

TEACHER AS A ROLE MODEL IN THE 2013 CURRICULUM DEVELOPMENT

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Abstract

This research focuses on describing the roles of teacher as the role model in the context of the 2013 Curriculum which is identical with the character education curriculum. The implementation of 2013 curriculum and the role of teacher as the role model are expected to be able to shape the nation character of the students. This is a qualitative method research with the library research type to gather the primary and secondary data source. The data collection carried out by gathering all information related to the research. The data analysis technique used the descriptive approach. As a result, this research found that the teacher plays crucial role as the role model in the implementation of 2013 curriculum. Ideally, the character development of the student is to be supported by the education stakeholders at school; curriculum and the good character teacher.

Keywords: *Teacher; Role Model; 2013 Curriculum*

Abstrak

Penelitian ini berfokus pada penjelasan tentang peran guru sebagai panutan dalam konteks Kurikulum 2013 yang identik dengan kurikulum pendidikan karakter. Penerapan Kurikulum 2013 dan peran guru sebagai panutan diharapkan mampu membentuk karakter bangsa bagi peserta didik. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian kepustakaan untuk mengumpulkan sumber data primer dan sekunder. Pengumpulan data dilakukan dengan mengumpulkan semua informasi yang berkaitan dengan penelitian. Teknik analisis data menggunakan pendekatan deskriptif. Hasilnya dari penelitian ini menemukan bahwa guru memainkan peran penting sebagai panutan dalam implementasi Kurikulum 2013.

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Idealnya, pengembangan karakter siswa harus didukung oleh pemangku kepentingan pendidikan di sekolah; kurikulum dan guru dengan karakter yang baik.

Kata kunci: Guru; Panutan; Kurikulum 2013

مستخلص

يتركز هذا البحث في وصف عن دور المعلمين نموذجاً في تكوين السلوك لدى الطلاب في منهج 2013، لأن هذا المنهج يختص في تنمية السلوك الحسنة عند طلاب المدرسي . لذا يهدف تطبيق هذا المنهج إلى تنمية الأخلاق الحسنة عبر محاكاة الطلاب سلوك معلمهم ، وحسن سلوك الفرد يؤدي إلى حسن سلوك المجتمع في الوطن. استخدمت الباحثة في هذا البحث منهج الكيفي بنوع البحث الميداني ، البيانا الأساسي والبيانات الثانوي تجمع ثم تحلل بنوع الكيفية. ويدل نتيجة البحث على أن للمدرس دور مهم في تطبيق منهج 2013 . وتتمية السلوك يحتاج إلى مشاركة العناصر المهمة في التربية وهي المنهج و المعلم وسلوك المتعلم.

الكلمات الرئيسية: المعلم؛ نموذج الدور؛ منهج التعليم سنة ٢٠١٣

A. INTRODUCTION

Teachers, educators whose main task is teaching, have personality characteristics that significantly affect the success of human resource development. The personality of the teacher gives a good example to students and the public so that the teachers appear as ‘highly exemplary ordigugu’ (emulated their advice/speech/command) and ‘ditiru or imitated’ (emulated their attitude and behaviour). The teacher’s personality becomes the most critical factor for students’ successful learning.¹ The track record of a teacher’s education significantly strengthens the effectiveness of the readers in the teaching profession as a role model.² In this paper, we used the observational learning theory of Albert Bandura.³ Bandura’s theory

¹Muhammad Tholhah Hasan, “Islam & Masalah Sumber Daya Manusia” (Jakarta: Lantabora Press, 2004), 155.

²Syabuddin Gade and Sulaiman, *Pengembangan Interaksi Edukasi Pembelajaran Pendidikan Agama Islam: Teori Dan Praktik* (Banda Aceh: Ar-Raniry Press Banda Aceh, 2019), 34.

³Albert Bandura is a behaviourist who added cognitive aspects to behaviourism since 1960. The development of his theory referred to Skinner’s views. Nevertheless, Bandura has his own opinion (assumptions) about human nature and personality. The premises include: (1) Humans are essentially beings who are aware, think, feel and regulate their behaviour. Thus humans are not like pawns or pieces that are easily influenced or manipulated by the environment. The relationship between humans and the environment are mutually influencing each other; and (2) Personalities develop in a social context, interactions with one another. Bandura’s review stated that most human behaviour is the result of learning from the model through observation, imitation, and modelling so that students observe and imitate teachers’ act as a model or example, especially in the learning process. Research conducted by Albert Bandura stated that reinforcement is derived from the model significantly supports the formation of learners’ personalities especially strengthening of the appropriateness of students’ actions in observing and imitating the model (teacher). Besides, teachers must also build students’ trust towards themselves because students are more comfortable to imitate the people they trust than those who do not. Highly motivated students will easily imitate the model to master the desired behaviour. See Dede Rahmat Hidayat, *Personality Psychology in Counseling*, (Bogor: Ghalia Indonesia, 2011), 22.

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describes procedurally the stages that must be passed by students in emulating teacher's behaviour so that the learning process is applied clearly and repeatedly following the needs of students. The benefit for the teacher is the consistent and continuous attitude adjustment and so that the teacher's behaviour is useful as a role model and supports the process of forming the learner's personality. In the context of education, students who take teachers as role models can shape their character, at least close to the teacher's character.

The basic principle of Bandura's theory is social and moral learning. In this context, the teacher's attitude possibility serves as a signpost for students that can be developed anywhere when needed. Students will imitate the various attitudes of teachers in dealing with problems during the learning process. One of the more constructive improvement is when the learners' personality is better than the model teacher's.⁴

The competencies that are directly related to students' personality are personality competence, followed by pedagogical ability concerning the application of cognitive development principles, personality principles, and learning theory in the learning process. However, social capability is related to the strength of teachers in their interaction with others, especially with students. Professional competence is the extent of the teacher's ability to master certain subjects.⁵

The implementation of 2013 curriculum material in Islamic primary schools (*Madrasah Ibtidaiyah-MI*) should cover the form of the application of learning materials in Islamic education, which could foster students to be the human beings believing and devoting to Allah Almighty and noble. The curriculum is the core of education and influences all educational activities. Without a curriculum, the learning process will not work well.⁶ By implementing the 2013 curriculum in MI, the teachers are expected to be able to foster and develop students into human beings who have faith and are devoted to Allah, virtuous, healthy, knowledgeable, skilled, creative, and independent. The students are also hoped to be democratic citizens who are responsible, based on the values of Islamic teachings, through the learning process of PAI materials.

Nowadays, there is the behaviour of learners who do not reflect morality. They are impolite, disturbing friends, and dishonest. These behaviours are teachers' responsibility as a

⁴AR Muhammad et al., "Character Education, Student Mental Revolution, and Industry 4.0: The Case of State Islamic Senior High Schools in Indonesia" 422, no. Icope 2019 (2020): 132–35, <https://doi.org/10.2991/assehr.k.200323.105>.

⁵Jaka Siswanta, "Kompetensi Profesional Guru Pendidikan Agama Islam (Pai) Di Sekolah Umum Tingkat Sma/ Smk Kabupaten Magelang," *Inferensi* 6, no. 2 (2012): 349, <https://doi.org/10.18326/infsl3.v6i2.349-370>.

⁶Muhammad Zaini, *Pengembangan Kurikulum Konsep Implementasi Evaluasi Dan Inovasi* (Yogyakarta: Teras, 2009), 21.

role model, especially the morals teachers who are needed in fostering students' moral. Nevertheless, the obligation must be supported by the parents and educators at home.⁷ Therefore, the roles of parents and teachers are equally important in giving an example to children to produce a bright and noble generation. Based on these problems, we are interested in investigating the role of the teacher as a role model according to the Bandura's concept in applying the 2013 curriculum.

This is a qualitative research methodology that belongs to the library research form. The library research is a series of actions concerning with the data collection done through library data collection methods by reading, writing and analyzing the library collection references without any field research needed.⁸ The data for the research gathered from various primary and secondary sources. The data collection technique done through the analysis of information related to this research. Last but not the least, the data analysis technique used for this study is descriptive approach.

B. DISCUSSION

1. The Concepts of Educators (Teachers)

Etymologically the word 'educator' is derived from the commonly known terms 'teacher'.⁹ The teacher's duties include the transfer of knowledge and value.¹⁰ Al-Ghazali said that educators are those who perfect, clean, and direct (students) to Allah *Azza Wajalla*.¹¹ In this case, the position of an educator is aligned in the ranks of the Prophets. Meanwhile, Winkel argued that an educator is someone who guides students to achieve a perfect life.¹² Educating is one of the main tasks of teachers regulated in the law: "Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in the formal early childhood education, primary and secondary education pathway."¹³

⁷Sulaiman, "Strategi Pembelajaran Pendidikan Agama Islam Progresif Di Sekolah," in *ARICIS I Proceedings* (Banda Aceh, 2017), 143–153.

⁸Zed Mestika, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Bogor Indonesia, 2004), 3.

⁹Farizal Hadi, Cut Zahri Harun, and Sakdiah Ibrahim, "Kepala Sekolah Sebagai Edukator Dalam Meningkatkan Kompetensi Guru Pada SMK Negeri 2 Sigli," *Jurnal Administrasi Pendidikan: Program Pascasarjana Unsyiah*, 6, no. 2 (2018): 66–72.

¹⁰Askhabul Kirom, "Peran Guru Dan Peserta Didik Dalam Proses Pembelajaran Berbasis Multikultural," *Al Murabbi* 3, no. 1 (2017): 69–80, <http://jurnal.yudharta.ac.id/v2/index.php/pai/article/view/893>.

¹¹Harizal Anhar, "Interaksi Edukatif Menurut Pemikiran Al-Ghazali," *Jurnal Ilmiah Islam Futura* 13, no. 1 (2013): 28–41, <https://doi.org/10.22373/jiif.v13i1.570>.

¹²Adri Efferi, *Filsafat Pendidikan Islam* (Jakarta: Nora Media Enterprise, 2011), 79.

¹³Dewan Perwakilan Rakyat Indonesia, "Undang-Undang (UU) Tentang Guru Dan Dosen Nomor 14," *Dewan Perwakilan Rakyat Indonesia (DPR RI, 2005)*, Pasal 1 Ayat 1,

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Concerning the teacher's role as an educator, personality ownership is a requirement that must be met by the teacher.¹⁴ Teachers will be able to educate and teach if they have emotional stability and a great sense of responsibility to advance students as well as being realistic, honest, open-minded and sensitive to the development of education.¹⁵ The teacher's initial provision as an educator lies in his/her behaviour, and the ownership of behaviour is one manifestation of teacher competence.¹⁶ One of the competencies required by teachers is personality competencies related to noble morals. Teachers are the frontline in creating students' noble morals.¹⁷

The teacher competencies are divided into four types, namely: pedagogical, personality, social, and professional skills.¹⁸ Pedagogical competence is related to the ability of teachers to manage learning activities of students.¹⁹ For example, understanding students' characteristics from moral, social, cultural, emotional, and intellectual aspects.²⁰ The personality competence emphasizes teachers to be role models for students, evaluate them, and sustainably develop them.²¹ Social capability is related to the ability of teachers to relate to themselves, students, students' guardians, colleagues, and the community.²²

Professional competence is the mastery of extensive and in-depth learning material in the form of mastery of scientific substances related to the field of study and mastery of experimental structures and methods so that they can carry out research studies critically. Thus, the teacher is a person who makes a conscious effort to develop the potential of students, so that they become human beings who can carry out the task of humans as the caliph of God on earth.

¹⁴Ilham Syifa, "Perilaku Agresif Peserta Didik Di SDIT Al Huda Ditinjau Berdasarkan Teori Belajar Behavioristik Albert Bandura," *Tadrisuna: Jurnal Pendidikan Islam Dan Kajian Keislaman* 1, no. 2 (2018): 1–13.

¹⁵Oemar Hamalik, *Pendidikan Guru Berdasarkan Pendekatan Kompetensi* (Jakarta: Bumi Aksara, 2002), 42–43.

¹⁶Maman Sudarman, *Profesi Guru: Dipuji, Dikritisi, Dan Dicaci*, (Jakarta: Raja Grafindo Persada, 2013), 10.

¹⁷Muhammad, Sulaiman, and Jabailah, "Antisipatif Penyalahgunaan Narkoba Melalui Pendidikan Karakter Di Kalangan Siswa Madrasah Aliyah Di Provinsi Aceh," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruank* 22, no. 1 (2019): 126–140.

¹⁸Suyanto and Asep Jihad, *Menjadi Guru Profesional* (Jakarta: Esensi, 2013), 43.

¹⁹Ismail Darimi, "Peningkatan Kompetensi Pedagogik Guru PAI Dalam Pembelajaran," *Jurnal MUDARRISUNA* 5, no. 2 (2015): 309–324.

²⁰Novan Ardi Wiyani, *Etika Profesi Keguruan* (Yogyakarta: Gava Media, 2015), 61.

²¹Sri Suwartini, "Teori Kepribadian Social Cognitive : Kajian Pemikiran Albert Bandura," *Al-Tazkiah: Jurnal Bimbingan Dan Konseling Islam* 5, no. 1 (2016): 37–46.

²²Masnur Alam, "Peran Kompetensi Sosial Guru Pendidikan Agama Islam Di Madrasah Aliyah Negeri" 18, no. 01 (2018): 85–101.

2. Teacher as a Role Model in Albert Bandura's Review

The theory of social cognitive learning can be defined as a permanent influence on behaviour, knowledge, and thinking skills that are obtained through experience. The scope of education is comprehensive, not only academic but also non-academic. Bandura stated that learning was based on mental processes which he developed with social cognitive learning theory.²³ The method of social learning was developed by Bandura (1986) and is an extension of traditional behavioural learning theory (behaviourist).²⁴ Teachers as a model for students must show good behaviour and morals in the learning process so that it has implications for student behaviour.²⁵

This theory accepts most of the principles of behavioural learning theories but gives more emphasis on the impressions and cues of behavioural change, and internal mental processes. Social cognitive learning theory uses the term of external reinforcement and internal cognitive explanations to understand how to learn from others.²⁶ In the "human" social learning perspective, it is not driven by internal forces nor influenced by environmental stimulation. Bandura is very famous for his social learning theory which is one of the concepts in the flow of behaviourism emphasizing the cognitive component of thought, understanding and evaluation. The theory of social learning about personality is based on the formula that human's behaviour is the result of continuous mutual interaction between determinants: internal (cognition, perception, and other factors that influence human activities), and external (environment).²⁷

Bandura, in his theory, emphasized the crucial aspect that significantly affect human behaviour, namely observational learning (modelling), better known as social and self-regulation learning theory.²⁸ Social learning theory believed that students learn by observing

²³ Chusnul Muali and Putri Nailly Rohmatika, "Kajian Refleksi Teori Pengembangan Karakter Anak Melalui Pembelajaran Agama Perspektif Albert Bandura," *Fikrotuna* 9, no. 1 (2019): 1031–52.

²⁴ Laura A King, *Psikologi Umum* (Jakarta: Salemba Humanika, 2010), 29.

²⁵ Bintang Rosada and Muhammad Afif Amrulloh, "Metode Pembelajaran Qira'Ah Persepektif Teori Kognitif Sosial Albert Bandura (Studi Kasus Di SMP Muhammadiyah 2 Yogyakarta)," *Tarbawi: Jurnal Pendidikan Islam* 15, no. 1 (2018): 67–78, <https://doi.org/10.34001/tarbawi.v15i1.719>.

²⁶ Sri Muliati Abdullah, "Social Cognitive Theory : A Bandura Thought Review Published in 1982-2012," *Psikodimensia* 18, no. 1 (2019): 85–100, <https://doi.org/10.24167/psidim.v18i1.1708>.

²⁷ Syamsu Yusuf and Juntika Nurikhsan, *Teori Kepribadian* (Bandung: PT.Remaja Rosdakarya, 2012), 132–33.

²⁸ Made Agus Dharmadi, "Pengaruh Penerapan Model Pembelajaran Observasional Bandura Terhadap Hasil Belajar Teknik Dasar Bola Basket Ditinjau Dari Kemampuan Koordinasi Mata Dan Tangan (Studi Pada Mahasiswa Semester III Jurusan Penjaskesrek FOK Undiksha Tahun 2009/2010)," *LAMPUHYANG* 4, no. 2 (2013): 47–62.

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and imitating others.²⁹ This process is called modelling or observational learning.³⁰ There are four processes involved in observational learning, including:

(1) Attention. Before students can imitate the behaviour of a model, they must pay attention to what the model does or says. For example, seeing a teacher write from the same perspective as students seeing themselves makes observational learning easier; (2) Retention. Students must be able to store the model action in their memory for future retrieval to produce this model action. Student retention will increase when a teacher gives a live, logical, and clear demonstration; (3) Production. Students must be physically able to reproduce model actions. In this stage, students need a lot of practice, feedback, and coaching before they can copy model actions; and (4) Motivation. Students must be motivated to demonstrate model actions. Strengthening can be used to encourage observational learning. For example, a teacher can use direct reinforcement like saying “good work!” Or, a teacher might want to use representative support. In this case, students may only see other students who are reinforced for a particular behaviour, and then s/he increases her/his production of that behaviour.³¹

The primary learning element is characterized by observation and imitation. The behaviour of the model may be learned through language, example, values, etc. Students imitate the ability of the skills demonstrated by the teacher as a model, and they gain the ability to obtain satisfaction and positive reinforcement. The learning process includes attention, remembering, and imitation and appropriate behaviour or reciprocity, and ends with positive reinforcement. The types of Bandura’s modelling can be done with several approaches including (a) direct imitation, (b) indirect imitation, (c) combined imitation, (d) instantaneous imitation, and (e) ongoing imitation.³² Further explanation of these approaches is explained as follows.

First is direct imitation, which is the imitation of learning based on Bandura’s social learning theory. Someone models or exemplifies something through a demonstration of the way a skill is performed and mimics the behaviour exhibited by the model through a process of attention,³³ for example, imitating the preferred singer style. *Second* is indirect imitation, that is imitation through imagination or indirect care. For example, echoing the character read in a book and watching a teacher teaches his colleague.

²⁹ HERLY JEANETTE LESILOLO, “Penerapan Teori Belajar Sosial Albert Bandura Dalam Proses Belajar Mengajar Di Sekolah,” *KENOSIS: Jurnal Kajian Teologi* 4, no. 2 (2019): 186–202, <https://doi.org/10.37196/kenosis.v4i2.67>.

³⁰ Qumruin Nurul Laila, “Pemikiran Pendidikan Moral Albert Bandura,” *Jurnal Program Studi PGMI* 2, no. 1 (2015): 21–36.

³¹ Robert S. Feldman, *Pengantar Psikologi*, (Jakarta: Salemba Humanika, 2012) (Jakarta: Salemba Humanika, 2012), 56.

³² Muhibbin Syah, *Psikologi Belajar* (Jakarta: Rajawali Press, 2009), 37.

³³ Muali and Rohmatika, “Kajian Refleksi Teori Pengembangan Karakter Anak Melalui Pembelajaran Agama Perspektif Albert Bandura.”

The third is combined imitation which copying by way of combining the different behaviours that are direct and indirect imitation. For example, students imitate the teacher's style of painting and how to colour rather than the book they are reading. *The Fourth* is instantaneous imitation, which is only according to certain situations. For example, imitating the style of clothing on TV, but may not be worn in school. *The fifth* is ongoing imitation, i.e. imitated behaviour that may be highlighted in any situation. For example, students mimic the style of the teacher's language. For those who have a terrible self-concept, Bandura provided suggestions to improve it, namely: "(a) Self-observation, (b) pay attention to standards of measure, and (c) pay attention to self-response".³⁴

Bandura believed that cognitive processes also affect observational learning or if we only learn by trial-and-error method,³⁵ learning becomes very difficult and time-consuming. One significant contribution from Bandura is emphasizing that humans learn not only by classical and operant conditioning but also by observing the behaviour of others. This theory is called imitation or modelling. To prove his argument, Bandura researched the two children to examine their aggressiveness or fear.

Bandura placed the two children in his laboratory with the same conditions but different treatments and then compared the learning process using film. This experiment is often known as experiments with bobo dolls. Bandura positioned the first child in a room that had been provided with a large bound doll. Likewise, the second child was placed in a room with the same conditions. The first child was given an action movie, but the second child was not. After the treatment, the two children were left in their respective rooms with dolls that had been prepared beforehand. Later, the first child imitated all the behaviours or actions in the film he had watched before. Whereas the second child just shut up and paid attention to the doll in front of him without conducting any action as done by the first child. It can be said that the first child was more aggressive than the second child. The learning patterns that were carried out by children are called modelling.³⁶ Thus, it is clear that the first child imitated any motions or actions done by the players in the movies he watched and then applied them to the bobo doll. It can be said as a way of learning by modelling. Therefore, the teacher should provide a useful model so that students imitate it.

³⁴ Wowo Sunaryo Kuswana, *Bio Psikologi Pembelajaran Perilaku* (Bandung: Alfabeta, 2014), 322–25.

³⁵ Habib Maulana Maslahul Adi, "Teori Belajar Behaviorisme Albert Bandura Dan Implikasinya Dalam Pembelajaran Bahasa Arab," *Ihya Al-Arabiyyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 5, no. 2 (2019): 212–20.

³⁶ Suyanto and Jihad, *Menjadi Guru Profesional*, 24.

3. The teacher as a Role Model

The role model that is attached to the teacher,³⁷ indicates that teachers' criterion are not only professional but also has a personal piety. The piety here means that the relation with him/herself, fellow human beings, the universe, and God.³⁸ In addition, professional teachers also have personal, social, intellectual, moral and spiritual responsibilities. Personal responsibility is demonstrated through his/her ability to understand him/her self. Spiritual and moral responsibilities are manifested through the appearance of the teacher as a religious being whose behavior does not deviate from religious and moral norms. The other abilities concerning teacher's personal competencies are as follows.

- (1) The ability related to the experience of religious teachings following the religious beliefs they hold;
- (2) the ability to behave based on the norms, rules and value systems applies in society;
- (3) the ability to develop praiseworthy qualities as a teacher, for example, decorum and manners;
- (4) the ability to be democratic and open to innovation and criticism³⁹

To support and strengthen the effectiveness of understanding of the teacher's position as a role model, we used observational learning theory. Bandura believed that most human behavior is the result of learning from models through observation, imitation, and modeling.⁴⁰ In the context of this study, students observe and imitate teacher's behavior as a role model, especially in the learning process. This theory provides a procedural description of the stages the students require in emulating the teacher so that the learning process can be applied clearly and repeatedly based on the needs of students. It also benefits the teachers in adjusting the attitude so that their behavior is effective as a role model to support the process of forming the students' personality.

The learning process through observation is managed by four interrelated processes, namely: the attention, retention, motor reproduction, and motivational process. First, the attention process is related to the characteristics of the teacher as a model that affects the learning process of students. Teachers who have high interpersonal attractiveness are easier to emulate than those who do not. Secondly, the retention process is described when students observe the behavior of a teacher, immediately imitate it and then use it as a guide for action. Third, the motor reproduction process, to imitate the model, students must change the

³⁷ Endang Setyowati and Dwi Ulfa Nurdahlia, "Strategi Penanganan Perilaku Menyimpang Peserta Didik Melalui Guru Sebagai Role Model," *Paradigma: Jurnal Filsafat, Sains, Teknologi, Dan Sosial Budaya* 24, no. 1 (2018): 35–42, <https://doi.org/10.33503/paradigma.v24i1.340>.

³⁸ Suyanto and Jihad, *Menjadi Guru Profesional*, 24.

³⁹ Syamsul Ma'arif, *Guru Profesional: Harapan Dan Kenyataan* (Semarang: Need's Press, 2012), 15–16.

⁴⁰ Dede Rahmat Hidayat, *Psikologi Kepribadian Dalam Konseling* (Bogor: Ghalia Indonesia, 2011), 159.

symbolic representation from observation to action. Fourth, the motivational process, where an individual or student tends to behave like the model does, if the students think that the behaviour has good consequences.⁴¹

Teachers need to consider several aspects in strengthening the process of developing the students' personality, including reinforcing the students' actions appropriately and correctly. Bandura' research showed that the reinforcement from the model significantly supports the formation of learners' personalities, especially the reinforcement concerning the appropriateness of students' actions in observing and imitating the model (teacher).⁴² Besides, teachers must also build their confidence because students will tend to imitate the people they trust. On the other hands, highly motivated students will easily imitate the model to master the desired behavior.⁴³

The role models and excellent examples shown by the teacher influence students' attitudes and will develop a good-manner and noble personality.⁴⁴ In addition, students will strive to be friendly individuals or at least close to the teacher's behavior. Students will imitate the variety of teachers' attitudes in dealing with problems during the learning process in dealing with the same problem. The most significant and constructive improvement is when learners' personalities can be better or outperform the model (teacher).⁴⁵ Rahman believed that the professional and charactered teachers must be developed from a number of interrelated competencies, where personality competence is the foundation for other competencies. The pedagogical and professional competencies that are based on personality competence must function to sustain social competence as the public manifestation on the quality of teacher professionalism.⁴⁶

From the above explanation, it can be concluded that the competencies that significantly contribute and are directly related to the development of students' personalities are personality competence, followed by pedagogical competencies of relevance to the application of cognitive development principles, personality principles, and learning theories in the learning process. Meanwhile, social competence is related to the general ability of

⁴¹ Hidayat, 160.

⁴² Albert Bandura and Frederick J. McDonald, "Influence of Social Reinforcement and the Behavior of Models in Shaping Children's Moral Judgment," *The Journal of Abnormal and Social Psychology* 67, no. 3 (1963): 274–281.

⁴³ Hidayat, *Psikologi Kepribadian Dalam Konseling*, 153.

⁴⁴ Gade and Sulaiman, *Pengembangan Interaksi Edukasi Pembelajaran Pendidikan Agama Islam: Teori Dan Praktik*, 34.

⁴⁵ Hidayat, *Psikologi Kepribadian Dalam Konseling*, 152.

⁴⁶ Bujang Rahman, "Refleksi Diri Dan Peningkatan Profesionalisme Guru," *Paedagogia* 17, no. 1 (2014): 1–12.

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teachers to interact with others, especially with students. The professional competence, in the narrow sense, is to what extent the teachers master certain subjects.

The polite personality of the teacher in the context of implementing the 2013 curriculum is critical to shaping the noble character of the students. Hence, PAI teachers, in particular, should be able to display noble morals in the learning process. The teacher, as a role model, is one of the keys to successfully strengthen and shape the attitudes of noble learners.

4. The Concept of 2013 Curriculum

The curriculum is the guideline in regulating the learning process for students and in facilitating the learning process.⁴⁷ Hamalik explained that the curriculum is a set of documents consisting of guidelines in developing learning tools to achieve certain educational objectives.⁴⁸ The 2013 curriculum is an integrated competency and character-based curriculum, the revised of the school-based curriculum (*Kurikulum Tingkat Satuan Pendidikan-KTSP*).

The 2013 curriculum is seen as compatible with the education programs and different from former curricula. The difference is in the scientific approach and authentic assessment in learning.⁴⁹ The 2013 curriculum was simultaneously applied at all levels of formal education in the 2014/2015 academic year after the curriculum pilot-testing had been conducted in several selected schools in July 2013. The implementation of the curriculum included three main activities, namely: program development, learning implementation, and evaluation.⁵⁰

Law Number 20, the Year of 2003, Article 1 point 19, concerning the National Education System, explains that the curriculum is a set of plans and arrangements concerning the objectives, content, and learning materials as well as the methods used as the guidelines for the implementation of learning activities to achieve certain educational objectives. It is usually distinguished between the plan and the functional curriculum. The written plan is a curriculum document, while the curriculum implemented in the classroom is functional.⁵¹ The integrated concept curriculum is said to be meaningful because students will understand the concepts if the concepts they will learn are whole and realistic. It is broad because they will

⁴⁷ Dedi Lazwardi, "Manajemen Kurikulum Sebagai Pengembangan Tujuan Pendidikan," *Jurnal Kependidikan Islam* 7, no. 1 (2017): 119–125.

⁴⁸ Oemar Hamalik, *Dasar-Dasar Pengembangan Kurikulum* (Bandung: Remaja Rosdakarya, 2007), 37.

⁴⁹ Rudi Susilana, "Pendekatan Saintifik Dalam Implementasi Kurikulum 2013 Berdasarkan Kajian Teori Psikologi Belajar," *Edutech* 13, no. 2 (2014): 183–193, <https://doi.org/10.17509/edutech.v13i2.3095>.

⁵⁰ Zaini, *Pengembangan Kurikulum Konsep Implementasi Evaluasi Dan Inovasi*, 21.

⁵¹ Nurdin Usman, *Konteks Implementasi Berbasis Kurikulum* (Jakarta: Raja Grafindo Persada, 2002), 70.

learn not only within the scope of the discipline but also across disciplines as they are interrelated.

The 2013 curriculum put more emphasize on character education, especially at the elementary level, which will be the foundation for the next level.⁵² With the development of the character and competence-based 2013 curriculum, we hope that this nation will become a dignified nation where its people will have an added value so that we can be equal and even compete with other nations in the world. This expectation can come true if the implementation of the 2013 curriculum can produce productive, creative, innovative, and good-charactered people.⁵³

Character education in the 2013 curriculum aims to improve the quality of the educational process and outcomes, which leads to the noble character of the students as a whole, integrated, and balanced following the standards/competencies of graduates in each educational unit.⁵⁴ With the implementation of the competence and character-based 2013 curriculum with a thematic and contextual approach, it is expected that students will be able to independently improve and use their knowledge; as well as to study, internalize and personalize the values and noble character so that it is manifested in daily behavior.⁵⁵ In the implementation of the 2013 curriculum, character education can be integrated in all learning in every subject in the curriculum.⁵⁶ The learning materials related to norms or values in each subject need to be developed, made explicit, related to everyday life contexts. Thus, the education of values and character building is not only conducted at the cognitive level but also touches the internalization and real practice in daily life.

Character education at the education unit level leads to the formation of school or *madrasah* culture, i.e. the values underlying behavior, traditions, daily habits, and symbols that are practiced by all the people in the school or *madrasah*, and the surrounding community.⁵⁷ School or *madrasah* culture is a characteristic, character, and the image of the

⁵² Syaiful Islam, "Karakteristik Pendidikan Karakter; Menjawab Tantangan Multidimensional Melalui Implementasi Kurikulum 2013," *EDURELIGIA: Jurnal Pendidikan Agama Islam* 1, no. 1 (2017): 89–100.

⁵³ Nasution S, *Pengembangan Kurikulum* (Bandung: Citra Aditya Bakti, 2003), 9.

⁵⁴ Silvi Dwi Yulianti, Eri Tri Djatmika, and Anang Susanto, "Pendidikan Karakter Kerja Sama Dalam Pembelajaran Siswa Sekolah Dasar Pada Kurikulum 2013," *Jurnal Teori Dan Praksis Pembelajaran IPS* 1, no. 1 (2016): 33–38, <https://doi.org/10.17977/um022v1i12016p033>.

⁵⁵ Usman, *Konteks Implementasi Berbasis Kurikulum*, 72.

⁵⁶ Yoga Budi Bhakti et al., "Penyuluhan Pengintegrasian Nilai Karakter Dalam Pembelajaran Berbasis Kurikulum 2013 Di Sekolah," *J-ABDIPAMAS (Jurnal Pengabdian Kepada Masyarakat)* 2, no. 2 (2018): 21, <https://doi.org/10.30734/j-abdipamas.v2i2.195>.

⁵⁷ Miftahul Jannah Syabuddin and Sulaiman., "The Implementation Of Character Education On The Tarbiyah And Teachers Training Faculty The State Islamic University Indonesia (Morality Reinforcement Approach)," *International Journal of Innovation, Creativity and Change* 12, no. 12 (2020): 1–24.

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school or *madrasahs* perceived by the wider community. The 2013 curriculum mindset was developed in line with the declining character of the Indonesian in recent years. Corruption, drug abuse, murder, violence, thuggery, etc. show the low quality of education and human resources as well as weak moral and spiritual foundations of the nation. Besides, the results of international research conducted by the Global Institute and the Program for International Student Assessment (PISA) showing the poor achievement of Indonesian students are one of the reasons for developing the 2013 curriculum⁵⁸

Based on the previous definition, the 2013 curriculum is an integrated competency and character-based curriculum, a refinement of the school-based curriculum (KTSP). It is also a plan guiding the process of teaching and learning activities or as a plan prepared to facilitate the teaching and learning process under the guidance and responsibility of the school or educational institution and its teaching staff. The 2013 curriculum is expected to produce productive, creative and innovative people to compete globally, and the teacher is one of the important factors in the implementation of the 2013 curriculum.

The objectives of the 2013 curriculum development, according to the Ministry of Education and Culture (Permendikbud No. 69 of 2013 concerning the Basic Framework and Structure of High School or Madrasah Aliyah Curriculum) are to prepare Indonesian people to have the ability to live as individual, faithful, productive, creative, innovative, and affective citizens and able to contribute to the life of society, nation, state and world civilization. The 2013 curriculum was developed from the 2006 curriculum (KTSP) considering the future challenges, community perceptions, development of knowledge and pedagogy, and future competencies.⁵⁹ The 2013 curriculum has four core competencies (*kompetensi inti*-KI) comprising the objectives of the learning process. The formulation of core competencies employs the following notation (Permendikbud No. 69 of 2013 concerning Basic Framework and Curriculum Structure of Senior High Schools or Madrasah Aliyah): (a) Core Competency-1 (KI-1) is the core competency in spiritual attitudes, (b) Core Competency-2 (KI-2) is the core competency of social attitudes, (c) Core Competency-3 (KI-3) is the core competency of knowledge and (d) Core Competency-4 (KI-4) for the core competency of skills.⁶⁰

The 2013 curriculum is a curriculum based on character and competencies. It emphasizes not only the mastery of student competencies but also the formation of characters.

⁵⁸ Nasution S, *Pengembangan Kurikulum*, 11.

⁵⁹ Hamalik, *Dasar-Dasar Pengembangan Kurikulum*, 38.

⁶⁰ Zaini, *Pengembangan Kurikulum Konsep Implementasi Evaluasi Dan Inovasi*, 24.

Following the core competencies (KI) determined by the Ministry of Education and Culture, KI 1 and KI 2 are related to the purpose of forming students' characters while KI 3 and KI 4 concern with the mastery of student competencies. The 2013 curriculum aims to improve the quality of the educational process and outcomes, leading to the noble character of the students as a whole, integrated, and balanced following the standards competencies of graduates in each educational unit.⁶¹ Through the implementation of the 2013 curriculum, that is competency and character-based as well as using the thematic and contextual approach, students are expected to be able to independently improve and use their knowledge, study and internalize, and personalize character values and noble character so that they are manifested in daily behavior.

The 2013 curriculum and its implementation are appropriate strategies in shaping the character of the nation. The implementation of the 2013 curriculum places more emphasis on character aspects. Therefore, the successful application of the curriculum is supported by the teachers as role models at schools. The teacher should optimize his/her roles as role models so that it becomes the model of character and noble character for students.

C. CONCLUSION

The role of the teacher is not only to educate students following the curriculum demands, but also to provide example to students by becoming a characterized-role model. Teachers who become role models will be able to show attitudes and behavior that are in accordance with values and norms in daily life so that students can see and imitate. A good teacher are concern and has good social relationship with others. Hence, the role of the teacher as a characterized-role model will support the character education program and help students to develop the good character personalities.

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⁶¹ Sulaiman Sulaiman, "Character and Fun Lecturing." *Jurnal Ilmiah Peuradeun* 5, no. 3 (2017): 319–32, <https://doi.org/10.26811/peuradeun.v5i3.145>.

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