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Available at:

<https://journal.nahnuinisiatif.com/index.php/ARJI>

Volume 7 Number 2 Year 2025

 DOI : 10.61227

 E-ISSN : 2775-0787

 P-ISSN : 2774-9290



1072 – 1084

Manajemen Kurikulum Pendidikan Islam dalam Membentuk Karakter Siswa di SDIT Birrul Walidain Lampung Tengah

Islamic Education Curriculum Management in Shaping Student Character at SDIT Birrul Walidain Central Lampung

Artikel dikirim :

2025-05-20

Artikel diterima :


2025-06-04

Artikel diterbitkan :

2025-06-06

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Kata kunci:

Pengelolaan kurikulum, pendidikan Islam, karakter, sekolah Islam terpadu.

Abstrak: Pengelolaan kurikulum pendidikan Islam tidak hanya berfokus pada aspek kognitif, tetapi juga menekankan pembentukan karakter melalui integrasi nilai-nilai Islam dalam semua kegiatan pembelajaran dan budaya sekolah. Penelitian ini bertujuan untuk mendeskripsikan bagaimana pengelolaan kurikulum pendidikan Islam diterapkan dalam membentuk karakter mahasiswa di SDIT Birrul Walidain. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa wawancara, observasi, dan dokumentasi. Informan dalam penelitian ini terdiri dari kepala sekolah, guru kelas, guru Pendidikan Agama Islam, siswa, dan orang tua. Analisis data yang digunakan adalah reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pengelolaan kurikulum dilakukan secara terstruktur mulai dari tahap perencanaan, pelaksanaan, hingga evaluasi. Perencanaan kurikulum dilakukan melalui rapat kerja tahunan yang melibatkan seluruh guru dan staf sekolah. Implementasi kurikulum dilakukan dengan mengintegrasikan nilai-nilai Islam dalam setiap mata pelajaran serta melalui program pembiasaan seperti sholat dhuha, tadarus Al-Qur'an, dan hafalan. Evaluasi karakter siswa dilakukan secara berkala melalui pengamatan perilaku, buku pengendalian karakter, dan komunikasi

dengan orang tua. Selain itu, budaya sekolah agama, keterlibatan kepala sekolah sebagai pembimbing spiritual, dan sinergi dengan orang tua juga memperkuat efektivitas kurikulum dalam membentuk karakter siswa. Perkembangan karakter yang baik ditunjukkan oleh siswa, seperti disiplin, tanggung jawab, kejujuran, dan semangat ibadah, yang tercermin dalam perilaku sehari-hari di sekolah. Dengan demikian, pengelolaan kurikulum pendidikan Islam di SDIT Birrul Walidain terbukti mampu membentuk karakter siswa secara holistik, meskipun masih ada tantangan seperti keterbatasan waktu dan kebutuhan untuk meningkatkan kolaborasi antara sekolah dan orang tua.

Keywords:

Curriculum management, Islamic education, character, integrated Islamic schools.

Abstract: This research aims to describe how the management of Islamic education curriculum is implemented in shaping students' character at SDIT Birrul Walidain. The Islamic education curriculum not only focuses on cognitive aspects but also emphasizes character development through the integration of Islamic values in all learning activities and the school culture. This research employs a descriptive qualitative approach with data collection techniques such as interviews, observations, and documentation. The informants in this study consist of the principal, classroom teachers, Islamic Education teachers, students, and parents of students. The results show that curriculum management is conducted in a structured manner from the planning, implementation, to evaluation stages. The curriculum planning is carried out through an annual working meeting involving all teachers and school staff. The implementation of the curriculum is carried out by integrating Islamic values into each subject and through habituation programs such as dhuha prayers, Quran recitation, and memorization. Student character evaluation is conducted periodically through behavioral observation, character control books, and communication with parents. In addition, the school's religious culture, the involvement of the principal as a spiritual leader, and synergy with parents also strengthen the effectiveness of the curriculum in shaping students' character. Thus, the management of the Islamic education curriculum at SDIT Birrul Walidain has proven to effectively shape students' character holistically, although challenges such as time limitations and the need to improve collaboration between the school and parents still exist.

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Available at : <https://journal.nahnuinisiatif.com/index.php/ARJI/article/view>



DOI : 10.61227



P-ISSN : 2774-9290



E-ISSN : 2775-0787



INTRODUCTION

Islamic education has a strategic role in shaping the character of students because the main foundation is the values of monotheism and noble morals. In contrast to the secular education system which emphasizes more cognitive aspects and skills, Islamic education views humans as holistic beings who need to be nurtured spiritually, emotionally, morally, and intellectually in a balanced manner. The ultimate goal is to produce kamil people, namely human beings who are not only intelligent but also faithful, moral, and responsible before Allah and society. In the Qur'an, Allah SWT repeatedly emphasizes the importance of morality in human life. The Prophet Muhammad PBUH himself stated that his sending to the world was to perfect human morality (HR. Ahmad). This is the main basis in Islamic education that the formation of character or morals is the main mission of the educational process. Therefore, all aspects of Islamic education, both curriculum, learning methods, teachers, and the school environment, must be directed to achieve the goal of character formation. Islamic education instills values such as honesty, trust, responsibility, compassion, tolerance, and simplicity through various methods such as example (uswah), habituation, advice (mau'izhah), educational punishment (ta'dib), and a conducive environment (bi'ah shalihah). These methods have proven to be effective in instilling Islamic values into the soul of children if implemented consistently and integrated into the curriculum. (Suwandi et al., 2020)

A well-planned Islamic education curriculum can be a very effective medium to convey these values systematically. At the elementary school level, character cultivation through Islamic education is very important because at this age children are in the golden age phase, where they very easily absorb values and form habits that will be carried over into adulthood. Therefore, the curriculum should not only be oriented towards academic achievement, but should also integrate moral and spiritual values in each subject (Sujarwo, 2024). Islamic education is a process of fostering and developing human potential as a whole that includes intellectual, spiritual, moral, and social aspects. In Islam, education is not only aimed at producing individuals who are cognitively intelligent, but also have noble character according to the teachings of the Qur'an and the sunnah. This shows that the main goal of Islamic education is to form a perfect human being who has a balance between science and morals. In the context of today's world of education, attention to character formation is increasingly urgent. Many cases of moral and social violations involving students are a reflection of the weakness of character education in the formal education system (Andrean and Muqowim 2020, 44). Therefore, it is important for Islamic educational institutions to design and manage the curriculum comprehensively in order to actively contribute to shaping the character of students who are Islamic and have good morals.

Curriculum management in Islamic education is a systematic process in designing, organizing, implementing, and evaluating the content and learning process that integrates Islamic values into every subject and school activity. The curriculum is not only interpreted as a collection of subjects, but as a strategic tool to transform values and

character to students. Therefore, curriculum management plays a vital role in shaping the overall personality quality of students. Integrated Islamic Elementary School (SDIT) is one of the models of Islamic education that integrates religious values in every learning process. Through an integrated thematic approach and Islamic habituation activities, SDIT seeks to form the character of students who are religious, disciplined, responsible, and noble in character. The curriculum used is usually a combination of the National Curriculum and a typical curriculum based on Islamic values. (Mogat et al., 2025)

SDIT Birrul Walidain is one of the Islamic educational institutions in Indonesia that implements an integrated curriculum system. This school makes character formation the main goal of education by integrating Islamic values in the teaching and learning process. Values such as honesty, discipline, responsibility, and respect for parents and teachers are consistently instilled in daily life at school.

The application of character values in learning is carried out through various methods such as teacher examples, worship habits, strengthening through Islamic stories, and social activities involving students. In addition, a religious and conducive school environment also supports the formation of sustainable character. This shows that curriculum management is not only concerned with the content of the lessons, but also the management of the school environment and culture. In practice, curriculum management at SDIT Birrul Walidain involves careful planning, targeted implementation, and thorough evaluation. Every element of education from school principals, teachers, to guardians of students plays a role in realizing a curriculum that is not only academic but also shapes the Islamic character of students. This reflects the principle of integration and participation in Islamic education management. (Inayah Ummu Abdullah & Sadiah, 2024)

The role of teachers as a central figure in the educational process is also very important. In the context of Islamic education, teachers not only transfer knowledge, but also become moral models and spiritual guides. The example shown by teachers in daily life has a huge influence on the formation of students' character. If teachers are able to be honest, patient, and fair, then students will tend to emulate this attitude in their lives. In addition, a school environment that reflects Islamic values such as order, cleanliness, a culture of mutual respect, and the spirit of Islamic ukhuwah will create an atmosphere conducive to character building. Schools that succeed in forming a positive and Islamic culture will influence student behavior indirectly but strongly. This school culture is an important part of curriculum management in Islamic education. Thus, Islamic education cannot be separated from efforts to build character. In fact, Islamic education provides a strong philosophical and practical foundation in fostering the younger generation to become individuals who are not only intelligent and competent, but also have noble character, responsibility, and commitment to Islamic values in social life. (Agus R & Kholifatunnisak, 2024)

Although the concept of character education has been widely adopted in national curricula and Islamic educational institutions, the reality on the ground shows that its implementation is not yet fully optimal. Many schools still focus on the cognitive or academic aspects alone, while the affective and spiritual aspects are often overlooked.

This creates a gap between the knowledge and real behavior of students in daily life. One of the main problems in character education is the disintegration between the values taught and the learning environment (Ibn Malik et al., 2024). In many schools, moral and religious values are only conveyed verbally in the form of theory without any real habituation in school life. As a result, students do not have enough hands-on experience to internalize those values in their behavior. Furthermore, the weak example of some educators is also an obstacle in the formation of student character. When teachers are inconsistent between their words and deeds, the character values conveyed become ineffective. In fact, in Islamic education, teachers are not only educators but also *uswah hasanah* (good examples).

The role of teachers as curriculum implementers is very important in shaping the character of students. Teachers at SDIT Birrul Walidain are required not only to be teachers, but also to be mentors and role models. Through a humanist and Islamic approach, teachers can build a harmonious relationship with students, so that character values are easier to instill and internalize in children. In addition to teachers, parents are also involved in the character education process. Through intensive communication between the school and parents, the values taught at school can be strengthened at home. Thus, character education becomes a shared responsibility between the school and the family, which support each other in realizing the goals of Islamic education. (Sidoharjo et al., 2024)

In addition, some teachers have difficulty integrating Islamic values into general lessons such as Mathematics or Science. This is due to the lack of adequate training or technical guidance in designing integrative learning. Without a clear implementation strategy, Islamic values are only an additional insert, not a major part of the learning process. Another problem that arises is the lack of support from the family environment. Many parents still consider that character building is the full responsibility of the school, not a shared responsibility. The discontinuity between the values instilled in school and habits at home makes the formation of children's character not run optimally (Fajrin M, 2022). On the other hand, social media and the development of digital technology bring its own challenges in children's character education. Elementary school-age children are now very easily exposed to information that is not in accordance with Islamic values. Without intensive guidance and a strong internalization of values, students are easily influenced by popular culture that is contrary to Islamic morals.

From the managerial aspect, a number of schools experience obstacles in designing an Islamic education curriculum that is contextual, applicative, and in accordance with the characteristics of child development. Some curriculums are too normative and ungrounded, making it difficult to apply practically in daily learning. This has an impact on the weak process of internalizing character in students. Finally, the lack of systematic and thorough character evaluation instruments is also a problem. Many schools do not yet have a standardized and sustainable character assessment system. Assessments tend to be subjective and are not used optimally for improving the learning process. As a result,

students' character achievements are difficult to measure and follow up appropriately. (Nugraha, 2024)

The Islamic education curriculum has a number of advantages that make it relevant and important in shaping the character of students. One of its main advantages is its strong value orientation. This curriculum explicitly incorporates Islamic values such as honesty, responsibility, compassion, *tawadhu'*, and *ukhuwah* into the learning process. With this approach, students not only acquire knowledge, but are also directed to have a personality that is in accordance with the teachings of Islam (Hamidah et al., 2021) . Islamic education does not limit student development to intellectual aspects only, but includes spiritual, emotional, social, and moral dimensions. This allows the formation of students' character as a whole, so that they not only become academically intelligent students, but also have noble character and a sense of social responsibility.

In addition, flexibility in curriculum development is also an advantage. Islamic educational institutions, such as SDIT (Integrated Islamic Elementary School), have the freedom to integrate the national curriculum with a typical curriculum based on Islamic values. This provides a space for creativity for teachers to develop contextual teaching materials, in accordance with the development of the times and the needs of students. However, the Islamic education curriculum also has some shortcomings that need to be considered. One of them is the limitation of human resources who are truly competent in designing and implementing a curriculum that is integrative between Islamic values and modern science. Not all teachers have a balanced pedagogic and religious understanding, so the implementation of the curriculum often does not run optimally. (Andriani Djakfar, 2024)

Another shortcoming is the lack of technical guidelines or standard operational standards in measuring the success of character formation. Character assessments still tend to be subjective and not well standardized. This makes it difficult to evaluate student character achievements objectively and sustainably. In addition, the Islamic education curriculum is sometimes still normative and less applicable. Islamic materials are often delivered theoretically without being accompanied by contextual practices and in accordance with the real life of students. As a result, there is a gap between the grades taught in the classroom and the actual behavior of students outside the classroom. Another challenge that also needs to be observed is the limited implementation time. Because the SDIT curriculum is a combination of the national curriculum and the Islamic curriculum, the students' learning burden becomes heavier. If not managed properly, this can lead to burnout and decrease the effectiveness of learning, especially in the context of characters that require long-term processes and consistent habituation. (Anwar, 2023)

A number of previous studies have also strengthened the urgency of this research (Ramlafatma et al., 2021) . Among them, research by SD Nur Miyazaki Makassar shows that curriculum management based on Islamic character has an impact on students' achievements and morals. Research in Madrasah by (Sukirno & Anas, 2022) also confirms that the management of a structured PAI curriculum is able to improve the religious character of students. In addition, the study assesses the Islamic education curriculum as

an effective instrument in shaping the morals of students in integrated Islamic schools. Research (Yunita & Mujib, 2021) and review by Agus R & Kholifatunnisak, 2024) Islamic perspective character education in elementary school students further strengthen the importance of the Islamic curriculum in character formation from an early age. These findings are the basis that the management of the Islamic education curriculum is an urgent need in the process of complete and sustainable character education. This research is important because the management of the Islamic education curriculum has a crucial role in shaping the character of students, because the curriculum is the main tool to achieve educational goals. An effective curriculum should not only structure the subject matter, but should also include the development of Islamic values, such as faith, morals, and social responsibility.

Despite its flaws, the Islamic education curriculum still has a strategic position in character education. What is needed is the strengthening of systematic curriculum management, continuous teacher training, and the involvement of all parties, including parents, in forming an educational environment that supports character formation. Thus, this curriculum can be an effective instrument to foster a generation of Muslims who are knowledgeable, faithful, and have noble character.

This study aims to describe how Islamic education curriculum management is applied at SDIT Birrul Walidain and how it contributes to shaping the character of students. The focus of the research is directed at aspects of planning, implementation, and evaluation of the curriculum and its impact on the formation of students' character in the school.

METHOD

This study uses a descriptive qualitative approach with the aim of describing how Islamic education curriculum management is applied in shaping the character of students at SDIT Birrul Walidain. Qualitative was chosen because this research wants to reveal meaning and processes contextually, not just looking at the final result (Sugiyono 2019). By using this approach, researchers can understand how curriculum policies are implemented by schools in daily learning and how they impact on the development of students' character. This approach also allows for flexibility in reaching out to social dynamics and interactions between teachers, students, and the school environment.

The research location is at SDIT Birrul Walidain, and the implementation will be carried out from January to March 2025. The subject of the study was the curriculum management system, while the informants consisted of school principals, vice principals for curriculum, classroom teachers, PAI teachers, students, and parents of students who were selected using purposive sampling techniques.

The purposive sampling technique is used because not all individuals have relevant and in-depth information related to the focus of the research. Therefore, the researcher chooses informants who are seen as the most knowledgeable, understanding, and directly involved in curriculum management and student character formation. This

technique is important so that the data obtained is richer and more meaningful. Interviews are conducted with an open guide so that informants can explain freely and naturally. Observation is carried out in a participatory manner during the learning process and school activities, such as ceremonies, PAI lessons, and daily activities of students. Documentation is used to trace the consistency between curriculum planning and implementation, as well as evaluate character assessments through teacher reports.

Data collection was carried out through in-depth interviews, observations, and documentation studies of school documents such as lesson plans, syllabus, and student character assessment books. The data were analyzed using Miles and Huberman's interactive models that included data reduction, data presentation, and conclusion drawn. To maintain the validity of the data, the researcher uses triangulation of sources and techniques, as well as confirming to informants (member check) to ensure the accuracy of the findings obtained in the field.

In data analysis, the researcher performs data reduction to filter important information, presents it in the form of a thematic narrative, and then draws conclusions based on patterns and categories that emerge during the data collection process. The validity of the data is improved through triangulation of sources by comparing information from teachers, students, and documents, as well as re-checking informants (*member checks*) so that the data displayed is truly representative of field conditions.

RESULTS AND DISCUSSION

The results of the study show that the management of the Islamic education curriculum at SDIT Birrul Walidain is designed by integrating Islamic values into all aspects of learning, both intra and extracurricular. The curriculum used is a combination of the National Curriculum (Independent Curriculum) and the Integrated Islamic School Curriculum (JSIT), which emphasizes the aspect of character formation through the approach of the values of monotheism, morals, worship, and muamalah. Curriculum planning is carried out through annual work meetings and teacher deliberations that accommodate the school's visions and missions, the needs of students, and the Islamic values that are to be instilled. Teachers are actively involved in the process of preparing Islamic character-based learning programs, so that the curriculum is not only administrative, but also applicable and contextual to students' lives.

In its implementation, SDIT Birrul Walidain implements a learning strategy that emphasizes the integration between Islamic values and general materials. Each subject is infused with moral and religious values, such as honesty, discipline, responsibility, and compassion for others. For example, in Mathematics lessons, students are invited to understand the greatness of Allah through the regularity of numbers and logic, while in Indonesian lessons, students learn to write and convey polite opinions according to Islamic ethics. In addition, daily habits such as congregational dhuha prayers, Qur'anic tadarus, memorization of juz amma, and daily prayers are important parts of internalizing Islamic character. This activity is carried out consistently every day and becomes a positive habit that strengthens the affective aspect of students.

The school also implements systematic character evaluation management. Teachers not only assess cognitive aspects, but also record students' character development through character control books and observations of daily behavior. Character assessments are carried out holistically and involve classroom teachers, religious teachers, and guardians through a liaison book. Thus, character formation is not only the responsibility of the school, but also part of the synergy between parents and teachers. This evaluation is a reflection material in teacher meetings and during student development, so that the process of character formation is sustainable and improve-oriented.

Findings in the field also show that school principals have a central role in mobilizing all school elements to consistently implement the Islamic education curriculum. The principal plays the role of not only a manager, but also a spiritual leader who instills exemplary values. He actively supervises the learning process and motivates teachers and students to maintain the quality of spirituality and morality in the educational process. The example of the principal in behaving and acting is also a real model for teachers and students in daily life at school (Ibn Malik et al., 2024).

However, behind the successful implementation of this curriculum, there are several challenges faced by the school. One of the main obstacles is the limited time in delivering the national curriculum material and at the same time delving into the Islamic curriculum. Many teachers feel that the allocation of learning time is still too dense, so they must be careful in developing strategies so that learning remains effective and does not sacrifice character aspects. In addition, not all parents have the same understanding of the goals of Islamic-based character education, so collaboration between school and home still needs to be improved through parenting and socialization activities.

The formation of student character through the Islamic education curriculum at SDIT Birrul Walidain is also supported by a religious and conducive school culture. The atmosphere of the school environment is designed to reflect Islamic values, ranging from visual displays such as calligraphy and motivational posters, to social interaction between school residents based on Islamic manners. This shows that the curriculum is not only in the form of written documents, but has become the culture and spirit in all school activities. Teachers also consciously carry out the role of character guides, not just teachers of subject matter.

From the perspective of students, the results of observations show that SDIT Birrul Walidain students have positive characters that are quite prominent, such as discipline, responsibility, good manners, and the spirit of worship. This can be seen from their habit of performing prayers on time, speaking in polite language, helping friends who are in difficulty, and showing respect to teachers. Students' academic achievement also tends to be stable, which shows that the integration of the Islamic curriculum does not hinder cognitive achievement, but rather strengthens the spiritual and moral dimensions that support academic achievement as a whole.

In addition, the formation of students' character is also strengthened through extracurricular activities and Islamic value-based school programs. Activities such as Islamic scouts, tahfidz camps, Ramadan flash boarding schools, and adab and moral training are effective means in instilling the values of honesty, cooperation, independence, and leadership. In Islamic scouting activities, for example, students are taught to be disciplined in time, responsible for group tasks, and uphold the values of Islamic ukhuwah. The tahfidz camp program, which is held regularly, is also an important moment for students to deepen their memorization of the Qur'an while strengthening their spirituality in a more intensive and fun atmosphere (Nugraha, 2024).

Curriculum management at SDIT Birrul Walidain is also responsive to the needs of the times. The curriculum not only focuses on religious aspects, but also touches on 21st century skills such as critical thinking, teamwork, effective communication, and the use of technology. In practice, students are trained to actively discuss, express opinions politely, create group projects, and utilize technology for learning presentations. Teachers give special portions to literacy and numeracy activities framed with an Islamic approach, so that students are not only intellectually intelligent, but also have spiritual and emotional intelligence.

In terms of leadership, the school applies a participatory and transformational leadership approach. The principal and management team provide space for dialogue and deliberation in developing school programs, including in terms of curriculum development. Teachers and staff are given the freedom to innovate in creating creative learning methods, as long as they remain in accordance with Islamic principles. This collaborative work culture makes school management open, adaptive, and oriented towards continuous improvement. Teachers' involvement in decision-making also has an impact on increasing the sense of ownership and responsibility for the quality of education in schools.

Finally, one of the indicators of the success of the management of the Islamic education curriculum at SDIT Birrul Walidain is the recognition from the surrounding community and the increase in public trust in the quality of school education. Many parents choose this school not only because of academic achievements, but because of the success of the school in forming children who have noble character, speak polite words, and have good worship habits. This proves that the Islamic education curriculum, if managed properly, is not only able to shape the character of students as a whole, but also answers the challenges of modern education that demand integration between spiritual, intellectual, and social aspects.

Based on the overall findings, it can be concluded that the management of the Islamic education curriculum at SDIT Birrul Walidain has a significant contribution to the formation of student character. Careful planning, consistent implementation, and thorough evaluation make this curriculum an effective tool in instilling Islamic values from an early age. This success is also inseparable from the support of all school components and strong partnerships with parents. However, improvements in the aspect

of time management and strengthening synergy with students' guardians are still needed so that the implementation of the curriculum can run more optimally.

CONCLUSION

Based on the results of the research, it can be concluded that the management of the Islamic education curriculum at SDIT Birrul Walidain plays a very important role in shaping the character of students as a whole. The curriculum implemented not only integrates Islamic values into each subject, but is also realized through habituation activities, school culture, and extracurricular activities that support the internalization of students' moral and spiritual values. The curriculum management process is carried out in a planned manner, starting from the planning stage with the teacher team, consistent and innovative implementation, to comprehensive evaluation covering the cognitive and affective aspects of students. The principal plays an important role in directing and supervising the implementation of the curriculum so that it remains in accordance with the school's vision which emphasizes the formation of Islamic character. Teachers are also active as role models and facilitators in the process of instilling character values in students.

Students show good character development, such as discipline, responsibility, honesty, and a spirit of worship, which is reflected in their daily behavior at school. This success is also supported by an Islamic school culture, parental involvement, and support programs that are aligned with the goals of character education. Thus, it can be concluded that the management of a good and integrated Islamic education curriculum at SDIT Birrul Walidain has proven to be able to shape the character of students effectively. However, challenges such as time constraints and the need to strengthen cooperation with parents are still important notes for sustainable improvement. Therefore, an adaptive, collaborative, and value-based management strategy is needed to maintain and develop the quality of character education in integrated Islamic schools.

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