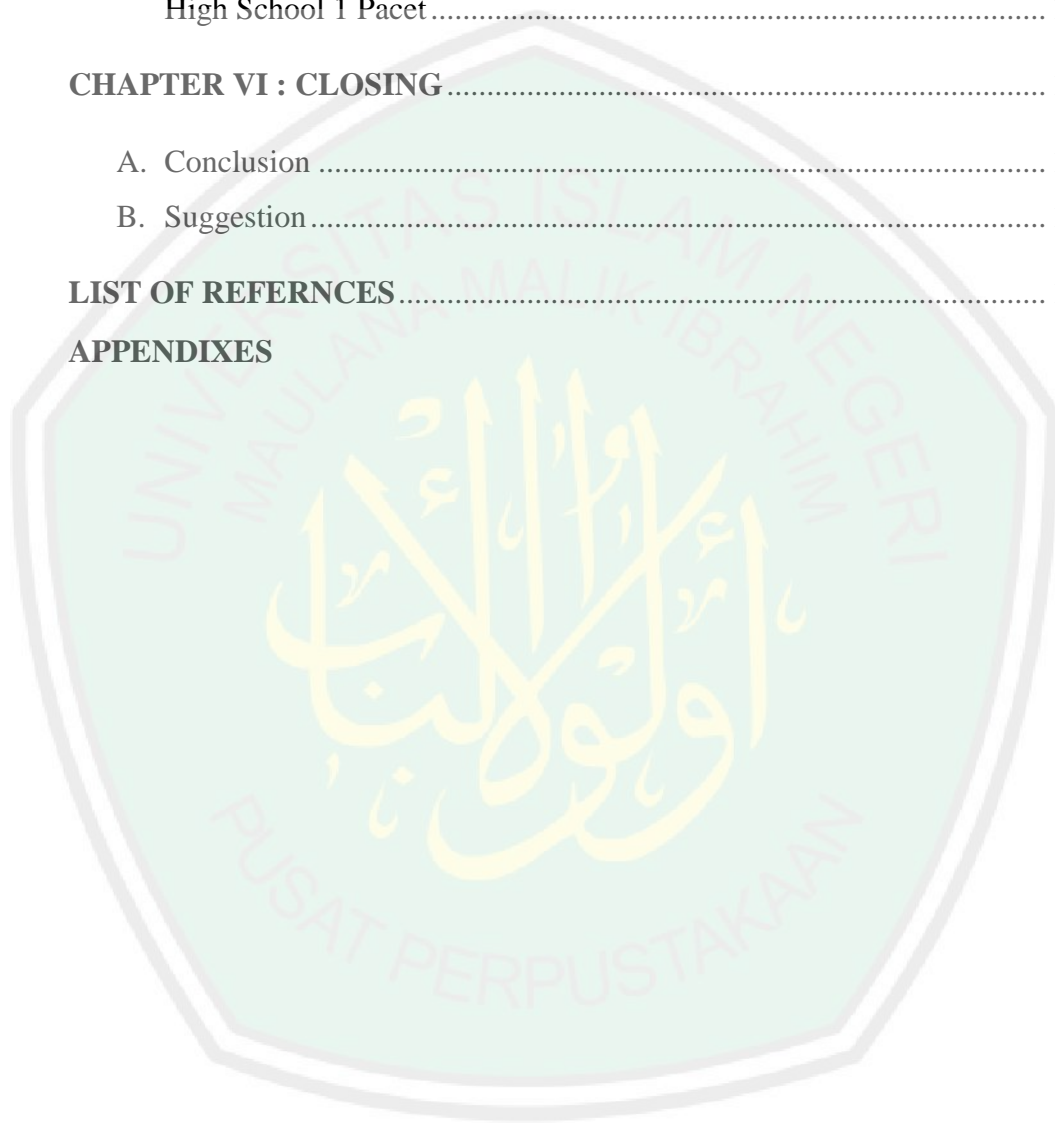
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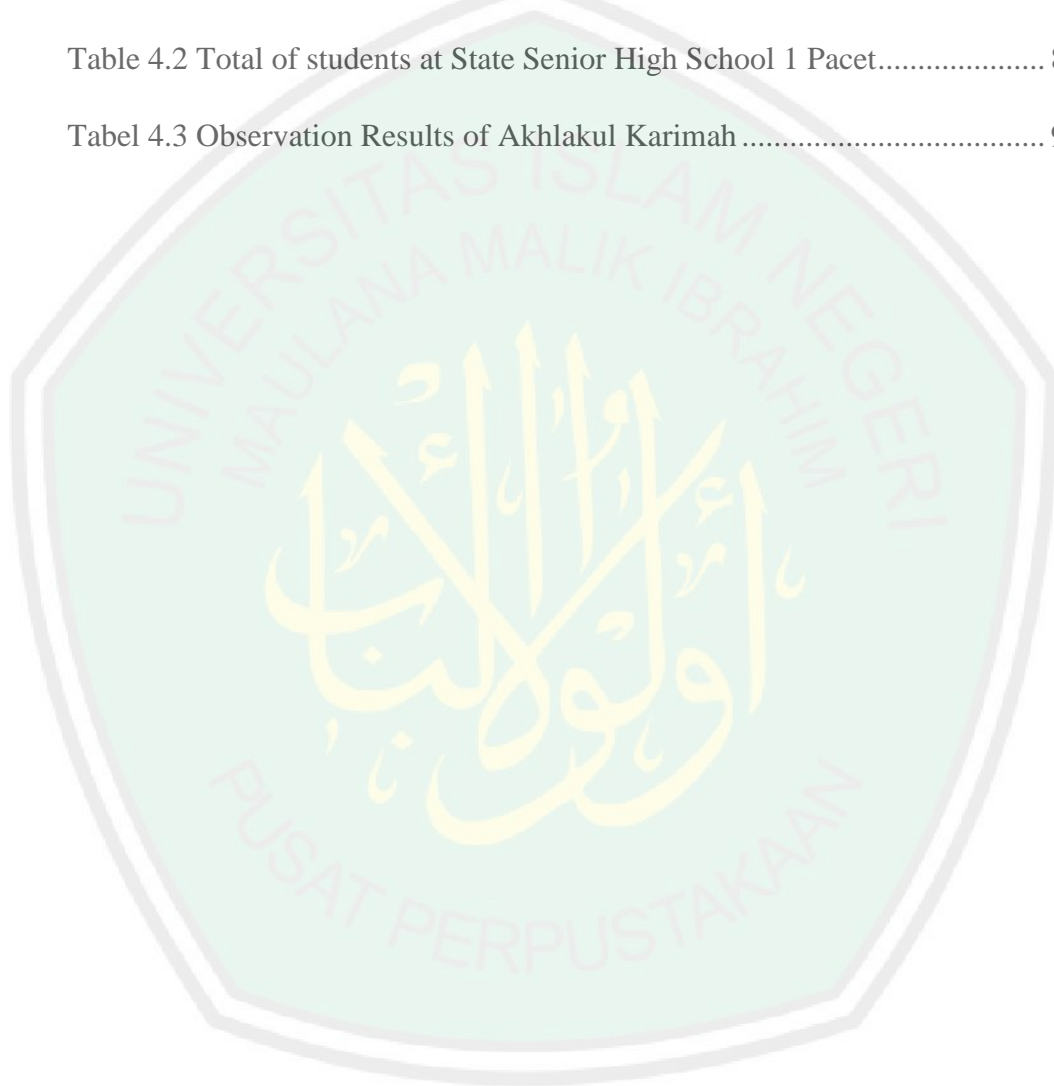
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Appendix IV Transcript of Observation

Appendix V Transcript of Interview

Appendix VI Lesson Plan

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Appendix VIII Documentation

ABSTRAK

Dewi, Eka Nuriyanti. 2019. *Implementasi Kurikulum 2013 Pada Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti Dalam Pembinaan Akhlakul Karimah Siswa Di SMA Negeri 1 Pacet*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Dr. Hj. Rahmawati baharuddin, MA.

Kurikulum pendidikan di Indonesia selalu berkembang dari masa ke masa. Pemerintah melalui kurikulum 2013 berupaya menjawab tantangan perubahan dunia berupa degradasi moral dan membutuhkan perhatian dalam pembinaan akhlak siswa. Untuk dapat membentuk generasi muda dengan akhlak yang mulia diperlukan implementasi kurikulum 2013 pada mata pelajaran PAI serta metode yang sesuai dengan SDM siswa.

Tujuan penelitian ini adalah untuk: (1) mendeskripsikan proses implementasi kurikulum 2013 pada mata pelajaran PAI dan Budi Pekerti di SMA Negeri 1 Pacet, (2) mendeskripsikan metode yang digunakan sekolah dan guru PAI dalam pembinaan akhlakul karimah siswa di SMA Negeri 1 Pacet, (3) mendeskripsikan pengaruh implementasi kurikulum 2013 pada mata pelajaran PAI dan Budi Pekerti dalam pembinaan akhlakul karimah siswa di SMA Negeri 1 Pacet.

Untuk mencapai tujuan diatas, digunakan pendekatan kualitatif deskriptif untuk mendapatkan gambaran yang objektif, faktual, akurat dan sistematis. Teknik pengumpulan data yang digunakan adalah observasi, wawancara dan dokumentasi. Data dianalisis selama dilapangan dan setelah data terkumpul dengan teknik triangulasi.

Hasil penelitian menunjukkan bahwa, (1) Implementasi kurikulum 2013 pada mata pelajaran PAI di SMA Negeri 1 Pacet melalui 3 tahap yaitu perencanaan, pelaksanaan dan evaluasi dalam proses implementasi kurikulum 2013 pada mata pelajaran PAI, (2) Metode pembinaan akhlakul karimah yang dilakukan di SMA Negeri 1 Pacet yaitu pembiasaan, Keteladanan, nasehat, kisah/cerita, kedisiplinan, reward and punishment baik di proses pembelajaran PAI dan dilingkungan dari pengembangan program *paku dhudhur* (pelaksanaan Sholat Jama'ah Dhuha, Dhuhur dan Ashar), (3) Implementasi kurikulum 2013 pada mata pelajaran PAI dan Budi Pekerti berpengaruh dengan meningkatnya nilai akhlakul karimah berupa religius, kejujuran, tanggung jawab, toleransi, disiplin, mandiri, komunikatif, sopan santun, tata karma, peduli sosial dan peduli lingkungan.

Kata Kunci: Kurikulum PAI 2013, Akhlakul Karimah

ABSTRACT

Dewi, Eka Nuriyanti. 2019. *The Implementation of Curriculum 2013 on Islamic Education and Character in Akhlakul Karimah Guidance at State Senior High School 1 Pacet*. Thesis, Islamic Education Department, Faculty of Tarbiyah and Teacher Training Faculty, Maulana Malik Ibrahim Malang State Islamic University, Malang. Advisor: Dr. Hj. Rahmawati baharuddin, MA.

The educational curriculum in Indonesia has developed from time to time. Using the Curriculum 2013, the government tries to answer the challenges of global change in the form of moral degradation. Therefore, the full attention is needed in building students' moral. The implementation of Curriculum 2013 on Islamic education subject and the use of method in accordance with students' human resources are necessary to create young generation with noble character.

The research aims to: (1) describe the process of the implementation of Curriculum 2013 on Islamic education and Character at State Senior High School 1 Pacet, (2) describe the method used by the school and Islamic teachers in akhlakul karimah guidance at State Senior High School 1 Pacet, (3) describe the influence of the implementation of Curriculum 2013 on Islamic education and character on student's akhlakul karimah at State senior High School 1 Pacet.

To achieve the objectives, the researcher employed a qualitative descriptive approach to get an objective, accurate and systematic description. The data collection technique consisted of observation, interview, and documentation. The field data was analyzed and after the data was collected, the researcher used a triangulation technique.

The result shows that (1) the implementation of Curriculum 2013 on Islamic education and character at State Senior High School 1 Pacet employs three stages namely planning, implementation and evaluation, (2) The methods of akhlakul karimah guidance assistance done at State Senior High School 1 Pacet are habituation, role model, advice, stories, discipline, reward and punishment in the process development of *paku dhudhur* program (the routine of congregational prayer of Dhuha, Dhuhur and Ashar), (3) the implementation of Curriculum 2013 has a significant influence on Islamic and moral education subject. It can be seen from the improving of students' akhlakul karimah such as religious, honest, responsible, tolerance, discipline, independent, communicative, polite, well-mannered, and care for their society and environment.

Keywords: Curriculum 2013, Islamic education, Akhlakul karimah

مستخلص البحث

ديوي، إيكّا نوريانتي. ٢٠١٩. تنفيذ المناهج الدراسية عام ٢٠١٣ في مادة التربية الإسلامية والأخلاق لتنمية الأخلاق الكريمة لدى الطلبة في المدرسة الثانوية الحكومية 1 فاجيت. البحث الجامعي، قسم التربية الإسلامية، كلية علوم التربية والتعليم بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: د. الحاجة رحمواتي بحرالدين، الماجستير.

مازالت المناهج الدراسية في اندونيسيا مطورة مع مرور الوقت. وتسعى الحكومة من خلال المناهج الدراسية عام ٢٠١٣ إلى إجابة تحديات التغير العالمي في شكل تدهور أخلاقي وضرورية الاهتمام بتنمية أخلاق الطلبة. ولأجل تكوين جيل الشباب بالأخلاق الكريمة فإننا نحتاج إلى تنفيذ المناهج الدراسية عام ٢٠١٣ في مادة التربية الإسلامية وكذلك الأساليب التي تناسب الموارد البشرية الطلابية.

الهدف من هذا البحث هو: (1) وصف تنفيذ المناهج الدراسية عام ٢٠١٣ في مادة التربية الإسلامية والأخلاق في المدرسة الثانوية العامة الحكومية 1 فاجيت، (2) وصف الأساليب التي تتبعها المدرسة ومعلمو التربية الإسلامية في تنمية الأخلاق الكريمة لدى الطلبة في المدرسة الثانوية العامة الحكومية 1 فاجيت، (3) وصف الآثار المترتبة من تنفيذ المناهج الدراسية عام ٢٠١٣ في مادة التربية الإسلامية والأخلاق في تنمية الأخلاق الكريمة لدى الطلبة في المدرسة الثانوية العامة الحكومية 1 فاجيت.

ولتحقيق تلك الأهداف، استخدمت الباحثة منهج البحث الكيفي لأجل الحصول على صورة موضوعية، واقعية، دقيقة ومنظمة. وتم جمع البيانات من خلال الملاحظة، المقابلة والوثائق. قامت بتحليل البيانات منذ في ميدان البحث وبعد جمها بطريقة التثليث.

أظهرت نتائج هذا البحث أن (1) تنفيذ المناهج الدراسية عام ٢٠١٣ في مادة التربية الإسلامية والأخلاق في المدرسة الثانوية العامة الحكومية 1 فاجيت من خلال ثلاث مراحل: التخطيط، التنفيذ والتقييم على عملية تنفيذ المناهج الدراسية عام ٢٠١٣ في مادة التربية الإسلامية، (2) أسلوب تنمية الأخلاق الكريمة الذي اتبعته المدرسة الثانوية العامة الحكومية 1 فاجيت هو التعويد، القدوة الحسنة، النصيحة، القصص، الانضباط، المكافأة والعقاب سواء كانت في عملية التعليم أو في البيئة المدرسية وعلى شكل برنامج "paku dhudhur" أي أداء صلاة الضحى، الظهر والعصر جماعة، و(3) تنفيذ المناهج الدراسية عام ٢٠١٣ في مادة التربية الإسلامية والأخلاق أثر على تحسين قيمة الأخلاق الكريمة في شكل التدين، الصدق، المسؤولية، التسامح، الانضباط، والاستقلال الذاتي، التواصل، المهذب، التعاطف، والرعاية الاجتماعية والبيئية.

الكلمات الرئيسية: المناهج الدراسية عام ٢٠١٣، الأخلاق الكريمة.



CHAPTER I

INTRODUCTION

A. Background of Research

The world continues to experience changes as well as the development of the educational curriculum in Indonesia which has always evolved and continues to be developed from time to time. The education curriculum changes because of the opportunities and challenges of an increasingly changing world. Therefore, the Government through the curriculum 2013 seeks to answer the challenges of world change that occur.

Starting in July 2016, the curriculum 2013 has been implemented nationally in all schools Indonesia. The implementation of the curriculum 2013 emphasizes the formation of character and culture for educated students from an early age. Islamic Education as part of the curriculum 2013 has a very important role with regard to character education as its goal, and is packaged in the form of Islamic Education and Character taught for 4 hours lessons each week in elementary school and 3 hours lesson each week in high school. In the implementation of curriculum 2013 in Islamic education subjects pay attention to the problem of how to change cognitive knowledge into "meaning" and "value" that needs to be internalized in students, to further become a source of interest for students

to move, act and behave in a religiously concrete manner daily practical life.

Along with the increasingly complex times and moral degradation that has plagued the lives of humanity today, parents are also increasingly aware of the importance of equipping their children with the best education to get the maximum outcome regarding academic and non-academic intelligence and noble character. Therefore parents facilitate the education of their children by choosing a school where children learn, the quality of their teacher's resources and how the learning model. Because of the many schools that have implemented the curriculum 2013 which is predicted to be effective in moral development, there are still failures in the field due to many factors, such as the lack of readiness of learning infrastructure, school policies that have not been reached or lack of information and experience of the school. Likewise, the problem of the implementing of curriculum 2013 on Islamic education and character by increasing the learning to 3 hours each week in high school is able to instill morals in accordance with the expectations of the curriculum 2013.

State senior high school 1 Pacet as public education institution that has been recognized for its quality in Mojokerto regency, is there to answer the challenges of the times and educational needs that educate academic and non-academic intellectuals and build character of students. This is in accordance with the vision of State senior high school 1 Pacet, which is the realization of citizens of State senior high school 1 Pacet who

are faithful and devoted to God Almighty, are noble character, trustworthy, intelligent, harmonious, creative, independent and accomplished. State senior high school 1 Pacet has the responsibility to give create and make students as the nation's next generation who have academic and non-academic intellectual insights as well as noble as in the purpose education of State senior high school 1 Pacet.

As one of the initiators of the implementation of curriculum 2013 in Mojokerto, state Senior high school 1 Pacet has a lot of handouts and is one step faster in the implementing curriculum 2013 in the learning process than other public and private public high schools in Mojokerto. Likewise with the implementation of curriculum 2013 on Islamic Education and character that have tended to use the ancient method so far with lectures. In the implementation of curriculum 2013 Islamic Education and character traits the lecture method is not forgotten, it's just reduced in size, Where learning uses principles (1) centered on students, (2) develops students' creativity, (3) creates pleasant and challenging conditions, (4) contains values, ethics, aesthetics, logic, and kinestetics, and (5) provides experience diverse learning through the implementation of various fun, contextual, effective, efficient and meaningful strategies and learning methods.¹ students are required to be more active in all problems and afterwards can practice the knowledge gained.

¹ Abdul Majid, *Implementasi Kurikulum 2013*, (Bandung: Interes Media,2014). Hal. 13

State Senior high school 1 Pacet also continues to improve the quality of students both in academic and non-academic as well as Islamic school culture which embodies the noble character of students both in interaction and worship. To achieve this, State Senior high school 1 Pacet formed academic and non-academic teams. Among them is by developing a program of dhuha, dhuhur and ashar prayer activities, Islamic extracurricular activities, then the formation of mosque youth.

Learning outcomes achieved by students are influenced by two main factors, namely from within the student and factors that come from outside the student or environmental factors. Factors that come from students especially the ability they have, the ability of students is very large influence on learning outcomes achieved. As stated by Clark that the learning outcomes of a person at school 70% are influenced by the ability of students and 30% are influenced by the environment.²

In the context of educational psychology, a child will basically imitate what is seen or experienced in his environment (behaviorism / empiricism) where all events will be stored in his mind and subconscious, so that gradually it will take the form of a child's character and personality when he grows up. Judging from this, the reality is that students spend approximately one day 8-9 hours in 5 days. This certainly has its own impact or planting in the formation of morality of students.

² Nana Sudjana, *Dasar-dasar Proses Belajar Mengajar*, (Bandung: Penerbit Sinarbaru, 2008), Cet. 9. hlm. 39

A conducive, comfortable and safe environment offered by State senior high school 1 Pacet is also one of the factors that influence educational activities for students. As well as religious programs are also an important thing in morals guidance, because there are values that instilled so they can be realized in the daily lives. Through the implementation of religious programs will make students accustomed to religious activities and instill religious values in students. Not only for habituation but also to form good morals on students, this is in line with the vision and objectives of the implementation curriculum 2013 on Islamic education and Character subjects applied in State Senior high school 1 Pacet, namely noble character. There are many religious activity programs that exist in State Senior high school 1 Pacet as a way or method in fostering noble morals of students who are faithful and devoted to God Almighty or are called "*akhlakul karimah*". The program is like dhuha prayer before enters morning class, dhuhur prayer, ashar, friday in congregation, istighosah, habituation of alms with "*infaq*". Developed mosque youth organization "*Remas*", developed Islamic religious extracurricular. To habituate in moral guidance in Islamic Education and Character teachers have previously made learning plans and learning methods that are appropriate to the theme, Islamic Education teachers also carry out character-based learning in the curriculum 2013, carried out with reciting or "*tadarus*" Al-Qur'an and Kursi verse in other before starting the lesson. The noble character building of students is also manifested in

refraction of Islamic culture (smile, greetings and greetings), adab that is good for teachers and employees, activities that reflect the religious atmosphere, and seen 97% of female students in Senior high school state 1 Pacet wearing hijab.

The implementation of Curriculum 2013 on Islamic Education and character in order to obtain optimal results, the teacher must be a motivator of students in developing noble morality with methods of habituation of religious programs in State Senior high school 1 Pacet. The success of the implementation Curriculum 2013 in PAI subjects in the noble moral guidance can be obtained through efforts in the method of habituation, exemplary, transfer of knowledge through Islamic education teachers and all residents of State Senior high school 1 Pacet. So that it can encourage schools to achieve their vision, mission and goals. In improving the results of the achievement of the noble character of the students, the school has tried to improve the religious program with various practices, exemplary, sharing knowledge and punishment in moral guidance and good manners for those who form the students' noble character in Senior high school state 1 Pacet.

Therefore, the authors chose State Senior high school 1 Pacet as the object of research to find out the implementation of Curriculum 2013 on Islamic Education and Character to Akhlakul Karimah guidance. Here the researcher gives limitations on the object of special research in class IX. This is based on the assumption that State Senior high school 1 Pacet

is one of the schools that initiator of the implementation curriculum 2013 in Mojokerto so that it has many advantages, the success of achievement, and its own dance power. State Senior high school 1 Pacet is also a public education institution that presents many religious activities programs in fostering the noble character of students.

State Senior high school 1 Pacet promotes education that embodies citizens of state Senior high school 1 Pacet who are faithful and devoted to God Almighty, noble, trustworthy, intelligent, harmonious, creative, independent and accomplished. State Senior high school 1 Pacet is also one of the educational institutions that have been recognized by the general public in terms of quality. And have good student outcomes when plunging in the community.

And research on the implementation of curriculum 2013 has been widely carried out by researchers, but for research on the implementation of curriculum 2013 on Islamic education and character on akhlakul karimah guidance is still little. And even if there are similarities in research themes, new research findings in the facts of the field are still lacking in academic references in each region due to differences in location and cultural background of the community. So that the findings of the research field will be different with different themes and locations according to the conditions of the year, culture and region.

So the researcher want to know how the implementation of curriculum 2013 on Islamic education and karakter on Akhlakul karimah

guidance at State Senior high school 1 Pacet. The focus research study to (1) analyze how the implementation of curriculum 2013 on Islamic education and Character at State Senior high school 1 Pacet (2) observe the methods used by school and Islamic Education teachers in akhlakul karimah guidance at State Senior high school 1 Pacet (3) observing the effect of implementation curriculum 2013 on Islamic education and Character on student's akhlakul karimah at State Senior High School 1 Pacet.

Based on the above background, it is clear that the implementation of curriculum 2013 on Islamic Education and character is needed, given the great influence on the planting of Islamic values in daily life in the Akhlakul karimah guidance. Therefore, the author believes that the implementation of curriculum 2013 on Islamic Education and Character in akhlakul karimah guidance at State Senior High School 1 Pacet is important and worthy of research study.

A. Research focus

Based on the background of the above problems, the problems raised in this study are:

1. What is the implementation of curriculum 2013 on Islamic education and Character at State Senior high school 1 Pacet?
2. How the methods used by school and Islamic education teachers in akhlakul karimah guidance at State Senior high school 1 Pacet?
3. How is the effect of the implementation curriculum 2013 on Islamic education and Character on student's akhlakul karimah at State Senior high school Pacet 1?

B. Research Objectives

The goal is a target to be achieved in carrying out an activity based on the formulation of the problem formulated by the author above, the goal is:

1. To find out the implementation of curriculum 2013 on Islamic education and Character at State Senior high school 1 Pacet.
2. To find out the methods used by school and Islamic education teachers in akhlakul karimah guidance at State Senior high school 1 Pacet.
3. To find out the effect of the implementation curriculum 2013 on Islamic education and Character on student's akhlakul karimah at State Senior high school Pacet 1.

C. Research Benefits

In accordance with the formulation of the problem and the stated research objectives, this research is expected to be useful for the institution (both the alma mater and the object of research), for the development of science and for the writer.

1. Theoretically

- a. This research is expected to be able to contribute knowledge in helping the potential of Islamic Education teachers in fostering the noble character of students in general and the role of teachers as motivators in particular.
- b. Can expand the knowledge and insights of the author about the Curriculum 2013 on Islamic Education and Character subjects, both related to the implementation aspects of learning, management readiness, excellence, and possible problems in its implementation.
- c. Providing information relating to efforts, possible supporting and inhibiting factors in the implementation of the Curriculum 2013 on Islamic Education and Character subjects in the special student moral guidance for Islamic Religious Education teachers.

2. Practically

At the practical level this research is expected to provide great benefits to related parties, such as:

- a. For school institutions, it is hoped that the results of this study can be used as input and evaluation material in improving and fostering students so as to create a conducive saana and fostering religious culture.
- b. For the Maulana Malik Ibrahim State Islamic University Malang, it is hoped that the research can be used as material for scientific studies and development of studies, especially in the field of education policy regarding the curriculum 2013 on Islamic Education and building of ahlakul karimah.
- c. For the development of science, it is expected to be more aware of the efforts in the implementation of Curriculum 2013 concept on Islamic education and character on of moral guidance.
- d. The author is expected to be able to understand how the implementation of Curriculum 2013 on Islamic education and Character, as well as being knowledgeable as a prospective teacher.

D. Originality of research

To find out the authenticity of this study, the author will include previous research related to the theme of the discussion. The scripts and journals are carried out by the following students below:

1. Thesis research UMMI ULFATUR RAHMAH students of the faculty of Tarbiyah and Teaching Sciences at Maulana Malik Ibrahim State Islamic University Malang in 2015 entitled Implementation of Islamic

education subjects in the 2013 curriculum in instilling religious culture in State Junior High School 7 Malang. In this study, the researcher found that the religious culture that was instilled in the Junior High School State 7 Malang was dhuha prayer, 3S (Smile, Greetings, Sapa), shaking hands, mutual respect and tolerance, dhuhur prayer, tadarus Al-Qur'an, istighosah and prayer together, charity and a healthy environment.

The similarities between the thesis researched by Umami Ulfatur Rahma and my research is a theme of discussion on the implementation of Islamic education subjects in the 2013 curriculum with a combination of good student behavior. This study uses a qualitative approach to determine the phenomena that occur with the type of field research. The location of the difference is this thesis discusses the religious culture in State Junior High School 7 Malang as a whole while the research that I will do about akhlakul karimah is limited to 12th grade students at Senior High School State 1 Pacet.

2. The two journals research are Fahrudin, Hasan Asari and Siti Halimah Students of Islamic Education Study Program, 2017 North Sumatra UIN Postgraduate Program entitled Implementation of Curriculum 2013 for Islamic education and Character in Embedding Student Curriculum (conducted at Pematangsiantar Vocational High School 1). In this study, researchers found that this journal Curriculum 2013 in Islamic education and character planning in the effort of planting the

morality of the students in vocational high school 1 Pematangsiantar was carried out by compiling steps and material morality in planning the learning of Islamic Religion and Characteristics which included; annual program preparation, semester programs, weekly and daily programs, and in the preparation of Lesson Plans (RPP).

The similarities between journals written by Fahrudin, et al, with research conducted by the authors that are equally about the implementation of the curriculum 2013 on Islamic education subjects for students' morality and using a qualitative approach. And the location of the difference lies in the object under study, the research journal about planting the noble character of the student and the author regarding the formation of the noble morality of the students, the research journal at the Pematangsiantar Vocational High School, while the writer in State Senior High School 1 Pacet. Seen from the place of research, it is clear that there are differences in the conditions and background of students in akhlakul karimah and the effect of the implementing curriculum 2013 on Islamic education subjects.

3. Thesis research from MUHAMMAD ALI MEKTISEN SIREGAR Islamic Education Study Program students, Postgraduate Program of North Sumatra State Islamic University entitled Implementation of Islamic Education and Moral Development in Al-Hijrah Integrated Islamic Primary School Students 2 Kec. Percut Sei Tuandeli Serdang (Overview of Method and Evaluation of Learning and Moral

Development). In this study, it was concluded that the Teacher Method in Moral Development in Al-Hijrah Integrated Islamic Elementary School students 2 Kec. Percut Sei Mr. Deli Serdang is apperception in the field and class. Then through the habituation process. exemplary, (in the school environment), methods of advice, storytelling, singing, *sirah* (stories of the Prophets), and methods of habituation.

The similarities between the theses that were received by Muhammad Ali Mektisen siregar and the research that will be conducted are both using a qualitative approach and the research objectives for moral development. The difference is that this study does not examine the implementation of curriculum 2013, the object of the research and the location of the study are also different.

So this research only emphasizes the general learning of Islamic education, even though it includes implementation, but the realm of research has been very different and the form of moral development in every area and even school has a different method.

Table 1.1 Originality

NO	Name, Title, Form of Publisher and Year of Research	Equation	Difference	Originality Research
1	Umami Ulfatur Rahmah "Implementati	•The Implementati of curriculum	•The location of the research was	religious culture is an order of

<p>on of 2013 curriculum Islamic education subjects in instilling religious culture in Junior High School State 7 Malang” Thesis Form, publisher of UIN Maliki Malag and published in 2015</p>	<p>2013 on Islamic education subjects.</p> <ul style="list-style-type: none"> •Using a qualitative approach and qualitative descriptive type (field research). 	<p>in state junior high school 7 Malang, while the writer in Senior High School 1 Pacet</p> <ul style="list-style-type: none"> •Research takes the issue of students 'religious culture, while the author is concerned about the students' noble moral guidance. 	<p>religious values in the form of attitudes and behaviors that have been agreed upon by school residents, the stages are socialization, action and appreciation. While the author takes the issue regarding the implementation of curriculum 2013 in Islamic education subjects in the guidance of the noble character of students in state Senior high school 1 Pacet. building related to the existing students' morals tries to</p>
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				be improved and improved the noble character quality of students
2	Fahrudin, Hasan Asari dan Siti Halimah “Implementasi of 2013 Curriculum for Islamic Religion and Characteristics in Embedding Student Curriculum (conducted at Pematangsiantar State Vocational High School 1)”. Journal forms, published in 2013	<ul style="list-style-type: none"> •In the second study also discussed the implementasi of curriculum 2013. •Using a qualitative approach and qualitative descriptive type (field research). 	<ul style="list-style-type: none"> •Location at high school vocational 1 Pematangsiantar while the writer in state Senior High school 1 Pacet •Planting akhlakul karimah is only limited to the preparation of akhlakul steps and material karimah in planning learning Islamic Education and Budi and the learning 	Previous researchers discussed the implementation of curriculum 2013 in Islamic education subjects in instilling the noble character of students in the first level of high school vocational 1 Pematangsiantar, only limited to the preparation of akhlakul steps and material karimah in planning learning Islamic

			<p>process. The researcher now want to research about buiding akhlakul karimah as guidance, building moral so that the student more have high quality moral.</p>	<p>Education and character and the learning process. While the writer chose the problem in the implementation of K13 in Islamic education subjects in building moral of students whose building was related to the morals of students who had previously tried to tend to improve, improved moral quality of students through the implementation of curriculum 2013 Islamic education and environmental</p>
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				<p>habituation.</p> <p>And the location of the study chosen by the previous researchers was high school vocational 1 Pematangsiantar, which was certainly different from the results of the research that would be carried out by the authors in State Senior high school 1 Pacet.</p>
3	<p>Muhammad Ali Mektisen Siregar.</p> <p>“Implementati on of Islamic Education and Moral Development in Al-Hijrah Integrated</p>	<ul style="list-style-type: none"> •discussing about students' moral coaching. •Using a qualitative approach and qualitative descriptive 	<ul style="list-style-type: none"> •Location of SDIT Al-Hijrah 2 Kec. Percut Sei Tuandeli Serdang, while this research was at State Senior High 	<p>Moral guidance for students of Islamic elementary school of Al-Hijrah 2 Kec. Percut Sei Tuan Deli Serdang is apperception in the field and in</p>

	<p>Islamic Primary School Students 2 Kec. Percut Sei Tuandeli Serdang (Overview of Method and Evaluation of Learning and Moral Development)”. Thesis, 2016</p>	<p>type (field research).</p>	<p>School 1 Pacet</p> <ul style="list-style-type: none"> • This thesis discusses the implementation of Islamic education and student moral development. While the author discuss the implementation of curriculum 2013 in akhlakul karimah guidance. 	<p>the morning in the classroom. Then through the habituation process. exemplary, (inside school environment), method of advice, story telling, singing, habituation. While this research is more directed how process implementation of curriculum 2013 On islamic education in student moral development through habituation and learning planning steps.</p>
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E. Definition of Terms

To avoid the interpretation and misunderstanding of the definition of terms, the researcher submits the following terms:

1. in article 1 point 19 of Law No. 20 of 2003 concerning the National Education System, namely, the curriculum is a set of plans and knowledge of the objectives, contents, and learning materials and the methods used to guide the implementation of learning activities to achieve certain educational goals
2. Islamic education as guidance given by someone so that he develops optimally in accordance with Islamic teachings. While Islamic Religious Education is a term given to one of the subjects learning that must be learned by Muslim students and explained certain degree.³
3. Akhlakul karimah is noble human behavior or deeds that are deemed good and in accordance with Islamic teachings (syara) sourced from the Qur'an and the sunnah of the Prophet Muhammad.⁴ Akhlakul karimah that intended is the attitude or character of students in daily life at school.

F. Systematic discussion

To facilitate the preparation of the thesis that we will examine, the writer discuss the systematic discussion be used as follows:

Chapter I: Starting with the introduction which consists of several sub, namely: Background of the Problem, Focus of Research, Research

³ H. M. Chabib Thoah, *Metodologi Pengajaran Agama*, (Yogyakarta: Pustaka Pelajar, 1999), hal. 4

⁴ Hamzah Tualekah, dkk. *Akhlak Tasawuf*, (Surabaya: IAIN Sunan Ampel Press, 2011), hal. 1-2.

Objectives, Benefits of Research, Originality of Research, Definition of Terms, Systematics Discussion.

Chapter II: Literature study which contains two main things, namely: first theoretical description contains the object and conclusions about the study, in the form of discussions including the implementation of the curriculum 2013 along with further information, eye discussion Islamic Education and character lessons include advanced information, and discussion about akhlakul karimah guidance includes further information. And secondly about the thinking framework includes the arguments by researchers.

Chapter III: Contains the research method which consists of the approach and type of research, the presence of researchers, research location, data source data, data collection techniques, data analysis and research procedures.

Chapter IV: Presentation of data and research results that contain data exposure at the time of the research in the form of an overview of the object under study and the second contains the results of research in the form of presentation of research data.

Chapter V: The discussion in this chapter researchers answer the research problems in the research focus in detail about the findings in the field. And the last one discusses interpreting research findings in the field.

Chapter VI: Closing in this chapter contains conclusions and suggestions supplemented by bibliography and their attachments.

CHAPTER II

STUDY OF LITERATURE

A. Theoretical Framework

1. The Implementation of Curriculum 2013

a. Definition of The Implementation of Curriculum 2013

Implementation is directed to activities, actions, or mechanism systems, Implementation is not only activities, but activities and to achieve the objectives of the planned activities.⁵

Kurniasih and Berlin Sani define: “Curriculum as an idea, has its roots in the latin word for race-course, explaining the curriculum as the course of deeds and experience though which children become the adult they should be, for succes in adult society”.⁶

Understanding the curriculum itself is also contained in article 1 point 19 of Law No. 20 of 2003 concerning the National Education System, namely, the curriculum is a set of plans and knowledge of the objectives, contents, and learning materials and the methods used to guide the implementation of learning activities to achieve certain educational goals⁷

⁵ Nurdin Usman, *Konteks Implementasi Berbasis Kurikulum*, (Jakarta: PT. Raja Grafindo Persada, 2002), hal. 70.

⁶ Imas Kurniasih, dkk. *Sukses Mengimplementasikan Kurikulum 2013*, (Jakarta: Kata Pena, 2014), hal. 3.

⁷ *Ibid.*, hal. 3.

Curriculum 2013 is an integrated curriculum that is can integrate of skill, themes, concepts, topics baik dalam within single disciplines, across several disciplines and within and across learners.⁸

The Implementation of curriculum 2013 is curriculum actualization in learning and the formation of competencies and character of students. Implementation of the curriculum requires the ability and activeness of the teacher in creating various types of activities that have been programmed.

i. Learning Planning of Curriculum 2013

Talking about the implementation of the curriculum will not be separated from the Lesson Plan, Lesson Plan prepared by the teacher for teaching and learning activities should be prepared as well as possible for the smooth learning process. Regarding the management of the Permendikbud class no. 65 of 2013 explained the efforts that can be made by the teacher in managing the class, among others:

- 1) The teacher adjusts the seating arrangements of the students according to the objectives and characteristics of the learning process

⁸ Loeloek Endah Purwati, Sofan Amri, *Panduan Memahami Kurikulum 2013*, (Jakarta: PT. Prestasi Pustakarya, 2013), hal. 28.

- 2) The volume and tone of the teacher's voice in the learning process must be well heard by the students.
- 3) Teachers must use polite, straightforward, and easily understood words by students.
- 4) The teacher adapts to the learning material with the speed and learning abilities of the students.
- 5) At the beginning of each semester the teacher explains to students the subject syllabus.
- 6) Teachers dress modestly, cleanly and neatly.
- 7) The teacher encourages and respects students to ask questions and express opinions.
- 8) The teacher provides reinforcement and feedback on the responses and learning outcomes of students during the learning process.
- 9) The teacher creates order, discipline, comfort, and safety in carrying out the learning process.
- 10) The teacher starts and ends the learning process according to the scheduled time.⁹

j. Learning method of Curriculum 2013

Related to the implementation of the curriculum 2013, there are various methods that can be applied and used in the learning

⁹ M. Fadlillah, *Implementasi Kurikulum 2013 dalam Pembelajaran SD/MI, SMP/MTS, & SMA/MA*, (Yogyakarta: Ar-Ruzz Media 2014), hal. 187-188.

process. These methods have been adapted to the conditions and characteristics that exist in the curriculum. Methods that can be used include:

- 1) Lecture method
- 2) Discussion method
- 3) Question and answer method
- 4) Experimental method
- 5) Problem solving method
- 6) Exemplary method.

The subject of learning is students, while the teacher is a facilitator and one source of learning for students. In the implementation of learning must be able to foster the motivation of students to continue to learn and be creative. Not only that but the teacher must be able to touch the hearts of students so that students are more excited.¹⁰

k. Evaluation of Curriculum 2013

In the curriculum, there are differences in emphasis. The difference in emphasis in the curriculum results in differences in design patterns and in its development.

- 1) The concept of curriculum that emphasizes content gives great attention to the analysis of new knowledge that exists, giving

¹⁰ Ibid., hlm 190-197

priority to the role of dissemination, even if the curriculum is not good, they can force it through the bureaucratic pathway

- 2) The concept of the situation requires a detailed assessment of the learning environment, very much concerned with preparing related elements.

The concept of organization pays great attention to the structure of learning. The differences in the design affect the next implementation steps, the deployment strategy prioritizes teacher training.

The development of a curriculum that emphasizes content requires time to prepare learning situations and integrate them with long-term learning goals. A curriculum that emphasizes the situation, the time to prepare it is almost the same as a curriculum that emphasizes content.

1. Implementation of Scientific Learning of Curriculum 2013

Learning with a scientific approach is a learning process designed so that students actively construct concepts, laws or principles through the stages of observing (to identify and find problems), formulate problems, submit or formulate hypotheses, collect data with various techniques, analyze data, draw conclusions and communicate concepts, laws or principles that are "discovered".

The learning process can be matched with a scientific process, therefore the curriculum 2013 mandates the essence of the scientific approach to learning. The scientific approach is believed to be the golden bridge of development and development of students' attitudes, skills and knowledge. Through this scientific approach students can think scientifically and creatively in learning.¹¹

Scientific learning does not only look at learning outcomes as the final estuary, but the learning process is seen as very important. The scientific approach to learning is presented as follows¹²:

1) Observing

Observing Observing methods prioritize the meaningfulness of the learning process (meaningful learning). Observing methods are very useful for fulfilling the curiosity of students, so the learning process has a high meaning. With the observation method students find the fact that there is a relationship between the objects analyzed with the learning material used by the teacher..

2) Question

In the curriculum 2013 the questioning activities are expected to arise from students. Questioning learning activities

¹¹ Daryanto, *Pendekatan Pembelajaran saintifik Kurikulum 2013*, Yogyakarta, Gava Media, 2014, Hal. 51

¹² Ibid, Hal 80

is carried out by: asking questions about information that is not understood from what is observed or questions to get additional information about what is observed.

3) Collect Information

The information gathering activity is a follow-up to asking. This activity is carried out by collecting and gathering information from various sources in various ways. Students can read various sources, pay attention to phenomena or objects that are more precise, or even conduct experiments.

4) Associating

In the activity of associating or processing information, there are "reasoning" activities within the framework of the learning process with the scientific approach adopted in the curriculum 2013 to illustrate that teachers and students are active actors. Reasoning is a logical and systematic process of thinking on observable empirical facts to obtain conclusions in the form of knowledge.

5) Communicate

In the scientific approach the teacher is expected to provide opportunities for students to communicate what they have learned. This activity can be done through writing or telling what is found in activities seeking information, associating, and finding patterns.

m. Innovation of Curriculum 2013

The innovation has the meaning of renewal that is close to changes or improvements. Change is a shift in position. Position, or circumstances that allow it to lead to goodness, but sometimes also bring goodness.¹³

Updates carried out in the curriculum are related to the conditions and needs of students for lessons that must be updated to balance the current situation which is currently entering the millennial era. Curriculum updates usually include the way teachers teach, aim or study tools, etc. This is done to answer the changing age challenges so that students can compete in the future, in a national and global context.

As explained by Nasution in his book that changes in the curriculum regarding changes in the basics both regarding goals and tools or ways to achieve that goal. Changing the curriculum means helping to change people, namely teachers, educators and brands that care for education. That's why the curriculum is considered a social change, a social change. Curriculum changes, also called curriculum updates or innovations, of course intend to achieve improvement.¹⁴

In the curriculum 2013 based on character and competence, assumptions are parameters for determining the goals and

¹³ Muhammad Zaini, *Pengembangan Kurikulum* (Yogyakarta: TERAS, 2009) hlm. 161.

¹⁴ S. Nasution, *Asas-Asas Kurikulum*, (Jakarta: Bumi Aksara, 1995), hlm. 252.

competencies that will be specified. Based on the curriculum 2013 assumptions, in the implementation of the curriculum 2013 an additional study load was carried out at all levels of education as follows:¹⁵

1) Learning burdens in SD / MI

Classes I, II, and III are 30, 32, 34 respectively, while classes IV, V, and VI are 36 hours each week with the duration of study for each hour of study which is 40 minutes.

2) Learning burdens in SMP / MTs

From the original 32 to 38 hours for each class, the length of study for each study hour is 40 minutes.

3) Learning expenses at SMA / MA

Class X becomes 42 hours of study, for class XI and XII to 44 hours of study, with length of study for each study hour of 45 minutes.

This addition policy is intended for teachers to have more free time to manage and develop learning processes that are oriented towards students or develop active, creative and fun learning processes. In addition to the addition of lesson hours, in the implementation of the 2013 curriculum it is also planned

¹⁵ Mulyasa, *op.cit.*, hal. 166

to be assisted, especially mentoring for teachers in implementing integrative thematic learning.¹⁶

n. The Success Key of Curriculum 2013

1) Principal Leadership

The key to the successful implementation of the first curriculum 2013 is the leadership of principals, especially in coordinating, mobilizing and harmonizing all available resources.

2) Teacher creativity

The curriculum 2013 will be very difficult to carry out in various regions because most teachers are not ready. The teacher's unpreparedness is not only related to the affairs of his competence, but is related to his creativity problems, which is also caused by the government's slow dissemination of the curriculum 2013.

3) Student Activities

To be able to participate in supporting the success of the curriculum 2013, the creativity of students must be considered. A teacher must be able to encourage and develop his activities. In that case, the teacher must be able to discipline students especially self-discipline.

¹⁶ Ibid., hal. 166.

4) Outreach of Curriculum 2013

The socialization in the implementation of the curriculum 2013 is very important so that all parties involved in its implementation in the field understand the changes made according to their respective main tasks and functions.

5) Learning Facilities and Resources

Learning facilities and resources that need to be developed in supporting the success of the curriculum 2013 include laboratories, learning resource centers, and libraries and management staff and increased management capabilities. In this case the creativity of teachers and students needs to be constantly improved to create and develop other tools that are useful for improving the quality of learning.

6) Conducive environment

A good school environment is a supporting factor for educational success. Likewise in the implementation of the curriculum 2013, the school environment is safe, comfortable, and orderly, optimism and high expectations of all school people, school health and student-centered activities are a climate that can arouse learning spirit. A conducive atmosphere creates pleasant learning so that the objectives of the learning will also be achieved

7) School Citizen Participation

The success of education in schools is largely determined by the success of the principal in empowering all school members, especially the available education staff. In this case, increasing productivity and work performance can be done by increasing the behavior of education staff in schools through the application of various concepts and techniques of modern personnel management.¹⁷

o. Advantage of Curriculum 2013

The implementation of curriculum 2013 is expected to produce productive, creative and innovative people. This is possible, because this curriculum is based on character and competence which conceptually has several advantages.

According to Mulyasa in his book *Development and Implementation Curriculum 2013* said that, there were 3 advantages of the curriculum 2013, namely:

According to Imas Kurinasih dan Berlin Sani, the advantages of the curriculum 2013 are as follows :

- 1) Students are more required to be active, creative and innovative in solving any problems they face in school
- 2) The assessment of all aspects Determination of values for students is not only obtained from the test scores but also

¹⁷ Mulyasa, *op.cit.*, hal. 39-55

obtained from the values of politeness, religion, practice, attitudes and others.

- 3) The emergence of character education and character education that has been integrated into all subjects.
- 4) The existence of competencies in accordance with the demands of the functions and objectives of national education.
- 5) The competency in question describes holistically the domain of attitudes, skills and knowledge.
- 6) And many more competencies needed in accordance with the development of needs such as character education, active learning methodology, balance of soft skills and hard skills, and entrepreneurship.
- 7) The most interesting thing about this curriculum 2013 is that it is very responsive to phenomena and social change.
- 8) Standard assessment refers to competency-based assessments such as proportional attitudes, skills and knowledge.
- 9) Require remedial periodically.
- 10) No longer requires more detailed curriculum documents because the government prepares all curriculum components until the textbooks and discussion guidelines are available.
- 11) The nature of learning is very contextual.
- 12) Increasing teaching motivation by increasing professional competence, pedagogy, social and personal.

13) The book and documents are fully prepared so as to trigger and stimulate the teacher to read and apply a culture of literacy, and make the teacher have the skills to make lesson plans, and apply the scientific approach correctly.¹⁸

2. Islamic Education and Character

a. Definition of Islamic Education and Character

Many experts provide definitions of Islamic Education, and each expert has an almost equal view of the definition, including: Islamic Education is an effort to strengthen faith and devotion to the Almighty God, in accordance with Islamic teachings, being inclusive, rational, and philosophical in order to respect others in the relationship of harmony and cooperation between religious communities in the community to create national unity.

Ahmad Tafsir defines Islamic education as guidance given by someone so that he develops optimally in accordance with Islamic teachings. Whereas Islamic Education is a term given to one of the subjects of learning that must be studied by Muslim students and explained at a certain level.¹⁹ According to Ahmad Tafsir, Islamic Education means the field of Islamic studies. Islamic Religious Education also means more specific efforts are emphasized to develop the nature of the diversity of subjects of students to be

¹⁸ Imas Kurniasih, dkk. *Sukses Mengimplementasikan Kurikulum 2013*. (Jakarta: Kata Pena, 2014), hal. 40-41.

¹⁹ H. M. Chabib Thoha, *Metodologi Pengajaran Agama*, (Yogyakarta: Pustaka Pelajar, 1999), hal. 4.

better able to understand, appreciate and practice the teachings of Islam. Besides that Islamic Education is not just a business process of transferring knowledge or religious norms but also trying to realize physical and spiritual manifestations in students so that later they will become generations who possess noble character, character and personality as well as a complete Muslim personality.²⁰

The definition of Islamic Education According to the Ministry of Education and Culture is Education through Islamic teachings, in the form of guidance and care for students so that later after completing education, he can understand, live and practice the teachings of Islam that have been believed as a whole, and become good citizens and fulfill applicable laws and regulations and try to realize the welfare of society and the nation.²¹

As one of the subjects that contains Islamic teachings and Islamic life values, Islamic education learning needs to be pursued through good planning in order to influence the choices, decisions and development of students' lives. There are several things that need to be considered in Islamic education learning, namely:²²

²⁰ Muntholi'ah, *Konsep Diri Positif Penunjang Prestasi PAI*, (Semarang: Gunungjati dan Yayasan al-Qalam, 2002), cet.1, hal. 18.

²¹ Dikbud, *Bahan Inti Peningkatan Wawasan Kependidikan Guru Agama Islam SLTP dan SLTA*, Dirjen Pendikdasmen, Jakarta, 1992, Hal. 10

²² Muhaimin, *Paradigma Pendidikan Islam Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, (Bandung: Rosdakarya, 2002), cet. II, hal. 76

- 1) Islamic Education as a conscious effort, namely an activity of guidance, teaching and / or training carried out in a planned and conscious manner for the purpose to be achieved
- 2) Students are prepared to achieve goals, in the sense of being guided, taught or trained in increasing the beliefs, understanding, appreciation and practice of the teachings of the Islamic religion
- 3) Educators conduct conscious guidance and training activities for students to achieve the goals of Islamic religious education.
- 4) Activities learning of Islamic Education is directed at increasing the beliefs, understanding, appreciation and practice of the teachings of Islamic students.

b. Characteristic of Islamic Education and Character

Each subject has certain characteristics or characteristics that can distinguish it from other subjects as well as Islamic Education has certain characteristics that distinguish it from other subjects between them.:

- 1) Islamic education is a group of subjects developed from the basic teachings contained in the Islamic religion. In terms of its contents, Islamic education is a main subject which is one component, and cannot be separated from a group of subjects aimed at developing students' morals and personalities.

- 2) Islamic education as a learning program, directed at (1) maintaining students' aqeedah and piety, (2) becoming the basis for diligent study of other sciences taught in schools, (3) encouraging students to be critical, creative and innovative and (4) become a foundation in everyday life in society. Islamic education not only teaches knowledge about Islam, but also to be practiced in daily life (building social ethics).
- 3) Islamic education learning not only emphasizes mastery of cognitive competencies, but also affective and psychomotor.
- 4) Islamic education material is developed from the three basic frameworks of Islamic teachings, namely Aqeedah, Shari'ah and morality.
- 5) Output of Islamic education learning programs in schools is the formation of students who have noble character (noble mind and character) which is the main mission of the sending of the Prophet Muhammad in this world. Moral education is the soul of education in Islam so that the achievement of noble character (karimah) is the true purpose of education.²³

c. Purpose of Islamic Education and Character

Before researchers put forward the purpose of the Religious Education, it will first put forward the purpose of education in general. The purpose of education is a very important factor,

²³ Nazarudin, *Manajemen Pembelajaran: Implementasi Konsep, Karakteristik dan Metodologi Pendidikan Agama Islam di Sekolah Umum*, (Yogyakarta: Teras, 2007) hal 13

because it is the direction that education is aiming for. Likewise the case with Islamic Education, which is covered by noble moral subjects is intended to form students to be human beings who believe and fear God the One and noble. Noble character includes ethics, character, or morals as an embodiment of religious education.

The purpose of education is formally defined as the formulation of qualifications, knowledge, abilities and attitudes that must be possessed by students after completing a lesson in school, because the purpose is to direct, control and facilitate the evaluation of an activity because the purpose of education is identical to the purpose of human life.

From the description above the objectives of the Religious Education researchers adjust to the objectives of Religious Education in formal educational institutions and researchers divide the objectives of the Religious Education into two parts with the following description:

- 1) General Purpose

The general aim of Islamic Education is to achieve the qualities mentioned by the Qur'an and hadith while the function of national education is to develop capabilities and shape dignified national character and civilization in order to educate the nation's life, aiming to develop the potential

of students to become human beings have faith and fear the Almighty God, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. To carry out this function the government organizes a national education system listed in the Constitution No. 20 of 2003

According to Abdul Fattah Jalal, the general goal of Islamic education is the realization of humanity as the giver of Allah, he said that this goal will realize specific goals. By quoting the letter at-Takwir verse 27. Jalal states that that goal is for all humans. So according to Islam, education must make all humans become human beings who devote themselves to God or in other words worship God.

It is known from Surat al-Dzariyat verse 56 which reads::

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create jinn and humans except that they worship Me" (Q.S al-Dzariyat, 56)

2) Special Purpose

The specific purpose of Religious Education is a goal that is adapted to the growth and development of

children in accordance with the level of education it runs both at the elementary, middle and high school levels.

Because the researcher is more focused on the high school level, the aim of Islamic Education in High School is:

- a) Students are expected to be able to read the Qur'an, write and understand the verses of the Qur'an and be able to implement it in daily life.
- b) Believing in Allah Almighty, His angels, His books, His messengers, to the Day of Judgment and His qadha and qadar. By knowing the function and wisdom and reflected in the attitudes, behavior and morals of students in the dimensions of everyday life.
- c) Students are expected to be accustomed to behaving in a commendable manner and avoid despicable traits, and be orderly in their daily lives.
- d) Students are expected to be able to understand the sources of law and the provisions of Islamic law concerning worship, muamalah, mawaris, munakahat, corpses and being able to practice them in daily life.
- e) Students are expected to be able to understand, take advantage and wisdom of the development of Islam in

Indonesia and the world and be able to apply it in daily life.²⁴

d. Function of Islamic Education and Character

In general, Islamic religious education aims to "Increase the faith, understanding, appreciation, and experience of students about Islam, so that they become Muslim human beings who believe and fear Allah SWT and have a noble character in personal life, community, nation and state."²⁵

The Islamic education curriculum for schools / madrasas functions as follows :

1) Development

That is to increase the faith and piety of students to Allah SWT that has been implanted in the family environment. Instilling the first faith and piety is the obligation of parents in the family. The school functions to further develop in the child through guidance, teaching and training so that the faith and piety can develop optimally according to the level of development.

a) Value Guidance

As a way of life to find happiness in life in the world and in the hereafter.

²⁴ Abdul Majid, *Pendidikan Agama Islam Berbasis Kompetensi*, (Bandung : Remaja Rosdakarya, 2005), hal. 42.

²⁵ Muhaimin, *Paradigma Pendidikan Islam*,(Bandung: Remaja Rosdakarya, 2002), Hal. 78.

b) Mental Adjustment

That is to adjust to the environment both physical and social environment, and can change its environment in accordance with the teachings of Islam.

c) Repair

That is to correct mistakes, shortcomings and weaknesses of students in the beliefs, understanding and practice of the teachings in everyday life.

d) Prevention

That is to ward off negative things from their environment or from other cultures that can endanger themselves and hinder their development towards a complete Indonesian human being.

e) Teaching

About religious science in general, system and functional.

f) Distribution

That is to channel children who have special talents in the field of Islam so that these talents can develop optimally so that they can be used for themselves and others.²⁶

²⁶ Abdul Majid. Perencanaan Pembelajaran Mengembangkan Standar. Kompetensi Guru. (Bandung: PT Remaja Rosdakarya, 2005). hal. 134-135.

e. Scope of Islamic Education and Character

The scope of Islamic religious education includes efforts to create harmony, harmony in the balance of relations between humans and Allah SWT, human beings with fellow human beings, humans with themselves, and the relationship between humans and other creatures and the environment.

There are several scope of Islamic religious education according to Hasbi Ash-Shidiqi covering the following matters:

- 1) Tarbiyah jismiyah, which is all forms of education that embody, nourish and nourish the body and uphold it, in order to hinder the difficulties faced in their experience.
- 2) Tarbiyah aqliyah, which is like the form of education and lessons that consequently educate the mind sharpen the brain.
- 3) Tarbiyah adabiyah, which is all forms of practice and in the form of theories whose form increases mind and increases temperament. Tarbiyah adabiyah or moral or moral education in Islamic teachings is one of the basic teachings that must be taught so that the people have or carry out the noble character that has been exemplified by the Prophet Muhammad.²⁷

²⁷ Abdul Majid, *Strategi Pembelajaran*. Bandung: PT Remaja Rosdakarya, 2014). Hal. 21-22.

While the material for Islamic religious education has a scope that includes nine basic elements. The nine basic elements are :

1) Teaching of Faith

Teaching faith means the teaching and learning process about aspects of trust, in this case of course beliefs according to Islamic teachings, so the essence of this teaching is about pillars of Islam.

2) Teaching of Moral

Moral teaching is a form of teaching that leads to the formation of an inner being embedded in the soul of someone who encourages him to act (behave), not because of a thought and not because of a consideration, it can also be said attitude that causes good or bad behavior.

3) Teaching of Worship

The teaching of worship is the teaching of all forms of devotion directed to Allah SWT, which is initiated by intention.

4) Teaching of *Fiqih*

Teaching of *Fiqih* is teaching which contains material about all forms of Islamic law originating from the Koran, Sunnah, and other syar'i propositions. The purpose of this

teaching is that students know and understand about Islamic laws and implement them in daily life.

5) Teaching of *Ushul Fiqh*

Teaching of *Ushul Fiqh* is teaching that discusses various provisions and rules that can be used in exploring and formulating Islamic Shari'ah law from its source.

6) Teaching of Al-Qur'an

Teaching of Al-Qur'an is teaching that aims to allow students to read the Koran and understand the meaning of the content contained in every verse of the Qur'an. But in practice only certain verses are included in the material of Islamic Education which is adjusted to the level of education.

7) Teaching of Interpretatio

Teaching interpretation is teaching in the form of a description of the meaning of the Qur'an, an explanation of its meaning and an explanation of what the text means..

8) Teaching of Hadith

Teaching of hadith is teaching which is everything that comes from the Prophet Muhammad, both in the form of words, deeds, provisions, or physical / personality traits.

9) Teaching Islamic History

The purpose of teaching from Islamic history is so that students can find out about the growth and development of Islam from the beginning to the present so that students can know and love Islam.²⁸

Based on the description above it can be concluded that the scope of Islamic Education includes harmony, and balance between human relations with Allah SWT, human relations with fellow humans, human relations with other creatures and their environment.

3. Akhlakul Karimah

a. Definition of Akhlakul Karimah

Akhlakul karimah according to the book morality of Sufism provide etymological understanding, the word moral comes from Arabic with the singular form khuluq which means character, habits or customs, predictions, chivalry, virility, religion and anger. In the Qur'an there is only the word khuluq which is a compliment to the Prophet Muhammad are noble character.

As for terminology, the scholars provide various definitions according to the following :

²⁸ Darajat Zakiah, *Metodik Khusus Pengajaran Agama Islam*, (Jakarta: Bumi, Akasara, 2001), Hal. 63-109.

- 1) Imam Al-Ghazali defines that morals are traits embedded in the soul (human) which give birth to easy and easy actions without requiring thought or consideration
- 2) Ibn Miskawaih defines that khuluq is a state of the soul which pushes towards doing actions without thought or action.
- 3) Ahmad Amin, a figure of modern morality, states that as part of the ulama defines morals as attuned will, that is, if the will has become a habit then that is what is called morality.²⁹

From the above definition, morality is a human act because of habituation which gives birth to actions without requiring thought or consideration. So, when combined with the notion of *karimah* which means noble, then the meaning of *akhlakul karimah* is noble human behavior or deeds that are deemed good and in accordance with Islamic teachings (*syara*) originating from the Qur'an and the sunnah of the Prophet Muhammad. This moral is called easy moral or *hasanah*, which is good or good morals.

Akhlakul karimah which is practiced in daily life will bring people to the peace and peace of the soul under the pleasure of Allah SWT. And if this *akhlakul karimah* is always played when dealing with humans or socially, it will always be respected by

²⁹ Hamzah Tualekah, dkk. *Akhlak Tasawuf*, (Surabaya: IAIN Sunan Ampel Press, 2011), hal. 1-2.

humans and loved by their friends. And Allah has promised to dilate the sustenance of his people if he feared Him (like berakhlakul karimah). It is difficult to argue that noble character which is summarized in good manners is the key for a person to live peacefully in a community wherever he is. Good behavior is behavior that can be learned and shaped because it is not something taken for granted. And every human being has the potential to behave well by habituating himself.³⁰

The Hadith and the Word about Akhlakul Karimah, the Messenger of Allah said, which means:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: "Indeed I was sent to perfect noble morals" (Narrated by Bukhari, Baihaqi, and Hakim)

The Word of Allah which is related to akhlakul karimah

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: "And We have not sent you, but to (be) a mercy to the universe." (Surah Al-Anbiyaa: 107)

This verse is related to the hadith above which actually implies a sign that the Messenger of Allah was sent to perfect human morals which is the key to obtaining the grace of Allah SWT.

³⁰ Ibid., hal. 6.

Relationship between the Science of Morals and the Science of Kalam (Science of Tawheed) in the Formation of Akhlaku Karimah

- a) Viewed in terms of the object of this discussion regarding the trust that is firm to God so that it becomes the basis for directing human deeds that are carried out solely because of Allah SWT. With the knowledge of monotheism it leads to sincerity which means one of the moral virtues.
- b) Viewed in terms of its function, that the science of monotheism does not only ask to memorize the theory of pillars of faith and Islam but also practiced. As if Allah has 99 asthma, then all that must be transferred into him so that the faith in Allah has a positive influence on the formation of morality.

The relationship between the science of monotheism and the science of morals can be seen in relation to faith and good deeds. because the faith must be manifested into akhlaqul karimah.

Based on this description, the faith in Islam is not being dognitive, that is, not only recognizing the existence of harmony or even just memorizing. But faith is accepted as the basis for doing good and practical praxis for him.³¹

³¹ Ibid., hal. 21-31

b. Scope of Islamic Morality

Islamic morality in which the *akhlakul karimah* refers to is moral which shows human behavior which covers all Islamic teachings. In other words, morality is the quality of the implementation or application of Islamic teachings themselves. Whereas the moral scope is the target of morality or morality which is divided into 4 :³²

a) Faith to Allah based on faith in Him

Moral to God in principle departs from one's obligation to believe in Allah. Being like that means showing the performance of human selfhood as a servant who wants to communicate with God as well as possible with dedication in the form of worship with sincerity only hoping for the blessing of Allah SWT.

b) Morals are self

In relation to the scope of morals, humans must develop their inner potential and maintain themselves with the best self-care, both spiritual and physical.

c) Morals with fellow human beings

This scope of morality departs from the belief that all humans are the same and in the level of the view of Allah SWT. In the belief of monotheism it is explained that

³² Ibid., hal. 105

all humans are borne and cared for by God. If we have believed that way, then we must do our fellow human beings as well as possible regardless of race, ethnicity or religion. So that if it is moral, it is not up to seizing the rights of others, but always protecting the rights of others and carrying out our obligations properly. And we can see from the explanation that the heart (mind) and action are morality itself.

d) Morals for the environment

The purpose of this moral environment is manners or manners that govern the good relations that occur between humans and the environment, non-human physical nature. The principle of the scope of morality is the fundamental belief that humans are created by Allah and presented on this earth to become khalifatullah (the best management of nature).

c. Moral Guidance

The aim of Islamic education is the same as the goal of moral guidance which is mental and Muslim personal ideal. The ideal image of Muslims is their strong religious beliefs, strong knowledge, and physical strength. These three things are manifested into a frame (container) and instilled religion and by always adding knowledge and the last is a healthy physical and

spiritual so that it has a positive influence. Therefore, morals are the result of coaching not by itself. Through the efforts of moral guidance the results are in the form of Muslim morality.³³

d. Method of Moral Guidance

In the method of moral guidance each expert disagrees..

- a) Socrates stated that the right method of moral formation is with science to become guidance. And the method of treating moral formation is punishment.
- b) John Fredrich Herbert states that moral formation is with the teaching of moral science so that humans can be decorated with known moral virtues.
- c) Humaidi Tatapangarsa explained that the method of moral formation was carried out in a direct and indirect manner. Direct method by giving moral knowledge that explains good and bad according to the Qur'an and as-sunnah. While the indirect method is by giving stories, training, habituation, etc.
- d) Al-Mawardi said that an effective method of moral formation is tajribah, namely the placement of experience as a means of its potential to practice noble values while practicing avoiding self from impulse, so that good deeds will be formed and embedded into habit, nature, and nature.

³³ Ibid., Hal. 105-128.

e) Ahmad Amin as a figure of modern moral science explains the method of moral formation, namely with 5 things, namely:

(1) Extending the insight of the mind and cleansing from *takhayyul* and *khurafat* so as to produce dynamic and flexible thinking.

(2) Providing and associating with friends, or good friends. Because human relations have a big influence on human behavior.

(3) Providing a living model as an example and motivator in his life. The best role model is the Prophet Muhammad.

(4) Binding themselves to do good and leave or stay away from evil. This commitment must be strong as the principle of his life.

(5) Strengthen the commitment to improve themselves by habituating themselves to real actions.

Another way other than mentioned by experts above is by moral formation through exemplary or *uswah hasanah*. Because good moral is not formed by teaching, instruction and prohibition. Exemplary is important as a magnet that fosters someone's spirit to do good. Then accompanied by retrospection or assume that yourself has many shortcomings

so that it will always improve the quality of morals.

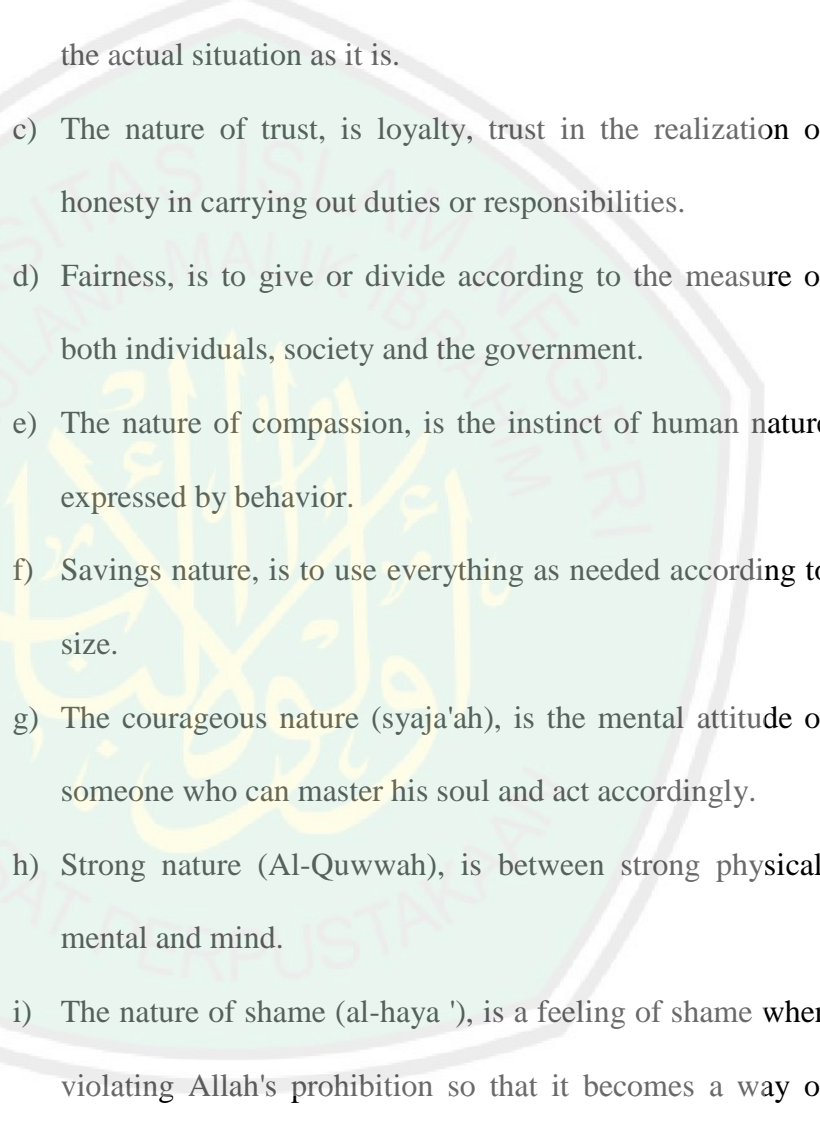
General moral guidance includes in religious education, so that it can be actualized through an implementation of religious teaching and education which is categorized into three methods, namely :

- a) *Ta'lim*, this concept is a concept of reasoning that can change the development of human reason. Ta'lim is identified with the process of extracting science and the process of thinking skills (leading to cognitive aspects).
- b) *Ta'dib*, this concept is the process of transferring moral values and character in the context of education or as a process of improving human morality (focused on affective aspects).
- c) *Tarbiyah*, in this concept is the process of making, growing, developing from the aspects of cognitive, affective and motoric (training or acting skills).³⁴

e. Forms of Akhlakul Karimah

Akhlakul karimah is a commendable behavior which is a sign of the perfection of one's faith in God, good morals are also called easy morals. These commendable moral forms include the following :

³⁴ Ibid., hal. 129-155.

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- a) Patience, is a condition that is willingly wholeheartedly like when patiently fulfilling its obligations, enduring the trials, enduring persecution, enduring poverty, etc.
 - b) True or honest nature (shidiq), is telling in accordance with the actual situation as it is.
 - c) The nature of trust, is loyalty, trust in the realization of honesty in carrying out duties or responsibilities.
 - d) Fairness, is to give or divide according to the measure of both individuals, society and the government.
 - e) The nature of compassion, is the instinct of human nature expressed by behavior.
 - f) Savings nature, is to use everything as needed according to size.
 - g) The courageous nature (syaja'ah), is the mental attitude of someone who can master his soul and act accordingly.
 - h) Strong nature (Al-Quwwah), is between strong physical, mental and mind.
 - i) The nature of shame (al-haya '), is a feeling of shame when violating Allah's prohibition so that it becomes a way of salvation and prevents evil deeds.
 - j) Maintaining self-purity (al-'iffah), is guarding oneself from evil and maintaining self-respect.

k) Keeping promises, is keeping, fulfilling promises or cases as agreed.³⁵

f. Virtue of Akhlakul Karimah

Al-Ghazali revealed four main virtues of morality or akhlakul karimah

- a) Looking for wisdom, wisdom is a better virtue.
- b) Be brave, Dare to behave in an attitude that can control his anger with reason to move forward. Courageous to cause noble qualities.
- c) Self-purification, sacred means achieving fitrah which is the nature that can control his lust with reason and religion so that he can avoid evil.
- d) Be fair, just as people who can share their rights according to their nature, or someone who is able to hold back their anger and lust for achieving the wisdom behind events.³⁶

g. Affecting Factors of Akhlakul Karimah

a) Religion

Religion in fostering human morals is associated with the provisions of religious law that are definite and clear in nature, for example mandatory, mubah, makruh and haram. These provisions are explained in detail in religion. Therefore moral formation cannot be separated from religion..

³⁵ Ibid., hal. 158-167.

³⁶ Ibid., hal. 156-157.

b) Behavior

Human behavior is a person's attitude manifested in deeds. A person's attitude may not be depicted in actions or not reflected in daily behavior but there are contradictions between attitudes and behavior. Therefore, even though it is theoretical it happens but from the point of view of Islamic teachings including thin faith. To practice Akhlakul Karimah in daily life, both moral to God, oneself, family, society, and the surrounding environment.

c) Instinct

The human condition depends on the original answer to instincts. Intellect can accept certain values, so that will form the will that gives birth to action. Intellect can urge instincts, so that the desire is only the heart. Akal can control instincts so that the action is decided by reason. The relationship of instinct and reason gives volition. Willingness to give birth to behavior. Behavior values determine one's destiny. The instinct that is in someone is God's destiny.

d) Lust

Lust can get rid of all rational considerations, influence the warning of conscience and get rid of other good desires. Examples of lust for gambling, liquor, killing lust, wanting to

have and other passions, leads to evil, so that lust can be powerful and move freely where it wants.

e) Customs

Habits occur from birth. A good environment supports good habits too. The environment can change a person's personality. An environment that is not good can reject the existence of discipline and education. Bad habits lead to lower things, namely returning to primitive customs.

f) Environment

There are two kinds of environments, namely the natural environment and relationships. Both are able to influence human morals. Environment plays a role and a driver for the development of intelligence, so that humans can reach the highest level.³⁷

h. The Purpose of Akhlakul Karimah Guidance

According to Barmawi Umary, some of the aims of karimah morality include:

- (1) In order to be accustomed to doing good, beautiful, noble, commendable, and avoiding bad, bad, despicable, despicable.
- (2) So that our relationship with Allah SWT and with fellow beings is always well-maintained and harmonious.

³⁷ Andi Hakim Nasution, *Pendidikan Agama Dan Akhlak Bagi Anak Dan Remaja* (Jakarta: PT. Logos Wacana, 2001), hal. 11.

- (3) Stabilizing religious sense in students, getting used to holding on to noble morals and hating low morals.
- (4) Getting students to be willing, optimistic, confident, master emotions, endure suffering and patience.
- (5) Guiding students towards healthy attitudes that can help them interact well socially, love goodness for others, be helpful, love those who are weak and respect others.
- (6) Familiarizing students with politeness in speaking and socializing both at school and outside of school.
- (7) Always diligently worship and draw closer to God and make good deeds³⁸.

i. Element of Akhlakul Karimah Guidance

The success or failure of a coaching is determined by the perpetrators, in this case there are elements, namely teachers, students and schools.

(1) Educator or Teacher

The task of educators or teachers is as a medium so that students achieve the goals formulated. Without educators, any formulated educational goals will not be achieved, therefore professional teachers are needed because professional teachers will certainly be more capable and more master of the theory of learning to be provided and

³⁸ Khalimi, *Berakidah Benar Berakhlak Mulia* (Yogyakarta: Pustaka Insan Madani, 2006), hal. 13.

certainly more successful as teachers to foster and develop students' abilities. Therefore, teachers are not ordinary people, but must have special abilities and skills that cannot be done by just anyone.

(2) Students

Students are people who study and receive guidance from teachers in educational activities. Between teacher and student are two factors that cannot be separated and cannot stand alone, where the teacher as the instructor and students receive the lesson. Both of them must be active, not just teachers but students in accepting lessons must be with great attention and interest. Therefore, students must be considered in educational activities because students are the object of education which is the core of education.

(3) School

School is the 2nd place where children get religious education that confronts one's religious behavior, so the essence of education in Islamic education is developing and growing attitudes in children. Besides that education also forms a human being to become more morally perfect so that his life is always open to good as well as closed from all evil in any condition. Teachers are examples of examples in moral formation for students. Personality, religion, how to

get along, dress from a teacher are important elements which will then be absorbed by students.³⁹

j. Effort of Akhlakul Karimah Guidance

In practice there are several techniques that can be carried out by educators and coaches in an effort to overcome juvenile delinquency, among others:

a) Individual Handling

Individual handling is done face-to-face between teenagers and counselors. Activities carried out include:

- (1) Providing guidance or advice, the purpose of which is to find a solution to the problems faced by adolescents.
- (2) Counseling, the aim of which is to reassert his shaken personality and try to face reality to adjust to existing constraints.
- (3) Psychotherapy, the goal is to cure a disturbed soul such as stress.

b) Family Handling

This handling is done by developing mutual understanding between family members. In this family response, especially parents, they should provide guidance to their children as often as possible.

³⁹ Zakiah drajat, Kesehatan Jiwa dalam keluarga, sekolah, dan masyarakat (jakarta, bulan bintang, 1977) hal. 180

c) Group Handling

Usually the counselor chooses people who have the same problem, then the counselor stimulates patients to exchange thoughts, encourage each other, mutually reinforce motivation and help each other solve problems.

d) Couple Handling

This is done by the way the patient is handled together with his friend, friend or one of his family members.⁴⁰

B. Thinking Framework

The framework of thinking is a theoretical study in analysis and conclusively must produce premise for the research that embraces the deductive hypothesis model. The framework of thinking is a series of concepts and clarity of the inter-concept relationship formulated by researchers based on a literature review, by reviewing the theories compiled. Used as a basis for answering the research questions raised so that researchers are easy to conduct research.⁴¹

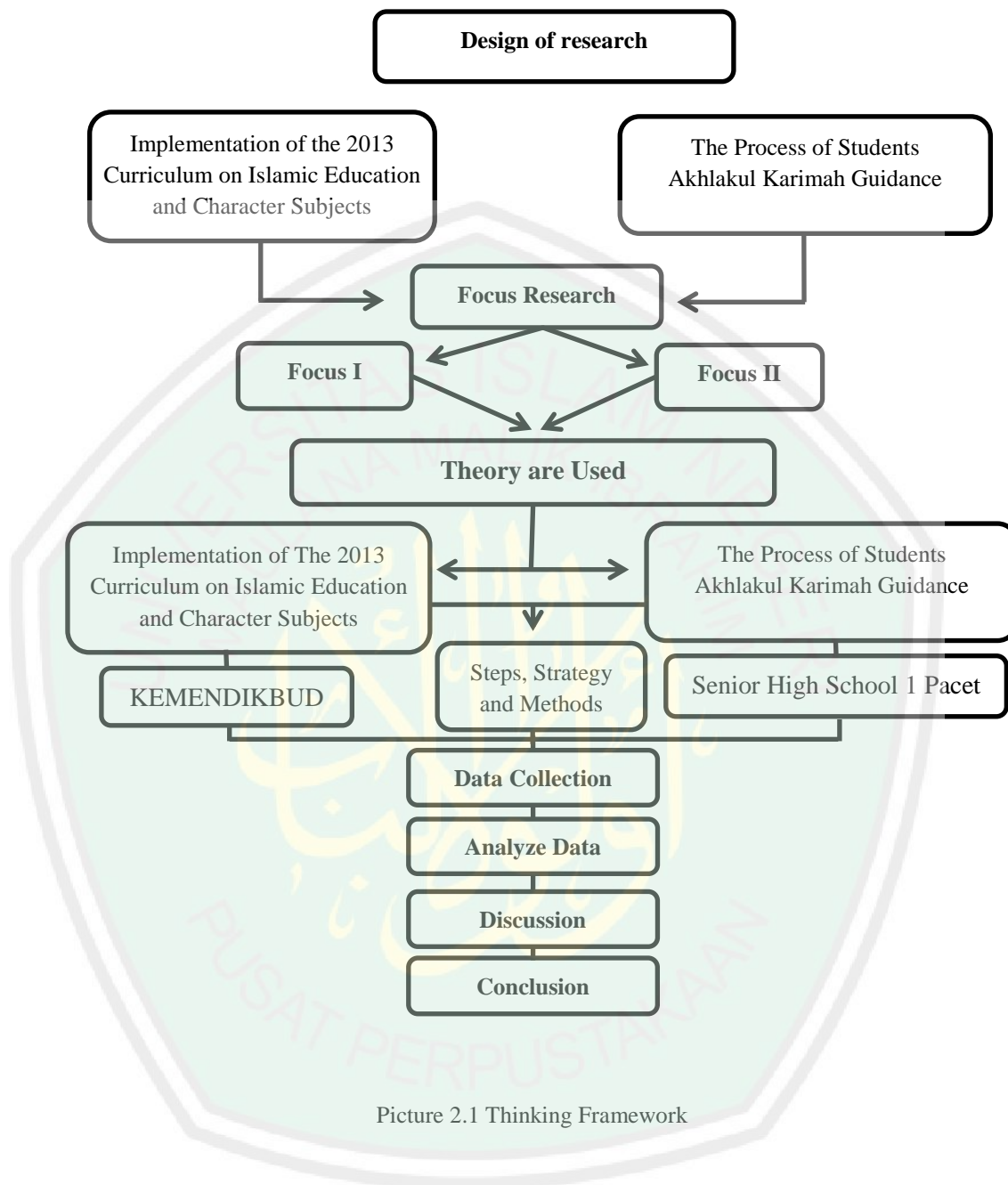
Senior high school state 1 Pacet is one of the initiating schools for implementing the curriculum 2013 in Mojokerto. So that the State Senior high school 1 Pacet before the implementation of the curriculum 2013 nationally in July 2016 has had the experience and achievement gained earlier than the implementation of the curriculum

⁴⁰ Save M.Dangun, *Psikologi keluarga* (Jakarta, Rineka Cipta, 1990) hal.15

⁴¹ Dedy Mulyana. *Metedologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial lainnya*. (Bandung: Remaja Rosdakarya, 2001). Hal 34

for State Senior high school 1 Pacet. So that the implementation of the curriculum 2013 is also carried out on Islamic education and character subjects that are currently Islamic education and character and traits. Apart from that, what is interesting is that as a general education institution (school), Senior high school state 1 Pacet is not inferior to madrasas related to religious activities. Whereas as a public school offering knowledge and intelligence in both academic and non-academic, State Senior high school 1 Pacet also create the best students and graduates with noble character as a provision for social involvement. The reference is the collaboration between the implementation of the curriculum 2013 (emphasizing character building) on the eyes of Islamic education participants and character with school policy, religious programs, a conducive environment to support students' moral as akhlakul karimah guidance. So that the above variables influence each other on students' moral guidance, the researchers believe that the implementation curriculum 2013 on Islamic education and character in akhlakul karimah guidance at State Senior high school 1 Pacet can run well and produce students and graduates with good character.

The schematic framework can be seen in the following scheme:



Picture 2.1 Thinking Framework

CHAPTER III

RESEARCH METHOD

A. Approaches and Research Design

Accordance with the title of this thesis, this research uses a qualitative approach. A qualitative approach is a research procedure that produces descriptive data in the form of written or oral words of people and observable behavior. The qualitative approach has natural characteristics as a direct, descriptive data source, the process is more important than the results.⁴²

The type of qualitative method used is descriptive qualitative. Descriptive research is research that is intended to collect information about the status of a symptom that exists, namely the state of symptoms according to what they were at the time the research was conducted.⁴³

Criteria for data in qualitative research are definite data. Definite data is the actual data that occurs as it is, not data that is merely visible, spoken, but data that contains the meaning behind the visible and spoken.⁴⁴

Therefore, this study aims to get an objective, factual, accurate and systematic description of the problems in this research. In accordance with the formulation of the research problem, the problem

⁴² Lexy Moleong. *Metodologi Penelitian Kualitatif*. (Bandung: Remaja Rosdakarya, 2006), hlm. 04.

⁴³ Suharsimi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 2009), hal.234.

⁴⁴ Sugiyono. *Memahami Penelitian Kualitatif*. (Bandung: Penerbit CV. Alfabeta, 2008), hlm. 02.

faced in this study was the Implementation of Curriculum 2013 on Islamic Education and Character in Akhlakul Karimah Guidance at State Senior High School 1 Pacet.

B. Presence of Researcher

In this study, the researcher himself or with the help of others is the main data collection tool. Researchers began to enter the field on October 17, 2018 until February 24, 2019 due to constraints or exploding semester vacations. The presence of the researcher is an interaction between the researcher and the object to be studied. So the presence of researchers is the main routine for researchers who will collect data as authentic validity of the data in this study.

C. Research Location

The locations in this study were State Senior high school 1 Pacet located at the Raya Pandan street address, Pandanarum village, Pacet sub-district, Mojokerto district, East Java (61374). The location of the building is surrounded by rice fields and close to the animal market and surrounding residential areas.

D. Data and Data Sources

In obtaining this data, the researcher faced directly with the informant to get accurate data, so that the researchers in processing data did not experience difficulties. The data sources in this study were divided into two types:

1. Primary Data

Namely the data obtained directly from the object to be studied (respondent / informant), through the results of interviews with teachers and students. Sources of data taken by researchers through purposive sampling technique means that the selection of subjects based on subjects who know, understand, and experience directly in the implementation of the curriculum 2013 on Islamic Education and Character in akhlakul karimah guidance of students at State Senior High School 1 Pacet, namely:

- a. Headmaster Mr. Sutoyo, S.Pd, M.Pd, as an informant as a leader and also has the authority and policy towards the implementation of curriculum 2013 in State Senior High School 1 Pacet.
- b. Teacher of Islamic Education Mrs. Maisaroh, S.Pd.I, as an informant to find out the implementation and process of implementing of curriculum 2013 both planning, implementing and evaluating in State Senior High School 1 Pacet and the method for students' moral guidance in State Senior High School 1 Pacet.
- c. Deputy head of curriculum Mr. Siadik, S.Pd, as an informant in this study to find out and explore information relating to the implementation process of curriculum 2013 in State Senior High School 1 Pacet.

d. Deputy head of student Mr. Suyanto, S.E as informants in this study to determine the condition of students in State Senior High School 1 Pacet.

2. Secondary Data

Namely data obtained from certain institutions or institutions. Which are taken in the form of library documents, theoretical studies, scientific works that have relevance to the problem under study. This data is obtained by researchers indirectly (through intermediary media / obtained and recorded by other parties). Secondary data is generally evidence of historical records or reports that have been compiled in published and unpublished archives.

E. Data Collection Techniques

In qualitative research, basically the data collection techniques used are participant observation, in-depth interviews, and documentation. The data in this study will be collected by three techniques, namely⁴⁵:

1. Observation: a deliberate and systematic study of circumstances or social phenomena and physical symptoms by observing and taking notes. Observations made by researchers are participant observation, namely if the observation (the person who observes) takes part or is in the state of the object being observed (observers). In this

⁴⁵ Lexy Moleong., *op.cit.*, hal 56.

observation, researchers are involved with the daily activities of people who are being observed or used as research data sources. With this participant observation, the data obtained will be more complete, sharp and to know at the level of meaning of each visible behavior. This observation technique is done systematically and the format is arranged. The scale to be used for this observation sheet is the rating scale. The researcher will examine directly looking for data on the implementation and process of applying the 2013 curriculum on PAI and Budi Pekerti subjects and observing the students' moral virtues in Pacet 1 Public High School.

1. Observation: a deliberate and systematic study of circumstances or social phenomena and physical symptoms by observing and taking notes. Observations made by researchers are participant observation, namely if the observation (the person who observes) takes part or is in the state of the object being observed (observers). In this observation, researchers are involved with the daily activities of people who are being observed or used as research data sources. With this participant observation, the data obtained will be more complete, sharp and to know at the level of meaning of each visible behavior. This observation technique is done systematically and the format is arranged. The scale to be used for this observation sheet is the rating scale. The researcher will examine directly looking for data on the process implementation of curriculum 2013 on Islamic

Education and Character, and observing the students' moral virtues in State Senior High School 1 Pacet.

2. In-depth interviews: a form of verbal communication, a kind of conversation that aims to obtain information and communication carried out face-to-face. In the interview method, researchers use structured interview guidelines with informants as follows: headmaster, Deputy head of curriculum, Deputy head of student, Islamic Education teacher.
3. Documentation study: activities seeking data about things or variables consisting of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas, and so on. This technique is intended to collect a variety of information, specifically to supplement data in the framework of answering research and used as strong evidence as an examination and its natural nature in accordance with the context of the study. The documents to be made are archives in this study, namely profil of State Senior High School 1 Pacet, Objective state of of State Senior High School 1 Pacet, facilities and infrastructure of State Senior High School 1 Pacet, implementation and results of interviews.

F. Data Analysis

After the data needed in this study is collected, then the data is processed and presented using descriptive analysis techniques, which means that the researcher seeks to re-describe the collected data

regarding the real conditions of the noble moral guidance at state senior high school 1 Pacet. In qualitative analysis, the analysis carried out Qualitative data analysis is an effort carried out by working with data, organizing data, sorting it into manageable units, synthesizing it, finding and finding patterns, discovering what is important and what is learned, and decide what can be told to others.⁴⁶

Data analysis procedures carried out by the researcher as follows:

1. Collecting and transcribing data with Triangulation

It starts with collecting raw data through with triangulation are field observations, interviews, and literature studies. Both from interviews with data sources and literature studies on the implementation of curriculum 2013 on Islamic education and character in akhlakul karimah guidance at State Senior High School 1 Pacet. From the results of the data obtained from interviews and field notes then copied in writing in accordance with the real data from the data source dealing with the implementation of curriculum 2013 on Islamic education and character in akhlakul karimah guidance at State Senior High School 1 Pacet, especially grade IX students at State Senior High School 1 Pacet.

⁴⁶ *Ibid.* hlm. 248

2. Data Reduction

At this stage is the selection process, focusing on simplifying, abstracting and transforming crude data that appears from the field notes. This process takes place from the beginning of the study and at the time of the study. At the time of the data reduction research carried out by making a summary of the notes obtained from the field by making coding, concentrating the theme and determining boundaries.⁴⁷ Data reduction is part of data analysis that reinforces and regulates data in such a way that the conclusions of the research can be done. The things that need to be reduced from this analysis are about the discussion of the three formulations of this study.

3. Data Presentation

Data that has been reduced, then presented in the form of a description based on aspects and research, the presentation of data is intended to facilitate researchers to interpret data and draw conclusions. In accordance with the aspects of the problem of this study, the arrangement of the data presentation starts from steps of Islamic education learning in Curriculum 2013, the implementation curriculum 2013 on Islamic education subjects and the results of the implementation curriculum 2013 on Islamic education subjects with moral students in State Senior High School 1 Pacet.

⁴⁷ Sugiyono, *op.cit.*, hal. 338.

4. Verification

This conclusion is a re-check process carried out during the study by matching the data with the notes that have been made by the researcher in making the initial conclusions, then it will be used as the basis for making conclusions.

The initial conclusions that have been formulated are checked again (verification) on the notes that have been made by the researcher and then headed towards a solid conclusion and are expected to have relevance while at the same time answering the focus of the research previously formulated.

G. Research Procedure

The procedure for research on the implementation of curriculum 2013 on Islamic Education and Character in Akhlakul Karimah Guidance at State Senior High School 1 Pacet is divided into several stages, namely as follows:

1. Planning Phase

This stage the researcher made a title plan that will be used in the research, namely by searching various data and book sources in the library and the internet. After getting the appropriate title of at least 3 titles, then consult the guardian lecturer for the selection of titles to be used as well as the approval signature.

2. Preparation Phase

The researcher submitted the title of the thesis is “The Implementation of Curriculum 2013 Islamic Education and Character on Akhlakul Karimah Guidance at State Senior High School 1 Pacet” to Islamic education majors, both online and file and afterwards getting a supervisor.

3. Pre-field stage

At this stage the researcher prepares the steps of the activity namely after determining the location of the study, then arranging the permits, exploring and assessing the state of the field, discussing with informants, then preparing research proposals to be presented with colleagues and supervisors.

4. Implementation Phase

Is the core activity of a research. Because at this stage of implementation the researcher seeks and collects the required data. At this stage the researcher conducts interviews with primary sources, field observations, documentation and examines voluntary theories.

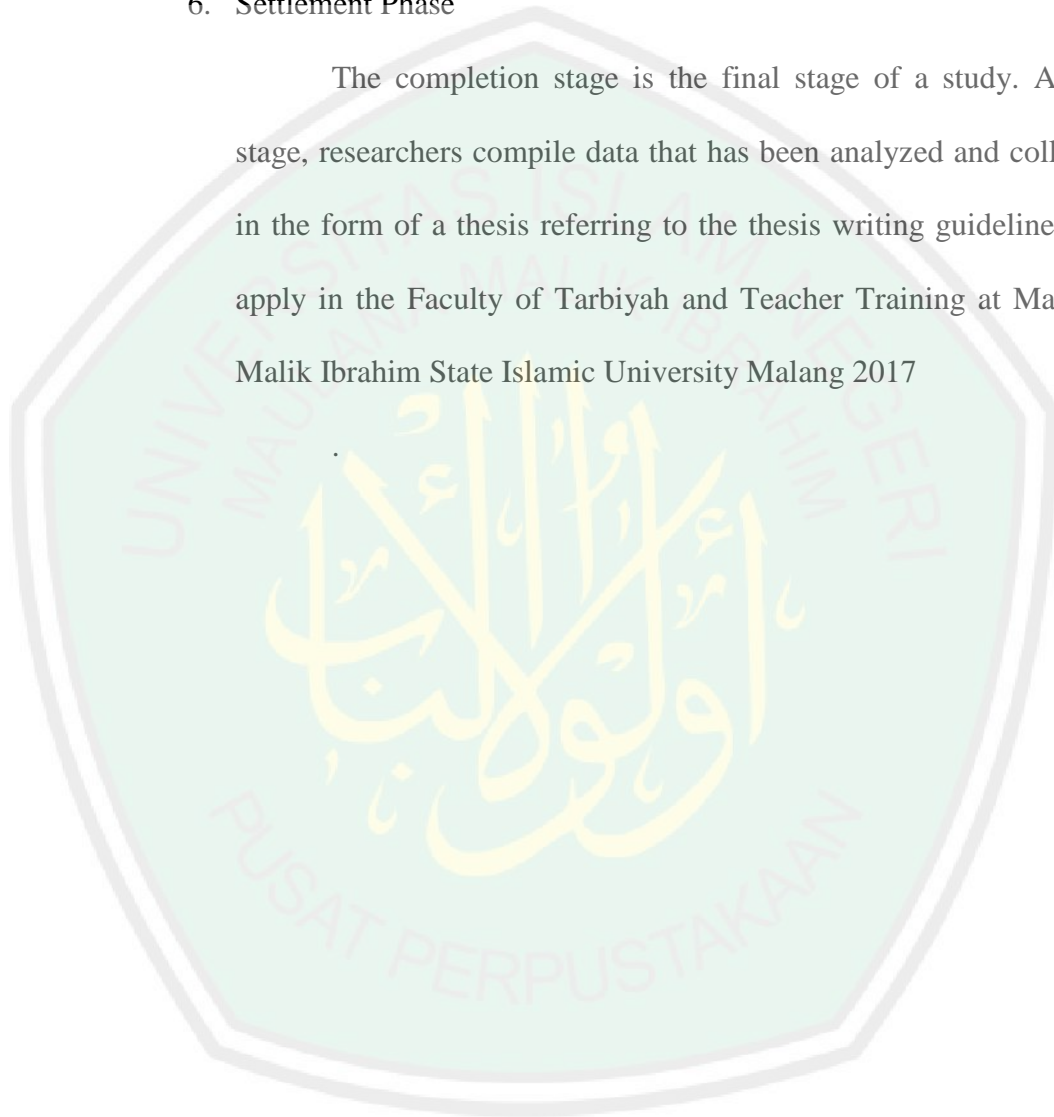
5. Data Analysis Phase

At this stage the author arranges all the data that has been collected in a systematic and detailed so that the data is easily understood and the findings can be informed to others clearly. From the data that has been obtained, the interpretation of data according

to the context of the problem is then carried out to check the validity of the data by checking the data source and the method used to obtain valid and accountable data.

6. Settlement Phase

The completion stage is the final stage of a study. At this stage, researchers compile data that has been analyzed and collected in the form of a thesis referring to the thesis writing guidelines that apply in the Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University Malang 2017



CHAPTER IV

DATA EXPOSURE AND RESEARCH FINDING

A. Data Exposure

1. Profile of State Senior High School 1 Pacet ⁴⁸

School Name	:	SMAN 1 PACET
NPSN	:	20552007
Education	:	Senior High School
School Status	:	State
School Address	:	JL. RAYA PANDAN
Postal Code	:	61374
Village	:	Pandanarum
District	:	Pacet
Regency/City	:	Mojokerto
SK of Establishment School	:	18845/278/HK/416-012/2004
Ownership Status	:	Central Government
Account Number	:	162365258
Taxpayer Name	:	SMAN 1 PACET
NPWP	:	5.78382E+12
Telephone Number	:	321599828
Email	:	sman1pacet@gmail.com
Website	:	http://sman1pacetmojokerto
Willing to accept the boss	:	Willing to Accept
ISO Certificate	:	Certification process
Principal	:	Sutoyo, S.Pd, M.Pd
Accreditation	:	A
Curriculum	:	Curriculum 2013

⁴⁸ Dokumen SMA Negeri 1 Pacet

2. History of State Senior High School 1 Pacet

The construction of State Senior High School 1 Pacet building began in 2003. The school is located in the center of the village of Pandan Arum with a very strategic location. The first headmaster who served was Mr. Mashhudi, M.Pd for 10 years, and the second was Mr. Sutoyo, S.Pd, M.Pd.⁴⁹

3. Vision and Mission of State Senior High School 1 Pacet

The vision of Pacet 1 High School is realized by all citizens of State Senior High School 1 Pacet “Faithful and devoted to God YME, noble, trustworthy, intelligent, harmonious, creative, independent, and accomplished”. Mission of State Senior High School 1 Pacet are

- a. Establish graduates who are independent and ready to face the changing times based on “faith and piety” and “science and technology”, love for the homeland and the nation
- b. Using a curriculum that uses a scientific approach
- c. Establish an interactive, inspirational, fun, challenging and motivating learning process for students to learn independently
- d. Providing a valid, objective, integrated, economical, transparent, accountable, systematic, comprehensive, sustainable and educative (authentic assessment)
- e. improve education and education personnel competencies in accordance with the National Education Standards (SNP)

⁴⁹ Dokumen SMA Negeri 1 Pacet

- f. Involving all school stakeholders in the activities of planning, implementing and evaluating school work plans
 - g. Providing Information Technology-based School Information Systems that are effective and efficient
 - h. Providing facilities and infrastructure that support teaching and learning activities referring to the National Education Standards (SNP)
 - i. Arrange school finance efficiently, transparently and accountably.⁵⁰
4. Facilities and infrastructure

Facilities and infrastructure are very important in the world of education because it is a driving force for education. Educational facilities and infrastructure can be useful to support the implementation of the learning process, both directly and indirectly in order to achieve educational objectives.⁵¹

Table 4.1 Total of room

No	Name	Amount
1	Class Room	24
2	Teacher Room	1
3	Headmaster Room	1
4	Deputy Head Room	1
5	Administration Room	1
6	Science Laboratory	1
7	Computer Laboratory	1
8	Mosque	1
7	Library Room	3
8	Sanitation Room	2

⁵⁰ Dokumen SMA Negeri 1 Pacet

⁵¹ Dokumen SMA Negeri 1 Pacet

5. Condition of Student at State Senior High School 1 Pacet

Students of State Senior High School 1 Pacet in the 2018/2019 school year totaled 876 with a total of 565 female students and 311 male students, with ten class details totaling 297, eleven classes totaling 303, 12 classes totaling 276. With 27 study groups.

To be clearer and to get a detailed picture of the condition of students, the following table about Condition of Student of State Senior High School 1 Pacet:⁵²

Table 4.2 Total of Students

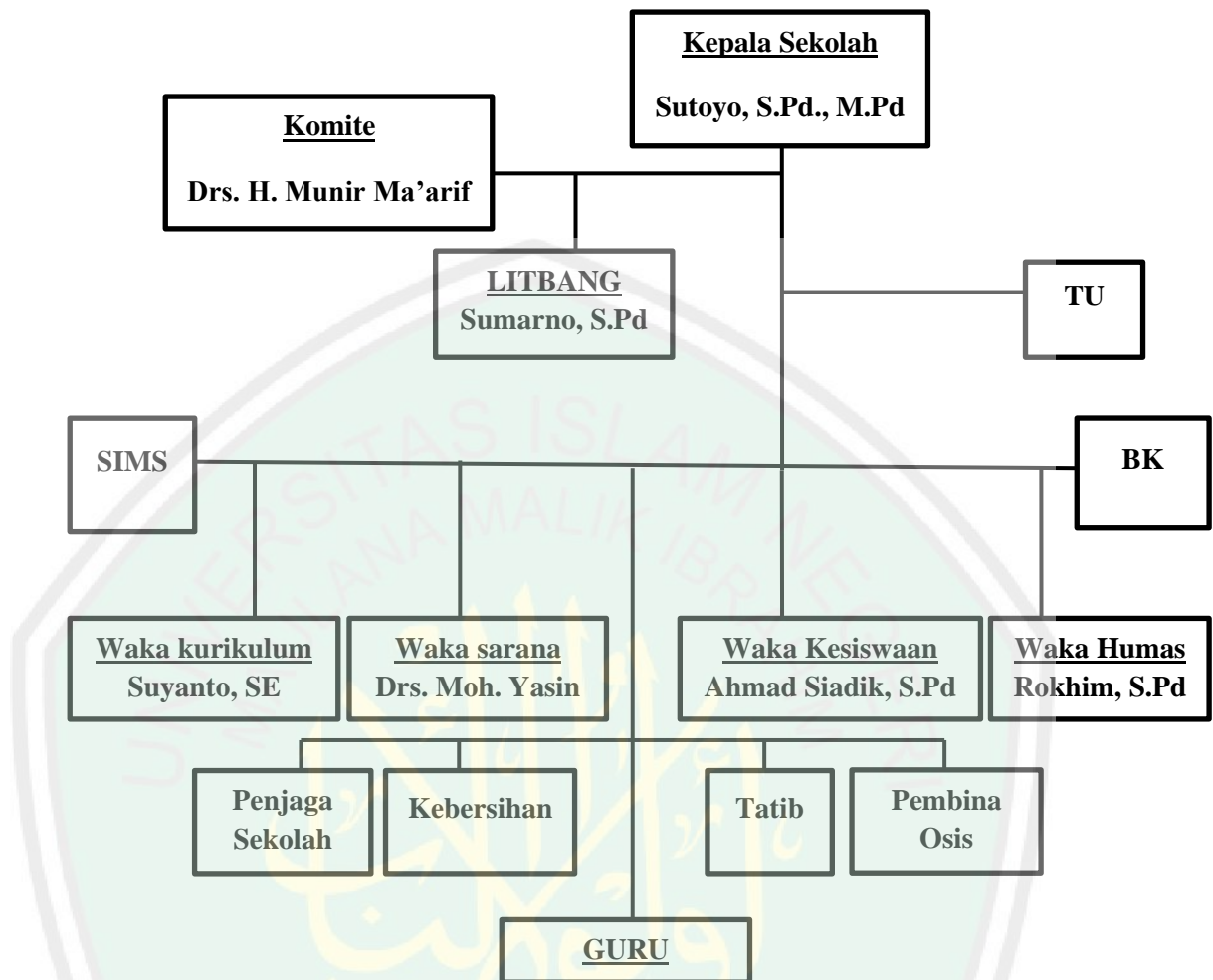
No	Class	Total Rombel	Total		Total of Student
			L	P	
1	X	9	100	197	297
2	XI	9	110	193	303
3	XII	9	101	175	276
Total		27	311	565	876

6. Organizational Structure of State Senior High School 1 Pacet

To carry out tasks and functions, State Senior High School 1 Pacet has the following organizational structure:⁵³

⁵² Dokumen SMA Negeri 1 Pacet

⁵³ Dokumen SMA Negeri 1 Pacet



Picture 4.1 Structure Organizational of State Senior High School 1 Pacet

B. Research Finding

The research is titled The Implementation of Curriculum 2013 on Islamic Education and Charater in Akhlakul Karimah Guidance at State Senior High School 1 Pacet. The research was conducted from October 17, 2018 to February 24, 2019. Below are the results of the research conducted, namely:

1. The Implementation of Curriculum 2013 on Islamic Education and Character

a. The Implementation of Curriculum 2013 on Islamic Education in planning Learning at State Senior High School 1 Pacet

Learning preparation of Islamic Education and Character on Curriculum 2013 in state Senior High School 1 Pacet outline is :

1) Program development

The initial step in conducting learning preparations in curriculum 2013, teacher of Islamic Education in State Senior High School 1 Pacet making developed program with making semester programs and annual programs.

This is in accordance with the statement of Mrs. Maisaroh, S.Pd.I as Islamic Education teacher at State Senior High School 1 Pacet in the interview excerpt as follows:

“Implementasi kurikulum 2013 pada tahap perencanaan pastinya harus membuat prota kemudian promes dan keduanya disesuaikan dengan kalender akademik sekolah dan pekan hari efektif, ini akan dijadikan acuan untuk menentukan kegiatan pembelajaran. kemudian silabus dan RPP sebagai skenario pembelajaran”⁵⁴

And this statement was supported by Mr. Siadik, S.Pd as the head of curriculum at State Senior High School 1 Pacet in the interview excerpt as follows:

“Implementasi kurikulum 2013 di SMA Negeri 1 Pacet pada tahap perencanaan sama dengan sekolah-sekolah yang lain ka, pertama pastinya membuat prota, promes dan itu

⁵⁴ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

harus disesuaikan dengan kalender akademik sekolah. Dari situ guru dapat memprediksi atau merencanakan alokasi dan jumlah mengajar agar sampai pada indikator yang akan dicapai guru kepada siswa.”⁵⁵

From the results of the two interviewees that I did at State Senior High School 1 Pacet, it was proven that indeed the implementation of curriculum 2013 in Islamic Education and Character in developing the program was in accordance with the steps with making semester programs and annual programs adjusted to the academic calendar.

2) Preparation of syllabus and lesson plans

After making prota dan semester programs and annual programs this is a reference for preparing syllabi lesson plans.

This is as said by Mr. Siadik, S.Pd as curriculum officer at State Senior High School 1 Pacet in the interview excerpt as follows:

“Iya Ka RPP dan silabus itu wajib dalam kurtilas ini sebagai salah satu administarsinya guru yang harus dipenuhi, ini salah satu peraturan di kurikulum 2013 Ka. Fungsinya apa, ya agar guru kalau mengajar itu terarah, untuk guru PAI Dimana pembuatan RPP itu berpedoman pada permendikbud 81A dan KI dan KD nya dari PMA.”⁵⁶

This statement was strengthened by Islamic Education teachers in State Senior High School 1 Pacet namely Mrs.

Maisaroh, S.Pd.I in the interview excerpt as follows:

⁵⁵ Wawancara dengan waka kurikulum SMA Negeri 1 Pacet Bapak Siadik, S.Pd, pukul 08.00-08.45. Jumat 1 Februari 2019, di ruang perpustakaan SMA Negeri 1 Pacet

⁵⁶ Wawancara dengan waka kurikulum SMA Negeri 1 Pacet Bapak Siadik, S.Pd, pukul 08.00-08.45. Jumat 1 Februari 2019, di ruang perpustakaan SMA Negeri 1 Pacet

“Kalau saya ya Ka membuat RPP itu langsung 1 tahun pertemuan jadi sudah terstruktur ini mau ngajar gini mau ngajar gitu biar tidak terburu-terburu, kalau mau ngajar baru buat RPP pastinya tidak siap ya guru itu.”⁵⁷

The syllabus and lesson plans made by Islamic Education teachers in State Senior High School 1 Pacet based on the curriculum 2013 can be seen as attached.

From the above explanation shows that the learning planning of Islamic Education and Character in State Senior High School 1 Pacet, namely the teacher of Maisaroh, S.Pd.I as the teacher of Islamic Education has developed a program in the form of an annual program (*prota*), semester program (*promes*) and weekly programs, syllabus and lesson plans as the first step in implementing classroom learning.

b. The Implementation of Curriculum 2013 on Islamic Education in Implementation Learning at State Senior High School 1Pacet

The implementation of learning is the implementation of Lesson Plan, which includes preliminary, core and closing activities. As a teacher who carries out professional assignments, the steps must be professional in order to reach the goal. Teaching and learning activities are the most basic activities. This means that the success or failure of educational attainment depends a lot on how the teaching and learning process is designed and carried out professionally.

⁵⁷ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

This is as expressed by Mrs. Maisaroh, S.Pd.I as PAI teacher at State Senior High School 1 Pacet in the interview excerpt as follows:

“Dalam pelaksanaan membutuhkan banyak ersiapannya pastinya ya RPP, perangkat pembelajaran, media pembelajaran, kemudian kesiapan guru dimana metode yang ada di RPP harus sesuai dengan kenyataan di kelas, sehingga sebelum memulai pelajaran saya mengadakan briffing kepada diri saya sendiri untuk memulai pelajaran di kelas. Hal ini sangat penting Ka untuk menghidupkan kelas agar kelas tidak terkesan monoton dan membosankan. Apabila kelas hidup maka sampai jam terakhir pelajara akan diterima dengan baik.”⁵⁸

This statement was strengthened by Mr. Sutoyo, S.Pd, M.Pd, as the principal in State Senior High School 1 Pacet following interview excerpt:

“Kesiapan guru lebih penting dari pada pengembangan kurikulum 2013 itu sendiri, dalam kurikulum 2013, guru sangat penting untuk bertujuan mendorong peserta didik, mampu lebih baik dalam melakukan observasi, bertanya, bernalar, dan mengkomunikasikan (mempresentasikan), apa yang mereka peroleh atau mereka ketahui setelah menerima materi pembelajaran.”⁵⁹

From the interview quote, the Islamic Education teacher factor in State Senior High School 1 Pacet greatly determines the success of an education in the learning process of Islamic education. The teacher is the central point in determining the quality of education, where the teacher will interact directly with students in learning in the classroom with the right conditions, methods, and learning resources.

Readiness and utilization of learning media is very much considered by State Senior High School 1 Pacet, even though is a new

⁵⁸ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

⁵⁹ Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

15-year-old school, but State Senior High School 1 Pacet is fast in catching up with other schools.

This is in accordance with the statement of Mr. Sutoyo, S.Pd, M.Pd, as Principal in State Senior High School 1 Pacet following interview excerpt:

“Sarana dan prasarana di SMA Negeri 1 Pacet sudah sangat baik mengingat SMA kita adalah sekolah yang baru 15 tahun berdiri dimana untuk melengkapi sarana dan prasarana itu membutuhkan waktu dan juga biaya, untuk PAI sendiri sudah ada Al-Quran, Kitab-kitab, untuk alat peraga atau praktik di pelajaran Agama Islam sudah ada di Lab Pendidikan Agama Islam”⁶⁰

Then for the method applied by Islamic Education teachers in State Senior High School 1 Pacet in carrying out learning and teaching activities in the classroom using several learning methods.

This is in accordance with the explanation of Mrs. Maisaroh, S.Pd.I as a Islamic Education teacher at State Senior High School 1 Pacet:

“Metode yang biasa saya gunakan sesuai dengan model pembelajaran dan bab yang dibahas ya Ka dengan menggunakan berbagai metode seperti diskusi, tanya jawab, information search, kelompok, tutor sebaya, praktek, demonstrasi. namun dalam PAI ceramah itu tidak bisa dihilangkan ya karena ilmu agama itu harus ada bimbingan dan pembatas agar siswa tidak terlampaui jauh melenceng.”⁶¹

From the interviews of researchers with Islamic Education study field, namely Mrs. Maisaroh, S.Pd.I, the methods used in Islamic Education learning in State Senior High School 1 Pacet were: lectures, discussions, question and answer, information search, groups, peer

⁶⁰ Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

⁶¹ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

tutors, direct practice, demonstrations. With the aim of students expected to be able to understand and master the lessons easily as expected.

To strengthen the information or results of the interview, the researcher conducted direct observation. In observations that researchers conducted at the time of the ongoing learning of Islamic Education on January 17, 2019. Which teacher gives learning Islamic Education Education chapter on Turning conscience and critical thinking.

The implementation of learning Islamic Education in curriculum 2013 in State Senior High School 1 Pacet accordance with the implementation of the Lesson Plan made by Islamic Education teachers. The following is a series of Learning activities:

1) Initial Activity

Activities carried out to prepare students directly related to the material to be discussed. In addition, the initial activity is carried out to arouse the motivation and attention of students in participating in learning, explain the activities that will be passed by students, and show the relationship between children's experience with the material to be studied. This initial activity begins with motivation, apperception, reference giving.

This is similar to what Mrs. Maisaroh, S.Pd.I explained as a Islamic Education teacher at State Senior High School 1 Pacet in the following interview excerpt:

“Iya jadi di kegiatan awal sebelum memulai pelajaran anak-anak dibiasakan membaca Al-Qur’an biasanya untuk 1 kali pertemuan saya batasi sampai 10 ayat, atau jus amma, sesuai kesepakatan kelas, kemudian berdoa sebelum belajar, baru saya absen ka. Kemudian baru mengaitkan pelajaran sebelumnya dengan yang akan dipelajari.”⁶²

2) Core Activity

The core activity is the learning process to achieve Basic Competence. The core activities carried out in State Senior High School 1 Pacet are carried out systematically and systemically through the process of observing, asking, trying, reasoning, and communicating..

This is similar to what Mrs. Maisaroh, S.Pd.I explained as a Islamic Education teacher at State Senior High School 1 Pacet in the following interview excerpt:

“Baru kemudian masuk kedalam pembelajaran, dalam kegiatan pembelajaran ini disesuaikan dengan model pembelajaran, dan setiap model pembelajaran memiliki perbedaan sintaks. Namun intinya dalam semua model pembelajaran dalam kurtilas ini harus dan wajib ada ini 5 M, yaitu mengamati, menanya, mengumpulkan informasi/eksperimen, mengasosiasikan atau mengolah informasi, dan mengkomunikasikan.”⁶³

⁶² Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

⁶³ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

Then in the core stage of the learning process carried out by the teacher to describe the implementation of 5M, which is intended by Mrs. Maisaroh, S.Pd.I, namely observing, asking questions, gathering information or experiments, associating or processing information, and communicating, then I will explain through the observation process descriptively as follows:

a) Observing

In this observing activity, Mrs. Maisaroh, S.Pd.I plays audio-video about the material presented, namely Turning on conscience and critical thinking. Students are told to observe the course of the story so that students raise a number of critical questions and their curiosity in learning the material presented. Then the teacher gives information in a lecture of approximately 10 minutes and students listen carefully to the explanation from the teacher.

b) Asking

Then after Mrs. Maisaroh, S.Pd.I briefly explained the description of the material in the learning material, Ms. Maisaroh invited students to ask the teacher and other students.

c) Collect Data or Experiment

After a lot of questions and student responses, finally Maisaroh ordered to gather according to a predetermined group. Then from the group Ms. Maisaroh, S.Pd.I ordered

searching from various sources both the internet because students brought laptops and there was a wifi network, from books or from discussions they got about the material presented.

From the group discussion it was poured in a piece of paper so that the answers were written in order and coherently according to the results of the discussion.

d) Association

Associating is stated when students connect the current phenomena to the material delivered by Mrs. Maisaroh then from there conclusions and related matters can be used as learning material for students.

e) Communication

After receiving the serial number students come to the front of the class to present the results of the discussion they have obtained. From the results of this discussion and presentation by Mrs. Maisaroh, S.Pd.I will be the learning value of students. After each presentation Mrs. Maisaroh, S.Pd.I gave additional explanations and concluded material with students.

3) Closing Activities

The closing activity of Ms. Maisaroh, S.Pd.I gave evaluation, motivation and assignments for the next week, then ended with a prayer *kafaratul majlis*.

From the observations that I did, it was in accordance with the results of interviews with Ms. Maisaroh, S.Pd.I as follows :

“kemudian yang terakhir apabila ada presentasi ya saya simpulkan mengenai penjelasan semua kelompok, apabila diskusi bersama ya saya menyimpulkan bersama siswa. kemudian saya berikan ulasan sedikit dan evaluasi untuk hari tersebut.”⁶⁴

From the description of the observations or observations that I did, it was seen that Mrs. Masruroh, S.Pd.I as a Islamic Education teacher at State Senior High School 1 Pacet, did the opening and habituation in accordance with the lesson plan both from the initial activities, core and closing.

c. The Implementation of Curriculum 2013 on Islamic Education in Evaluation at State Senior High School 1 Pacet

The learning evaluation of Islamic Education and Character traits conducted in State Senior High School 1 Pacet uses authentic assessment in accordance with the curriculum 2013. The assessment is able to describe the improvement of student learning outcomes, both in order to observe, reason, try, build networks, etc.

This is in accordance with the statement delivered by Ms. Maisaroh, S.Pd.I in the interview excerpt as follows:

“Penilaian itu ada 3 ya ada penilaian pengetahuan, keterampilan dan sikap. kalau pengetahuan dan keterampilan bisa diambil dari pembelajaran siswa dan tugas-tugasnya, tapi untuk penilaian sikap

⁶⁴ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

siswa ada penilaian dari observasi guru, teman sejawat dan banyak lagi Ka.”

The details of the authentic assessment of Islamic Education and Characteristics subjects are as follows:

a. Attitude Assessment

Attitude assessment is an assessment carried out to find out the attitudes of students towards subjects, learning conditions, educators, and so on. Attitude assessment conducted by Islamic Education teachers in State Senior High School 1 Pacet with 3 techniques, namely observation, peer assessment and self-assessment.

This is in accordance with the statement delivered by Ms. Maisaroh, S.Pd.I in the interview excerpt as follows:

“Untuk penilaian sikap dilakukan dengan 3 teknik Ka yakni teknik observasi, penilaian teman sejawat dan penilaian diri, ini dilakukan selama 1 bab sekali.”

Observations were filled by Islamic Education teachers based on observations of students' behavior that appeared naturally for one semester. Student behavior recorded in journals is basically very good or less good behavior related to indicators of spiritual attitudes and social attitudes..

b. Knowledge Assessment

This is in accordance with the statement delivered by Mrs. Maisaroh, S.Pd.I in the interview excerpt as follows:

“Penilaian pengetahuan saya ambil dari tugas siswa, atau ketika ada tes tulis maupun tes lisan.dalam bentuk ulangan harian, PTS, dan PAS”⁶⁵

And added by Mrs. Maisaroh, S.Pd.I in the following interview excerpt:

“Karena nilai agama itu sangat-sangat mempengaruhi pada kenaikan kelas siswa, jadi nilai KKM PAI disini dari saya sendiri harus 80 atau B, meskipun dari pihak sekolah ditetapkan 78. Jadi apabila ada siswa yang mendapat nilai di bawah 80 pasti sudah saya remidi.”⁶⁶

In taking an assessment of knowledge taken from daily tests, Semester Assessment and Final Semester Assessment. then the results of the assessment of the achievement of knowledge are reported in the form of numbers, predicates, and descriptions. Predicates are presented in letters A, B, C, and D. This range of predicates (intervals) is determined by the Education Unit taking into account the minimum value (*KKM*).

c. Skills Assessment

Skills assessment is used to measure the ability of students to apply knowledge. Skills assessment can be done with a variety of techniques, including practice assessment, product assessment, project assessment, and portfolio assessment.

This is as expressed by Mrs. Maisaroh, S.Pd.I in the following interview excerpt:

⁶⁵ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

⁶⁶ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

“Kalau nilai keterampilan biasanya saya ambil dari praktik, membuat produk atau portofolio Ka, sebenarnya kalau nilai keterampilan cukup di ambil satu yang terbaik dari siswa.”⁶⁷

Skill assessment techniques are taken once in one lesson lesson based on the highest value of the assignment given by the teacher.

2. The Method Used by Schools and Islamic Teachers in Akhlakul Karimah Guidance at State Senior High School 1 Pacet

In Pacet 1 Public High School apart from the existence of Islamic Education lessons, there are also businesses in Student Moral Development. In fact, in essence in State Senior High School 1 Pacet it is more balanced between morality and mastery of learning (cognitive).

Mr. Sutoyo, S.Pd, M.Pd as the principal at State Senior High School 1 Pacet in the following interview excerpt:

“Guru-guru PAI di SMA Negeri 1 Pacet itu tidak hanya mengedepankan aspek kognitif siswa, namun juga aspek afektif. Secara kita tahu bahwa ilmu agama apabila siswa memiliki teori saja tanpa mengamalkan itu sia-sia sekali.”⁶⁸

And it was revealed again by Mr. Sutoyo, S.Pd, M.Pd in the following interview excerpt:

“Dan sekolah juga sudah mempersiapkan program-program pembinaan karakter yaitu *paku dhudhur* yaitu kegiatan pelaksanaan sholat berjamaah dhuha, dhuhur dan ashar, nah dari program *paku dhudhur* ini dikembangkan dengan banyak program seperti

⁶⁷ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

⁶⁸ Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

mentoring, jum'at berinfak, zakat, qurban, penggalangan dana sosial, ada juga Qultum, membaca yasin dan Al-Qur'an bersama-sama, istighosah.”⁶⁹

This expression is in line with the expressions of Mrs. Maisaroh, S.Pd.I as Islamic Education teacher at State Senior High School 1 Pacet revealing as followst:

“Ini lebih kepada upaya guru dalam pembinaan akhlakul karimah siswa ya Ka. Kalau pembinaan akhlakul karimah siswa pertama itu pembiasaan disiplin karena metode pembiasaan sangat berpengaruh besar terhadap tumbuh kembang sikap siswa, karena pembiasaan yang dimulai sejak dini akan melekat kuat kepada siswa sampai ia dewasa dan tua. Kedua tata karma, ketiga Kepedulian sosial diwujudkan pada kegiatan infaq satu minggu sekali pada hari jumat, ini melatih siswa agar senang bersedekanh dan mengulurkan bantuan kepada orang lain. Contoh besar ketika ada bencana di Palu SMA Negeri 1 Pacet dapat memberikan bantuan yang sangat banyak dari donasi siswa.”⁷⁰

Then Ms. Maisaroh, S.Pd.I revealed the following:

“Dengan jalan cerita atau kisah, seperti sebulan sekali siswa diberikan tontonan yang mendidik di sekolah, karena cerita dapat melunakan hati siswa dan jiwa siswa. Kemudian dengan menggunakan metode nasehat ini digunakan untuk meluaskan hati para siswa, jadi yang awalnya sudah agak goyah gitu kalau dinasehati pasti kembali kuat lagi hatinya maupun akhlaknya.”⁷¹

If explained again according to the researcher that the method of students' moral formation in 1 Pacet public high school contains habituation methods, exemplary methods, reward and punishment. Different methods are implemented in the classroom and outside the classroom or school environment. Then from these methods developed by

⁶⁹ Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

⁷⁰ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

⁷¹ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

the school into a program of *Paku Dhudhur* activities (Implementation of the Prayer of the Jamaah Dhuha, Dhuhur and Ashar) as a form of activity that educates students more and accustoms them to the noble character or *akhlakul karimah* according to Islamic religious guidelines.

This is in line with the statement of Mr. Suyanato, SE as the student officer in State Senior High School 1 Pacet as follows:

“Metode pembentukan akhlakul karimah siswa disini dengan pembiasaan seperti berjabat tangan guru apabila bertemu, salam bila bertemu, senyum bila bertemu atau yang kita sebut dengan 3S, sopan santun, membuang sampah ditempatnya, upacara bendera, membiasakan antri, menggunakan layanan sekolah dengan baik. Nah pembiasaan ini sangat penting karena akan membentuk budaya sekolah yang positif dan edukatif. Kemudian dengan suri tauladan dari guru, karena apabila guru sudah menjadi contoh yang baik maka siswa akan menirunya, begitu sebaliknya. Selanjutnya dengan kedisiplinan dengan selalu meningkatkan kesadaran siswa arti pentingnya tatakrama dan disiplin untuk mematuhi tata tertib sekolah. Dengan cara mendapat poin pelanggaran apabila melanggar tata tertib sekolah.”⁷²

From the results of various interviews, the researchers considered that actually the habituation method was one of the mainstay methods used by this school in the development of exemplary, advisory, storytelling, reward and punishment methods. This can be proven by how this 1 Pacet Public High School makes activities that must be carried out continuously. Such as *paku dhudhur* program, namely the implementation of prayer activities in congregation dhuha, dhuhur and ashar. Then from *paku dhudhur* program it was developed with many programs such as mentoring, Friday prayers, zakat, qurban, social fundraising, there were

⁷² Wawancara dengan Waka kesiswaan SMA Negeri 1 Pacet Bapak Suyanto, S.E, pukul 09.00-09.25. Kamis 7 Februari 2019, di ruang perpustakaan SMA Negeri 1 Pacet

also Qultum, reading yasins and the Qur'an together, istighosah. School Habit Activity is the character development of students by familiarizing certain positive behaviors in everyday life.

It was proven by direct observation to 1 Pacet State High School which began on October 17, 2018 until February 24, 2019 as follows:

Table 4.3 Observation Result of Akhlakul Karimah Guidance

No	Method	Observation Result	Atmosphere that was raised
1	Habitual Method a. On Islamic Education learning b. From school	<p>a. The teacher refracts to start the lesson with greetings, read the Koran, pray both before and after the lesson, ask permission when going out of class, greetings when entering or leaving the class, honest when testing, doing assignments responsibly and not rowdy</p> <p>b. Students are accustomed to performing dhuha prayers in congregation by starting school, dhuhur and ashar prayers in congregation in an orderly manner, all students of infaq on Fridays, listening to qultum carefully, reading the Koran and judging smoothly, enthusiastically praying together.</p> <ul style="list-style-type: none"> students always do 3S greetings, smile, shake hands when there is a teacher passing, friendly with the school people, carry out school activities well 	<p>a. Students are familiar</p> <p>b. Students are used to it</p> <ul style="list-style-type: none"> Student are used to it
2	Example	When the teacher instructs the	Students

	Method	Dhuha prayer, dhuhur and ashar to congregate to the students, the teacher also prays in congregation so that the students follow, The teacher also partially implements the Sunnah fast to set an example to students, the teacher also conducts 3S to colleagues and students, disciplined teacher when leaving , the teacher uses neat clothes when attending school, using black shoes so students also use black shoes.	imitate what the teacher does
3	Advice Method	When students are in front of the class, the teacher gives advice, when there are students who wear shoes there is a white line the teacher gives advice, or when qultum has advice for the whole student.	Students receive advice with pleasure and look friendly smile
4	Story Telling method	Islamic Education teachers give stories in the form of showing a film or telling stories verbally, the school gives qultum stories of prophets and so on	Students listen enthusiastically
5	Discipline Method	When carrying out the flag ceremony there are students who are still noisy so they will be disciplined, attend students who get the dhuha prayer schedule, dhuhur and ashar, guide the motor when entering the school gate, shake hands with the teacher, discipline when the bell rings it will enter immediately, when the call arrives immediately take ablution and prayer	Students immediately condition the situation and implement regulations
6	Reward and Punishment Method	When students are late in the ceremony, they will stand in another line, when there are students who do not pray in the	Students receive sanctions

		congregation for as much as 3 times whatever the reason will be called by their parents, the cleanest class competition will get a prize, when the lesson dares to ask and answer will get a star as a value additional	given by the teacher, and students are very happy when they get an award.
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From observations, the researchers did that Islamic Education teachers and the school worked together in fostering the students' moral virtues. Especially Islamic Education teachers who look balanced between cognitive and affective students, so that lessons can be realized in the morals of students who are good and in accordance with students who have moral character.

This is in accordance with the interviews that the researchers conducted together with Mr. Sutoyo as follows:

“ Jadi pelajaran PAI dan pembentukan akhlakul karimah siswa itu satu kesatuan yang tidak terlepas, antara kognitif atau teorinya dengan afektif atau aplikatifnya realitanya dalam kehidupan siswa. Karena itu pelajaran PAI itu harus seimbang antara kognitif dan afektifnya. Dengan arti pelajaran PAI dan pembinaan akhlak itu satu kesatuan dalam mengintegrasikan konsep dengan pelaksanaannya,”⁷³

From the results of interviews and observations that researchers conducted that formed the morality of students need collaboration from all parties, both Islamic education teachers, general teachers, school parties, students themselves and the supporting school environment, as well as students' families, around students. Because forming a student's moral

⁷³ Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

character is a job that is not instant and fast, but requires continuous and continuous processes. Until finally the attitude is no longer a burden for students but is already accustomed to and rooted in the character of students.

3. The Influence of the Implementantion of Curriculum 2013 on Islamic Education and Character on Student's Akhlakul Karimah at State Senior High School 1 Pacet

Of the many values included in akhlakul karimah. That researchers found the effect of the implementation of the implementation of curriculum 2013 on Islamic education and character in akhlakul krimah guidance applied in State Senior High School 1 Pacet, then there are moral values that have been embedded in students morals.

The objective conditions of students' morality through learning Islamic education in State Senior High School 1 Pacet and all akhlakul karimah guidance that are incorporated into the character building program of students in State Senior High School 1 Pacet. So as for the moral values that are seen in students are as follows:

1) Religious Value

In accordance with the results of the interview with Mr. Sutoyo, S.Pd, M.Pd as the principal in State Senior High School 1 Pacet as follows :

“Sejak diberlakukannya program sekolahku sholat jama’ah dhuha, dhuhur dan ashar “Paku Dhudhur”, pelaksanaan ibadah sholat siswa bapak ibu guru serta pegawai meningkat. Dibuktikan keikutsertaannya dalam sholat jama’ah dhuha,dhuhur dan ashar serta sholat Jum’at. Menjelang pelaksanaan sholat dimulai siswa,bapak/ibu guru pegawai dengan kesadaran sendiri

berbondong-bondong menuju ke masjid untuk jama'ah sholat dhuhur dan ashar maupun sholat Jum'at dan hasil dari program ini sangat signifikan dengan turunnya tingkat pelanggaran yang dilakukan siswa, data bisa di lihat di team tatib dan BK.”⁷⁴

The explanation is strengthened by the results of interviews with

Mrs. Maisaroh, S.Pd.I as follows:

“Sebelum memulai pelajaran kalau pelajaran PAI itu pertama salam, kemudian membaca alquran biasanya untuk 1 kali pertemuan saya batasi sampai 10 ayat, atau jus amma, sesuai kesepakatan kelas, kemudian berdoa sebelum belajar, pada terakhir jam pelajaran diakhiri dengan doa kafaratul majlis dan salam.”⁷⁵

From the above description it can be concluded that the influence of the implementation of curriculum 2013 in Islamic education and the character of students in State Senior High School 1 Pacet towards the ultimate morality of students of religious values is that students enter the class in congregational prayer before the learning process begins. class, students do prayer together, recite al-Qur'an or letter yasin, prayers start the lesson, carry out the dhuhur prayer in congregation followed by a culture that is delivered by the teachers in charge, conduct istighosah together, perform asr prayers in congregation.

2) Honest Value

In accordance with the results of the interview with Mr. Suyanto, SE. as head of student at State Senior High School 1 Pacet as follows :

“Kalau siswa sendiri dikelas-kelas karena memang sekolah mengadakan lomba kelas bersih dan sehat serta jujur, jadi tiap

⁷⁴ Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

⁷⁵ Wawancara dengan guru PAI SMA Negeri 1 Pacet Ibu Maisaroh, S.Pd.I, pukul 09.00-09.35. Jumat 1 Februari 2019, di ruang guru SMA Negeri 1 Pacet

kelas menyediakan tempat temuan barang hilang atau ketika siswa mengerjakan ulangan itu sangat kondusif.”⁷⁶

The connection with the honesty value of the students was added by Mr. Sutoyo, S.Pd, M.Pd as follows:

“Tingkat kejujuran siswa-siswi di SMA Negeri 1 Pacet Mojokerto meningkat signifikan dibuktikan dengan tidak adanya siswa menyalah gunakan uang SPP yang dibayar setiap bulan. Tidak adanya laporan petugas Kopsis/ Kewirausahaan bahkan penjual yang di kantin siswa tidak membayar pada saat membeli.”⁷⁷

From the above description it can be concluded that the influence of the implementation of curriculum 2013 in Islamic education and the character of students in State Senior High School 1 Pacet towards the ultimate morality of students of honesty is that students work on tests without tackling and rowdy, students put the found items in the provided place, not there are less money reports in the honesty canteen that indicate students when buying still pay even though it is not supervised by the seller, SPP money is paid by students in a timely manner without any parent summons or parents to students..

3) Tolerance Value

In accordance with the results of the interview with Mr. Sutoyo, S.Pd, M.Pd as follows:

“Toleransi di SMA Negeri 1 Pacet dengan antar sesama berkembang dengan baik. Saling menghormati dan menghargai, termasuk pelaksanaan menjalankan ibadah dengan lain agama, disaat siswa dan guru yang beragama islam melaksanakan sholat jama’ah jum’at, siswa dan guru yang beragama kristen

⁷⁶ Wawancara dengan Waka kesiswaan SMA Negeri 1 Pacet Bapak Suyanto, S.E, pukul 09.00-09.25. Kamis 7 Februari 2019, di ruang perpustakaan SMA Negeri 1 Pacet

⁷⁷ Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

mengadakan pendalaman materi agamanya di laboratorium IPA atau di Gereja kampus STTA Pacet. Setelah itu mereka berkumpul lagi melaksanakan kegiatan berikutnya bersama di sekolah.”⁷⁸

From the above description it can be concluded that the influence of the implementation of curriculum 2013 in Islamic education and the character of students in State Senior High School 1 Pacet towards the ultimate morality of students of tolerance is if there is a celebration of Islamic holidays, non-Muslim students can follow spirituality according to provision, if praying begins the lesson non-Muslim students silently respect, always respect the followers of other religions to build a peaceful world.

4) Discipline Value

In accordance with the results of the interview with Mr. Sutoyo, S.Pd, M.Pd as follows:

“Dari tingkat kedisiplinan semua warga sekolah bapak/ibu guru, pegawai, siswa meningkat sangat signifikan dari tahun ke tahun dibuktikan dari catatan Tim Tatib baik jenis pelanggaran kecil, sedang dan berat. Tingkat kehadiran guru dan pegawai hampir 95 % sebelum jam pertama pembelajaran dimulai, termasuk pulang pun bersama-sama setelah pelaksanaan sholat jama’ah ashar selesai, data siswa yang terlambat 99% tidak ada.”⁷⁹

Based on the results of research that researchers have obtained from the observation that the values of student discipline have been very well indicated by the picture of students wearing clothes according to the day, wearing overall black shoes, krudung with

⁷⁸ Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

⁷⁹ Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

uniform colors, students who look neat and clean. class pick-up is done well, guides the motorbike when entering the gate, performs prayers according to the schedule..

5) Responsibility Value

In accordance with what was expressed by Mr. Suyanto, SE ,. as head of student as follows:

“Siswa sangat bertanggung jawab dalam melaksanakan tugas piket, ataupun jadwal sholat berjamaah, jadi yang mendapat jadwal sholat berjamaah pasti berangkat agak pagi”⁸⁰

From the observations made by the researchers, students who received a prayer schedule in congregation were seen at 6 in the mosque, some students were still in class for daily pickets and then went straight to the mosque.

From the above description it can be concluded that the influence of the implementation of curriculum 2013 in Islamic education and the character of students in State Senior High School 1 Pacet towards the ultimate morality of students of students' responsibility is to collect assignments on time, carry out pickets according to schedule, perform prayer plural without waiting for a command.

6) Communicative values, courtesy and manners

In accordance with the results of the interview with Mr. Sutoyo, S.Pd, M.Pd as follows:

⁸⁰ Wawancara dengan Waka kesiswaan SMA Negeri 1 Pacet Bapak Suyanto, S.E, pukul 09.00-09.25. Kamis 7 Februari 2019, di ruang perpustakaan SMA Negeri 1 Pacet

“Perilaku siswa mencerminkan sopan santun dan tata krama yang baik dengan bapak ibu guru dan pegawai, masuk dan keluar ruangan mengucapkan salam, ketika bertemu bapak ibu guru bersalaman dengan cium tangan, bertemu tamu yang sedang berkunjung ke sekolah pun berjabat tangan. Dengan teman sebaya tetap menghormati, dengan orang tuanya lebih tawadhu.”⁸¹

From the above description it can be concluded that the influence of the implementation of curriculum 2013 in Islamic education and the character of students in State Senior High School 1 Pacet towards the ultimate morality of students of students' communicative values, manners and manners is greeting and greeting when meeting the teacher shaking hands with kiss, with peers still respecting, with his parents more tawadhu.

7) care values.

In accordance with the results of the interview with Mr. Sutoyo, S.Pd, M.Pd as follows:

“Meningkatnya kepedulian sosial siswa, guru dan pegawai baik di lingkungan keluarga besar SMA Negeri 1 Pacet Kabupaten Mojokerto. Pada saat terjadi bencana alam gempa dan tsunami di Palu, Sigi dan Donggala dengan sukarela semua siswa ,guru dan pegawai termasuk wali murid memberikan sumbangan baik berupa uang, pakaian layak pakai dan makanan. Hasil dari sumbangan untuk bencana alam tersebut kami kumpulkan baik melalui MKKS, Posko Basarnas di Lantamal TNI AL ujung Surabaya maupun dibawa langsung ke Palu oleh salah satu guru di SMA Negeri 1 Pacet.”⁸²

From the above description it can be concluded that the influence of the implementation of curriculum 2013 in Islamic education and the

⁸¹ Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

⁸² Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

character of students in State Senior High School 1 Pacet towards the ultimate morality of students of students who care about social values is helping others in the form of alms with infaq every Friday and caring for the disaster.

8) Environmental care values

From the expression of Mr. Sutoyo, S.Pd, M.Pd at the following interview excerpt:

“Alhamdulillah terbentuk lingkungan sekolah yang bersih dan sehat serta mencerminkan situasi kekeluargaan yang baik, baik guru dengan guru, guru dengan pegawai, guru dengan siswa, termasuk siswa dengan siswa dan sebaliknya, terciptanya lingkungan sekolah dan setiap kelas yang bersih rindang dan nyaman program ini dimulai tahun pelajaran 2017/2018 sampai sekarang.”⁸³

From the above description it can be concluded that the influence of the implementation of curriculum 2013 in Islamic education and the character of students in State Senior High School 1 Pacet towards the ultimate morality of students of students' environmental care values is to maintain the classroom environment not to scribble on chairs and walls, available in front of the class, there is a classroom cleaning and cleaning tool.

⁸³ Wawancara dengan Kepala sekolah SMA Negeri 1 Pacet Bapak Sutoyo, S.Pd, M.Pd, pukul 10.00-10.45, Kamis 7 Februari 2019, di ruang kepala sekolah SMA Negeri 1 Pacet

CHAPTER V

ANALYSIS

The results of research conducted in State Senior High School 1 Pacet on October 17, 2018 to February 24, 2019 regarding the implementation of curriculum 2013 in Islamic education and the character in akhlakul karimah guidance at State Senior High School 1 Pacet have answered the three formulation of problems that researchers want to find. discussed below :

1. The Implementation of Curriculum 2013 on Islamic Education and Character

Discussion of the research results on the implementation of curriculum 2013 on islamic education and character in State Senior High School 1 Pacet found that islamic education learning accordance with the curriculum 2013 had a learning burden of 3 hours, with the duration of study for each hour of study which is 45 minutes, this is in accordance with the theory given by E. Mulyasa in his book on Development and Implementation of Curriculum 2013. Because the longer the learning process is more sticky the students remember and easier to practice in daily life.

The implementation of curriculum 2013 on Islamic education and character at State Senior High School 1 Pacet in the learning process was elaborated in three stages, namely preparation, implementation and evaluation. In the planning of learning it was found in the study that

Islamic education teacher had to make annual program, semester program, weekly programs, syllabus and lesson plans. Then in the implementation stage which is the core of the learning objectives and determines the success or failure of a learning process, where in the course of the learning process is the review of the lesson plan which is divided into the initial stage, the core learning stage uses a scientific approach with 5 M stages are observing, questioning, association exploration and communication. 5 M which in the learning process of Islamic education at State Senior High School 1 Pacet is in accordance with the theory of scientific approach revealed by Daryanto in his book 2013 Approach to Scientific Learning, and the closing stage. The implementation of curriculum 2013 phase on Islamic education subjects at State Senior High School 1 Pacet is then an evaluation stage that uses authentic assessment techniques in accordance with the characteristics of scientific learning..

So, it can be concluded that the relationship between learning outcomes and learning planning and implementation of teaching and learning activities must be done in harmony and coherence without eliminating one element of the component starting from prota, promissory notes, weekly programs, enrichment and self-development that are matched with the academic calendar and produce effective weekdays in order to determine teaching time allocation. Learning planning which includes syllabus and Lesson Plans must be carefully planned and organized to fit the scientific approach that exists in the curriculum 2013

on Islamic education and character subjects. Furthermore, implementation (application of) teaching and learning activities refers to planning learning in the classroom using the method appropriate without leaving the lecture and media method effective and efficient, the teacher also gives exemplary, motivates, and develops the potential and creativity of students.

Then regarding the learning methods used by Islamic education teachers in State Senior High School 1 Pacet have used various learning methods that focus on student centers, such as discussion methods, question and answer, information search, groups, peer tutors, practice, demonstrations. This is in accordance with Fadlillah's opinion in her 2013 Implementation of Curriculum in Learning elementary, junior and high school, where teachers use these methods in accordance with the conditions and characteristics of students so that the implementation of learning can foster the motivation of students to continue learning and creative.

The implementation of curriculum 2013 on Islamic education and character at State Senior High School 1 Pacet has been going well in terms of the learning process and in the formation of good morality in accordance with the objectives of the curriculum 2013. The implementation of curriculum 2013 on Islamic education and character in akhlakul karimah guidance at State Senior High School 1 Pacet can not be separated from the collaboration between all parties and other supporting

factors, between Islamic education teachers who always strive to provide a balance between theories in the learning process and practice both in the classroom, school and in the community. In addition, the school is very concerned in the moral guidance of students with the program development of students in the school called *Paku dhudhur* (Implementation of congregational prayers dhuha, dhuhur and ashar) then developed into many Islamic programs and activities such as “*istighosah, tadarus Al-Qur'an , yasin, kultum*”. The supporting factors of The implementation of curriculum 2013 on Islamic education and character at State Senior High School 1 Pacet are in line with Mulyasa's theory on the success factor of the 2013 curriculum implementation.

2. The Method Used by Schools and Islamic Teachers in Akhlakul Karimah guidance at State Senior High School 1 Pacet

Akhlakul karimah guidance that is done by Islamic education teachers and the school actually uses a method similar to other schools, namely habituation, exemplary, advice, storytelling, discipline, and reward and punishment methods. But in it the flagship program of State Senior High School 1 Pacet was developed, which distinguishes it from other public high schools in the Mojokerto region. The methods provided by the Islamic education and school teachers have been adjusted to the characteristics, environment, student moral type and needs so that they are subjective in the scope of State Senior High School 1 Pacet, given that of State Senior High School 1 Pacet is a public school that wants to produce

intellectual intelligent students. spiritual religion and noble character so as not to miss the Islamic-based school and Islamic boarding school. As well as environmental challenges and the restlessness of the surrounding residents regarding the adverse effects of the tourism environment on the morals of students, thus realizing these 6 methods with the help of school programs.

From the results of the study assessing that both the methods used by Islamic education teachers and the methods used by schools as a whole in students 'moral coaching are very influential on students' moral formation where students are transitions from the level of Junior High School and from various environments. Continuously between the theories obtained in the learning process and the cultivation of good morals in the classroom in accordance with the curriculum 2013 with moral guidance given by schools with excellent programs is very influential and can run well in accordance with the curriculum 2013 objectives in building the nation's moral successor experiencing moral degradation. This can be proven by how this State Senior High School 1 Pacet makes activities that must be carried out continuously. Such as the *Paku Dhuhur* program, namely the implementation of prayer activities in the congregation of Dhuha, Dhuhur and Ashar. Then from the *Paku Dhuhur* program it was developed with many programs such as mentoring, Friday prayers, zakat, qurban, social fundraising, there were also Qultum, reading yasins and the Qur'an together, istighosah. Then habituation in attitudes such as greetings

when meeting a teacher, shaking hands when passing a teacher, smiling with friends when meeting and so on. Akhlakul karimah guidance which is summarized in 6 mainstay methods, namely habituation, exemplary, advice, story, discipline, and reward and punishment methods, train students to be ready, also train them to express themselves according to good spiritual values, by developing the character of students in familiarizing certain positive behaviors in their daily lives at school for over 9 hours.

The method of akhlakul karimah guidance that has been found by researchers at State senior high school 1 Pacet is in accordance with Ahmad Amin's theory as a figure of modern morality. Because the method is appropriate to the needs of students, the characteristics of students and the environment will produce superior students and noble attitudes to the end of life in their God (Allah SWT), themselves, others and the environment. With various methods of akhlakul karimah guidance when the Islamic education learning process complies with the curriculum 2013 as well as assistance from the school provided to students and carried out intensively tirelessly and full of responsibility, the authors believe that the methods used by Islamic education teachers and school can direct in akhlaqul karimah guidance, so that it becomes a trait that will be below the end of life by students, in accordance with what we expect from all of this namely a person who has a devoted Muslim personality to Allah, or good

morality in *hablum minallah* (relating to Allah as The Lord) and *hablum minannas* (good relations with fellow beings and environment).

3. The Influence of the Implementation of Curriculum 2013 on Islamic Education and Character on Student's Akhlakul Karimah at State Senior High School 1 Pacet

So here the author confidently argues that the process the implementing of curriculum 2013 on Islamic education and character at State senior high school 1 Pacet has a big influence on student's lives especially in fostering the morals of students who have Muslim personalities. It can be seen that the process of the implementing curriculum 2013 on Islamic education and character and programs that were given school with all methods of moral training for approximately 9 hours in school, gave a great influence in the students which was realized in attitudes, actions, instilled values moral in accordance with Islamic teachings. Changes in attitudes in the positive direction are seen to be significant especially in class XI and XII students because they have received coaching for one or two years. Positive change, seen in the increase in obedience to Allah SWT, devotion to parents, respect for teachers, increased knowledge, appearance of dress, discipline, courtesy manners. And students' morality is formed, the whole includes religious values, honesty, responsibility, tolerance, discipline, independence, communicative, courtesy, karmic order, social care and environmental care. Positive moral change in students looks significant compared to the

initial entry into State senior high school 1 Pacet. It is very useful to see the reality that exists in society as it is today, there is a moral crisis in adolescents, especially the Pacet environment as a tourist place. So that the surrounding community greatly appreciates the success of the akhlakul karimah guidance in State senior high school 1 Pacet by realizing how important the role of religion is for human life, especially for students. In order to continue to materialize students who are intelligent intellectuals, spiritual religion, and morality should continue to be done repeatedly so that it becomes a habit that will shape the nature in him. The findings of researchers in the field of State senior high school 1 Pacet based on the theory of Hamzah Tualekah, et al in his book Akhlak Tasawuf, are very suitable for the morality of the Pacet 1 high school students with their moral forms in his book Hamzah Tualekah.

CHAPTER VI

CLOSING

A. Conclusion

The following are conclusions from the results of the research conducted at State Senior High School 1 Pacet:

1. The Implementation of Curriculum 2013 on Islamic Education and Character done through 3 stages
 - a. The planning stage includes making prota, promissory notes and weekly programs that are tailored to the academic calendar and producing effective day notes, making syllabi and Lesson Plan, so that the learning process runs structured, conducting enrichment and self-development programs
 - b. The implementation phase in Islamic education learning of curriculum 2013 learning at State Senior High School 1 Pacet has used a variety of methods namely important lectures, discussions, question and answer, information search, groups, peer tutors, practice, demonstrations. prepare learning and median learning stages carefully. Then the learning process through three stages, namely the initial stage with prayer, reading the Qur'an, motivation, apperception, giving reference. Furthermore, the core stage has gone through 5 M (observing, asking, exploring, associating and communicating) is in accordance with the scientific approach in the 2013 curriculum. And finally the closing activity

of the teacher by summarizing, concluding, giving feedback and presenting learning plans to be conducted next week .

- c. The evaluation of islamic education in curriculum 2013 phase at State Senior High School 1 Pacet by holding an authentic assessment in accordance with the 2013 curriculum, namely attitude assessment with peer assessment techniques, observation, self-assessment, assessment of knowledge using daily tests, midterm tests, end of semester tests, assignments. And the assessment of skills is taken from the best value of each material with performance techniques, product making, practice.
2. The method used by schools and Islamic education teachers in the formation of akhlakul karimah in State Senior High School 1 Pacet by being distinguished through islamic education teachers in accordance with the curriculum 2013 and from the school. The method used by both parties is the same method of habituation, exemplary, advice, story, discipline, and reward and punishment which are inserted between learning and for schools from the development of *Paku dhudhur* program.
3. The influence of the implementation curriculum 2013 on islamic education and character in the formation of akhlakul karimah towards the morals of student at State Senior High School 1 Pacet is shown by students' morals seen from daily life that already have values according to the akhlakul karimah values in Islamic Education namely religious ,

honesty, responsibility, tolerance, discipline, independence, communicative, courtesy, social care and environmental care.

B. Suggestions

1. For School Parties

The school must conduct training more through the *Paku dhudhur* program and socialization to parents of students about the Curriculum 2013, so that parents are more intensive in the supervision of students when studying at home to always maintain and foster student attitudes..

2. For Teacher

Teachers must often provide assistance through self-development programs to students and conduct evaluations on students who still have difficulties and receive learning with Curriculum 2013 so that it can be more developed.

3. For Government

There needs to be an increase in training for principals and teachers about the implementation of Curriculum 2013 so that teachers become more innovative in implementing the Curriculum 2013 well and will produce smart and moral learners according to the development and needs of the times.

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Appendix I



**PEMERINTAH PROVINSI JAWA TIMUR
DINAS PENDIDIKAN
SEKOLAH MENENGAH ATAS NEGERI 1
PACET**

Desa Pandanarum, Kec. Pacet, Kab. Mojokerto, Telp. 0321-599828, Email: sman1pacet@gmail.com
MOJOKERTO Kode Pos 61374

Pacet, 5 Oktober 2018

Nomor : 421.3/1128/101.6.27.144/2018
Lamp : - lembar
Hal : **Balasan Ijin Penelitian**
a.n. Eka Nuriyanti Dewi

Yth. Dekan Ilmu Tarbiyah dan Keguruan
UIN Maulana Malik Ibrahim Malang
di
MALANG

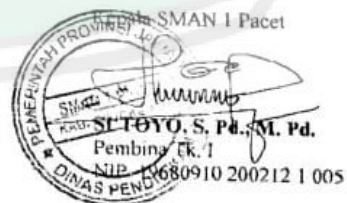
Dengan hormat,

Berdasarkan surat Ijin Penelitian dari Dekan Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Maulana Malik Ibrahim Malang, nomor: 2362/Un.03.1/TL.00.1/10/2018, tanggal 2 Oktober 2018, dengan ini kami memberikan izin kepada :

Nama : **EKA NURIYANTI DEWI**
NIM : 15110200
Jurusan : Pendidikan Agama Islam (PAI)
Universitas : UIN Maulana Malik Ibrahim Malang

Untuk menyelesaikan tugas akhir (skripsi) dalam rangka melakukan penelitian dengan judul "*Implementasi Kurikulum 2013 pada Mata Pelajaran PAI dalam Pembinaan Akhlakul Karimah di SMA Negeri 1 Pacet*" yang dilaksanakan di SMAN 1 Pacet Kabupaten Mojokerto" pada tanggal Oktober s.d. Desember 2018 di SMAN 1 Pacet.

Demikian balasan dari kami, atas perhatiannya disampaikan terima kasih.



Appendix II

**PEMERINTAH PROVINSI JAWA TIMUR**
DINAS PENDIDIKAN
SEKOLAH MENENGAH ATAS NEGERI 1
PACET
Desa Pandanaruni, Kec. Pacet, Kab. Mojokerto, Telp. 0321-599828, Email: sman1pacet@ymail.com
MOJOKERTO Kode Pos 61374

SURAT KETERANGAN
Nomor: 421.3/1146/101.6.27.144/2019

Yang bertanda tangan di bawah ini Kepala SMAN 1 Pacet:

a. Nama : SUTOYO, S. Pd., M. Pd.
b. NIP : 19680910 200212 1 005
c. Pangkat / Gol. Ruang : Pembina Tk. I / IV-b
d. Jabatan : Kepala Sekolah

dengan ini menerangkan nama di bawah ini :

a. Nama : EKA NURIYANTI DEWI
b. NIM : 15110200
c. Jurusan : Pendidikan Agama Islam (PAI)
e. Fakultas : Ilmu dan Tarbiyah dan Keguruan
f. Universitas : Universitas Islam Negeri Maulana Malik Ibrahim Malang

Maksud : bahwa nama yang tersebut diatas telah melakukan penelitian dalam rangka penyelesaian skripsi dengan judul "*Implementasi Kurikulum 2013 pada Mata Pelajaran PAI dalam Pembinaan Akhlakul Karimah di SMA Negeri 1 Pacet*" pada bulan Oktober s.d. Desember 2018 di SMA Negeri 1 Pacet Kabupaten Mojokerto.

Demikian surat keterangan ini dibuat dengan sebenarnya, dan dipergunakan sebagaimana mestinya.

Pacet, 15 Februari 2019
Kepala SMAN 1 Pacet


SUTOYO, S. Pd., M. Pd.
Penyidik. I
19680910 200212 1 005

Appendix III

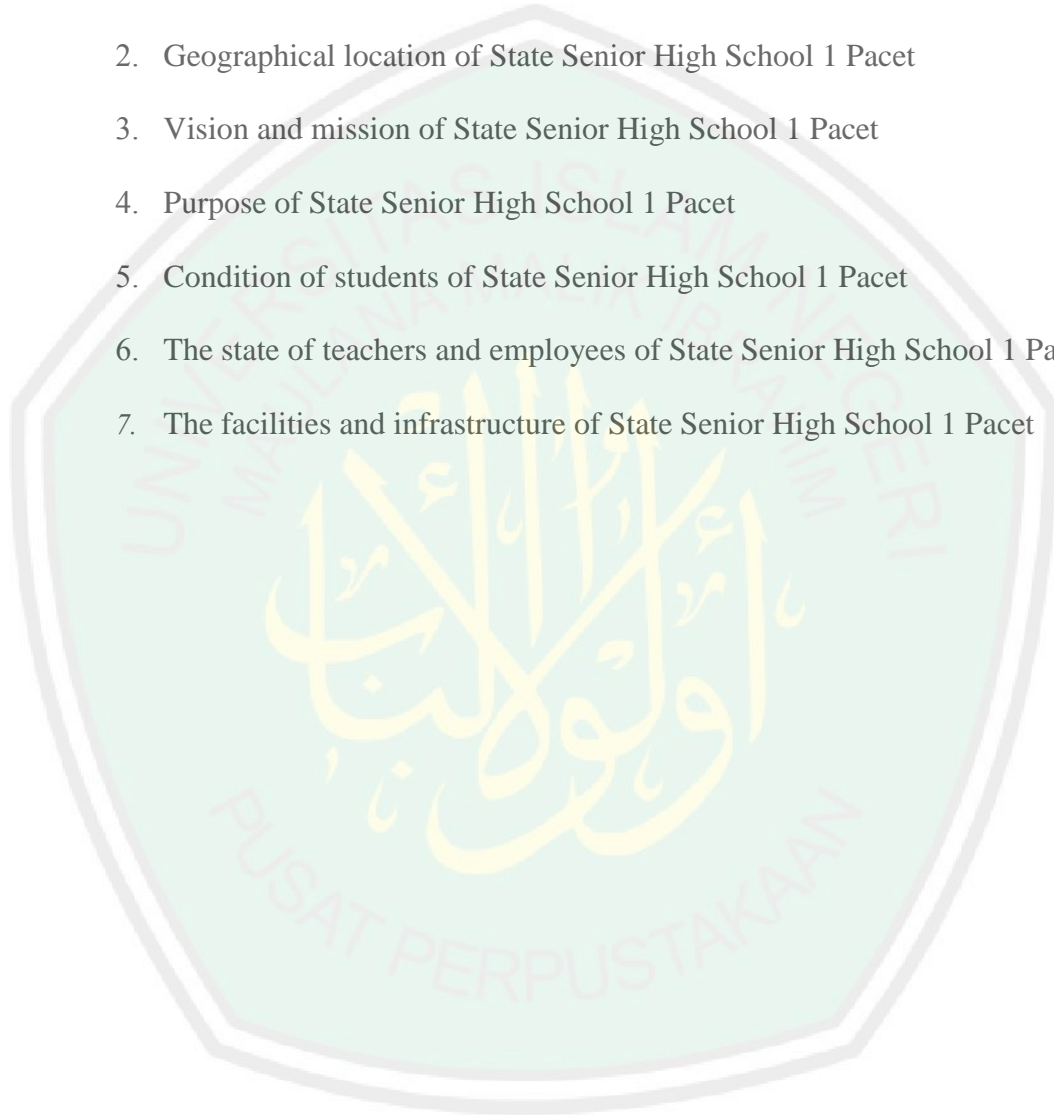
SCHEDULE OF RESEARCH IMPLEMENTATION

No.	Activity	Month and week				
		October	January	February	April	May
1.	Inventory of data sources	Week 2				
2.	Review data from primary and secondary sources		Week 4			
3.	Field observation			Week 1		
				2nd week		
4.	Perform data analysis				Week 1	
5.	Compile research results				Week 2	
6.	Draft a research report				Week 2	
7.	Make a Final Research report				Week 3	
8.	Binding Research Report					Week 1
9.	Submit a Research Results Report					Week 2

Appendix IV

OBSERVATION GUIDELINES

1. History of the establishment of State Senior High School 1 Pacet
2. Geographical location of State Senior High School 1 Pacet
3. Vision and mission of State Senior High School 1 Pacet
4. Purpose of State Senior High School 1 Pacet
5. Condition of students of State Senior High School 1 Pacet
6. The state of teachers and employees of State Senior High School 1 Pacet
7. The facilities and infrastructure of State Senior High School 1 Pacet



TRANSCRIPT OF INTERVIEW

A. Kepala Sekolah

1. Apa visi dan misi SMA Negeri 1 Pacet?

Visi Misi bisa dilihat sendiri ya mbak nanti pihak TU ngasih dokumennya, lanjut!

2. Sarana dan prasarana apa saja yang ada SMA Negeri 1 Pacet?

Sarana dan prasarana di SMA Negeri 1 Pacet sudah sangat baik mengingat SMA kita adalah sekolah yang baru 15 tahun berdiri dimana untuk melengkapi sarana dan prasarana itu membutuhkan waktu dan juga biaya, untuk PAI sendiri sudah ada Al-Quran, Kitab-kitab, untuk alat peraga atau praktik di pelajaran Agama Islam sudah ada di Lab Pendidikan Agama Islam”.

3. Bagaimana implementasi kurikulum 2013 di SMA negeri 1 Pacet?

Sudah sangat baik baik dari segi guru sudah terbiasa menggunakan kurikulum 2013 pada pembelajaran di kelas maupun dari kesiapan siswa, saran dan prasarana. Karena saya menyiapkan guru dengan berbagai sosialisasi dan pelatihan. Kesiapan guru lebih penting dari pada pengembangan kurikulum 2013 itu sendiri, dalam kurikulum 2013, guru sangat penting untuk bertujuan mendorong peserta didik, mampu lebih baik dalam melakukan observasi, bertanya, bernalar, dan mengkomunikasikan (mempresentasikan), apa yang mereka peroleh atau mereka ketahui setelah menerima materi pembelajaran

4. Strategi apa yang Bapak lakukan untuk meningkatkan kualitas pendidikan di sekolah yang melaksanakan kurikulum 2013?

Seperti yang saya bilang tadi bahwa hal pertama untuk menyiapkan mental guru, apalagi sekolah kami merupakan pelopor terlaksananya kurikulum 2013 dimana sekolah-sekolah tetangga masih melaksanakan kurikulum KTSP, maka yang saya siapakan terlebih dahulu adalah mental guru dengan mengadakan pelatihan, pelatihan pendidik dan tenaga kependidikan/PTK Pelatihan PTK adalah bagian dari pengembangan kurikulum. Pelatihan PTK disesuaikan dengan strategi implementasi. pelatihan pun tidak cukup tanpa

adanya fasilitas pendukung, jadi kami melengkapi sarana prasarana untuk mensukseskan kurikulum 2013 di SMA Negeri 1 Pacet.

5. Bagaimana kinerja guru PAI dalam mendidik siswa agar berakhlakul karimah?

Sudah sangat baik dimana guru PAI di SMA Negeri 1 Pacet itu tidak hanya mengedepankan aspek kognitif siswa, namun juga aspek afektif. Secara kita tahu bahwa ilmu agama apabila siswa memiliki teori saja tanpa mengamalkan itu sia-sia sekali. Dilihat dari penilaian sikap guru agama yang rata-rata siswa mendapat nilai A, menandakan keberhasilan pengajaran dan pembelajaran siswa.

6. Apakah pelajaran PAI sangat berpengaruh terhadap pembentukan akhlakul karimah siswa pak?

Jadi pelajaran PAI dan pembentukan akhlakul karimah siswa itu satu kesatuan yang tidak terlepas, antara kognitif atau teorinya dengan afektif atau aplikatifnya realitanya dalam kehidupan siswa. Karena itu pelajaran PAI itu harus seimbang antara kognitif dan afektifnya. Dengan arti pelajaran PAI dan pembinaan akhlak itu satu kesatuan dalam

7. Bagaimana pembinaan akhlakul karimah di SMA negeri 1 Pacet?

“Dan sekolah juga sudah mempersiapkan program-program pembinaan karakter yaitu *paku dhuhur* yaitu kegiatan pelaksanaan sholat berjamaah dhuha, dhuhur dan ashar, nah dari program *paku dhuhur* ini dikembangkan dengan banyak program seperti mentoring, jum’at berinfak, zakat, qurban, penggalangan dana sosial, ada juga Qultum, membaca yasin dan Al-Qur’an bersama-sama, istighosah.

— Bagaimana untuk siswa yang non muslim pak?

“Sekolah juga memberi ruang yang sama bagi siswa yang beragama non Islam yaitu siswa yang beragama Kristen untuk mempelajari dan mendalaminya, kami hadirkan guru agama kristen untuk memberi pelajaran sesuai dengan tuntunan agamanya. Jadwal setiap hari Jum’at jam 11.00 sampai jam 13.00.” Kemudian pembinaan akhlakul karimah siswa tersebut didukung dengan tata tertib sekolahan dan budaya sekolahan yang religius.

8. Bagaimana hasil dari pembinaan akhlakul karimah siswa di SMA Negeri 1 Pacet?

Hasilnya bisa kamu lihat sendiri di lapangan, agar lebih rincinya yang ingin diketahui dari hasil pembinaan akhlakul karimah siswa, kamu tanya satu-satu saja.

— Hasil Pembinaan dari nilai religius siswa bagaimana pak?

1. Dari nilai religius.

Sejak diberlakukannya program sekolahku sholat jama'ah dhuha, dhuhur dan ashar “Paku Dhudhur”, pelaksanaan ibadah sholat siswa bapak ibu guru serta pegawai meningkat. Dibuktikan keikutsertaannya dalam sholat jama'ah dhuha, dhuhur dan ashar serta sholat Jum'at. Menjelang pelaksanaan sholat dimulai siswa, bapak/ibu guru pegawai dengan kesadaran sendiri berbondong-bondong menuju ke masjid untuk jama'ah sholat dhuhur dan ashar maupun sholat Jum'at. Hasil dari program ini sangat signifikan dengan turunnya tingkat pelanggaran yang dilakukan siswa, dan kasus penyimpangan perilaku siswa, kesadaran bersekolah mencari ilmu untuk masa depannya meningkat, termasuk mengurangi angka putus sekolah karena harus menikah dibanding dengan sebelum adanya program ini. data bisa di lihat di team tatib dan BK.

— Hasil Pembinaan dari nilai kejujuran siswa bagaimana pak

2. Dari nilai kejujuran

Tingkat kejujuran siswa-siswi di SMA Negeri 1 Pacet Mojokerto meningkat signifikan dibuktikan dengan tidak adanya siswa menyalah gunakan uang SPP yang dibayar setiap bulan. Tidak adanya laporan petugas Kopsis/ Kewirausahaan bahkan penjual yang di kantin siswa tidak membayar pada saat membeli.

— Hasil Pembinaan dari nilai Kedisiplinan siswa bagaimana pak

3. Dari nilai kedisiplinan

Dari tingkat kedisiplinan semua warga sekolah bapak/ibu guru, pegawai, siswa meningkat sangat signifikan dari tahun ke tahun dibuktikan dari catatan Tim Tatib baik jenis pelanggaran kecil, sedang dan berat. Tingkat kehadiran guru dan pegawai hampir 95 % sebelum jam pertama pembelajaran dimulai, termasuk pulang pun bersama –sama setelah

pelaksanaan sholat jama'ah ashar selesai, data siswa yang terlambat 99% tidak ada.

— Hasil Pembinaan dari nilai peduli lingkungan siswa bagaimana pak

4. Dari nilai peduli lingkungan.

alhamdulillah terbentuk lingkungan sekolah yang bersih dan sehat serta mencerminkan situasi kekeluargaan yang baik, baik guru dengan guru, guru dengan pegawai, guru dengan siswa, termasuk siswa dengan siswa dan sebaliknya, terciptanya lingkungan sekolah dan setiap kelas yang bersih rindang dan nyaman program ini dimulai tahun pelajaran 2017/2018 sampai sekarang.

— Hasil Pembinaan dari nilai komunikatif, sopan santun dan tata krama siswa bagaimana pak

5. Dari nilai komunikatif, sopan santun dan tata krama

perilaku siswa mencerminkan sopan santun dan tata krama yang baik dengan bapak ibu guru dan pegawai, masuk dan keluar ruangan mengucapkan salam, ketika bertemu bapak ibu guru bersalaman dengan cium tangan, bertemu tamu yang sedang berkunjung ke sekolah pun berjabat tangan. Dengan teman sebaya tidak njangkar, dengan orang tuanya lebih tawadhu,

— Hasil Pembinaan dari peduli sosial siswa bagaimana pak

6. Nilai peduli sosial.

meningkatnya kepedulian sosial siswa, guru dan pegawai baik di lingkungan keluarga besar SMA Negeri 1 Pacet Kabupaten Mojokerto. Pada saat terjadi bencana alam gempa dan tsunami di Palu, Sigi dan Donggala dengan sukarela semua siswa, guru dan pegawai termasuk wali murid memberikan sumbangan baik berupa uang, pakaian layak pakai dan makanan. Hasil dari sumbangan untuk bencana alam tersebut kami kumpulkan baik melalui MKKS, Posko Basarnas di Lantamal TNI AL ujung Surabaya maupun dibawa langsung ke Palu oleh salah satu guru di SMA Negeri 1 Pacet.

— Hasil Pembinaan dari nilai toleransi siswa bagaimana pak

7. Nilai toleransi

toleransi di SMA Negeri 1 Pacet dengan antar sesama berkembang dengan baik. Saling menghormati dan menghargai, termasuk pelaksanaan menjalankan ibadah dengan lain agama, disaat siswa dan guru yang beragama islam melaksanakan sholat jama'ah jum'at, siswa dan guru yang beragama kristen mengadakan pendalaman materi agamanya di laboratorium IPA atau di Gereja kampus STTA Pacet. Setelah itu mereka berkumpul lagi melaksanakan kegiatan berikutnya bersama di sekolah.

B. Waka Kurikulum

1. Menurut Bapak, bagaimana implementasi kurikulum 2013?

Insyallah di sekolah ini sudah sangat siap dalam implementasi kurikulum 2013 Ka, tau sendiri sekolah ini pelopornya dulu.

2. Faktor-faktor apa saja yang mempengaruhi implementasi kurikulum 2013?

Lebih tepatnya yang dapat mempengaruhi implementasi kurikulum 2013 itu adalah dukungan kepala sekolah, dukungan rekan sejawat guru, dan dukungan internal dalam kelas. Nah kalau dari ketiga faktor ini sudah baik maka implementasi kurikulum 2013 ini juga akan berjalan lancar.

3. Strategi apa untuk meningkatkan kualitas pendidikan di sekolah yang melaksanakan kurikulum 2013?

Untuk meningkatkan kualitas pendidikan di SMA Negeri 1 Pacet atau sekolah yang melaksanakan kurikulum 2013 adalah dengan memberikan pelatihan-pelatihan terhadap guru dan siswa, serta pembinaan kepada siswa agar siap menerima cara belajar yang baru atau yang berbeda dari sebelumnya.

4. Bagaimana pelaksanaan Implementasi kurikulum 2013 pada PAI?

Dalam kurikulum baru 2013 yang dikeluarkan oleh Kemendikbud, Pendidikan Agama Islam di sekolah menengah digabung dengan Pendidikan Budi Pekerti, sehingga namanya menjadi Pendidikan Agama Islam. Pendidikan Agama Islam diajarkan selama 4 jam pelajaran per minggu di jenjang sekolah dasar dan 3 jam pelajaran per minggu di jenjang sekolah menengah

5. Bagaimana proses pembelajaran PAI di SMA negeri 1 Pacet pak?

meliputi tahap perencanaan dengan membuat prota, promes, program mingguan, silabus dan RPP.

6. Bagaimana tahap perencanaan pembelajaran PAI di SMA negeri 1 Pacet Pak?

Implementasi kurikulum 2013 di SMA Negeri 1 Pacet pada tahap perencanaan sama dengan sekolah-sekolah yang lain ka, pertama pastinya membuat prota, promes dan itu harus disesuaikan dengan kalender akademik sekolah. Dari situ guru dapat memprediksi atau merencanakan alokasi dan jumlah mengajar agar sampai pada indikator yang akan dicapai guru kepada siswa

7. Apakah pembuatan RPP itu penting dan apa fungsinya pak?

“Iya Ka RPP dan silabus itu wajib dalam kurtilas ini sebagai salah satu administarsinya guru yang harus dipenuhi, ini salah satu peraturan di kurikulum 2013 Ka. Fungsinya apa, ya agar guru kalau mengajar itu terarah, untuk guru PAI Dimana pembuatan RPP itu berpedoman pada permendikbud 81A dan KI dan KD nya dari PMA

8. Bagaimana pelaksanaan pada proses pembelajaran Pak?

Wah itu tanya sama Bu Maisaroh aja Ka.

C. Guru Pendidikan Agama Islam

1. Bagaimana penerapan Kurikulum 2013 dalam mata pelajaran PAI?

Alhamdulillah ya ka, kalau penerapan kurikulum 2013 dari tahun ke tahun sudah sangat baik, saya selaku pelaksana kurikulum PAI 2013 juga sudah terbiasa dengan menggunakan pendekatan saintifik, tidak ada yang dipermasalahkan, baik dalam proses pembelajaran maupun proses penerimaan dari siswa itu sendiri, apalagi saya memegang kelas 12 ya jadi mereka sudah sangat terbiasa dengan pendekatan saintifik dimana siswa yang dituntut untuk lebih aktif dan gurupun harus lebih inovatif.

2. Bagaimana proses pelaksanaan pembelajaran di kelas bu?

prosesnya ada banyak tahap mulai dari perencanaan, pelaksanaan pembelajaran itu sendiri kemudian evaluasi.

3. Bagaimana proses perencanaan yang dibuat oleh ibu?

Implementasi kurikulum 2013 pada tahap perancangan pastinya harus membuat prota kemudian promes dan keduanya disesuaikan dengan kalender

akademik sekolah dan pekan hari efektif, ini akan dijadikan acuan untuk menentukan kegiatan pembelajaran. kemudian membuat silabus dan RPP sebagai skenario pembelajaran, Kalau saya ya Ka membuat RPP itu langsung 1 tahun pertemuan jadi sudah terstruktur ini mau ngajar gini mau ngajar gitu biar tidak terburu-terburu, kalau mau ngajar baru buat RPP pastinya tidak siap ya guru itu

4. Bagaimana tahap pelaksanaan bu?

Dalam pelaksanaan membutuhkan banyak ersiapannya pastinya ya RPP, perangkat pembelajaran, media pembelajaran, kemudian kesiapan guru dimana metode yang ada di RPP harus sesuai dengan kenyataan di kelas, sehingga sebelum memulai pelajaran saya mengadakan briffing kepada diri saya sendiri untuk memulai pelajaran di kelas. Hal ini sangat penting Ka untuk menghidupkan kelas agar kelas tidak terkesan monoton dan membosankan. Apabila kelas hidup maka sampai jam terakhir pelajara akan diterima dengan baik

5. Biasanya kalau mengajar itu adakah metode khusus bu?

Metode yang biasa saya gunakan sesuai dengan model pembelajaran dan bab yang dibahas ya Ka dengan menggunakan berbagai metode seperti diskusi, tanya jawab, information search, kelompok, tutor sebaya, praktek, demonstrasi. namun dalam PAI ceramah itu tidak bisa dihilangkan ya karena ilmu agama itu harus ada bimbingan dan pembatas agar siswa tidak terlampau jauh melenceng

6. kemudian bu apabila mengajar itu kana da tahap awal, inti dan penutup, itu bagaimana bu?

iya jadi di kegiatan awal sebelum memulai pelajaran anak-anak dibiasakan membaca Al-Qur'an biasanya untuk 1 kali pertemuan saya batasi sampai 10 ayat, atau jus amma, sesuai kesepakatan kelas, kemudian berdoa sebelum belajar, baru saya absen ka. Kemudian baru mengaitkan pelajaran sebelumnya dengan yang akan dipelajari. pada terakhir jam pelajaran diakhiri dengan doa kafaratul majlis dan salam

7. Kalau kegiatan intinya bagaimana bu?

Setalah dibuka, baru kemudian masuk kedalam pembelajaran, dalam kegiatan pembelajaran ini disesuaikan dengan model pembelajaran, dan setiap model pembelajaran memiliki perbedaan sintaks. Namun intinya dalam semua

model pembelajaran dalam kurtilas ini harus dan wajib ada ini 5 M, yaitu mengamati, menanya, mengumpulkan informasi/eksperimen, mengasosiasikan atau mengolah informasi, dan mengkomunikasikan

8. Bagaimana dengan penutup dalam proses pembelajarannya bu?

Kemudian yang terakhir apabila ada presentasi ya saya simpulkan mengenai penjelasan semua kelompok, apabila diskusi bersama ya saya menyimpulkan bersama siswa. kemudian saya berikan ulasan sedikit dan evaluasi untuk hari tersebut.

9. Untuk proses evaluasi atau penilaian bagaimana bu?

Penilaian itu ada 3 ya ada penilaian pengetahuan, keterampilan dan sikap. kalau pengetahuan dan keterampilan bisa diambil dari pembelajaran siswa dan tugas-tugasnya, tapi untuk penilaian sikap siswa ada penilaian dari observasi guru, teman sejawat dan banyak lagi Ka.

10. Untuk penilaian sikap itu seperti apa ya bu?

Untuk penilaian sikap dilakukan dengan 3 teknik Ka yakni teknik observasi, penilaian teman sejawat dan penilaian diri, ini dilakukan selama 1 bab sekali.

11. Bagaimana dengan penilaian pengetahuan bu?

Penilaian pengetahuan saya ambil dari tugas siswa, atau ketika ada tes tulis maupun tes lisan.dalam bentuk ulangan harian, PTS, dan PAS

12. Batas KKMnya di penilaian pengetahuan untuk saat ini berapa bu?

Karena nilai agama itu sangat-sangat mempengaruhi pada kenaikan kelas siswa, jadi nilai KKM PAI disini dari saya sendiri harus 80 atau B, meskipun dari pihak sekolah ditetapkan 78. Jadi apabila ada siswa yang mendapat nilai di bawah 80 pasti sudah saya remidi

13. Untuk penilaian ketrampilan bagaimana bu?

Kalau nilai keterampilan biasanya saya ambil dari praktik, membuat produk atau portofolio Ka, sebenarnya kalau nilai keterampilan cukup di ambil satu yang terbaik dari siswa

14. Bagaimana pembinaan akhlakul karimah dan metode yang dilakukan oleh pihak SMA Negeri 1 Pacet?

Ini lebih kepada upaya guru dalam pembinaan akhlakul karimah siswa ya Ka. Kalau pembinaan akhlakul karimah siswa pertama itu pembiasaan disiplin karena metode pembiasaan sangat berpengaruh besar terhadap tumbuh kembang sikap siswa, karena pembiasaan yang dimulai sejak dini akan

melekat kuat kepada siswa sampai ia dewasa dan tua. Kedua tata karma, ketiga Kepedulian sosial diwujudkan pada kegiatan infaq satu minggu sekali pada hari jumat, ini melatih siswa agar senang bersedekah dan mengulurkan bantuan kepada orang lain. Contoh besar ketika ada bencana di Palu SMA Negeri 1 Pacet dapat memberikan bantuan yang sangat banyak dari donasi siswa. Kemudian dengan jalan cerita atau kisah, seperti sebulan sekali siswa diberikan tontonan yang mendidik di sekolah, karena cerita dapat melunakan hati siswa dan jiwa siswa. Kemudian dengan menggunakan metode nasehat ini digunakan untuk meluaskan hati para siswa, jadi yang awalnya sudah agak goyah gitu kalau dinasehati pasti kembali kuat lagi hatinya maupun akhlaknya.”

D. Waka kesiswaan

1. Apa saja yang dilakukan waka kesiswaan dalam proses pembentukan karakter (akhlakul karimah) siswa?

Untuk pembinaan siswa ini melibatkan banyak pihak ya mbak, terutama guru PAI itu sendiri dalam pembentukan akhlakul karimah siswa. Dengan mengadakan evaluasi dan penertiban siswa yang tidak mau melaksanakan program sekolah.

2. Bagaimana pelaksanaan program-program khusus untuk mendukung proses pembentukan karakter (akhlakul karimah) siswa?

Program khusus kami merupakan *paku dhuhur* yakni pelaksanaan program sholat berjamaah dhuha, dhuhur dan ashar, setelahnya ada kegiatan qultum, membaca surat yasin, membaca Qur'an, dan banyak lagi. Ini terbukti ampuh untuk membentuk siswa yang berakhlakul karimah.

3. Bagaimana yang dirasakan bapak (waka kesiswaan) dalam membentuk atau membina karakter (akhlakul karimah) siswa adakah hambatan dan bagaimana upayanya?

Kalau hambatan ya jelas ada ya mbak, mengingat masa-masa SMA adalah masa yang kronis dalam penanganan moral siswa, ditambah faktor internal dan eksternal siswa. Sejauh ini hambatan-hambatan yang terjadi pada siswa tidak terlalu berat karena siswa sudah bertingkah laku dengan baik. Jadi intinya program kami dalam pembinaan moral dan akhlak baik siswa terbukti berhasil. Terlihat selama 2 tahun terakhir aksi kenakalan siswa di SMA Negeri 1 Pacet

sangat minim bahkan hampir tidak ada. siswa sangat patuh dan hormat kepada guru bahkan staf dan karyawan. Kemudian dalam melaksanakan program *paku dhuhur* kami sangat tegas dalam 3 kali pertemuan siswa tidak mengikuti pelaksanaannya maka orang tua langsung di panggil. jadi insyaaAllah untuk kendala sendiri di SMA Negeri 1 pacet dalam konteks moral siswa sudah minim.

4. Bagaimana proses pengevaluasian terhadap siswa dalam proses pembentukan karakter (akhlakul karimah)?

Bahwa proses evaluasi siswa berlangsung mingguan dan bulanan. Pertama apabila siswa sekali melanggar tata tertib sekolahan maka akan mendapat teguran, kedua siswa akan mendapat hukuman, dan untuk yang ketiga kalinya wali murid akan dipanggil untuk penertiban bersama orang tua.

5. Apa saja dan bagaimana metode untuk membentuk karakter (akhlakul karimah) siswa?

Metode pembentukan akhlakul karimah siswa disini dengan pembiasaan seperti berjabat tangan guru apabila bertemu, salam bila bertemu, senyum bila bertemu atau yang kita sebut dengan 3S. Nah pembiasaan ini sangat penting karena akan membentuk budaya sekolah yang positif dan edukatif. Kemudian dengan suri tauladan dari guru, karena apabila guru sudah menjadi contoh yang baik maka siswa akan menirunya, begitu sebaliknya. Selanjutnya dengan kedisiplinan dengan selalu meningkatkan kesadaran siswa arti pentingnya tatakrama dan disiplin untuk mematuhi tata tertib sekolah. Dengan cara mendapat poin pelanggaran apabila melanggar tata tertib sekolah.

6. Bagaimana kondisi siswa saat ini pak dalam melaksanakan tanggung jawabnya sebagai pelajar?

Siswa sangat bertanggung jawab dalam melaksanakan tugas piket, ataupun jadwal sholat berjamaah, jadi yang mendapat jadwal sholat berjamaah pasti berangkat agak pagi. Berjalan dengan baik, saya juga heran contohnya kalau siswa sendiri dikelas-kelas karena memang sekolah mengadakan lomba kelas bersih dan sehat serta jujur, jadi tiap kelas menyediakan tempat temuan barang hilang atau ketika siswa mengerjakan ulangan itu sangat kondusif.

Appendix VI

**RENCANA PELAKSANAAN PEMBELAJARAN
(RPP)**

Sekolah : SMAN 1 PACET
 Mata Pelajaran : Pendidikan Agama Islam dan Budi Pekerti
 Kelas/Semester : XII / Ganjil
 Materi Pokok : Bekerja keras dan tanggung jawab
 Alokasi Waktu : 4 Minggu x 3 Jam Pelajaran @45 Menit

A. Kompetensi Inti

- **KI-1:** Menghayati dan mengamalkan ajaran agama yang dianutnya.
- **KI-2:** Menghayati dan mengamalkan perilaku jujur, disiplin, santun, peduli (gotong royong, kerjasama, toleran, damai), bertanggung jawab, responsif, dan pro-aktif dalam berinteraksi secara efektif sesuai dengan perkembangan anak di lingkungan, keluarga, sekolah, masyarakat dan lingkungan alam sekitar, bangsa, negara, kawasan regional, dan kawasan internasional”.
- **KI 3:** Memahami, menerapkan, dan menganalisis pengetahuan faktual, konseptual, prosedural, dan metakognitif berdasarkan rasa ingin tahunya tentang ilmu pengetahuan, teknologi, seni, budaya, dan humaniora dengan wawasan kemanusiaan, kebangsaan, kenegaraan, dan peradaban terkait penyebab fenomena dan kejadian, serta menerapkan pengetahuan prosedural pada bidang kajian yang spesifik sesuai dengan bakat dan minatnya untuk memecahkan masalah
- **KI4:** Mengolah, menalar, dan menyaji dalam ranah konkret dan ranah abstrak terkait dengan pengembangan dari yang dipelajarinya di sekolah secara mandiri, bertindak secara efektif dan kreatif, serta mampu menggunakan metode sesuai kaidah keilmuan

B. Kompetensi Dasar dan Indikator Pencapaian Kompetensi

Kompetensi Dasar	Indikator
1.5 Meyakini bahwa agama mewajibkan umatnya untuk bekerja keras dan bertanggung jawab dalam kehidupan sehari-hari	<ul style="list-style-type: none"> • Meyakini bahwa agama mewajibkan umatnya untuk bekerja keras dan bertanggung jawab dalam kehidupan sehari-hari
2.5 Berperilaku kerja keras dan bertanggung jawab dalam kehidupan sehari-hari	<ul style="list-style-type: none"> • Berperilaku kerja keras dan bertanggung jawab dalam kehidupan sehari-hari
3.5 Menganalisis dan mengevaluasi perilaku bekerja keras dan bertanggung jawab dalam kehidupan sehari-hari yang berkembang di masyarakat	<ul style="list-style-type: none"> • Menjelaskan makna bekerja keras dan tanggung jawab • Mengidentifikasi cara-cara bekerja keras dan tanggung jawab. • Mengidentifikasi dalil-dalil yang berkaitan dengan bekerja keras dan tanggung jawab. • Mendiskusikan dalil-dalil yang berkaitan dengan bekerja keras dan tanggung jawab. • Mengidentifikasi hikmah dan manfaat bekerja keras dan tanggung jawab. • Menjelaskan hikmah dan manfaat bekerja keras dan tanggung jawab. • Menganalisis makna bekerja keras dan tanggung jawab.

Appendix VII

Problematic Student Data for Academic Year 2017-2018 and 2018-2019

**DAFTAR SISWA BERMASALAH
TAHUN PELAJARAN 2017-2018**

NO	NAMA	KELAS	PELANGGARAN	KETERANGAN
1	M. FARDA A	X IIS 1	Sering tidak masuk sekolah	Konseling, Panggilan Ortu Mengundurkan diri
2	ISTIFARI M	X IIS 2	Siswa pergi dari rumah	Konseling
3	ROBY J.R	X IIS 1	Mengunggah Foto tidak pantas dan mengucapkan kata-kata kotor	Konseling, Konferensi Kasus (termasuk dgn P2TP2A)
4	SIELVIA E.N	X IIS 1	Mengunggah Foto tidak pantas	Konseling Wajib Lapor (1 tahun, sampai siswa berubah)
5	PUTRI RAHAYU	X IIS 2	Menikah	Mengundurkan diri
6	GILANG S.P	X IIS 3	Video porno Pacaran (ciuman)	Konseling, Panggilan Ortu
7	UMROATUL H	X IIS 2	Pacaran (ciuman)	Konseling Panggilan Ortu
8	SAFARADI A	X IIS 3	Foto cium kening	Konseling, Panggilan Ortu
9	WIDIA	X IIS 4	Foto cium kening	Konseling, Panggilan Ortu
11	A. SHAFIQ C.K	X IIS 2	Sering tidak masuk sekolah	Konseling, Panggilan Ortu, Mengundurkan diri
12	DWI PUTRI	X IIS 1	Sering tidak masuk sekolah	Konseling, Panggilan Ortu, Home visit, Mengundurkan diri
13	APRILIA L.L.S	X IIS 1	Sering tidak masuk sekolah	Konseling, Panggilan Ortu Home visit, Pindah sekolah
14	GADING R	X IIS 4	Tidak tertib di sekolah, Sering meminta paksa (palak teman)	Konseling, Panggilan Ortu, Pindah sekolah
15	IKA NUR W	X MIA 3	Tidak Masuk Sekolah, Sakit Psikologis	Konseling, Panggilan Ortu Pindah sekolah

16	ALFATAH	X MIA 2	Sering tidak masuk sekolah	Konseling, Panggilan Ortu Home visit
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NO	NAMA	KELAS	PELANGGARAN	KETERANGAN
1	FIKA NUR L	XI MIA 5	Harus menikah	Konseling, Panggilan Ortu, Mengundurkan diri
2	DELIA	XI MIA 3	Berkelahi di lapangan sekolah	Konseling, Panggilan Ortu, Wajib Lapor (1 tahun, sampai siswa berubah)
3	INTAN D.P	XI MIA 4	Berkelahi di lapangan sekolah	Konseling, Panggilan Ortu, Wajib Lapor (1 tahun, sampai siswa berubah)
4	ELISTRI W	XI MIA 4	Berkelahi di lapangan sekolah Berfoto vulgar	Konseling, Panggilan Ortu, Wajib Lapor (1 tahun, sampai siswa berubah), Mengundurkan diri
5	HAMIDATUN H	XI IIS 3	Tidak Masuk Sekolah	Mengundurkan diri
6	DEWA PANDU T	XI IIS 3	Video porno	Konseling, Panggilan Ortu
7	KHOIROTUN N	XI IIS 1	Berfoto vulgar	Konseling, Panggilan Ortu

NO	NAMA	KELAS	PELANGGARAN	KETERANGAN
1	IKA WIDYA	XII IIS 3	Harus menikah	Konseling, Panggilan Ortu, Mengundurkan diri
2	FERA OKTAFIA	XII IIS 3	Harus menikah	Konseling, Panggilan Ortu, Mengundurkan diri
3	SHOLEH S	XII IIS 2	Harus menikah	Konseling, Panggilan Ortu, Mengundurkan diri
4	ERI SUSANTO	XII IIS 1	Tidak Masuk Sekolah	Konseling, Panggilan Ortu, Mengundurkan diri

5	NAUFAL	XII MIA1	Nimbrung miras di bali	Konseling, Panggilan Ortu
6	ARMUJI	XII MIA1	Nimbrung miras di bali	Konseling, Panggilan Ortu
7	JOHAN	XII MIA1	Nimbrung miras di bali	Konseling, Panggilan Ortu

**DAFTAR SISWA BERMASALAH
TAHUN PELAJARAN 2018-2019**

NO	NAMA	KELAS	PELANGGARAN	KETERANGAN
1	FIRMAN A	X IIS 1	Berkelahi Berfoto tidak pantas Asusila	Konseling, Panggilan Ortu Wajib Lapor (1 tahun, sampai siswa berubah)
2	RAFAEL IQBAL	X IIS 2	Berkelahi Keluar saat jam pelajaran	Konseling, Panggilan Ortu
3	ANA BELLA	X IIS 2	Berpacaran di sekolah	Konseling, Panggilan Ortu Wajib Lapor (1 tahun, sampai siswa berubah)
4	SENA SYAPUTRA	X MIA 1	Berkelahi Merokok di sekolah	Konseling, Panggilan Ortu
5	NAUFAL I.H	X MIA 1	Merokok di sekolah	Konseling, Panggilan Ortu
6	RIO AGUSTAN	X IIS 4	Merokok di sekolah	Konseling, Panggilan Ortu
7	POGOH P	X IIS 4	Berpacaran di sekolah	Konseling, Panggilan Ortu Wajib Lapor (1 tahun, sampai siswa berubah)

NO	NAMA	KELAS	PELANGGARAN	KETERANGAN
1	ALFATAH ESA M	XI MIA 2	Sering tidak masuk sekolah, Membawa HP	Konseling, Panggilan Ortu

2	YOGA A.P	XI IIS 4	Sering tidak masuk sekolah, Membawa HP, Merokok di sekolah	Konseling, Panggilan Ortu Mengundurkan diri
3	EDWIN I	XI IIS 4	Merokok di sekolah, Sering mengucapkan kata kotor	Konseling, Panggilan Ortu

NO	NAMA	KELAS	PELANGGARAN	KETERANGAN
4	KURNIAWAN	XI IIS 4	Merokok di sekolah, Sering mengucapkan kata kotor	Konseling, Panggilan Ortu
5	ANNUR M	XI IIS 4	Merokok di sekolah, Sering tidak masuk sekolah	Konseling, Panggilan Ortu
6	M. AYUB W.A	XI MIA 3	Tidak masuk sekolah (Bolos Batu)	Konseling, Panggilan Ortu
7	KRISWANDA	XI MIA 3	Sering tidak masuk sekolah (Bolos Batu)	Konseling, Panggilan Ortu
8	GALIH DEWA	XI MIA 3	Tidak masuk sekolah (Bolos Batu)	Konseling, Panggilan Ortu
9	VALDEMAR	XI MIA 3	Sering tidak masuk sekolah (Bolos Batu)	Konseling, Panggilan Ortu
10	ATALAH	XI IIS 3	Tidak masuk sekolah (Bolos Batu)	Konseling, Panggilan Ortu
11	BIMANTARA	XI MIA 3	Sering tidak masuk sekolah	Konseling, Panggilan Ortu

NO	NAMA	KELAS	PELANGGARAN	KETERANGAN
1	NADYA AYU	XII MIA1	Membawa HP, Pacaran melebihi batas	Konseling, Panggilan Ortu, Konselor mengantar ke dokter
2	TANTRI DWI	XII MIA1	Membolos, Menyimpan video porno	Konseling, Panggilan Ortu
3	M.YUSUF E	XII MIA1	Menyimpan video porno	Konseling, Panggilan Ortu
4	RANI INDAH	XII MIA1	Membawa HP, Gaya hidup, pergaulan tidak tepat	Konseling, Panggilan Ortu



REKAPITULASI KATEGORI SISWA BERMASALAH

1. TAHUN PELAJARAN 2017-2018

JENIS PELANGGARAN	KELAS X	KELAS XI	KELAS XII	JUMLAH
RINGAN	3	1	0	4
SEDANG	3	2	1	6
BERAT	8	4	6	18
JUMLAH	14	7	7	28

2. TAHUN PELAJARAN 2018-2019

JENIS PELANGGARAN	KELAS X	KELAS XI	KELAS XII	JUMLAH
RINGAN	0	0	0	0
SEDANG	4	10	4	18
BERAT	3	1	0	4
JUMLAH	7	11	4	22

DOCUMENTATION



Guidance from the Principal (Sutoyo, S.Pd., M.Pd) every two weeks about the importance of jama'ah Dhuha, Dhuhur and Asr prayers in order to strengthen students' character



Student Activities and Imtaq Trustees when carrying out the Dhuha Prayer in the morning before entering school hours according to a predetermined schedule



The Friday sermon before Friday Prayer is held which is about increasing faith and devotion in daily life



The activities of the reading of the Yasin Letter are carried out after the Asr prayer in congregation every Thursday



Taklim's activities after the Dhuhur prayer are congregated every day which is about strengthening character education



All school citizens are grateful for the blessings of the Supreme Lord by attending the Flag Ceremony every Monday and PHBN solemnly

(Sumpah Pemuda, 28 October 2018 held on 29 October 2018)



Development of Habitual Clean and Healthy Environment because Cleanliness is a Part of Faith



Educate manners and laughter for students after praying



Manners when meeting Mr. / Mrs. Teachers and Employees



Submission of humanitarian assistance to the LANTAMAL Disaster Care Post in SURABAYA



Christian Religious Material Deepening Activity at STTIAA Bethesda every Friday



The Principal provides humanitarian assistance to the Teacher who will depart for Palu