REVITALIZING ISLAMIC HIGHER EDUCATION CURRICULUM : A CASE STUDY AT PBI UIN AR-RANIRY

Thesis

Submitted by

LAINATUL SYIFA

NIM. 180203011

Student of *Fakultas Tarbiyah dan Keguruan*

Department of English Language Education

FAKULTAS TARBIYAH DAN KEGURUAN UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH

2023 M / 1444

THESIS

Submitted to *Fakultas Tarbiyah dan Keguruan*
Universitas Islam Negeri Ar-Raniry Banda Aceh
In Partial Fulfillment of the Requirements fot The Degree
Bachelor of Education in English Language Teaching
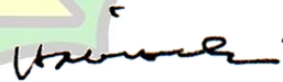
by:

LAINATUL SYIFA
180203011

Student of *Fakultas Tarbiyah dan Keguruan*

Department of English Language Education

Approved by :

Main Supervisor,   Co-Supervisor

Prof. Dr. Muhammad AR., M.Ed.   Habiburrahim, M.Com., M.S., Ph.D.

Date : 26 / 6 / 2022   Date : 26 / 6 / 2022

It has been defended in *Sidang Munaqasyah*
in front of the board of the Examination for the working paper
and has been accepted in partial fulfillment of the requirements
for the Bachelor Degree of Education on English Language Teaching

On:

Wednesday,

July. 26th 2023

Dzulhijjah/ 1444 H

In Darussalam, Banda Aceh

Board of Examiners,

Chairperson,

Prof. Dr. Muhammad AR, M.Ed

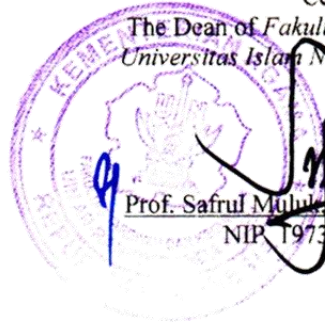Secretary,

Prof. Habiburrahim, M.Com.,M..S.,Ph.D

Member,

Syarifah Dahliana, S.Ag., M.Ed.,Ph.D

Member,

Rahmi, S.Pd.I.,M.TESOL.,Ph.D

Certified by:
The Dean of *Fakultas Tarbiyah dan Keguruan*
Universitas Islam Negeri Ar-Raniry Banda Aceh

Prof. Safrul Muluk, S.Ag., M.A., M.Ed., Ph.D.
NIP. 197301021997031003

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(Declaration of Originality)

Saya yang bertandatangan di bawah ini:

Nama : Lainatul syifa

NIM : 180203011

Tempat/tanggal lahir : Sigli, 24 Desember 2000

Alamat : Jeulingke, Kec. Syiah Kuala, Banda Aceh

Menyatakan dengan sesungguhnya bahwa skripsi yang berjudul:

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adalah benar-benar karya saya, **kecuali semua kutipan dan referensi yang disebutkan sumbernya.** Apabila terdapat kesalahan dan kekeliruan didalamnya, maka akan sepenuhnya menjadi tanggung jawab saya. Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 26 /06/2023

Saya yang membuat pernyataan

Lainatul syifa

ACKNOWLEDGEMENT

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Alhamdulillah, all praise be to Allah SWT, the Almighty God, the Almighty, the Noble, the Compassionate and Merciful, the King who has power over all creatures; he always blesses and gives me health, strength, and enthusiasm to complete this thesis. And shalawat and salam to our prophet Muhammad SAW, who has brought us from the darkness to the lightness of Islam as we can feel at this time.

First of all, my thanks go to my thesis supervisor, Prof. Dr. Muhammad AR, M.Ed and Prof. Habiburrahim, S. Ag., M. Com., Ph. D for his valuable guidance, advice, support, kindness, insightful comments, and excellent knowledge in completing this thesis. My thanks also go to my academic adviser Prof. Habiburrahim, S. Ag., M. Com., Ph. D. And I gratitude to UIN Ar-Raniry for helping and enabling me to collect data in completing this thesis.

Second, I owe my deepest and most sincere thanks to beloved parents my father (Aiyub) and my mother (Mardiah Lubis) for the kindness they always give, endless love, prayers, sacrifice, patience, and endless support, both financial and moral. So I can study up to the current level. Then, to my beloved brothers, Syaif Muhammad Az-Zikri who always support and

motivate me with love. Thanks also to my cousin brother who has always been willing to help in the care of my father who is sick, who is always available at any time to be able to take my father anywhere for treatment.

Last but not least, my appreciation and gratitude go to my beloved friends, who always lend a hand to listen to my complaints and provide the best support. My favorite support system since the beginning of this college, which consists of Punab, and Maghfirah my new and beloved PPKPM family, and also my beloved unit one family.

Finally, I realized that this thesis needs better ideas to assess its weaknesses. Hopefully, this thesis will make a valuable contribution to me, especially to students of the Department of English Education, UIN Ar-Raniry Banda Aceh.

May Allah SWT always

Banda Aceh,26 juli 2023

The Writer,

LAINATUL SYIFA

ABSTRACT

This study aims to find out the views of PBI students on the Islamic curriculum and also to find out things that must be revitalized, especially in character education. The method used in this research is qualitative research. This study consisted of seventeen interview questions. There are ten PBI students who have studied subjects under the Islamic curriculum. The data collection technique used was semi-structured interviews. The results of the study show that the Islamic curriculum provides many benefits for improving student character education and also that the Islamic Curriculum at PBI currently still requires revitalization in several parts such as learning methods, teaching styles, and also in the system for choosing Islamic curriculum courses which are still in the optional system. I also found that the Islamic curriculum in PBI can change the way students dress and speak to be more polite.

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CHAPTER I

INTRODUCTION

This chapter was designed to present an introduction that consisted of the background of study, research questions, research aims, significances of study, and research terminologies.

A. Background of study

Curriculum, as defined in Article 1 Paragraph 19 of Law No. 20 of 2003 concerning the National Education System, is a set of learning plans and arrangements that consist objectives, content, and teaching methods. The curriculum is usually made by the government, educational institutions, and stake holders and is used as a guide for teachers and education staff in determining teaching materials, preparing lesson schedules, and assessing student learning outcomes. Muhammad Ali Khalil stated that the curriculum is a set of plans and media to guide educational institutions in realizing the desired educational goals (Nata, 2010). The curriculum plays an important role in determining the quality standards of education and ensuring that students receive a quality learning experience that is in line with national education goals.

The curriculum plays an important role in the education system, the curriculum helps determine educational goals and objectives, thus enabling the development of directed and effective learning programs. According to Nasution

(1989), a curriculum is a plan drawn up to expedite the teaching and learning process under the guidance and responsibility of the school or educational institution and its teaching staff. The curriculum regulates and determines the subject matter that must be received by students, and helps determine the sequence and schedule of appropriate learning. The curriculum also focuses on developing student competencies, such as critical, creative, and innovative thinking skills, and helps prepare them to live and work in society.

Curriculum is an educational program that contains various teaching materials and learning experiences that are programmed, planned, and systematically designed on the basis of applicable norms and used as guidelines in the learning process for educators to achieve educational goals (Dakir, 2004). For teachers, the curriculum becomes a reference in determining appropriate learning, ensures the consistency and quality of learning in schools, and helps ensure that every student receives an equal education. The curriculum also accommodates changes and developments that occur in society and the world and adapts itself to these developments so that it remains relevant and useful for students.

The curriculum is essentially a program that is planned and implemented to achieve certain educational goals. Curriculum is one of the important components related to the framework of the education system. According to Waseso (2016), the curriculum is developed by covering the curriculum components that make up the curriculum system itself, namely: objectives, materials, methods, students, educators,

media, environment, learning resources, and others. These curriculum components must be developed so that educational goals can be achieved properly. Curriculum development is very important because it will determine the type and quality of knowledge and experiences that can contribute to a good life and livelihood. The curriculum of educational institutions is a strategic tool for the long and short term development of graduates. A strong, mature, and dynamic curriculum for each study program will create college graduates who are competent and confident in their experiences.

Islamic curriculum is a term used to refer to an education system based on Islamic teachings. It includes study materials that focus on the religious, historical, social, and moral teachings of Islam, as well as acquainting students with Arabic and the Qur'an. This curriculum aims to form individuals who have noble moral qualities and understand Islamic teachings well. Rifqi (2014) states that noble behavior is an aspect that must be mastered by Islamic students because noble character is a form of implementing Islamic teachings that have been conveyed by lecturers. In other words, noble character competence is a form of student actualization. Therefore, the existence of an Islamic curriculum in tertiary institutions is very important. The Islamic curriculum has the main goal of forming individuals who have strong faith and devotion to God, which is the foundation for a good life, and who understand Islamic teachings and apply them in everyday life. The Islamic curriculum provides a balanced education between science and religious teachings, thus forming individuals

who have a good understanding of the world and have strong moral values. The Islamic curriculum also provides education that forms noble character and strengthens moral values, thus forming individuals who uphold dignity and have a good attitude towards the environment and others. The Islamic curriculum focuses on education that forms a sense of tolerance and nationalism, thus forming individuals who are able to live in diverse societies and understand the importance of cooperation and tolerance among human beings.

The Islamic curriculum must be applied to study programs, as this will enrich the quality of education and teaching in tertiary institutions. The Islamic curriculum is very important to the study program because it allows students to gain a more comprehensive understanding of Islamic principles related to their field of study. It also helps students integrate religious values into their academic studies, prepares them to face global challenges in a way that is based on Islamic teachings, and enhances their understanding of the relationship between Islam and the modern world. The Islamic curriculum also helps study programs meet the demands for a more holistic and integrated quality education, as well as strengthens study program reputation in Islamic society.

The Islamic curriculum helps strengthen the Islamic identity of Islamic tertiary institutions as well as provide staff and students with a better understanding of Islam and religious values. The Islamic curriculum is also able to strengthen the quality of Islamic education in Islamic tertiary institutions, including in terms of

religious teaching and research. The Islamic curriculum also provides benefits in increasing students' skills and knowledge in fields such as Arabic language, Islamic history, Al-Qur'an studies, and Hadith studies, all of which can assist in career development in fields related to Islam. For study programs, the Islamic curriculum also assists study programs in meeting the demands for quality education that is more holistic and integrated, as well as strengthening their reputation in Islamic society.

Based on the explanation above, the researcher is interested in conducting research on the revitalization of the islamic curriculum in higher education: a case study at PBI UIN Ar-Raniry. In this study, researchers wanted to conduct research related to the Islamic curriculum. The researcher wants to analyze students' opinions about the Islamic curriculum in English education to find out what impact of students' experience after taking the course. Furthermore, the researcher is interested in studying this research at PBI (English language education department), which is one of the majors on the UIN Ar-Raniry campus. The researcher took as participants students from the department, from the class of 2018, who had previously studied this subject.

B. Research question

This study has a main research question: how to revitalize character education in the English Education Department Curriculum? To answer this main question, there are three sub-questions also proposed:

1.   What are students' thoughts on the current PBI Islamic curriculum?

2.   Is the existing Islamic curriculum beneficial to students' character education?

3.   What should we do to revitalize character education in the PBI Islamic curriculum?

C. Research aims

This study aims to analyze the Islamic curriculum, especially character education applied to English language education (PBI), and also to see students' views on the current Islamic curriculum, whether students are satisfied with the current Islamic curriculum, and what should be revitalized in the current Islamic curriculum. This is to improve the quality of a more comprehensive curriculum.

D. Significance of study

- To improve the quality of the English language education curriculum that is better in accordance with the demands of the Islamic religion, the times and also the demands of employment.

- To improve the quality of implementation and educational outcomes that lead to the achievement of character building and noble character of students.

E. Terminology

This research refers to several terms :

1. Curriculum

A curriculum can be defined as a plan that contains learning objectives, competencies to be achieved, materials, and expected learning outcomes as the basis and guidelines for achieving basic competencies and educational goals (E. Mulyasa, 2009).

The curriculum refers to an educational program that includes a variety of teaching materials and learning experiences that have been programmed, planned, and systematically designed on the basis of applicable norms and are used as guidelines in the learning process for educators to achieve educational goals (Dakir, 2004).

2. Islamic curriculum

Islamic curriculum is a term used to refer to an education system based on Islamic teachings. It includes study materials that focus on the religious, historical, social, and moral teachings of Islam, as well as acquainting students with Arabic and the Qur'an. This curriculum aims to form individuals who have noble moral qualities and understand Islamic teachings well.

According to al-Ghazali, the Islamic education curriculum is an effort to foster al-nafs (soul) to be closer to Allah and obtain happiness in the world and the hereafter. In line with the Islamic belief that humans are not only physical beings but also have a spiritual dimension that must be nurtured and developed.

Al-Ghazali believed that Islamic education should focus on nurturing and growing the human soul, or al-nafs, through the study and application of Islamic teachings and principles. Thus, one can become closer to Allah and achieve true happiness in this world and the hereafter. This emphasis on spiritual development and a relationship with God is a fundamental aspect of Islamic education and is based on the belief that humans have a higher purpose beyond the material world.
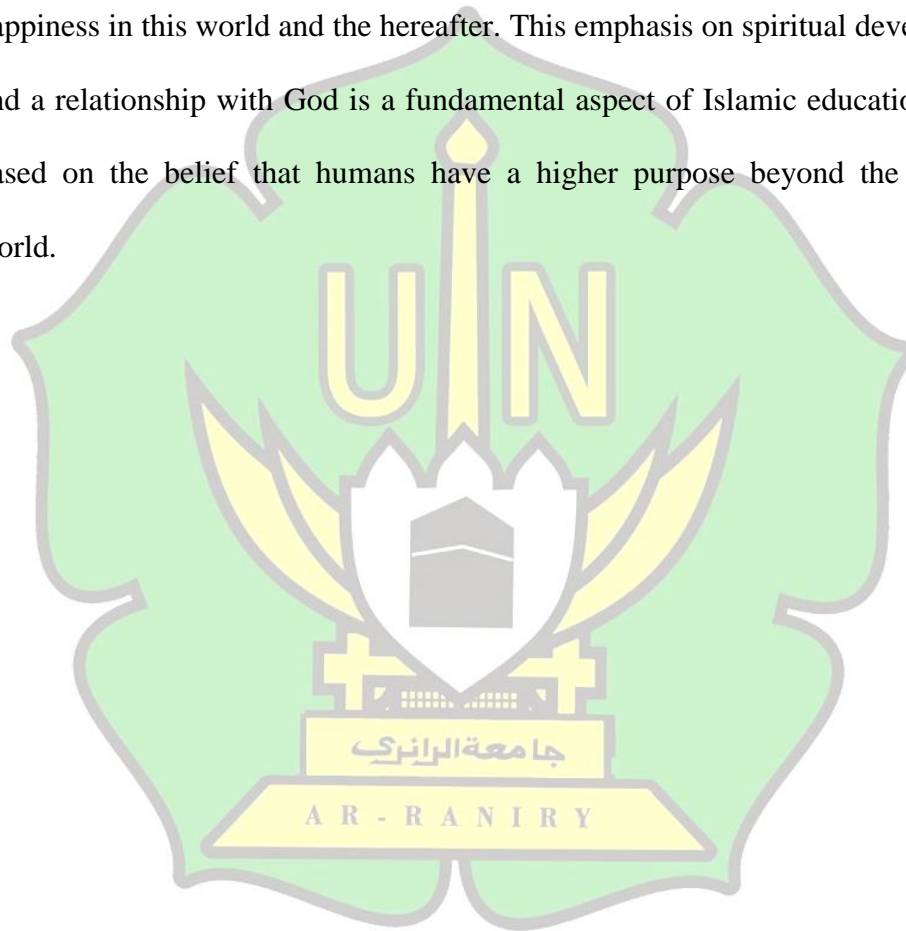
CHAPTER II

LITERATURE REVIEW

A. ISLAMIC CURRICULUM

1. Definition of Islamic curriculum

The curriculum is a means to delineate the philosophy, objective, teaching materials, teaching and learning approach, and assessment of a specific educational program (Habiburrahim, 2019). The curriculum is one of the most essential components of an education system because it is a tool for achieving educational goals while also serving as a guide in the learning process for all types and levels of education. Therefore, for everything to run smoothly and successfully, developments must be carried out so that the curriculum used can always meet all the needs required to achieve a quality of education that is attainable.

Islam is a religion and a way of life-based on the teachings of the Prophet Muhammad (peace be upon him) and the Holy Quran, considered Islam's holy scripture. The word "Islam" literally means "submission" or "surrender" in Arabic, and it refers to the submission of one's will to the will of Allah, the One and Only God. Muslims believe that by submitting to the will of Allah and following His guidance as revealed in the Quran and through the example of the Prophet Muhammad, they can achieve closeness to Allah and succeed in this life and the

hereafter. According to Fuad (2015) Muslim means a person who is subject to the will of Allah, regardless of their race, nationality or ethnic background. A Muslim is someone who believes in and submits to the teachings of Islam, which includes the belief in one God (Allah) and following the guidance of the Prophet Muhammad as revealed in the Quran. This definition encompasses people from diverse racial, ethnic, and national backgrounds who share the common bond of their faith.

According to Abdullah (2006), religion is the system that regulates the order of faith (belief) and worship of Almighty God and the rules that relate to the association of humans and the environment. Religion is a system of beliefs, practices, and ethics that guide people's relationship with the divine and with each other. In many religions, including Islam, there are specific rules and guidelines that govern how people are supposed to worship, interact with others, and treat the natural world. Religion can have different meanings depending on the context and the individual's perspective. Generally speaking, religion refers to a set of beliefs, practices, and values related to the supernatural or divine. Religion can provide a framework for understanding the meaning and purpose of life, the nature of reality, and our place in the world. It can also involve a belief in a higher power or powers, a moral code of conduct, and the use of symbols, rituals, and other sacred texts. Religion can play a significant role in shaping an individual's identity, sense of community, and worldview. It can also influence social, cultural, and political practices and

institutions. However, the meaning of religion is highly subjective and can vary greatly depending on one's personal beliefs and experiences.

Oemar Muhammad al-Taumy al-Syaebani stated that Islamic education is an effort to change individual behavior on the basis of Islamic values, both in personal and social life, as well as in relation to the surrounding environment through the educational process. This includes the formation of morals and ethics in accordance with Islamic teachings, as well as the development of intellectual abilities and practical skills that can be applied in everyday life. Islamic education also plays a role in shaping social awareness and responsible leadership in society.

Islamic Education means systematic and pragmatic efforts in helping students to live according to Islamic teachings. Islamic curriculum refers to the educational content and objectives of Islamic schools and educational programs. It aims to provide students with a comprehensive understanding of the Islamic faith, its teachings, and its practical applications in various aspects of life. Islamic curriculum typically covers a range of subjects, including Quranic studies, Hadith, Islamic history, Islamic jurisprudence, Islamic ethics, and Arabic language. Islamic curriculum is designed to provide students with a solid foundation in the Islamic faith and its principles. It aims to develop their knowledge, skills, and character, and help them become responsible and productive members of society. Islamic curriculum can also contribute to the preservation and promotion of Islamic culture and heritage. This statement is supported by Razi (2020), from his research entitled "students'

perception on English for Islamic studies" it was found that Islamic studies provide increased piety to Allah SWT. In terms of morals, after taking this course students can worship according to Islamic orders and they know more about the Islamic religion and even further. In line with Suhaimi's (2019) research entitled "Effectiveness of Islamic Religious Education Courses in Building Student Morale: Descriptive and Analytical Studies at the University of Madura," it was found that Islamic religious education courses were very effective in building student morale. Cognitively, students understand well the material of Islamic religious education. When seeing from an affective perspective, students experience changes in attitude, character, and morals that significantly point to better changes. On the psychomotor side, students are able to be good role models for others.

The Islamic curriculum is designed to educate individuals about the principles and practices of Islam, as well as provide a foundation for leading a spiritually and socially responsible life as a Muslim. The specific content and structure of the Islamic curriculum vary depending on the level of education, region, and Islamic school of thought. In Muslim-majority countries, the Islamic curriculum is often integrated into the national education system, while in other countries, it may be taught as part of private Islamic schools or supplementary programs. Some Islamic schools also offer specialized programs, such as Quranic memorization, Islamic calligraphy, and Islamic art. Islamic curriculum is a fundamental part of Islamic education and plays a significant role in shaping the Islamic worldview and identity of Muslim individuals.

It provides a comprehensive understanding of Islam and its teachings, enabling Muslims to practice their faith with greater knowledge, wisdom, and devotion.

According to Tafsir (2004), Islamic education is an Islamic education system, which has components that as a whole support the realization of an idealized Muslim figure. Islamic education curriculum plays an important role in developing Muslim individuals who are knowledgeable about their faith and teachings. In many Islamic education systems, there is also an emphasis on character development, with students being taught to embody virtues such as honesty, humility, kindness, and generosity. Thus, Islamic education is seen as not only providing knowledge and skills, but also helping to form ethical, responsible and compassionate individuals.

2. Components of Islamic curriculum

Curriculum components are the parts or elements contained in a curriculum. According to Sudjana (1989), there are four core components of the curriculum, such as:

a. Objectives

Objectives are the final results to be achieved by students through the teaching and learning process. Objectives must be specific, measurable, realistic, and relevant to the needs and expectations of students and society. The objectives component relates to the direction or results to be expected.

b. Materials

The curriculum content covers all parts of the cognitive, affective, and psychomotor aspects contained in each subject presented in the learning process activities. To achieve educational goals, curriculum materials provided to students must be related to scientific knowledge and learning experiences. This is adjusted to the level of education and developments in the community regarding the wishes and needs of the community in creating curriculum materials, both in terms of scientific knowledge and learning experiences.

c. Method

The method component relates to the approach that must be used to achieve the goal. The method is an effort to realize the plans that have been made into actions to achieve the goals that have been set. This means the method used to implement the established strategy. The correct method is in accordance with the curriculum material and the objectives for each topic. This component is a very significant component because it relates to curriculum implementation.

d. Evaluation

Evaluation is a necessary component for determining the effectiveness of goal achievement. In the context of the evaluation curriculum, it can function to determine whether or not the goals that have been set have been met, or it can be used as feedback to improve the strategies that have been set. Curriculum evaluation is a difficult and complex task due to the numerous aspects that must

be evaluated, the large number of people involved, and the breadth of the curriculum that must be considered. Curriculum evaluation requires experts who develop it into a scientific discipline.

3. The purpose of Islamic curriculum

Based on the opinion of Zainal Arifin (2002), the purpose of the Islamic curriculum is to form students who have noble characters, have broad and deep knowledge of Islamic teachings, and are able to implement Islamic teachings in everyday life. This is important so that students can become religious individuals and have the right attitude in carrying out Allah's commands and avoiding all His prohibitions. In addition, by studying Islamic teachings in-depth, students are also expected to become good leaders and positively contribute to society.

Arikunto (2013) also gives the opinion that the purpose of the Islamic curriculum is to form students who have an Islamic character, good intellectual abilities, and skills, and are able to play an active role in building a better society. The formation of Islamic character in students is essential to form a personality that fears Allah SWT and can apply Islamic teachings' values in everyday life. In addition, by having good intellectual abilities and skills, students can develop their potential and contribute to improving the quality of people's lives, individually and collectively.

From the two opinions above it can be interpreted that the purpose of the Islamic curriculum is to form students who have an Islamic character, broad and deep knowledge of Islamic teachings, and are able to implement Islamic teachings in

everyday life. In addition, the objectives of the Islamic curriculum also include the formation of good intellectual abilities and skills, and being able to play an active role in building a better society. The Islamic curriculum also aims to form students who have noble morals, have social responsibility and concern, and are able to develop their own potential and contribute to improving the quality of people's lives. In this case, students are expected to be good leaders and make a positive contribution to society.

4. The principles of Islamic curriculum

Islamic education curriculum has at least seven principles as follows (Nata, 2005) :

a. Integration

The principle of integration with religion in the context of the Islamic curriculum means that all components or subjects included in the curriculum must be integrated with the values of Islamic religious teachings. In this context, integration means combining or unifying various elements or components in the curriculum with the principles and values of Islamic teachings.

b. Universal

The universal principle in the context of the Islamic curriculum means that the objectives and components contained in the curriculum must be acceptable and relevant to individuals and society, regardless of their

cultural or religious background. In other words, this principle emphasizes that the curriculum must be able to meet the general needs and aspirations of humans, and can help them to develop the knowledge, skills, and character needed in everyday life.

c. Balance

The principle of balance between objectives and the scope of material in the Islamic curriculum means that educational institutions must strike the right balance between the objectives to be achieved and the scope of material to be presented to students. In this case, educational institutions must ensure that the goals and materials presented in the curriculum are in accordance with the needs and aspirations of students, and are in line with the values and principles of the Islamic religion.

d. Linkage

The principle of linkage in the context of the Islamic curriculum means that the curriculum and its components must be closely related to the abilities and talents possessed by students, and pay attention to their individual and social needs. By applying this principle, educational institutions can help students gain learning experiences that are more meaningful and in accordance with their interests and talents, and help them develop their potential optimally.

e. Flexibility

The principle of flexibility in the context of the Islamic curriculum means that the curriculum must be designed and developed dynamically and up-to-date, according to social, and cultural developments and the needs of society, nation, and state. In this case, the curriculum must be able to adapt to the changes and dynamics that occur in the social and cultural environment and take into account the needs and aspirations of students in an increasingly complex and changing global context.

f. Individualization

The principle of paying attention to individual differences in the context of the Islamic curriculum means that each student is considered a unique and different individual, with different needs, talents, interests, and learning styles. Therefore, the curriculum must be designed and developed taking into account individual differences, so as to provide relevant and meaningful learning experiences for each student. In applying this principle, educational institutions must be able to identify the needs and potential of each student individually and provide appropriate support to optimize their self-development. This can be done through an inclusive learning approach, which is able to accommodate the needs and aspirations of students with various backgrounds, interests, and talents.

g. Synchronization

The principle of synchronization in the Islamic curriculum refers to efforts to ensure that the curriculum follows and reflects fundamental Islamic principles, such as faith, worship, morals, and Islamic history. The goal is to achieve the main goal of Islamic education, which is to develop students' spiritual, moral, and intellectual awareness. By applying the principle of synchronization in the Islamic curriculum, it is hoped that students will be able to obtain a holistic and balanced education, which includes spiritual, moral, and intellectual development.

B. CHARACTER EDUCATION

1. Definition of character education

Character education is a government program that aims to develop positive character in students through formal and non-formal education. Its implementation is implemented through educational institutions starting from the lowest level such as Early Childhood Education (PAUD) up to the tertiary level. Character education aims to form and develop positive characters in students, such as honesty, discipline, responsibility, self-confidence, care for the environment, tolerance, honesty, and so on. The purpose of this character education is to form human beings who have good morals and manners and are able to adapt to an increasingly complex and changing environment. Apart from going through formal educational institutions, character education can also be carried out through non-formal activities such as scout activities, youth organizations, and other social activities. The government has also

issued several policies and programs to strengthen and improve the implementation of character education in educational institutions in Indonesia, such as providing character education teacher certification, developing a character education curriculum, and so on.

This is related to what was stated by Agus Wibowo (2012) regarding character education which is one of the roles of educational institutions in fostering positive character in students so that they can behave well and politely according to the norms prevailing in society. Educational institutions are expected to become agents of change capable of shaping students into responsible and noble individuals, so as to be able to make a positive contribution to society and the nation in the future. Educational institutions are the most strategic places to shape the character of students. Students spend most of their time in schools or educational institutions so the educational environment has a major influence in shaping their character. Educational institutions also have access to teaching values and norms that are accepted in society, so that they can help students to integrate positively with society. Through character education, educational institutions can form students who have high moral awareness, have a sense of empathy and care for the environment, and are able to make wise and responsible decisions. With positive character, students are expected to be able to establish good relationships with others, resolve conflicts in an adult way, and make a positive contribution to society and the nation in the future.

According to Zuchdi (2010), character education and moral education both have an important role in shaping positive behavior and values in students. However, character education has a broader and more comprehensive meaning than moral education. Character education is not only about teaching what is right and wrong, but also involves building good character or personality in individuals. Character education helps students to understand positive values such as integrity, empathy, honesty, responsibility, hard work, discipline, and fighting spirit. In addition, character education emphasizes the importance of developing good habits in students, so that they can feel and understand these positive values in everyday life. In character education, learning is not only carried out through formal lessons in class, but also through extracurricular activities, manners, and examples of behavior from teachers and other adults around students.

2. The purpose of character education

Ramli's (2003) statement suggests that character education has the same essence and meaning as moral and ethical education. Character education aims to shape a child's personality so that they become good human beings, a good member of society, and a good citizen. In other words, character education aims to cultivate moral and ethical values in children so that they can lead meaningful and productive life as individuals and as members of a community. This type of education is crucial in shaping the future of society, as it promotes the development of responsible and

conscientious citizens committed to the well-being of their fellow citizens and their country.

Character education also has a goal that is no less important, namely to improve the quality of implementation and results of education in schools. This is because character education is not only focused on the formation of character and noble character in students, but also on the integration of these values into activities and curriculum in schools. Thus, character education can help improve the quality of education in schools as a whole, which in turn can help students achieve complete, integrated, and balanced graduation competency standards. In this case, character education can contribute positively to the achievement of educational goals in general.

Zuchdi (2009) says that the purpose of character education is to teach certain traditional values that are widely accepted as the basis for good and responsible behavior, as well as moral values that can shape individual character for the better. Character education aims to shape children's character by introducing good values and morals, such as honesty, responsibility, discipline, hard work, creativity, and a spirit of achievement. By learning these values, it is hoped that children will be able to form a personality with good character, respect others, and be able to adapt to the social environment and solve problems wisely. The purpose of character education is not only limited to mere aspects of morality but also includes social, emotional, and intellectual aspects. Thus, character education also aims to form individuals who are

able to communicate well, have the ability to work together in teams, and are able to think critically and creatively.

Character education aims to help students become independent in increasing and using their knowledge, as well as studying, internalizing, and personalizing character values and noble character so that these values can be reflected in students' daily behavior. In this case, character education aims to shape students into individuals who not only have knowledge and skills but also character values and noble morals that are well internalized within them, so that they can guide their behavior in everyday life. Through character education, students are taught to think critically, creatively, and independently, so as to be able to improve their learning abilities and understand the importance of character values and noble character in their lives. Thus, students are expected to be able to apply these values in everyday life, including in social, family, and community relations. That way, character education can help students become responsible individuals and able to make a positive contribution to social life and the surrounding community.

3. The principle of character education

The principle of character education is a guide or aid in developing a person's character or morals through education. Lickona (2016), a character education expert, has developed 11 principles for effective character education, which are as follows:

a. Priority of good character as an educational goal.

b. Strengthening character in the curriculum and daily teaching.

c. Modeling positive character by teachers and school staff.

d. Involve all school staff in character education efforts.

e. Develop a fair and consistent reward and disciplinary system.

f. Teachers strengthen character with parental and community involvement.

g. Providing positive character experiences in the curriculum and school activities.

h. Provide adequate time and resources for character education.

i. Assessing and evaluating student character development regularly.

j. Develop character awareness through self-reflection, discussion, and journaling.

k. Creating a school environment that supports the development of student character.

These principles can assist schools and teachers in building an environment that is conducive to developing student character and helping students develop positive character values.

CHAPTER III

RESEARCH METHODOLOGY

A. Research design

Based on the research question, this research is qualitative in nature because it explores students' perceptions of the Islamic curriculum at PBI Ar-Raniry University. Qualitative research focuses on the collection and analysis of data that is not numerically measurable and requires an interpretive approach to understand the meaning and context of the phenomenon being studied. In sociology, qualitative research is often used to study social interactions at the micro level, such as interactions between individuals or small groups in the context of everyday life. According to Cresswell (2012), qualitative research is a type of research that uses data that is not numerically measurable and focuses more on an in-depth understanding of the phenomenon being studied. Qualitative research often uses methods such as interviews, observation, and document analysis to collect data that can be interpreted and analyzed descriptively. While the qualitative design used in this research is descriptive research. The descriptive method is one of the research methods used to explain or describe a phenomenon or event in detail. This method aims to obtain a complete description of a phenomenon or event, by collecting data through observation, interviews, or document study, and then analyzing the data in a systematic and detailed manner (Sugiyono, 2014). In descriptive research, researcher

try to describe what actually happened to a situation or phenomenon being studied. The aim is to provide a complete and detailed description of the phenomenon or situation, so as to provide a better understanding of the phenomenon or situation. The use of interviews to collect data can help researchers answer questions that have been set for research. The collected data will then be processed and analyzed descriptively so as to provide an accurate picture of the situation or phenomenon being studied.

B. Research participants

1. Population

All of the research participants are referred to as the population. Bhandari (2020) defines population as the group one wants to study or draw conclusions from in a study or analysis. In a research context, a population can refer to a particular group of people, animals, objects, or concepts that are the focus of research or analysis. Morrisan (2012) defines population as a collection of subjects, variables, concepts, or phenomena that are the focus of research or analysis. The population in this study were all English education students who had passed the Islamic curriculum, or to be precise students who had taken religion courses.

2. Sample

Sugiyono (2018) defines a sample is a part of the numbers and characteristics possessed by a population that you wish to study or observe. Bhandari (2020) also defines a sample as a particular group whose data will

be collected in a study or analysis. The sample has a size or number that is smaller than the total population because it is impossible or impractical to collect data from the entire population you want to study. In this study, random sampling is used to select samples. Sugiyono (2017) said that the random sampling technique is a simple technique for taking samples because it is done randomly without regarding to similarities or characteristics in the population. In the random sampling technique, each member of the population has the same chance of being selected as a member of the sample. This method is usually used to select a representative and objective sample from the population to be studied.

There are several conditions set by the researcher in selecting the sample to conduct this research. First, the research sample was students majoring in English Education at Ar-Raniry State Islamic University Banda Aceh. Second, the sample is eighth-semester students of the Department of English Education because eighth-semester students have taken courses in the Islamic curriculum such as religious courses. And third, the sample is students who achieve a GPA of 3.5 and above, so they are expected to be able to give the best answers. Therefore, the researcher chose ten students of eighth-semester from the Department of English Education who have completed learning religious subjects in the Islamic curriculum.

3. Data collection

The instrument that used in this study is an interview. Philipps and Mrowczynski (2019) identify interviews as an effective data collection tool to deepen understanding of the views and behavior of people in their social environment. Interviews are often used in qualitative research to collect data directly from participants involved in research, with the aim of understanding their experiences and perspectives. Interviews can be conducted face-to-face or by telephone or video conference and can be structured (following a pre-arranged list of questions) or unstructured (following a more loose flow of conversation). With interviews, researchers can obtain rich and in-depth data about the views and behavior of participants in their social context. To obtain information, this study used semi-structured interviews of approximately 25 minutes. Longhurst (2009) defines semi-structured interviews as a type of interview where the interviewer uses questions as a guide to obtaining information from the subject, but provides flexibility in how to carry out the conversation and deepen the topics discussed. In a semi-structured interview, the interviewer has prepared a list of questions to be asked, but it is possible to ask additional questions that are relevant during the conversation.

4. Data analysis

The data analysis used in this research is qualitative. The approach taken by researchers to analyze the data is to use the qualitative data analysis model of Miles and Huberman (1994) which consists of three steps:

1. Data reduction: The first step is data reduction, which is the process of reducing, selecting, and focusing on the relevant data for analysis. This data reduction involved the processes of interview transcription, reading and summarizing field notes, and selecting the most relevant data for analysis. In addition, the data reduction process also includes labeling or categorizing data, grouping data, and looking for patterns or themes that emerge from the collected data.

2. Data presentation: The second step is data presentation, which is the process of creating a narrative or report on findings from reduced data. Presentation of data can be done in various ways, such as tables, graphs, or diagrams, to visualize data in a clear and structured manner. In addition, presenting data also involves writing summaries or excerpts from relevant data as support for the findings presented.

3. Data verification: The last step is data verification, which is the process of ensuring the validity of the findings that have been found through the data analysis process. This data verification involves the process of re-checking the data that has been collected, testing the suitability of the findings with the theory used in the study, and re-examining the data analysis process to ensure

conformity. In addition, the data verification process also involves drawing conclusions or generalizing the findings that have been found from qualitative data.
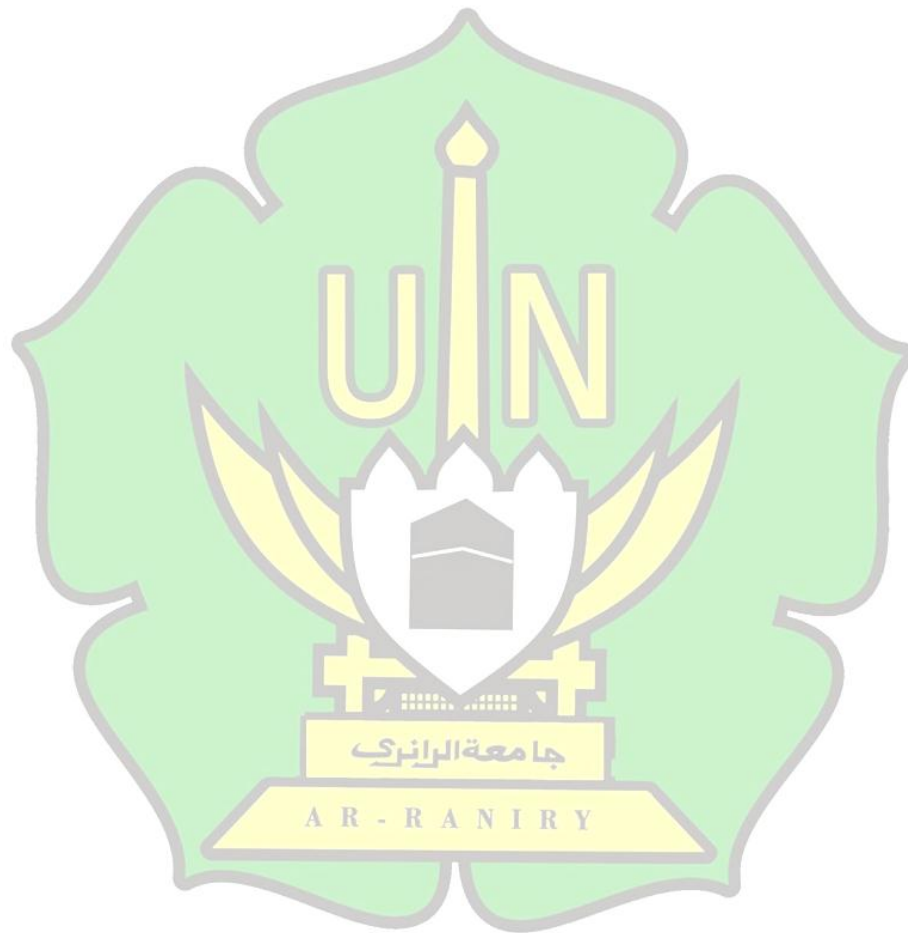
CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter presents the findings and discussion based on the data the researcher obtained from the interviews, which were then compiled to meet the objectives of this research. This chapter outlines the findings based on data collection. Structured interview techniques were used to collect data in this study. The interview consisted of seventeen questions. The interview was conducted directly, and the researcher wrote down the participants' answers in the field notes. Data collection techniques were carried out at UIN Ar-Raniry, Banda Aceh. There were 10 (ten) English students who had previously studied the Islamic curriculum (religion courses) who were invited by the researcher for the interview research. The selected informants had the initials RR, DP, IJ, PN, SS, AD, AZ, SAZ, ZZ, and also LS.

This finding aims to find out the answers to the research questions listed in Chapter I. The research questions are: 1.) What are students' thoughts on the current PBI Islamic curriculum? 2.) Is the existing Islamic curriculum beneficial to students' character education? 3.) What should we do to revitalize character education in the PBI Islamic curriculum?

A. Research findings

1. Students' knowledge about Islamic curriculum

Based on the results of interviews conducted by researchers, all informants agreed that the Islamic curriculum is a learning tool and educational program based on Islamic principles. All informants conveyed the same thing that the Islamic curriculum is intended to strengthen students' knowledge in terms of studying Islam and also to improve their morals. This is as stated by one of the informants (AD) "As far as I know, the Islamic curriculum is a curriculum that discusses Islamic religious knowledge. Students can learn about the things that a Muslim can and cannot do, from basic to higher knowledge". Then SS also said the same thing "I think, the Islamic curriculum is a curriculum which also includes Islamic values and lessons". In addition, IJ also gave the statement "Islamic curriculum is a curriculum whose lessons teach about matters related to Islamic knowledge". From this argument, it can be concluded that they both informants know what is meant by the Islamic curriculum. They say that the Islamic curriculum is the curriculum in which people learn about Islamic religious sciences. A curriculum that teaches knowledge about Islam can add deeper knowledge and insight into the religion of Islam and can improve oneself to be even better.

2. **Students' opinion on the existing Islamic curriculum in English education study programs**

Based on the results of interviews conducted by the researcher with 10 informants, it was found that 6 informants gave the opinion that the Islamic curriculum in PBI was satisfactory and 4 other informants gave the opinion that the Islamic curriculum still needs some improvements in several parts.

a. Islamic curriculum was satisfactory

Based on the results of interviews conducted by the researcher, researcher found that 6 out of 10 informants gave the opinion that the Islamic religious curriculum in PBI was satisfactory. This can be seen from the statement of the informant AD who stated "It is satisfying because the benefits of the religious assembly are positive and I myself have felt the benefits". RS also gave an opinion "Some of the courses that I have entered have been quite satisfactory so far but I have only ever taken a few courses under the Islamic curriculum and that has been satisfactory in my opinion, but I do not know whether other subjects under the Islamic curriculum are satisfactory or not". And informants IJ, PN, SAZ have the same statement saying that the current Islamic curriculum in PBI is satisfactory.

Then AZ also conveyed the same thing as we can see in the following statement:

"In my opinion, the Islamic curriculum has been satisfactory because I feel that since applying what I got from the Islamic curriculum, I have become

better at everything I do, starting from speaking, dress, and socialize closer to what is taught".

From these arguments, it can be concluded that the Islamic curriculum in PBI is currently satisfactory based on the opinions of PBI students. The Islamic curriculum is able to make changes to students' daily lives in terms of speaking and also how to dress.

b. Islamic curriculum needs improvement

Based on the results of interviews conducted by the researcher, researcher found that 4 out of 10 informants gave the opinion that the Islamic religious curriculum in PBI Islamic curriculum still needs improvement in several parts. This is as stated by SS "I am very interested in the Islamic curriculum courses at PBI. It's just that each lecturer has their own way of teaching. Some are fun and some are boring." Then the DP also gave the argument "In my opinion, some of the delivery of Islamic curriculum subjects at PBI have been good, but there are some that need further evaluation because of the passive teaching style and learning system". ZZ he said "I am satisfied with the Islamic curriculum at PBI, but there are several lecturers who, in my opinion, have not delivered it optimally".

And LS also gave an opinion

"In my opinion, the Islamic curriculum in the PBI study program is pretty good, but to improve student character it doesn't really matter because some students only attend classes to just get grades and graduate from courses and

after class they return to normal again, they don't apply their knowledge they
earn their life".

From the answers of all sources, it can be concluded that the Islamic
curriculum in PBI currently still needs improvement in several parts. Informants gave
almost the same answers about the current Islamic PBI curriculum, which is good,
but there are several things that need to be evaluated, namely in terms of the delivery
of subject matter by lecturers, teaching style, application of learning, and learning
assessment.

3. The benefits of the Islamic curriculum on student character education

Based on the results of interviews conducted by the researcher, all informants
argued that the Islamic curriculum provides many benefits for students, including
adding insight into the Islamic religion, increasing devotion to Allah SWT, and
improving the character of students.

1. Increase students' knowledge of Islam
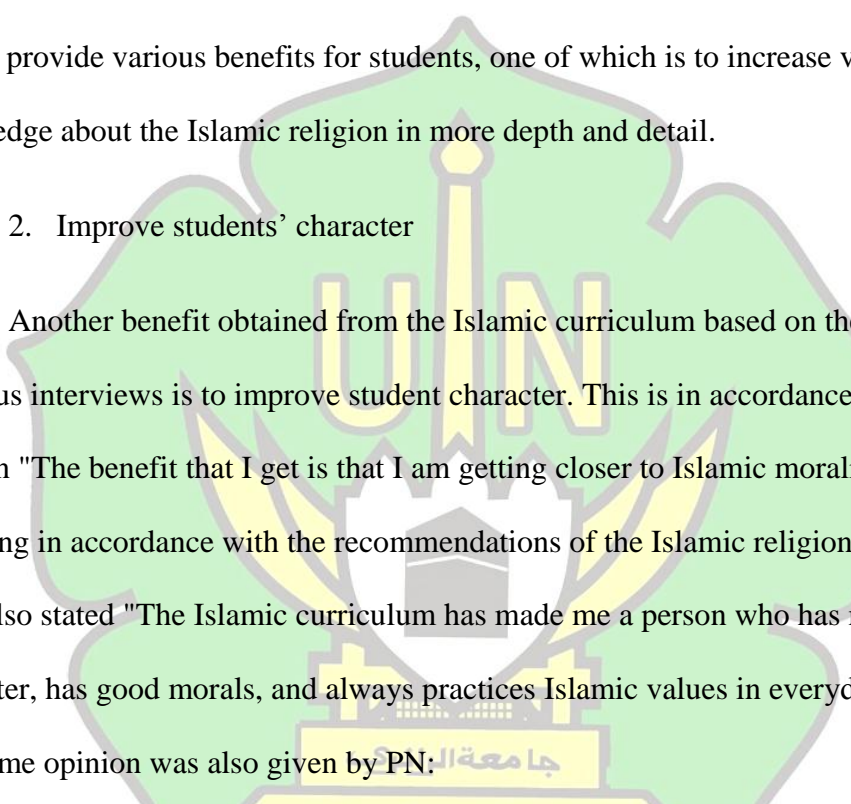
Based on the results of interviews with all informants, the researcher found
that the Islamic curriculum provides many benefits for students, one of which is to
broaden students' insights about Islam. This can be proven by the statement from IJ
"By studying the Islamic curriculum, we can understand more about Islam and all
things related to it". The same statement was also given by AD "The effect that I get
is that I can learn more about various knowledge about Islamic religion that I did not
know before, so in this Islamic curriculum I do not only study general fields but also

religious fields". SS also stated, "The influence of the Islamic curriculum that I got is that I know more about Islam".

From the statement above, it can be concluded that the Islamic curriculum is able to provide various benefits for students, one of which is to increase various knowledge about the Islamic religion in more depth and detail.

2. Improve students' character

Another benefit obtained from the Islamic curriculum based on the results of previous interviews is to improve student character. This is in accordance with AZ's opinion "The benefit that I get is that I am getting closer to Islamic morality in behaving in accordance with the recommendations of the Islamic religion". Then SAZ also stated "The Islamic curriculum has made me a person who has more character, has good morals, and always practices Islamic values in everyday life". The same opinion was also given by PN:

> "Of course there are changes that are felt, especially in terms of character which are better equipped with better Islamic religious bases and self-reflection by making Islamic academic figures become role models in the learning process, where previously they were more focused on worldly goals only in studying, but afterwards there is an awareness to also be able to achieve the goal of pursuing knowledge that is studied for matters that are oriented at the religious level as well".

From the arguments given by the informants above, it can be concluded that the Islamic Curriculum is able to educate students who are beneficial to themselves

and society. The Islamic curriculum also provides changes starting from the procedures for dressing, speaking and so on.

4. The importance of the Islamic curriculum students

The vision and mission of the UIN Ar-Raniry PBI Study Program itself are to organize quality and superior education and learning to produce alumni who are Islamic, innovative, competitive, and professional. Therefore, the existence of an Islamic curriculum is very important for students. After conducting interviews with all informants, the researcher found out how important the Islamic curriculum was for students. This is as stated by RR "The Islamic curriculum is of course very important, as we know we study in Islamic tertiary institutions, so Islamic values should be applied to students. The Islamic curriculum is very important not only for English language education study programs (PBI) but also for other study programs". In addition, ZZ also said "Of course, it is very important. In my opinion, the Islamic curriculum is the first foundation for PBI study program students. I have also heard one of the proverbs that say "attitude is above knowledge". Attitude is above all, therefore the Islamic curriculum which provides many character changes for students is a very important thing to learn". Another argument was also conveyed by LS who said "In my opinion, the Islamic curriculum is very important for changing the character of students, especially for the tarbiyah and teacher training faculties themselves, who will become candidates for teaching staff and figures who will serve

as role models for society. The development of character education for the next generation of the nation's Islamic curriculum also serves as an initial provision in the formation of student character".

After seeing all informants' responses, it can be said all informants gave the same opinion. They said that the Islamic curriculum was important so that researchers could conclude that all participants agreed that the existence of an Islamic curriculum was very important for students, especially PBI study programs which would produce teaching staff candidates.

5. Revitalize character education in the PBI Islamic curriculum

Based on the results of interviews conducted by researchers with 10 informants, it was found that 7 informants thought that the Islamic curriculum in PBI did not need revitalization and 3 other informants believed that the Islamic curriculum still needed improvement in several parts.

1. Islamic curriculum needs to be revitalized

Based on the results of interviews conducted by researchers, researchers found that 3 out of 10 informants thought that the Islamic religious curriculum in PBI needed revitalization. This can be seen from the statement of the DP informant who stated "In my opinion, there is a need to improve the curriculum, especially in the structure and system, wherein several periods of the school year there are religious subjects that are not comprehensive, such as certain optional subjects and students

can only choose one of them. This certainly has disparities in the Islamic curriculum itself that students should be able to study religion courses which contain aspects of the Qur'an and hadith, aspects of faith, morals, fiqh (Islamic law), aspects of history (history), and others without having to choose one of them. Provision is needed to be able to provide religious courses with the same portion of material and choices for students". The same argument was also conveyed by SAZ "In my personal opinion, this course must have provisions that are not only limited to general courses which are sometimes also optional but also packaged more thoroughly so that Islamic aspects are more embodied in it". This is also supported by the opinion of AZ "Maybe it needs a little improvement, in my opinion, lecturers not only explain theory but also have to be able to apply theory to students".

From the results of the statement above, it can be concluded that the Islamic Religious Curriculum at PBI currently needs to be revitalized in terms of religious subjects which are only general subjects and also elective subjects, students should be able to choose all religious subjects.

2. Islamic curriculum does not need revitalization

Based on the results of the interviews conducted by the researchers, the researchers found that 7 out of 10 informants thought that the Islamic religious curriculum in PBI did not need to be revitalized. This statement is in accordance with the opinion of the PN who said, "Perhaps there is no need for a revitalization of the Islamic curriculum because so far the lessons have been in accordance with the needs

of students". The same opinion was also expressed by AD "No need because I think it's enough". the same statement was also given by IJ "Maybe it's not necessary because so far the lessons are in accordance with student needs". SS, ZZ, RR, and LS gave the same opinion by saying that the Islamic curriculum in PBI was already good so that revitalization was not needed at this time.

From the results of the statement above, it can be concluded that the Islamic Religious Curriculum at PBI currently does not need to be revitalized because according to the 7 informants above, the PBI Islamic Curriculum is already good.

B. Discussion

This study aims to obtain students' perceptions of the Islamic curriculum and what benefits students get from it, and to review what must be revitalized in character education in the Islamic curriculum. The researchers conducted interviews to answer questions from the informants. Regarding the analysis of data collection, the researcher provides an explanation of the research data.

1. Students' thoughts on current PBI Islamic curriculum

The researcher found that out of ten English education students, they could satisfactorily answer all of the researcher's questions about the Islamic curriculum. Informants can explain in detail their opinion about the current Islamic curriculum in the study program. Informants argued that the Islamic Religion curriculum in the PBI study program was good, but there were several learning methods that were applied

by the lecturers that were not pleasant enough to make students bored. According to them, the Islamic curriculum is able to provide changes and improvements to their own character education, but there are some students who also do not experience a significant increase in character from the Islamic curriculum. Most of the informants said that the biggest changes made by the Islamic curriculum were adding to their religious insight, increasing their devotion to Allah SWT, and the way they dress and speak. The Islamic curriculum in English education study programs provides a lot of knowledge about religious sciences that they did not know before. Informants can study religious sciences such as sunnah prayers, understand the meaning of al-Qur'an, become better human beings according to Islamic teachings, and learn things that a Muslim may and may not do, starting from the most basic to those who know more. They also know more about the history of Islamic civilization, the struggle of warriors in defending Allah's religion, and so on.

In this interview research, the researcher very clearly asked questions that were easy for informants. The questions asked were still in the context of their general knowledge so that all informants could easily answer them. Researcher ask very basic questions about the Islamic curriculum. Prior to the interview, the researcher first explained again about the Islamic curriculum to the informants so that there were no mistakes and so that they were not trapped by ideas when answering questions from researcher. Previously the researcher had asked the informant's willingness to become an informant for the researcher to conduct this research.

Informants are willing to help researcher sincerely and without coercion. Therefore, the researcher is ready to accept and understand every answer given by the informant so that the interview runs smoothly and well. Researcher used a phenomenological approach when conducting interviews with informants. According to Moleong (2013), a phenomenological approach is carried out with the aim of understanding the meaning of an event and its relationship to people who are in certain situations. Other experts also say that the phenomenological approach is a personal experience experienced directly by individuals so that research subjects must experience phenomena or events that occur directly (Herdiansyah, 2011). Therefore, the phenomenological approach is very suitable for this research because this study aims to find out students' opinions about the Islamic curriculum in English education study programs.

2. **The benefits of the Islamic curriculum for student character education**

Every student who takes these subjects certainly has an influence on students who take these lessons. Students will get results from every lesson they take in any class. Whether exploration affects their life or not depends on their personality. Based on the findings above, the researcher found that each informant received his own influence after studying the Islamic curriculum. There are several things that influence them after studying the Islamic curriculum, namely adding insight into Islam and becoming more knowledgeable about Islamic history. In addition, there is also an increase in piety to Allah SWT after studying jurisprudence. In terms of

morals, after studying the Islamic curriculum, students can carry out worship according to Islamic orders. They can know more about religion. The Islamic curriculum is also useful for changing the way students dress and how speak in a more polite manner. However, for some students, the existence of the Islamic curriculum does not provide benefits to change their morals because they only receive knowledge and do not apply it in their lives. To change the character of students, an Islamic curriculum is needed, especially for the Tarbiyah and Teacher Training Faculties, such as the English language education study program which will later become prospective teaching staff and figures who will serve as role models for students and communities. From the statements of the interview informants, the researcher could see that many students liked the Islamic curriculum, but there were some informants who did not like the teaching methods applied by the lecturers. Informants said that the existence of the Islamic curriculum is very important for students and also provides many benefits in all aspects. The researcher also found an extraordinary answer from an informant who stated that after he took one of the courses in the Islamic curriculum, he got a real influence from the change in the way he dressed that was impolite, now he knows and practices the Shari'a. The right way to play Islamic advice. As the researchers know, every lesson related to Islam is loaded with wisdom and benefits that can be obtained by humans, especially Muslims.

3. Revitalize character education in the PBI Islamic curriculum

Han and He (2018) explain in their research that the English curriculum must be reformed and reconstructed based on an analysis of student feedback from the perspective of student needs in the current English education curriculum. The Islamic curriculum requires revitalization to adapt to the needs of students and the times. Habiburrahim (2018) also stated that the curriculum for the English department must be able to equip students and produce graduates who have good Islamic values so that they can become good Muslim citizens. Based on the results of the interviews, the participants gave different opinions about the current revitalization of the Islamic curriculum in the English Language Education Study Program. Some informants said that the courses in the Islamic curriculum should not have elective status so that students could only choose one, but according to the informants, it would be nice if the study program staff changed the system so that students could follow all the subjects in the Islamic curriculum without having to choose one. Because it is so that the Islamic aspects are more realized for students. Several other informants also gave the opinion that lecturers who teach the Islamic curriculum would also be a good way to evaluate learning because of the teaching style and passive learning system. According to several informants, when studying the Islamic curriculum, there were several lecturers who only gave assignments without explaining the subject matter.

CHAPTER V

CONCLUSION AND RECOMMENDATIONS

This chapter presents conclusions and recommendations. Conclusions are concluded based on data analysis from the data that has been collected. Furthermore, the recommendations are made to enhance future studies on this topic.

A. Conclusion

By analyzing students' thoughts about the current PBI Islamic curriculum at UIN Ar-Raniry Banda Aceh, researchers found that students had studied Efis courses before in their classes. Regarding the data from the interviews:

Students have the same perception in providing information about the Islamic curriculum to researchers. They gave the opinion that the Islamic curriculum in PBI is currently good.

Islamic curriculum is important for English language education to change the character of students, especially for the tarbiyah and teacher training faculties themselves, who will become candidates for teaching staff and figures who will be role models for the community, the development of character education for the next generation of the nation The Islamic curriculum also acts as an initial provision in the formation of student character.

The Islamic curriculum in PBI currently still needs revitalization in several parts such as learning methods, teaching styles, and also in the Islamic curriculum subject selection system which is still in the optional system.

In addition, students have a positive response to the Islamic curriculum. The informants agreed that this Islamic curriculum increases their knowledge about Islam, increases students' devotion to Allah SWT, and also improves student character.

B. Recomandation

The researcher provides several suggestions for further research to be conducted on the topic of revitalizing the Islamic curriculum in higher education: a case study at PBI UIN Ar-Raniry. Researchers admit that there is still much more to be improved. The suggestions are framed below:

1. It is hoped that future researchers will conduct research with additional research questions that include the term Islamic curriculum learning and discuss more general aspects for more detailed information.

2. Future studies are expected to add more students as participants to compare their opinions about this Islamic curriculum.

3. The researcher also hopes that future researchers will take many differences between students between classes and lecturers.

Based on research findings, the Islamic curriculum is useful and also attracts a lot of students' attention, the researcher would like to suggest that all lecturers who teach the Islamic curriculum at UIN Ar-Raniry Banda Aceh to re-evaluate the learning methods applied. In addition, the Islamic curriculum is not only for English classes, but also for every department at UIN Ar-Raniry Banda Aceh in the field of education. The lecturer must also have some kind of interesting things related to the topic or material. Therefore, students can gain more experience and more knowledge related to Islam, and can prevent monotony. The results of this study are expected to motivate lecturers to add knowledge and skills in teaching the Islamic curriculum in class. Islamic curriculum is important for students because it has many benefits and good effects for them. Moreover, lecturers must have a lot of references to Islamic studies and vocabulary related to Islam to teach students in English in a more interesting way.
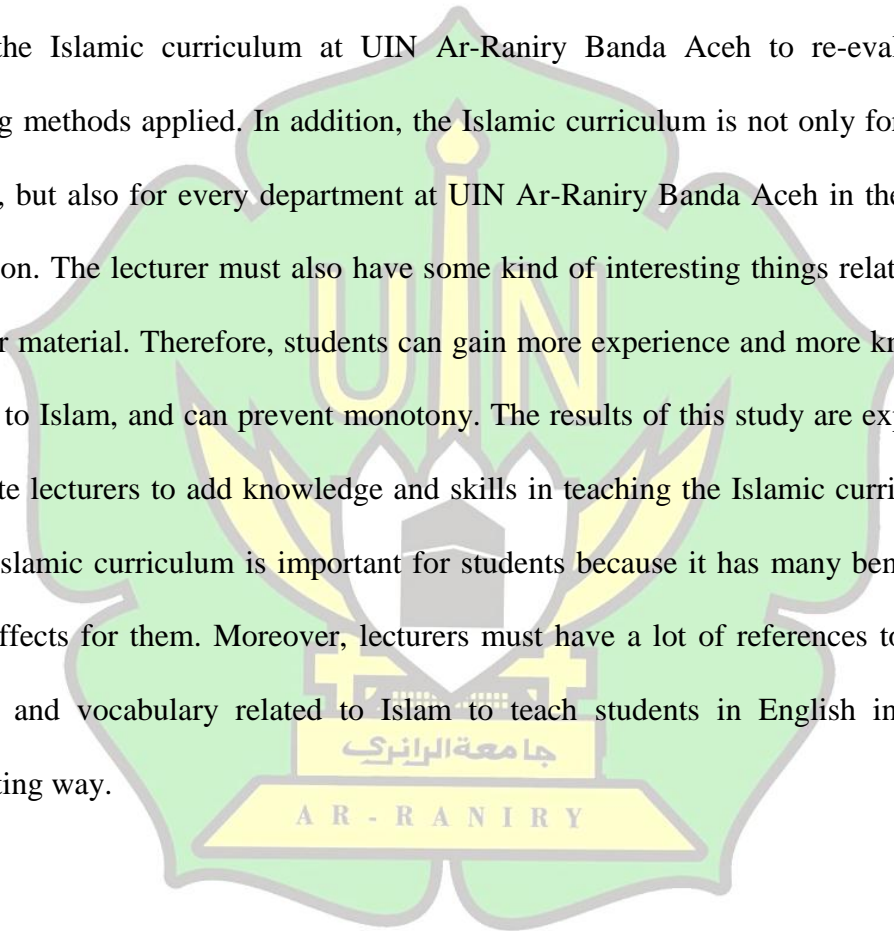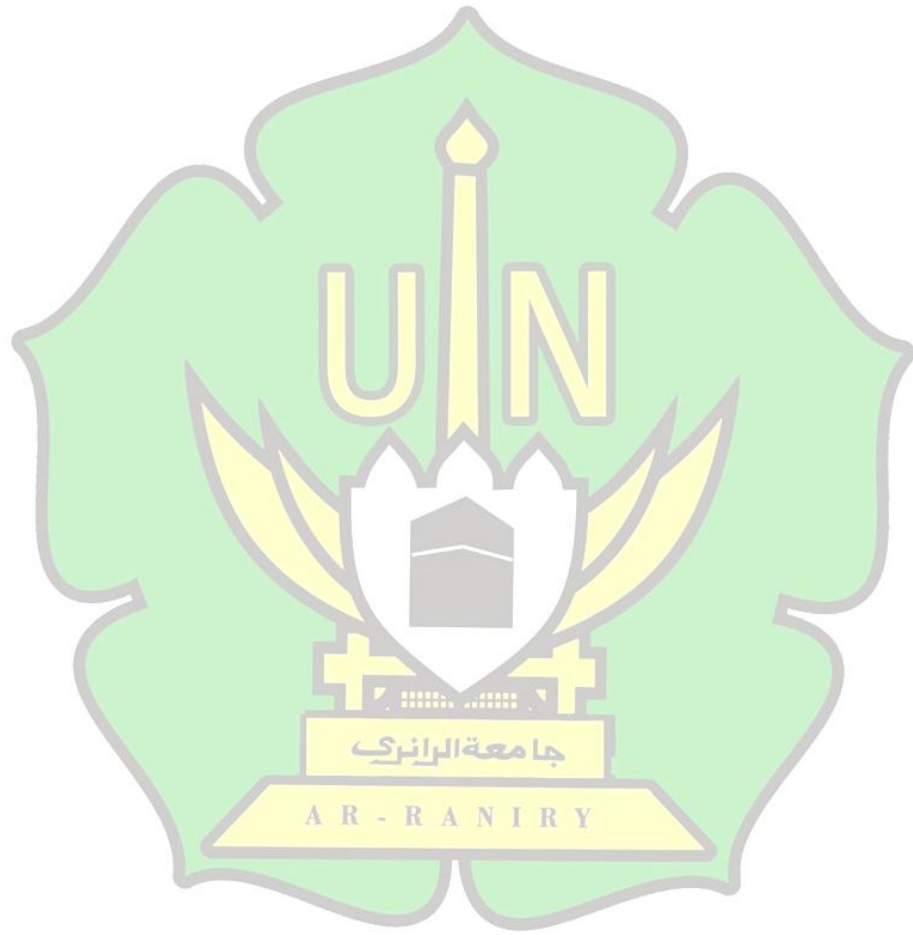
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APPENDIX

SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY

Nomor : B - 6442/Un.08/FTK/KP.07.6/06/2023

TENTANG

PENYEMPURNAAN SURAT KEPUTUSAN DEKAN NOMOR Un.08/DT/TL.00/5970/2015 TENTANG
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY

DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY

Menimbang : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu meninjau kembali dan menyempurnakan keputusan Dekan Nomor: B-7128/Un.08/FTK/KP.07.6/6/2022 tentang pengangkatan pembimbing skripsi mahasiswa Fakultas Tarbiyah dan Keguruan Ar-Raniry Banda Aceh.

b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi;

Mengingat : 1. Undang-Undang Nomor 20 tahun 2003, Tentang Sistem Pendidikan Nasional.
2. Undang-Undang Nomor 14 Tahun 2005, Tentang Guru dan Dosen.
3. Undang-Undang Nomor 12 Tahun 2012, Tentang Pendidikan Tinggi.
4. Peraturan Presiden RI Nomor 64 Tahun 2013, tentang Perubahan Institut Agama Islam Negeri Ar-Raniry Banda Aceh menjadi Universitas Islam Negeri Ar-Raniry Banda Aceh;
5. Peraturan Menteri Keuangan RI Nomor 190/PMK.05/2012, tentang Tata Cara Pembayaran dalam rangka Pelaksanaan APBN
6. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi & Tata Kerja UIN Ar-Raniry Banda Aceh;
7. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang Pengangkatan, Pemindahan, dan Pemberhentian PNS di lingkungan Depag RI
8. Peraturan Menteri Agama RI Nomor 21 Tahun 2015, tentang Statuta UIN Ar-Raniry Banda Aceh;
9. Keputusan Rektor UIN Ar-Raniry Nomor 02 Tahun 2016, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;
10. Keputusan Rektor UIN Ar-Raniry Nomor 28 tahun 2019, tentang Satuan Biaya Khusus Tahun Anggaran 2020 di Lingkungan UIN Ar-Raniry Banda Aceh;
11. Peraturan Kementerian Keuangan (PMK) Republik Indonesia Nomor: 72/PMK.02/2020, tentang Perubahan atas Peraturan Menteri Keuangan Nomor: 78/PMK.02/2020 tentang Standar Biaya Masukan Tahun Anggaran 2020.

Memperhatikan : Keputusan Seminar Proposal Skripsi Program Studi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 09 Juni 2022

MEMUTUSKAN

Menetapkan

PERTAMA : Mencabut Surat Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Nomor: Nomor: B-7128/Un.08/FTK/KP.07.6/6/2022 tanggal 22 Juni 2022

KEDUA : Menunjuk Saudara.
1. Prof. Dr. Muhammad AR, M.Ed.   Sebagai Pembimbing Pertama
2. Habiburrahim, M. Com., M. S., ph. D   Sebagai Pembimbing Kedua
Untuk membimbing Skripsi:
Nama   : Lainatul syifa
NIM   : 180203011
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Revitalizing Islamic Higher Education Curriculum : A Case Study at PBI Ar-Raniry

KETIGA : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh tahun 2023 dengan Nomor: 025.04.2.423925/2022 tanggal 17 November 2021.

KEEMPAT : Surat keputusan ini berlaku sampai akhir semester Ganjil Tahun 2023

KELIMA : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di : Banda Aceh
Pada Tanggal   : 06 Juni 2023

Dekan

Safrul Muluk

Tembusan
1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Ketua Prodi PBI Fak. Tarbiyah dan Keguruan;
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;
5. Arsip

b. Junior high School   : SMP N 1 Bandar Baru (2015)

c. Senior high School   : SMA N 1 Bandar Baru (2018)

d. University   : UIN Ar- Raniry, graduated 2023

INTERVIEW GUIDELINES

1. What do you know about the Islamic curriculum?

2. What influence does the Islamic curriculum have on your daily life?

3. What benefits do you get after taking religious courses (Islamic curriculum)?

4. What difficulties did you get when taking religious courses (Islamic curriculum)?

5. What made you interested in religious subjects in the Islamic curriculum?

6. What makes you not interested in religious MKs in the Islamic curriculum?

7. Is the delivery of subject matter at religious courses (Islamic curriculum) by the lecturers satisfactory?

8. After studying the religious curriculum (Islamic curriculum), is there a change in character or not? if so, in what way?

9. In your opinion, is the Islamic curriculum good enough to improve student character education? Why?

10. Is religious education (Islamic curriculum) effective in helping to improve your character? Give a reason?

11. In your opinion, is the religious curriculum (Islamic curriculum) satisfactory? Why?

12. Is it necessary to repair/re-update the Islamic curriculum in the current PB program? Why?

13. How important is the religious curriculum (Islamic curriculum) for students, especially PB students?

14. In your opinion, how important is the religious curriculum (Islamic curriculum) for changing the character of students?

15. In your opinion, what things should be improved in the religious curriculum (Islamic curriculum)?

16. What are your suggestions for better changes in the religious curriculum (Islamic curriculum) in the future?