


Chapter 6

Development of Curriculum Keaswajaan (Nahdlatul 'Ulama) in Character Formation: Moral Study on Islamic Education

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ABSTRACT

The curriculum is one component that has a strategic role in the formation of graduate character. Educational institutions have the authority to develop their curriculum in accordance with the development of society (social needs), the world of work (industrial needs), the development of science and profession (professional needs), as well as the specificity and superiority of educational institutions (core character building). The curriculum of college peculiarities developed as a course of personality character forming of learners. The course of keaswajaan (Nahdlatul 'Ulama / ke-NU-an) is a study material that aims to build a normative framework and Islamic charity according to the vision and mission of each college. This chapter aims to analyze and find the concept of character values in the curriculum of keaswajaan.

DOI: 10.4018/978-1-5225-8528-2.ch006

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INTRODUCTION

The curriculum is a teaching and learning design program guided by educators and students. The curriculum is one component that has a strategic role in the education system (Rusman, 2009). From a very strategic and fundamental role in the running of good education the curriculum has a role in achieving goals because whether or not a curriculum can be seen from the process and the results of the achievements that have been taken (Lansu, Boon, Sloep, & van Dam-Mieras, 2013). Through national curriculum planning and development it has been and is always carried out by the government, including at the tertiary level as in this text the most important is how to realize and adjust the curriculum with learning activities.

In connection with the mandate to develop the curriculum, the conditions in the field show that there is a variety of abilities that universities have in developing the curriculum. There are universities that have been able to develop their curricula, and some have not been able to develop their curricula, this is due to competitiveness and human resources that are not upgraded, what else are universities under the auspices of the organization, most of its human resources are concurrent with other institutions this is one of the inhibiting factors of concentration in developing curriculum to improve the quality of Islamic education characterized in Islamic universities.

As stated in Government Regulation No. 17 of 2010 Article 97 states that "Higher education curriculum is developed and implemented based on competency (KBK)" (Pemerintah, 2010). This statement has reaffirmed Kepmendiknas No. 232 / U / 2000 concerning Guidelines for Preparation of Higher Education Curriculum and Assessment of Learning Outcomes of Students, as well as Kepmendiknas No. 045 / U / 2002 concerning Higher Education Core Curriculum.

Furthermore, with the enactment of Law Number 32 of 2004, the Regional Autonomy Government reminds of the possibilities of developing an area in a conducive atmosphere and in democratic insights which include the management and development of education. With the change in education management from a centralistic (central) nature, it turns into decentralized (regional). Tilaar emphasized that the policy of implementing national education that needs to be reconstructed in the context of regional autonomy or scientific autonomy related to improving the quality of education is through a national consensus between the government and all levels of society (Sidi, 2000).

The curriculum developed in the discussion of this manuscript focuses on the subject matter of the arts is a group of study materials and courses that aim to shape the attitudes and behavior of students (students), who are faithful and devoted to God Almighty and noble character, have a strong personality, and are independent and have social and national responsibilities. This group of courses has a content that determines the material of student identity, both related to him as a believer or

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an Indonesian, to be able to develop that personality, the methodological aspects of this subject group are not only built on the normative, speculative or intuitive paradigm rather, it is a compulsory subject that is built on the basis of the amali paradigm in Islam.

The application of compulsory subjects for the formation of the character of Islamic education, which is one of the bases in curriculum development in educational institutions under the auspices of Islamic organizations, is inseparable from the purpose of character building (students) after graduation truly has their own characteristics each of which has one goal, namely to improve the quality of its graduates in developing Islamic education as it is packaged into a tool called the curriculum, and also in line with the objectives of national education, namely to improve the quality of Islamic education achieved accurately (Direktorat Pendidikan Tinggi Agama Islam (Ditperta) STAIN Kudus, 2014).

As with Lickona's theory, which views the character as having three interrelated elements, namely moral knowing, moral feeling, and moral action (Lickona, 2013), which form learners in accordance with the material of the eye. compulsory lecture forming personality personality at the Nahdlatul 'Ulama (NU) campus. Lickona's thinking strives to be able to be used to shape the character of students in accordance with their respective characteristics in the location of research that researchers associate their sources from the Qur'an and Hadith.

As a higher education institution in the development process that must be oriented towards future (future oriented university), it means that universities, institutes or high schools must prepare competitive graduates in facing global challenges and be able to carry out the duties and responsibilities for a heavier future, because participants students will not live in the same climate as the present and the future, therefore higher education must be able to capture competitive changes along with the rapid development of science with its distinctive autonomy.

The purpose of the discussion of this manuscript is to analyze and find the concept of character values in the religious curriculum developed in universities under the auspices of the Nahdlatul 'Ulama (NU) Islamic organization. The benefits of this manuscript discussion provide a broad perspective on the management of curriculum development in non-profit institutions, namely educational institutions, both educational institutions in the form of schools, madrasas or pesanteren and also good education at the primary, secondary and tertiary levels and also expected to be useful for concept formulation the management of curriculum development is to shape character in public schools (which adopt Islamic Education), in madrasas, or in Islamic boarding schools and also in education at the primary, secondary and tertiary levels.

*Development of Curriculum Keaswajaan (Nahdlatul 'Ulama) in Character Formation***Curriculum Development in an Islamic Perspective**

According to the popular scientific management dictionary meaning management of business, management, management of effective use of resources to achieve the desired goals (Pius Partanto & Dahlan Albari, 2001). Etymologically, said management comes from the word *managio* which means management or *managiare*, which is training in managing steps, or it can also mean getting done through other people (Ikhwan, 2013). There is also another opinion that in terms of terms, management comes from *managing*. This word, comes from Italy; *managgiare* which literally means handling or training a horse, meaning it means leading, guiding, or regulating. So from the origin of this word, management can be interpreted as managing, controlling, leading or guiding (Mulyono, 2008).

According to management experts is the process of utilizing people or other sources to achieve organizational goals effectively and efficiently (Muhammad Eliyasin & Nanik Nurhayati, 2012). Nanang Fattah gives a restriction on the term management that management is a process of planning, organizing, leading, and controlling the organization's efforts in all its aspects so that organizational goals are achieved effectively and efficiently (Fattah, 2001).

Meanwhile, according to Malayu Hasibuan, it provides a definition that management as a science and art regulates the process of utilizing other resources effectively and efficiently to achieve certain goals (Hasibuan, 2008). Oemar Hamalik limits the definition of management as a social process with regard to the overall human endeavor with the help of other human beings and other sources, using efficient and effective methods to achieve previously determined goals (Hamalik, 2010).

From the various definitions above, it can be concluded that management is a science or art that regulates the process of utilizing human resources and other sources that support the achievement of goals effectively and efficiently. From this understanding can be raised a form of understanding that in management there is a process which is a form of ability or skill to obtain results in order to achieve goals through organizational activities. This process includes the initial stages of planning, organizing, guiding, controlling and evaluating to achieving goals.

Furthermore, relating to the characters in the world of management, character has the meaning of quality, degree, level (Pius Partanto & Dahlan Albari, 2001). In English, quality is termed "quality" (Salim, 1987). Whereas in Arabic it is called the term "juudah" (Ali, 2003). In terms of the term the character has a fairly diverse understanding, contains many interpretations and contradictions. This is because there is no standard measure of the character itself. So it is difficult to get a similar answer, whether something is of a quality character or not.

However, there are general criteria that have been agreed that something is said to have character, surely when it is of good value or has good meaning. Essentially

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the term quality indicates to something the size of an assessment or award given or imposed to the goods and or their performance (Aan Komariah dan Cepi Triatna, 2008).

According to B. Suryobroto, the concept of character / quality implies the meaning of the degree of excellence of a product (work / effort) in the form of goods and services, both tangible and intangible (Suryobroto, 2004). From some of the above meanings, quality has the meaning of size, content, provisions and assessment of the quality of goods and services (products) which have absolute and relative properties. In absolute terms, character is a high standard and cannot be excelled. Usually referred to as good, superior, beautiful, good, expensive, luxurious, etc (Sallis, 2012). When linked to the educational context, the concept of the character of education is elite, because there are only a few institutions that can provide educational experiences with high character to students who are poured directly into each line of activity with curriculum tools.

As explained above, in management there are several capabilities that must be possessed by the leadership. By using the foundation in Islam (Al-Qur'an, Al-Hadist and the words of the Companions) these abilities have actually been advocated and given an example by the Prophet, this means that competence has been regulated and considered in the concept of Islamic teaching, namely:

1. Understanding of Insights or Educational Platform

“From An-Nas (May Allah bless to him) he said: Rasulullah SAW has said” Searching for knowledge is obligatory to all Muslims. And getting knowledge is not an expert such as swarming pigs with gems, pearls and gold “. (Ibn Majah) (Lembaga Ilmu Dakwah & Publikasi Sarana Keagamaan, 2011).

2. Understanding of students

“Indeed, for the sake of my father and mother, I have never seen a teacher before (Rasullah) or after him who better teaches from him. And for Allah's sake, he never hates me, never hits me or denounces me. He says” Surely this prayer not worthy of him in the slightest words of man. Only he is a Tasbih, a Takbir and a Qiratul Qur'an. “(Muslim) (Al-Bani, 2008).

3. Curriculum Development

“Ali ibn Abi Talib said: Teach your children then they were created for an age that is not your age” (Muslim) (Al-Bani, 2008).

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“O ye who believe, fear Allah and let every one of you pay attention to what He has done for tomorrow (the Hereafter); and fear Allah, Verily Allah knows what you do” (Al-Hasr: 18) (Taufiq, n.d.).

5. Exemplary Learning Implementation

“Call (men) to the path of your Lord with good wisdom and teaching and debate with them in a good way. Verily your Lord is the one who knows more about who is lost from His way and who knows more about those who get guidance “(an-Nahl: 125) (Taufiq, n.d.).

6. Utilization of Learning Technology

“Who teaches (humans) by using a pen” (Al-'Alaq: 4) (Taufiq, n.d.)

7. Evaluation

“Gabriel’s condition always tests the Prophet Muhammad. Indeed the condition of the Prophet is the most generous person among humans especially when the month of Ramadan when the Angel Gabriel met him. Gabriel met the Prophet in every night in the month of Ramadan. Then the Prophet read the Qur’an when Gabriel met with him the Prophet is the most generous person with kindness like the wind that blows. (Mutafaqun ‘Alaihi) (Lembaga Ilmu Dakwah & Publikasi Sarana Keagamaan, 2011).

The management process includes four stages in the form of planning, organizing, guiding, actuating, controlling and evaluating, as in the Qur’an also explained.

Character Values in Indonesia

The values developed in cultural education and national character are identified from the following sources (Andriani, 2015):

1. Religion: Indonesian people are religious communities. Therefore, the lives of individuals, communities and nations are always based on the teachings of religion and belief. Politically, state life is based on values that come from religion. On the basis of these considerations, the values of cultural education and national character must be based on values and rules that come from religion.

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2. Pancasila: the unitary state of the Republic of Indonesia is upheld on the principles of national and state life called Pancasila. Pancasila is found in the Preamble of the 1945 Constitution and further elaborated in the articles contained in the 1945 Constitution. This means that the values contained in Pancasila become values that govern political, legal, economic, social, cultural and artistic life. Cultural education and national character aims to prepare students to become better citizens, namely citizens who have the ability, will, and apply the values of Pancasila in their lives as citizens.
3. Culture: as a truth that there is no human being who lives in a society that is not based on cultural values that are recognized by the community. These cultural values are used as a basis for giving meaning to a concept and meaning in communication between members of the community. Such important cultural positions in people's lives require that culture be a source of value in cultural education and national character.
4. National Education Objectives: as a formulation of quality that must be possessed by every Indonesian citizen, developed by various education units at various levels and pathways. The purpose of national education contains various human values that must be owned by Indonesian citizens. Therefore, the aim of national education is the most operational source in the development of cultural education and national character.

Character education is understood as an effort to instill intelligence in thinking, appreciation in the form of attitudes, and experiences in the form of behavior in accordance with the noble values that become his identity. The naming of character education cannot just transfer knowledge or train a certain skill. Character education needs processes, exemplary examples, habituation or civilization in the environment of students in a school/ madrasah environment, family, community environment, or the mass media environment.

The values for the nation's cultural and character education are eighteen, as shown in the table below (Andriani, 2015):

VALUE AND CHARACTER EDUCATION APPROACH

1. Approach Definition

The approach is generally defined as our starting point or point of view of the learning process, which refers to the view of the occurrence of a process that is still very general, in which it accommodates, inspires, strengthens, and bases learning methods with certain theoretical coverage.

Development of Curriculum Keaswajaan (Nahdlatul 'Ulama) in Character Formation*Table 1. Values of Cultural Education and Character of Indonesian Nation*

No	Value	Description
1	Religious	Attitudes and behaviors that are obedient in carrying out the teachings of their religion, tolerant of the implementation of other religious services, and live in harmony with other religious followers.
2	Honest	Behavior based on the effort to make himself a person who can always be trusted in words, actions, and work
3	Tolerance	Attitudes and actions that respect different religions, ethnicities, ethnicities, opinions, attitudes and actions of others.
4	Discipline	Actions that show orderly behavior and comply with various rules and regulations.
5	Hard Work	Behavior that shows genuine effort in overcoming various obstacles to learning and assignments, as well as completing tasks as well as possible.
6	Creative	Thinking and doing something to produce new ways or results from something that you already have.
7	Mandiri	Attitudes and behaviors that are not easily dependent on others in completing tasks.
8	Democratic	Ways to think, act and act that assesses the rights and obligations of himself and others.
9	Curiosity	Attitudes and actions that always strive to know more deeply and broadly from something they learn, see, and hear.
10	The spirit of nationality	The way of thinking, acting and being mindful that places the interests of the nation and the state above their self and group interests.
11	Homeland Love	How to think, behave and act that shows loyalty, care and high appreciation for the language, physical environment, social, cultural, economic and political nation.
12	Appreciating Achievements	Attitudes and actions that encourage him to produce something that is useful for the community, and recognize, and respect the success of others.
13	Friendly/ Communicative	Actions that show pleasure in talking, associating, and working with others.
14	Love of Peace	Attitudes, words, and actions that cause others to feel happy and safe for their presence.
15	Love to Read	Habits provide time to read various readings that give virtue to him.
16	Care for the Environment	Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has already occurred.
17	Social Care	Attitudes and actions that always want to provide assistance to other people and communities in need.
18	Responsibility	A person's attitude and behavior to carry out his duties and obligations, which he should do, to himself, the community, the environment (natural, social and cultural), the state and God Almighty.

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Language, approach means process, action, and approach. With this understanding, the approach in the context of education can be interpreted as a process, act, and approach to and facilitate the implementation of education.

The approach according to T. Raka Joni quoted by Soli Abimanyu and Sulo Lipu La Sulo is interpreted as a common way of looking at problems or objects of study. So, the approach is used when it comes to common ways and or assumptions in addressing a problem in the direction of the solution. For example, the system approach led to the perceived linkage between a number of elements considered to have systemic relations.

In general, the approach to learning is viewed in terms of the process divided into two, namely; a teacher-oriented / educational institution approach (traditionat teacher/ institution centered approach) and student-centered approach (Andriani, 2015).

a. Traditionat Teacher/Institution Centered Approach

A teacher-oriented / educational institution approach is a conventional learning system where almost all learning activities are controlled by teachers and staff of educational institutions (schools) (Desai & Johnson, 2014). The teacher communicates his knowledge to students based on the demands of the syllabus. Characteristics of a teacher-oriented approach that the teaching and learning process or communication process takes place in the classroom with face-to-face lecture methods scheduled by the school. During the learning process, students only receive what is conveyed by the teacher and are only given the opportunity to ask questions (Andriani, 2015).

b. Student Centered Approach

Learning approach oriented to students is a learning system that shows the dominance of students during learning activities and the teacher is only as a facilitator, mentor and leader. Learning characteristics with a student-oriented approach that learning activities vary by using a variety of learning resources, methods, media, and strategies alternately so that during the learning process students participate actively both individually and in groups (Andriani, 2015).

2. Value and Character Education Approach According to Experts

Thomas Lickona in his book *Educating for Character: How Our Schools Can Teach Respect and Responsibility* exemplifies the moral crisis that occurs, in this case in America, starting with the outbreak of individualism that emphasizes personal interests and has given rise to an attitude of selfishness as a lifestyle. The nature of

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individualism tends to be selfish and then develops into a lot of deviations in values and characters, in this example Lickona shows 10 indications, such as violence and acts of anarchy, theft, fraudulent acts, neglect of applicable rules, brawl between students, intolerance, language use that is not good, premature sexual maturity and irregularities, and self-destructive attitudes (Dalmeri, 2014).

In 1987, this kind of moral setback was felt by many countries who joined in a conference on moral education. As a conclusion, at the conference, paralysis in the value field tended to focus on the problems that occurred several years ago regarding the teaching of values. That is, the education system must again be used as a media that can help these downturns.

In the same language, Asep Saeful Hidayat said that the quality of the learning process is the object of the first accusation against the low character of students. Learning designer experts place a step in analyzing student characteristics before the selection step and developing learning strategies. This implies that whatever learning theory is developed and whatever strategy or approach chosen for learning needs must be based on character values (Dalmeri, 2014).

In this case, through 11 Principles of Character Education Thomas Lickona proposed principles in character education, one of which was the use of a comprehensive, intentional and proactive approach to character building. In his explanation related to the purpose of a comprehensive, intentional and proactive approach here, Lickona further wrote:

“Schools committed to character development look at themselves through a character lens to assess how virtually everything that goes on in school affects the character of students. A comprehensive approach uses all aspects of schooling as opportunities for character development. This includes the formal academic curriculum and extracurricular activities, as well as what is sometimes called the hidden or informal curriculum (e.g., how school procedures reflect core values, how adults model good character, how the instructional process respects students, how student diversity is addressed, and how the discipline policy encourages student reflection and growth)” (Lickona, 2010).

Which means that in this approach schools as education providers must see that almost everything in the school environment will influence the formation of students' character so that all aspects in it are used as opportunities for character development, both in formal academic curricula and extra-curricular activities. Character values in the learning process are also deliberately included and carefully designed as an integral part of learning.

Different Thomas Lickona, Superka in more detail provides 5 approaches that can be used in values and character education. This approach is an inculcation

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approach, a cognitive moral development approach, a value analysis approach, a value clarification approach, and an action learning approach (Dalmeri, 2014). Each approach proposed by Douglas P. Superka can be explained as follows:

a. Inculcation Approach

The investment approach (inculcation approach) is an approach that emphasizes the planting of social values in students. The purpose of the value planting approach is to instill certain desired values. According to this approach, values are seen as standards or rules of behavior originating from society and culture. Assessing is considered as the identification of processes and socialization where someone, sometimes unconsciously, takes the standards or norms of other people, groups, or communities and combines them into their own value system (Superka, 1976).

In this view the task of value education is to instill values so that people must place themselves efficiently according to the roles determined by society. Furthermore, this value planting approach is often assumed to be a negative approach. But this approach is often used by many people, including the clergy (Zakaria, 2000).

As an example of this approach, Superka suggests that a teacher, for example, might react very deeply and violently to a student who has just said racial insults to other students in the class (Superka, 1976).

This can be an example of a short but emotional form of education on the crime of racism or a simple expression of disappointment in student behavior. However, the teacher in this position is doing what is called implanting. Perhaps this is because he believes that the eternal values of human dignity and respect for individuals are very important for the survival of a democratic society. This reflects the widespread belief that, in order to ensure the continuity of culture, certain basic values must be instilled in its members.

The method often used in the learning process according to this approach includes: exemplary, positive and negative reinforcement, simulation, role playing, and so on (Dalmeri, 2014). Of the several methods above, according to Superka, what is often used and effective is the strengthening method. This process may involve positive reinforcement, as the teacher praises students for behaving according to certain values. while the negative reinforcement can be done by the teacher by, for example, punishing students who behave contrary to certain desired values. In many ways reinforcement often only smiles or, sullen will tend to strengthen certain values. But reinforcement is still applied consciously and systematically.

Another method that can be used is the exemplary method, which in Superka language is called the modeling method, in which certain people are used as models of desired values where the teacher expects students to adopt these values (Superka, 1976).

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However, as an approach to the education process, the value-planting approach has advantages and disadvantages. These advantages and disadvantages include (Zakaria, 2000): (a) surplus: this approach is widely used in various societies and adherents of religion have a strong tendency to use this approach in the implementation of religious education programs. (b) minus: this approach is considered indoctrinal, not in accordance with the development of democratic life and this approach is considered to ignore the right of children to choose their own values freely.

b. Cognitive Moral Development Approach

This approach is often referred to as a cognitive development approach because its characteristics emphasize cognitive and developmental aspects. This approach is an attempt to stimulate students to develop more complex moral reasoning patterns through successive and sequential stages. The sequential stages here are defined as the stages of development of thinking in making moral judgments, from the lower levels to the higher levels.

This cognitive moral development approach is based on moral development theory. In the theory put forward by Kohlberg, that human cognitive development is divided into three levels, namely:

i. Pre-Conventional Level

At this level rules contain moral measures made based on authority. Children do not violate moral rules for fear of threats or punishment from authorities.

This level is divided into two stages. First, the stage of orientation towards compliance and punishment. At this stage the child only knows that the rules are determined by the existence of power that cannot be contested. The child must obey, or if not, will be punished. Second, the relativistic stage of hedonism. At this stage the child is no longer absolutely dependent on the rules that are outside of himself that are determined by others who have authority. Children begin to realize that each incident has several aspects that depend on one's needs (relativism) and pleasure (hedonism) (Kurnia, 2008).

ii. Conventional Level

At this level the child obeys the rules that are made together to be accepted in his group. Attitude is defined not only in conformity with social order, but also loyalty. As a result, individuals actively maintain, support and identify with people or groups within it.

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This level also consists of two stages. First, the orientation phase regarding good children. At this stage the child begins to show the orientation of actions that can be considered good or not good by others or the community. Something is said to be good and true if the attitude and behavior can be accepted by other people or society. Second, the stage of maintaining social norms and authority. At this stage the child shows good and right actions not only to be accepted by the surrounding community, but also aims to be able to maintain the existing social rules and norms as a moral obligation and responsibility to implement the existing rules.

iii. Post-Conventional Level

At this level the child obeys the rules to avoid the punishment of his conscience. At this level there is a clear attempt to achieve a personal definition of moral values to determine principles that have validity and separate applications from group authority and separate from individual identification with the group.

This level also consists of two stages. First, the orientation phase towards the agreement between himself and the social environment. At this stage there is a reciprocal relationship between himself and the social and community environment. Someone obeys the rules as an obligation and responsibility in maintaining the harmony of community life. Second, the universal stage. At this stage, in addition to the existence of subjective personal norms, there are also ethical norms (good / bad, right / wrong) that are universal as sources of determining something related to morality.

A brief cognitive development approach can be used in the process of education in schools, because this approach emphasizes the developmental aspects of thinking skills. Therefore, this approach pays full attention to moral issues and resolves problems related to the contradiction of certain values in society by paying attention to the levels and stages mentioned. Its use can turn on the classroom atmosphere.

The method that can be used in this cognitive development approach is to present the value of factual stories which are then discussed in small groups. Through short reading or film, students are presented with stories that involve one or more characters who are faced with a moral dilemma. Students are asked to state what must be done by the person in the story and by giving reasons for the answer, and then discuss it with others.

Kohlberg's research shows that exposing students to a higher level of reasoning through group discussion stimulates them to reach the next stage of moral development. Kohlberg's theory is considered to be most consistent with scientific theory, sensitive to distinguishing ability in making moral judgments, supporting moral development, and exceeding various other theories based on the results of empirical research.

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According to Galbraith and Jones, there are three important variables in group discussion related to moral issues in order to run effectively, and thus, there is an increase in moral development in students. The three variables are:

- Stories that present real conflict to a person who is the main character, including a number of moral issues that need to be considered, and issues / problems that result in differences of opinion between students about the appropriate response to these situations.
- A leader who can help focus the discussion on moral reasoning.
- Classroom climate that encourages students to express their moral reasoning freely.

However, as an approach to the educational process, cognitive moral development approaches have advantages and disadvantages. These advantages and disadvantages include:

Surplus of Cognitive Moral Development Approaches

- The cognitive development approach is easy to use in the process of education in schools, because this approach emphasizes the developmental aspects of thinking skills.
- Because this approach pays full attention to moral issues and resolves problems related to certain values in the community, the use of this approach is interesting.
- Its use can turn on the classroom atmosphere.

Minus of Cognitive Moral Development Approaches

- This approach displays the biases of western culture. Among other things, it highly upholds personal freedom based on liberal philosophy.
- This approach also does not attach importance to the criteria of right wrong for an action. What is important is the reason stated or moral considerations.

c. Values Analysis Approach

Value analysis approach emphasizes the development of students' ability to think logically, by analyzing problems related to social values. When compared with the cognitive development approach, one of the differences between the two is the value analysis approach emphasizes more on the discussion of problems that contain social values. The cognitive development approach emphasizes individual moral dilemmas. In contrast to the moral development approach, value analysis

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concentrates primarily on social value issues rather than personal moral dilemmas. Therefore, the analytical approach provides an understanding of aspects of moral values that can be applied to social life.

There are two main goals of moral education according to this approach. First, it helps students to use logical thinking skills and scientific findings in analyzing social problems, which are related to certain moral values. Second, helping students to use rational and analytic thinking processes, in connecting to formulate concepts about their values.

The philosophical basis of the analytical approach is a combination of rationalist and empirical views of human nature. Assessing is a cognitive process of determining and justifying facts. Thus, the valuing process can and should be carried out based on facts and reasons, and the consideration is not of conscience, but with logic rules and procedures.

The method most often used in an analytical approach to assess an action is a group learning method based on social value problems and issues, library study and field research, and rational class discussion. The stages of intellectual operations that are often used in value analysis include stating the problem, questioning and strengthening the relevance of the report, applying the same case to fulfill the requirements and correcting the position of values, showing logical and empirical inconsistencies in the argument, and testing evidence.

However, as an approach to the educational process, the value analysis approach has advantages and disadvantages. These advantages and disadvantages include: (a) surplus: easy to apply in classrooms, because of its emphasis on developing cognitive abilities and this approach offers systematic steps in the implementation of the moral learning process. (b) minus: this approach strongly emphasizes cognitive aspects, and instead ignores the affective and behavioral aspects and this approach is the same as the cognitive development approach and the value clarification approach, very heavy giving emphasis to the process, less concerned with the value.

d. Values Clarification Approach

A value clarification approach (emphasis clarification approach) emphasizes efforts to help students in assessing their own feelings and actions, and increase their awareness of their own values by thinking rationally and also using emotional awareness together.

The value education objectives according to this approach are three, namely: First, helping students to realize and identify their own values and the values of others. Second, helping students so that they are able to communicate openly and honestly with others, related to values that can be actualized in their own lives. Third, help students, so that they are able to use together the ability to think rationally

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and emotional awareness, to understand their own feelings, values, and patterns of behavior.

So, the value classification approach can provide more objective insight for students in living their social life in accordance with the moral values that apply to shape their character.

The clarification approach is a more complex approach than other values education approaches so that sometimes uses various methods. This method includes small group discussions and large group discussions, individual and group work, listening to songs and artwork, games and simulations, as well as personal journals and interviews. These methods are designed to stimulate students to reflect on their thoughts, feelings, actions, and values.

However, as an approach to the education process, the value clarification approach has advantages and disadvantages. These advantages and disadvantages include: (a) surplus: this approach gives high appreciation to students as individuals who have the right to choose, respect, and act based on their own values and the teaching method is also very flexible, as long as it is seen in accordance with the formulation of the assessment process and four specified guidelines. (b) minus: this approach also displays the biases of western culture, in this approach, the criteria for right and wrong are very relative, because they attach great importance to individual values and value education according to this approach does not have a specific purpose with regard to value. Because, for adherents of this approach, determining a number of values for students is unnatural and unethical.

e. Action Learning Approach

The action learning approach (action learning approach) emphasizes efforts to provide opportunities for students to perform moral actions, both individually and collectively in a group.

There are two main objectives of moral education based on this approach. First, giving students the opportunity to do moral actions, both individually and collectively, based on their own values. Second, encourage students to see themselves as individual beings and social beings in association with others, who do not have complete freedom, but as citizens of a society, who must take part in a democratic process.

The teaching methods used in the value analysis and value clarification approaches are also used in this approach.

However, as an approach to the education process, learning approaches do have advantages and disadvantages. These advantages and disadvantages include: (a) surplus: the programs provided and provide opportunities for students to actively participate in democratic life where opportunities like this, get less attention in

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various other approaches. (b) minus: difficult to do. According to him, some of the programs developed by Newmann can be used, but overall it is difficult to implement.

Concept of Character Values in the *Keaswajaan* (Nahdlatul 'Ulama) Curriculum

1. Moderate Values (Tawassuth)

Khairul umuri aw sathuha (moderate is the best of deeds). Tawassuth can be interpreted as standing in the middle, moderate, not extreme, but has a steadfast attitude and stand in the face of a dilemmatic position between liberals and conservatives, right and left, Jabariyah and Qadariyah, by considering the benefit of the people in the corridors of the guidance of the Qur'an and Sunnah .

Being tawassuth in the field of aqidah is on the one hand not trapped in blind and too liberal rationality (thus excluding the Qur'an and the sunnah of the messenger), on the other hand still puts the mind to think and interpret the Qur'an and al-Sunnah in accordance with conditions.

Tawassuth's jurisprudence or Islamic law is a set of legal concepts that are based on the Qur'an and sunnah, but its understanding is not just relying on tradition, nor on rationality of reason alone. Tawassuth's Sufism is a divine spirituality that rejects the concept of achieving haqiqah (the nature of God) by leaving the Shari'ah or vice versa. Tawassuth's Sufism makes taqwa (shari'ah) the main road to nature (Dewan Redaksi Ensiklopedia Islam, 1997).

2. Tolerance Values (Tasamuh)

Tasammuh is tolerant, an attitude pattern that respects differences, does not impose a will and feels right on its own. Values that govern how we must behave in daily life, especially in religious and community life. Let everything be particular, it doesn't have to be uniform with us. The direction of this tolerance is awareness of pluralism or diversity, whether in religion, culture, belief, and every dimension of life that should complement each other. As the concept of *bhinneka tunggal ika* (different but still one) and the verse of Al-Quran which reads "*lakum dinukum wal-yadin*" (for you your religion, for me my religion) with this difference we get mercy, our lives are more varied.

In the current flow of philosophy, it is time to sweep (sweep) and break down the metaphysics of presence (a single concept whose truth is one). A concept that imposes its truth on others, without accepting differences and rejecting other truths.

Development of Curriculum Keaswajaan (Nahdlatul 'Ulama) in Character Formation**3. Balance Values (Tawazun)**

Tawazun means a balance in the pattern of relationships or relations, both those that are between individuals, between social structures, between the State and its people, as well as between humans and nature. Balance here is a form of relationship that is not biased (benefiting certain parties and harming others). However, each party is able to place itself in accordance with its function without disrupting the function of the other party. The expected outcome is the creation of a dynamic life.

In the social domain that is emphasized is egalitarianism (equality of degree) of all humanity. No one feels more than others, the only difference is the level of piety. There is no domination and exploitation of someone to other people, including men to women.

In the political sphere, tawazun requires a balance between the position of the State (rulers) and the people. The ruler must not act arbitrarily, close the taps of democracy, and oppress his people. Whereas the people must always comply with all regulations aimed at common interests, but also always control and supervise the running of the government.

In the economic sphere, tawazun requires the development of a balanced economic system between the position of the State, the market and the community. The function of the State is as a regulator of financial circulation, capital turnover, the making of signs or rules for playing together and controlling their implementation. The task of the market is to distribute products that position consumers and producers in a balanced manner, without any party being bullied. The function of society (especially consumers) on the one hand is to create a conducive economic environment in which there is no monopoly; and on the other hand controls the work of the state and the market.

4. Justice Values (Ta'adul)

The purpose of ta'adul is justice, which is an integral pattern of tawassuth, tasamuh, and tawazun. With balance, tolerance and moderation, it will lead to a value of justice which is the universal teaching of Aswaja. Every thought, attitude and relationship must always be aligned with this value. The meaning of justice that is meant here is social justice. That is the truth value that regulates the totality of political, economic, cultural, educational, and so on. History proves how the Prophet Muhammad was able to make it happen in Medina society. So also Umar bin Khattab who has laid the foundation for a great Islamic civilization. Actually these four values are the methods of thinking and patterns of social change of the Prophet and his companions.

*Development of Curriculum Keaswajaan (Nahdlatul 'Ulama) in Character Formation***Concept of the Development of Keaswajaan (Nahdlatul 'Ulama) Curriculum**

First, the curriculum in each Study Program in the Nahdlatul 'Ulama Education Institution has a concept of around 30% which is developed on the emphasis on its originality, such as in the subject matter of the arts itself by using the development concept design of the curriculum subject matter (curriculum that presents courses separately from each other), like PAI material, a lot. Islamic civilization, kalam science, fiqh science, perbasi mazhab, qiraatul qutub, and the method of da'wah, it is all contained in the basic competency and syllabus indicators and SAP by each lecturer with integrated (Ikhwan, 2014) among them and strengthens the values of their creativity in each subject besides the subject of religion, and It is all through good planning, organizing, actuating and evaluating, including lecture material, all of which are as stated in the Syllabus and Lecture Program Unit (SAP) in any subject that emphasizes aswaja.

Secondly, the development of the curriculum in all the study programs at the Nahdlatul 'Ulama Education Institute is more in the concept of the Shafi'i school of thought, as well as the NU's general understanding. This is to reflect an institution or institution with the concept of ahlu'sunnah waljama'ah in accordance with the name of the course and creating a Private Islamic Religion Higher Education (PTAIS) which is different from other institutions, while the conceptual values are tawasuth (moderate, attitude middle, middle, not extreme left or extreme right), tasamuh (tolerance), tawazun (balanced in all things, including the use of theorem 'aqli and dalil naqli), tasawuf (purifying the soul), and amar ma'ruf nahi munkar .

Third, the concept of developing (Ikhwan, 2017) a local content curriculum focuses more on this emphasis on Islamic understanding than on other scientific disciplines, this assumption is because the Nahdlatul 'Ulama Educational Institution is an Islamic higher education institution which is also under Nahdlatul' Ulama.

Fourth, in order to truly fit the curriculum concept of the organization with the vision of the umbrella organization, NU, the Nahdlatul 'Ulama Education Institute requires all lecturers and registered staff to be members of NU with proof of KARTANU (NU Member Card), as well as the recruitment of Lecturer Educators and The Education Personnel, it was stated expressly that it did not mean discrimination, but according to the vision and mission set forth in the AD / ART before this campus was established and also so that the formation and development of the curriculum in the Nahdlatul 'Ulama Educational Institution did not come out of the character of its originality.

Fifth, the concept of the Islamic curriculum starts from the goals of NU, starting from the teachings, history, thoughts and characters, namely: instilling principles of religiousness towards students in acting and behaving whose basic principles include

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ahlussunnah wal jama'ah, tasawuf (purifying the soul), tawazun (balanced between worldly and ukhrawi), moderate (middle way), not radical or extreme.

Sixth, the concept of developing a curriculum worthy of the scholarship in the Nahdlatul Educational Institution 'This scholarship is conditional and flexible, it always develops through the results of the NU conference, so the core concept of religiousness is used in all NU universities including the Nahdlatul' Ulama Educational Institution.

Seventh, the concepts of intra curricular and extra curricular that are interrelated and mutually supportive are also integrated (Othman, Hussien, Ahmad, Rashid, & Badzis, 2017), such as the NU Youth (IPNU), Fatayat, Banser, Indonesian Islamic Students Movement (PMII), Pencak Silat Pagar Nusa (PN), etc.

Development of *Keaswajaan* (Nahdlatul 'Ulama) Curriculum

First, the implementation of religious values at all levels of education whose educational institutions are under the auspices of NU characterized by the character of religion to be relevant by following the development of science and technology.

Secondly, the implementation of religious values at all levels of education whose educational institutions are under the auspices of NU characterized by religious character become relevant by aligning socio-cultural conditions such as: students' psychological development related to intelligence, environmental influences, absorption of graduates by the workforce are factors that influence the implementation of religious values.

Third, the implementation of religious values at all levels of education whose educational institutions are under the auspices of NU characterized and characterized by being relevant to adjusting environmental conditions (stakeholders) such as: the influence of environmental culture, the influence of globalization, political influence, demands of the community, etc. it is all in harmony with current developments (contemporary). NU 20 years ago must be different from NU at this time, because if the development of the curriculum of religious values is not able to analyze the development of the three then the existence of the curriculum as an artery in education is not relevant to be actualized.

Fourth, the implementation of religious values is also a demand of the Higher Education Data Base (PD-Dikti), all of the lecturers' track records are clear and detailed in it: educational history, research records and community service whether or not based on religion, so the community can also knowing and taking part in supervising and overseeing the development of the campus, is it really in accordance with the vision and mission of the Nahdlatul Education Institute? Islamic campus scholars who are under the auspices of the NU Islamic organization.

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Fifth, the development of science and technology is a major factor in the management of curriculum development in implementing religious values, so that it can be achieved in accordance with the vision and mission of the NU Islamic organizations and Islamic organizations, according to the expectations of the people who have recently been busy with Islamic issues. hard-line.

Sixth, the implementation of the development of a curriculum worthy of the arts at the Nahdlatul 'Ulama Education Institute is to see the market needs or satisfaction of the NU community consumers, the influence of Islamic culture, the demands of the Islamic community at large by referring and always adopting the latest books on aswajaan, browsing the internet (Web PB NU) and discussions with NU figures.

Seventh, the implementation of religious values in curriculum development in character building through four stages; (a) planning; by adhering to the vision and mission of the educational institution foundation and NU, as the results of the 33rd NU Congress in Jombang, then the "Islam Nusantara" program, a five-year curriculum workshop presents curriculum experts with recommendations from PC NU Kabupeten or NU Provincial PW, inviting the head of the school or madrasah NU, Ma'arif, Diponegoro and under the auspices of other NU foundations, the preparation of the Syllabus and the Lecture Program Unit (SAP) in every 30% Islamic course, the making of dictates to all permanent lecturers, writing a reference book about the religion to hold mandatory learners, plan research and service about Islam Nusantara, Islam Aswaja, Traditional Islam through its publication unit in the form of journals, research results, books, articles on the NU website and the Nahdlatul 'Ulama Education Institute. (b) organizing; form Team Work Sie. Division of Higher Education NU Branch Management, Chairperson of Educational Institution Foundation, Head of Educational Institution as director, Deputy Head as responsible for academic field which is broken down by accountability to the head of department, then goes down to chairmen of study programs who determine scheduling of Islamic and Islamic subjects., the quality assurance center (PJM) of the institution as a control of the curriculum development process and community research and development center (P3M) supporting lecturers' activities in the field of research, the writing of the religious textbooks, community service about the arts and lecturers as the implementers of the curriculum and the Academic staff especially the programming part courses, (c) implementation (actuiting); (1) during OSPEK (Campus Introduction Orientation) there are Islamic religious material, (2) general stage, (3) students are distributed in the handbook of students' code of ethics, (4) integrating the character values of the students in each step and activities adapted to the objectives to be achieved, not only in the course (intra curricular), apart from such extracurricular activities: Indonesian Islamic Student Movement (PMII), Nahdlatul 'Ulama Youth Association (IPNU), Fatayat (for female students), Pencak Pagar Nusa Silat, (5) halaqah (study) or monthly seminars about the authenticity of lecturers to

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students outside lectures by reviewing the yellow book of lecturers from the lecturer on schedule, (6) lectures by emphasizing honesty, healthy competition, and always inviting to do something by starting with yourself. So that in the end these things will become a culture that has an impact on the reality of the implementation of character formation with tawasuth values (moderate, middle, moderate, not extreme left or extreme right), tasamuh (tolerance), tawazun (balanced in all matters, including the use of theorem 'aqli and the proposition of naqli), Sufism (sanctifying the soul), and amar ma'ruf nahi munkar (7) integration in each of the subjects of silence by referring to the subject of scholarship and (d) assessment (evaluating) ; (1) input from the community (stakeholders) through an umbrella organization (educational institution foundation), (2) the lecturer controls and assesses whether there is an addition to the current Aswaja issue from the results of the application of courses in the classroom, related to NU, ISIS, etc. if deemed necessary the addition or reduction will be delivered when the five-year curriculum workshop will come at the same time for the preparation of re-accreditation, (3) through the Midterm Examination (UTS) and the Final Semester Examination (UAS), (4) analyzing the results of the lecturers' assessment conducted by students at the end of each semester from the Center for Quality Assurance (PJM) with a minimum standard score of sixty-five (65).

RECOMMENDATIONS AND FUTURE DIRECTION

The author hopes this article can contribute to the Educational Institution. Based on the findings about the curriculum development strategy and its influence on the quality of education, the researchers then presented the following suggestions:

The central government (Sidiq & Ikhwan, 2018) as the protector of educational institutions is time to pay more attention to the existence of private educational institutions that are under the auspices of Islamic organizations and educators, so that they are motivated and willing to work as well as possible for the advancement of Islamic education.

Publish the "success" achieved by private education institutions in changing the conditions of their institutions, to be exemplified or adopted by leaders of other Islamic institutions or other parties who have an interest in advancing their organization, so that private education institutions are considered advanced and able to compete with public education institutions or general who is more senior and big.

For other researchers who are interested in conducting research on the Management of Curriculum Development in the Characterization of Character Building, there are still many gaps or problems that can be examined. This is one way to participate in improving private education institutions that have been considered left behind.

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This study contains a number of limitations, so it is important to conduct further research, especially on Curriculum Development Management in the Formation of Student Character from other fields such as quality assurance performance, or about the competence of human resources (HR) such as the achievements of lecturers and students, because these fields determine the improvement of education quality.

CONCLUSION

Formation of the character of the character with a programmed and non-programmed integration pattern between the curriculum that has been established (programmed) by educational institutions and daily behavior (non-program). (1) Moral Knowing (knowledgeable character); moral awareness, understanding the belief based on the Qur'an and al-Hadith, moral values can distinguish between good/ Islamic character and bad, perspective-taking gives a view to other people's character, moral reasoning adjusts to the conditions and situations of science and technology, social and stakeholder, decision making makes decisions in dealing with character problems at any time after situations and conditions, self-knowledge knows itself by referring to the Qur'an and al-Sunnah. (2) Moral Feeling (feeling character); conscience, learning self-esteem with conscience, Lecturer self-esteem gives a task to do for self-esteem, responsibility, honesty, and kindness in accordance with the values of religion, empathy or tolerance among fellow human beings, loving the good love in the goodness of the key to the character of beauty, self-control controls itself to curb pleasure beyond the limits of the teachings of religious values, humility humility correct weaknesses or lacks/ evaluates themselves on the basis of self-reliance. (3) Moral Action (character action), competence can overcome conflict by listening, communicating and deciding together the problem solving for benefit, Will mobilizes moral energy about what is being thought and what must be done does not come out of the values of religion, one heart with what is done and what has been known after studying the beauty, the habit of cultivating being good and right according to the values of religion. Cognitive (intelligence), affective (behavioral) and psychomotor (skill) learners appear to be in accordance with NU's vision and mission. The implementation of the curriculum is influenced internally and externally; internal curriculum of religious subjects that interact with other subjects both compulsory and optional, such as courses on Islamic religious education, history of Islamic civilization, science of kalam, science of fiqh, ulumul qur'an, ulumul hadith, comparison of mazhab, qira'atul qutub and the method of da'wah. Whereas the external ones; (1) in the Nahdlatul 'Ulama Education Institute PMII, IKA-PMII, IPNU, Fatayat, and the Center for Philosophy and Theology Studies (PKFT).

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