

The Concept of Character Values in Curriculum 2013: An Islamic Perspective

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Abstract – The Curriculum 2013 has undergone several revisions to be more perfect to be applied in elementary schools. One of the characteristics in Curriculum 2013 is the existence of character education that is implicitly embodied in daily learning, which the goal is the creation of a character society in the future by instilling character values in children from an early age in the present. The last revision of the 2013 curriculum is in 2017 where there are changes in the five values of priority characters, namely religious, integrity, nationalist, mutual cooperation, and independent. The five character values above are actually also the values contained in Islamic values that have been taught long ago. These values are stated in the Al-Qur'an, Hadith, and the fatwa of scholars in Indonesia. The values of the teaching of goodness can be the basis for the formation of children's morality in the future.

1. Introduction

In 2018, the implementation of the Curriculum 2013 in primary schools has become evenly distributed. Although in 2015 the Curriculum 2013 was stopped by Anies Baswedan as Minister of Education and Culture at that time on the basis of Regulation of the Minister of Education and Culture No. 159 of 2014 concerning Curriculum Evaluation (Sarnia, 2014). In article 2 paragraph (1) it is explained that this evaluation serves as an effort to improve the curriculum on an ongoing basis at the national, regional and educational units. This evaluation is actually considered necessary so that the implementation of the Curriculum 2013 will be more planned and achieve the expected results.

Basically, one of the characteristics that is a part of the goal of the Curriculum 2013 implementation for elementary students is that there is a content of character education in everyday learning that is packaged in the form of integration that emphasizes the scientific approach and process assessment (Shafa, 2014). Character education refers to 18 character education, which includes religion, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, patriotism, respect for achievement, friendship / communicative, peace-loving, reading passion, caring for the environment, caring for the social, and responsibility. This was conveyed at the end of the National Culture and Character Education Workshop on January 14, 2010. Of the eighteen characters, there are five values that are expected to be the minimum values developed in each school, namely comfortable, honest, caring, intelligent, and work hard.

Then in 2017, the Curriculum 2013 underwent a revision again, which one of the changes is with the existence of the Character Education Strengthening program (PPK) contained in Presidential Regulation No. 87 of 2017. Five values

of priority characters have also changed into religious, integrity, nationalist, mutual cooperation and independent. Religious character reflects faith in God Almighty; integrity reflects a person as someone who can always be trusted in words, actions, and work; nationalist is a person who place the interests of the nation and state above the interests of oneself and the group; mutual cooperation reflects the spirit of cooperation and working together to solve common problems; and independent, that is by not relying on others and using energy, thought and time to realize hopes, dreams and ideals (Kemdikbud, 2017).

Although it is not explained explicitly that character education basically reflects Islamic values, but when we study one by one, it will be known that in Islam, it has been stated in forming children's morality, we need to do that from an early age. As stated by Al-Farabi that good morals will be realized if there is continuous self-supervision, because education should be directed to moral change (Aeni, 2014). For this reason, there needs to be a review of the alignment of the PPK program with the Islamic values.

2. Discussion

Presidential Regulation No. 87 of 2017 explains that the PPK program is a part of the Mental Revolution movement which aims to: 1) build and equip students as the golden generation of Indonesia in 2045 with the spirit of Pancasila and good character education to deal with the dynamics of change in the future; 2) develop a national education platform that puts character education as the main soul in the implementation of education for students with the support of public involvement through formal, non-formal and informal education by taking into account the diversity of Indonesian culture; and 3) revitalize and strengthen the potential and competencies of educators, educational personnels, students, communities, and family environments in implementing character education. These three objectives show that Indonesia aspires to realize a character society in the future by shaping the character of today's children from an early age either through formal, informal or non-formal education with the help of parents, teachers and the community.

Furthermore, it is explained in the Graphic Info of PPK (Kemdikbud, 2017) that PPK is an educational movement in schools to strengthen the character of students through *olah hati* / ethics (having deep spirituality, faith, and fear); *olah rasa* / aesthetically (have moral integrity, sense of art, and culture); *olah pikir* / literacy (having academic excellence as a result of lifelong learning and learning); as well as *olah raga* / kinesthetic (healthy and able to actively participate as citizens) with the support of public involvement and cooperation between schools, families and the community. These five aspects then become the method used by each education unit to achieve the objectives of KDP. The methods taken can vary according to the characteristics of students and the area where the primary school is located.

In the PPK program launched by the government, it is not explicitly explained that character education basically reflects the values in the teachings of Islam. But if we study further, there will be a harmony in the content of character education with Islamic values.

2.1 Religius

The value of religious character reflects faith in God. This has actually been contained in the first pillars of faith, namely faith in God. The teachings of Islam

believe that God is the Almighty God, the only Creator and Ruler of the universe. This is contained in QS. Al-Baqarah Verse 163:

وَاللَّهُمُّهُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

“And your Allah is One Allah. There is no god but He, Most Gracious, Most Merciful”.

Then it is further clarified about the oneness of God in QS. Al-Ikhlās Verses 1-4:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكُنْ لَهُ
وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

“Say, He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent.”

The faith in God in the PPK is elaborated in several forms of behavior, as stated in the PPK Concept and Guidelines for Elementary and Middle School Levels (Kemdikbud, 2017), namely: a) commit the values of religious and beliefs; b) respecting religious differences, and c) upholding a tolerant attitude towards religious worship processes and others. Indonesia is a country that acknowledges the existence of God, as directed in the first precept of Pancasila, *Ketuhanan Yang Maha Esa*. Indonesian people who have believed in religion are obliged to commit the values of religious and beliefs. That is one of our forms of faith and devotion as humans towards Him.

Recognition of more than one religion makes Indonesian society must be able to tolerate toward religious activities of other religions. Every religion has its own rules in worship, but it cannot be a reason to split up (Hasan, 2013). Likewise with what is taught by Islam, that we must always respect other religions as a reflection of the peaceful attitude. To maintain religious harmony, there are several factors that influence, one of them is the development of positive perceptions between different religious beliefs which is a human nature as social beings who both want to be friends and live in groups (Kemenag, 2013). The relationship that must be maintained is not only the relationship between man and God, but also among humans, and humans with the natural surroundings.

2.2 Integrity

Integrity in the KBBI is interpreted as "quality, nature, or condition that shows complete unity so as to have the potential and ability to emit authority, honesty". Meanwhile in PPK, someone who has integrity is someone who can always be trusted in words, actions, and work and has a commitment and loyalty to human and moral values.

This is in line with the exemplary characteristics of the Prophet Muhammad, that are *shiddiq*, *amanah*, *fathonah*, dan *tabligh* yang artinya true, trustworthy, smart, dan delivering. These characteristics need to be applied in our daily lives. Being someone who is a *siddiq* means that his words are always honest and his actions are always right, while trust means that if given trust, he will always be

committed and not betray it. In addition, *fathonah* which means smart also becomes one of the characteristics of someone with integrity, because someone who is smart is able to think and distinguish between right and wrong, also what to do and what not to do. And the last is *tabligh*, which is delivering. When someone has integrity, he will also invite others to do kindness together.

In PPK, integrity includes an attitude of responsibility as citizens, actively involved in social life, through consistency of actions and words based on truth (Kemdikbud, 2017). Individually which is part of the state, basically we are obliged to participate in activities in the community. Must also fortify themselves from any news that has not been ascertained by the truth (hoax) and is not easily provoked by issues that cause a split of unity.

2.3 Nationalist

The Great Dictionary of Indonesian Language (KBI) explains that nationalists are people who love their homeland and / or people who fight for the interests of their nation. Meanwhile, in PPK, nationalists are interpreted as a way of thinking, acting, and acting that shows high loyalty, care, and respect for the language, physical environment, social, cultural, economic and political nation, placing the interests of the nation and state above self-interest and groups (Kemdikbud, 2017).

One form of nationalism in Islam is contained in the fragment of QS. An-Nisa Ayat 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (SAW), if you believe in Allah and in the Last Day. That is better and more suitable for final determination."

"Those of you who are in authority" can be interpreted as *ulil amri* or who hold power in our country. The form of obeying to *ulil amri* is to defend them in the fight against those who hate and fight them in their countries, in this context Indonesia. If we know there are parties who are trying to divide Indonesian unity, then we as Indonesian citizens must defend our country. Kyai Haji Hasyim Asy'ari also stated a *fatwa* which was issued when fighting the Dutch in October 1945, that the law of defending the homeland is *fardhu 'ain* for every Muslim in Indonesia. This shows that nationalists are also one of the characters in exemplary Islamic values.

Today, defending the homeland is no longer carried out by taking up arms and against invaders. Nationalism can be reflected in the attitude of appreciating local culture, willing to sacrifice, love the motherland, protect the environment, obey the law, discipline, and respect the diversity of culture, ethnicity and religion.

2.4 Mutual Cooperation (*Gotong Royong*)

Mutual cooperation is one of the characteristics that Indonesia has, that its people like to help and work together. Mutual cooperation in PPK reflects the act of respecting the spirit of cooperation and solving problems together, establishing communication and friendship, providing assistance to those in need (Kemdikbud, 2017). The concept of mutual cooperation is also contained in the Al-Qur'an precisely in the fragment of QS. Al-Maidah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

“... And help each other in righteousness and piety, and help not one another in sin and transgression and remain fearing Allah. Undoubtedly, the torment of Allah is severe”.

This verse shows a message to humans to always help and do good to others. Helping in terms of goodness can be realized in many ways, for example cooperating in helping people affected by natural disasters, helping poor families/neighbors, cooperating in building houses of worship, anti-discrimination, etc. There are so many people can do in building good relations with each other without discriminating between SARA.

2.5 Independent

Mandiri can literally be interpreted as not dependent on others. Independent character values in PPK are attitudes and behaviors that do not depend on others and use all their energy, mind, time to realize hopes, dreams, and wishes (Kemdikbud, 2017). This is just like what Rasulullah said,

عَنِ الْمِقْدَامِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ، كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ

“Nobody has ever eaten a better meal than that which one has earned by working with one’s own hands. The Prophet of Allah, David used to eat from the earnings of his manual labor.” (Bukhari).

This hadith shows that humans should work and try with all their ability to get what they want. In addition, in the hadith narrated by Thabrani and Baihaqi, the Messenger of Allah explained that in fact Allah loves someone who works professionally. We should not always ask for help from others, but we must try, make some efforts and have a work ethic so that we are able to be responsible for what has been charged to us.

3. Conclusion and Recommendation

Character values contained in the Strengthening Character Education Program (PPK) implemented in the Curriculum 2013 have five priority character values, namely religious, integrity, nationalist, mutual cooperation, and independent. The five values are basically aligned with the values in Islam, which are contained in the Al-Qur'an, Hadith, and also the fatwa of scholars in Indonesia. Islamic teachings about goodness can be implemented in various forms of attitude in daily life, including in school learning. This is because education is the main tool in the children's character and moral building that must

be done early and continuously. Therefore, it would be very good if this literature study could be continued with research on the alignment of the attitudes contained in the PPK with the Islamic values.

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