

Islamic Education System: Implementation of Curriculum Kuttab Al-Fatih Semarang

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Abstract—The picture and pattern of Islamic education in the Prophet's period in Mecca and Medina is the history of the past that we need to bring back. The Basic Education Institute called Kuttab. Kuttab or Maktab comes from the word kataba which means to write. The popular Kuttab in the Prophet's period aims to resolve the illiteracy in the Arab community. In Indonesia, this Institution has 25 branches; one of them is located in Semarang (i.e. Kuttab Al-Fatih). Kuttab Al-Fatih as a non-formal institution of Islamic education is reserved for children aged 5-12 years. The independently designed curriculum is a distinctive feature that distinguishes between Kuttab Al-Fatih curriculum and the formal institutional curriculum in Indonesia. The curriculum includes the faith and the Qur'an. Kuttab Al-Fatih has been licensed as a Community Activity Learning Center under the direct supervision and guidance of the National Education Department. Here, we focus to describe the implementation of curriculum Kuttab Al-Fatih Semarang (i.e. faith and al-Qur'an). After that, we determine the relevance between the implementation of the Kuttab Al-Fatih education system with the formal education system in Indonesia. This research uses literature review and field research qualitative methods. We obtained the data from the head of Kuttab Al-Fatih Semarang, vice curriculum, faith coordinator, al-Qur'an coordinator, as well as the guardians of learners and the learners. The result of this research is the relevance of education system in Kuttab Al-Fatih Semarang about education system in Indonesia. Kuttab Al-Fatih Semarang emphasizes character building through a curriculum designed in such a way and combines thematic learning models in modules.

Keywords—Islamic education system, implementation of curriculum, Kuttab Al-Fatih Semarang, formal education system in Indonesia.

I. INTRODUCTION

THE Islamic education system in Indonesia has evolved since the early centuries of Islam in the country (about 614 AD [1]). Implementation of religious education is regulated in Government Regulation (PP) No. 55 of 2007 on religious education. This Government Regulation is a further explanation of the Law of the Republic of Indonesia (Undang-undang) Number 20 Year 2003 on the National Education System [2]. The policy regulates the implementation of religious education at formal, non-formal and informal levels of education. In Pasal 26 states that non-formal education is organized for citizens who need educational services that serve as substitutes, enhancements, and/or complementary formal education. Non-formal educational outcomes can be

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rewarded on a par with the results of formal education after going through an equalization process by a designated institution by the local government with reference to the national standard of education.

The Islamic education system in its development is much influenced by the flow of Islam. These influences include (Ahlus-Sunnah Wal Jamaah, Mu'tazilah or Abul Hasan Ali Al-Ash'ari and Sufism) and the development of a Western education system. The Western education system is based on the philosophy of pragmatism. It has been widely adopted by the education system in Indonesia both from the formulation of objectives, programs, structures, levels, and methods and evaluation of education in certain corridors including in Islamic educational institutions [1]. The government at the beginning of Indonesian independence had inherited a dualistic education system [3]:

1. Modern secular education and teaching system.
2. Islamic educational system that takes place traditionally and religiously patterned solely with the teaching places in surau or langgar, mosques, pesantren (boarding school) and madrasah.

The influence of the western education system on the Islamic education system has an impact on the disorientation of Islamic education goals. Meanwhile, until now, the modern education system is at the level of ambivalence. This can be seen from the education system in pesantren or other Islamic educational places that lasted less effective in giving birth to a religious scholar. Meanwhile the mastery of discipline and skill is ruled out and engineered as if it were a special system of secular education [3].

It has become a major task and challenge for Muslims to recombine what secularism has shunned the integration of science and religion. Integration is the cognitive aspect that affects the moral planting and character formation. The purpose of the National Education System can be achieved if the integration of science and religion is done since early childhood.

The challenge was responded by the Al-Fatih Foundation by building a non-formal educational institution called kuttab Al-Fatih. Kuttab or Maktab comes from the same root word kataba (i.e. writing). The name kuttab Al-Fatih was inspired by the figure of Solahuddin Al-Ayyubi who wanted to restore the glory of Islamic education curriculum in the past. Kuttab Al-Fatih curriculum concept is designed independently. Kuttab Al-Fatih has two curriculum that are named faith curriculum and Qur'an curriculum. The purpose of this research is to know the implementation of Kuttab Al-Fatih Semarang curriculum and relate the relevance between the

Kuttab Al-Fatih education system and the national education system in Indonesia.

II. ISLAMIC EDUCATION SYSTEM

The system is a group of parts that work together as a whole based on the goals to be achieved together. The system is taken from the Greek language which means standing together (stand together). In other words, the system can be defined as a set of objects that are related to each other to form a group of interacting, interrelated or dependent elements that form a complex whole. So from the above definition appears the overall designation wholeness, unity and correlated [4].

Education is a physical and spiritual guidance to form learners to be skilled to be useful in social life [5]. Another definition of education is the guidance or help given deliberately by adults to the students in order to mature mentally and intellectually [6].

Islamic education system means ways and steps are arranged based on the sources of Islamic teachings in implementing education efforts in a good and orderly to achieve the goal of Islamic education [7]. Islamic education system is an effort to organize the process of educational activities based on Islamic teachings. The teaching is based on a systemic approach so that in its operational execution consists of various sub-systems of basic, secondary and tertiary education which must have verticality in the quality of science and technology [8].

We can draw the conclusion from the above definition that the Islamic education system is a collection of educational components designed and structured, interrelated and based on Islamic teachings in order to achieve the goal of Islamic education.

Islamic education system consists of several elements, namely: the basis and objectives of Islamic education, Islamic education curriculum, and methods of Islamic education, educational tools and assessment (evaluation) [9]. The purpose of education is the educational component that plays a role affecting other components such as educational materials, educational methods, teaching and learning process, educational attitudes, learners attitude and evaluation [10].

We can take some components of the Islamic education system that are directly related to the current process of education in Indonesia, including: educational objectives, educational curriculum, approaches and methods of education and evaluation or educational assessment.

A. Educational Objectives

The purpose of education serves as the direction to go. With clear objectives, other educational components will always be guided by the objectives, so that the educational process can be measurable and more effective.

The purpose of education is not a fixed and static thing, but it is the whole of one's personality with regard to all aspects of his life, that is, the personality of the person who makes him the "Insan Kamil" with the taqwa pattern. Insan Kamil means human beings who are intimately spiritual and physical that can live normally and normal development because of their

taqwa to Allah [11]. Here are the four goals of Islamic education:

- a. The Purpose of Physical Education (al-Ahdaf al-Jismiyah). Prepare yourself as the bearer of the Khalifah on earth through physical skills. Imam Nawawi argues about the "al-qawiy" interpretation as strength of faith supported by physical strength, (Surat al-Baqarah: 247, al-Anfal: 60).
- b. The Purpose of Spiritual Education (al-Ahdaf al-Ruhaniyah). Increasing the spirit of faithfulness to God alone and exercising Islamic morality exemplified by the Prophet Muhammad based on ideal ideals in the Qur'an (Surah Ali Imran: 19). The indication of spiritual education is non-duplicity (Surat al-Baqarah: 10), seeks to purify and purify oneself individually from negative attitudes (Surat al-Baqarah: 126) this is called tazkiyah (purification) and wisdom.
- c. The Purpose of Reason Education (al-Ahdaf al-Aqliyah). Intelligence directives to place the truth and its causes by studying the signs of God and discovering the messages of His verses that implicate to the increase of faith to Allah.
- d. The Purpose of Social Education (al-Ahdaf al-Ijtima'iyah). The purpose of social education is the formation of a complete personality in the social community. The individual identity here is reflected as "al-nas" living in a pluralistic society [11].

B. Education Curriculum

Etymologically the curriculum of the Greek language, the curriculum comes from the word *curire* which means "runner" and "curere" which means "race place". So the curriculum can be interpreted as the distance that the runners have to go through [12]. While in terminology, it is a set of educational materials and teaching given to students in accordance with the educational goals to be achieved. The curriculum consists of four aspects: the purpose of education, the material to be given, the method of teaching it (the implementation) and the assessment done. The curriculum can also be defined by "Overall plan or design for a course and how the content for a course is transformed into a learning blueprint for teaching and learning" [13]. If it is associated with the philosophy and system of Islamic education, of course, the curriculum must be integrated with the teachings of Islam itself [9]. So, it can be concluded that all kinds of science contained in the Qur'an should be taught to learners. These sciences include: the science of religion, history, astronomy, earth sciences, psychology, medical science, agricultural sciences, biology, economics and Arabic language [14]. Thus, the curriculum of Islamic education should reflect the ideality of the Qur'an that does not sort and select all types of disciplines and does not separate the science of religion from the general sciences.

C. Approach and Method of Education

There are at least six approaches that can be used in the learning process of Islamic education, namely [15]:

- a. Experience approach, by giving religious experience to

learners in order to cultivate religious values both individually and in groups. Because there is a saying, "Experience is the best teacher".

- b. Approach habituation, habituation is a behavior that automatically without a planned advance that just happens without any thought before. This practice means giving the learner the opportunity to practice his teachings.
- c. Emotional approach, namely the effort to inspire the feelings and emotions of learners in believing the teachings of Islam and can feel what is good and which is bad.
- d. A rational approach, an approach that uses the ratio in understanding and accepting the greatness and power of God, with human reasoning can justify and prove the existence of God.
- e. Functional approach, conveying religious material with emphasis on the aspect of expediency in everyday life so it is expected that learning in schools not only train the brain, but also useful for individual and social life.
- f. Exemplary approach, showing exemplary with the creation of intimate social conditions between school personalities that reflect commendable behavior or with illustrations impressions in the form the story of Islam in the past.

There are various methods in learning such as lecture method, question and answer, discussion, recitation, group work, demonstration and experiment, role-playing, problem solving, team teaching, drill, field trip, community survey and simulation methods.

D. Evaluation and Assessment of Education

The types of evaluation that can be applied in Islamic education are [16]:

- a. Formative Evaluation, i.e. assessment to find out the learning outcomes achieved by the learners after completing the unit of learning program on certain subjects.
- b. Summative Evaluation, evaluation of the learning outcomes of learners after following the lesson in one semester and the end of the year to determine the next level.
- c. Placement Evaluation, evaluation of learners for the purpose of placement in learning situations in accordance with the condition and ability of learners.
- d. Diagnostic Evaluation, evaluation of the results of analyzing the learning conditions of learners, both in the form of difficulties and obstacles encountered in teaching and learning situations.

III. IMPLEMENTATION OF CURRICULUM KUTTAB AL-FATIH SEMARANG

The education system at Kuttab Al-Fatih Semarang is trying to adopt the kuttab education system in the past. Kuttab Al-Fatih is in the middle of a school founded by private and government institutions. The emergence of this kuttab makes a new flow in Islamic education in Indonesia especially in the curriculum it uses.

Based on the results of research that has been done in Kuttab Al-Fatih Semarang, the development of Islamic education system is seen as a need that needs to be done in order to improve the quality of education that adapts to the demands of the times.

Here is the implementation of Islamic education applied in Kuttab Al-Fatih Semarang in terms of Islamic education system that developed in Indonesia, namely:

A. Objective

Purpose is the most important component affecting other components in an education system. The attempt to give birth to generations based on the prophetic manhaj that the Prophet Muhammad brought. From these objectives, the vision and mission are then devised to achieve that goal.

Kuttab Al-Fatih's vision is to deliver the best generation at an early age. The step to achieve that vision is to carry out a defined mission. Graduates of Kuttab Al-Fatih Semarang are endeavored to meet the targets of the following missions:

- a. Teaching and planting the character of faith
- b. Memorize the Qur'an
- c. Digging, researching and proving the miracles of the Qur'an
- d. Speaking of civilization
- e. Have life skills

The target profile of graduates Kuttab Al-Fatih Semarang is producing a quality generation, grouped in three different generations. The generations are:

- a. The Generation of Conceptor who has a personal faith that gives birth to faith-based concepts with the ultimate reference to the Qur'an.
- b. The Generation Executor who has a personal faith who became the perpetrator in the field of civilization with skills and creativity based on faith with the main reference of the Qur'an.
- c. The Generation of Leaders who combine the two, have a personal faith that can regulate the quality and work of faith-based civilization that governs the quality and work of faith-based civilization with the ultimate reference to the Qur'an.

B. Curriculum

Kuttab Al-Fatih Semarang is one of the branches of the Kuttab Al-Fatih Pilar Peradaban in Depok. Kuttab Al-Fatih brings different educational models with most educational institutions today. The concept that is brought is one that has long been present, more or less some 1500 years ago. The concept has succeeded in giving birth to the best generation to be able to master and prosper on earth. That is the concept of educating Rasulullah [17].

Kuttab Al-Fatih's curriculum comes from the hadith of the Messenger of Jundub ibn Abdillah narrated by Ibn Majah which contains suggestions for the study of faith then the Qur'an.

Lesson materials other than religious content such as IPA (Natural Science), IPS (Social Science), language and Mathematics which is a component of the faith curriculum is

expected by studying the material then it will increase the faith of santri. While the content of the material is taught like the science of Al-Qur'an and Tahfidzul Qur'an, Hadith Science, Language of Civilization, Thematic Learning, Fiqh, Calistung, Murafaqat and Skills.

In concept and material, kuttab already have a standard curriculum that is applied thoroughly in every branch of Kuttab Al-Fatih in Indonesia. The lesson materials in Kuttab Al-Fatih can be seen in Table I [18].

TABLE I
KUTTAB AL-FATIH LESSON MATERIAL

Subject Lesson		
Special Content	Faith	Understanding Attitude Adab Tahfidz Kitabah Qiraah
	Al-Qur'an	
	Mathematics	
	Indonesia Language (Bahasa)	
	Murafaqot	IPA/Natural Sciences IPS/Social Sciences Physical Skills/Sports
Supporting Charges	Life Skill Language of Civilization / Arabic	

The duration of the study program in Kuttab Al-Fatih Semarang is seven years. Levels or classes are divided into two, namely kuttab awal and qonuni. In kuttab awal, there are 1-3 levels, while kuttab qonuni has 1-4 levels; kuttab qonuni is a continuation of kuttab awal. At the kuttab stage, the children learn to read, write, memorize the Qur'an, as well as the basic science of religion and basic numeracy. Furthermore, at the level of qonuni, children learn linguistics and adab, as well as the religious sciences, hadith and various other sciences. The division of curriculum of Faith and Al-Qur'an can be seen as follows:

1) Faith Curriculum

"We studied faith before learning the Qur'an. As we study the Qur'an our faith will increase "(Narrated by Ibn Majah, validated by Al Albani); this Hadith is a guide for kuttab in preparing the curriculum of Faith and Al-Qur'an. The module as a guide in the curriculum is taken from juz 30, as it is also based on the order and priority of the Makiyyah-Madaniyyah phase learning. In addition, parts of the Qur'an that are generally memorized by children, ranging from juz 30, the memorized verses are studied and understood so that his faith is increasing and getting stronger [19].

There are three approaches in juz 30 used in kuttab namely: story, nature and human. The module is structured specifically as a human module; this module is about planting faith through human approach in juz 30. After conducting the disbursement and assessment there are four major themes related to man ranging from An-Naba to An Naas. The four major themes are physical, spirit, nature and interaction. While in the Natural module is divided into seven major themes,

namely: time, elements, energy, and the surface of the earth, living things, seasons and solar system.

All the subjects studied are submitted to the santri with the emphasis of faith. Teachers in material delivery not only use modules compiled by kuttab. The modules are composed only as a direction that has the branches of the path that can be selected and searched. Need other sources as a guide such as Al-Qur'an, Tafsir Ibn Kathir, Sirah Nabawiyah, Encyclopedia of Qur'anic miracles and Hadiths [19].

In the curriculum of faith there is an addition material (murafaqat) that is taught when faith lessons take place. Murafaqat is tried to be linked and drawn a straight line to be in harmony with faith. Such as science materials that contain material science knowledge that can be combined with Qur'anic verses that are being discussed in one theme or sub theme. Murafaqat IPS, which has a load of social knowledge and social interaction, is associated with Islamic mores and morals. While murafaqat, like Indonesian and Mathematics, if it has nothing to do with faith is still taught, but in the content of Indonesian and Mathematics cannot be separated also the discussion of faith and adab Islam. There are also sports lessons that are done once a week. Although there are sports that are prioritized according to sunna such as swimming, archery and horse riding; however, archery and riding has not yet been taught because it is not yet time to be taught to their age children. Sports are used to familiarize santri with healthy behaviors. In addition, there are also snack times in between breaks. This activity is also accompanied by the teacher, and if there are santri who forgot or did not bring food, then the teacher provokes ukhuwah by asking santri to share food.

Competencies to be achieved in the curriculum of faith include the achievement of the ability to read, write, and count, as well as the mastery of materials from the module at each level.

2) Curriculum Al-Qur'an

The second curriculum studied by santri in kuttab is the curriculum of the Qur'an. In this curriculum, students are guided and guided to memorize the Qur'an, writing and reading hujaiyah letters correctly in accordance with makhroj. During the seven years of education in Kuttab Al-Fatih, students are targeted to memorize the Qur'an by seven juz, juz 30, juz 29, juz 28, juz 26, juz 25, juz 24, and juz 23. Lessons of the Qur'an include reading, memorizing, writing, listening and rote memorization. Kuttab Al-Fatih's standard memory target is as follows [20].

TABLE II
KUTTAB AL-FATIH STANDARD MEMORIZING TARGET

Year	Yearly	Half Year	Daily
1	An Naas-Ad dhuha	4 pages	1 line
2	Al Lail-At Takwir	4.5 pages	1 line
3	'Abasa-Al Jin	7 pages	1.5-2 lines
4	Nuh-Al Mumtahanah	11.5 pages	2-2.5 lines
5	Al Hasyr-Qaf	15.5 pages	2.5-3 lines
6	Al Hujurat-Asy Syura	17.5 pages	3-4 lines
7	Fushilat-As Shaffat	19 pages	4-5 lines

3) Approach and Method

The teaching and learning process begins at 7:30 a.m. Before the students enter the class, students make a pledge in advance with the following schedule: Monday is filled adab and prayer, Tuesday filled the story of Islam, Wednesday is Arabic, Thursday is Hadith, and Friday is filled with general materials or announcements. The pledge that is held every morning at Kuttab Al-Fatih is meant to condition the santri. After the pledge is finished, the students immediately go to each class.

The learning between the class of faith and the Qur'an is not the same. The class of faith uses a fixed class with a thematic model derived from natural modules, humans, tadabur and siroh taken from juz 30. The Qur'anic class is based on the rote level of the santri so as to apply the moving class.

For teaching methods, in Kuttab Al-Fatih does not vary much with the learning in general. There are lectures, frequently asked questions, stories and others. However, in the very emphasis of learning in maintaining adab before the class begins, the class must be calm and the students are ready with their position to receive knowledge. The teacher always reminds her santri to keep adabnya when studying; santri who violate the rules will be given punishment, such as being told to stand in front of the class. Especially for learning the Quran students sit around the teacher. The students sit in a circle facing the teacher. Submission of material about the introduction of Hijaiyah letters using the talaqqi method with Qaidah Baghdadiyah manual or tourutan.

4) Evaluation

Evaluation of learning and development of Kuttab Al-Fatih students reported in the form of report cards. Components listed in the report cards are numerical and some are descriptive. For the reporting of curriculum results for al-Qur'an, there is a graph that shows the increase of the memorization abilities of al-Qur'an learners.

The exam form for the faith class consists of the theme exam and the semester exam. The theme test is done after the material in one theme has been discussed. The juz rise test is for santri who have completed the recitation of one juz; santri must complete one juz in order to continue to the next Qur'anic class.

As a supporting program, there is BBO (Learning Together with Parents). This is intended as a form of interaction between teachers and guardian. The BBO program contains assignments for parents to teach home study materials to their children. After that, the results of the study at home study form an interaction between teachers to the guardians of learners relating to learning in kuttab. The BBO program is done every two weeks. Here are the various evaluations used, among others:

a. Daily Reflection

One of the hallmarks of Islamic civilization is its record keeping, it is the basis of daily reflection to record the daily activities of halaqah, personal notes of santri both in terms of

memorization, conducive and not halaqah, adab santri when halaqah takes place as a consideration in determining the value of report cards.

b. Attendance

Daily attendance is one that Kuttab Al-Fatih did to make assessment, especially of the discipline of santri.

c. Mutabaah

Is the scoring and achievement of students in the form of books they take home as material for evaluation by parents for their children during the teaching and learning process at Kuttab Al-Fatih.

Assessment, as a benchmark against achievement of learning outcomes of learners, is done daily or periodically. In the curriculum of faith, daily assessment can be done by observation, for example in terms of attitude (character of faith). Daily value can also be taken from a worksheet or other daily task. Periodic assessments include the theme exam and the final exam of the semester. For assessment on the curriculum of the Qur'an, there are several things that are assessed, among others:

a. Assessment of tahfidz and recitations

The assessed components are fluency, makhraj, mad and ghunah.

b. Assessment adab

Taking of adab value can be seen from what is shown by santri in their daily life, teacher can take value from daily recap. Assessment on adab is descriptive.

c. Assessment of kitabah

This assessment is only for kuttab qonuni, in which is taught the rules of letter writing of language.

IV. RELEVANCE OF KUTTAB EDUCATION SYSTEM AL-FATIH SEMARANG WITH FORMAL EDUCATION SYSTEM IN INDONESIA

Kuttab is part of the Islamic education system, it is known as a traditional Islamic educational institution for children, which is informal, informal and even formal. The difference is caused by the position of state policy as the education provider. Kuttab is a basic educational institution that also provides basic religious teaching. The institute aims to provide opportunities for children in developing religious skills and skills from an early age [21].

As an educational institution located in Indonesia, Kuttab Al-Fatih belongs to the category of non-formal educational institutions. Kuttab Al-Fatih was established as a substitute institution for formal education with PKBM licensing. Kuttab Al-Fatih graduates are rewarded on a par with the outcome of a formal education program after going through an equivalence assessment or Package Examination process. According to UNESCO [21], PKBM is defined as a center for community learning activities or educational institutions held outside the formal education system. In its implementation, Kuttab Al-Fatih manages education independently, from the curriculum design, to the making of learning modules used by

learners.

Kuttab Al-Fatih was founded on the basis of the fulfillment of the right to education for Muslims, especially education at the basic level. The underlying Pasal 12 paragraph 1 of Law (Undang-undang) no. 20 Year 2003 is "Every learner in every educational unit is entitled to get religious education in accordance with the religion that is adhered to and taught by educators who are religious". Furthermore, Pasal 30 paragraph 2 of Law no. 20 Year 2003 states "Religious education serves to prepare learners to become members of the community who understand and practice the values of religious teachings and/or become experts of religion" [2]. The existence of kuttab can be considered equivalent to pesantren or madrasah diniyah although with different education model.

As part of the Islamic education system, kuttab has Islamic values in its learning. These values are included in the purpose of national education, which aims for the development of the potential of learners to be a human being who believes in God and have a noble character. Education at Kuttab Al-Fatih emphasizes education adab and morals.

Kuttab Al-Fatih developed his own materials and teaching materials used in learning. Teaching materials are not set as separate subjects, but are interconnected with one another. The learning model is similar to elementary school learning that implements the 2013 curriculum with thematic learning models. The term thematic learning is basically an integrated learning model that uses themes to link some subjects so as to provide a meaningful experience to students [22].

TABLE III
RELEVANCE OF KUTTAB EDUCATION SYSTEM WITH SISDIKNAS

Value	Relevance	Indicator
Institutional Status	Kuttab Al-Fatih is a non-formal institution at the elementary level that also teaches religion	1. Organize education independently 2. Registering licensing institutions as Community Learning Activities Center (PKBM) 3. Religious lessons are delivered by religious teachers
Character Building	Kuttab Al-Fatih emphasized the importance of faith before the Qur'an and adab before science. It is contained in the Faith and Al-Qur'an Curriculum	1. Teaching adab according to the morals of Prophet Muhammad 2. Give uswatun hasanah to santri 3. Prioritize the assessment adab 4. Familiarize prayer in every activity
Thematic Learning	Teaching material at Kuttab Al-Fatih was presented thematically. In one theme it summarizes some interrelated subject matter (core matter with murafaqat). With the target of faith (affective), al-Qur'an (psychomotor) and science (cognitive)	1. Presenting concepts from various subjects in a learning process 2. Learning is flexible 3. Provide direct experience to students 4. Prioritize the process daripada hasil

V. CONCLUSION

Based on the results of research on Curriculum Implementation on Islamic Education System Model Kuttab Al-Fatih Semarang, it can be concluded as follows:

1. Kuttab Al-Fatih model education system has several components, among others:
 - a. The general goal of Kuttab Al-Fatih is to score brilliant generations at a young age. Specific objectives to be achieved include to manifest santri who have the character of faith, become memorizers of the Qur'an, explore the miracles of the Qur'an, mastering the language of civilization and have life skills, while the final goal to be achieved is the realization of the best generation that will welcome the Khilafah 'ala Minhajin Nubuwwah.
 - b. The curriculum used is the curriculum of faith and the curriculum of Al-Qur'an. The material content of the faith curriculum includes the character of the faith itself as well as the murafaqat of Science, IPS, Indonesian and Mathematics, while the material content of the curriculum of the Qur'an consists of adab, tahfidz, qiroah and kitabah; plus, supporting material in the form of sports, life skills and civilization language.
 - c. The approach used is to develop exemplary and habituate, commendable behavior. The model used for the curriculum of the Qur'an is the halaqah, while the faith curriculum uses the classical. The method used is talaqqi, memorizing tasmi', drill for al-Qur'an as well as lectures, questions and answers, stories, parables and others for the

learning of faith.

- d. The evaluation used included tests and non-tests. Formative tests include the per-theme exam and the juz increment, while the summative test is the final exam of the semester. Non-test evaluation is taken from daily reflection, attendance, daily duties and mutabaah memorization.
2. Relevance of curriculum implementation in the Kuttab Al-Fatih Islamic education system with the education system in Indonesia.
 - a. Judging from its institutional status, the education system model Kuttab Al-Fatih Semarang is part of non-formal education managed independently with the permission of PKBM.
 - b. Kuttab Al-Fatih emphasized character education through the Faith and Al-Qur'an Curriculum.
 - c. Kuttab Al-Fatih also uses thematic lessons that present several kinds of content of lessons in one particular theme.

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