

Implementation of JSIT Curriculum-Based Mathematics Learning in Forming Students Character

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Abstract

This study aims to describe the teaching of mathematics based on the JSIT curriculum as well as to describe the character of students in its implementation. The research focus is SMP IT Arrozaq. This research uses a qualitative approach that is descriptive. research instrument is the researcher himself. While the data collection techniques used interviews, observation, and documentation. The curriculum at SMP IT Arozaq always adapts the learning material taught with the characteristics of an integrated Islamic school, namely integrating Islamic values or science in it and is strongly guided by the Al-Qur'an. One of the goals is that students have a good personality and character, and have clean faiths. The character values implemented at SMPIT Arrozaq can be seen from the activities that students do daily such as carrying out congregational prayers, recitations, and dhikr together, so basically all the applications that students do and carry out can be embraced to get something good

Keywords: Mathematics learning, Islamic curriculum, student's character

INTRODUCTION

Education is part of the journey of human life which has a desire to bring or provide strengthening and progress for every nation and state, including the Indonesian nation. This is confirmed in Law N0. 20 of 2003 concerning the National Education System, Article 3 states that: "National Education functions to develop abilities and shape the character and civilization of a nation with dignity in order to educate the nation's life which aims to develop the potential of students to become human beings who, 1) believe devoted to God Almighty, 2) noble character, 3) healthy, 4) knowledgeable, 5) competent, 6) creative, 7) independent and 8) become citizens who are democratic and have a responsible nature. Therefore, it really needs to be done and an educational process must be implemented so that these values (characters) can be embedded in students (Erwanto, 2019). Islamic education is education that aims to form a complete or holistic Muslim personality, and can develop all human potential, both physical and spiritual, nurturing a harmonious relationship in every personality with Allah, humans and the universe (Fahri, 2018).

Character education is education that instills habits about good things that emanate from within humans both good psychological, moral and ethical traits that are reflected in attitudes and behavior continuously. This character building can also be done through exemplary,

intervention, habituation and continuous reinforcement so as to produce the culture of the school itself (Nizarani, 2019). Basically, character values that need to be developed in mathematics are positive values that cannot be separated from the nature of mathematics itself (Maryati, 2017).

Integrated Islamic School has the basis of the word integrated itself. Integrated is the most important symbol used by the school. Integrated means that there is an integration between general science and religious knowledge. The Integrated Islamic School also considers that all these subjects cannot be separated from religious education, because religion has the ultimate goal of making every student to practice monotheism (Afrizal, 2011). The use of the word integrated is also an effort that arises from a concept used to build the image of the Integrated Islamic school itself, which is an image that, apart from studying and developing science and technology education, this school is also required to carry out learning and development of religious education as a whole. . The unified word becomes a basis or guideline in a school which is used as a symbol because of the integration between the development of science and technology with Islamic sciences. Education in the Integrated Islamic School has a general goal, namely, to provide guidance to students so that they can become pious people, who are not only in intelligence but also have noble character, and have skills that give benefit / avoid harm to mankind (Pertiwi & Marsigit, 2017).

The difference between Public Schools and Integrated Islamic Schools lies in their 'peculiarities', since the emergence of the Integrated Islamic School in 1992 which wants to create a school model that is able to integrate the knowledge of qauli and qauni into one unit in the learning process, so it is hoped that through this school students will be born quality, both academically and mentally and spiritually (Marannu, 2017). The curriculum is a set of plans and arrangements regarding the content and learning materials and methods used as a guide in the implementation of a learning process activity to achieve certain educational goals. The integrated curriculum is an activity to organize the integration of various subject matter through cross-field themes to form a meaningful whole, so that the boundaries between the various fields of study are not tight or can be said to be non-existent. The Integrated Islamic School Network (JSIT) curriculum actually complements the national curriculum. In the Integrated Islamic School Network (JSIT) curriculum, all subjects are required to carry out and carry out internalization of Islamic values in it (Rob Rememberin, 2015).

The Integrated Islamic School (SIT) is essentially a school that implements the concept of Islamic education which is based on the Koran and As Sunnah and is based on the National Education System Law. The operational concept of SIT is an accumulation of the process of civilization, inheritance and development of Islamic teachings, culture and Islamic civilization from generation to generation. The term "integrated" in SIT is meant as reinforcement (taukid) of Islam itself. It means that Islam is complete, comprehensive, integral, not partial, syumuliah not juz'iyah. This has become the main spirit in the propagation movement in the field of education as a "resistance" to secular, dichotomous, and juz'iyah understanding (JSIT Indonesia, 2017).

Integrated Islamic Schools are needed in an alternative educational institution to be able to bridge dualism in the national education system. Namely, not only in mastery of science and technology, or vice versa, but only mastery of religious knowledge itself, students need to be equipped with science and technology and religious knowledge as a whole with an integrative epistemological approach or origins so that they can produce students with intact personalities as well (Suyatno, 2015). Integrated Islamic School is a picture of an Islamic education innovation in the modern era that is rife today. This model is expected to be a model of Islamic

education that is able to mix and match two major missions in education, namely the transinternalization of divine values and the values of the modern world (Yusup, 2018).

The curriculum in the development of the Integrated Islamic School plays an important role in the process of describing the integrated concept. All integrated Islamic schools throughout Indonesia have a distinctive integrated Islamic School curriculum. The curriculum in this integrated Islamic school is called (Integrated Islamic curriculum). And it is a curriculum that has been formulated by the central management of JSIT through a national meeting, and has been approved by the supervisory board which can then be continued or must be implemented by all schools that are members of the Integrated Islamic School Network. The integrated Islamic school curriculum has succeeded in having a significant impact on the teaching and learning process that has been running directly in a classroom. This impact is commonly referred to as the impact of class Islamization or the impact of the Islamization of learning. It is called this because the integrated Islamic school curriculum has been able to integrate Islamic values into various non-Islamic religious education subjects. Even the indicators of student learning achievement are not only measured by the achievement of a competency, but what is more emphasized is the extent to which these students can commit to learning Islamic values that they have learned (Rojii et al., 2019).

METHOD

This study uses qualitative research methods, namely research that intends to understand the phenomena experienced by research subjects, for example behavior, perceptions, motivation for action, etc., holistically (as a whole) by means of descriptions in the form of words or language. in a specific context which is natural and by making use of various natural methods. The type of qualitative approach used is descriptive, namely analyzing, describing and summarizing various conditions, situations from various data collected in the form of interviews or observations about the problems under study that occur in the field. In this study, what will be described is how the application of mathematics learning based on the JSIT curriculum and wants to know the character of the formation of students at SMPIT Arrozaq.

The target and location of this research are integrated Islamic schools with the level of junior high school education units. The integrated Islamic school in question is the Arrozaq Islamic Integrated Junior High School (SMP IT). The research subjects were the curriculum and mathematics education teachers.

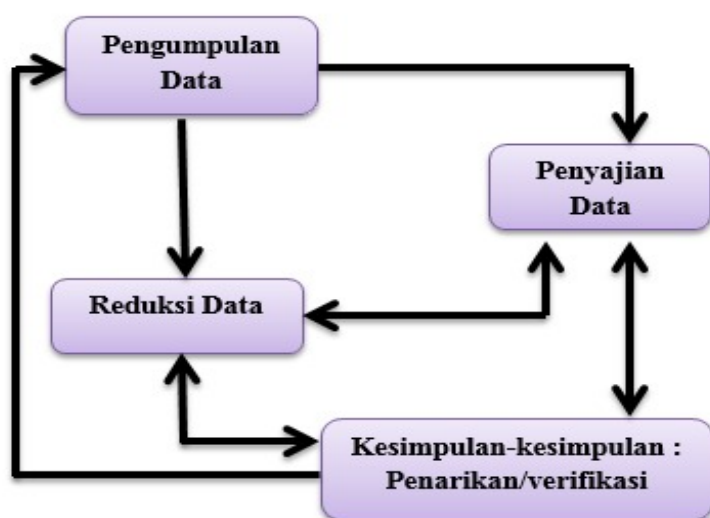
Research instrument is the researcher himself. While the data collection techniques used interviews, observation, and documentation. An interview is a conversation conducted by two parties, namely the interviewer (interviewer) who asks the question and the interviewee (interviewee) who provides the answer to the question. The interview technique used is a structured interview, meaning that the interviewer determines his own problems and questions to be asked. Based on structured interview techniques, this interview was proposed to see how the application of JSIT curriculum-based mathematics learning in character building for students at SMPIT Arrozaq.

Observation is a research activity in order to collect data related to a research problem through direct observation in the field. The type of observation used is unstructured observation, unstructured observation means that observation is not prepared systematically about what will be observed. Researchers can make free observations, note what they are interested in, carry out analysis and then make conclusions to see how the application of JSIT curriculum-based mathematics learning in character building for students at SMPIT Arrozaq.

Documentation is a data collection technique through collecting the necessary documents and relating to the problem under study to be studied intensively so that it can support and increase confidence and prove a problem. Documentation is used to get a picture from the subject's point of view through written media and other documents such as an overview of the school, the school's organizational structure, the state of the teacher, students and other photos. The documentation method is used to obtain data that has not been obtained through interview and observation methods.

In this study, the data used are primary and secondary data. Primary data is data that comes from original sources, this data is sought through sources or respondents, namely people who are the object of research or people we make as a means of obtaining information or student data at SMPIT Arrozaq. Meanwhile, secondary data is data that has been available in various general forms in the form of evidence, notes or reports that have been compiled in archives (documentary data) which are published and which are not published. In this study, secondary data were obtained from institutions and parties related to this research.

The data analysis technique used is the analysis of the Miles and Huberman Model in which the qualitative data techniques are commonly used by researchers.



RESULTS AND DISCUSSION

The JSIT Curriculum

The curriculum basically leads to all forms of educational activities, in order to achieve these educational goals, the curriculum is also a plan in education that provides guidance or guidance on a type, scope and sequence of contents in the educational process. The integrated Islamic school curriculum is an integration of the national curriculum. The uniqueness of the Integrated Islamic School curriculum has uniqueness that is independent, this means that this competency does not exist in the national curriculum, or it can be said that the competency development is in the national curriculum, but is expanded or deepened by JSIT Indonesia (Indra & West, n.d.).

One of the successes of an educational institution in achieving the desired educational goals is how the institution packages or implements the curriculum, in essence the curriculum is functional and planning, meaning that the curriculum is not only a written plan for teaching but also provides guidelines that can set the environment and an activity that will take place in the classroom. According to Hilda Taba (1962) in Majid (2014) the difference between curriculum

and teaching lies not in its implementation, but in the breadth of its scope. The success of the Integrated Islamic school in developing unique educational standards with the word 'Integrated' is also included in the development of the 'Islamic' curriculum which makes people's beliefs seem to give a different 'charm' (attraction) from the curriculum it offers, the moral education of students becomes a 'trade'. mark 'SIT in the eyes of the public. In the aspect of curriculum development, integrated Islamic schools provide a greater portion of additional learning (hidden curriculum) related to religious education such as memorizing several juz in the Koran (Marannu, 2017).

The curriculum at the Integrated Islamic School Network (JSIT) generally complements the national curriculum. In the Integrated Islamic School Network (JSIT) curriculum, all subjects are required to internalize Islamic values in it (Rob Rememberin, 2015). Basically, the combination of general subjects with religious subjects makes a distinctive feature in the structure of the Integrated Islamic School Curriculum (SIT). The Integrated Islamic School does not separate the two subjects but makes religious subjects that are fardhu'ain to be studied and makes general subjects a fardhu khifayah to be studied, but both are scientific groups that must be studied as provisions in carrying out the duties of mankind as kholifah of Allah in the face of the earth. The two scientific clumps are considered as lessons that both study the verses of Allah SWT (Mualimin, 2017). Basically an integrated Islamic school is a change from the failures made in public schools and Islamic educational institutions, in blending general science and religious knowledge. So that in practice, integrated Islamic schools carry out curriculum development by combining the existing general education curriculum at the Ministry of National Education (Kemendiknas), such as mathematics, Indonesian, English, IPA, IPS and others, as well as the Islamic religious education curriculum. which is in the Ministry of Religion (Kemenag), is mined with a curriculum from a study conducted by JSIT (Yusup, 2018).

Learning Mathematics with the JSIT Curriculum

Mathematics learning aims to develop an ability to solve problems, mathematical communication, by connecting an idea between mathematics or with other sciences. The effects that can be caused by learning mathematics include being able to influence behavior in developing an attitude of love of truth, honesty, thoroughness, acting carefully, not being careless, diligent and tenacious, not giving up easily, and not giving up, and a strong sense of self-confidence . It can be concluded that learning mathematics is closely related to character building in students (Kumaryono & Maharani, 2017).

In essence, the implementation of learning mathematics does not only provide information in the form of memorizing theories and concepts, but needs to be oriented towards the process of developing skills that are needed in solving a problem. Learning mathematics will be a meaningless lesson for every student if they have not been able to implement these mathematical concepts in the context of everyday life. Basically, optimal learning outcomes are desired by all parties. Insights in logical and critical thinking are also very much needed for the development and progress of future learning (Azizah et al., 2018).

The purpose of mathematics education is basically more emphasis on the arrangement of rationalization, the basis for forming an attitude, and the skills of students in the application of mathematics (Firmanti, 2017). In the general purpose of mathematics education it can be said that there are several aspects that must be emphasized to students, namely: 1) Can understand mathematical concepts, in the sense that students are able to explain the relationship between concepts and can apply these concepts or algorithms appropriately and attractive, accurate, efficient and precise, in solving a problem. 2) Can use reasoning on patterns and properties, to perform mathematical manipulations in making generalizations, compiling evidence, or

explaining mathematical ideas and statements. 3) Solve a problem which includes the ability to understand problems, design mathematical models, solve models and interpret the solutions to be obtained. 4) Communicating an idea using symbols, tables, diagrams, or other media to clarify a situation or problem. 5) Having an attitude of appreciating the usefulness of mathematics in everyday life, namely by having curiosity, attention, and interest in learning mathematics learning, as well as being resilient and confident in solving problems (Mariam et al., 2019).

The delivery of material in mathematics learning should be well designed. So that it can be used as a vehicle in teaching positive characters to each student. To see mathematical abilities can be explored through problem solving problems in mathematics learning .. but in reality in learning math problems given are only routine questions without meaning. Through material and explicit mathematics learning (direct delivery of material) which can be explained to students with a variety of good characters, such as the ability to think creatively, critically, logically, analytically, systematically, and consistently in developing these character values. Such learning needs to be carried out by educators consistently so that it will create a habit for every student (Rudyanto & Retnoningtyas, 2018).

Question: How is the combination of the JSIT curriculum towards mathematics learning at SMPIT Arrozak?

Answer: In my opinion, the combination of the curriculum at SMPIT Arrozaq for learning mathematics, the way the teaching material is taught, is combined with the Koran, not only in mathematics learning, but all learning at SMPIT Arrozak must be based on the Al-Qur'an. . For example, in learning mathematics in the distribution material, the material for the distribution is taken from Surah An-nisa which deals with the distribution of inheritance. Another example in class VIII material is about cartesian coordinates concerning vertical and horizontal, if the upward line is likened to Allah while the vertical line is likened to human beings, so everything is related to Al-Qur'an and Sunnah.

Question: How is the teaching of mathematics based on the JSIT curriculum at SMPIT Arrozaq, is the way of teaching different from junior high schools in general?

Answer: In my opinion, the method of teaching is different, because in teaching mathematics, the teaching method is always used practically, not monotonously to record formulas, the point is that the way of teaching mathematics is always associated with Islam.

Question: Are there any obstacles that occur during the teaching and learning process of mathematics by implementing the JSIT curriculum?

Answer: In my opinion, so far, there are no problems or obstacles that have occurred in the learning process, but sometimes when I explain, there must be students who understand and do not understand, but that's normal, in other schools there must be something like that.

Question: How are the results of student learning in mathematics?

Answer: For the results of daily learning when I teach directly they understand what I am teaching, even though they are enthusiastic to ask questions about the material discussed,

From the results of the above discussion, it can be concluded that SMPIT Arrozaq in implementing the teaching and learning process always applies the JSIT curriculum by teaching the material taught in combination with the Al-Qur'an. In learning mathematics, the way of learning is always done with practice that is not too monotonous to the material, and the learning

process is always associated with everyday life that mingles with Islamic values. And in the teaching and learning process, each student must be able to understand the material and do not understand the material that has been taught, but when viewed from the learning results they are very enthusiastic in asking questions and want to know which material they do not understand.

Character Building Through the JSIT Curriculum

Learning is an activity that has educational value which can be interpreted as values which include individual attitudes in personal and social life (Bahri, 2010). Learning is considered no longer an attempt to convey knowledge but can also change the behavior of students in a better direction, and can develop academic, emotional and spiritual intelligence. This is like making the 2013 curriculum orientation which states that the goal of the 2013 curriculum is to increase the balance between spiritual competence, attitude, skills, and knowledge which aims to shape the character of students (Muhsinin et al., 2019). Strengthening character education is a very important effort to achieve a goal in national education. Character education must be instilled from an early age, by making the main foundation in character building in the nation, given the importance of character education, an educator must make an effort to introduce and develop character education for students. One of the efforts to strengthen the character of students in school is through getting used to noble morals (Alawi, 2019).

Character education is an effort to help educators to prepare a qualified generation of people who are ready and able to face challenges in the future. Character education is also a direct approach to moral education, namely teaching students with basic moral knowledge to prevent them from committing immoral actions and endangering others and themselves (Pertwi & Marsigit, 2017). Implementation in character education in schools can also be carried out with various specific strategies. This is done to achieve learning objectives in shaping student character. Apart from cognitive, affective and psychomotor abilities. Character learning strategies in schools can be compiled and refer to learning strategies that have been implemented in these schools such as cultural development in schools, extracurricular activities, and daily activities of students both at home and in the community (Asdarina & Arwinda, 2020).

Character education is also a fundamental effort in creating a learning process situation that meets the student's self-development needs in learning interactions that will be designed to form students with character. Even so, character building and development can be done at home through guidance from parents and the surrounding environment, but schools also play an important role in character building in students. With the hope, that through character education can make students as devout figures of God Almighty, have a strong faith so that they can give birth to a virtuous person, tolerant of others, have fighting motivation, able to work hard, achieve and be disciplined, respectful attitude. other people and democratic, responsible, creative and independent (Kartikasari & Mujib, 2020)

Arrozaq?

Answer: The character of the students in the process of learning mathematics here, Alhamdulillah, is good, because from grade VII the learning model has been accustomed to it, always starting with greetings and prayers.

Interviewer: Do all educators understand the principles of character building for each student?

Answer: Alhamdulillah, yes, because before entering new teachings, the teaching staff here is always holding special training on the JSIT school, so that the teaching and learning process

can be aligned and have one goal with the JSIT curriculum. So every educator is obliged to attend the training.

Question: How is the application of the JSIT curriculum in building student character at SMPIT Arrozak?

Answer: At SMPIT Arrozak, an example of its application can be seen in daily activities such as performing the obligatory dhuha prayer. Furthermore, such as carrying out congregational prayers, recitations, and dhikr together, so basically all the applications that are done and carried out by the student, can be embraced to get something good.

Question: What kind of student character can be formed if the learning method is based on the JSIT curriculum?

Answer: The first character that you want to form for each student is a character that can bring the student into religious knowledge. Like getting them used to performing Dhuha prayers, congregational prayers and others.

From the results of the interview above, it can be concluded that the character building of students through the JSIT curriculum at SMPIT Arrozak is already good, because from the start they have been instilled in honesty and behave politely and politely, and the learning model that is carried out also always begins with greetings and prayers. . Educators at SMPIT Arrozak also understand the principles of character building in their respective students, because before entering new teachings, educators at SMPIT Arrozak always hold special training about JSIT schools and about the JSIT curriculum, the goal is that educators here can carry out the learning process. teaching in harmony with and one goal with the JSIT curriculum. The implementation of the JSIT curriculum in shaping the character of students at SMPIT Arrozak can be seen in their daily activities such as carrying out the obligatory dhuha prayer. Furthermore, carrying out congregational prayers, recitations, and dhikr together, so basically all the applications that are done and carried out by the student, can be embraced to get something good. The character that is wanted to be formed in the learning process which is based on the JSIT curriculum is that character can bring these students into religious knowledge.

Strengths and Weaknesses of the JSIT Curriculum

Basically in the field of education, the curriculum is the most important element in any form and model of education. Without a curriculum, it will be difficult for an educator to achieve the educational goals that will be held. The Islamic education curriculum has five main characteristics that can distinguish it from the curriculum in general, these five characteristics are: a. Islamic education curriculum that stands out and prioritizes religion and morals in its various objectives. b. The scope and content of the curriculum that is broad and comprehensive. c. Islamic education curriculum that applies the principle of balance in its scientific material content. d. Islamic education curriculum that includes all subjects that are needed by students. e. The Islamic education curriculum is always structured according to the interests and talents of students (Indra & West, n.d.).

The curriculum in the development of the Integrated Islamic School plays an important role in the description of the integrated concept. All integrated Islamic schools throughout Indonesia have a distinctive integrated Islamic School curriculum. The curriculum in this integrated Islamic school is called (Integrated Islamic curriculum), it is already a curriculum that has been formulated by the central management of JSIT through national deliberations, and has been approved by the supervisory board which can then be continued or must be implemented by all

participating schools. in an integrated Islamic school network. The integrated Islamic school curriculum has succeeded in having a significant impact on the teaching and learning process that runs in a classroom. This impact is commonly referred to as the impact of class Islamization or the impact of the Islamization of learning. It is called this because the integrated Islamic school curriculum has been able to integrate Islamic values into various non-Islamic religious education subjects. Even the indicators of student learning achievement are not only measured by the achievement of a competency, but what is more emphasized is the extent to which students can commit to learning Islamic values that they have learned (Rojii et al., 2019).

The developed curriculum should be able to pay attention to the development and academic abilities of students, in understanding learning and being able to pay attention to social life in society. (Sudjana in Gunawan 2012) describes the content of the curriculum that can determine the success of a goal to be achieved, namely as follows: (1) The content of the curriculum must be in accordance with the development of students or learners, meaning that it is in line with the stages of development in children. (2) The content of the curriculum can reflect social reality, meaning that it is in accordance with the demands of real life in society. (3) The content of the curriculum can achieve comprehensive goals, meaning that it contains balanced intellectual, moral and social aspects. (4) The content of the curriculum must contain scientific knowledge that can withstand the test, meaning that it is not fragile quickly just because of changing demands in daily life. (5) The content of the curriculum must contain clear learning materials, have theories, principles and concepts contained in it, not just factual information. (6) The content of the curriculum must be able to support the achievement of an educational goal which can later be described and implemented through the process of teaching / learning experiences for students (Nugroho et al., 2019).

The SIT curriculum is fundamentally very different from the general school curriculum. In the SIT curriculum, the burden of religious education is more than the usual school load. In addition, there are also many religious practices such as performing dhuha prayers, fasting, and reciting the Koran. Simply put, the SIT curriculum is much more similar to madrasah where religious knowledge is given a large portion. The dimensions of religious practice at SIT are thicker than in public schools. Practices that are always carried out at SIT such as carrying out prayers (congregation, dzuhur, asr, dhuha) recite tahfidz which is a habit at the school. Even though this good habit is not evenly carried out at home or other places (Sofanudin, 2019).

Question: According to you, what are the strengths and weaknesses of the JSIT curriculum?

Answer: In my opinion, the advantages of the JSIT curriculum are that the discussion is more related to the science discussion, while the discussion on mathematics is less, so here the educators must be good at managing how to apply the JSIT curriculum to learning mathematics.

From the results of the interview above, it can be concluded that according to Ms. Nadrah Hasibuan S.Pd, the advantages and disadvantages of the JSIT curriculum lie in the discussion that is more related to the discussion of science, while the discussion of mathematics is less, so here educators must be good at managing how to advance the curriculum. JSIT is to learn mathematics.

Observation Results

From the results of observations obtained at SMPIT Arrozaq that in the school before all students enter their respective classes, these students carry out lines together to listen to directions or advice that will be conveyed by educators. When finished carrying out the line together, before entering the classroom, the student makes a memorizing deposit of short surahs

that have been determined by the educator before entering the next meeting. And when entering the classroom before starting the learning process, the educators say hello and start learning according to the predetermined RPP and syllabus. During the teaching and learning process before the educator delivers the material to be conveyed, he first asks students about the material last week whether the student still understands it or not, after asking the previous material, the educator starts the material, namely about SPLDV (a two-variable equation system) which will be conveyed by linking the material into everyday life and then linking the material to Islamic values and guided by the Al-Qur'an. In the teaching and learning process, students in class VIII Baihaqi have very good characters, are polite, polite and always friendly in answering questions given by the teacher. But there is also one of them who does not pay attention to the learning that is being explained by the teacher in front, one of the students is sleeping during the teaching and learning process, but the teacher admonishes him, and orders the student to take ablution water and then orders the student to focus on ongoing learning. After the explanation of the material was delivered, the teacher then asked if anyone did not understand the SPLDV material? One of the students answered that he still didn't understand then the teacher asked which part he couldn't understand? then the teacher repeated explaining the SPLDV material. Finish explaining that the teacher gives one question so that it can be done by the students. The teacher said that if one of the students was the fastest and correct in working on the question, he would get a reward given by the teacher. And of the 25 female students in class VIII Baihaqi who can work on these questions only 3 students.

CONCLUSIONS AND SUGGESTION

Based on the results of the description in the above discussion regarding the application of mathematics learning based on the JSIT curriculum in building the character of students at SMPIT Arrozaq, it can be concluded that the concept of the curriculum implemented at SMPIT Arrozaq is combining the curriculum of the Ministry of Education and Culture (Kemendikbud) with the curriculum of the Ministry of Religion (Kemenag) and the curriculum typical of Islamic schools, namely the JSIT curriculum by applying the concept of learning materials that are guided by everyday life and based on the Al-Qur'an. The character values implemented at SMPIT Arrozaq are seen from daily activities such as carrying out congregational prayers, recitations, and dhikr together, so basically all the applications that are carried out and carried out by these students can be embraced to get something good.

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