

Transformation of Character Education: The Effectiveness of the Integrated Islamic School Curriculum in Shaping Students' Islamic Personality

¹Nur Muhammad Ihsanudin, ²Eko Setiawan, ³Ika Ratih Sulistiani

^{1,2,3}Universitas Islam Malang, Indonesia

¹nurmuhammadihsanudin@gmail.com, ²ekosetiawan@unisma.ac.id

³ika.ratih@unisma.ac.id

Abstract. *This study aims to analyze the implementation of the Integrated Islamic School (SIT) curriculum in fostering students' Islamic character at SMAIT Al Uswah Tuban. It employs a qualitative approach using a case study design. Data were collected through observations, interviews with the principal, teachers, and students, as well as analysis of curriculum documents and instructional guidelines. Data analysis was conducted through data reduction, data display, verification, and triangulation to ensure the validity of the findings. The results indicate that curriculum planning is grounded in the principle of tawhid and the characteristics of the SIT curriculum, involving the participation of multiple stakeholders. The curriculum is implemented through the integration of the national curriculum, SIT graduate competency standards, and the pesantren curriculum, and is strengthened by flagship programs such as Qur'anic memorization (tahfidz), language development, and leadership training. Evaluation is conducted through observation, self-assessment, and the active involvement of teachers and parents. The implementation of the SIT curriculum contributes to the development of students' Islamic character, particularly in the values of shidiq, amanah, tabligh, fathanah, and istiqamah. These character traits are cultivated through formal learning processes, non-formal activities, teacher role modeling, and school culture. However, several challenges were identified, including difficulties in aligning learning outcomes across multiple curricula, limited teacher readiness, misperceptions in practice, and inconsistencies in assessment. These findings present an effective model of Islamic character education at SMAIT Al Uswah Tuban. They not only reinforce theoretical perspectives on Islamic education and character formation within a tripartite curriculum integration framework but also provide practical contributions to curriculum implementation models in pesantren-based schools for similar institutions. Further research employing quantitative or comparative approaches is recommended to enhance the validity and generalizability of the findings.*

Keywords: *Integrated Curriculum; Integrated Islamic School; Islamic Character; Islamic Education; Curriculum Implementation.*

Abstrak. Penelitian ini bertujuan untuk menganalisis implementasi kurikulum Sekolah Islam Terpadu (SIT) dalam pembentukan karakter Islami peserta didik di SMAIT Al Uswah Tuban. Menggunakan pendekatan kualitatif dengan metode studi kasus, data dikumpulkan melalui observasi, wawancara kepada kepala sekolah, guru dan siswa, serta analisis dokumen kurikulum dan pedoman pembelajaran. Analisis data dilakukan melalui reduksi, penyajian, verifikasi data, serta triangulasi untuk menjaga keabsahan data temuan. Hasil penelitian menunjukkan bahwa perencanaan kurikulum berlandaskan pada prinsip Tauhid dan karakteristik kurikulum SIT, serta melibatkan partisipasi berbagai pihak. Kurikulum diterapkan melalui integrasi antara Kurikulum Nasional, Standar Kompetensi Lulusan kurikulum SIT, dan Kurikulum Kepesantrenan, serta diperkuat dengan program

unggulan seperti program tahfidz, pengembangan bahasa, dan pembinaan kepemimpinan. Evaluasi dilakukan melalui observasi, penilaian diri, serta keterlibatan guru dan orang tua. Implementasi kurikulum SIT memberikan kontribusi terhadap pembentukan karakter Islami peserta didik meliputi *Shidiq, Amanah, Tabligh, Fathanah, dan Istiqamah*. Karakter-karakter tersebut tumbuh melalui proses pembelajaran formal, kegiatan nonformal, serta keteladanan guru dan budaya sekolah. Namun muncul beberapa hambatan seperti integrasi capaian pembelajaran setiap kurikulum, minimnya kesiapan guru, adanya salah persepsi di lapangan dan belum konsisten dalam penilaian. Temuan tersebut menjadi model pendidikan karakter Islami yang efektif pada SMAIT AL Uswah Tuban. Kemudian tidak hanya memperkuat teori tentang pendidikan Islam dan pembentukan karakter pada integrasi kurikulum tripartit, tetapi juga memberikan kontribusi praktis tentang model implementasi kurikulum di sekolah berbasis pesantren bagi pengembangan kurikulum di sekolah sejenis lainnya. Terakhir sebagai rekomendasi lanjutan dalam penelitian tambahan dengan metode kuantitatif atau studi komparatif diperlukan untuk memperkuat validitas dan skala temuan.

Kata Kunci. *Kurikulum Terpadu; Sekolah Islam Terpadu; Karakter Islami; Pendidikan Islam; Implementasi Kurikulum.*

A. INTRODUCTION

The dynamics of the education system in Indonesia have consistently been characterized by ongoing curriculum transformations, which, from a historical perspective, have undergone continuous adjustments culminating in the current implementation of the *Merdeka Curriculum* (Abidin et al., 2023; Marzuqi & Ahid, 2023). This fundamental transformation is not merely an administrative response, but rather a strategic pedagogical instrument designed to address the challenges of disruptive change and the rapid advancement of technology (Mulia et al., 2023; Rahayu et al., 2024; Susilowati, 2022).

Referring to the mandate of the National Education System Law No. 20 of 2003, the curriculum is fundamentally oriented toward the holistic development of learners. Within this national framework, the perspective of Islamic Education becomes particularly relevant, as it reinforces educational objectives that extend beyond intellectual development to include the balanced cultivation of spiritual, moral, and social dimensions. Islamic values function as a substantive reinforcement for shaping a national education system that promotes both character and integrated personality development. Therefore, curriculum design is required to facilitate the internalization of character values which, within the framework of Islamic Education, are represented through the vision of fostering *akhlaq al-karimah* (noble moral conduct) (Salsabila et al., 2020; Sapitri et al., 2022).

From theological and philosophical standpoints, Islamic Education positions the refinement of moral conduct as its central mission. This principle is explicitly reflected in Q.S. Al-Qalam verse 4 and further emphasized in the hadith of the Prophet Muhammad (peace be upon him), which highlights his mission to perfect human morality (Murni, 2025; Sholihah & Maulida, 2020). This foundation aligns with contemporary character education, which emphasizes integrity, empathy, and social responsibility. The moral values exemplified in Islamic teachings provide a normative framework for the internalization of ethical values within modern curricula. However, current empirical realities reveal a significant disparity between this theological idealism and sociological conditions in practice.

The era of globalization has triggered deviant behaviors and a moral crisis among students. This is manifested in the escalation of violence (Elboj-Saso et al., 2022), bullying (Siddiqui et al., 2025), substance abuse (Kusyanti, 2024), and cybercrime (Arliman S et al.,

2022; Muhtada et al., 2025; Sofyana & Haryanto, 2023). These social issues indicate a partial dysfunction in the process of moral value transmission within educational institutions and represent a critical challenge that must be addressed. Consequently, curriculum engineering through comprehensive integration strategies emerges as a viable approach to restoring students' character.

The discourse on curriculum integration has been extensively explored in previous literature. Several studies demonstrate that curriculum integration has a positive correlation with the improvement of graduate quality, both in academic terms, such as higher acceptance rates into prestigious higher education institutions (Priyono et al., 2021; Solichati & Musfiqon, 2021), and in non-academic aspects, including the strengthening of discipline and social responsibility (Akbar et al., 2023; Heryadi et al., 2023; Novari et al., 2023; Saputra, 2022).

Nevertheless, a review of these studies indicates that the majority of prior research still focuses on a dualistic integration approach, limited to the combination of only two types of curricula. Furthermore, these studies exhibit methodological limitations in terms of data scope, depth of analysis, and the theoretical frameworks employed, which have not fully captured the complexity of the phenomenon. A research gap therefore remains regarding how multi-curriculum integration operates simultaneously at the practical level and how managerial frictions arising within such integration are resolved. This study seeks to address these gaps and generate more comprehensive findings.

This theoretical and practical gap is uniquely reflected in SMAIT Al Uswah Tuban. As a pesantren-based educational institution, it introduces an innovative practice through a tripartite integration model involving three curricula: the Merdeka Curriculum, the Integrated Islamic School (SIT) Curriculum, and the Pesantren Curriculum. This constitutes the primary contribution of the study. Based on field findings, although this model has demonstrated measurable outcomes, with approximately 85% of students achieving or exceeding minimum competency targets through specialized programs such as *tahfiz*, leadership, and entrepreneurship. Critical issues remain, specifically effective curriculum integration has not yet been fully realized in instructional practice. The lack of alignment in learning outcomes across curricula, insufficient pedagogical readiness among teachers to manage a hybrid curriculum, and weak evaluation instruments indicate the presence of both conceptual and operational gaps that directly affect the quality of student learning outcomes.

Based on this problem landscape, this study specifically aims to identify the implementation of the Integrated Islamic School (SIT) Curriculum as the central axis in fostering Islamic character at SMAIT Al Uswah Tuban, within the broader framework of the three-curriculum integration model described above. The urgency of this study lies in its contribution to addressing the existing literature gap concerning strategies for optimizing the SIT curriculum amid the complexity of national and pesantren-based curriculum interventions. The findings are expected to contribute to the academic discourse and serve as a reference for future research, as well as to support the development of an effective Islamic values-based educational model in responding to the contemporary character crisis, while offering policy insights for similar educational institutions.

B. RESEARCH METHOD

This study employed a qualitative approach using an instrumental case study design aimed at analyzing the implementation of the Integrated Islamic School (SIT) Curriculum in fostering students' Islamic character at SMAIT Al Uswah Tuban. The research was conducted within the school environment from February to July 2025 to obtain empirical data related to the integration of formal and non-formal Islamic-based education. Data

collection was carried out systematically through participatory observation, in-depth interviews with informants, and analysis of relevant supporting documents. Within a naturalistic inquiry framework, the researcher functioned as the primary instrument, directly engaging in field activities, including observing the learning process, interacting with research subjects, and continuously documenting findings. This active involvement enabled the researcher to identify factual conditions in detail, understand the underlying social context of instructional practices, and capture pedagogical dynamics in a comprehensive and contextual manner (Bogdan & Biklen, 1998; Sugiyono., 2016).

Data sources were not determined based on quantitative representation but rather on the depth of information through purposive sampling techniques (Andrade, 2021). The selection of key informants focused on individuals with both authoritative roles and direct involvement in practical and managerial aspects, totaling five participants: the school principal, vice principal for curriculum affairs, an Islamic Education (PAI) teacher, the pesantren coordinator, and students. From these informants, primary data were obtained through interviews, behavioral observations, and daily social interactions in the field. Secondary data were collected through the review of official school documents, curriculum blueprints, program activity logs, student demographic profiles, and other institutional archives relevant to the study focus.

The process of field data collection was operationalized through three main instruments that complemented each other to ensure robust methodological triangulation. First, semi-structured interviews were conducted to explore the informants' perceptions, empirical experiences, and philosophical foundations in a flexible yet systematically guided manner. Second, participatory observation was used to directly examine curriculum implementation and the habituation of Islamic character within daily learning activities. These observations included classroom instruction, *tahfiz* programs, Islamic personal development programs, and leadership training activities. Third, documentation studies were employed to verify data through written and visual evidence, thereby enhancing the completeness and accuracy of the collected data (Anggito & Johan, 2018).

Data analysis adopted the interactive model developed by Miles and Saldana (Miles Huberman A.M & Saldana, 2014), which operates simultaneously through three systematic processes. The first stage involved data reduction, where the researcher conducted thematic coding, filtered out irrelevant data, and distilled key substantive elements from interview transcripts and field notes. The second stage was data display, constructed in a structured and narrative form to map thematic patterns emerging from the curriculum implementation process. The final stage involved conclusion drawing and verification, in which provisional findings were continuously tested against field data to ensure validity and scientific rigor (Khairiah, 2020).

To ensure data validity, rigorous trustworthiness procedures were applied, including triangulation of sources and techniques, member checking to confirm the accuracy of findings directly with informants, and an audit trail through systematic tracking of field notes and recorded data. These procedures ensured that all findings met the criteria of credibility, transferability, dependability, and confirmability (Choyriah et al., 2020). The entire research process, from the pre-field stage involving administrative preparation, through field data exploration, to the final stage of data analysis, was conducted meticulously to ensure that the research outcomes provide a comprehensive account of the contribution of the SIT curriculum in shaping an Islamic character ecosystem at SMA IT Al Uswah Tuban.

C. RESULTS AND DISCUSSION

1. Conceptualization and Implementation of Curriculum in Islamic Education

Field findings indicate that curriculum implementation extends beyond formal documentation and has been enacted as a learning practice that directly influences students' cognitive development, attitudes, and skills. Observational results reveal that teachers integrate Islamic values into instructional delivery, ensuring that learning is not solely oriented toward content mastery but also toward character formation. This finding aligns with the view that curriculum implementation constitutes the actualization of ideas into concrete actions that impact learners. Within the perspective of Islamic Education, it is understood as a dynamic interaction aimed at internalizing values across the intellectual (*aqliyah*), spiritual (*ruhiyah*), and physical (*jasadiyah*) dimensions (Hamalik, 2017; Mulyasa, 2016; Salabi, 2020).

Furthermore, document analysis demonstrates that curriculum implementation proceeds through systematic and interrelated stages, namely planning, implementation, and evaluation. In the planning stage, teachers design instructional materials by considering religious aspects, students' developmental characteristics, and the social context. During the implementation stage, the learning process adopts a student-centered approach, beginning with apperception, followed by core learning activities, and concluding with value-based reflection. Meanwhile, evaluation is conducted comprehensively, encompassing cognitive, affective, and psychomotor domains. This is consistent with theoretical frameworks that conceptualize curriculum implementation as a cyclical process involving strategic planning, operational execution, and systematic evaluation (Hayyi et al., 2022; Rasmanah et al., 2024).

Moreover, the findings reveal that the success of curriculum implementation is supported by the application of adaptive instructional strategies and consistent guiding principles. Observations also show that teachers act as facilitators of values, encourage active student engagement, and foster collaboration with both the school environment and families. In addition, reflective practices are implemented to promote students' learning awareness. These findings reinforce theoretical perspectives that emphasize the importance of mediative, generative, collaborative, and metacognitive strategies, as well as the principles of integration, balance, relevance, and flexibility as foundational elements in optimizing the implementation of Islamic Education curricula (Ghozil Aulia et al., 2022; Hadijaya, 2016).

2. Construction and Characteristics of Integrated Islamic Schools (SIT)

The findings indicate that the Integrated Islamic School (SIT) is implemented as an educational system that integrates Islamic values into all institutional activities. Observations reveal that there is no separation between religious and general subjects; rather, both are interconnected within the learning process. Teachers relate scientific concepts to the principle of *tawhid*, while students' daily activities reflect the habituation of Islamic values. These findings are consistent with the concept that SIT represents an integrated educational system combining *qauliyah* (revealed knowledge) and *kauniyah* (empirical knowledge) within a coherent framework (Nurwahid Ihsanudin & Soleh, 2023).

Furthermore, the results show that the philosophical foundation of SIT is reflected in instructional practices and the roles of educational actors. Teachers function not only as transmitters of knowledge but also as mentors and role models in shaping students' character. Interview data indicate that teachers consciously embed spiritual values in every learning interaction. In addition, the school establishes active collaboration with parents through structured development programs and regular communication. This aligns with theoretical perspectives that position Islamic Education as grounded in the Qur'an and

Sunnah, while recognizing teachers as *mu'allim* (instructor), *murabbi* (educator), and *qudwah* (role model) within the educational process (Al Mubarak, 2020; Rahmat., 2019).

Moreover, the findings suggest that the management of SIT is based on structured and consistent institutional principles. Field practices demonstrate efforts to create a learning environment that is inclusive, integrative, and quality-oriented. Islamic values are systematically internalized within school policies and activities, supported by a professional and transparent management system. These findings reinforce theoretical perspectives that emphasize general principles, Islamization principles, and management principles as the foundational pillars in organizing SIT to achieve comprehensive and sustainable Islamic Education (Nuralim, 2022; A. L. Rahman et al., 2024).

3. The Formation of Islamic Character through the SIT Ecosystem

Field findings indicate that character formation within the SIT environment operates through an integrated pedagogical process that combines instruction, habituation, and role modeling. Islamic values are not merely delivered as content but are enacted in students' daily lives through the synergy of school, family, and community. Theoretically, this pattern aligns with perspectives that emphasize the integration of values and the support of the three centers of education (family, school, and community) (Latuapo, 2022; Syafri & Bin Budin, 2025).

At the level of core values, the findings reveal that students demonstrate the characteristics of *shidiq* (truthfulness) and *amanah* (trustworthiness) in their daily activities. Honesty is reflected in how they complete assignments, interact with others, and acknowledge mistakes, while trustworthiness is evident in their discipline, sense of responsibility, and adherence to school regulations. These findings support the view of character as an internalized disposition rooted in one's inner self and are consistent with studies indicating that moral conduct (*akhlaq*) emerges spontaneously from deep spiritual awareness (Rifki et al., 2023; Setiawan, 2017).

Furthermore, the findings also indicate the strengthening of *tabligh* (communicative integrity) and *fathanah* (intellectual wisdom) through both instructional processes and habituation practices at school. Students are trained to convey truth in a polite, communicative, and wise manner, while simultaneously developing their intellectual, emotional, and spiritual capacities. This is consistent with the concept of prophetic character (*shidiq, amanah, tabligh, fathanah, and istiqamah*) as articulated in prior studies (Alamsyah, 2017; Fauziah & Roestamy, 2020; Setyowati, 2019).

Finally, the findings confirm that curriculum-based habituation effectively cultivates *istiqamah* (steadfastness) as a foundation for consistent positive behavior among students (Siregar et al., 2024). Regular practices such as congregational worship, engagement with the Qur'an, and comprehensive character evaluation contribute to the internalization of Islamic values in students' everyday lives. These findings reinforce theoretical perspectives that an integrative curriculum, supported by sustained habituation and comprehensive evaluation, can produce learners who are academically competent while maintaining strong Islamic moral integrity (Nurdiyanto et al., 2023; Syafri & Bin Budin, 2025).

4. Stages of SIT Curriculum Implementation

a. Planning

Curriculum planning at SMAIT Al Uswah Tuban is grounded in the principle of *tawhid*, which integrates religious and general knowledge into a unified framework. This principle affirms that all forms of knowledge originate from Allah, and that the ultimate purpose of learning is to strengthen faith and cultivate students' Islamic character.

As articulated by the school principal, "The principle of *tawhid* as the primary foundation means that we design the curriculum with the conviction that all knowledge,

both general and religious, originates from Allah SWT. This prevents the dichotomy of knowledge... character education is not an addition, but rather the essence that permeates every subject." This philosophical foundation is further translated into the school's overarching vision: *to realize a generation of Muslims who are pious, intellectually capable, and prepared for leadership*. Each component of this vision serves as a basis for the development of students' Islamic character.

Document analysis of the Integrated Islamic School curriculum guidelines reveals alignment, indicating that curriculum planning is anchored in the institutional vision and mission. Observational findings further demonstrate that the integration of religious and general knowledge is clearly reflected in syllabi and lesson plans across subjects. For instance, in Biology classes, concepts related to the creation of the universe and living beings are frequently linked to relevant Qur'anic verses, emphasizing the greatness of Allah as the Creator.

Curriculum planning is not an individual responsibility but a collective endeavor involving multiple stakeholders, including teachers, the foundation, the school committee, and institutional management. This collaborative approach ensures that the designed curriculum aligns with students' actual needs and supports the formation of Islamic character. The vice principal for curriculum affairs noted that those involved include the principal, vice principal, teacher representatives, the school committee, and the foundation, each contributing perspectives from different viewpoints. Document analysis indicates that such collaboration not only strengthens a sense of ownership but also ensures that character values are genuinely implemented rather than remaining formalities.

Furthermore, three core principles of SIT serve as the foundation for curriculum planning: *rabbaniyah*, operational, and Islamization. The principle of *rabbaniyah* signifies that all learning processes are directed toward bringing students closer to Allah. The operational principle emphasizes that learning must be practical, contextual, and encourage active student engagement. Islamization refers to the integration of Islamic values into all subjects, including the natural sciences, with the aim of fostering *tawhid*-based awareness. As emphasized by the vice principal for curriculum affairs and supported by documentation, the *rabbaniyah* principle is implemented by ensuring that every learning objective contributes to the development of individuals closely connected to Allah. The operational principle fosters curiosity, imagination, and problem-solving skills, while Islamization constitutes the distinctive feature of the curriculum.

Based on curriculum document analysis, planning at SMAIT Al Uswah Tuban is supported by formal documents such as syllabi, lesson plans, and guidelines for integrating Islamic character. Core character values; *shidiq*, *amanah*, *tabligh*, *fathanah*, and *istiqamah*, are translated into behavioral indicators and learning objectives across all subjects. As noted by the vice principal and Islamic Education teachers, the school employs a curriculum matrix and specific guidelines that serve as references for teachers in developing lesson plans.

School profile documents further indicate that these character values are not confined to Islamic Education subjects but are also integrated into general subjects such as Mathematics and Science. As explained by the principal, in Mathematics, for example, *shidiq* and *amanah* are cultivated through honesty during examinations and responsibility in completing assignments, while *fathanah* is developed through engagement with higher-order thinking (HOTS) problems.

The pesantren program also plays a vital role in fostering Islamic character through direct practice. The values of *shidiq*, *amanah*, *tabligh*, *fathanah*, and *istiqamah* are systematically embedded in students' daily activities. As stated by the pesantren coordinator, caregivers integrate these five character values through programs aligned

with the distinctive framework of the Integrated Islamic School Network (JSIT), thereby creating a consistent and cohesive educational environment.

Examples of character planning within the pesantren program include: *shidiq*, fostering honesty in reporting activities and personal matters; *amanah*, assigning students roles as planners, implementers, and evaluators of student organization (OSIS) activities; *tabligh*, developed through public speaking, discussions, and social engagement programs; *fathanah*, cultivated through problem-solving activities, discussion forums, and Islamic reflection; and *istiqamah*, reinforced through habitual practices such as congregational prayer, morning remembrance (*dhikr*), Qur'anic recitation review (*muraja'ah*), and adherence to institutional regulations. These programs are designed to create a *biah shalihah* (a conducive environment that nurtures virtuous habits), as supported by pesantren documentation.

From the students' perspective, the curriculum at SMAIT Al Uswah Tuban is perceived as well-structured and character-oriented from the outset. As expressed by one student, during orientation activities, senior students and teachers consistently emphasize the importance of becoming honest (*shidiq*), trustworthy (*amanah*), and courageous in conveying truth (*tabligh*). In general subjects such as Science and Social Studies, lessons are consistently linked to the greatness of Allah, while activities such as *Dhuha* prayer and *tahfiz* are systematically scheduled, indicating deliberate planning to cultivate habitual practice. This statement reinforces that SIT curriculum planning is not merely formal but is experienced concretely by students in both classroom and boarding contexts, as also reflected in student evaluation documents.

Based on these findings, it can be interpreted that curriculum planning at SMAIT Al Uswah Tuban is conducted comprehensively and systematically by integrating Islamic character values into all aspects of learning and student life. The principles of Islamization, cross-stakeholder collaboration, and structured documentation ensure that *shidiq*, *amanah*, *tabligh*, *fathanah*, and *istiqamah* truly function as the core essence of the implemented curriculum.

Field findings further indicate that curriculum planning at SMAIT Al Uswah Tuban is not merely normative but has evolved into a strategic and structured instrument for building the foundation of students' Islamic character. This is consistent with studies emphasizing that clear and well-prepared planning is a fundamental prerequisite for the success of educational programs (Astuty & Suharto, 2021; Sugiyarti & Oktarina, 2020). Moreover, collaboratively designed curricula tend to be more adaptive to local contexts and student needs, supporting findings that highlight the importance of multi-stakeholder participation in producing relevant and applicable curricula (Hamalik, 2019).

Finally, the findings reveal that curriculum planning at SMAIT Al Uswah Tuban is anchored in the three core JSIT principles—*rabbaniyah*, operational, and Islamization—which function as both conceptual and practical frameworks in aligning educational objectives with implementation. This aligns with prior studies indicating that curriculum planning based on vision, contextual analysis, and integrative principles enhances both the relevance and effectiveness of learning in shaping students' Islamic character (Mufidah et al., 2025; Raafi, 2020; M. S. Rahman et al., 2022).

b. Implementation

Document analysis indicates that the implementation of the SIT curriculum at SMAIT Al Uswah Tuban emphasizes active, contextual, and Islamically oriented learning approaches. The primary strategies employed are Student-Centered Learning (SCL) and Islamic contextual learning, which effectively foster the character traits of *shidiq*, *amanah*, *tabligh*, *fathanah*, and *istiqamah*. The vice principal for curriculum affairs affirmed that “we

predominantly apply student-centered learning and Islamic contextual approaches. Students are encouraged to actively engage in learning and relate all knowledge to the signs of Allah's greatness."

Based on document analysis, for instance, *shidiq* is cultivated through trust-based individual assignments, while *amanah* is developed through responsibility in group projects. Within Islamic contextual learning, students are trained to connect subject matter with Qur'anic verses, thereby strengthening *fathanah* and *tabligh*. Islamic Education teachers further explained that students are tasked with developing a "code of honesty" during examinations (*shidiq*) or designing campaigns to promote awareness in maintaining school facilities (*amanah*). Students also confirmed that teachers consistently link subject content with character values, even in science subjects, where they are encouraged to reflect on Allah's greatness through His creation.

Observational findings reveal that Islamic character is not only integrated within Islamic Education subjects but across all general subjects and extracurricular activities. Teachers actively embed Islamic character values in their instruction. For example, in Islamic Education classes, character integration is explicitly emphasized. *Istiqamah* is fostered through programs such as *One Day One Ayat* and long-term project assignments that cultivate consistency in learning. In Islamic history lessons, students learn *amanah* and *tabligh* through narratives of the Prophet's companions. In Bahasa Indonesia classes, *shidiq* is reinforced through honesty in expressing arguments. Meanwhile, extracurricular activities such as *tahfiz*, scouting, and Islamic debate clubs further support character development. One student noted that the *tahfiz* program effectively strengthens *istiqamah*, while sharia-based scouting promotes *amanah* and teamwork.

The role of teachers and dormitory supervisors is crucial. Their personal example serves as the most effective medium for instilling Islamic character in students. The school implements continuous professional development programs to ensure that teachers embody these values. The vice principal emphasized that the role of teachers as role models is strongly reinforced by school management, supported by training and peer coaching to maintain consistency. As expressed by a student, teachers and dormitory supervisors are perceived as second parents who demonstrate exemplary behavior in daily life.

Further findings highlight the strategic role of the pesantren division in fostering Islamic character through structured programs. *Shidiq* is reinforced through the principle that honesty is virtuous, including reporting lost items and acknowledging mistakes. *Amanah* is developed through responsibilities such as serving as student council members, dormitory leaders, and activity coordinators. *Tabligh* is cultivated through morning assemblies, student sermons, and community da'wah projects. *Fathanah* is enhanced through guided conflict resolution, problem-solving activities, and critical thinking exercises. *Istiqamah* is strengthened through monitoring daily worship practices, the implementation of the 7R culture (concise, orderly, maintained, clean, diligent, well-managed, and responsive), and disciplined routines.

The school recognizes that the success of Islamic character formation also depends on parental involvement. It organizes parenting seminars, parent-teacher meetings, and utilizes communication logbooks to monitor students' behavior at home. The vice principal noted that "parents are actively involved through intensive communication. The logbook records not only academic performance but also students' behavior and worship practices at home." This synergy between school and family ensures that the development of *shidiq*, *amanah*, *tabligh*, *fathanah*, and *istiqamah* occurs holistically and sustainably. Document analysis of student evaluations further confirms that such collaboration must be continuously strengthened to achieve the intended outcomes.

Based on these findings, it can be interpreted that the implementation of the SIT curriculum at SMAIT Al Uswah Tuban is comprehensive, integrated, and continuous. Islamic character values are not merely taught theoretically but are embodied in real practices across classroom activities, pesantren life, and the home environment. Instructional strategies, teacher exemplification, daily routines, and spiritual habituation collectively form a strong foundation for effectively instilling the core character values.

These findings also indicate that curriculum implementation is achieved through the integration of the *Merdeka Curriculum*, JSIT Graduate Competency Standards, and the pesantren curriculum within the learning process. This condition reflects an adaptive and contextual curriculum actualization, as it provides holistic learning experiences for students. This aligns with the perspective that curriculum implementation must be realized through functional instructional practices (Sanjaya, 2005), and is supported by studies emphasizing the role of dynamic curricula in shaping student character (Akbar et al., 2023; Heryadi et al., 2023; Suryani et al., 2023).

Furthermore, the development of flagship programs integrates intracurricular and extracurricular activities, including Qur'anic *tahfiz*, pesantren programs, Arabic and English language reinforcement, as well as leadership and entrepreneurship training. These findings suggest that the school aims to develop students who excel academically while possessing strong spirituality, independence, and readiness to face social challenges. This approach aligns with perspectives that multidimensional educational programs strengthen character, global competence, and Islamic identity (Fadhli, 2019; Khoirunnisa et al., 2025).

Finally, the effectiveness of curriculum implementation is supported by the synergy among teachers, the boarding environment, and families through parenting programs and communication logbooks. In practice, teachers serve as moral exemplars, while the boarding environment reinforces character habituation through practices such as *qiyamul lail*, congregational prayer, and the 7R culture. These findings reflect a sustained and integrated character development process, supported by theoretical perspectives that emphasize the effectiveness of collaboration among the three centers of education in producing students who are both character-driven and adaptable to contemporary challenges (Datunsolang & Maliki, 2023; Sugihartono et al., 2021).

c. Evaluation

Field findings indicate that the evaluation of Islamic character formation at SMAIT Al Uswah Tuban is conducted through a comprehensive approach. The school recognizes that character traits such as *shidiq*, *amanah*, *tabligh*, *fathanah*, and *istiqamah* cannot be measured solely through written tests. Therefore, the evaluation system is designed to be holistic, employing diverse instruments and observational methods.

The vice principal for curriculum affairs explained that evaluation is conducted periodically, both each semester and annually, to ensure continuity in assessing students' character development. The process utilizes behavioral observations, questionnaires distributed to students and parents, and interviews. Evaluation also takes place within the pesantren environment. The pesantren coordinator noted the use of peer evaluation and students' self-reflection. Document analysis confirms that such evaluation practices reflect the school's strong commitment to ensuring that character formation is not merely rhetorical but is systematically monitored and continuously developed.

Each character trait is defined through specific behavioral indicators, structured within detailed assessment rubrics. This approach ensures that evaluation remains measurable, objective, and accountable rather than subjective or ambiguous. For *shidiq*, indicators include honesty in reporting, acknowledging mistakes, and maintaining integrity during examinations. As stated by the pesantren coordinator, "the focus is on guidance

rather than punishment... this evaluation helps us track the effectiveness of interventions." *Amanah* is assessed through activity reporting systems and accountability in assigned responsibilities, such as formal reports for student council programs.

Tabligh is evaluated based on students' ability to communicate truth respectfully and confidently. The principal noted that indicators include the ability to express opinions in discussions, polite communication, and active participation in school da'wah activities. For *fathanah*, Islamic Education teachers emphasized assessment criteria such as critical thinking, creativity, and wise problem-solving in completing tasks. Meanwhile, *istiqamah* is assessed through consistency in worship practices, adherence to schedules, and sustained learning motivation, including regular performance of *Dhuha* prayer, compliance with school regulations, and persistence in academic efforts. Document analysis confirms that clearly defined indicators and structured rubrics enable the school to conduct objective and comprehensive character evaluation.

Character evaluation is not limited to Islamic Education teachers or homeroom teachers but involves the entire school community, including parents and students themselves. It is conducted as a collaborative process. Participants in character evaluation meetings include pesantren supervisors, subject teachers, homeroom teachers, counselors, school management, and parents. The pesantren coordinator added that dormitory mentors also contribute through weekly student evaluations.

The involvement of all stakeholders ensures that the evaluation process is comprehensive and addresses all dimensions of students' lives. Evaluation extends beyond measurement and serves as a foundation for curriculum improvement and character development programs. It is not intended as judgment but as a means of refinement.

Evaluation results are discussed in routine meetings and serve as the basis for developing new programs. The vice principal confirmed that evaluation outcomes form part of a structured feedback cycle, stating that "there is a clear feedback loop from evaluation results to curriculum redesign and program improvement." Thus, character evaluation functions as a mechanism of continuous improvement, ensuring that the SIT curriculum at SMAIT Al Uswah Tuban remains dynamic and responsive to students' needs and evolving challenges.

Character evaluation also has a positive impact on students' self-awareness and motivation for self-improvement. It is not merely interpreted as report card scores but as constructive feedback. A student noted that evaluation results increase awareness and motivation to improve. Similarly, an Islamic Education teacher emphasized that the purpose of evaluation is formative rather than merely summative, stating that "we want evaluation to serve as a mirror for students, motivating them to improve not only their behavior but also their intentions and attitudes."

These findings align with document analysis indicating that meaningful and communicative evaluation encourages students to become active agents in their own character development. Islamic character is not only shaped externally but also grows from internal awareness through reflection and continuous guidance.

Based on these findings, it can be interpreted that the evaluation of the SIT curriculum at SMAIT Al Uswah Tuban is conducted holistically, periodically, and collaboratively, focusing on the five core character traits: *shidiq*, *amanah*, *tabligh*, *fathanah*, and *istiqamah*. The evaluation employs concrete behavioral indicators, structured assessment rubrics, and integrates observation, reflection, and multi-source reporting. The results are actively utilized to refine the curriculum and strengthen the continuous development of students' Islamic character.

Furthermore, the findings demonstrate that curriculum evaluation extends beyond academic achievement to encompass affective and psychomotor dimensions, reflected in

students' behavior and social interactions. Field data indicate that assessment is conducted continuously through daily observation, character-based task rubrics, peer assessment, and self-assessment, with periodic evaluation at the end of each semester and academic year. This approach enables the school to obtain a comprehensive understanding of students' development. These findings align with perspectives that define evaluation as a systematic process of educational data collection (Agisna et al., 2023) and support its role as a basis for strategic decision-making in learning (Arofah, 2021; Ina Magdalena et al., 2023).

Additionally, character assessment involves subject teachers, homeroom teachers, dormitory mentors, counselors, school management, and parents through reporting mechanisms and intensive communication. This multi-stakeholder involvement enhances the accuracy and validity of evaluation, enabling early detection of students' developmental progress and ensuring more objective assessments. This approach is consistent with perspectives emphasizing that stakeholder integration is essential for strengthening assessment quality and minimizing bias (Hadijaya, 2016; Kassam et al., 2024).

Finally, the findings indicate that SMAIT Al Uswah Tuban establishes clear and measurable behavioral indicators based on prophetic character traits, including *shidiq*, *amanah*, *tabligh*, *fathanah*, and *istiqamah*, to assess student development. This practice reflects the school's effort to maintain objectivity while utilizing evaluation outcomes as a foundation for continuous quality control in learning. It enables the institution to identify strengths, weaknesses, and necessary follow-up actions with greater precision. This approach aligns with studies emphasizing that data-driven and continuous evaluation is essential for refining the implementation of integrated curricula in an adaptive and targeted manner (Azmi et al., 2020; Bhayangkara et al., 2024).

5. Dynamics of SIT Curriculum Implementation

The findings indicate that one of the primary challenges in implementing the Integrated Islamic School (SIT) Curriculum at SMAIT Al Uswah Tuban lies in integrating the *Merdeka Curriculum*, JSIT Graduate Competency Standards, and the pesantren curriculum. In practice, teachers are required to align national learning outcomes with the goals of Islamic character formation without creating content overlap or imposing excessive learning burdens on students. This condition suggests that curriculum integration demands complex instructional design capabilities, as each component operates with distinct orientations, indicators, and evaluation systems. This finding aligns with perspectives asserting that curriculum implementation often encounters challenges in translating conceptual frameworks into contextual and operational teaching practices (Fahmi & Bitasari, 2021; Soleha & Mujahid, 2024).

The study also reveals that human resource readiness constitutes a significant constraint in SIT curriculum implementation. Teachers are not only expected to master pedagogical competencies and subject-matter knowledge but also to effectively integrate Islamic values into all aspects of instruction. Field evidence indicates a continuous need for adaptation, particularly in developing instructional materials, designing character-based evaluation methods, and managing habituation-oriented learning processes. These findings support the view that the success of curriculum implementation is strongly influenced by teachers' capacity as the primary agents of educational change, especially within curricula that require multidimensional integration of academic and character development (Arief & Rusman, 2019; Jamjemah et al., 2022).

In addition, the findings highlight challenges in maintaining consistency in students' character development across different educational environments. While the school and boarding system have established Islamic habituation through rules, disciplinary culture,

and spiritual activities, the continuity of these values within the family environment is not always consistent. Variations in parenting styles, levels of supervision, and family backgrounds influence the sustainability of character internalization beyond the school setting. This finding is consistent with perspectives emphasizing that character education requires sustained collaboration across environments to ensure that habituation processes remain uninterrupted (Hermino & Arifin, 2020; Risna et al., 2025).

Furthermore, the findings confirm that character evaluation within the SIT curriculum implementation faces challenges related to objectivity and consistency in assessment. Character assessment, which involves behavioral observation, reports from teachers, dormitory supervisors, and parents, requires clearly defined indicators to minimize subjectivity. In practice, differences in interpretation of behavioral indicators may lead to variations in assessment outcomes. Theoretical perspectives suggest that character education evaluation requires valid and reliable instruments to accurately capture students' development, ensuring that evaluation results can serve as a sound basis for educational decision-making (Huljannah, 2021; Ina Magdalena et al., 2023).

6. The Manifestation of Islamic Character as an Outcome of the SIT Curriculum

Field findings indicate that the implementation of the Integrated Islamic School (SIT) curriculum at SMAIT Al Uswah Tuban has significantly contributed to the development of a strong Islamic culture within the school environment. The most notable change is reflected in the transformation of students' attitudes and behaviors in their daily lives. This Islamic culture serves as a distinguishing feature of the institution compared to others. Students instinctively proceed to the mosque at prayer times without instruction, consistently demonstrate honesty, and exhibit a strong sense of responsibility. These behaviors represent the manifestation of the five core character values instilled through the curriculum.

The vice principal further noted that these habits are evident in students' consistent behaviors, such as disciplined participation in congregational prayers, honesty during examinations, and respectful conduct in discussions. This indicates that the character values embedded in the curriculum have been progressively internalized and have shaped students' identities in a comprehensive manner.

One of the strengths of the SIT curriculum lies in its effectiveness in fostering character traits that support both academic achievement and social competence. The traits of *fathanah* (intellectual acuity and wisdom) and *istiqamah* (consistency) serve as foundational elements for students' accomplishments. The vice principal for curriculum affairs emphasized a positive relationship between character and achievement, noting that students who demonstrate *istiqamah* tend to be consistent in their learning, those with *amanah* show responsibility in completing tasks, and those with *fathanah* exhibit critical thinking skills. As a result, both academic and non-academic performances tend to remain stable.

Islamic Education teachers also highlighted that character development has influenced students' social and spiritual behaviors. Students demonstrate greater wisdom in decision-making, consistency in memorization and worship, and initiative in assisting with household tasks. Feedback from parents further indicates that students have become more polite, diligent, and proactive in encouraging positive behavior. This suggests that the SIT curriculum not only enhances intellectual development but also strengthens emotional and social competencies essential for societal engagement.

Moreover, the SIT curriculum encourages students to take active roles in social and leadership activities. The values of *tabligh* (communicating truth) and *amanah* (responsibility) are reflected in organizational involvement, da'wah initiatives, and

community service. The pesantren coordinator noted that many students are entrusted with leadership roles and act as agents of change. Islamic Education teachers also observed that students actively serve as young prayer leaders, participate in religious events, and deliver short sermons. This demonstrates that the curriculum successfully produces students who are not only personally pious but also socially contributive.

The long-term impact of the SIT curriculum is evident in the sustained consistency of students' positive behaviors, shaped through habituation and role modeling. Regular spiritual practices such as congregational prayer, *dhikr*, and Qur'anic recitation, combined with the exemplary conduct of teachers and supervisors, serve as key determinants of character development. The pesantren coordinator emphasized that students consistently maintain both worship practices and positive conduct, aligning with the SIT objective of nurturing individuals who are both intellectually capable and morally grounded.

Islamic Education teachers further emphasized the importance of a consistent environment and exemplary figures. Daily habituation and teacher role modeling constitute the core pillars of character formation. Students directly emulate the behaviors demonstrated by teachers and the surrounding environment. One student concluded that the success of character development depends on the synergy between theory and practice, highlighting that consistent habituation and exemplary conduct are the key factors, supported by the conducive pesantren environment.

These findings demonstrate that the SIT curriculum is not merely a theoretical construct but a practical system that continuously shapes students' mindsets, behaviors, and positive habits. The success of its implementation is supported by the synergy of multiple stakeholders and an integrated system.

Based on these findings, it can be interpreted that the implementation of the SIT curriculum at SMAIT Al Uswah Tuban has generated comprehensive positive impacts on students' Islamic character formation. Observable changes are evident in honesty (*shidiq*), responsibility (*amanah*), communication and da'wah skills (*tabligh*), intellectual capability (*fathanah*), and consistency in worship and learning (*istiqamah*). These impacts extend beyond the school environment into students' homes and communities. The curriculum not only instructs but actively shapes, reinforces, and sustains Islamic character in a tangible manner.

The findings further indicate that the SIT curriculum contributes to Islamic character development through the habituation of Islamic cultural practices embedded in daily activities. Islamic values are not confined to ritual practices but are reflected in students' attitudes, mindsets, and behaviors. This condition represents the effectiveness of a holistic and integrated curriculum approach, supported by the synergy of school, family, and community in the character formation process. These findings align with perspectives emphasizing the importance of the three centers of education (Musbaing, 2020), and are supported by arguments that character formation requires the integration of cognitive, affective, habitual, and environmental dimensions (Feranina & Komala, 2022).

Furthermore, the implementation of the curriculum is reflected in the development of *shidiq* (honesty), as evidenced by students' integrity in completing tasks, respectful interactions, and willingness to acknowledge mistakes. This aligns with studies asserting that Islamic Education fundamentally aims to cultivate individuals with integrity and noble character (Afifullah et al., 2024; Musyaffa et al., 2024; Robby et al., 2024).

The curriculum also fosters *amanah* (responsibility), as demonstrated by students' discipline in fulfilling academic duties, adherence to school regulations, and active participation in maintaining their environment. This finding is consistent with studies identifying responsibility as a key indicator of moral quality and social trust (D'Olimpio, 2018; Peterson, 2020).

Additionally, curriculum implementation strengthens *tabligh* and *fathanah*, reflected in students' ability to communicate effectively, express ideas appropriately, and demonstrate critical thinking in problem-solving. This aligns with studies emphasizing that these character traits support communication skills, reasoning, and wise decision-making in social contexts (Dawson et al., 2024; Yan & Xiang, 2025).

Finally, habituation programs contribute significantly to the development of *istiqamah*, as evidenced by students' consistency in maintaining positive behaviors and Islamic practices in daily life. This finding is consistent with research indicating that systematically designed, implemented, and evaluated integrated curricula significantly contribute to the development of students' religiosity (Abdulkarim & Suud, 2020; Fuadi & Suyatno, 2020; Malik, 2024).

D. CONCLUSION

Based on the findings and discussion, it can be concluded that the implementation of the Integrated Islamic School (SIT) Curriculum at SMAIT Al Uswah Tuban demonstrates effectiveness in fostering students' Islamic character. The implemented curriculum represents an integration of the *Merdeka Curriculum*, the SIT Curriculum, and the pesantren curriculum, all of which emphasize the principles of *tawhid*, *akhlak al-karimah* (noble moral conduct), and the habituation of worship as the core of education. In the planning stage, the school establishes a clear vision and involves multiple stakeholders to ensure the relevance and sustainability of the curriculum. Curriculum implementation is realized through thematic-integrative learning, character development programs, and a religious and conducive school environment. Evaluation is conducted holistically through observation, self-assessment, and the active involvement of both parents and teachers.

The implementation of the SIT curriculum has proven to contribute to the development of students' Islamic character, particularly in the five core values of *shidiq*, *amanah*, *tabligh*, *fathanah*, and *istiqamah*. These character traits are cultivated through formal learning processes, non-formal activities, as well as teacher exemplification and school culture. Despite several challenges, such as variations in students' backgrounds and time constraints, the school has demonstrated the capacity to adapt and implement relevant innovations. This implementation serves as an effective model of Islamic character education at SMAIT Al Uswah Tuban. The findings not only reinforce theoretical perspectives on Islamic Education and character formation, particularly in the context of tripartite curriculum integration, but also provide practical contributions regarding curriculum implementation models in pesantren-based schools for the development of integrated Islamic curricula in similar educational institutions.

This study also offers novelty by simultaneously examining the integration of three curricula, thereby complementing previous studies that typically focus on one or two curricula. The documentation of planning, implementation, and holistic evaluation processes at SMAIT Al Uswah Tuban provides a concrete contribution for integrated curriculum development. However, several limitations should be acknowledged. First, the study was conducted in a single institution, limiting the generalizability of the findings across all integrated Islamic schools. Second, the diversity of students' backgrounds, including socio-economic factors and levels of religiosity, was not analyzed in depth, although these variables may influence curriculum adaptation. Third, the limited research duration restricts the ability to observe the long-term impact of curriculum implementation on students' character development. Finally, the qualitative and descriptive nature of the study results in context-specific findings; therefore, further research employing quantitative or comparative approaches is needed to strengthen the validity and scalability of the results.

Accordingly, several recommendations are proposed. Educational policymakers and Islamic education stakeholders should strengthen policies that position integrated curriculum models as a reference framework for pesantren-based schools. This can be achieved through the development of curriculum integration guidelines, continuous teacher training, and the provision of instructional materials that support the internalization of Islamic values within the national curriculum. At the school level, efforts should focus on optimizing the habituation of worship practices, religious activities, and consistent parental involvement, accompanied by strengthening teachers' competencies in thematic-integrative approaches to ensure the effective internalization of *akhlaq al-karimah* among students. For future research, similar studies should involve multiple Integrated Islamic Schools across diverse regions and employ quantitative or mixed-method approaches to more objectively measure the impact of the curriculum on both character development and academic achievement, while also examining strategies to address challenges such as student diversity and time constraints in a more comprehensive manner.

REFERENCES

- Abdulkarim, K. A., & Suud, F. M. (2020). Evaluation of Madaris Curriculum Integration for Primary Muslim Education in Mindanao: An Assessment of The Influence of Psychology. *International Journal of Islamic Educational Psychology*, 1(2), 89–100. <https://doi.org/10.18196/ijiep.v1i2.9736>
- Abidin, D., Retnaningrum, E., Parinussa, J. D., Kuning, D. S., Manoppo, Y., & Kartika, I. M. (2023). Curriculum Development in Indonesia from a Historical Perspective. *Journal of Education Research*, 4(2), 443-451. <https://doi.org/10.37985/jer.v4i2.175>
- Afifullah, M., Rohman, A. T. H., Fitria, A., Subita, A., Afrilia, D., Rustiyawan, F. H., Qomaruzzaman, M. I., Hadi, M. S., Sholihah, M., Alwi, M. N., Dhuha, M. S., Malik, M. M., Daniel, M., Robby, M. F., Roi, M. R., Hilmi, M. Z., Abdullah, N., Ihsanudin, N. M., & Ma'rufah, S. (2024). *Bingkai Pendidikan Islam dalam Perspektif Studi Al-Qur'an dan Hadits Tarbawy*. Deepublish.
- Agisna, R., Jauhari, Z. A., Zuar, M. S., Sholihin, M., & I, A. K. (2023). Evaluasi Pembelajaran. *Social Science Academic*, 1(2), 353–362. <https://doi.org/10.37680/ssa.v1i2.3582>
- Akbar, A., Raharjo, Supriadi, D., Wahidin, D., & Hanafiah. (2023). Manajemen Sekolah Berbasis Pesantren Dalam Meningkatkan Mutu Lulusan. *Jurnal Pendidikan Uniga*, 16(2), 644. <https://doi.org/10.52434/jpu.v16i2.2388>
- Al Mubarak, A. A. S. A. (2020). Metode Keteladanan dalam Pendidikan Islam terhadap Anak di Pondok Pesantren. *Al-TA'DIB*, 12(2), 306. <https://doi.org/10.31332/atdbwv12i2.1447>
- Alamsyah, Y. A. (2017). Membumikan Sifat Rasul Dalam Kepemimpinan Pendidikan: Memosisikan Nabi Muhammad Saw Sebagai Panutan Dalam Kepemimpinan Pendidikan. *Al-Idarah: Jurnal Kependidikan Islam VII (II)*. <https://ejournal.radenintan.ac.id/index.php/idaroh/article/view/2266>
- Andrade, C. (2021). The Inconvenient Truth About Convenience and Purposive Samples. *Indian Journal of Psychological Medicine*, 43(1), 86–88. <https://doi.org/10.1177/0253717620977000>
- Anggito, A., & Johan, S. (2018). *Metodologi Penelitian Kualitatif*. CV Jejak.
- Arief, M., & Rusman, R. (2019). Manajemen kurikulum berbasis pendidikan karakter pada Sekolah Dasar Negeri Ujung Menteng 01 Pagi Jakarta. *Jurnal Penelitian Ilmu Pendidikan*, 12(1), 38–54. <https://doi.org/10.21831/jpipfip.v12i1.20121>
- Arliman S, L., Arif, E., & Sarmiati, S. (2022). Pendidikan Karakter Untuk Mengatasi Degradasi Moral Komunikasi Keluarga. *Ensiklopedia of Journal*, 4(1), 143-149.

- <https://doi.org/10.33559/eoj.v4i2.1056>
Arofah, E. F. (2021). Evaluasi Kurikulum Pendidikan. *Jurnal Tawadhu*, 5(2), 218-229. <https://doi.org/10.52802/twd.v5i2.236>
- Astuty, W., & Suharto, A. W. B. (2021). Desain Perencanaan Pelaksanaan Pembelajaran Pendidikan Agama Islam Daring dengan Kurikulum Darurat. *Jurnal Penelitian Pendidikan Islam*, 9(1), 81. <https://doi.org/10.36667/jppi.v9i1.624>
- Azmi, F., Mesiono, M., & Rahman, A. (2020). EVALUATION OF THE PROCESS OF IMPLEMENTING TAHFIDZ AL-QUR'AN LEARNING PROGRAMS IN INTEGRATED ISLAMIC BASIC SCHOOLS OF DOD DELI SERDANG. *Edukasi Islami: Jurnal Pendidikan Islam*, 9(02), 279. <https://doi.org/10.30868/ei.v9i02.904>
- Bhayangkara, M. A. P., Habibi, B., & Basukiyatno, B. (2024). Implementasi Kurikulum Jaringan Sekolah Islam Terpadu (JSIT) dalam Membangun Pendidikan Karakter di SMPIT. *Journal of Education Research*, 5(4), 6238-6246. <https://doi.org/10.37985/jer.v5i4.2016>
- Bogdan, R. C., & Biklen, S. K. (1998). *Qualitative Research for Education: An Introduction to Theory and Methods*. Allyn & Bacon.
- Choyriah, L., Mansur, R. M., & Mustafida, F. (2020). Peran Komite Madrasah Dalam Meningkatkan Mutu Madrasah Di Madrasah Ibtidaiyah Nahdlatul Ulama Polowijen. *JPMI: Jurnal Pendidikan Madrasah Ibtidaiyah*, 2(3), 31-40. <https://garuda.kemdiktisaintek.go.id/documents/detail/2961373>
- D'Olimpio, L. (2018). Trust as a virtue in education. *Educational Philosophy and Theory*, 50(2), 193-202. <https://doi.org/10.1080/00131857.2016.1194737>
- Datunsolang, R., & Maliki, P. L. (2023). KOLABORASI PENDIDIK DENGAN ORANG TUA DALAM MENINGKATKAN PRESTASI PESERTA DIDIK. *Irfani*, 19(1), 67-75. <https://doi.org/10.30603/ir.v19i1.3627>
- Dawson, C., Julku, H., Pihlajamäki, M., Kaakinen, J. K., Schooler, J. W., & Simola, J. (2024). Evidence-based scientific thinking and decision-making in everyday life. *Cognitive Research: Principles and Implications*, 9(1), 50. <https://doi.org/10.1186/s41235-024-00578-2>
- Elboj-Saso, C., Iñiguez-Berrozpe, T., & Valero-Errazu, D. (2022). Relations With the Educational Community and Transformative Beliefs Against Gender-Based Violence as Preventive Factors of Sexual Violence in Secondary Education. *Journal of Interpersonal Violence*, 37(1-2), 578-601. <https://doi.org/10.1177/0886260520913642>
- Fadhli, M. (2019). Internalisasi Nilai-Nilai Kepemimpinan Profetik Dalam Lembaga Pendidikan Islam. *AT-TA'DIB: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 10(2), 116-127. <https://www.ejournal.staindirundeng.ac.id/index.php/tadib/article/view/169>
- Fahmi, F., & Bitasari, W. (2021). Revitalisasi Implementasi Kurikulum Pendidikan. *Al-Fikru: Jurnal Ilmiah*, 14(2), 81-91. <https://doi.org/10.51672/alfikru.v14i2.30>
- Fauziah, R. S. P., & Roestamy, M. (2020). *Pendidikan Karakter Berbasis Tauhid*. Rajawali Pers.
- Feranina, T. M., & Komala, C. (2022). Sinergitas Peran Orang Tua dan Guru dalam Pendidikan Karakter Anak. *Jurnal Perspektif*, 6(1), 1. <https://doi.org/10.15575/jp.v6i1.163>
- Fuadi, A., & Suyatno, S. (2020). Integration of Nationalistic and Religious Values in Islamic Education: Study in Integrated Islamic School. *Randwick International of Social Science Journal*, 1(3), 555-570. <https://doi.org/10.47175/rissj.v1i3.108>
- Ghozil Aulia, M., Agung Rokhimawan, M., & Nafiisah, J. (2022). Desain Pengembangan Kurikulum dan Implementasinya untuk Program Pendidikan Agama Islam. *Journal of Education and Teaching (JET)*, 3(2), 224-246. <https://doi.org/10.51454/jet.v3i2.184>
- Hadijaya, Y. (2016). *Strategi Penerapan Kurikulum Integratif Tematik di Madrasah Aliyah*.

Perdana Publishing.

- Hamalik, O. (2017). *Manajemen Pengembangan Kurikulum*. PT. Remaja Rosdakarya.
- Hamalik, O. (2019). *Dasar-dasar pengembangan kurikulum*. PT Remaja Rosdakarya.
- Hayyi, M., Zaen, B., & Hambali, M. (2022). STRATEGI KEPALA SEKOLAH MEGIMPLEMENTASIKAN KURIKULUM CAMBRIDGE UNTUK MEMBENTUK SISWA BERDAYA SAING INTERNASIONAL DI SEKOLAH MENENGAH PERTAMA THURSINA INTERNASIONAL ISLAMIC BOARDING SCHOOL MALANG. *Re-JIEM (Research Journal of Islamic Education Management)*, 5(1), 46–60. <https://doi.org/10.19105/rejiem.v5i1.4891>
- Hermiono, A., & Arifin, I. (2020). Contextual Character Education for Students in the Senior High School. *European Journal of Educational Research*, volume-9-2020(volume-9-issue-3-july-2020), 1009–1023. <https://doi.org/10.12973/eu-jer.9.3.1009>
- Heryadi, J., Amir, F. R., & Soefi, H. (2023). *Integrasi Kurikulum Sekolah Formal Ke Dalam Kurikulum Pesantren (Studi Kasus Di Madrasah Aliyah Pesantren Modern Daarul 'Uluum Lido Bogor)*. <https://ojs.unida.info/al-kaff/article/view/11236>
- Huljannah, M. (2021). Pentingnya Proses Evaluasi Dalam Pembelajaran Di Sekolah Dasar. *EDUCATOR (DIRECTORY OF ELEMENTARY EDUCATION JOURNAL)*, 2(2), 164–180. <https://doi.org/10.58176/edu.v2i2.157>
- Ina Magdalena, Pipin Rismawati, Roselana Ardani, & Vhaliesca Daffah. (2023). Evaluasi Pendidikan Karakter: Mengukur Pengembangan Moral dan Etika dalam Pendidikan. *Al-Tarbiyah : Jurnal Ilmu Pendidikan Islam*, 1(3), 01–09. <https://doi.org/10.59059/al-tarbiyah.v1i3.249>
- Jamjemah, J., Djudin, T., Erlina, E., & Hartoyo, A. (2022). ANALISIS KESIAPAN GURU DALAM MELAKSANAKAN PEMBELAJARAN KURIKULUM MERDEKA DI SDN. 47 PENANJUNG SEKADAU. *JURNAL PENDIDIKAN DASAR PERKHASA: Jurnal Penelitian Pendidikan Dasar*, 8(2), 119–127. <https://doi.org/10.31932/jpdp.v8i2.1722>
- Kassam, A., De Vries, I., Zabar, S., Durning, S. J., Holmboe, E., Hodges, B., Boscardin, C., & Kalet, A. (2024). The Next Era of Assessment Within Medical Education: Exploring Intersections of Context and Implementation. *Perspectives on Medical Education*, 13(1). <https://doi.org/10.5334/pme.1128>
- Khairiah, U. (2020). *Model Pembelajaran Kaligrafi Dalam Upaya Meningkatkan Kemampuan Menulis Kaligrafi Al-Quran Di Pesantren Lemka Sukabumi*. <http://repository.uinjkt.ac.id/dspace/handle/123456789/53942>
- Khoirunnisa, Herlini Puspika Sari, Syuhadatul Husna, & Rosnita Siregar. (2025). Peran Pendidikan Islam dalam Mengatasi Dampak Negatif Globalisasi terhadap Karakter Generasi Z. *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora*, 3(2), 790–800. <https://doi.org/10.61104/jq.v3i2.1143>
- Kusyanti, F. (2024). EDUKASI DAN PENDAMPINGAN MUDA MUDI DALAM PENCEGAHAN PENYALAHGUNAAN NARKOBA. *Abdimas Altruis: Jurnal Pengabdian Kepada Masyarakat*, 7(1), 68–71. <https://doi.org/10.24071/aa.v7i1.6902>
- Latuapo, A. (2022). Strengthening character education in facing the moral crisis of students that hit the world of education. *International Journal of Health Sciences*, 6(S1), 10310–10318. <https://doi.org/10.53730/ijhs.v6nS1.7441>
- Malik, A. (2024). Implementasi Kurikulum Terpadu Agama Dan Sains Dalam Pembentukan Karakter Siswa Sekolah Menengah Pertama. *Impressive: Journal Of Education*, 2(4), 155–161. <https://doi.org/10.61502/ijoe.v2i4.129>
- Marzuqi, B. M., & Ahid, N. (2023). Perkembangan Kurikulum Pendidikan Di Indonesia: Prinsip Dan Faktor Yang Mempengaruhi. *JoIEM (Journal of Islamic Education Management)*, 4(2), 99–116. <https://doi.org/10.30762/joiem.v4i2.1284>
- Miles Huberman A.M, M. B., & Saldana, J. (2014). *Qualitative Data Analysis, A Methods*

- Sourcebook, Edition 3*. Sage Publications. Terjemahan Tjetjep Rohindi Rohidi, UI-Press.
- Mufidah, I., Mustafida, F., Setiawan, E., & Hakim, D. M. (2025). Implementasi Pembelajaran Akidah Akhlak dalam Pembentukan Profil Pelajar Rahmatan Lil 'Alamin di MTsN 7 Malang. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(1). <https://doi.org/10.18860/jpai.v12i1.36604>
- Muhtada, D., Irawaty, I., & Puteri, D. S. (2025). Cybercrime Prevention for Students in TPQ Darul Muayyad Gunungpati. *Jurnal Panjar: Pengabdian Bidang Pembelajaran*, 5(2), 40-48. <https://doi.org/10.15294/panjar.v5i2.33509>
- Mulia, J. R., Nasution, B., Asmendri, A., & Sari, M. (2023). The Role of the Curriculum in Achieving Educational Goals. *El-Idare: Journal of Islamic Education Management*, 9(2), 34-40. <https://doi.org/10.19109/elidare.v9i2.19208>
- Mulyasa, E. (2016). *Pengembangan dan Implementasi Kurikulum 2013*. PT. Remaja Rosdakarya.
- Murni, M. (2025). Konsep Pendidikan Akhlak Dalam Pendidikan Islam. *ADZKIA: Jurnal Studi Pendidikan*, 1(1), 125-137. <https://ejournalstisnuaceh.com/index.php/JPS/article/view/131/102>
- Musbaing, M. (2020). Educational Policy. *International Journal of Asian Education*, 1(2), 53-60. <https://doi.org/10.46966/ijae.v1i2.35>
- Musyaffa, R. I., Hilalludin, & Haironi, A. (2024). Korelasi Hadits Kebersihan Dengan Pendidikan Karakter Anak Di Tarbiatul Athfal (TA/TK) Miftahussalam Kotayasa Sumbang Banyumas. *Journal of International Multidisciplinary Research*, 2(6), 632-637. <https://doi.org/10.62504/jimr663>
- Novari, D. M., Fatimah, S., & Prihatin, R. (2023). *Strategi Pengembangan Kurikulum Pendidikan Tinggi Keagamaan Islam Swasta (PTKIS) Dalam Meningkatkan Mutu Pendidikan (Studi Komparatif Di Institut Al Maarif Way Kanan)*. <https://journal.almaarif.ac.id/index.php/iemj/article/view/211>
- Nuralim, N. (2022). Manajemen kurikulum Sekolah Islam Terpadu. *Idarah Tarbawiyah: Journal of Management in Islamic Education*, 3(2), 53-60. <https://doi.org/10.32832/itjmie.v3i2.7646>
- Nurdiyanto, N., Tarsono, T., & Hasbiyallah, H. (2023). Pembiasaan Kegiatan Keberagaman dalam Membentuk Karakter Siswa SDIT Nur El-Qolam Serang Banten. *J-PAI: Jurnal Pendidikan Agama Islam*, 9(2). <https://doi.org/10.18860/jpai.v9i2.23953>
- Nurwahid Ihsanudin, & Soleh, N. (2023). INTEGRASI SAINS DAN ISLAM PADA SEKOLAH ISLAM TERPADU DI INDONESIA. *Al-Ihda': Jurnal Pendidikan Dan Pemikiran*, 18(1), 850-865. <https://doi.org/10.55558/alihda.v18i1.83>
- Peterson, A. (2020). Character education, the individual and the political. *Journal of Moral Education*, 49(2), 143-157. <https://doi.org/10.1080/03057240.2019.1653270>
- Priyono, A., Ismail, A. N., Wardani, R. N., Mardiyanti, D., & Bariroh, L. (2021). INTEGRASI MANAJEMEN KURIKULUM SEBAGAI UPAYA PENINGKATAN MUTU PEMBELAJARAN DI SEKOLAH. *DINAMIKA: Jurnal Kajian Pendidikan Dan Keislaman*, 6(2), 83-112. <https://doi.org/10.32764/dinamika.v6i2.2014>
- Raafi, R. (2020). *Studi Implementasi Manajemen Kurikulum Sekolah Islam Terpadu Di SDIT Ihsanul Fikri Kota Magelang*, Tesis, Magelang: Program Pascasarjana Universitas Muhammadiyah Magelang.
- Rahayu, M. S., Hasan, I., Asmendri, A., & Sari, M. (2024). RELAVANSI KURIKULUM DAN PEMBELAJARAN DALAM PENDIDIKAN. *Dharmas Education Journal (DE_Journal)*, 4(1), 108-118. <https://doi.org/10.56667/dejournal.v4i1.925>
- Rahman, A. L., Sabekti, A., & Amalia, F. (2024). Konsepsi Sekolah Islam Terpadu: Integrasi Pendidikan dan Nilai-nilai Agama. *Hidayah: Cendekia Pendidikan Islam Dan Hukum Syariah*, 1(3), 08-14. <https://doi.org/10.61132/hidayah.v1i3.33>

- Rahman, M. S., Bolotio, R., Gonibala, R., & Puluhulawa, S. (2022). Implementasi Program Bina Pribadi Islam (BPI) Dalam Menanamkan Nilai-Nilai Karakter Peserta Didik Di SMP Islam Terpadu Harapan Bunda Manado. *Jurnal Ilmiah Iqra'*, 16(1), 118. <https://doi.org/10.30984/jii.v16i1.1910>
- Rahmat. (2019). *Pendidikan Agama Islam: Analisis Kebijakan Pendidikan Agama Islam Indonesia Era 4. 0*, Malang, Literasi Nusantara.
- Rasmanah, C., Nurjamiludin, I., Andriani, N., Nurmalasari, N., R, J., & Azzahra, P. R. (2024). Evaluasi Implementasi Kurikulum. *Sosiosaintika*, 2(1), 1–7. <https://doi.org/10.59996/sosiosaintika.v2i1.319>
- Rifki, M., Sauri, S., Abdussalam, A., Supriadi, U., & Parid, M. (2023). Internalisasi Nilai-Nilai Karakter melalui Metode Keteladanan Guru di Sekolah. *Jurnal Basicedu*, 7(1), 89–98. <https://doi.org/10.31004/basicedu.v7i1.4274>
- Risna, I., Nur, M., Fadilah, S., Safitri, N. A., Silfiani, S., Simanjuntak, O. T., Septiani, W. Z., Jamaludin, J., Firdaus, A. M., & Sutiawati, S. (2025). Kolaborasi Pendidikan dalam Membangun Karakter Anak Hebat melalui Tujuh Kebiasaan Positif. *Jurnal Pengabdian Masyarakat (ABDIRA)*, 5(4), 310–316. <https://doi.org/10.31004/abdira.v5i4.991>
- Robby, M. F., Ihsanudin, N. M., Damanhuri, & Hakim, A. (2024). Prinsip Dasar Epistemologi Islam. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 7(8), 8515-8522. <https://doi.org/10.54371/jiip.v7i8.5034>
- Salabi, A. S. (2020). Efektivitas dalam implementasi kurikulum sekolah. *Education Achievement: Journal of Science and Research*. <https://doi.org/10.51178/jsr.v1i1.177>
- Salsabila, U. H., Jaisyurohman, R. A., Wardani, M. T., Yuniarto, A. A., & Yanti, N. B. (2020). Implementasi Pembelajaran Pendidikan Agama Islam dalam Membentuk Pribadi Akhlakul Karimah. *BINTANG*, 2(3), 370-385. <https://ejournal.stitpn.ac.id/index.php/Bintang/Article/View/987>. <https://doi.org/10.36088/bintang.v2i3.987>
- Sanjaya, W. (2005). *Pembelajaran dalam Implementasi Kurikulum Berbasis Kompetensi*. Prenada Media Group.
- Sapitri, A., Amirudin, & Mimin, M. (2022). Peran Pendidikan Agama Islam Dalam Revitalisasi Pendidikan Karakter. *Al-Afkar, Journal For Islamic Studies*, 5(1), 252-266. <https://doi.org/10.31943/afkarjournal.v5i1.229>
- Saputra, L. E. (2022). Model Integrasi Kurikulum Pembelajaran Pendidikan Agama Islam di SMK IT Al-Husna Lebong. *Jurnal Ilmiah Mandala Education*, 8(2). <https://doi.org/10.58258/jime.v8i2.2982>
- Setiawan, E. (2017). Konsep Pendidikan Akhlak Anak Perspektif Imam Al Ghazali. *Jurnal Kependidikan*, 5(1), 55–70. <https://doi.org/10.24090/jk.v5i1.1252>
- Setyowati, E. (2019). *Pendidikan Karakter FAST (Fathanah, Amanah, Shiddiq, Tablig) Dan Implemetasinya Di Sekolah*. Deepublish.
- Sholihah, A. M., & Maulida, W. Z. (2020). Pendidikan Islam sebagai Fondasi Pendidikan Karakter. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 12(01), 49–58. <https://doi.org/10.37680/qalamuna.v12i01.214>
- Siddiqui, S., Schultze-Krumbholz, A., & Kamran, M. (2025). Bullying roles, moral disengagement, and motivational perceptions among university students. *Frontiers in Sociology*, 9. <https://doi.org/10.3389/fsoc.2024.1511340>
- Siregar, A. F., Asyiaty, I. L., Agustin, B. I., Hidayat, N., & Himam, A. S. (2024). The Relevance of Islamic Character Education According “The 7 Habits of Highly Effective People” Book. *J-PAI: Jurnal Pendidikan Agama Islam*, 10(2). <https://doi.org/10.18860/jpai.v10i2.25276>
- Sofyana, N. L., & Haryanto, B. (2023). *Menyoal Degradasi Moral Sebagai Dampak Dari Era Digital*. <https://ejournal.penerbitjurnal.com/index.php/JMPI/article/view/441>

- Soleha, Z., & Mujahid, K. (2024). Analisis Hambatan dan Tantangan: Implementasi Kurikulum Merdeka dalam Kehidupan Sehari-hari Guru. *TSAQOFAH*, 4(1), 563–574. <https://doi.org/10.58578/tsaqofah.v4i1.2531>
- Solichati, S., & Musfiqon, M. (2021). Integration of International, National and Madrasah Curriculum to Improve the Quality of Graduates At Mi Muslimat NU Pucang Sidoarjo. *Proceedings of The ICECRS*, 9. <https://doi.org/10.21070/icecrs2021907>
- Sugihartono, A., Susanto, H., & Ikhwan, A. (2021). Penerapan Kurikulum Jaringan Sekolah Islam Terpadu (JSIT) Dalam Pembentukan Karakter Religius Siswa Sekolah Menengah Pertama Islam Terpadu (SMPIT) Qurrota A'yun Ponorogo. *JMP: Jurnal Mahasiswa Pascasarjana* 2, No. 1: 117-32. <https://studentjournal.umpo.ac.id/index.php/JMP/article/view/2470>
- Sugiyarti, S., & Oktarina, O. (2020). Efektivitas Program Bina Prestasi dalam Peningkatan Mutu Pendidikan di SD Santa Theresia 1 Pangkalpinang. *Diklus: Jurnal Pendidikan Luar Sekolah*, 4(1), 66–77. <https://doi.org/10.21831/diklus.v4i1.27977>
- Sugiyono. (2016). *Metode Penelitian Manajemen (Pendekatan Kuantitatif, Kualitatif, Kombinasi (Mixed Methods), Penelitian Tindakan (Action Research, Dan Penelitian Evaluasi)*, Bandung: CV Alfabeta.
- Suryani, N., Muspawi, M., & Aprillitzavivayarti. (2023). Implementasi Kurikulum Merdeka Belajar di Sekolah Penggerak. *Jurnal Ilmiah Universitas Batanghari Jambi*, 23(1), 773. <https://doi.org/10.33087/jiubj.v23i1.3291>
- Susilowati, E. (2022). Implementasi kurikulum merdeka belajar pada mata pelajaran pendidikan agama Islam. *Al-Miskawaih: Journal of Science Education*, 1(1), 115-132. <https://doi.org/10.56436/mijose.v1i1.85>
- Syafri, U. A., & Bin Budin, H. (2025). Teachers, Parents, and the Digital Challenge: Understanding Islamic Character Formation in Singapore's Madrasa Education. *Nazhruna: Jurnal Pendidikan Islam*. <https://doi.org/10.31538/nzh.v8i3.239>
- Yan, Z., & Xiang, Y. (2025). Social Life Simulation for Non-Cognitive Skills Learning. *Proceedings of the ACM on Human-Computer Interaction*, 9(2), 1–44. <https://doi.org/10.1145/3711068>