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Curriculum Analysis of the Integrated Islamic School Network (JSIT) at Al-Fityan School Medan Islamic Elementary School

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Abstract

This study aims to determine the standards of the JSIT curriculum implemented in SDIT Al-Fityan School Medan, especially in the Graduate Competency Standards (SKL), coaching standards, and cooperation standards. These educational standards are the superior standards used in Integrated Islam-based (IT) schools which are commonly called IT schools with the central and regional administrations of JSIT (Integrated Islamic School Network), all IT-based schools are of course Islamic and Islamic based so that they are created. JSIT container for each region to develop and add the character of Islamic education, especially to the JSIT curriculum. This type of research uses qualitative research, namely descriptive analysis, in which this research uses research that is full of theory and expert analysis. The data analyzed were the results of interviews, observations, and documents using photo evidence. The data analysis stage was carried out, namely data reduction, data presentation, conclusion, and data verification. The results showed that the implementation of educational standards, especially in graduate competency standards, coaching standards, and cooperation standards adopted by SDIT Al-Fityan School Medan. On the standard of graduate competence, SDIT Al-Fityan School Medan emphasized that students who have finished from the school must be able to call to prayer, iqomah (for male students), night prayer (Qiyamul Lail), fardhu prayer, sunnah prayer, can distinguish between which is good and which is bad, not afraid of spirits, the target of memorizing 10-15 Juz Al-Qur'an is completed from SDIT Al-Fityan

School Medan.

Keywords: *Curriculum, JSIT, Standard*

A. Introduction

Nationally, education in Indonesia is regulated in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education system which explains that the function and purpose of National Education is to develop capabilities and form a dignified national character and civilization in order to educate the life of the Nation, aiming to develop the potential of students to become human beings who believe and have faith in God Almighty. , have noble character, healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens.

Education must be felt by every citizen who lives in a country because it is obligatory for people who live as a state throughout the world and regulated in the laws of an educated life in order to create a citizen society that is responsible, moral, civilized, insightful and ethical. . Education can function as a means of shaping a person's personality in achieving a better life in the future in order to reduce life in socio-economic disparities in a country. The good and bad of a person are not seen from how high they get education, but whether a person is good or bad in a country is seen from the values of manners and morals and norms that apply in society. but also depending on how the process of a person carrying out a rule that applies in a country. Regulations in the world of education that must be obeyed are contained in a curriculum applicable in that country.

Schools do promise a variety of things, including: intelligence, intelligence, success, enjoyment, progress in wealth and even promises poverty for those who do not obey school rules. In short, by going to school, it seems as if the entire burden of life can be reduced. Furthermore, Nanang Martono (2016: 35) said that schools are currently considered as gods that are able to get someone out of poverty. However, all of that is just a myth, it happens even the opposite. School actually becomes something scary by creating a gap between the rich and the poor. Ivan Illich (2008) is a thinker in the world of education who says in the book *Freeing Society from the Shackles of Schools* that he wants to free people from the shackles of schools.

Return the school to its proper function, educate individuals so that they can develop themselves without coercion, without baseless demands and return the meaning of education to its very simple nature, to change individuals for the better. Nanang Martono (2016: 46) in the book *School Not a Prison* said, school is an institution, where the institution is no longer a pleasant place for students at this time. The bell for entering the classroom is no longer something to be happy about because now the school has turned into a prison that forces students to do activities that are not based on pleasure. After school, they only fill their spare time by taking lessons.

Martono further said that at night they were busy with chores that they had to do, without them being able to socialize or joke with their family or relatives. According to Urie Bonfenbrenner on ecological theory in Masganti (2015: 57) book entitled *Early Childhood Development Psychology*, he argues that children's development is influenced by 5 environments, one of which is the micro-system environment, which includes the environment closest to the child such as home or family in

everyday life. day on the child. Nanang Martono (2016: 52) in his book says that indirectly, schools have also led their students to occupy certain jobs. Through the materials in textbooks, students are led to become doctors, nurses, engineers, pilots and other prestigious jobs. There is no school that advises students to become farmer traders and entrepreneurs, even though traders, farmers and entrepreneurs are jobs that have a high selling value in success. Even the job of being a driver at school is no longer discussed, a driver is considered a bad job. Schools reinforce materialism when a job is appropriate or not in terms of the amount of income received.

As a result, the talents and dreams of children will slowly be buried, so the generation born from school is a generation that prioritizes values, graduation, and diplomas like money that can be exchanged for jobs in exchange for millions of salaries. But all of that is just a dream of parents which of course has not come true. Schools that previously had to educate are now becoming a political arena, changing from time to time because of politics. The richest he is the greatest, the poorest he is the weakest. Children are busy with their full day, without them knowing how cool it is to play in the rain on the field. Busy with homework without them knowing how fun it is to joke around with family and siblings.

Currently the school is a burden for students, the school is also an obstacle for them to be creative freely, to play freely and joke as they please, without any fear in them. The author is interested in the existence of an IT school, which gives new nuances to students. IT schools provide freedom for those who want to study.

B. RESEARCH METHODS

This study uses a qualitative approach with descriptive analysis research type. Moleong (2014: 6) defines qualitative research as research that intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, action, etc. holistically and by describing them in the form of words and language in a study. Kirk and Miller in the book Ikhsan and Misri (2012: 7) argue that qualitative is a particular tradition in social science, which fundamentally depends on human observation in its own area and is directly related to the source to be studied. Salim and Syahrums (2012: 41) argues that qualitative research is a type of research in which the discovery procedure is carried out not using statistical or quantification procedures. In this case, qualitative research is research on all aspects of a person's life, stories, behavior, functions, and social movements or reciprocal relationships about that person's life.

Sugiyono (2016: 9) Qualitative research method is a research method based on the philosophy of postpositivism, which is used to examine the condition of natural objects, where the researcher is assigned as a research instrument, data collection techniques are carried out in combination, data analysis is inductive, and the results of qualitative research emphasize meaning more than generalization. According to the author, the qualitative research method is a type of social science research based on the philosophy of postpositivism that depends on humans, where the researcher himself is a research instrument used as a natural object.

This research was conducted at SDIT Al-Fityan School Medan, precisely on Jalan Keluarga, neighborhood IX Asam Kumbang, Medan Selayang District and is 10 km to downtown Medan. This research was

conducted from November 2020 to January 2021. The researcher chose the research at the school because the school has used the JSIT curriculum and is one of the best schools in Medan City and I have conducted observational research on the school and the place is very comfortable and peaceful. for those of you who want to learn with nuances of beauty and wrapped in Islamic nuances.

C. RESEARCH RESULTS AND DISCUSSION

In the fourth edition of the Quality Standards for Integrated Islamic Schools, JSIT Indonesia explains that the Integrated Islamic School (SIT) has uniqueness in every education, including also providing competency standards for SIT graduates as follows: having a straight aqidah, performing proper worship, having mature personality and character noble, to be a person who is serious, disciplined, and able to control himself, has the ability to read, memorize, and understand the Qur'an well, has broad insight, has life skills



At each point, the core competencies and basic competencies are explained and there are special additions to the SIT (Islam includes Al-Qur'an and As-Sunnah) and still adhere to the National curriculum that is currently in effect at the 2013 Curriculum (K-13) revised edition 2020,

starting from the PAUD level up to the SMA level and the SD level the division is leveled from grade 1 to grade 6 SD.

Student Development Standards

In the fourth edition of the Unique Quality Standards for Integrated Islamic Schools, JSIT Indonesia explains that each student needs someone else to hone his social spirit, leadership spirit, collaboration skills, communication skills, leadership skills, leadership skills, and the ability to obey the rules set by the group in writing. or unwritten. Likewise students at SIT, they need other people to hone their various abilities. Character education, values, and discipline within the framework of the results of Islamic values are the essence of the students' development standards.



One thing that is very dominant in achieving the goal of this Islamic personality is the existence of a group dinamil in its application. Organization as one of the means is expected to be implemented so that students have the opportunity to learn to lead and be led by a spirit of brotherhood. Each student needs someone else to hone his social spirit, if his leadership, collaboration skills, communication skills, leadership skills, leadership skills, and the ability to obey the rules set by the group, both written and unwritten. The seven scopes of coaching and the details of the above activities can develop along with the needs and challenges of students in the future.

Cooperation Standard

SIT cooperation standards are the uniqueness of JSIT standards which are specifically provided so that SIT can grow and develop properly. SIT carries out various collaborations in accordance with the contents of the established cooperation standards. This cooperation standard is the development standard of Government Regulation no. 32 of 2013 concerning Amendments to Government Regulation No. 19 of 2005 on National Education Standards which are based on the needs in JSIT cooperation objectives, namely, efficiency, effectiveness, productivity, creativity, innovation, quality, relevance. The principles of fair cooperation, benefit, benefit, togetherness, quality, sustainability, internal, external.

One of the most confusing things for parents is when choosing a school for their beloved baby. Of course, you want your little one to go to school in a quality place, with good teachers, a qualified curriculum and strong Islamic religious values. The choice of Integrated Islamic Primary School (SDIT) is now increasingly in demand. According to Arbi Pasaribu (Chairman of the Sumatra Region JSIT Indonesia), he stated in a direct interview that the choice of Integrated Islamic Primary School (SDIT) is now increasingly in demand. This is because Islamic religious values are the main consideration. This is because Islamic religious values have become the main consideration in terms of the education of the SDIT school choice of children which are also widely spread in various regions.

In the basic curriculum, SDIT remains oriented to the National curriculum which is a reference from the Ministry of National Education (Depdiknas). However, schools develop according to Islamic values which are the basis of education. In its application, the Integrated Islamic School applies an implementation approach by combining general education and

religious education into one curriculum. With this approach, all subjects and all school activities cannot be separated from the frame of Islamic teachings and values. General subjects, such as Mathematics, Science, Social Sciences, Language, Physical / Health, Skills are framed by Islamic footing, guidelines and guidelines. Meanwhile, in religious lessons, the curriculum is enriched with contemporary context approaches and benefits, and benefits.

The lessons given are very complete. In the form of general basic education and religious education. The subjects include Islamic Religious Education, Citizenship Education, Indonesian Language, Mathematics, Natural Science, Social Studies, Cultural Arts, and Physical Education. Meanwhile, other lessons related to Islam are included in the category of Local Content which consists of Akidah Akhlak, Qur'an Hadith, Fiqh, Tareqh, Arabic, English, Tahfidz, Tahsin, and Computers. With the density of lessons and teaching the integration of Islamic values in everyday life, the SDIT concept is indeed a full day school. The children were at school long hours into the afternoon. They not only study in class but also perform obligatory prayers and sunnah prayers in congregation. When learning the Koran, there is a special teacher who teaches it. Not just reading, but actually being taught clearly how to read the correct way according to recitation and tahsin. Children are also trained to memorize the Qur'an. Later there will be a special report book on how much children memorize, and it becomes an important value in the academic side. Parents must also be actively involved in preparing children, guiding and accompanying children in carrying out every school activity. This is because the Integrated School system means that schools and parents work together and are integrated in educating children. guide and accompany children in carrying out every school activity. This is because

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E. Conclusion

Based on the results of the research and discussion that has been presented, it can be concluded that the analysis of the JSIT curriculum at the Al-Fityan School Medan (Afisme) was carried out and its application was very good with several standards used in coaching students with the JSIT social reference in the North Sumatra region. In the standard process of competency, school graduates use very mature goals, one of which is being a person with noble character, having a righteous faith, doing proper worship, having a mature personality and having a noble character, being a person who is serious, disciplined, and able to control himself. , have the ability to read, memorize, and understand the Qur'an well, have broad insight, have life skills. At each point, the core competencies and basic competencies are explained and there are additional SIT distinctions. In the standard of coaching, students need other people to hone their social spirit, leadership spirit, collaboration skills, communication skills, leadership skills, leadership skills, and the ability to obey the rules set by the group, both written and unwritten. Likewise students at SIT, they need other people to hone their various abilities. Character education, values, and discipline within the framework of the results of Islamic values are the essence of the students' development standards. skills to be led, and the ability to obey the rules set by the group, both written and unwritten. Likewise students at SIT,

they need other people to hone their various abilities. Character education, values, and discipline within the framework of the results of Islamic values are the essence of the students' development standards. skills to be led, and the ability to obey the rules set by the group, both written and unwritten. Likewise students at SIT, they need other people to hone their various abilities. Character education, values, and discipline within the framework of the results of Islamic values are the essence of the students' development standards.

One thing that is very dominant in achieving the goal of this Islamic personality is the existence of a group dinamil in its application. Organization as one of the means is expected to be implemented so that students have the opportunity to learn to lead and be led by a spirit of brotherhood. Each student needs someone else to hone his social spirit, if his leadership, collaboration skills, communication skills, leadership skills, leadership skills, and the ability to obey the rules set by the group, both written and unwritten.

The standard of cooperation is specifically provided so that SIT can grow and develop properly. SIT carries out various collaborations in accordance with the contents of the established cooperation standards. This cooperation standard is the development standard of Government Regulation no. 32 of 2013 concerning National Education Standards which are based on the needs in JSIT cooperation objectives, namely, efficiency, effectiveness, productivity, creativity, innovation, quality, relevance. The principles of fair cooperation, benefit, benefit, togetherness, quality, sustainability, internal, external.

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