

## **A Curriculum Analysis of the Moral Creed: the Pattern of Moral Formation**

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**Abstract:** The Moral Creed curriculum in SMPN 1 of the west Bandung district contains various subject materials that point to achieving noble character in daily life, such as doing *dhuha* prayer, reading *asmaul husna*, and reading the Qur'an. Although the curriculum has been adopted based on the 2015 article 1 rule dictating to students no. 23, there are problems, such as declining student morals, students still not being used to recitation, and even cannot do it. The study aims to analyze the Moral Creed curriculum in the central west Bandung district. This study is quantitative research using the library research method. The primary data is through interviews, and secondary data is through books and other support sources. The data analysis used is analysis content. This study suggests that the Moral Creed curriculum at SMPN 1 should develop the curriculum to humanize humans and require a proper education method in the learning process.

**Keywords:** Analysis; Curriculum; Morals

**Abstrak:** Kurikulum Akidah Akhlak di SMPN 1 Porongpong Kabupaten Bandung Barat memuat berbagai materi pelajaran yang mengarahkan pada tercapainya Islamic Educationnya akhlak mulia dalam kehidupan sehari-hari seperti mengerjakan sholat dhuha, membaca asmaul husna, dan membaca al-Qur'an. Meskipun sudah diterapkan kurikulum sesuai dengan peraturan Mendikbud RI No 23 Tahun 2015 Pasal 1, terdapat beberapa masalah seperti menurunnya akhlak siswa dan siswa masih belum terbiasa mengaji bahkan ada siswa yang tidak bisa mengaji. Penelitian ini bertujuan untuk menganalisis kurikulum akhlak di SMPN 1 Paronpong Kabupaten Bandung Barat Indonesia. Jenis penelitian ini termasuk penelitian kuantitatif dengan menggunakan metode library reseach, sumber data dalam penelitian ini yaitu sumber data primer melalui wawancara dan data sekunder melalui buku serta sumber pendukung lainnya. Analisis data yang digunakan yaitu konten analisis. Hasil penelitian ini menunjukkan bahwa kurikulum akidah akhlak di SMPN 1 Porongpong mengembangkan kurikulum untuk memanusiakan manusia, untuk mewujudkan hal tersebut dibutuhkan metode pendidikan yang tepat dalam proses pembelajaran.

**Kata Kunci:** Analisis; Kurikulum; Akhlak

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## INTRODUCTION

Education is an important part of human life without exception because education is a way of changing views, attitudes, and ways of life from being unable to become able and being able to be a differentiator between individuals in the daily environment (Ibrahim, 2015). Therefore, education must be able to address the needs of individuals for their future progress. Thus, education requires an essential reference that encourages the achievement of educational goals. The purpose of education is none other than to create human beings with good morals. The problems that arise in Indonesia regarding education seem to be unquestionable, such as the problem of promiscuity, free sex, and bullying, which results in a bad student mentality. The curriculum is one of the essential components of achieving these educational goals. In addition, the curriculum is a planned program with a broad enough scope to form a comprehensive view of education. The curriculum must be able to achieve a goal set in education. Therefore, the programs in the curriculum must be planned as well as possible (Hamalik, 2011).

In line with the continued development of the globalization era, education will increasingly face challenges that affect moral formation (Mukni'ah, 2019). The formed personality does not grow suddenly but must go through an activity procedure that is the conditioning of man so that he has a noble character (Sholekah, 2020). Forming that personality takes accurate discourse, methods, strategies, and foundations. In Chapter II, Article 3 of Law Number 20 of 2003, one aspect of the purpose of national education is to form human beings with noble characters. In addition, Chapter II Article 2, paragraph 2 of Government Regulation No. 55 of 2007 states that the purpose of religious education is to form students to understand, live, and practice religious values. The basis for implementing religious education in schools is based on the Law and Regulation to transfer insight into religious knowledge to students, manifested in attitudes and behaviors to form their personal peculiarities in their daily lives (Rahmatullah et al., 2022).

The future civilization of the Indonesian nation shows a critical condition when looking at the above phenomenon from a negative angle. It does not come from the individual itself, the occurrence of moral and ethical damage to the individual or society, especially the students, but the influence of factors that come from outside. The firm creed of humans to the *Khaliq* (Creator) is man's original *fitrah* (nature) to make man obedient to Him. Following the words of the Prophet: "Every child is born in a state of nature (true creed); it is his parents who make him a Jew, or Nazarenes, or Magian." (Bukhari, 1997), The hadith explains the importance of creed to the *Khaliq* (having a strong creed) because it will affect a person's morals both for himself and for others. Said the Prophet: "The believer whose faith is the most perfect is the best in morals." (Tirmidzi, 1996), so the more

degenerate a person's morals, the weaker his creed or faith, otherwise, the stronger one's creed or faith, the better his morals is.

The superior curriculum found at SMPN 1 Parongpong, West Bandung Regency is the moral curriculum, with graduate standards and indicators of learning effectiveness in students, including familiarizing commendable behavior with indicators: 1) Determining commendable morals in adolescent associations such as fairness, trust, forgiving, helping each other, 2) Determining examples of commendable morals in adolescent associations such as setting an example of being polite, honest, loyal friends, helpful, 3) Determining negative values of the adolescents' behavior which are opposed to Islamic morals.

Baharun explained two processes in curriculum development: development, whose meaning is construction, and development, whose meaning is engineering (engineering). Activities to produce a new curriculum are the development of the Islamic Education curriculum that goes through the stages of curriculum preparation based on assessments carried out within a certain period. Hasibuan explained that the development procedure means engineering has four stages, namely; 1. establishing the foundation, which is the foundation needed in curriculum development. 2. establishing construction, i.e., rebuilding the expected curriculum model according to the foundation. 3. Implementation, namely, implementing the curriculum. 4. evaluation, i.e., assessing the curriculum thoroughly and systemically (Hasbullah, 2018).

Furthermore, the micro-development procedure is a curriculum development process in that construction broadly passes through 4 activity procedures, including setting goals, designing materials, choosing methods, and formulating evaluations. In fact, carrying out curriculum development activities based on management thinking must pay attention to and know management functions to develop the curriculum properly. According to Fathul Maujud, there are several management functions, according to experts. According to Mulyono, management has particular tasks to be carried out in the implementation process. Those specific tasks are what are commonly referred to as management functions. According to George R. Terry, there are five combinations of fundamental functions of management in order to achieve goals. Combination A consists of planning, organizing, actuating, and controlling. Combination B consists of planning, organizing, motivating, and supervising. Combination C consists of planning, organization, staffing, directing, and supervision. Combination D consists of planning, organizing, staffing, briefing, supervising, innovating, and giving roles. Combination E consists of planning, organizing, motivating, supervising, and coordinating. The five combinations can be filtered into three main management functions: planning, organizing, and supervising (Maujud, 2018).

As explained above, the curriculum is a system that has elements that are closely related and support each other. The curriculum elements include learning objectives, learning materials, learning methods, and learning evaluation. The curriculum in this system building will move towards educational goals with cooperation between all sub-sub-sub elements.

Previous studies relevant to this research include the concept of moral education in the Qur'an (An-Nahl verse 90) on the curriculum of Moral Creed subject in *madrasah tsanawiyah* (junior high school) (Lestari, 2017), Knowing Parenting Patterns in the Formation of Children's Morals (Adnan, 2019). Based on this previous research, the novelty of this study is the pattern of formation carried out, namely in the school environment, and the Moral Creed curriculum will later be analyzed.

This study aims to analyze the Moral Creed curriculum and common problems that occur in students in Indonesia, especially at SMPN 1 Parongpong, West Bandung Regency, especially during this global era, so that solutions can be found to these educational problems.

## **RESEARCH METHOD**

This research uses a qualitative approach using the library research method. This approach is closely related to describing a phenomenon that directly explains the moral curriculum at SMPN 1 Parongpong. The data source is due to primary and secondary data of the moral curriculum at SMPN1 Parongpong, West Bandung Regency. Primary data was taken directly through interviews with teachers, and secondary data was in the form of books in schools. The data collection technique in this study is that researchers carry out documentation, observations, and interviews with teachers about the moral curriculum to know and answer moral problems in students. Meanwhile, data analysis in this study uses content analysis, a qualitative research technique that emphasizes the plurality of communication content, the meaning of communication content, the reading of symbols, and the meaning of the content of symbolic interactions that occur in communication. Content analysis refers to the study of documents in the form of texts in various formats and publications using the focus of analyzing social phenomena of a general nature (Arafat, 2018).

## **RESEARCH RESULT AND DISCUSSION**

### **Research Result**

SMPN 1 Parongpong, West Bandung Regency is an educational institution located in a strategic area, then established by the will of residents who are highly enthusiastic and want to have a state school, as well as a spirit of learning. The distance from the school to the West Bandung Regent's office is 8 km. It is in the highlands, and the conditions are supportive but very sensitive to the disputes

between the students of SMP and SMAN 1 Parongpong. The northern position is the Private Christian Junior High School and the Indonesian Adventist Christian University. Based on the results of observations made at SMPN 1 Parongpong Bandung, it has been known for a long time as a school that implements a multicultural learning process. This school also always tries to provide the same service regardless of the differences in ethnicity, nation, race, culture, and religion owned by students. Every ethnicity, nation, race, culture, and religion can get excellent service without worrying about the discrimination often imposed by schools in general. In learning religion at SMPN 1 Parongpong Bandung, all students of different religions: Islam, Christianity, Catholicism, Buddhism, and Hinduism, received fair service. Every religious holiday is commemorated yearly, such as Eid al-Fitr, Eid al-Adha, Christmas, Easter, Buffet, and Darmasanti. It follows the vision of SMPN 1 Parongpong Bandung, which is to provide integrated learning services, namely Safe and comfortable in environmental arrangements, prosperous, harmonious, and sympathetic in service, and Religious and steady in *iman* (faith) and *taqwa* (piety) in the school environment.

The Moral Creed Curriculum at SMPN 1 Parongpong, West Bandung Regency, applies the Habituation Curriculum for *Sunnah Duha* Prayers, *Asmaul Husna*, and short letters. The basis for using the Refraction Curriculum at SMPN 1 Parongpong is contained in Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 23 of 2015 Article 1 of the Moral Curriculum concerning the Growth of Ethics. These habits are formed through repetition and acquire a fixed form when accompanied by satisfaction. Instilling the habit is complicated and sometimes takes a long time. The difficulty is caused firstly by a person or child who does not know practically something he wants to get habituated. Therefore the habituation of good things needs to be practiced as early as possible so that later the good thing becomes his habit. The Moral Creed curriculum at SMPN1 Parongpong aims to instill morals in students so that students are accustomed to behaving well. When these problems appear, educators try to instill morals in students in every way so that students are accustomed to commendable behavior.

The habituation program is consistently carried out as an effort by Islamic Education teachers to establish religious moderation in the school, according to the findings of interviews with teachers of Islamic Education at SMPN 1 Parongpong Bandung. It includes extracurricular learning programs that follow the curriculum conducted in or outside the classroom, morning prayers (dhuha prayers for Muslims and morning prayers for non-Muslims), day prayers (dzuhur congregation prayers for Muslims and day prayers for non-Muslims), and Ramadan religious education for both Muslims and non-muslims with different programs and commemoration of the Great Day of Religion (Islam

commemorate the New Year of Hijra, Maulid of the Prophet Muhammad SAW, Isra Miraj Prophet Muhammad SAW while Christianity are Christmas and Easter, Hinduism there is *Prasmanan*).

In the Constitution number 20 of 2003 concerning the national education system contained in chapter 1 article 1, it is stated that "education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, and the skills needed for themselves, people, nation and country". National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in religious values and Indonesian national culture and responsive to the demands of changing times. Then, in the National Education System Law Number 20 of 2003, it is also stated that national education functions to develop abilities and form a dignified national character and civilization in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen (Ainissyifa, 2019). In line with Ahmad Tafsir's statement that education cannot be separated from humans because education is an effort to humanize people (Ahmad Tafsir, 2014). Based on the understanding of education above, education is a planned process to cultivate good character and traits to equip students in everyday life.

As Azizah in Novrian said that education has the aim of (1) developing the potential of students to become good-hearted, good-minded, and well-behaved human beings; (2) building a nation with Pancasila character; (3) developing the potential of citizens to have an attitude of confidence, pride in their nation and country and love humankind (Perdana, 2018).

Moral Creed for students of SMPN 1 Parongpong, West Bandung Regency, according to Nurhayati, 2014, serves so that students are guided to achieve stability between birth and inner progress, as well as the balance of the fabric between humans and their environment as well as human interweaving with their Creator. Moreover, with Moral Creed education, students will also have a higher degree than others.

Furthermore, Fitri Fatimatuzahroh, Lilis Nurteti, and S. Koswara, 2019, stated that Moral Creed subjects are often considered complicated subjects for students, especially early students. In the learning process, the use of methods has a good influence on the delivery of the subject matter because the method used is appropriate. At SMPN 1 Parongpong, West Bandung Regency, the use of methods is needed because it helps in guidance and direction. A method is an instrument to achieve learning objectives. In learning, methods are valuable in delivering learning materials to learners during the learning process.

Mufarokah stated that the method is a lubricant for the teaching flow toward goals/objectives (Mufakarah, 2019). So, educators should apply methods that can help in learning and teaching activities. The methods can be used as efficient instruments to achieve goals. The various teaching methods can be used and utilized by teachers in moral creed lessons, especially in the learning process (Nurulhaq et al., 2019). According to W. Gulo the Lectures Vary method derives from two words, Lectures and Vary. Lectures mean lectures, while Vary means variety.

The Qur'an explains the meaning of singular-form morals, namely the word *khuluk*, which is contained in the letter Al-Qolam: 4 as follows:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

That is to say: And indeed, Thou (Muhammad) is true of great character. (Q.S. Al-Qalam 68:4) Morals, according to Ibn Miskawaih, is the character or nature of a person, that is, the attachment of traits in one's soul that gives birth to deeds easily and without thought or thought or forethought. The position of morals in Islam is very important, and the Messenger of Allah Saw., placed the consummation of noble morals as a mission in his proselytizing, as the hadith: "Verily I was sent to perfect good morals." (HR. Ahmad, Al-Hakim, and others. Narrated by Shaikh Al-Albani).

Morals are qualities that are inherent in a person's soul and give birth to deeds spontaneously so that these deeds are purely done without prior consideration (Nurulhaq et al., 2021). Morals are one of the educational goals in Indonesia's education system (Nur' Afiatus Sa'adah et al., 2022). Thus, looking at the above explanation, it can be concluded that morals are an inherent temperament in a person's soul that can be judged for good or evil.

At SMPN 1 Parongpong, West Bandung Regency, the Moral Creed subject contains the subject material in order that students achieve the basic competence so that they can comprehend the principles of faith and habitation as well as the experience of noble character with ease. It is due to preparation for the next level of education and can be used as behavior in daily life. The scope of Moral Creed subjects at SMPN 1 Parongpong, West Bandung Regency includes; 1) the scope of creed (belief); 2) the moral sphere; 3) the scope of Islamic etiquette; 4) The scope of the story of role model.

A curriculum development approach that seeks to "humanize people" is humanist. The curriculum is created and formulated to serve as a guideline or signpost for teaching materials for students. For this reason, in its realization, the curriculum can be achieved under expectations if the learning approach must be applied as a learning process that can humanize humans. That is, humans as learners are certainly not empty but already have various basic abilities ready to



be developed and fostered, Hamzah. The definition of humanistic psychology is a multifaceted approach to learning one's experiences and behaviors, with attention centered on one's peculiarities and self-actualization. Muhaimin, (2012) stated that the main goal of teachers is to help students develop themselves, help them to know themselves as distinctive beings, and help build abilities in themselves (Hamzah, 2012).

Then Hosnan, put forward a scientific approach to give students an understanding to recognize and understand all material by applying scientific proximity. Then, the information does not depend on information from the teacher alone. It can be anytime and can come from anywhere. The guide to the learning process using the scientific approach must be with the principle of a scientific approach and avoid non-scientific things and critical thinking. However, there is no experimentation in the learning process (Hosnan, 2014).

The Ministry of Education and Culture, 2013, explained the stages of implementing learning with a scientific approach, including:

a. Observing

When making observations or observations, students can find data and facts about the relationship between learning materials and objects studied and analyzed (Daryanto, 2014).

b. Collecting information/experiments

When collecting information, the researchers found that students must study the book, continue to pay attention to more careful signs or topics, or hold trials. From that activity, it will then be accommodated some of the information needed.

c. Processing information/associating

Processing information is in the form of exploring solutions from all sources to processing information accommodated by those whose nature adds depth and breadth and who have different views of the opposite.

d. Communicating/forming networks

At this stage, the steps are recording and telling the information during tracing, processing, and getting the pattern (Kemendikbud, 2013). The learning objectives in the 2013 curriculum must accommodate four core things that are often abbreviated as A, B, C, and D, namely:

- a. Audience (learner), i.e., the intent of that goal for whom,
- b. Behavior (behavior), i.e., the learner must display the ability,
- c. Condition (state), i.e., what kind of behavior or ability will be observed,
- d. Degree, i.e., expertise achieved and measured.

Daryanto stated that learning through a scientific approach has several objectives, including:

- a. The students' thinking skill increases at a high level, especially their intellectual skill.

- b. The students can systematically solve a problem.
- c. The establishment of a learning atmosphere is a necessity for students in learning.
- d. The final result of studying is satisfaction.
- e. The students are trained to convey ideas, especially regarding scientific papers.
- f. The character of the students improves (Daryanto, 2014).

In Arabic, according to Ramayulis, the method is popularly known as *thariqah* in the sense that strategic stages aim to carry out work. The relationship between education and this method is to be built on the learning process to improve mental and psychological attitudes so that students can get good, effective, and easily digestible subjects (Ramayulis, 2013).

Hasan Langgulung explained that the definition of the method is a path or way that must be taken to achieve educational goals. Arifin added that the notion "a road that must be taken to reach a goal" may be found in the word origin of the method. The method is derived from the Greek in two: meta and hodos. Meta means through, while hodos means way. Then methodology means science about the way or path that must be taken in order to achieve the goal. The methodology is a science as the parent of scientific disciplinary instruments. Thus, educational science, which is a discipline, has a methodology as well, namely educational methodology. Regarding its meaning, the educational method already includes understanding the learning and teaching process. So what Syamsul Kurniawan and Haitami Salim explained regarding the discussion of the scope and scope of educational methods automatically includes the learning process, namely the implementation of the learning and teaching process that takes place indoors or outdoors (Maulida, 2017).

In the Prophet's Hadith regarding the method of moral education, Allah has created man in the best form in his creation. To find happiness in this world and the hereafter, He also provided humankind with direction in the shape of His Religion, which was what the Prophet of Allah had taught them all. All the examples of requirements, prohibitions, and shari'a regulations that Allah has decided on have been accurately communicated to his people by the Messenger of Allah. The methods chosen by the Messenger of Allah are the noblest methods that can lead his people to a level of complete understanding, which can sharpen the heart and shape His people into human beings built by knowledge so that they rush when practicing them. Based on references to scholars related to hadiths regarding moral education, several methods of moral education will be described as follows:

### Exemplary Method (Al-Qudwah)

Exemplary is the best learning method taught by *Rasulallah*; namely, the Apostle implements *akhlakul karimah* in all his life activities so that the companions of the Prophet can observe his example directly. If the Prophet told one thing, he would do it first before the other. If something goes wrong with his friends, it will be straightened out by him, and then he will give an example of what it should be (Hairina, 2016).

An example of the tolerant attitude and gentleness he taught when dealing with a bedouin who urinated in a mosque room, in a hadith narrated by Anas ibn Malik which reads:

عَنْ أَنَسِ بْنِ مَالِكٍ   قَالَ: جَاءَ أَعْرَابِيٌّ  
فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ، فَزَجَرَهُ النَّاسُ،  
فَنَهَاهُمْ النَّبِيُّ   فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ  
  بِذُنُوبٍ مِنْ مَاءٍ فَأُهْرِيقَ عَلَيْهِ.

From Anas ibn Malik, He said: "A Bedouin came and peered in the corner of the mosque, so the people rebuked him, and then the Prophet forbade them. When he had finished peeing, the Prophet ordered a bucket of water to be taken and poured over the pee marks". (H.R. Muttafaq 'Alaih).

This hadith contains learning methods: *al-taysir* (attitude of tolerance) and *isti'mal al-lin* (gentle attitude). As has been widely stated, the Arab Bedouin population generally has a simple and low level of understanding because they interact less with the Messenger of Allah and his companions in urban communities.

The Companions forbade him by rebuking him when the Bedouin urinated in the mosque. However, the Messenger of Allah prevented his companions until the man had finished his celebration. Then, once the Bedouin had finished his prayers, Allah's Messenger gave him the order to take some water and wet the area where there had been pee so that the uncleanness would vanish. As a result, the location is once more holy and clean (Nur, 2021).

### Guidance and Advice Methods (Al-Taujih Wa al-Mau'izah)

*Al-Taujih Wa al-Mau'izah* is the most widely available method in the Prophet's hadith, one of which: The Historical Hadith of al-Tirmidzī which reads, From Ibn 'Abbās He said: One day I was once piggybacked behind the Prophet, and he said: "O young man, take care of Allah surely, He will take care of you. Take care

of God, and you will find Him before you. If you ask, then ask God. If you ask for help, then ask God for help".

Suppose a person with a charitable character, full wisdom, and polite and touching language delivers this method, especially in a suitable place and circumstances. In that case, the role of guidance and advice in straightening and changing personal and community morals is enormous.

#### **Dialogue and Q&A Methods (*Al-Tarbiyah bi al-Hiwar Wa al- Mas'alah*)**

Dialogue and Q&A lead a person who gets a message to listen to speech content and motivate him to think about the message. Then, *Al-Tarbiyah bi al-Hiwar Wa al- Mas'alah* is a method to embed the fundamental values of moral education. The horizon of thinking of the interlocutor can be opened if the dialogue is delivered thoughtfully to lead him to the expectations in question in the end by not berating or belittling his dignity. Among the hadiths on the Dialogue and Q&A method is the Prophet's words from Abū Hurairah, which reads:

((أَتَدْرُونَ مَا الْغَيْبَةُ؟)) . قَالُوا: اللَّهُ وَرَسُولُهُ  
 أَعْلَمُ. قَالَ: ((ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ)).  
 قِيلَ: ((أَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا  
 أَقُولُ؟)). قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ  
 اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فَقَدْ بَهْتَهُ)).

"Do you know what ghibah is?" They replied: "Allah and His Messenger know better." He said: "That is, you tell your brother what he does not like." Someone asked: "What if what I said is really on my brother?" He replied: "If there is indeed what you have said in him, then you have made up for it, and if there is none, then you have made up lies about it." (HR. Muslim).

#### **Education Methods by Utilizing an Event (*Al-Tarbiyah bi al-Hadas*)**

Ali Maulida stated that the occurrence of an event is often a valuable lesson for a person. An event for an educator can be used as a method to convey a message. A mandate given simultaneously as a particular event arises will become more acceptable and longer in memory. This method has flexibility compared to other methods (Maulida, 2017)

#### **Soul Generation Methods (*Al-Tarbiyah bi Ihyā' al-Damīr*)**

The soul generator is a method that greatly affects a person's soul and is called in Arabic the *ihyā'al-damīr* method. This soul generator can have a devastating effect on a person's heart, because the soul-generating method

directs each person to evaluate their situation and be aware of their oversights actively. With firm faith, there will grow a deep belief that God is Most Observing and All-Seeing in the behavior of His creatures. If a person sins, then with this kind of faith, he will not hide from the law that was established in return for his actions (Maulida, 2017)

### **Motivation and Warning Methods (*Al-Targhīb Wa al-Tarhīb*)**

Basically, the servant of God has an opposing disposition within him, and there is a sense of hardship and pleasure, love and hate, joy and sorrow, as well as hope (*rajā*) and vice versa, fear (*khauf*). It is the nature of humans, and it is not Islam confining between those dispositions. However, Islam encourages, indoctrinates, defends, directs them, and straightens out nature to conform to the will of Allah.

### **Evaluation of Moral Education in Nabawi Hadith**

Ramayulis stated that the content of the Qur'an and the examples applied by the Prophet has evaluation principles aimed at, among others: a. as a test for people of faith regarding the strength of facing all kinds of life problems faced. b. To know the results of the revelation education applied by the Messenger of Allah to his people (Ramayulis, 2013).

The Prophet's hadith on the evaluation of moral education aims to understand to what extent the methods in the moral creed curriculum have been able to create moral learning objectives contained in the curriculum in all aspects of life. The level of analysis produced by moral learning in implementing moral theory design for Muslim individuals is two kinds: Internal & External. The internal part aims to strengthen the Muslim person in terms of soul and build piety in his relationship with Allah. The external aspect aims to create individuals who can bring good primarily to humans and generally to all beings.

## **CONCLUSION AND IMPLICATION**

### **Conclusion**

Based on the explanations above, the Moral Creed curriculum at SMPN 1 Parongpong, West Bandung Regency, applies Habituation Curriculum, such as doing Sunnah Duha Prayer, reading *Asmaul Husna*, and memorizing short letters. The formation of such habits is through repetition. The scope of Moral Creed subjects at SMPN 1 Parongpong, West Bandung Regency includes; 1) the scope of creed (belief); 2) the moral sphere; 3) the scope of Islamic customs; 4) the scope of the story of role model. Implementing the Moral Creed curriculum requires a touch of management, methods, and good implementation strategies.

### **Implication**

In a curriculum development approach that seeks to "humanize people, reinforcement measures must be implemented to carry out the curriculum. The

steps of the method include planning, implementation, strengthening, primary and secondary resources, teaching and learning processes in schools, and monitoring and evaluation activities. The success of curriculum implementation is strongly influenced by the roles of principals, educators, parents, school climate or culture, facilities and infrastructure, and the participation of all relevant parties. The most important thing is to tighten the government's policy on using social media, which is not so helpful. Therefore, a mature and implemented strategy is needed.

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