

Implementation of Curriculum Management Based on Ke'aisyiyahan Values

 <https://doi.org/10.31004/jele.v10i3.993>

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ABSTRACT

Early Childhood Education (ECE) plays a crucial role in shaping children's character and moral foundation. One of the key aspects that supports this is religious education, which, through a curriculum based on Islamic values, instills noble character from an early age. This study aims to examine the implementation of curriculum management based on the Ke'Aisyiyahan values at TK Aisyiyah Bustanul Athfal 32 Banjarmasin. Using a descriptive qualitative approach, this research explores the planning, implementation, and evaluation of the curriculum that integrates the Merdeka Curriculum with Islamic values. The findings indicate that curriculum planning is carried out through internal workshops that align the Merdeka Curriculum with the Ke'Aisyiyahan Guidelines. The learning process is conducted using thematic methods and projects that instill religious values, such as love for plants and daily prayers. Evaluation is performed regularly through weekly observations, which are then discussed in monthly evaluation meetings to adjust teaching strategies. This study provides insights into the implementation of a values-based curriculum in ECE, focusing on the development of Islamic character and emotional intelligence from an early age. This curriculum is expected to shape students who are not only intellectually capable but also possess strong character and high spirituality.

Keywords: *Curriculum Management, Ke'Aisyiyahan, Character Education*

Article History:

Received 31st May 2025

Accepted 29th June 2025

Published 30th June 2025



INTRODUCTION

Early childhood education (PAUD) is the initial stage in shaping the character and moral foundation of students. One of the important aspects of early childhood education is religious education, which has a strategic role in instilling spiritual and moral values from an early age. Through religious education, children are introduced to values such as compassion, honesty, discipline, and tolerance that will shape Islamic personality (Inawati, 2017). Religious education is also believed to be able to fortify children from negative environmental influences and form noble morals and commendable behavior (Duriani & Mulatsih, 2024).

In the context of Islamic education, the curriculum has a vital role in integrating science with religious values. The curriculum is not only a technical tool in the teaching and learning process, but also as a means of instilling moral, spiritual, social, and intellectual values (Pujianti et al., 2024). A good curriculum will be able to form students who are not only intellectually intelligent, but also have strong character and high spiritual awareness.

One form of curriculum that integrates religious and character education is the Ke'Aisyiyahan Curriculum. This curriculum is applied in educational institutions under the auspices of the Muhammadiyah women's organization, namely 'Aisyiyah. The Ke'Aisyiyahan curriculum emphasizes the formation of Islamic character, noble morals, and emotional and social intelligence of students through thematic approaches, project activities, and value-based learning (Marlina et al., 2021; Suyatno, 2015).

Aisyiyah Bustanul Athfal 32 Kindergarten, which was established in 1982 in the city of Banjarmasin, is one of the educational institutions that consistently implements the Ke'Aisyiyahan curriculum. This school is known as one of the oldest branches and has experience in organizing early childhood education based on Islamic values. With a vision of "polite, skilled, comfortable, and family", this kindergarten places religious values as the main foundation in the learning process. Strengthening Islam is carried out through activities such as memorization of short surahs, daily prayers, habituation of worship, and introduction to Muhammadiyah from an early age.

According to the results of observations and interviews, Aisyiyah Bustanul Athfal 32 Kindergarten combines the Independent Curriculum with the Ke'Aisyiyahan Curriculum in the learning process. The Independent Curriculum provides flexibility through the Pancasila Student Profile Strengthening (P5) project, which is combined with Islamic values in learning. One of the projects implemented is to teach children to love plants as a form of planting responsibility and concern for the environment based on Islamic values.

The implementation of this curriculum is also supported by typical 'Aisyiyah learning media, such as Islamic guidebooks, surah memorization books, and report cards based on Islamic values that are not found in other PAUD institutions. This provides its own peculiarities and advantages for Aisyiyah Bustanul Athfal 32 Kindergarten in shaping the character of children who have faith and piety from an early age.

METHOD

This case study (Feagin et al., 2016; Flyvbjerg, 2011) draws from multiple educational This study uses a descriptive qualitative approach because this approach allows researchers to understand phenomena in depth and holistically. Through direct interaction with the research subject in its natural context, this approach helps researchers capture the meanings, processes, and dynamics that occur more clearly and contextually. This type of descriptive research is used to describe systematically, factually, and accurately the facts, characteristics, and relationships between the phenomena being studied (Sugiyono, 2017).

This research was conducted at Kindergarten Aisyiyah Bustanul Athfal 32 Banjarmasin City, with the aim of examining in depth the implementation of curriculum management based on Ke'Aisyiyahan values. Through this approach, it is hoped that a complete understanding of curriculum planning, implementation, and evaluation strategies can be obtained in shaping the character of early childhood in the Islamic education environment.

FINDING AND DISCUSSION

Planning

Curriculum planning at Aisyiyah Bustanul Athfal 32 Kindergarten begins with an internal workshop involving the principal and all teachers. At this stage, they reviewed the Independent Curriculum document and the Ke'Aisyiyahan Guidelines to formulate learning objectives that are balanced between academic aspects such as the introduction of hijaiyah letters and the memorization of short surahs as well as the strengthening of Islamic character, such as honesty, responsibility, and compassion (Hambali, 2019).

The results of the analysis of children's needs based on initial observations were used as a foothold in compiling learning themes, such as "Plant Love" and "Daily Prayer", each of which contained sub-competencies-, character indicators, typical Aisyiyah teaching materials (guidebooks, local stories), and simple learning media (plant pots, letter cards, da'wah dolls). All daily and weekly plans are outlined in the RPPH and RPPM, while the academic calendar is aligned with the calendar of the Education Office and the school's religious agenda so that each activity is scheduled regularly and complements each other.

Implementation

In daily practice, activities always begin with joint prayer and memorization of daily prayers to foster religious habits from the morning (Observation, February 13, 2025). The

children then take part in a thematic activity, such as "Love the Plant", where they water, clean and record the development of the buds.

Teachers use this moment to associate simple activities with Islamic values, such as gratitude and responsibility for Allah's creation. In addition, interactive learning such as singing Asmaul Husna, telling the story of the prophet using dolls, as well as the practice of ablution and sunnah prayers, enrich the learning experience. The Pancasila Student Profile Strengthening Project (P5), for example "Gardening Together", trains children to work together in small groups, share tasks, and respect each other, while honing communication skills and empathy. Despite following the RPPH, teachers are given the flexibility to adjust methods – for example, adding visual media or games – when children show a lack of attention.

Evaluation

Evaluation is carried out on an ongoing basis through weekly observation by teachers, who record aspects of participation, independence, and helpful attitudes-on the character observation sheet (Suryawan & Romadi, 2018). At the end of each month, the principal leads an evaluation meeting to discuss the observational findings and compare them with the indicators in the RPPH. If problems are found – such as lack of focus when telling stories – the team formulates a corrective strategy, for example by adding props or changing study groups. The results of the evaluation are outlined in the Child Development Report (Raport Ke'Aisyiyahan) which is descriptive, complete with recommendations for teachers and parents. Parents are invited every quarter to discuss their children's achievements and build cooperation in guiding at home. Finally, the curriculum team reviews the academic calendar and designs the next theme based on the results of the evaluation, so that the planning cycle for the implementation of the evaluation runs smoothly and is responsive to the needs of students (Mandey et al., 2024).

CONCLUSIONS

This research provides insights into the application of a curriculum based on Islamic values in early childhood education, with a focus on the formation of Islamic children's character and emotional intelligence from an early age. This curriculum is expected to form students who are not only intellectually intelligent, but also have strong character and high spirituality.

ACKNOWLEDGEMENTS

All student photos in this study were blurred to ensure anonymity as part of the ethical clearance process. This research adheres to the ethical clearance issued by Universitas Borneo Tarakan, reference number 346/UN51.7/KP/2022. Additionally, the author acknowledges the use of the Large Language Model ChatGPT 3.5 in the final editing of this manuscript, specifically for grammar checks, sentence structure improvements, and enhancing academic vocabulary.

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