

**THE IMPLEMENTATION OF FAITH CURRICULUM
IN KUTTAB AL-FATIH NORTH PURWOKERTO
BANYUMAS REGENCY**



THESIS

**Presented to Faculty of Tarbiya and Teacher Training as a Partial Fulfillment
of the Requirements for Undergraduate Degree in Education (S.Pd.)**

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MOTTO

وَإِكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

“The most perfect believer is their who is best deeds”

(HR. Ahmad)

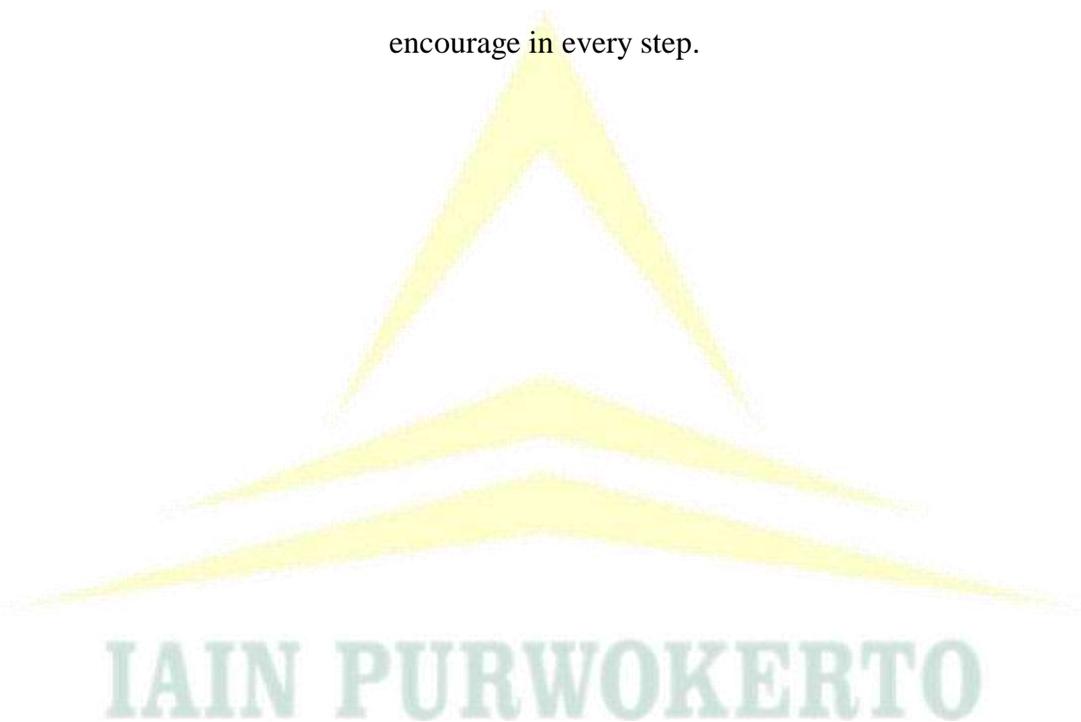


DEDICATION

I dedicate this simply work to the God who is always giving what we want and guide
of this life.

To my beloved father Imron and My special mother Turmiati who always pray for
her children in this life journey

My lovely brother and sister "Rido Saputra and Raysa Khusnul Jannah" who always
encourage in every step.



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This script to fulfill the requirements of Undergraduate Degree in Education (S.Pd) in State Institute of Islamic Studies Purwokerto.

This script cannot accomplish well, whereas help and guide from all of the parties, for all the materials and moral. Thus, in this opportunity I express my deep gratitude convey the gratefulness and award to the honorable:

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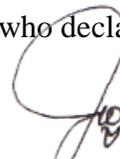
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26. All participant who has given support and motivation that I cannot mention one by one, may God bless you.

The writer realizes that this thesis is still many mistakes. Thus, the writer hoped suggestion and criticism of this thesis. The writer hoped this thesis can be useful for all, especially for the educators and writer.

Purwokerto, 2nd July 2018

I who declare,



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The Implementation of Faith Curriculum in Kuttab al-Fatih North Purwokerto Banyumas Regency

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ABSTRACT

Some curriculum experts argue that the heart of education is in the curriculum. Good and bad education outcomes are determined by the curriculum, whether able to build a critical awareness of the learner or not. Some educational institutions use different curricula that is faith curriculum which is implemented in educational activities that is Kuttab al-Fatih. Kuttab al-Fatih is an educational institution for children ages 5 until 12 years. The curriculum in Kuttab al-Fatih does not follow the curriculum of the ministry of education and culture. The curriculum is arranged based on *Salafis Sholih*.

In this research, the problem statement is how the implementation of faith curriculum in Kuttab al-Fatih North Purwokerto Banyumas Regency?.

This type of research in this thesis is a qualitative approach to the type of field research. The research methods used are interview, observation, and documentation. Data analysis technique used is Miles and Huberman model that includes three steps, namely the reduction of the data, the presentation of data, and the withdrawal of the conclusion.

The result of this research includes three stages in the implementation of faith curriculum namely understanding, planning, and implementation of the curriculum by *Ustāz-ustāzāh*. In understanding the curriculum *Ustāz-ustāzāh*, particularly the faith in Allah and faith in the last days as stipulated in the Quran is categorized as well. In the planning stage of the curriculum is categorized as well due to a module as a guide in drafting plans for the activities of Kuttab (RKK) and parents learning together (BBO). In this stage of implementation, the program runs as well that have been planned before.

Keywords: Implementation, Faith Curriculum, Kuttab

ARAB-LATIN TRANSLITERATION GUIDELINES

Transliteration of Arabic words used in the preparation of this thesis based on the decision letter of the joint between the Minister of Religious Affairs and the Ministry of Education and Culture R.I No. 158 Years 1987 and No. 0543b/U/1987 on September 10, 1987, about Arabic-Latin Transliteration Guidelines with some adjustment to be the following:

Single Consonants

Arabic Alphabet	Name	Latin Alphabet	Name
ا	Alif	Not represented	not represented
ب	ba'	b	Be
ت	ta'	t	Te
ث	sa	s	es (with the above point)
ج	Jim	j	Je
ح	ḥa	ḥ	ha (with the point)
خ	kha'	kh	ka and ha
د	Dal	d	De
ذ	Ḍal	ḏ	ze (with the above point)
ر	ra'	r	Er
ز	Zai	z	Zet

س	Sin	s	Es
ش	Syin	sy	Es and ye
ص	ṣad	ṣ	es (with the bottom point)
ض	ḍad	ḍ	de (with the bottom point)
ط	ṭa'	ṭ	te (with the bottom point)
ظ	ẓa'	ẓ	zet (with the bottom point)
ع	'ain	'	apostrophe to the top
غ	Gain	g	Ge
ف	fa'	f	Ef
ق	Qaf	q	Qi
ك	Kaf	k	Ka
ل	Lam	l	'el
م	Mim	m	'em
ن	Nun	n	'en
و	Wawu	w	W

ه	ha'	h	Ha
ء	Hamzah	'	apostrophe
ي	ya'	y	Ye

The double consonants because *Syaddah* a duplicate written

متعددة	Written	<i>Muta'addidah</i>
عدة	Written	<i>'iddah</i>

Ta'marbah at the end of a word when it is turned off wrote h

حكمة	Written	<i>ḥikmah</i>
جزية	Written	<i>Jizyah</i>

(This provision is not treated in the Arabic words which already absorbed into the language of Indonesia, such as zakat, pray and soon, except when the original pronunciation desired)

- a. When followed by a word the article “*al*” as well as the reading of the second were apart, then written with *h*.

كرامة الاولياء	Written	<i>Karāmah al-aulyā'</i>
----------------	---------	--------------------------

- b. When *ta'mar* life or with Arabic diacritics, Fatah or kasrah or dammah are written with the *t*.

زكاة الفطر	Written	<i>Zakāt al-fiṭr</i>
------------	---------	----------------------

Short Vowel

ـَ	Fathāh	Written	a
ـِ	Kasrah	Written	i
ـُ	d'ammah	Written	u

Long Vowel

1.	Fathāh + alif	written	â
	جا هلية	written	<i>jāhiliyah</i>
2.	Fathāh + ya' mati	written	â
	تنسى	written	<i>tansā</i>
3.	Kasrah + ya' mati	written	Ī
	كريم	written	<i>karīm</i>
4.	Dammah + wāwu mati	written	Ū
	فروض	written	<i>furūd</i>

Duplicate Vowel

1.	Fathāh + ya' mati	written	Ai
	بينكم	written	<i>bainakum</i>
2.	Fathāh + wawumati	written	Au
	قول	written	<i>qaul</i>

Short vowel sequence in one word separated by an apostrophe

أأنتم	Written	<i>a'antum</i>
-------	---------	----------------

أعدت	Written	<i>u'iddat</i>
لئن شكرتم	Written	<i>la'in syakartum</i>

The Word Clothing Alif + Lam

a. When followed by the letter Qamariyyah

القرآن	written	<i>al-Qur'ān</i>
القياس	written	<i>al-Qiyās</i>

b. When followed by letter *Syamsiyyah* wrote using the letter *Syamsiyyah* are followed, as well as eliminate / (el)

السماء	Written	<i>as-Samā'</i>
الشمس	Written	<i>asy-Syams</i>

Writing the word in the set of sentences

Written according to their pronunciation or sound.

ذوى الفروض	Written	<i>zawī al-furūd</i>
أهل السنة	Written	<i>ahl as-Sunnah</i>

IAIN PURWOKERTO

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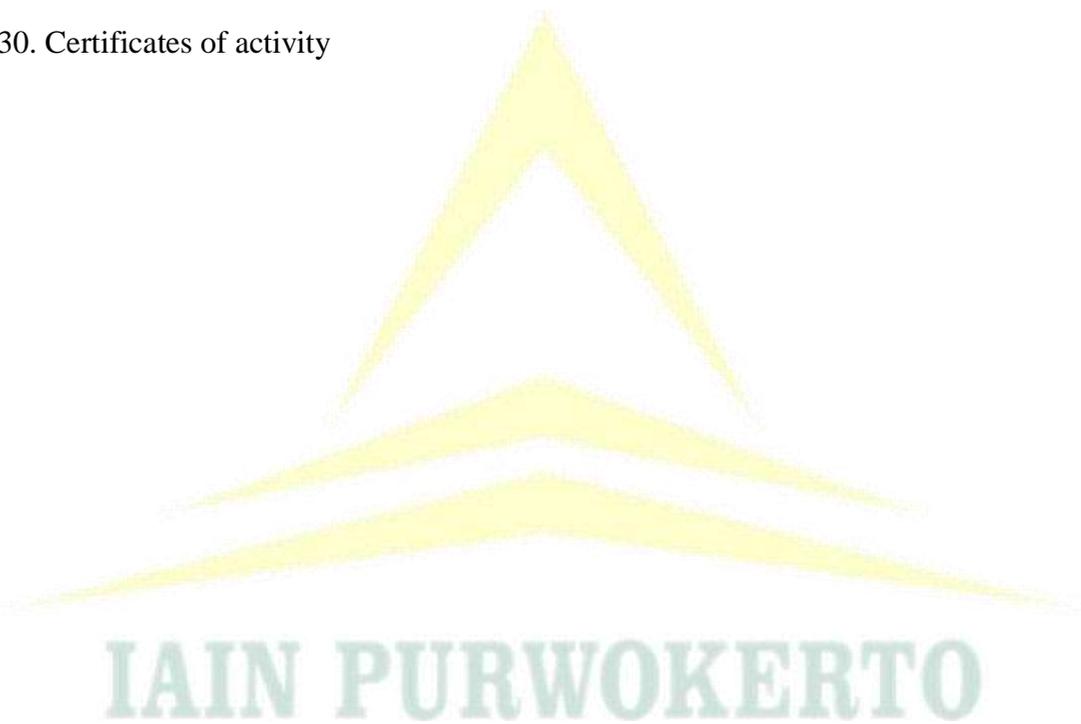
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13. The Official Letter of Research Conduction
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15. The Purpose Letter of Thesis Title Agreement
16. The Official Letter of Thesis Title Agreement
17. The Letter of Thesis Proposal Guidance
18. The Official Letter of Thesis Proposal Seminar
19. The Letter of Comprehensive Examination
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23. Certificate of BTA and PPI
24. Certificate of OPAK
25. Certificate of Arabic Language Development
26. Certificate of English Language Development
27. Certificate of Computer
28. Certificate of KKN
29. Certificate of PPL II
30. Certificates of activity



CHAPTER I

INTRODUCTION

A. Background of the Problem

Educational activities cannot be separated from the goal of realizing the vision and mission of each school. The vision and mission of each school vary according to the purpose of the school. In educational activities, there is an educational process of learning activities in the classroom, will work smoothly, conducive and so on if it is based on a good and correct curriculum.¹

The purpose of each educational level is called the goal of an educational institution or institutional purpose. To reach these goals, it is required educational tools and tools, one of which is the curriculum for each educational institution. This curriculum is a tool to nurture and develop students into human knowledge (Highly intellectual or intelligent), Moral (Understand and have social values and religious values) as a guide for his life and charity (Using his knowledge for the benefit of humans and society).²

Some curriculum experts argue that the heart of education is in the curriculum. Good and bad education outcomes are determined by the curriculum, whether able to build a critical awareness of the learner or not.³ Prof. Dr. S Nasution. M.A. said that the future of the nation is in the creative hands of the younger generation. The quality of the nation in the future depends on the education enjoyed by children today. Whatever will be achieved at school must

¹ Moh. Yamin, *Panduan Manajemen Mutu Kurikulum Pendidikan*, (Yogyakarta: Diva Press, 2012), p. 13.

² Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum di Sekolah*, (Bandung: Penerbit Sinar Baru Algensindo, 1998), p. 3.

³ Moh. Yamin, *Panduan Manajemen Mutu Kurikulum Pendidikan*, p. 13.

be determined by the curriculum, Then he plays an important role in regulating the fate of the nation and the country in the future.⁴

Curriculum experts generally view curriculum development activities as a continuous process, is a cycle involving several components of the curriculum that is the purpose component, ingredients, activities, and evaluation. This continuous process can be described as follows:⁵

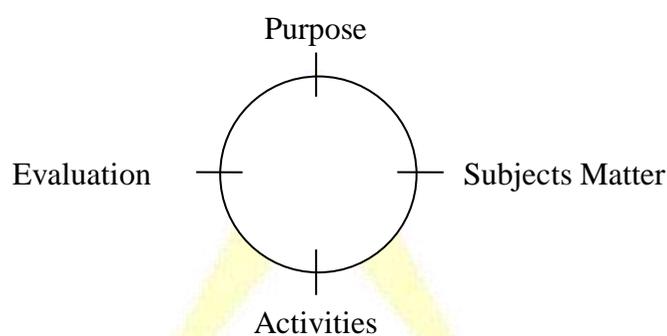


Figure 1: Curriculum Development

The following figure shows that curriculum development is a comprehensive process. Olivia (1988) is said to be a process that includes planning, implementation, and evaluation.⁶ Miller and Seller is more emphasis on matters that are important in the development of the curriculum, that is *Orientation*. So the cycle or framework in curriculum development can be described as follows:⁷

⁴ S. Nasution, *Asas-Asas Kurikulum*, (Jakarta: Bumi Aksara, 2003), p. 1.

⁵ Subandijah, *Pengembangan Inovasi dan Kurikulum*, (Jakarta : PT. Raja Grafindo Persada, 1993), p. 39.

⁶ Subandijah, *Pengembangan Inovasi dan Kurikulum*, p. 39.

⁷ Subandijah, *Pengembangan Inovasi dan Kurikulum*, p. 40.

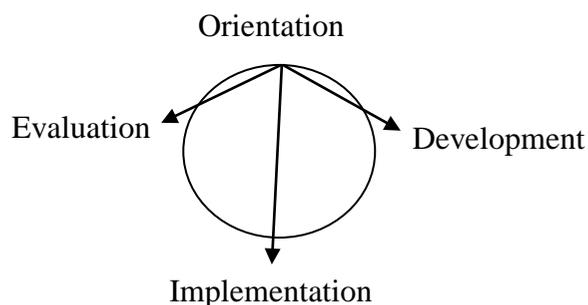


Figure 2: Curriculum Development Cycle

Miller and Seller describe the orientation in curriculum development concerning seven aspects, those are Behavior, discipline (subjects), society, development, cognitive, humanistic and transpersonal processes. In addition, the orientation concerns the six main issues, those are Educational objectives, conceptions of children, conceptions of the teaching-learning process, conceptions of the environment, conceptions of teacher roles, learning evaluation.⁸

Referring to the two cycles of curriculum development mentioned above are known, That curriculum development is essentially the development of curriculum components that make up the curriculum system itself, those are Purpose, materials, methods, learners, educators, media, and environment. This is done so that the curriculum can be work in accordance with what is expected in the effort to achieve the established educational goals.⁹

On one hand, many schools in Indonesia have different visions and missions, but on the other hand, they use one of the same curricula from the ministry of education and culture. The result of the curriculum in order for

⁸ Subandijah, *Pengembangan Inovasi dan Kurikulum*, p. 20.

⁹ Subandijah, *Pengembangan Inovasi dan Kurikulum*, p. 20.

students to reach school targets or targeted values, while Kuttab Al-Fatih is an institution that refers to the pattern of *Tarbiya* era of the prophet. The school has a vision and mission as well as a self-made curriculum.

The school has a vision and mission as well as a self-made curriculum. The curriculum in Kuttab Al-Fatih does not follow the curriculum of the ministry of education and culture. The curriculum arranged based on *Salafis Sholih*. The curriculum is two special consisting of the character of the faith and the Quran, a general or applied curriculum those are mathematics, language, science, social, and life skills.

The Kuttab used diploma different from the the ministry of education and culture so that if there are students who want to follow the national exam and continue to public school, they provide tutoring for three to six months to prepare for the exam. Therefore, Kuttab Al-Fatih seeks to implement a curriculum of faith.¹⁰

Based on preliminary observations, with a preliminary interview with the headmaster of the Kuttab that is the person who knows curriculum in Kuttab Al-Fatih North Purwokerto on detail. The curriculum used in Kuttab Al-Fatih North Purwokerto is divided into two namely the special curriculum and general curriculum. The special curriculum consisting of the character of Iman and Qurani. A general or applied curriculum that is mathematics, language, science, social and life skills.

¹⁰ Preliminary Observations on March 23rd, 2017.

They implement the Quran and faith in the curriculum. So that generation they born into a bright generation in the young age. Children who are in Kuttab Al-Fatih North Purwokerto are elementary school level, their age ranges from five to nine years. They also want to give birth to generations such as Constantinople conqueror *Muhammad Al-Fatih* who inspired the school. To bear leaders and society like him. The implementation of the curriculum is done by classroom teachers who teach religious subjects and Quran teachers who are teaching Quranic lessons.¹¹

The curriculum is evaluated from curriculum documents and curriculum implementation embodied in classroom learning. The curriculum at Kuttab al-Fatih North Purwokerto is formulated by the center located in the city of Depok. The formulation of the curriculum has been completed since the founding of Kuttab Al-Fatih. The branch of Kuttab Al-Fatih only developed a curriculum that has been designed from the center.

The interesting side of the curriculum of faith includes *Aqidah, Akhlaq, Ibadah, and Muamalah* which refer to the book of *Al-Jami 'li Syu'abil Iman* by *Imam Khafid Abu Bakr Ahmad bin Al-Khusaini Baihaqi*. In the book, it is said that we were with the Prophet when we were teenagers; We studied faith before the Quran. Then as we studied the Quran, our faith increased. Where faith consists of several branches that are divided into two branches of love to Allah which consists of 20th things and love to man 35th things. The subjects of tawhid

¹¹ Interview with Head of Master Kuttab Al-Fatih, on March 23rd, 2017.

here are already applied in the branch of faith. Implemented in deeds in the form of *Aqidah, Akhlaq, Ibadah, and Muamalah*.

The ideal side of the curriculum at Kuttab al-Fatih North Purwokerto is at the stage of implementation which refers to the Kuttab Activity Plan (RKK) taken from, the red thread or material summary. The method used talaq, habituation, natural approach, human, and the story according to the book reference Kuttab al-Fatih North Purwokerto. Study time in Kuttab al-Fatih is Monday to Friday. Evaluation of the curriculum using classroom assessment is process monitoring consisting of descriptive sheets of progress per item of faith, Mutaba'ah 1000 days book, Muroja'ah, listening mortal, worksheets, daily midterm (UTS) and semester final exams (UAS), routine check-ups, Public, field application checklist, and habituation dialog.

Targets developed in curriculum planning are curriculum documents. After the curriculum documents are developed the next implementation by realizing the curriculum documents. In the last stage of evaluation by checking the implementation of the curriculum. Actually, the most important step here is the implementation of the curriculum itself. The essence of the effort to realize the vision and mission of the school. If the curriculum implementation is right then, the vision and mission designed by the school are achieved. Similarly, if the implementation of the curriculum is not right then the vision and mission of the school is not achieved.

Based on the background of the above, the writer is interested and motivated in conducting research with the title "The Implementation of Faith Curriculum in Kuttab al-Fatih North Purwokerto Banyumas Regency".

B. Operational Definition

1. The Faith of Curriculum

Carter V. Good in Dictionary of Education in Muhammad Zaini, claims that a curriculum is a number of subject matter that should be taken in the subject or certain disciplines such as Arabic language Education curriculum, language education curriculum the United Kingdom, or Social Science curriculum.¹² A curriculum is a number of subjects that need to be taken and studied by the student to obtain the amount of knowledge.¹³

Etymologically, faith means justification. Whereas, according to terminology, faith is justified with the heart, made by oral, and practiced by limbs.¹⁴

The faith curriculum is a number of subjects are *Aqidah, Akhlaq, Ibadah, and Muamalah* that need to be taken and studied by the student to obtain a certain amount of knowledge.

2. Kuttab Al-Fatih

Al-Kuttab is depicted as a special place that is free for children studying under the management of the teachers who is teaching, reading, and writing.¹⁵

Kuttab is the main place in the Islamic world to teach children. A place where

¹² Muhammad Zaini, *Pengembangan Kurikulum*, p.2.

¹³ Oemar Hamalik, *Kurikulum dan Pembelajaran*, (Jakarta: Bumi Aksara, 2008), p. 16.

¹⁴ Mukni'ah, *Materi Pendidikan Agama Islam*, (Jogjakarta: Ar-Ruzz Media, 2011), p. 163.

¹⁵ Ali Al-Jumbulali, Abdul Futuh At-Tuwaanisi, *Perbandingan Pendidikan Islam*, (Jakarta: Rineka Cipta, 1994), p. 29.

is children study about al-Qur'an and the magnificent science in Islamic *Syariat*, thus called Kuttab.¹⁶

Kuttab al-Fatih is an educational institution for children ages 5-12 years. Which concentrates on two main curricula. That is Faith Curriculum and curriculum of the Quran.¹⁷

C. Problem Statement

So what is meant by the title of the research mentioned above is: “*how is the implementation of faith curriculum in Kuttab Al-Fatih North Purwokerto Banyumas Regency?*”

D. Objectives and Significance of the Research

1. Research Objectives

Based on the background of the research problems, the result of the problem is how to the implementation of the curriculum of faith in the Kuttab Al-Fatih north Purwokerto Regency of Banyumas. The formulation of this problem as follows:

- a. What is the understanding of *Ustāz-ustāzāh* against Faith Curriculum in the Kuttab Al-Fatih North Purwokerto?
- b. How is the planning of faith curriculum in the Kuttab Al-Fatih North Purwokerto?
- c. How the process of the implementation of faith curriculum in Kuttab Al-Fatih North Purwokerto?

¹⁶ Budi Ashari, M.Ilham Sembodo, *Modul Kuttab 1*, p.13.

¹⁷ <http://www.kuttabalfatih.com/project/purwekerto/>, 2nd Desember 2017, 07.00 AM.

2. Research Significance

a. Theoretically

Theoretically, this research is expected to provide knowledge and understanding about the implementation of religious subject curriculum and can improve the quality of education through the implementation of the curriculum of innovative and different religious subjects. It can also be used as a comparison material for further research related to this research.

b. Practically

Practically academic, this research can be used as a documentary and library materials IAIN Purwokerto especially on the Implementation of Faith Curriculum.

E. Literature Review

Literature review means reviewing the related libraries. A literature review is a review of literature or research reports on related issues not necessarily exactly identical to the problem areas encountered but also related.¹⁸

To simplify the preparation of this thesis, the writer will compare some of the relevance to the title of this thesis. The Thesis is written by Wahid Al-Amin (STAIN Purwokerto, 2011): "Implementasi Kurikulum Mata Pelajaran Fiqh Di MTs Negeri Model Purwokerto ".¹⁹ This thesis uses descriptive qualitative approach and discusses the implementation of curriculum unit-level education (KTSP) against Fiqh subject. There is a similarity between the research that the

¹⁸ Connie Chairunnissa, *Metode Penelitian Ilmiah Aplikasi Dalam Pendidikan Dan Sosial*, (Jakarta: Penerbit Mitra Wacana Media, 2007), p. 37.

¹⁹ Wahid Al-Amin, "*Implementasi Kurikulum Mata Pelajaran Fiqh Di MTs Negeri Model Purwokerto*", Thesis, (Purwokerto: STAIN Purwokerto, 2011).

writer will do the research that has been implemented by Wahid mentioned above, namely the implementation of the curriculum and using descriptive qualitative, while the difference is the research that will the writer implement more focus on the implementation of faith curriculum as a social phenomenon in the educational environment.

The Thesis is written by Tirta Yogi Aulia (State Islamic University of North Sumatra, 2016): "Implementasi Kurikulum Pendidikan Agama Islam Di SMP Berbasis Pesantren".²⁰ This thesis uses a descriptive qualitative approach and discusses the implementation of Islamic religious education curriculum in *pesantren* based junior high schools that aim to solve the moral problems that occur among children in the education and implementation environments used here using the curriculum of the education center. Differences with research that will be the writer to implement are to discuss the implementation of faith curriculum that aims to form a glorious generation at an early age in accordance with the vision and mission of the school.

Journal of Islamic Education is written by Sparta (STAIN Bangka, 2015): "Implementasi Kurikulum Muatan Lokal PAI Tingkat SMP di Kabupaten Bangka Tengah Kepulauan Bangka Belitung".²¹ This Islamic education journal aims to know the policy to overcome the problem of Islamic religious education, the strategy of adding hours of Islamic religious education and local curriculum model in Central Bangka Regency. The implementation used local content

²⁰ Tirta Yogi Aulia, "*Implementasi Kurikulum Pendidikan Agama Islam Di SMP Berbasis Pesantren*", Thesis, (Sumatra: State Islamic University of North Sumatra, 2016).

²¹ Suparta, "*Implementasi Kurikulum Muatan Lokal PAI Tingkat SMP Di Kabupaten Bangka Tengah Kepulauan Bangka Belitung*", Thesis, (Bangka Belitung :STAIN Bangka, 2015).

curriculum Islamic religious education from the education center. The difference with the research that the writer will carry out is to discuss the implementation of faith curriculum that aims to form a glorious generation at an early age in accordance with the vision and mission of the school.

The thesis is written by Ardianto (Universitas Pendidikan Indonesia, 2015): “Implementasi Kurikulum 2013 Pada Mata Pelajaran Pendidikan Agama Islam di SMP Kota Bandung”.²² This thesis uses a descriptive qualitative approach and discusses the planning, implementation, and assessment of learning Islamic religious education based on the curriculum 2013. Differences with research that will be the authors implement are more focus on the implementation of faith curriculum that formulates curriculum planning is learning implementation plan (RPP) and syllabus has a name different is Kuttab activity plan (RKK), red thread or summary of the material. The contents are different from the curriculum documents from the education center.

The thesis is written by Ahmad Zainul Rifa'i (UIN Sunan Ampel Surabaya, 2014): “Implementasi Kurikulum 2013 Pada Mata Pelajaran Pendidikan Agama Islam Di SMP Negeri 26 Surabaya”.²³ This thesis uses descriptive qualitative approach and discusses the process of implementation of curriculum 2013 on the subjects of Islamic religious education. The difference with the research that the writer will carry out is the process and the implementation of the curriculum using three stages of planning, implementation, and evaluation using the

²² Ardianto, “*Implementasi Kurikulum 2013 Pada Mata Pelajaran Pendidikan Agama Islam di SMP Kota Bandung*”, Thesis, (Bandung: Universitas Pendidikan Indonesia, 2015).

²³ Akhmad Zainul Rifa'i, “*Implementasi Kurikulum 2013 Pada Mata Pelajaran Pendidikan Agama Islam Di SMP Negeri 26 Surabaya*”, Thesis, (Surabaya: UIN Sunan Ampel, 2014)

curriculum designed for the school. Here also there is a difference, namely learning implementation plan (RPP) to Kuttab activity plan (RKK).

F. Systematic of Discussion

To give an understanding of this whole in this study, the writer compiled it into five chapters, with the following description:

Chapter I discusses the introduction which covers, the background of the problem, operational definitions, problem formulation, objectives and significance of the research, literature review, and systematic discussion.

Chapter II discusses the theory that is focused on the implementation of faith curriculum in the Kuttab Al-Fatih. The major theme of this study consists of two sub-chapters are Curriculum and learning the faith in Islamic education Institute.

Chapter III contains the research method, consists of five sub-chapters namely research type, research location, object and subject of research, data collection techniques, data analysis techniques.

Chapter IV contains a discussion of the results of research that background the object of research, the presentation of the data that contained description of understanding *Ustāz-ustāzāh* against Faith Curriculum in Kuttab Al-Fatih North Purwokerto, planning the faith of curriculum in Kuttab Al-Fatih North Purwokerto, the process of the implementation of faith curriculum in Kuttab Al-Fatih North Purwokerto. Analyzing the data that contained an analysis of the understanding *Ustāz-ustāzāh* against of faith curriculum in Kuttab al-Fatih North Purwokerto, analysis of the Planning *Ustāz-ustāzāh* of faith curriculum in Kuttab

al-Fatih North Purwokerto, analysis of the implementation of faith curriculum in Kuttab al-Fatih North Purwokerto.

Chapter V contains about the closing that includes conclusion and suggestion.

The final part of this thesis includes a bibliography, appendix, and curriculum vitae.



CHAPTER II

THE IMPLEMENTATION OF FAITH CURRICULUM

A. Curriculum

1. The Definition of Curriculum

Seen from the history, the term curriculum is a term derived from the Greek language.²⁴ Etymologically, the word "curriculum" is taken from the *Latin* word has the same meaning as the word "racecourse" (race venues). The word "Curriculum" form of verbs in *Latin* are known by the term "cure" is a meaning of "running the race".²⁵

The word first appears in the curriculum Webster in 1856, which is used in the field of sports, meaning the distance that must be reached by the runners start from beginning to end. Then in 1955, the word curriculum appears in the dictionary, it is used in the field of special education which emphasizes a number of subjects at school or in college courses, which should be taken to achieve a diploma.²⁶

Carter V. Good in Dictionary of Education States that a curriculum is a number of subject matters that should be taken on a given subject.²⁷

According to this view, the curriculum is a set of subjects which must be delivered by the teacher to the students.

J. Lloyd Trump and Delmas f. Miller in his Secondary School Improvement, as quoted by S. Nasution, mention that the curriculum includes

²⁴ S. Nasution, *Asas-Asas Kurikulum*, (Jakarta: Bumi Aksara, 2001), p .5. *In Indonesia curriculum is popular 1950, Curriculum word is more popular by the name intructional plan.*

²⁵ S. Nasution, *Asas-Asas Kurikulum*, (Jakarta: Bumi Aksara, 2001), p .5.

²⁶ Muhammad Zaini, *Pengembangan Kurikulum*, (Yogyakarta:Sukses Offset,2009), p.1.

²⁷ Muhammad Zaini, *Pengembangan Kurikulum*,p.2.

learning methods, how to evaluate the learning program, students and faculty changes, guidance counseling, supervise and administration, allocation of time, the amount of space and the possibility of choosing subjects.²⁸

Some experts regard that as education plan curriculum or instruction. According to Mac Donald, as cited by Sukmadinata, reveals that the system of schooling formed over four subsystems namely teaching, studying, learning, and curriculum.²⁹ The curriculum is a set of plans that become a guideline and a handle in the learning process.

Edward a. Krug in *The Secondary School Curriculum*, such as that cited s. Nasution disclosed that the curriculum is a way to achieve the goals of the school. While according to Hilda Taba in his *Curriculum Development Theory and Practice* that curriculum learning plans are associated with the processing and development of the individual student.³⁰

Law of the Republic of Indonesia number 20 the year 2003 about national education system article 1 paragraph 19 also explained that the curriculum is a set of plans and arrangements concerning the purpose, content and learning materials as well as ways that are used as guidelines for learning activities to achieve specific educational goals.³¹

Curriculum theory is a set of statements that give the meaning against the school curriculum, meaning occurs due to an affirmation of the

²⁸ S. Nasution, *Asas-Asas Kurikulum*, p. 6.

²⁹ Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori dan Praktek*, (Bandung: Remaja Rosda Karya, 2002), p.5

³⁰ Muhammad Zaini, *Pengembangan Kurikulum*, p. 6.

³¹ Muhammad Zaini, *Pengembangan Kurikulum*, p. 7.

relationships between the elements of the curriculum, because of the hints of development, use, and evaluation the curriculum.³²

2. The Foundation of curriculum

Curriculum as a design education has a fairly central position in all educational activities, determine the implementation process and results of education. Therefore, the preparation of the curriculum requires a strong foundation and based on the results of the in-depth research or thought. There are several main runways in curriculum development is a Philosophical Foundation, A Sociology Foundation, A Psychological Foundation, and Socio-cultural Foundation.³³

a. A Philosophical Foundation

Literally, a philosophical means the love of wisdom. People learn philosophy that he understood and did wisely. To be able to understand the policy and did wisely, he have knowledge. The knowledge gained through the process of thinking, namely thinking systematically, logical, and to deep.³⁴

Philosophy addresses the problems faced by all human beings, including the problems of education called the philosophy of education. According to Donald Butler, of the philosophy of giving direction and methodology of educational practices, while the practice of education provides materials for philosophical considerations.³⁵

³² Nana Syaodih Sukmadinata, *pengembangan dan kurikulum teori dan praktek*, (Bandung: PT Remaja Rosdakarya, 1999), p.27.

³³ Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori dan Praktek*, p.38.

³⁴ Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori dan Praktek*, p.38.

³⁵ Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori dan Praktek*, p.40.

Philosophical grounding gives the direction towards the development of the curriculum so thus in the process of its development does not conflict with the basics view of life which becomes Foundation. The philosophical foundation of ideology is the ideals that should be realized through the curriculum. Therefore the curriculum with the philosophical foundation of the relationship has an integral because without it can eliminate the direction of and curriculum goals.³⁶

The philosophical foundation of the basis for formulating educational objectives. This purpose started in most destinations such as micro learning objectives for the educational purposes of a nation. Philosophy of education was influenced by two principals are the ideals of society and the needs of learners who live in the community.³⁷

The philosophy of the curriculum worker reflects his or her life experiences, common sense, social and economic background, education, and general beliefs about himself or herself and people. An individual's philosophy evolves and continues to evolve along as he or she continues to grow and develop, and as long as he or she learns from experience.³⁸

b. A Sociology Foundation

The sociological Foundation is a cornerstone of the curriculum based on the interests of the community. The curriculum should be in line

³⁶ Lias Hasibun, *Kurikulum dan Pemikiran Pendidikan*, (Jakarta: Gaung Persada, 2010), p. 52.

³⁷ Oemar Hamalik, *Kurikulum dan Pembelajaran*, (Jakarta: Bumi Aksara, 2008), p.20.

³⁸ Allan C. Ornstein, Francis P.Hunkins, *Curriculum Foundations Principles and Issues Fourth Edition*, (United States: Pearson Education, 2004),p.31.

with the interests of the social, and the curriculum should be able to give an answer to the needs of the community. If the curriculum is not in line with the needs of the community, then the curriculum is not in line with the needs of the curriculum, then the social lost its spirit.³⁹

Because children live in a society, then the child should be prepared to plunge into the community with their abilities and skills that are needed in society. Children need to be provided with the norms, values, customs, to suit the circumstances and the community's view. The society usually wants Outlook on life, values which he believes remain preserved safely.⁴⁰

c. A Psychological Foundation

A Psychological Foundation is a cornerstone of the curriculum based upon consideration towards learners. The curriculum is indicated for the benefit of learners, considerations against psychiatric students. This principle is in line with the words of the Prophet *Muhammad* who says: "speak with man according to sizes that were able to be understood by their common sense." The curriculum must be adapted to the age level, bearing in mind the age of the learners is one of the sign to get the levels of development and capture power students.⁴¹

d. Socio-cultural Foundation

³⁹ Lias Hasibun, *Kurikulum dan Pemikiran Pendidikan*, p.53.

⁴⁰ Burhan Nurgiyanto, *Dasar-Dasar Pengembangan Kurikulum Sekolah*, (Yogyakarta: BPFE, 1988), hal. 16

⁴¹ Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori dan Praktek*, p. 45.

Education is a process of culture to enhance the dignity and human dignity. In the context of the student is faced with human culture and developed in accordance with the cultural, as well as value built herself into a cultured human ability. The content of education (curriculum) is a constantly evolving human culture. Both universal culture such as language, knowledge systems, religion, technology, social organization, art or culture specific to suit the local community. Universal culture especially the language, religion, and a system for knowledge and technology are the main elements of the curriculum content universally. While the special cultural elements as the content of the curriculum in the form of charge local curriculum.⁴²

3. The Components of Curriculum

a. The Defenition of Components curriculum

The curriculum as a whole have a components system interconnected between each other is.: (1) purpose, (2) materials, (3) methods, and (4). evaluation. These components, either on its own or together into a major base in the effort of learning system elaborated.⁴³

1) Component purpose

Component Purpose of the curriculum is a target to be achieved by implementing a curriculum. The goal of the curriculum can be specified in the General learning objectives, namely the objectives achieved for one

⁴² Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum Di Sekolah*, (Bandung: Sinar Baru Al gesindo), p. 12.

⁴³ Oemar Hamalik, *Kurikulum dan Pembelajaran*, p. 23.

semester, or special purpose study targets at any time face to face. The general objective referred to the term competency standards while the goals specific learning objectives are called basic competence.⁴⁴

2) Component Material

The material component is a component that is designed to achieve the objective component. The component material contains materials of study consisting of science, values, experience, and skills developed into the learning process in order to reach the destination component. The components of the material to be are seen the same as the achievement of goals.⁴⁵

3) Component Methods

The component's methods will answer how the process of the curriculum is able to transform a wide range of values in children. The components of the method must be secured, the great because of a good process will result in something good. To make students clear quality takes time, media, and process quality as well.⁴⁶

4) Component Evaluation

The evaluation component is a component of the curriculum can be compared as well as a goalkeeper in the game of football. The evaluation function itself is the measure succeeded or whether the implementation of

⁴⁴ Lias Hasibun, *Kurikulum dan Pemikiran Pendidikan*, p.37.

⁴⁵ Lias Hasibun, *Kurikulum dan Pemikiran Pendidikan*,p. 37.

⁴⁶ Lias Hasibun, *Kurikulum dan Pemikiran Pendidikan*,p. 37.

the curriculum. Evaluating of selection against the mean doing who's entitled to sanctioned and who has not been sanctioned has the right to.⁴⁷

4. The Implementation of Faith Curriculum

a. Planning of faith curriculum

Curriculum planning is the planning of learning opportunities to build the students towards the desired behavior change and assessing to which changes have happened to the students. In planning at least five things that affect the planning and decision making, that is philosophical, content, learning management, teacher training, and learning system.⁴⁸

Curriculum planning or design a curriculum or syllabus either learning implementation plans need to be developed in specific, effective, efficient use, relevant, and comprehensive. A learning plan is a very important part of the planning of the curriculum because learning has an impact on students in the curriculum itself.⁴⁹

In order for learning activities required to effectively run a mature preparation from various parties that are related to education in the schools, especially teachers. Teachers should understand and master the curriculum and learning outcomes, especially about basic competence that should be mastered by learners. To support this, teachers need to master a

⁴⁷ Lias Hasibun, *Kurikulum dan Pemikiran Pendidikan*, p. 37.

⁴⁸ Rusman, *Manajemen Kurikulum*, (Bandung: Rajawali Pres, 2008), p. 18

⁴⁹ Rusman, *Manajemen Kurikulum*, p. 19.

way to be able to reach the competency, both associated with learning strategies as well as the elaboration in the form of the syllabus.⁵⁰

b. Implementation of faith curriculum

The implementation of the curriculum is the actualization of the curriculum that has been planned. The form of the implementation of curriculum learning activities is conducted along with teaching students to achieve the goals of the curriculum. The success of the curriculum will be determined by the actual implementation of curriculum in the field. Common implementation or the implementation of a curriculum (study) does not comply with the planning of the curriculum, resulting in the objectives not have been.⁵¹

In the Oxford Advanced Learner's Dictionary, it is said that the implementation is put something into effect. The implementation of the curriculum is the effort of implementing a curriculum has been designed.⁵² Miller and the Seller said that the implementation of the curriculum is a process application of concepts, ideas, program into practice learning so that there are changes to a bunch of people who are expected to change. Meanwhile, Saylor said that Instruction is thus the implementation of curriculum plan, usually, but not necessarily, involving

⁵⁰ Departemen Agama, *Pedoman Pendidikan Agama Islam di Sekolah Umum*, (Jakarta: 2004), p. 65.

⁵¹ Rusman, *Manajemen Kurikulum*, p. 20

⁵² Imas Kurinasih, Berlin Sani, *Sukses Mengimplementasikan Kurikulum 2013*, (Kata Pena, 2014), p. 5.

teaching in the sense of student, teacher interaction in an educational setting.⁵³

In this case, Hasan revealed that implementation of the curriculum is the result of teacher translation against the curriculum as a written plan that is affected by the following three factors:⁵⁴

- 1) Characteristic of the curriculum which includes the scope of the new idea of a curriculum and clarity for the user in the field.
- 2) Implementation strategies, namely the strategies used in the implementation. For example a discussion of the profession, seminars, provision of book curriculum, activities that can encourage the use of curriculum.
- 3) Characteristics of the users of the curriculum, which includes the knowledge, skills, values, attitudes, attitudes of teachers towards curriculum, and their ability to realize curriculum.

According to Mars, there are five elements that affect the curriculum as follows, namely the support of principals, support from fellow teachers, the support of the students, the support of parents, and support from the teacher itself.⁵⁵ According to Nana Syaodih S, to implement the curriculum in accordance with the draft, it takes some preparedness, especially implementing readiness namely teacher. As

⁵³ Mulyasa, *Implementasi Kurikulum Tingkat Satuan Pendidikan*, (Jakarta: PT Bumi Aksara, cet.1 2010), p. 179.

⁵⁴ Mulyasa, *Kurikulum Berbasis Kompetensi*, (Bandung: PT Remaja Rosdakarya,2002), p. 94.

⁵⁵ Rusman, *Manajemen Kurikulum*, p.19.

good as any draft curriculum which is owned, but its success depends on the teacher. The teacher is the key to the success of the curriculum.

Generally, the implementation of the curriculum includes three principals as follows:⁵⁶

- 1) Development Program. Curriculum development includes the development of annual programs, semester, program modules, program weekly and daily, as well as guidance and counseling programs.
- 2) Implementation of learning. Learning is the process of interaction between the pupils with their surroundings so that there is a change of behavior become to better. In the learning, teacher tasks are conditioning the environment in order to support the occurrence of behavior change for students.
- 3) Student assessment. Student assessment in curriculum implementation is done by assessment class, tests basic capabilities, assessment of the end unit of the education, and program assessment.

The basics of the implementation of religious education in Indonesia have foundations are strong enough.⁵⁷

- 1) Basic terms of the law

The basics of the implementation of the religious education that comes from legislation that directly or indirectly can be used as a handle

⁵⁶ Muhammad Joko Susilo, *Kurikulum Tingkat Satuan Pendidikan*, (Yogyakarta: Pustaka Pelajar, 2012), p. 176-177.

⁵⁷ Zuhairini, Abdulu Ghofir dkk, *Methodik Khusus Pendidikan Agama*, (Surabaya: Usana Offset Printing, 1981), hal. 19-24.

in the carrying out of religious education, in schools or in institutions formal education in Indonesia.

2) Basic Religious

The religious basis is the basics of the teachings of the Islamic religion stated in the verse of the Quran nor Al-Hadith. According to Islamic teachings, that carry out religious education is a command from God and it is the worship of him.

The Quran many verses that show the existence of these commands, among others:

a) Sūra An-Nahl verse 125, Allah said:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ بِأَلَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Invite (all) to the Way of thy Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His path.*⁵⁸ (Q.S An-Nahl:125)

b) Sūra Ali-Imran verse 104, Allah said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*Let there arise out of you a band of people inviting to all that is good, Enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.*⁵⁹ (Q.S Ali-Imran:104)

⁵⁸ Abdullah Yusuf Ali, *The Holy Quran*, (New Delhi:Goodword books, 2003), p.689.

⁵⁹ Abdullah Yusuf Ali, *The Holy Quran*, (New Delhi:Goodword books, 2003), p.151.

c) Sūra At-Tahrim verse 6, Allah said:

يُلَيْئِهَا الَّذِينَ ءَامَنُوا فَوْاْ أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَفُودَهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا
مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O ye who believe! save yourselves and your families from a fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who flinch not (from Executing) the Commands they receive from God but do (precisely) what they are commanded.⁶⁰ (Q.S At-Tahrim:6)

These verses give the sense that within Islam there is a commandment to educate religion, either in the family or another person in accordance with his ability even though only a little.

3) Basic social psychological

All the people in his life in this world, always require the presence of a life which is called the grip of religion. They will feel calm and peaceful heart if they can be approached and serve his Lord. This is in accordance with the words of Allah in Q.S Ar-Ra'd verse 28:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe, and whose hearts find satisfaction in the remembrance of God: for without doubt in the remembrance of God do hearts find satisfaction.⁶¹ (Q.S Ar-Ra'd: 28)

Because the people will always try to be closer to God, it's just the way they serve and closer to God it varies according to the religion adhered. That is, for Muslims required the existence of Islamic education, to point to their nature in the right direction, so that they will be able to serve and worship according to the teachings of Islam.

⁶⁰ Abdullah Yusuf Ali, *The Holy Quran*, (New Delhi:Goodword books, 2003), p. 1571.

⁶¹ Abdullah Yusuf Ali, *The Holy Quran*, (New Delhi:Goodword books, 2003), p.612.

c. Evaluation of faith curriculum

The evaluation of the curriculum of formal legally enshrined in article 57 of the Act Number 20 the Year 2003 about the National education system as the basis for the implementation of the evaluation of the curriculum. The content of Section 57 subsection (1) reads "the evaluation done in order to control the quality of national education as a form of organization of educational accountability to the stakeholders", the next paragraph (2) mention "evaluation made against students, institutions, and educational programs on formal and informal trails for all levels, units, and the kind of education."⁶²

Evaluation activities must be done systematically, and comprehensive reference to the vision, mission, and goals of the curriculum. Quality control of the results of the implementation of the curriculum may be determined by the evaluation of the curriculum and learning activities. Evaluation of curriculum means assessing the curriculum as an educational program to determine the efficiency, effectiveness, relevance, and the productivity of the program in achieving the goal of education.⁶³

Evaluation of religious education is an activity to determine the extent of the progress of a job in religious education. Evaluation is a tool to measure up in which mastery of the pupils towards educational materials that have been provided. As for the scope of the evaluation

⁶² Rusman, *Manajemen Kurikulum*, p.18.

⁶³ Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum di Sekolah*, (Bandung: Penerbit Sinar Baru Algesindo, 1996), p. 49-50

activities of religious education includes the assessment of learning results in the aspect of knowledge, skills, and attitudes after following the instruction program.⁶⁴

The evaluation was conducted to measure the extent to which the intended purpose was achieved. As a servant of Allah, we should always hold an evaluation over time in order to continually make improvements-improvements. Evaluation process in the education of Islam exemplified the Prophet in a dialogue forum with his companions by asking questions to test your knowledge. In addition to that in Islam, we know the term *muhāsabah*, as a means of self-evaluation. It is spoken by Allah:⁶⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانظُرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ خَبِيرٌ بِمَلْعَمَلُونَ

*Ye who believe! Fear God and let every soul look to what (provision) he has sent forth for the morrow. Yea, fear God: for God is well-acquainted with (all) that ye do.*⁶⁶(QS. Al-Hashr:18)

The function and purpose of the evaluation of the pupils in the schools can be classified into two parts:

1) Formative Evaluation

To feedback to the teacher as a basis to improve the teaching-learning process and programs for students. Thus the evaluation of the formative evaluation study results are short term is student assessment at the end of each unit of study.

⁶⁴ Zuhairini, Abdul Ghofir, dkk, *Metodik Khusus Pendidikan Agama*, (Surabaya: Usana Offset Printing, 1981), p.140.

⁶⁵ Abdul Majid, Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi*, (Bandung: Rosda, 2004), hal.78

⁶⁶ Abdullah Yusuf Ali, *The Holy Quran*, (New Delhi:Goodword books, 2003), p. 1527.

2) Summative evaluation

To determine the number of each learning outcome of students which inter alia for the granting of the report to a parent, determining the increase in class and determination of pass or not.⁶⁷

5. Characteristics of faith curriculum

Each type has a characteristic curriculum includes Islamic curriculum. Abdurrahman An-Nahlawi (1983:196) explains that the Islamic curriculum must meet several conditions, namely:⁶⁸

First: Had a system of teaching materials and in tune with human nature.

Second: To realize the goal of Islamic learning.

Third: Should correspond to the level of education.

Fourth: Paying attention to the community's goals realistic.

Fifth: Ain't conflict with Islamic concepts.

Sixth: Should be realistic.

Seventh: To choose a realistic method.

Eighth: Must be effective.

Ninth: Must comply with the various levels of the age of the student.

Tenth: Paying attention to aspects of education in terms of behavior are facet direct activity like Jihad, Islamic propagation, as well as the construction of the Muslim community in the environment of schooling so that these activities can realize the whole pillars of Islam,

⁶⁷ Zuhairini, Abdul Ghofir, dkk, *Metodik Khusus Pendidikan Agama*, p. 144.

⁶⁸ Abdul Majid, Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi*, p. 78-80.

the method of education and teaching, as well as ethics in the lives of students individually and socially.

Thus, regardless of the type of curriculum used, in the activity of teaching and learning (curriculum project, centralized, integrated, and bound) the most important is in the implementation and its success. The curriculum is enhanced with a variety of activities although only acts as a compliment.⁶⁹

B. Learning the Faith in Islamic Education Institute

1. The Material of Faith in Islamic Education Institute

As we know the teaching of Islam is the principal problem include: *Aqidah* (faith), *shari'a* (Islamic), and *Ihsan* (morals). *Aqidah* (faith) is taught to inner *I'tiqad-batin* Allah, the one God as the Lord who creates, organizes and negate this nature.⁷⁰ Under this subject matter of faith in the institutions of Islamic learning, namely:

a. Kindergarten

- 1) Introduce the oneness and the Majesty of the Lord.
- 2) Introduce that God Loving Compassionate.
- 3) Introduction religious atmosphere through places of worship, games, singing, and dancing.
- 4) Familiarize the life in accordance with religious prescriptions.⁷¹

b. Elementary School-MI

- 1) Class I: Memorized the six pillars of faith, and two sentences creed.

⁶⁹ Abdul Majid, *Belajar dan Pembelajaran Pendidikan Agama Islam*, (Bandung: PT Remaja Rosdakarya Offset, 2012), p. 47

⁷⁰ Abdul Majid, Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi*, p.77.

⁷¹ Zuhairini, Abdul Ghofir, dkk, *Methodik Khusus Pendidikan Agama*, p. 67

- 2) Class II: Five *Asma al Husna*, and meaning of *Asma al Husna*.
- 3) Class IV: Ten traits mandatory for Allah, and names the Angel as well as his duties.⁷²

c. Junior High School -MTs

- 1) Class VII: Faith in Allah, five *Asma al Husna* (*Al-'Aziz Al-Wahhab Al-Fattah Al-Qayyum, and Al-Hadi*), and faith in angel Allah.
- 2) Class VIII: Faith in the holy book of Allah, the faith of the Prophet of Allah.
- 3) Class IX: Faith the last day, a few things related to the last day, the existence of a restriction of the charity of good and bad, faith in *Qadha and Qadar* Allah.
- 4) Class V: names of Allah the Holy books as well as the names of the Prophet who received.
- 5) Class VI: faith in the last days, and faith in *Qadha and Qadar*.⁷³

d. Senior High School-MA

- 1) Class X: faith in Allah, the attributes of Allah, *Al-Asmā al Husna*, faith in angels.
- 2) Class XI: functions of the faith of the Prophet Allah, postulate *Naqli and Aqli* about the function of the faith of the Prophet Allah, signs against the function of faith to the Prophet Allah in everyday life, and faith in the holy books of Allah.

⁷² Abdul Majid, Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi*, p.219.

⁷³ Abdul Majid, Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi*, p.239

3) Class XII: Faith in the last day, the final day of evidence *Naqli*, faith in *Qadha and Qadhar*.⁷⁴

e. Madrasah Diniyah Takmiliyah

1) Class 1 (*Ula/Awwaliyah*): *Tawheed* of Allah, Allah *Rabbul ' Alamin*, faith to the angels of Allah.

2) Class II (*Ula/Awwaliyah*): The faith of the holy books of Allah, the messengers of Allah, the last day to faith, faith to *Qadha ' and Qadhar*.

3) Class III (*Ula/Awwaliyah*): implementation of *Tawheed* in everyday life, faith in Allah, shape the attitude of faith to Allah in daily life.⁷⁵

2. The Faith Learning Method in Islamic Education Institute

Method Islamic education was common procedures in the delivery of material to achieve the purpose of education is based on the assumption of certain about the fact Islam as the primary system.⁷⁶ Use method Islamic education to me is how one educator can understand fact method and relationship with the main purpose of Islamic education is formation personally who believes in Allah.⁷⁷

The methodical teaching of Islam is a way of delivering learning materials. If the word is linked with the methodical "special", it means a

⁷⁴ Abdul Majid, Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi*, p.263

⁷⁵ Kantor Kementerian Agama Provinsi Jawa Tengah, *Standar Kompetensi dan Kompetensi Dasar Madrasah Diniyah Takmiliyah Tingkat Awaliyah*, (Jawa Tengah, 2010), p. 34-39.

⁷⁶ Tim Depag RI, *Islam untuk Disiplin Ilmu Pendidikan*, (Jakarta : P3AI-PTU,1984), p.. 157 in book a Suyanto, *Ilmu Pendidikan Islam*, (Jakarta: Kencana, 2006), p.165.

⁷⁷ Suyanto, *Ilmu Pendidikan Islam*, (Jakarta: Kencana, 2006), p.166.

special way has been prepared and considered for a teaching of faith, worship, morals and various other Islamic religious subjects.⁷⁸

Below are described some of the methods of learning the faith in Islamic Institutions used, namely:

a. Lecture Method

The method is a method in education where the way conveys the sense-sense material to the student with the street lighting and a verbal utterance. For an explanation of his teacher may use the tools to help teach others: pictures, maps, floor plans, and other props. This lecture method widely used in delivering *Da'wah*. This can we see for example before Moses a.s. run the mission his *Da'wah* he prayed:

Q.S At-Taha: 25-28

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا
قَوْلِي

Moses said: "O my Lord! Expand me my breast; Ease my task for me; And remove the impediment from my speech, so they may understand what I say." (Q.S At-Taha: 25-28)

Aside from that, almost all the material for calling Prophet Muhammad delivered through this lecture methods.⁸⁰

b. Question-Answer Method

The method of questioning is the delivery of the lesson with the teacher recommends that questions and answer. The method of

⁷⁸ Zakiah Darajat, *Metodik Khusus Pengajaran Agama Islam*, (Jakarta: PT Bumi Aksara, cet.5, 2011), p. 1.

⁷⁹ Abdullah Yusuf Ali, *The Holy Quran*, (New Delhi: Goodword books, 2003), p. 794.

⁸⁰ Zuhairini, Abdul Ghofir, dkk, *Metodik Khusus Pendidikan Agama*, p. 71.

questioning is also widely used in religious education in relation to the subject matter of religion, including *Aqidah*, *Shariah*, and *Morals*. Even the third Islamic teachings delivered by the Angel to the Prophet Muhammad by questioning.⁸¹

c. Discussion Method

The discussion method is a method in the study of materials or conveys that with the thorough discussion, thus leading to understanding and change the behavior of pupils. This method to stimulate pupils to think and issue their own opinions, as well as participate in a mind to donate the loss Together contained numerous possibilities of answers. Lord recommends that everything is solved on the basis of deliberations in accordance with his word:⁸²

Q.S Asy-Syura verse 38 Allah said :

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

*Those who hearken to their Lord, and establish Regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what we bestow on them for sustenance.*⁸³ (Q.S Asy-Syura).

d. Works Tour of Method

Works tour of the method is a teaching method that the street invites children out of class to be able to exhibit things or events that have

⁸¹ Zuhairini, Abdul Ghofir, dkk, *Metodik Khusus Pendidikan Agama*, p. 72.

⁸² Zuhairini, Abdul Ghofir, dkk, *Metodik Khusus Pendidikan Agama*, p. 80.

⁸³ Abdullah Yusuf Ali, *The Holy Quran*, (New Delhi:Goodword books, 2003), p.1316.

to do with learning materials. For example an introduction to the power of God in the creation of the universe.⁸⁴

e. Team Teaching Method

Team Teaching Method is a teaching method in which two or more teachers work together to teach a group of students. Many used in college. In its present form, these methods can use different administrative organization. For example: in an institution, there are several teachers of religion. In accordance with the respective expertise through Division of tasks they can teach as *Tawheed*, *Fiqh* and other fields, alternately and complement each other.⁸⁵

f. Demonstration of method

Demonstration of the method is a way of delivery of materials to be seen and emulated by the protégé. Appropriate teaching materials with the use of this method are reading Quran, readings into readings, reading Quran science, the science of recitation, the practice of prayer, the practice of ablution.⁸⁶

g. Drill of Method

Drill method is a way of delivering teaching materials in the form of specific exercises in order to develop specific skills among students.

Teaching materials that comply with the method of this exercise are

⁸⁴ Zuhairini, Abdul Ghofir, dkk, *Metodik Khusus Pendidikan Agama*, p. 90.

⁸⁵ Zuhairini, Abdul Ghofir, dkk, *Metodik Khusus Pendidikan Agama*, p. 97.

⁸⁶ Direktorat Pendidikan Diniyah dan Pondok Pesantren, *Pedoman Kurikulum Taman Kanak-kanak al-Qur'an (TKA/TKQ) dan Taman Pendidikan al-Qur'an (TPA/TPQ)*, (Jakarta, 2013), p. 66.

teaching *Iqra*, reading Quran, the science of recitation, the practice of prayer.⁸⁷

h. Granting Method

Granting Method is a way of delivering teaching materials in the form of granting certain tasks in order to accelerate the achievement of the objectives of teaching and target learning objectives that have been set.⁸⁸

i. Role play Method

Role play method is also known as method acting, is a way of delivery of teaching materials in the form of representations of social relations by way of dramatization or visualization.⁸⁹

j. Working Groups of Methods

Working Groups of Methods is a way of delivering teaching materials in the form of Division of tasks in groups. This method can also be used as one alternative infill the time on when the *Ustāz-ustāzāh* on duty or was unable to attend.⁹⁰

3. The Faith of Curriculum Learning in Islamic Education Institute

Islamic religious education includes the efforts to bring about harmony, the harmony, and the balance between: (1) the relationship of man with God,

⁸⁷ Direktorat Pendidikan Diniyah dan Pondok Pesantren, *Pedoman Kurikulum Taman Kanak-kanak al-Qur'an (TKA/TKQ) dan Taman Pendidikan al-Qur'an (TPA/TPQ)*, p. 67.

⁸⁸ Direktorat Pendidikan Diniyah dan Pondok Pesantren, *Pedoman Kurikulum Taman Kanak-kanak al-Qur'an (TKA/TKQ) dan Taman Pendidikan al-Qur'an (TPA/TPQ)*, p. 68.

⁸⁹ Direktorat Pendidikan Diniyah dan Pondok Pesantren, *Pedoman Kurikulum Taman Kanak-kanak al-Qur'an (TKA/TKQ) dan Taman Pendidikan al-Qur'an (TPA/TPQ)*, p. 68.

⁹⁰ Direktorat Pendidikan Diniyah dan Pondok Pesantren, *Pedoman Kurikulum Taman Kanak-kanak al-Qur'an (TKA/TKQ) dan Taman Pendidikan al-Qur'an (TPA/TPQ)*, p.69.

(2) the relationship of man with himself, (3) human relationships with fellow human beings, and (4) human relations with other beings and its natural environment. Islamic religious education learning materials covering five principal elements, namely: the Qur'an, the faith, morals, principles, and the date.

a. Competence, the indicator, and the subject matter of faith in the elementary school

The expected competence possessed by graduates of primary schools are as follows:

- 1) Islamized and behave in accordance with his teachings
- 2) Recognize and execute rights and obligations themselves, ethnic work, and care about the environment.
- 3) Think logically, critically, and creatively and communicate through various media.
- 4) Enjoying the beauty.
- 5) Get used to living clean and clean.
- 6) Have a sense of love and pride against the nation and homeland.

For the subjects of Islamic education, competencies expected by elementary school students, according to grade levels, can be described as follows:

Class I

Reading Quran with *Tartil* (implemented at each start of lessons for 5-10 minutes)

Standards of competence: get to know the six pillars of faith and *Syahadatain*.

The activity of reading Quran with *Tartil* implemented on each lesson for 5-10 minutes. Subject matter aspects are the tenets of the faith and the creed of the sentence. Standards of competence to be achieved by students are know the six pillars of faith and *Syahadatain*. Basic competence that must be mastered, namely faith and get to know the six pillars of faith and creed is two sentences. A derivative of basic competence is the indicators in the form of mention six pillars of faith showed the six pillars of faith, pronunciation and shows the behavior of the believers. Learning outcomes must be obtained that is faithful and memorized the tenets of faith.⁹¹

Class II

Read the Quran with *Tartil* (implemented at each start of lessons for 5-10 minutes)

Standards of competence: faithful to Allah and knows the *Asmā al Husna*

The activity of reading Quran with *Tartil* implemented on each lesson for 5-10 minutes. Subject matter aspects are *Asmā al Husna* and meaning of *Asmā al Husna*. Standards of competence to be achieved by students that is faithful to Allah and knows the *Asmā al Husna*. Basic competence that must be mastered knows and memorized five *Asmā al*

⁹¹ Departemen Agama RI, *Pedoman Pendidikan Agama Islam di Sekolah Umum*, p.8.

Husna. A derivative of basic competence is the indicators showed a memorized five between *Asmā al Husna*, mentioning the meaning of *Ar-Rahman, Ar-Rahim, Al-Ahad, Al-Malik Al-Shamad*. The study results should be obtained namely know five *Asma al Husna* and five memorized it and *Asmā al Husna*.⁹²

Class IV

Reading Quran with *Tartil* (implemented at each start of lessons for 5-10 minutes

Standards of competence: Faithful to Allah by knowing its properties as well as learning from the obedience of the Prophet.

The activity of reading Quran with *Tartil* implemented on each lesson for 5-10 minutes. Subject matter aspects are compulsory for properties of Allah and the names of the angels and its work. Standards of competence to be achieved by students that is faithful to the Allah by knowing its properties as well as learning from the obedience of the Prophet. Basic competence that must be mastered, namely the faithful to Allah by knowing the properties of the compulsory for Allah and believe in angels and get to know the names and duty. A derivative of basic competence that is the indicator that is mentioned in the 10 properties compulsory for Allah and mentions the tasks of an Angel. Learning

⁹² Departemen Agama RI, *Pedoman Pendidikan Agama Islam di Sekolah Umum*, p.19.

outcomes must be obtained that is mention and memorized the 10 mandatory properties for Allah and mentioned the names of angels.⁹³

Class V

Reading Quran with *Tartil* (implemented at each start of lessons for 5-10 minutes)

Standards of competence: faithful to holy books Allah and the Prophet of Allah as well as get to know the names.

The activity of reading Quran with *Tartil* implemented on each lesson for 5-10 minutes. Subject matter aspects are a faith in the Allah and the faith of the Prophet Allah. Competent Standards which must be attained by the students that are faithful to holy books and the Prophet of Allah as well as get to know the names. Basic competence that must be mastered that is faithful to holy books and the names of the Prophet who received it. A derivative of basic competence is the indicators in the form of the name the name of the holy book of Allah and mentioned the names of the Prophet who received it. The study results should be obtained namely the mention of the names of the Holy Books of Allah and the names of the Prophet who received it.⁹⁴

⁹³ Departemen Agama RI, *Pedoman Pendidikan Agama Islam di Sekolah Umum*, p. 19.

⁹⁴ Departemen Agama RI, *Pedoman Pendidikan Agama Islam di Sekolah Umum*, p. 23.

Class VI

Reading Quran with *Tartil* (implemented at each start of lessons for 5-10 minutes)

Standards of competence: faithful in the last days, Al-Qadha and Qadar.

The activity of reading Quran with *Tartil* implemented on each lesson for 5-10 minutes. Subject matter aspects are the faith in the last days and the faith in *Qadha and Qadar*. Standards of competence to be achieved by students that is faithful in the last days, *Al-Qadha and Qadar* as well as mentioning its markings. Basic competence that should be controlled is believed in the last day and making up and *Qadar*. A derivative of basic competence that is the indicator which consists of defining the notion of the last days and mention the signs of the last days. The study results should be obtained namely showed faith in the day end and show the believer to *Al-Qadha and Qadar*.⁹⁵

b. Competence of graduates of Junior High School are as follows:

- 1) Believe, and run the teachings of the Islamic religion in life
- 2) Understand and execute rights and obligations to work and exploit the environment and responsible.
- 3) Think logically, critical, creative, innovative, solve problems, and communicate through various media.
- 4) Loves and appreciates art
- 5) Run a clean living pattern, fit, and healthy.

⁹⁵ Departemen Agama RI, *Pedoman Pendidikan Agama Islam di Sekolah Umum*, p.27.

- 6) Participate in life as a mirror of a sense of love and pride against the nation and homeland.

Class VII

Reading Quran with *Tartil* (implemented at each start of lessons for 5-10 minutes)

Competency standard: apply the Aqidah of Islam in daily life.

The activity of reading Quran with *Tartil* implemented on each lesson for 5-10 minutes. Subject matter aspect is the faith in Allah. Standards of competence to be achieved by students that are applying the *Aqidah* of Islam in daily life. Basic competence that must be mastered that is faithful to Allah. A derivative of basic competence that is the indicator which consists of defining the notion of faith in Allah and mentioned the names of the angels along with its work. Learning outcomes must be obtained that is able to explain the sense of faith in Allah and mentioned the names of ten Angels along with its work.⁹⁶

Class VIII

Reading Quran with *Tartil* (implemented at each start of lessons for 5-10 minutes)

Competency standard: apply the Aqidah of Islam in daily life

The activity of reading Quran with *Tartil* implemented on each lesson for 5-10 minutes. Subject matter aspects of our faith in the holy books of Allah and the faith of the Prophet of Allah. Standards of

⁹⁶ Departemen Agama RI, *Pedoman Pendidikan Agama Islam di Sekolah Umum*, p. 27.

competence to be achieved by students that are applying the *Aqidah* of Islam in daily life. Basic competence that must be mastered that is faithful to Allah and believe in Prophet as well as to understand his duties. A derivative of basic competence that is the indicator which consists of defining the notions of faith in the holy books of Alla and the faith of the Prophet of Allah. Learning outcomes must be obtained that is explaining the sense of faith in the holy books of Allah and explain the sense of faith of the Prophet of Allah.⁹⁷

Class IX

Reading Quran with Tartil (implemented at each start of lessons for 5-10 minutes)

Competency standard: apply the *Aqidah* of Islam in daily life.

The activity of reading Quran with *Tartil* implemented on each lesson for 5-10 minutes. Subject matter aspects are faith in the last days, faith in the existence of retaliation the charity of good and bad, and faith in *Qadha and Qadar*. Standards of competence to be achieved by students that are applying the *Aqidah* of Islam in daily life. Basic competence that should be controlled is believed in the last day, belief in the existence of retribution of good and bad, charitable and faith-*Qadha and Qadar*. A derivative of basic competence that is the indicator which consists of defining the notions of the day late, tells of the existence of the calculation of the charity of good and bad, as well as mention the function

⁹⁷ Departemen Agama RI, *Pedoman Pendidikan Agama Islam di Sekolah Umum*, p. 27.

believe in making up and *Qadar* Allah. Learning outcomes must be obtained that is faithful to the end of the day shows, tells of the existence of the calculation of the charity of good and bad, as well as interpret *Al-Qadha and Qadar*.⁹⁸

c. Standard of competence in Senior High School

- 1) Expands the material level of Junior High School
- 2) Gives the teachings of religion as far as possible rationally related to good faith, worship or association
- 3) Provide religious teachings concerning the social, cultural, legal, economic, and moral
- 4) Development of religion, and religion in schools
- 5) Further Expansion towards the native language of religion.
- 6) History of religion and culture.⁹⁹

Class X

Subject matter aspect is the faith of Islam. Basic competence that must be mastered, namely living up to the meaning of the Islamic *Aqidah*, understand the relationship between the functional moral and believes the faith in Allah with a strong argument. A derivative of basic competence that is the indicator which consists of describing the sense of *Aqidah*, showed a connection between faith and morals, as well as mention of evidence about the existence of angels. The study results should be obtained namely understand the sense and scope of the deliberations of

⁹⁸ Departemen Agama RI, *Pedoman Pendidikan Agama Islam di Sekolah Umum*, p. 27.

⁹⁹ Departemen Agama, *Kurikulum Berbasis Kompetensi Kurikulum dan Hasil Belajar*, (Jakarta:2013), p. 5.

the Islamic *Aqidah*, understand the functions underlying the formation of attitudes to faith, and believes that faith in Allah with a strong argument.

Class XI

Subject matter aspect is the faith in Allah. Basic competence that must be mastered is understood and believe the truth of Allah with a strong argument, understand the meaning of faith in the Prophet of Allah and believes the meaning of faith in the last days. A derivative of basic competence is the indicators that form. Analyzing the wisdom of the faithful to the holy books of Allah, citing evidence about the functioning of the Prophet for human, and explain the major events surrounding the end of the day. The study results should be obtained namely understands and believes in the truth of Allah with a strong argument, understand the meaning of faith in the Prophet of Allah, and live up to the meaning of faith in the last days.

Class XII

Subject matter aspect is faith in the *Qadha and Qadar* Allah. Basic competence that must be mastered is understood and believes the meaning of faith in making up and *Qadar* Allah with a strong argument. A derivative of basic competence is the indicators in the form of explaining the meaning of faith in making up and *Qadar* Allah, and the wisdom of faith to conclude *Al-Qadha and Qadar*. The study results should be obtained namely understand and live up to the meaning of faith in making up and *Qadar* Allah with a strong argument.

d. Madrasah Diniyah Basic Competency Standards Takmiliyah

Education is the education Ta'miliyah additional Diniyah against Islamic education held on public education as an Elementary School, Junior High School, and Senior High school. The following attached standards of competence and basic competence of Madrasah *Diniyah Takmiliyah* Level *Awwaliyah*:

Subjects: Faith

Number of hours: 4 hours/week

1 hour: 40 minutes

Type of education: Madrasah *Diniyah Takmiliyah*

Standards of competence graduates subjects of faith: having knowledge and understanding of the standards in the sphere of *Aqidah* and pull in everyday life.¹⁰⁰

Class 1 (*Ula/Awwaliyah*), semester 1 and 2

Standards of competence to be achieved are understanding the nature of unity in Allah, understanding Allah as the Lord of hosts, and faith in Allah. Then, the basic competencies that must be mastered the basic meaning of *Tawheed* explain and describe the properties of a mandatory nature for Allah, as well as explain the behavior and nature of Allah.¹⁰¹

¹⁰⁰ Kantor Kementrian Agama, *Standar Kompetensi dan Kompetensi Dasar Madrasah Diniyah Taklimiyah*, (Kementrian Agama, 2010), p. 34.

¹⁰¹ Kantor Kementrian Agama, *Standar Kompetensi dan Kompetensi Dasar Madrasah Diniyah Taklimiyah*, p.35.

Class II (*Ula/Awwaliyah*), semester 1 and 2

Standards of competence to be achieved are to understand and believe the Holy books of Allah, understand the messenger of Allah, and believes that the nature of *Al-Qadha and Qadar*. Then, the basic competencies that must be mastered are the behavior of the Quranic practice in everyday life, and explain the meaning of the Prophet mission, and mentioned the propositions about the faith of *Qadha and Qadar*.¹⁰²

Class III (*Ula/Awwaliyah*), semester 1 and 2.

Standards of competence to be achieved are to understand and explain the implementation of unity forms in everyday life, understand and faith Allah as the Lord of hosts, and convinced of the greatness. Then, the basic competencies that must be mastered are the functional relationship between the unity and moral excellence, explains the nature of faith in Allah as the Lord of hosts, and to explain the behavior of gratitude in everyday life.¹⁰³

4. The Faith of Curriculum in the Kuttab Al-Fatih North Purwokerto

Curriculum Kuttab Al-Fatih is the faith before the Quran which became a great concept Kuttab al-Fatih. So the whole activity of Kuttab al-Fatih contains faith before the Quran. That is, the faith before the Quran does not mean the exclusion of learning Quran early on. However, giving priority to

¹⁰² Kantor Kementrian Agama, *Standar Kompetensi dan Kompetensi Dasar Madrasah Diniyah Taklimiyah*, p. 36-37.

¹⁰³ Kantor Kementrian Agama, *Standar Kompetensi dan Kompetensi Dasar Madrasah Diniyah Taklimiyah*, p. 38-39.

teaching faith and the Quran with embedded meaning. Thus when children learn the Quran, and then his faith.¹⁰⁴

It covers the whole life. Faith became the spirit of each activity. Faith must also be the result of each motion and human activities.

a. Apportionment based on portions in human

Based on a count of Imam Ibn Hajar against *Ibn Hibbaan Division* (w: 852 H):

24	Charitable Hearts	35%
7	Oral Charity	10%
38	Physical Charity	55%

There are some important notes about this composition:

- 1) The liver is first and foremost because his heart is if the guarantee good oral and physical then everything will be good. Conversely, if the oral and physical damaged then others will get damaged anyway.

So, 35% 65% cover

- 2) Oral only 10% but remain determining whether someone will be good or not. Oral is the result of the heart. Oral will determine human behavior, whether to remain in favor or not.
- 3) Physical is the result of a heart that is guarded by the oral. Most of the presentation is the great but most rear position because it is the result.

¹⁰⁴ <https://www.abanaonline.com/2017/02/maksud-belajar-iman-sebelum-quran.html>, 6th June 2018, 07.42 AM.

From this entry, it can be understood that the person will not pray properly and scatter his wealth when the liver is not educated in faith or in his journeys, there are oral, not awake.

b. Division based on human interaction with Allah¹⁰⁵:

- 1) The human relationship with Allah
- 2) The human relationships with human

In the number of branches of the faith, the human relationship with Allah, fewer than the number of her relationship with fellow human beings around half of it. If one's relationship with Allah that not much was immediately resolved, then the relationship to human beings that add further lot will soon be resolved.

Today also showed the real relationship with humans is much more difficult than in relating to Allah. This is why by the scholars called: basic relationship with Allah is *Musamahah* (easy to forgive), while the basic relationship with humans is *Musyahah* (mutual demands, this means that if a human being careful not to damage the relationship with Allah, then he should be more careful when dealing with human beings. Because humans are weak, tend to be not easily forgiven. Of course, does not mean underestimating the sins to Allah, because of God's chastisement grievous.

¹⁰⁵ Budi Ashari, M.Ilham Sembodo, *Modul Kuttah 1*, (Depok: Yayasan Al-Fatih, 2012), p. 30.

c. Apportionment based on the type of charity¹⁰⁶

1) *Aqidah*, 2) *Akhlak*, 3) *Ibadah*, 4) *Muamalah*

a) Sequences of Application

The order is taken on the basis of *Mecca and Madaniyah*. That is the sequence of the descent of the *Shari'a* to the Prophet. Because it is definitely human improvement curriculum. *Makiyyah and Madaniyah* have different characters (read-write *Makiyyah and Madaniyyah*, the secret order of the curriculum rather). Globally, the sentence was narrated by *Aisha* is the guide of this concept, "which was first handed down was a short letter. In it is mentioned about heaven and hell. When people have signed up (with strong) into Islam, then come down (versus about) halal and haram. If only the first down was: don't drink alcohol. If only the first down was never committed adultery, for sure they would say: we don't want to leave adultery.

b) The main pillars

Of the dozens of branches of the faith, there are pillars of its tenets of faith. Pillars in Arabic means the main pillar. Then when called as the main pillar of faith, this means that the pillars of faith that six is the main pillar of the entire branch of the faith.

That is why planting sixth tenets of faith should be up ingrained. Furthermore, if we look at the many verses and the Hadith

¹⁰⁶ Budi Ashari, M. Ilham Sembodo, *Modul Kuttub 1*, p. 32

of the Prophet, we will come across two articles of faith which is often coupled with that is the faith in Allah and the faith in the last days.

With this, it was concluded that dozens of branches of the faith are the faith of the six tenets and spirit of the main tenets of the faith are two of the six pillars. Then, focus on the tenets of the faith both definitely have the all-powerful force for planting the next branch of the faith.

c) Teaching methods

The Prophet taught us not just the contents. But until any direct teaching methods taught by the Prophet. In order for teaching to be effective and productive. Books are written by Shaykh Abdul Fattah Abu *Ghuddah Rasul al Mu'allim*: ar, greatly helps us understand the Prophet's teaching methods.¹⁰⁷

IAIN PURWOKERTO

¹⁰⁷ Budi Ashari, M. Ilham Sembodo, *Modul Kuttab I*, p.34.

CHAPTER III

RESEARCH METHOD

A. Types of The Research

Type of research conducted by researchers included in the type of field research (field research), namely the type of data collection conducted directly from the location of the study, while the approach using a qualitative descriptive approach that is data that does not use the numbers.¹⁰⁸

The qualitative researcher must be "emic" means perspective obtain data instead "as it should", not based on what was thought by researchers, but as happened in the field, experienced felt, and thought by participant or data source.¹⁰⁹

Qualitative researcher who changed the problem or change the title of his work after entering the field research or after its completion, the qualitative researcher is better, because he is seen being able to answer has been thought before, and next was able to see the phenomenon more broadly and in depth in accordance with what happened and develop on careful social situation.¹¹⁰

Descriptive research is research that is geared to give you symptoms, facts, events systematically and accurate regarding the attributes of a population or specific areas. In descriptive research did not need a result or explain and tested hypotheses.¹¹¹

¹⁰⁸ Lexi J. Meleong, *Metode Penelitian Kualitatif*, (Bandung:PT Remaja Rosdakarya, 2011), p. 26.

¹⁰⁹ Sugiyono, *Metode Penelitian Pendidikan*, (Bandung: Alfabeta, 2015, Cet.21), p. 296.

¹¹⁰ Sugiyoni, *Metode Penelitian Pendidikan*, (Bandung:Alfabeta, 2009, Cet.7), p. 284.

¹¹¹ Nurul Zuriah, *Metodologi Penelitian Sosial dan Pendidikan*, (Jakarta: Bumi Aksara, 2006), p.51.

Qualitative descriptive research describes how the implementation of faith curriculum in Kuttab Al-Fatih North Purwokerto. The researcher observed on the field to get the data needed.

B. Location of The Research

This research was conducted at Kuttab Al-Fatih Kenanga street 10 No.01, Rt 04/02 Sumampir, North Purwokerto District, Banyumas Regency. By reason of Kuttab Al-Fatih is a non-formal school that has its own curriculum and adapted to the vision, mission, and purpose of the school. Where that vision born generations of scintillating at a young age like Muhammad Al-Fatih conqueror of Constantinople. The curriculum in the school is the curriculum of faith and Quran.

C. Objects and Subjects of The Research

1. Objects

The object that will be scrutinized is the implementation of the faith curriculum, from the start the understanding *Ustāz-ustāzāh* against faith curriculum, curriculum planning, and the process of implementation faith curriculum in Kuttab Al-Fatih North Purwokerto.

2. Subjects

Research subjects are the ones that serve as a source of information to explore the data in a research. The intended subject canvassed or are expected to inform them of the issues that will be examined is the person or anything that become the center of attention. In this case, the researcher made the subject matter is all the people who are involved in the implementation of the curriculum of faith in Kuttab Al-Fatih Purwokerto:

a. Head Master of Kuttab Al-Fatih North Purwokerto

Fajar Pujianto as the headmaster of Kuttab Al-Fatih North Purwokerto as people who know in detail about Kuttab Al-Fatih North Purwokerto and curriculum Kuttab Al-Fatih is predicted to obtain information and data on the implementation of the curriculum faith in Kuttab Al-Fatih North Purwokerto begin from understanding, planning, and implementation process in the curriculum of faith in Kuttab Al-Fatih North Purwokerto.

b. Coordinator of Faith Curriculum

Aryo Mintara as Coordinator of Faith Curriculum who knows the whole management about the curriculum of faith. All the collection of RKK, BBO, and other data related to the faith curriculum that delivered to him. Curriculum coordinator of faith is expected to obtain data and information on understanding, planning, and implementation processes in the curriculum of faith in Kuttab Al-Fatih North Purwokerto.

c. Teachers of the faith

Faith teacher consists of 11 teachers as activator and executor of the curriculum of faith used in Kuttab Al-Fatih North Purwokerto. At the time of the execution of the research, the writer was given the opportunity in the class examines the class Qonuni 2 by Dwi Aprianingsih as the homeroom and teacher of the faith.

D. The technique of Collecting Data

Data collection techniques are the most strategic step in the research because the purpose of the research is to get the data.¹¹² The data collection technique plan that writer use is semi-structural interview method, observation, and documentation.

1) Interview

The method of the interview according to Gorden is a conversation between two people one of which aims to dig and get information for a particular purpose. Interview forms consist of three things: structured interviews, unstructured interviews, and semi-structured interviews.

Semi-private interview structure more appropriate if done on qualitative research than on other research. Some characteristics of semi-interview structure that is an open question, the speed interview predictable, controllable, flexible but there are guidelines for the interview, and the purpose of the interview is to understand a phenomenon.

This study uses the semi-structured interview. The reason is that the semi-structured interview questions open. However, there are limits to the theme and the flow of the conversation. Interview speed can be predictable, flexible but controlled in terms of questions or answers. There are interview guides that serve as a benchmark in the flow, sequence, and use of words. However, it is not rigid and the researchers are free to improvise in asking questions that are appropriate to the natural situation and flow. As long as it

¹¹² Sugiyono, *Memahami Penelitian Kualitatif*, (Bandung: AL FABETA, 2015), p. 62.

remains on the topic, and the purpose of the interview to understand a phenomenon.¹¹³

Interview in this study using interview semi-structure, where researchers conduct interviews with the headmaster of Kuttab Al-Fatih North Purwokerto, Coordinator, and teacher of the faith. By using open-ended questions but there is a limitation of themes and the flow of conversation.

2) Observation

The method of observation is an activity to find data that can be used to provide a conclusion or diagnosis. The methods included in the observation were anecdotal records, behavioral checklist, participation charts, rating scale, behavioral tallying and charting, participants and non-participants.

The non-participant observation, that a researcher not involved directly and solely as independent observers. Here Researchers noted, observing, analyzing, and making inferences. The author uses a non-participant observation form is structured, according to Sugiyono is observation has been designed systematically, about what will be observed, when and where.¹¹⁴

The observation in this study using the method of the observation of non-participants came to the Kuttab Al-Fatih North Purwokerto, to make observations and record keeping in the actual situation. In the non-participant observation methods researchers not directly involved and just as independent observers. Here Researchers noted, observed, analyzed, and made a

¹¹³ Haris Herdiansyah, *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*, (Jakarta:Salemba Humanika, 2014), p. 123-124.

¹¹⁴ Connie Chairunnissa, *Metode Penelitian Ilmiah Aplikasi Dalam Pendidikan Dan Sosial*, p. 176.

conclusion. This method was used to obtain information about the State of the object of researchers, infrastructure, and facility faith Kuttab Al-Fatih North Purwokerto.

3) Documentation

Documentation is one method of collecting qualitative data by viewing or analyzing documents made by the subject itself or by others about the subject. A form of documentation according to Moleong is a personal document in the form (diaries, personal letters, and autobiography), and official documentation.

Documentation method, the reason for getting a picture from the point of view of the subject through written media and documents written or made directly by the subject concerned.¹¹⁵ Here the documents that will be needed in this research are Kuttab history books, school profile books, Kuttab modules, soft curriculum data files, and school journals.

E. The technique of Analysis Data

A Technique of analysis data is parsed and process raw data into data that can be interpreted and understood more specifically and recognized from a similar perspective.¹¹⁶ The process of taking qualitative data has begun when researchers have not researched. This is called a preliminary study. Preliminary studies have been a data retrieval process because of the function of a preliminary study to prove that the phenomenon to be raised and researched actually exists and deserves further research.

¹¹⁵ Haris Herdiansyah, *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*, p.143.

¹¹⁶ Haris Herdiansyah, *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*, p.158.

Stages of data analysis with interactive models proposed by Miles & Huberman consists of four stages of data collection, data reduction, data display, and conclusion withdrawal.

The data collection phase consists of a series of data collection processes that have been initiated at the start of the study, either through initial interviews or preliminary studies. Furthermore, the data reduction stage that contains the process of merging and uniformity all forms of data obtained from a single form of writing to be analyzed. The data display stage contains about the processing of semi-finished data that has been uniform in the form of writing and already has a clear plot of the theme into a categorization matrix according to the themes that have been grouped. Will break the themes into a more concrete and simple form called sub-themes ending with the coding of sub-themes in accordance with verbatim interviews that have been previously done. The last stage is the conclusion. The conclusion leads to an answer to the research question posed and reveals the "what" and "how" of the researcher's findings.¹¹⁷

Here the researcher categorizes the data and chooses the data to be used such as data collection, data reduction (merging and uniformity of data obtained into written form to be analyzed), presenting the data and drawing conclusions.

1. Analysis before field

Before observing the field, the researcher had conducted preliminary observations and interviews to get the data to be retrieved to determine the focus of the research, but in this case, it is still temporary. This stage is the

¹¹⁷ Haris Herdiansyah, *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*, p.180.

collection of data models Miles and Huberman that describes a series of data collection process had begun when the initial research, either through an initial interview as well as the study of preliminary.

In this stage, the writer collected a variety of information about the curriculum of faith in Kuttab Al-Fatih either face-to-face or online.

2. The analysis for the field

Data analysis for field use, Miles and Huberman include:

a. Reduction of data

Reduction of data means the process of merging and made any kind of data that is retrieved a form of writing that will be analyzed. At this stage, the researcher summarizes, choose things that are a staple, and focus on the things that are important. Thus, the data have come to the stage of reduction will provide a clearer picture and the writer to continue the next stage.

b. Display data

Display data or presentation of data is the next step after the reduction of data. Here, the writer processed the data into the written set and already had a clear theme of flow into the matrix categories based on the theme already grouped. Then divide these themes into a form that is more concrete and simple.

The existence of the data display makes it easy for the writer to understand what is happening, the next work plan based on what has been understood.

c. The withdrawal of the conclusion

The withdrawal is the final stage of the conclusion of a study. At this stage leading to the answer to the question posed and the research revealed "what" and "how" of the researcher's findings. This conclusion is supported by the evidence of valid data obtained from the data collection. At this stage the answer formula problem at the beginning of the study and be a point of light from a background of the problem.



CHAPTER IV

DISCUSSION OF RESEARCH RESULTS

A. Background of the Research Object

1. History of Kuttab Al-Fatih North Purwokerto

Kuttab the form of *Katatib*, that places of learning reading, writing, and education foundation are important in Islamic society to form the character of children and educate them Islamic education is good.

Kuttab first appeared in the times of the Prophet then spread to various countries along with the spread of Islam. Presented purely as part of a series of Islamic charities. Kuttab is the main place in the Islamic world to teach children. A place where is children study about al-Qur'an and the magnificent science in Islamic *Syariat*, thus called Kuttab.¹¹⁸

The Prophet decide about the prisoners of Badr so that every prisoner who had no property to compensate, teach the 12 Muslim children as ransom. Kuttab was divided into two:

- a. *Kuttab Awwal*: in this level, the kids learn to read, write, memorizing the Quran, the basic science of religion and basic numeracy.
- b. *Kuttab Qonuni*: in this level, kids and teens learn the science of language and attitude. They studied religious sciences, Hadith, and the other sciences.

Enthusiasm is very high at the time on Muslims to learn the Quran, made this rapidly evolving Kuttab. Along with that, Kuttab began to appear

¹¹⁸ Budi Ashari, M.Ilham Sembodo, *Modul Kuttab 1*, (Depok: Yayasan Al-Fatih, 2012), p.13.

specifically orphans. The purpose is to teach science to children-orphans, children are not afforded, the children of soldiers, and the unemployed, to keep and maintain them to worship Allah. So that, they learn in the orphanage the science and society, although not having the ability to go Kuttab or homeschooling.¹¹⁹

Kuttab al-Fatih is an educational institution for children ages 5 until 12 years. Which concentrates on two main curricula. That is Faith Curriculum and curriculum of the Quran.¹²⁰

The history of the founding of the Kuttab al-Fatih begins from residential home Griya Tugu Asri, block B2/20. At the beginning of this Institute, received only 30 students only. However enthusiastic prospective students exceeding the target. In the early years of his teaching had already reached 100 people who sign up to become a student and one locality in Purwakarta interested in opening a branch.

Kuttab al-Fatih Depok open acceptance of students as much as 58 and 18 students in Kuttab al-Fatih branch Purwakerto. Then, in June of 2012 is so Kuttab al-Fatih Depok and Kuttab al-Fatih Purwakarta. Following later in June 2014 Purwokerto official set to become branches to 5 and start learning with 36 students. Capitalization of beliefs is hoping their greatness start activities.

Kuttab al-Fatih Purwokerto ranked 5th after its founding in Semarang. The establishment of the Kuttab al-Fatih in Purwokerto is a privilege and a

¹¹⁹ Budi Ashari, M. Ilham Sembodo, *Modul Kuttab 1*, p. 14.

¹²⁰ <http://www.kuttabalfatih.com/project/purwekerto/>, 2nd Desember 2017, 07.00 AM.

gift for being the only branches that stand in 2014 under a manager Tegas Djuni Prasongko, S.E. Kuttab al-Fatih Purwokerto growing towards perfection. Up to 4th years the number of incoming pupils there are 135 and has graduated the most student 9 proceed to the madrasa al-Fatih.¹²¹

Enthusiasts Kuttab al-Fatih majority from outside the neighborhood even outside the city. Not a few parents who had to emigrate for the sake of tailoring the school his son. Kuttab al-Fatih Purwokerto gives new color and alternative education in his. Making it contributed the same with institutions which are already growing earlier in Purwokerto.¹²²

2. Vision and Mission of Kuttab al-Fatih North Purwokerto

a. Vision Kuttab al-Fatih North Purwokerto:

Born generations of Scintillating at a young age

b. Mission Kuttab al-Fatih North Purwokerto:

1) The teaching and the cultivation of faith character

2) Memorize Quran

3) Explore, examine, and proving the miracle of Quran

4) Speak of civilization

5) Has a life skills

3. Data Manager of Kuttab Al-Fatih North Purwokerto¹²³

Head of Master Kuttab al-Fatih: Fajar Pujianto. S. Pdi

Coordinator of Faith: Aryo Mintara

Coordinator of the Quran: Muhammad Bintoro Wibisono

¹²¹ <http://www.kuttabfatih.com/project/purwekerto/>, on 25th January 2018, 08:56 AM.

¹²² <http://www.kuttabfatih.com/project/purwekerto/>, on 25th January 2018, 08:56 AM.

¹²³ Structure of the archive Division teaching Kuttab al-Fatih on 4th December 2017.

Curriculum Staff: Gerindra Kartika Dewi

A Teacher of the Faith

Kuttab Awwal 1 A: Nurul Pratiwi

Kuttab Awwal 1 B: Ramini

Kuttab Awwal 1 C: Mukaramah

Kuttab Awwal 2 A: Warno

Kuttab Awwal 2 B: Titin Setiawati

Kuttab Awwal 2 C: Hindun Dian Wahyuni

Kuttab Awwal 3 A: Sefi Nurfiana

Kuttab Awwal 3 B: Uswatun Khasanah

Kuttab Awwal 3 C: Muhammad Taufik

Qonuni 1: Aryo Mintara

Qonuni 2: Dwi Aprianingsih

A Teacher of the Quran

Kuttab Awwal 1 A: Nafilah Al-is

Kuttab Awwal 1 B: Fadlun

Kuttab Awwal 1 C: Rofi Fata Sajaya

Kuttab Awwal 2 A: Deni Hamdani

Kuttab Awwal 2 B: Arifah Nurmufidah

Kuttab Awwal 2 C: Fajrianti

Kuttab Awwal 3 A: Nafisah Solikhah

Kuttab Awwal 3 B: Nurmiati

Kuttab Awwal 3 C: Muhammad Bintoro Wibisono

Qonuni 1: Sarmidi Syarif Mustofa

Qonuni 2: Nafisah Mutmainah

Administration: Ahmad Rohni Solihudin

Administrative Staff: Erna Widayati

Sie. 5 K: -Mulyono -Puji Isnarti

4. Geographical Location

Location of Kuttab al-Fatih Purwokerto is very strategic. As a student city for the district around it is become a center of civilization around the BARLINGMASCAKEB (Banarnegara, Purbalingga, Banyumas, Cilacap, and Kebumen). The best-protected forest potential throughout Central Java with the character of culture and its friendly occupation often makes the Purwokerto not only as a tourist destination and culinary but also into retreat town officials and tourists from outside the area. So along with the city streets until the sights lined up the hotel with attractive offers.¹²⁴

Kuttab al-Fatih Purwokerto is located in Street Kenanga 10 No. 01, RT. 04/Rw. 02, North Purwokerto village district, Sumampir subdistrict, Banyumas regency, Central Java-53125. Telephone (0281 623391).

5. Infrastructure

Kuttab usually uses sockets like the carpet places the children sitting cross-legged around their teacher. Their learning equipment consists of *Mushaf al Qur'an*, some law (wood boards for writing), ink, and pen. As for the teacher sits on the Chair. Sometimes a Chair is replaced with a higher

¹²⁴ <http://www.kuttabalfatih.com/project/purwekerto/>, on 25th January 2018, 08:56 AM.

building which was named small rugs. Existing facilities and infrastructure in Kuttab al-Fatih North Purwokerto include 6 classrooms are divided into 11 room. Each room is divided into two classes using satire. Other supporting infrastructure repair means there is a whiteboard, a small, stationery cupboards, tables and chairs, writing desk teachers a number of students, and a fan in each class.¹²⁵

B. Presentation of Data

1. Description of understanding *Ustāz-ustāzāh* against Faith Curriculum in Kuttab Al-Fatih North Purwokerto

Curriculum review activity is the duties and obligations that must be done by the teacher before making a planning and learning activities. Faith in the curriculum, *Ustāz-ustāzāh* have to understand properly the concept of the curriculum there is faith in Kuttab al-Fatih. The teacher must examine the history of Kuttab al-Fatih and educational concepts that exist in Kuttab al-Fatih especially faith curriculum. *Ustāz-ustāzāh* is given the opportunity to examine in depth the concept of Kuttab al-Fatih through activities that have been conducted and designed by Kuttab al-Fatih.

The existence of training *Ustāz-ustāzāh* to understand the concept of Kuttab al-Fatih in depth is expected to gain an overall picture of the *Ustāz-ustāzāh* and profound about the concept of Kuttab al-Fatih especially the concept of curriculum with good faith. In addition, the activities of the review the understanding of curriculum or curriculum is expected to help *Ustāz-*

¹²⁵ Ahmad Rohni Solihudin, Administration, Interview, Kuttab al-Fatih, on 4th December 2017.

ustāzāh in the learning plan with a more systematic, efficient, and more contextually appropriate concept Kuttab al-Fatih.

Parties involved in understanding the curriculum of faith in Kuttab al-Fatih is all teachers in Kuttab al-Fatih. The curriculum is faith in Kuttab al-Fatih compiled by Al-Kuttab Foundation Chair of Fatih. From the start of the draft, grounding, and all concepts of Kuttab al-Fatih was made by the Chairman of the Foundation, along with the people who were involved directly in the formation of Kuttab al-Fatih in Indonesia. Therefore, some branches of Kuttab al-Fatih including in North Purwokerto only run what already exists and is designed in such a way.¹²⁶

Submission of curriculum material Faith in Kuttab al-Fatih North Purwokerto is done through teacher-training activities for approximately 4-6 months or 40 days. Located in the Al-Kuttab Fatih Center or a designated branch (zone).

Implementation of the exercises is divided into several sections, namely:

a. The first Part

4-month position with the material to change the mindset about Kuttab al-Fatih. 22 days ago, keeping with the material as a whole. It contains material about the vision and mission of Kuttab al-Fatih, concepts and institutions of the Kuttab al-Fatih.

¹²⁶ Fajar Pujiyanto, head of master, interview, Kuttab al-Fatih, on 21st November 2017.

b. The second part

2-months to memorize the Quran. For *Ustāz-ustāzāh* of the faith to memorize the Quran *Juz* 1 and add in one year or more. There are no restrictions on at least memorize the Quran. 1 month ago, taken two days is Saturday and Sunday for training. One day contains three meetings.¹²⁷

To understand in detail the curriculum of faith in Kuttab al-Fatih North Purwokerto earlier there were some *Ustāz-ustāzāh* who have been studying books on Kuttab and have also read the article about Kuttab on the internet.

Following this, for instance opinion Aryo Mintara (Faith teacher) states:

Orientasi kurikulum iman di Kuttab Al-Fatih itu kami lebih menekankan iman kepada Allah dan iman kepada hari akhir sebagai tujuan dalam pembelajaran iman di kelas. Agar tujuan tersebut bisa tercapai, kami menggunakan materi-materi yang sudah terangkum dalam modul. Di sini, Semua modul memiliki tujuan yang sama yaitu pembelajaran iman kepada Allah dan hari akhir. Kurikulum iman itu tidak diturunkan menjadi beberapa materi, akan tetapi satu kesatuan seperti aqidah, akhlak, muamalah, dan ibadah menjadi dalam satu modul

The meaning of this research is the orientation of the curriculum of faith in Kuttab al-Fatih that we would oppress the faith in God and faith in last days as faith in the learning goal in the classroom. In order that these objectives can be achieved, we use materials that are already embodied in the module. Here, all modules have the same goal, namely learning the faith in God and the last day. A curriculum that faith is not reduced to some material, but a single entity such as *Aqidah, Akhlak, Muamalah, and Ibadah* be in one module.¹²⁸

¹²⁷ Aryo Mintara, Coordinator of faith, interview, Kuttab al-Fatih, on 18th December 2017.

¹²⁸ Aryo Mintara, Coordinator of faith, interview, Kuttab al-Fatih, on 20th December 2017.

The curriculum of the faith who wish to be conveyed to learners in Kuttab is the value of faith in Allah and the last day. In order for learners to know orientation. Learners need to know that what is seen by God and in return for what he had done. Any work performed is always associated with these two tenets of the faith. That's some understanding presented by the *Ustāz* to his student.

Following this, for instance opinion Dwi Aprianingsih (Faith teacher) states:

Setelah saya mengikuti kegiatan pelatihan selama 6 bulan yang kebetulan bertempat di Semarang atau sesuai yang telah terjadwalkan. Saya merasakan sesuatu yang berbeda, sesuatu yang membuka pemikiran saya dan mengubah pola pikir saya. Kalau orang yang baru mengenal konsep pendidikan islam akan kagum dan merasa menggebu-gebu ingin mempraktekan sesuatu yang baru dia dapatkan."

The meaning of this research is after I followed the training activities for 6 months which happens to be located in Semarang or that have been there being a scheduling. I feel something different, something that opened my mind and changed my mindset. If people new to the concept of Islamic education will be amazed and feel passion want to practice something new she can get. ¹²⁹

Understanding the *Ustāz-ustāzāh* about the curriculum of faith before following the training. Most of them understand the concept of Kuttab al-Fatih Islamic education in General. The pattern of teaching that they apply in the curriculum of the faith is the pattern of teaching Islamic education, in General, is not a curriculum pattern of faith. Where the normal target is achieved his material according to the time which has been budgeted and the

¹²⁹ Dwi Aprianingsih, faith teacher, interview, Kuttab al-Fatih, on 3rd January 2018.

material is complete. But for the teaching pattern in Kuttab al-Fatih refer to material presented are already entered into the hearts and minds of children or not.

An example of faith curriculum pattern is when in a time of learning etiquette of children. Then the day's lesson is to improve children's etiquette. Learning does not proceed with the lively atmosphere. Where Kuttab al-Fatih prioritizes the attitude and faith as the Foundation of a child's behavior. How to plan activities Kuttab has been made and prepared. If *Ustāz-ustāzāh* change activity plans the Kuttab or replaces the other day. Here *Ustāz-ustāzāh* still uses it the other day in the activity plan Kuttab (RKK) when hugging the kids are already good.¹³⁰

2. Planning the faith of curriculum in Kuttab Al-Fatih North Purwokerto

Planning curriculum as a course of education provided to the students learning to give or otherwise provide an environment for students to provide learning opportunities and influenced the development of the students. Such as school buildings, instrument lessons, pictures, school grounds, etc. Planning curriculum can also be described as the process of determination and preparation of plans and programs to be implemented in the foreseeable future in an integrated and systematic way.

The parties involved in the planning of the curriculum in Kuttab al-Fatih is the Chief of foundation in Kuttab al-Fatih, along with people who are already building Kuttab al-Fatih from scratch. *Ustāz-ustāzāh* teaching in Kuttab al-Fatih served as the driving force of the curriculum and develop

¹³⁰ Dwi Aprianingsih, teacher of faith, interview, Kuttab al-Fatih, on 18th January 2018.

programs that have been compiled from the top. One of the example tasks from *Ustāz-ustāzāh* is designing programs, making the activity plan Kuttab (RKK), and run programs in the schools.

In planning the curriculum Chief of the foundation was considering either from the means of infrastructure repair and circumstances of students. Where means of infrastructure repair Kuttab pattern identified with Messenger and a little extra fan and a desk study fit the times. If at the time of the Prophet Kuttab pattern was a student sat under without the use of chairs and tables. Neither in Kuttab al-Fatih sat on the floor by forming a half circle and heard the explanations from the teacher.

Following this, for instance opinion Dwi Aprianingsih (Faith teacher) states:

Persiapan sebelum pembelajaran di kelas yaitu ada Rencana kegiatan kuttab harian dan pekanan. Jika Rencana kegiatan kuttab harian digunakan oleh Kuttab 1,2,3 karena materinya per ayat dan rencana kegiatan kuttab pekanan digunakan oleh qonuni karena materinya butuh pemahaman yang dalam. Lalu, persiapan yang lain adalah mendengar kajian-kajian di masjid atau online sesuai degan materi yang akan disampaikan di kelas.

The meaning of this research is preparation for learning in class there is activity plan daily and weekly Kuttab. If the plan of, activities of daily use by Kuttab Kuttab 1, 2, 3, because of the material per paragraph and activity plan Kuttab downloads used by Qonuni because the material needs understanding. Then, the other is hearing preparation studies in the mosque or online in accordance with the material to be delivered in the classroom.¹³¹

¹³¹ Dwi Aprianingsih, teacher of faith, interview, Kuttab al-Fatih, on 18th January 2018.

Activity plan learning plans in Kuttab is a class in the bunk by every teacher before entering the classroom. Activity plan Kuttab refers to module Kuttab. Where different classes of every level module. For Kuttab Awwal 1 and Kuttab Awwal 2 using the module includes a discussion of the time, the energy, the surface of the Earth, living things, season, and solar system. For the initial 3 Kuttab and Qonuni 1 using human module includes a discussion of physical, spirit, nature, and interaction. For the magnificent Kuttab 2 and Kuttab 3 discuss *Tadabur Juz 30*.

Following this, for instance opinion Fajar Pujiyanto states:

Dalam hal menentukan tujuan, isi kurikulum, alokasi waktu, penjadwalan, dan menentukan evaluasi pembelajaran sudah dirancang dan disusun oleh ketua yayasan beserta orang-orang yang ikut berpartisipasi dalam membangun Kuttab Al-Fatih dari awal, ustad-ustadzah hanya sebagai penggerak kurikulum yang telah dirancang.

The meaning of this research is in terms of determining the objectives, the content of the curriculum, time allocation, scheduling, and determine the evaluation of learning had already been designed and drafted by the Chairman of the Foundation, along with the people who participated in building the Kuttab al-Fatih from scratch, *Ustāz-ustāzāh* just as the driving force of the curriculum has been designed."¹³²

Kuttab al-Fatih has objectives that are in line with Islamic education. It is contained in the vision and mission of Kuttab al-Fatih. His vision of forming generation hit at a young age and one of its mission is to speak of civilization. Where every teacher is also in addition to teach attitude. They

¹³² Fajar Pujiyanto, head of master, interview, Kuttab al-Fatih, on 28th November 2017.

provide language learning is Arabic civilization. However, Arabic is not taught specifically in the learning process but included in the pledge committed learners every morning from 07.30 until 07.15 A.M such activities as provisioning against learners in terms of etiquette, science, and discipline before entering the classroom. The pledge is usually opened with *Ta'awudz*, *Basmala*, prayer, *Syahadah* and wants to learn. Then proceed with the core material is hadith, motivation, Arabic, and daily prayer.

Neither the content of the curriculum in Kuttab al-Fatih in line with Islamic education in General that is sourced from the Quran and Sunnah. It can be seen from two curricula a curriculum that is faith and the Quran. Where in the curriculum of faith also use approach to the Quran.

3. The process of the implementation of faith curriculum in Kuttab Al-Fatih North Purwokerto

Curriculum implementation process is an activity of interaction between teacher and student in the school. The existence of the implementation of the curriculum to apply the concept of the curriculum has been drafted and the Kuttab is designed in such a way. The curriculum has been designed and implemented should have results for learning.

Implementation of a curriculum that is based on the successful portrayal of the right steps. The intent of the steps of the implementation of the curriculum planning curriculum along with the creation of the existence of the contents that is just right. Before implementing curriculum plan of activities Kuttab as the guidance in learning.

Generally of faith curriculum implementation in Kuttab al-Fatih has some following stages :

1) Program development

There are some programs those are implemented by Kuttab al-Fatih that is as follows:

First, the Program for students is daily programs such as the circle of people who sit together in the Assembly instruction (Halaqoh Qur'an), exam (Imtihan), and agreement (Ikrar). The weekly program there is memorizing the Quran in front of teacher and students (Tasmi Friday). Program Semester memorizing the Quran in front of page classes (Tasmi Parade). Monthly program parent training to find out the extent of the child's development. Annual program Memorization Quran contest (MHQ/MFQ).

Second, the program for a teacher is the weekly program as fix readings correspond to the correct recitation (Tahsin), recitations, and memories Quran (Tahfidz). Triwulan program there are the night (Mabit) and the teacher's exam. Program semester report charts the achievement of memorizing as long as one semester. All programs executed run well and smoothly.

2) Implementation Learning

Learning the faith activities performed inside the classroom and outside the classroom. For learning in the classroom in the form of the submission of the material contained in the natural, human, module or

Tadabbur juz 30. Teachers deliver it using the approach of the Quran, the stories of civilization, the inventor of the Muslims, and the connections between the lessons with real life. For learning outside the classroom, usually, the teacher invites students to see nature around and connecting with a lesson. After that, it is hoped the faith and morals of students improve well.

3) Student assessment

There are two types of examination are the exam of theme and exam of the semester. Theme test is done every completed a learning theme. Semester examination conducted after completing of study for one semester. Assessment can be done every day, using observation against the attitude of students and daily tasks. After the assessment process is complete, the next it was reported in the form of report cards. As for the report cards in Kuttab al-Fatih is divided into two reports numerical and report descript.

Kuttab al-Fatih that's not Integrated Islamic school, which is where the lesson is to memorize some of the subjects. Example: how many pillars of Islam? but in Kuttab al-Fatih does resonate from one of the pillars of Islam was implemented as *Syahadat*, then why did they say the *Syahadah*.¹³³

The question that often arises is "why" to stimulate student knowledge about something. The question of "why" will be much stronger than in the question of how many tenets of Islam without any practice in everyday life.

¹³³ Dwi Aprianingsih, teacher of faith, observation, Kuttab al-Fatih, on 11th January 2018.

Children become better to know the reason of a theory that's been arranged neatly. So, students are more likely to practice what has been submitted by teachers and they also know the reasons he says the *Syahadah*.¹³⁴

The implementation of the curriculum of faith in Kuttab al-Fatih is the interaction between teachers and students in the school. Be it in class and outside of class but still within the scope of the school. The learning activities of faith in Kuttab one meeting given time 90 minutes. Before learning starts students given time to implement its requirements in advance. Like drinking or going to the bathroom. After that, the teacher guides the students to *Muraja'ah* of the verse. Pronounce the readings then perceive it.¹³⁵

Following this, for instance, opinion, Arif Wicaksono states:

Kami tidak mengejar materi agar cepat selesai. Akan tetapi, Hasil dari aplikasi perilaku anak-anak dalam kehidupan sehari-hari. Jika anak duduk dan mendengarkan penjelasan dari guru tanpa mempraktekan apa yang telah didupakannya. Anak-anak akan terbentuk seperti robot. Hanya mendengarkan tanpa adanya praktek. Misalkan, hari ini adab anak tidak baik. Maka tugas seorang ustad membenarkan akhlakunya dan melanjutkan pembelajaran diesok hari sampai perilaku anak baik”

The meaning of this research is we are not pursuing material so quickly, however, results from the application of the behavior of children in everyday life. If the child is sitting and listening to explanations from the teacher without practice what has he obtained? The children will be born like machines of robots. Just listen without any practice. For example, today's

¹³⁴ Dwi Aprianingsih, teacher of faith, observation, Kuttab al-Fatih, on 11th January 2018.

¹³⁵ Dwi Aprianingsih, teacher of faith, observation, Kuttab al-Fatih, on 11th January 2018.

etiquette of children is not good. Then the task of an *Ustāz* justify their ways and continue the learning day tomorrow until the child's behavior is good. "¹³⁶

The interesting about the implementation of the curriculum of faith in Kuttab is they are giving priority to students character. Where, if on that day the etiquette of students. Then the action plan that Kuttab was made used the next day. On this day, the teachers justify the morals of students. If the student remains stagnant. Then the students concerned must sit in *halaqah* alone and heard the explanations from the teacher. Because sometimes there are students who remain stagnant. Then the teacher gives the student's punishment for taking the book and put it on the head. So, in order to calm hinted his book did not fall.

Following this, for instance opinion Dwi Aprianingsih (Faith teacher) states:

Sebelum kami memerintahkan anak-anak melakukan sesuatu. Kami terlebih dahulu harus melakukannya secara rutin. Misalkan kami memerintahkan sholat tahajud, maka kamipun harus melaksanakannya terlebih dahulu. Karena biasanya secara tidak langsung mereka akan melaksanakannya. Di sini, Kami juga memberikan pembelajaran adab di kelas. kami memberitahukan kepada anak bahwa datang ke Kuttab untuk belajar. Jadi, tidak ada belajar sambil bermain. Bisa dilihat di kuttab tidak disediakan tempat bermain. Karena seperti itulah para ulama belajar pada zaman dahulu. Di mana para ulama mendengarkan gurunya berbicara. Itu yang kami tanamkan selama di kelas. alhamdulillah, kelas bisa terkondisikan dengan baik).

The meaning of this research is before we ordered the children to do something. We should first do so routinely. Suppose we ordered *Tahajud* prayers, then we should carry it out first. Because usually indirectly they will

¹³⁶ Arif Wicaksono, Coordinator of faith, interview, Kuttab al-Fatih, on 26th December 2017.

carry it out. Here, we also provide hugging learning in class. We told the children that come to Kuttab to learn. So, there is no learning while playing. Can be seen in Kuttab not provided a place to play. That's because as the scholars studied in ancient times. Where the scholars listening to master speaking. That's what we instill over in class. *Alhamdulillah*, the class could be conditioned properly."¹³⁷

Before giving the *Ustāz-ustāzāh* learning to students. They previously had to improve themselves and the language. In order to make the language coming out will affect students in regards to edify and increase your faith.

C. Data Analysis Research Results

Based on the results of interviews and observations the writer analyzes existing data in Kuttab al-Fatih North Purwokerto, as for the analysis of each activity into the implementation of the curriculum include:

1. An analysis of the understanding *Ustāz-ustāzāh* against of faith curriculum in Kuttab al-Fatih North Purwokerto

The curriculum is faith in Kuttab al-Fatih more leads to faith in God and faith in the last days. As a destination in every faith learning in class. Where *Ustāz-ustāzāh* more emphasis the faith in God and faith in the last days in each lesson. It can be seen from all the modules used in learning more emphasis on the faith in God and faith in the last days.

Kuttab al-Fatih provides teacher training activities for approximately 4-6 months or 40 days to properly understand the concept of Kuttab al-Fatih

¹³⁷ Dwi Aprianingsih, teacher of faith, interview, Kuttab al-Fatih, on 18th January 2018.

and its curriculum. Based on the writer observations of the majority of *Ustāz-ustāzāh* in Kuttab al-Fatih Purwokerto after following the activity detailed description of the concept of Kuttab al-Fatih. Not only obtained the figures but they apply such understanding directly into learning.

The writer observations regarding the understanding of the *Ustāz-ustāzāh* against the curriculum of faith are quite good. When asked about the curriculum of faith and their application to answer appropriately. In which the writer previously obtained some data from the head of Kuttab al-Fatih about faith curriculum and then equate it with information that the writer got from some *Ustāz-ustāzāh* of the faith. They understand it well and apply it to learning in accordance with the concept of Kuttab not integrated Islamic school.

2. Analysis of the Planning *Ustāz-ustāzāh* of faith curriculum in Kuttab al-Fatih North Purwokerto

Curriculum planning is an activity that is designed and draws up the curriculum to be used in learning in Kuttab al-Fatih. Curriculum planning activities are considered good when it already meets the purpose of Kuttab al-Fatih, learning material, evaluation of learning, and the Division of duties of teachers.

In planning curriculum, Kuttab al-Fatih involves a Chief foundation Kuttab al-Fatih along with those who are already building Kuttab al-Fatih from scratch. It's been done because everything is already fulfilling the goals, materials, and time allocation that adapted to the circumstances of the students.

Curriculum planning is already well enough because in terms of the selection of the material, the schedule of lessons, and evaluation tailored to the circumstances of the students. In terms of more material to applications in everyday life. That is after the students acquire learning from teachers. Direct students out into everyday life. For example, the Prophet forbade a person to eat and drink while standing. If they doing that, they immediately recall the lessons that have past. The material is taken from the module *Tadabur* and nature made by Kuttab al-Fatih. There is additional material taken from the summary of the books of *Tafseer Ibn Katheer* and books the story of prophets.

To achieve the goal that has been planned, then the congressional activities that support those goals. All the goals have been achieved with either. Then the associated curriculum content, in line with the educational objectives of Islam generally.

Allocation of time is adapted to the schedule have been made and taken from the action plan Kuttab (RKK). The learning process is there in Kuttab al-Fatih implemented for approximately 90 minutes each day to faith subjects to the circumstances of the majority of students still in childhood. In terms of the evaluation of learning outcomes and evaluation consists of processes, from both types of evaluations undertaken can learn more about the development of students as well.

3. Analysis of the implementation of faith curriculum in Kuttab al-Fatih North Purwokerto

The implementation of the curriculum of the faith is the interaction between teachers and students in the school. In the class and outside of class but still within the scope of the school. Kuttab al-Fatih North Purwokerto uses a system of learning that prefers the liveliness of the students in the learning material processing delivered by teachers. That is if the teacher has provided learning materials with a parable. From there, students must think and the question will appear directly why and why.

According to Muhammad Joko Susilo, generally, the stages of the curriculum implementation consists of three things, namely program development, implementation, and evaluation of learning outcomes.¹³⁸ Next researchers will analyze the implementation stages of faith curriculum in Kuttab al-Fatih, as follows:

1) Program development

The development of Islamic education programs to improve religious and in the students itself. Program development in Islamic education is divided into annual program development, program semester, program modules, program weekly and daily, as well as guidance and counseling programs. Diverse in Kuttab al-Fatih development program is divided into several parts. However, the content of the activities in the development of different programs with

¹³⁸ Muhammad Joko Susilo, *Kurikulum Tingkat Satuan Pendidikan*, (Yogyakarta: Pustaka Pelajar, 2012), p. 176.

educational programs in General. There is a daily Halaqoh program such as the Qur'an, Imtihan, and Ikrar. The development program is divided into two specialized for students and teacher. All program development run well as planned earlier. Moreover, the existence of the Division of program and schedule of implementation.

2) Implementation

In the learning, the teacher task is conditioning the environment in order to support the occurrence of behavior change for learners. It is also the same as the Kuttab al-Fatih implement according to plan learning activities Kuttab (RKK). The teacher always associates learning with events now. It is expected that the morals of students formed well. Environments that are provided with customized characteristics Kuttab al-Fatih, as the lack of a place to play. Teachers already instilled in themselves that come to school is to learn not to play. For learning in the classroom in the form of the submission of the material contained in the natural, human, module or Tadabbur juz 30. Teachers deliver it using the approach of the Quran, the stories of civilization, the inventor of the Muslims.

3) Student assessment

In the theory of education evaluation, there are two techniques of evaluation are the nontechnical tests and evaluation tests. As like in Kuttab al-Fatih is divided into two parts, namely:

1. Test techniques are it consists of two exams are every theme of learning and the semester test.
2. Non-test techniques, this techniques aim to know the attitude and personality of students use a daily reflection book.

Based on the writer's observations implement learning activities by giving an opportunity for students to think and ask when the learning process or after the learning process. For teachers of all students learning in the first quiet, then students actively into the discussion, and was able to follow the learning well. Methods used in learning in Kuttab al-Fatih North Purwokerto in between there is the method of questioning, discussion methods, methods of lectures, field trips and memorizing method. The use of the methods adjusted to the material to be conveyed. From the writer's observations about learning and methods used in Kuttab al-Fatih North Purwokerto precisely used because it aims so that students can have the good manners first in learning and can master the science given by the teacher.

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CHAPTER V

CLOSING

A. Conclusions

Based on the research of the implementation of faith curriculum in Kuttab al-Fatih North Purwokerto Banyumas Regency, the writer conclude that the implementation of faith curriculum in Kuttab al-Fatih North Purwokerto Banyumas Regency is good, in all aspects as follow:

1. The Understanding of faith curriculum

Understanding of faith curriculum has been well, the existence of training activities for approximately 4-6 months strengthening the understanding of the curriculum. They understand the faith curriculum, they particularly to the faith in Allah and faith in the last days. But that does not mean negating, the tenets of other faiths. When we have faith in Allah and faith in the last days, we certainly will trust pillars of faith. Moreover, faith in Allah and faith in the last days more often mentioned in the Quran. In this stage, their activity is a category as well.

2. The Planning of faith curriculum

Curriculum planning in Kuttab al-Fatih is designed well. It can be seen from the administration of learning activity plan Kuttab (RKK) and parents learning together (BBO) of already prepared. Plus the presence of a plenary session that reinforces the Kuttab activity plan (RKK) that can be accounted for. But there is no legality of Kuttab's head, in the form of a signature in every activity plan Kuttab (RKK) and parents learning together (BBO).

3. The implementation of faith curriculum

The implementation of faith curriculum in Kuttab Al-Fatih is in all interaction between teachers and students in the school it is interaction in class and outside class but still in the school. The implementation of the curriculum has been running smoothly in accordance with the stage that has been planned. Program of development as an activity that is implemented outside of the classroom is already well as planned, the implementation of learning according to plan the activities of Kuttab (RKK) that had been prepared, and the evaluation of the results of learning run in accordance with the planned like techniques of test and non-test techniques. In this stage, their activity is a category as well.

B. Suggestion

After conducting the research in Kuttab al-Fatih North Purwokerto Banyumas Regency on understanding, planning, and implementation of faith curriculum, on this opportunity, the writer wanted to convey suggestion.

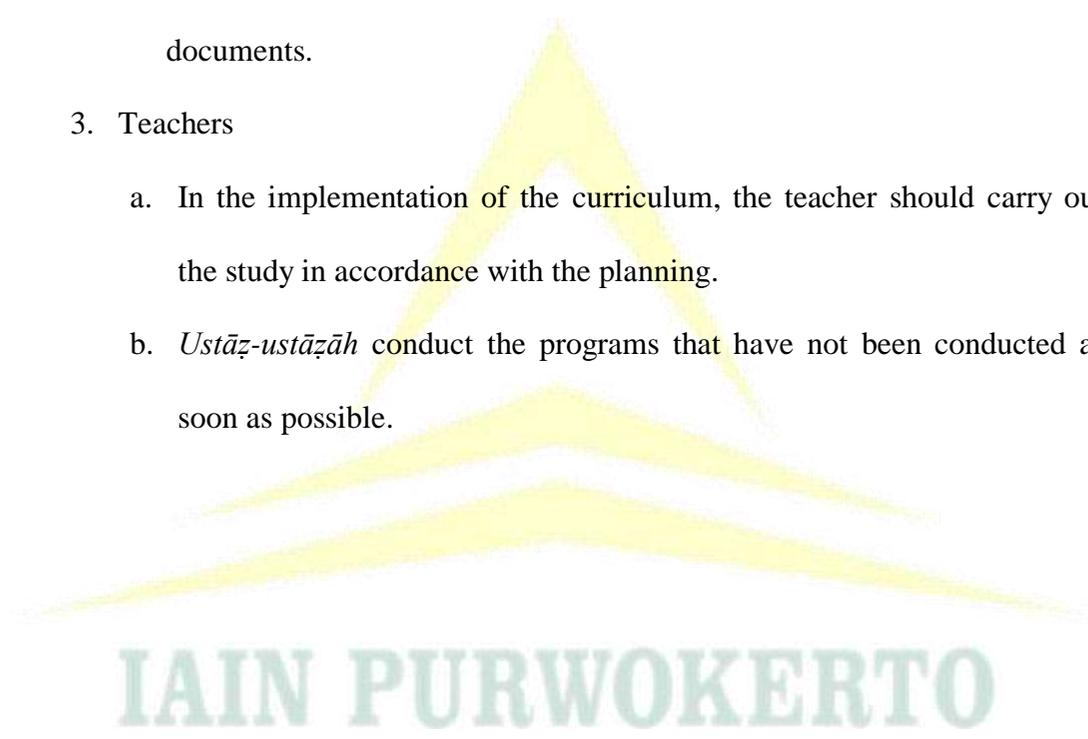
1. The headmaster of Kuttab al-Fatih
 - a. Headmaster should fix the administration system in Kuttab as the legality of signing in the activity plan Kuttab (RKK) and study with parents (BBO).
 - b. Headmaster should enhance the coordination in planning and implementation of the curriculum, the purpose of coordinating to unite the attitudes, thoughts, and actions to implement the curriculum.

2. Coordinator

- a. In planning curriculum, curriculum coordinator should involve the *Ustāz-ustāzāh* concerned in checking Kuttab activity plan (RKK) in order to figure out where the error in its creation.
- b. Curriculum coordinator should assist and supervise teachers in the implementation of curriculum beside of checking the curriculum documents.

3. Teachers

- a. In the implementation of the curriculum, the teacher should carry out the study in accordance with the planning.
- b. *Ustāz-ustāzāh* conduct the programs that have not been conducted as soon as possible.



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