INTEGRATING SPIRITUAL-BASED CHARACTER EDUCATION: A CASE STUDY OF CURRICULUM RESTRUCTURING AT MADRASAH ALIYAH NEGERI BOJONEGORO

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Abstract: The inculcation of character traits, including behaviour, knowledge and skills, is a crucial element in ensuring academic success. Nevertheless, the absence of character education integration into formal curricula has resulted in moral concerns. In response to this situation, Madrasah Aliyah Negeri 1 and Madrasah Aliyah Negeri 2 Bojonegoro have implemented a restructuring of their curricula, which now includes the incorporation of spiritual-based character education. This multi-case study, employing qualitative methods with a descriptive-analytical approach, revealed that the integration occurs in three stages: The process of integration can be divided into three stages: 1) Planning, which involves defining spiritual values, academic culture, and teaching materials; 2) Implementation, incorporating both extracurricular and co-curricular activities; and 3) Evaluation, which includes testing and persuasive techniques. The internalisation of character education is based on a comparison system that aligns teaching materials with the aforementioned character education elements and an analysis system focusing on the future vision of the madrasah. The findings of this study indicate that all educational institutions should consider reconstructing their curricula to integrate spiritual character education into the core principles, goals, methodologies, and content.

Keywords: Spirituality, Curriculum, Character Education, Madrasah.

Introduction

The cultivation of positive character traits, as reflected in attitudes and behaviors, can serve to offset the influence of human vices that often lead us to rationalize our actions. However, the integration of character values into the school curriculum is confronted with two simultaneous challenges: the incompatibility of academic systems and the prevailing mindset regarding character. The prevailing academic system reflects the characteristics of the educational institutions in question, which are incompatible with the integration of character education. The mentality of the teaching profession has a detrimental impact on the ability to set an example for students.[1]

This issue has a number of underlying causes, in addition to the challenge of curriculum integration. Firstly, the impact of globalisation must be considered. Indonesia has ratified the General Agreement on Trade in Services and the ASEAN Free Trade Area (AFTA), which has resulted in the opening of significant opportunities for Indonesian Muslim relations with the global community.[2] Globalisation has two distinct effects. On the one hand, it offers opportunities for advancement and prosperity. On the other, it can also lead to challenges and difficulties. Gelbert further asserts in Sanusi that while globalisation facilitates ease of access to work, it also engenders clusters of immoral thinking and deviant behaviour due to the freedom of access to knowledge and social interaction.[3] The Indonesian generation is at the centre of globalisation, which requires a considered approach. They must develop critical thinking skills, evaluate the pace of development and distinguish between beneficial and detrimental influences.[4]

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[1] Muhammad Yusnan, "Implementation Of Character Education In State Elementary School," *ELS Journal on Interdisciplinary Studies in Humanities* 5, no. 2 (2022): 218–23, https://doi.org/10.34050/elsjish.v5i2.21019.

[2] As'Aril Muhajir, "Inclusion of Pluralism Character Education in the Islamic Modern Boarding Schools during the Pandemic Era," *Journal of Social Studies Education Research* 13, no. 2 (2022): 196–220.

[3] Sanusi Sanusi et al., "Implementation of Character Education: Perspective of Love for All Hatred For None in Spiritual, Social and Humanitarian Characters Formation in SMU Plus Al-Wahid," *Al-Hijr: Journal of Adulearn World* 1, no. 2 (2022): 65–70, https://doi.org/10.55849/alhijr.v1i2.11.

[4] Hijrawatil Aswat and Khaerun Nisa Tayibu, "Teacher Managerial Strategy in Building Character Education During The Covid-19 Pandemic," *International Journal of Education And Humanities* 1, no. 1 (2022): 82–94.

Secondly, the concept of positive pragmatism is introduced. The term 'pragmatism' is more accurately defined as a tendency to view all objects in terms of their usefulness. An outlook that regards social connections as a means of personal advancement is indicative of an increasing self-absorption. The prioritisation of mutual assistance, mutual help or help in micro and macro social relations is not a prominent feature. The activities of the younger generation are subject to the influence of technological barriers that are beyond their control and filtration. Consequently, a moral crisis has emerged in all social relations.[5]

In light of the aforementioned phenomenon, it becomes evident that a special antithesis is required to counteract the prevailing attitudes of globalisation and the programme. This can be achieved through the implementation of character education. The Indonesian education system places the greatest emphasis on character education.[6] A deficiency in both knowledge and skills, when not accompanied by an appropriate foundation of moral principles, will inevitably result in the formation of individuals who exhibit immoral behaviour. Nevertheless, integrating character education into the curriculum remains a challenge in some madrasas and schools.

In consideration of this reality, the government implemented a policy, entitled Strengthening Character Education (*Penguatan Pendidikan Karakter*/PPK), which was designated as a priority agenda for formal education institutions in Indonesia following the issuance of Minister of Education and Culture Regulation No. 20 of 2018 on Strengthening Character Education in Formal Education Units.

The objective of strengthening character education is not merely to promote religiosity. The model comprises four indicators:

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[5] Framz Hardiansyah and Mas'odi Mas'odi, "The Implementation of Democratic Character Education Through Learning Of Social Science Materials of Ethical And Cultural Diversity in Elementary School," *Journal of Innovation in Educational and Cultural Research* 3, no. 2 (2022): 234–41, https://doi.org/10.46843/jiecr.v3i2.101, Mohamad Joko Susilo, Mohammad Hajar Dewantoro, and Yuningsih Yuningsih, "Character Education Trend in Indonesia," *Journal of Education and Learning (EduLearn)* 16, no. 2 (2022): 180–88, https://doi.org/10.11591/edulearn.v16i2.20411.

[6] Mupid Hidayat et al., "Character Education in Indonesia: How Is It Internalized and Implemented in Virtual Learning?," *Cakrawala Pendidikan* 41, no. 1 (2022): 186–98, https://doi.org/10.21831/cp.v41i1.45920.

religion, independence, integrity and nationalism.[7] The Character Strengthening model is a synthesis of scientific, skill-based, and moral principles. The term 'character strengthening' is used to describe a model that addresses two persistent challenges. Firstly, there is evidence that the implementation of character education in the curriculum can result in the perpetration of immoral actions by students. Such immoral acts include the evaluation of teachers, the perpetration of immorality, and other actions that cause harm to themselves and to society. Secondly, the issue of radicalism began to gain traction within educational institutions.[8] In order to forestall the transformation of character issues promoted by the National Spiritual Revolutionary Movement, preventative measures were implemented.[9]

Such conditions are becoming increasingly uncommon in the context of accelerated globalisation. The current moral crisis provides a clear illustration of the necessity for the inculcation of moral values from an early age, in order to produce individuals who are morally upright and capable of competing in the rapidly evolving global environment.[10] The mere teaching of subjects is still considered inadequate, as the cultivation of character necessitates a multifaceted approach and the utilisation of an appropriate methodology, which must be tailored to the specific circumstances of the students and the madrasa itself. The objective is to motivate the students to become an intelligent and virtuous generation in the future.[11]

In order to achieve a harmonious optimisation of students' potential through a balance of cognitive and affective development, it

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[7] Tuti Ernawati, Ira Suryani, and Sukiman Sukiman, "Character Education for Children: The Study on The Good and Bad Values," *Jurnal Basicedu* 6, no. 2 (2022): 2199–2207, https://doi.org/10.31004/basicedu.v6i2.2350.

[8] Arfiki Rochadiana et al., "The Implementation of Tembang Macapat Learning as A Means of Primary School Character Education," *Journal of Innovation in Educational and Cultural Research* 3, no. 4 (2022): 508–18, https://doi.org/10.46843/jiecr.v3i4.215.

[9] M Wattimena and A Nursida, "The Role of The Sociology Teacher in Implementing Character Education," *International Journal of Education …* 8675, no. 1 (2022): 71–81.

[10] Ester A. Tandana, Esti Koku Yowa, and Novida Dwici Yuanri Manik, "Character Education in Forming Student Behavior," *Didache: Jurnal Teologi Dan Pendidikan Kristiani* 3, no. 2 (2022): 161–76, https://doi.org/10.55076/didache.v4i1.48.

[11] Harun Joko Prayitno et al., "Prophetic Educational Values in the Indonesian Language Textbook: Pillars of Positive Politeness and Character Education," *Heliyon* 8, no. 8 (2022): e10016, https://doi.org/10.1016/j.heliyon.2022.e10016.

is essential to cultivate individuals who demonstrate academic excellence as a result of learning and are committed to lifelong learning. Furthermore, it is crucial to nurture individuals who exhibit deep spirituality, faith, and piety. Subsequently, cultivate taste and charity, which may be defined as individuals with moral integrity and artistic and cultural sensibilities.[12] Ultimately, the domain of sport must also be considered. In other words, individuals who are physically and mentally fit and capable of engaging in civic activities.

The formal educational institutions under the auspices of the Ministry of Religious Affairs have responded favourably to the policy by further improving the implementation of the PPK programme through a variety of activities. Curricular and extracurricular activities have a synergistic effect on the process of strengthening character education, which in turn contributes to the objective of developing students with noble character.[13] Conversely, the cultivation of character is also a key strategy in the prevention of the moral decline that has recently been observed in this nation. The increasing digitalisation of society necessitates that the nation's youth be adequately prepared to confront global challenges.

In light of the pivotal role of character education in addressing moral decline and scientific dysfunction, the integration of PPK can be structured along a curriculum framework established in madrasahs. This framework encompasses three key approaches: classroom-based character education, madrasah-culture-based character education, and social-based character education.[14] The PPK movement is designed to facilitate an educational process that prioritises cultural and moral aspects, with the objective of instigating a transformation in the

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[12] Mustofa Aji Prayitno and Khasanah Nur, "Implementation of Agriculture Education As a Means of Character Education At Al-Mutawakkil Islamic Boarding School Ponorogo," *Annual International COnference on Islamic Education for Students* 1, no. 1 (2022): 83–91, https://doi.org/10.18326/aicoies.v1i1.326.

[13] Amrazi Zakso et al., "Factors Affecting Character Education in the Development of the Profile of Pancasila Students: The Case of Indonesia," *Journal of Positive School Psychology* 6, no. 2 (2022): 2254–73.

[14] Rahmah Hidayati et al., "Character Education and the Rise of Mental Health in Muhammadiyah Boarding School," *International Journal of Public Health Science* 11, no. 1 (2022): 170–78, https://doi.org/10.11591/ijphs.v11i1.20889.

character of the nation. This endeavour is a collective responsibility, shared between madrasas, families and communities.[15]

The initial PPK implementation has encountered several challenges. These relate to the establishment of a collaborative and accountable approach to children's character education, involving schools, parents and the wider community. It is crucial to ensure alignment of perceptions and objectives in this field, as well as a shared understanding of the government's vision for children's character development. This encompasses the nurturing of faith and reverence for God Almighty, the cultivation of noble character, and the promotion of a holistic set of attributes, including moral rectitude, intellectual excellence, creativity, autonomy and democratic citizenship.[16]

In consideration of the second point, it is evident that competitiveness is a necessity in light of the fact that the era of globalisation requires dynamism in a multitude of ways. It is also imperative that the madrasah maintains a commitment to continuous improvement in order to remain competitive with other educational institutions.[17] This can be exemplified by the integration of scientific learning with Islamic values, which is of particular importance in shaping the character of students.[18] The integration of scientific and Islamic values can be achieved through the development of learning models, teaching materials and teaching media that facilitate this integration.

In order to establish such trust, it is not sufficient to merely integrate the relevant elements; construction is also required. Integration merely considers two juxtaposed variables, whereas

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[15] B Badrun, F Sugiarto, Arnis Rachmadhani, and Hendra SH, "Principal's Leadership Strategy in Strengthening Character Education," *Edukasi Islami: Jurnal Pendidikan Islam* 4, no. 5 (2022): 967–74, https://doi.org/10.30868/ei.v11i01.2290.

[16] Justice Zeni Zari Panggabean, "Reflecting the Value of Character Education in Lesson Planning," *Jurnal Ilmiah Sekolah Dasar* 6, no. 1 (2022): 66–74, https://doi.org/10.23887/jisd.v6i1.41427.

[17] Farida Ariani et al., "Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation," *European Journal of Educational Research* 11, no. 3 (2022): 1699–1714, https://doi.org/10.12973/eujer.11.3.1699.

[18] Iro Waziroh and Kuratul Faizah, "Manajemen Pendidikan Kewirausahaan Pondok Pesantren Manbaul Ulum Tangsil Wetan," *Edukais: Jurnal Pemikiran Keislaman* 4, no. 2 (December 28, 2020): 87–94, https://doi.org/10.36835/edukais.2020.4.2.87-94.

construction addresses all aspects from the fundamental level to the determination of teaching materials, with the overarching objective of character education. The question thus arises as to why this is the case. This is because the issue of the character crisis in Indonesia necessitates a comprehensive overhaul of the entire curriculum. This is based on the heterogeneous nature of Indonesian society, which is particularly susceptible to external influences. Dora puts forth the following argument: "A heterogeneous society is more susceptible to moral corruption in the absence of the capacity for extensive construction or transformation." "A paradigm shift must be implemented at the most fundamental level."[19]

The construction process entails a comprehensive reorganization, commencing with the establishment of fundamental values and a clear vision-mission statement, and culminating in the development of effective teaching materials. The transformation is predicated on the tenets of character education. The Madrasah Aliyah Negeri (MAN) 1 and Madrasah Aliyah Negeri (MAN) 2 Bojonegoro are formal educational institutions that have incorporated character education into their curriculum. The construction is based on the following aspects: value base, vision and goals, as well as curriculum. Furthermore, MAN 1 and MAN 2 Bojonegoro assert that they are the most successful madrasahs to implement a revised curriculum. They espouse a value base that prioritises spirituality. Spirituality can be defined in terms of five basic elements: the capacity to think in a religious manner, to behave in a tolerant manner, to be open to all people, to appreciate and to like. The five principles of spirituality bear resemblance to the Piedmonts' theory of spirituality, as developed by Costa and McCrae (1992). The calm religious personality five-factor model (FFM) encompasses neuroticism, extraversion, openness, agreeableness and conscientiousness.

Researchers have conducted research, field and literature studies on curriculum construction, but no comprehensive research has been found to date. Wafi al-Hajjaj (2020) in his dissertation examines the management strategy of integrating the pesantren curriculum into formal educational institutions, his findings,

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[19] Herman Herman et al., "The Role of Formal Education in Shaping Students' Character At Smk Swasta Teladan Tanah Jawa: A Case on Character Education," *Abdi Dosen : Jurnal Pengabdian Pada Masyarakat* 6, no. 3 (2022): 772, https://doi.org/10.32832/abdidos.v6i3.1329.

integration is carried out in three steps; planning, implementation and evaluation. Integration is done only on the content aspect of the subject matter, not on the value as a source base.

Ikhwanul (2023) examines the value base of integrating character education into the curriculum should refer to the spiritual and social, but this research is not comprehensive because it negates moral functions. The spirit of curriculum construction is measured from four categories: spiritual, social, knowledge and skills, but the results of this assumption do not produce teaching materials, so it is not applicable.

The character element is interpreted by the basics of marketing economics; smiling, greeting, welcoming and politeness, but of course this meaning limits the study of the meaning of character education. All previous research has examined integration, but not comprehensively what the author calls construction. This study is therefore of great importance.

This research is qualitative and seeks to describe a phenomenon of curriculum construction in formal education with the nature of interpretive, logical and evaluative studies.[20] The approach used is a phenomenological-institutional approach (phenomenological of institutional) with specialisation in the multi-case concept and comparative areas, where social symptoms are the target.[21] The phenomenon of building character education based on spirituality in MAN 1 Bojonegoro and MAN 2 Bojonegoro. Primary data was collected from policy makers, teachers and five students. In addition to interviews, data was also collected through observation and documentation studies. The data findings are then analysed using reduction, narrative, display and inference analysis.

The Construction Character Education Curriculum

Of course, character-based education management is not just theoretical. It also requires an implementation study as part of management implementation. The pattern of character-based education management is based on a process of supporting students to form their character correctly and meet the requirements of the overall educational goals. Therefore, the implementation form of

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[20] Zuchri Abdussamad, *Metode Peneitian Kualitatif* (Bandung: Syakir Media Press, 2021).

[21] Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021).

education management focuses on five management components, namely inputs, processes, outputs, outcomes and goals.[22]

With reference to these five components, character-based education management can only be achieved if: 1) input efficiency stages are carried out so that they can provide support for the smooth running of the process; 2) the effectiveness of the process to produce the expectations achieved; 3) process productivity from results that have had a positive impact, quality and have sufficient sources of funds; 4) there is relevance between the results and the impact or output produced.[23]

Firstly, the aspect of input efficiency in the educational management preparation process is the instrumental and environmental input components involved in the planning stage of management. Where the maker/management of education determines the instrument, tool or foundation in making plans by relying on character building. Secondly, the effectiveness of the process. That is, by internalising character values at each stage of management, giving emphasis (stress) by making rules about discipline, and integrating character related to all forms of learning activities.

Third, the results of the process of implementing character-based education management are 1) creating a character-based climate, habits and rules, 2) creating a character-based education culture, 3) creating a character-based learning system, and 4) forming students with noble characters. Fourth, the results of the process of implementing character-based education management are 1) the formation of the character or personal character of noble students, 2) the formation of the character of quality institutions, 3) the formation of regional or environmental characters that are respected internally and externally, and 4) the formation of the character of a dignified nation internationally.[24]

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[22] R J Kapoh et al., "Analyzing the Teacher's Central Role in Effort to Realize Quality Character Education," *Journal of Education …* 6, no. 1 (2023): 452–59.

[23] Muhamad Gina Nugraha, "Development of Web-Based Radioactivity Teaching Materials Oriented-on Character Education for Highschool Student," *ASEAN Journal of Science and Engineering Education* 3, no. 1 (2023): 95–102.

[24] Lulut Solehhudin, Murfiah Dewi Wulandari, and Jawa Tengah, "The Effectiveness of Padepokan Karakter E-Comics as an Effort to Increase Understanding of Character Education in Elementary School Students Elementary School Teacher Education Department, University of Muhammadiyah Surakarta The Effectiveness of Padepok" 37, no. 1 (2023): 29–37.

Spirituality Idea: Building Character Education into the Madrasah Curriculum

Considering the importance of curriculum, every educational institution (madrasah) tries to develop the curriculum according to the time. Similarly, one of them is Madrasah Aliah Negeri (hereafter MAN) 1 Bojonegoro and MAN 2 Bojonegoro, which focus curriculum development on reinforcement character without neglecting other scientific aspects. The integration between strengthening character education and other scientific aspects is called a construction that combines spirituality with social sciences.[25]

In order to develop the madrasah curriculum, the deputy principal for curriculum says that it is necessary to make effective management efforts first. As applied in MAN 1 Bojonegoro, to develop the curriculum, a special team was formed in charge of planning, implementation and evaluation. The special team consists of the principal in charge, the government and industry market share. The government and industry are partners who explain the conditions of graduates and their needs and establish cooperation. Curriculum development is crucial, at least for the next 5 years.[26] In terms of performance and quality, MAN 1 Bojonegoro can compete positively with other progressive educational institutions. According to the vice-principal.[27]

The principal and staff of MAN 1 Bojonegoro prefer to call it an effort to construct religious character education rather than integration, because construction is deeper than just integration. The reason is that the curriculum changes are not only in the aspects of character, morality or morals, but in three aspects at once, namely character, religion and general knowledge. To form a scientific trident that combines insight, knowledge, morality and spirituality. The construction aims to create the effectiveness and efficiency of student learning while conducting post-graduation tracer studies.

Curriculum construction brings about important changes, including three aspects of values; 1) students' motivation to study increases manifold due to the breadth of moral and religious knowledge possessed; 2) students do not get bored participating in

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[25] "M. Saifuddin Yulianto, Kepala Sekolah MAN 1 Bojonegoro, Interview (Bojongoro, 12 Juli 2023)," n.d.

[26] "Zainuri Hasan, Wakak Kurikulum, Interview (Bojonegoro, 28 July 2022)," n.d.

[27] "Khairussalim, Kepala Sekolah MAN 2 Bojonegoro, Interview (Bojonegoro, 10 Agustus 2023)," n.d.

teaching and learning activities due to learning innovations that are enjoyable and easy to understand; 3) students' behaviour undergoes significant changes, especially behaviour towards family, environment and community. These aspects are practised by MAN 1 Bojonegoro through the construction of religious character values in the form of coaching, habituation and example. The effects of these changes are described as follows:

Table 1: Post-Construction Student Changes in Curriculum

No.	Before Curriculum Construction	Post-Construction Curriculum
1.	Students do not know what potential they have in themselves, so they feel useless and discouraged	Students can develop skills through skill development activities held at extracurricular times
2.	Students feel bored and have no enthusiasm for learning	Students open group spaces to solve social problems in their environment
3.	Students need a long time to learn writing and foreign languages	In less than a month, the achievement of winning scientific work was achieved using English
4.	Students have bad habits at school and in the social environment, including leaving worship	Students perform religious worship consistently and on time
5.	Acceleration of foreign language reinforcement and mastery of Islamic studies cannot be done because it is bumped with time, facilities, and systems	Forming a GSI (Islamic study group) that leads to the achievement of interests and talents

It is clear from the research findings that the process of incorporating character education spirituality into the madrassa curriculum in MAN 1 Bojonegoro and MAN 2 Bojonegoro can be described below, starting from the planning, implementation and evaluation stages.

The Design of the Character Education Curriculum Construction

Construction integrates three aspects; spirituality, morals and skills. The unification of these aspects into a solid unit facilitates the learning of the students. The design of the curriculum construction

was carried out because it started from several problems of the students. Among them are immoral problems that affect several schools, including Islamic educational institutions.

Immoral conflicts where many students fall into animal behaviour, against teachers, against parents, immoral acts and against the law. In addition to the scientific problems of the madrasah, which began to lag behind other educational institutions due to the maintenance of apathy for the reason of existence. Starting from this problem, the principal of the MAN 1 Bojonegoro Madrasa took the initiative to include spirituality in the curriculum of the Madrasa by referring to the PPK policy.[28]

The headmaster and several staff members of MAN 1 Bojonegoro Madrasa met to discuss the issue of "the relevance of curriculum with Japanese character and brain", the meeting produced an important formulation that an internal event on "curriculum review" would be scheduled, and several special staff members were appointed as the curriculum formulation team. It was the initiative and academic anxiety of the headmaster and his deputy on the curriculum.[29]

In the "curriculum review" agenda, three important things were formulated, namely setting the vision and mission, formulating extracurricular activities, and updating teaching materials. These three things are produced on the basis of religiosity, morality and scientific ability. The three things are described in five instrumental values as the basis of value; 1) There is a close relationship between man and God. 2) There is a human obligation to increase the intensity of worship as a Muslim must. Students must be trained and accustomed to perform prayers, fasting and Zakat. The pillars of Islam must be applied from childhood and familiarised from school in order to be maintained in the family environment.

Then, 3) create a sense of God's presence by strengthening the aspect of *Ihsan*. The ikhsan aspect teaches people to do good, to be trustworthy, to be honest and to have a high work ethic. 4) Knowledge of religious teachings. 5) Aspects of human behaviour. Students are taught independence, a sense of responsibility, integrity, commitment and defence of the weak.[30]

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[28] "Zainuri Hasan, Wakak Kurikulum, Interview (Bojonegoro, 28 July 2022)."
[29] "Suhaji, Staff, Interview (Bojonegoro, 18 July 2022)
[30] "Nadhif, Siswa, Interview (Bojonegoro, 18 July 2022)

The curriculum review activity produces three things; firstly, vision and performance indicators. The vision includes three things; academic, superior and valuable people of character education. Academic people means students who have integrated religious and general knowledge. Academic people describe people who are intelligent, clever and armed with knowledge. Superior symbolises students who are precise, can compete with other institutions and can be at the forefront of all fields. Meanwhile, character education is described by the ability to merge with individual and social behaviour that is wise, honest, with integrity, moral and humanising. The vision was prepared with the editorship of "Guided academic personnel of superior quality, competitive, Islamic". With this vision, MAN 1 Bojonegoro has a special goal to make students excel with great charisma.

There are five indicators of a strategy to achieve the vision to succeed; 1) Capture the quality of human resources (teachers) who have quality through competency measurement. The first is to recruit teachers according to the new curriculum, and the second is to provide competency training for teachers so that they are not left behind. 2) Prepare appropriate learning strategies and learning media such as laboratories and *mushalla*. 3) Involve students in each Olympic event in their respective scientific fields that have been mapped by clustering skills, both at the local, regional and national levels. 4) Inculcate a culture of achievement by applying the principle of achievement motivation at different levels. 5) Incorporate the values of monotheism in all madrasah activities.[31]

Second, extracurricular activities. In addition to learning, the development of skills and theory is a priority at MAN 1 Bojonegoro, which is implemented in extracurricular activities. As a result of the curriculum review agenda, extracurricular activities are refined in the form of developing students' academic potential, which consists of three main elements of development: physical exercise, spiritual exercise, and culture. Physical exercise is a healthy, strong and tough physical activity, practised in various forms such as basketball, martial arts, volleyball and football. Spiritual exercise is carried out in spiritual development activities such as *Tahfiz al-Quran*, Art al-Quran and Islamic Study Group. Meanwhile, what is meant by culture is essentially to accustom students to perform compulsory worship and

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[31] "Agus Tinayanti, Guru, Interview (Bojonegoro, 18 July 2022),

Sunnah as well as academic culture such as literacy, Dhuha prayer, foreign languages, elocution and calligraphy.[32]

Third, teaching materials. Teaching materials can be said to be the most important element in the madrasa. This is not without reason, because the teaching materials are the final output of the curriculum taught in madrasas. The teaching materials distinguish it from other educational institutions as a superior product that symbolises the characteristics of MAN 1 Bojonegoro. Because the teaching material is very important, its formulation requires in-depth study. A special team is needed to design the teaching materials. The principal of MAN 1 Bojonegoro has formed a curriculum design team.[33]

From the planning above, it can be seen that MAN 1 and MAN 2 Bojonegoro construct character education spirituality into the curriculum using a hierarchical curriculum pattern. Where the curriculum is formed by foundational and physical, which has a character education value base. Construction begins with the justification of the foundation reserve through the concept of servitude and recognition of unity with God. Furthermore, the foundation was built integratively physically in the form of existential and modern scientific buildings. Also decorated with spiritual instruments that are religious, beautiful and charismatic.

Implementation of Character Education Curriculum Construction Planning

After conducting interviews and corroborated by triangulation of sources to school principals and Waka curriculum in MAN 1 Bojonegoro, implement timely, reflected in several things; namely madrasah culture, extracurricular activities and subject matter. MAN 1 Bojonegoro wants to be innovative, different from other madrasahs in terms of curriculum, besides also being able to excel in the local, regional, national and even international arena.

Since the function of the madrasa has certain characteristics, namely the deepening of religious materials, MAN 1 Bojonegoro does not let go of these characteristics as the basis of the curriculum. Religious education is internalised in the form of madrasah culture, extracurricular activities and teaching materials. This means that

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[32] "Thea Haryati, Guru, Interview (Bojonegoro, 1 August 2023)
[33] "Bambang Sugono, Guru, Interview (Bojonegoro, 19 July 2022)

religious education is realised in the aspect of strengthening character, while knowledge skills are realised by developing the potential and talents of students. Thus, such a construction can be described below:

1. Academic culture

Theoretically, academic culture is defined as a description of the values that describe the habits, routines and intensive activities of the madrasah community, starting from the madrasah principal, teachers, educational staff and students. Academic culture is a product of thoughts, deeds and works based on characteristic values, which are based on achieving the vision and mission of the madrasah. It takes a long time to embed madrasah culture in the curriculum and habits. Therefore, the strengthening and nurturing of academic culture takes the form of practices and mandatory madrasah activities.

MAN 2 Bojonegoro has a distinctive habit that has become a culture in the madrasah, the habit is a set of quality development to achieve the goal. Habits are also part of the implementation of the curriculum, which is packaged in the form of daily activities and practiced by the entire academic community. Each educational institution certainly has a dominant characteristic that aims to accelerate the vision of the madrasa.[34]

In addition to reading the Qur'an, students are accustomed to the obligatory Sunnah prayers in a madrasa in the congregation. These include the Sunnah Dhuha prayer and the Dhuhr prayer along with the Sunnah Rawatib. After the congregational prayer, the appointed teacher gives a short but stimulating afternoon culture. This activity is compulsory for all students, teachers and staff without exception. It is not uncommon for students to be appointed as prayer imams, muazzins and prayer readers. This is done to develop the religious skills of the students as a provision for their future social environment".[35]

Incorporating religious worship into an academic culture strengthens the students' foundation of faith and piety. Like seeing in the dark, they can anticipate and be resistant to the harshness of life. The acculturation of learning religiosity, inside and outside the classroom, creates a value effect that shapes character, both the character of my practice and the spirit of motivation to learn.

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[34] "Nurhayati, Interview, Waka Kurikulum (Bojonegoro, 18 July 2022),
[35] "M. Saifuddin Yulianto, Kepala Sekolah MAN 1 Bojonegoro, Interview (Bojongoro, 12 Juli 2023)."

Emotional maturity through faith in God is the basis that a servant (human) must have in order to develop both intellectually and scientifically.

2. Extracurricular activities

By definition, extra-curricular activities are additional activities that are systematically carried out outside of compulsory school hours in order to add insight, skills and knowledge to form a comprehensive character. Extracurricular activities become an arena for the development of students' potentials and talents, which are utilised by students outside class hours. Madrasahs design and formulate activities conceptually, starting from time, material, activities and experts.

The pattern of developing the talents and potential of students through extracurricular activities at MAN 1 Bojonegoro through the internalisation of religious character values to increase knowledge, skills and morals. One of the most popular activities for students is the Islamic Study Group (ISG), which is held twice a week. ISG is an excellent activity that is most sought after by students at all levels. The content of the activities is Islamic studies to strengthen Islamic religious knowledge.[36]

ISG activities are indeed dedicated to strengthening the character of students, as it is not only about Islamic studies, but also about religious practices such as respecting other people's religions, respecting the feelings of religious people with different views, and other religious patterns. Although there are many other extra-curricular activities such as literacy, foreign language speaking and tahfiz al-Quran, GSI is compulsory for all levels. Every student participates in GSI activities, but in order to develop other potentials, students can (must) choose to participate in the Olympics.[37]

In addition to ISG, MAN 1 Bojonegoro has many extra-curricular activities. These include tahfiz al-Quran, foreign language speaking, youth science work, graphic design, sports and robotics. So far, the ones that have been able to excel are national level science work, national level *pencak silat* (martial art), national level Arabic and English speaking, and the latest robot Olympics. In this way, MAN 1 Bojonegoro focuses on developing potential in two aspects;

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[36] "Suhaji, Staff, Interview (Bojonegoro, 18 July 2022)."
[37] "Suhaji, Staff, Interview (Bojonegoro, 18 July 2022)."

technology and foreign languages, which are then polished by character-building values.

3. Teaching materials

Teaching materials are subject matter that is taught in class according to their respective classes. Teaching materials are the result of the final squeeze of the curriculum review agenda, starting from the determination of the vision-mission, goals, strategies, alumni profile and value base, and finally the birth of teaching materials. However, teaching materials focus only on teaching and learning activities in the classroom, while those outside the classroom are extracurricular activities.[38]

In addition to values, goals and strategies, the preparation of teaching materials is also based on the level of market relevance and the government's PPK policy. PPK consists of five values: 1) religion; 2) nationalism; 3) integrity; 4) independence; and 5) cooperation. The religious aspect is manifested in the strengthening of faith, tolerant thinking and love for the environment. The nationalist aspect is expressed through love of country and respect for diversity. The integrity aspect is expressed through honesty, being a role model and being polite. The independent aspect is manifested in work ethic, discipline and creativity. The "gotong-royong" aspect is demonstrated by a sense of cooperation, solidarity and mutual help.[39]

The following are the standards for character education potential and spirituality development classes at MAN 1 Bojonegoro:

Table 2: Character Spirituality Program Teaching Material Standards

No.	Pelajaran	Ket.
1.	Fiqh	
2.	Al-Quran and Hadith	
3.	Indonesian Language	
4.	Aqidah and Akhlaq	
5.	Islamic History and Culture	
6.	Arabic Language	
7.	Pancasila Education	
8.	Mathematics	
9.	Entrepreneurship	

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[38] "Suhaji, Staff, Interview (Bojonegoro, 18 July 2022)."
[39] "Suhaji, Staff, Interview (Bojonegoro, 18 July 2022)."

10.	Physic	
11.	Science and Technology	

The way to build character spirituality into the curriculum is to integrate Islamic values into the field of teaching materials by supplementing and even adding to materials that follow the Ministry of Religion's curriculum. In this way, the Ministry of Religion's curriculum material, as the basic material, is deepened to the depth of spiritual values and describes the character attitudes of the PPK.

Evaluation of Character Education Curriculum Construction

The evaluation model can vary At MAN 1 Bojonegoro, curriculum evaluation is in the form of written tests given to students as a whole, the test is made by Waka curriculum refers to the value base standards and vision - mission and goals. Written tests are multiple-choice based on filling out forms, namely filling out the Google form link to all students. From the test, the presentation of student success can be seen, as well as knowing the obstacles to the implementation of the curriculum.[40]

In addition to the quiz text, MAN 1 Bojonegoro also explores evaluation data through direct questions to students. The questions are given at the time of learning evaluation at the end of the semester, called the past test, and at the beginning of school entry, questions are given in the form of a pre-test containing expectations and potential. The Past Test is the main instrument for measuring the development of students' knowledge, skills and character. The results of the past test are brought to the table of the Evaluation Forum in order to make corrections and update the curriculum.[41]

With the above explanation, the evaluation role can be classified in the table below:

Table 3: Starting Evaluation Questions at MAN 1 Bojonegoro

No.	Starting Value	Question
1.	Spirituality	a. religious attitudes towards non-religion b. respect for other people's opinions c. belief in God in any contest d. tolerance towards fellow human beings e. performance of worship daily f. belief in Prophets and angels and destiny

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[40] "Agus Tinayanti, Guru, Interview (Bojonegoro, 18 July 2022)."
[41] "Azka, Soswaa, Interview (Bojonegoro, 28 August 2022)," n.d.

		about God's law
		g. attitude towards non-religious people
		h. attending religious social events
2.	Character	a. do creative things
		b. dare to make important decisions
		c. able to do things on their own without always relying on others
		d. have confidence in their abilities
		e. able to solve their problems
		f. able to communicate and accept different opinions
		g. able to implement the rules properly
		h. ready to distinguish the country
		i. respect fellow nations
3.	Skills	a. what potentials are favored
		b. what are the favourite materials
		c. what has been developed
		d. what has been achieved
		e. what are the favorites outside of school
		f. what activities are participated in and what are the results
4.	Talents and Achievements	a. what achievements have been won
		b. which Olympiads you want to participate in
		c. the extent to which it can develop
		d. what facilities are needed
		e. what skills are favoured
		f. what support is provided by the madrasah

From the results of the interviews, observations and documentation on evaluation, it can be described that evaluation is carried out by means of tests. However, according to the Islamic Studies teacher, there is such a thing as cultural assessment, where the teacher persuades his pupils incidentally. Persuasion can take place during learning, during extra-curricular activities or during breaks. In fact, teachers are empowered to communicate and measure student success culturally because sometimes structural assessments do not represent the talents and potential of students. Therefore, each result of the teacher's assessment in a persuasive manner is discussed in the assessment meeting.

Incorporating the Spirituality of Character Education into the PPK-based Madrasa Curriculum

A person's character or traits are part of personality; within personality there are elements of attitude, traits, temperament and character. Personality is not only about observable behaviour but also about the individual. So, in addition to visible behaviour, there are elements of motivation, interest, attitude and so on that underlie the behavioural statements. That is why PPK exists as a recommendation of the Ministry of Education and Culture to protect the character of the nation's next generation.

PPK is carried out in various ways, namely through class-based character education, madrasah culture-based and community-based. Synergistic cooperation among these three educational centres will certainly have a positive impact on the internalisation of character values. The implementation of character education must be monitored and evaluated to ensure the effectiveness of the methods, the consistency of the people involved, and the positive impact on the students' character.[42]

Competitiveness is a necessity as the era of globalisation demands dynamism in many ways. Madrasahs must also continue to improve in order to be competitive with other schools in general. As an example of its practice, al-Munawar Islamic Educational Institution has undergone a comprehensive transformation to meet the challenges of educational competition. The effort begins with planning, implementation and evaluation that is precise, focused and transparent.[43]

To improve competitiveness, this can also be done through integrative learning. This can be modelled on the integration of science learning with Islamic values, which is very important in shaping the character of students. Integration can be done by developing learning models, teaching materials and teaching media that integrate scientific values with Islamic values. This means that the development of religious character does not always have to be

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[42] D. Izfana and N. A. Hisyam, "A Comprehensive Approach in Developing Akhlaq: A Case Study on the Implementation of Character Education at Pondok Pesantren Darunnajah.," *Multicultural Education & Technology Journal* 6, no. 2 (2012): 77–86.

[43] Nurul Huda, "Transformasi Lembaga Pendidikan Islam Dalam Meningkatkan Daya Saing (Studi Kasus Di Lembaga Pendidikan Islam al-Munawar Tulungagung)," *Al-Ibroh* 1, no. 1 (2016): 121–42.

through religious education alone. If the internalisation of religious character is done through integration with science, it will be more interesting and effective. Likewise, the cultivation of other character values can also be internalised through scientific integration.

From some of these explanations, a logical assumption can be made that the superior character embedded in students will slowly increase the potential and competence of these students. If this effort continues to be guarded and optimised, it will in turn have an impact on the competitiveness of schools or madrasahs in the national arena.

After evaluating the context, input, process and product, there must be an impact or result caused by the policy and programme implementation that has been carried out. Obviously, the positive impact is expected to be the development of the madrasa and can make the remaining students become students with character.

Students can face global challenges and still adhere to the values instilled in the madrassa. The attainment of academic and non-academic achievements will also lead the students to become a superior generation, not inferior to graduates of other schools. The vision and mission of the madrasa, which are aligned with the results achieved, can also produce a generation that is nationally competitive in terms of achievement, in the world of work and when they return to society.[44]

The process of integrating the construction into the PPK goes through two stages; first, the integration stage compares the character education that has passed through the construction process with the five PPK indicators (independence, integrity, nationalism, religion, cooperation). After the comparison, the missing elements or representations are added according to the conditions that occur in MAN 2 Bojonegoro.[45]

The second is the process of analysis, which is to see the suitability of the conditions of reality faced during this period. This means that the history that happened in MAN 1 Bojonegoro is a reference for improvement. Analyses look at the real conditions and events that have been carried out and become madrasah evaluations. Analyses can lead to improvements as valuable lessons to find the relevance of accuracy in the application of the curriculum.

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[44] "Agus Tinayanti, Guru, Interview (Bojonegoro, 18 July 2022)."
[45] "Zainuri Hasan, Wakak Kurikulum, Interview (Bojonegoro, 28 July 2022)."

Analysis of the Relevance of Character Education Spirituality Construction

The curriculum development at MAN 1 Bojonegoro since 2018 has been reviewed, resulting in the construction of character education spirituality in the new curriculum. The construction is based on three models. First, the value construction of value construction makes spirituality the main basis for the construction of the curriculum. Spirituality has four indicators, namely faith, rituals of worship, tolerance and morality as the fruit of spirituality.[46]

Second is implemented construction, where three aspects of the curriculum are changed, namely output, academic culture, and teaching materials formulated through management processes such as planning, implementation, and evaluation. The third is character construction. Where the pattern of character education internalised in MAN 1 and MAN 2 Bojonegoro is relevant to the PPK policy which carries five standards, namely religion, independence, integrity, nationalism and cooperation.

In MAN 2 Bojonegoro, the construction phase includes three things, namely: a) Planning, which includes: (1) The curriculum construction planning process has several stages: first, conducting a value base study with the Head of Curriculum and all staff; second, determining the value base of the latest curriculum based on the relevance of science and PPK; third, determining the vision-mission; fourth, determining goals and strategies; fifth, measuring the output of graduate outcomes; sixth, conducting curriculum reviews raised the above discussion along with the analysis of owned resources. (2) publishing an Islamic study book led by the Islamic Study Group (GSI) as a guide to spiritual worship at MAN 1 Bojonegoro which is knowledgeable, socialist, tolerant and morally good; (3) establishing achievement output prestige formed by talent and potential development clusters.[47]

Furthermore, b) the implementation of the construction of spirituality in the curriculum by the head of the madrasa, the head of the curriculum and the madrasa staff, which resulted in three

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[46] Fuad Ramly, "Kontribusi Pemikiran Islam Kontemporer Bagi Pengembangan Filsafat Ilmu-Ilmu Keislaman," *Ar-Raniry, International Journal of Islamic Studies* 1, no. 2 (2014): 221, https://doi.org/10.20859/jar.v1i2.13.

[47] Jiandong Ju et al., "Spiritualitas dan Modernitas Menurut Pemikiran Seyyed Hossen Nasr (Studi atas Agama dan Krisis Kemanusiaan Modern)," *Journal of Chemical Information and Modeling* 43, no. 1 (2020): 7728.

curriculum constructions: extracurricular activities, spiritualist culture and teaching materials. All three are based on the PPK policy. C) The evaluation consists of pre- and post-tests using google forms, simulations, and teachers' cultural persuasion of students. Thus, the process of building character education into the PPK policy-based curriculum has been effectively carried out by MAN 1 Bojonegoro through scientific studies relevant to management theory, namely planning, organising, implementing and evaluating.[48]

Madrasah is an educational institution characterised by the Islamic religion, for this reason the existence of Madrasah Aliyah, which is equivalent to a Senior High School (Sekolah Menengah Umum), needs special attention and handling to produce optimal output so that this output can continue to a higher level and be ready to enter the community.[49] This is a challenge for Madrasah Aliyah to promote and strengthen the existing components so that the madrasah can develop well and produce quality graduates.

The target of the PPK implementation is all students of Madrasah Aliyah Negeri 1 Bojonegoro.[50] The commitment of the madrasa to impart character education with adaptations from the vision and mission of the madrasa. This madrasa has a goal to make characters who are intelligent, moral, nationalistic, skilled, innovative and based on faith. Smart with reinforcement in extra-curricular programmes that are embedded in subjects, then akhlak al-karimah that is instilled in the school environment by getting students used to using polite language, respecting each other, appreciating and tolerating everyone, nationalism is instilling a sense of love for the country to all students, skilled and innovative that can be seen through existing extra-curricular activities and the last is faith that is built from several activities such as congregational prayer, praying together and so on.

The implementation of the PPK implementation programme, both extracurricular and extra-curricular, can run smoothly, but there

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[48] Solehhudin, Wulandari, and Tengah, "The Effectiveness of Padepokan Karakter E-Comics as an Effort to Increase Understanding of Character Education in Elementary School Students Elementary School Teacher Education Department , University of Muhammadiyah Surakarta The Effectiveness of Padepok."

[49] O Fajarianto, Eka Harimurti, and Yhonanda Harsono. "Character Education Learning Model for Elementary School". *EDUCATIO: Journal of Education* 7, no. 4 (2023): 203–13.

[50] Interview dengan guru MAN 1 Bu Ira

is one problem that arises, namely, "Problems regarding literacy habituation, students do not like to read and library visitors are rare. Therefore, the solution is to set up a digital library. The results of the application of PPK can be summarized as follows; Non-academic Behaviour, MAN 1 Bojonegoro City students have honesty, behave in an orderly & disciplined manner, have skills (according to the chosen major of Tata Boga/Fashion Styling/Makeup/Electricity/ Automobile/Motorcycle/Textile Craft, and then Academic Behaviour, among others, follows the KBM well.

The internalisation of the PPK-based curriculum carried out by MAN 1 and MAN 2 Bojonegoro has two stages: 1) comparative system and 2) relevance analysis system. The comparison system includes the similarity of values, the similarity of teaching materials with PPK elements, the breadth of meaning of PPK elements, and the creation of culture. Then, the analysis system includes the suitability to the needs of the institution, the history of previous policies, the achievements that have been successfully carried out, and the future potential for progress.

Conclusion

Based on the data exposure, research findings and discussion, two important things can be concluded; first, the reconstruction of spirituality of character education in the madrasa curriculum at MAN 1 Bojonegoro according to the PPK policy, through three stages; 1) planning, which includes determining the value base, academic culture and learning materials through the curriculum review agenda. 2) Implementation, which includes building the spirituality of character education into the curriculum, in the intra-curricular and extra-curricular aspects. 3) Evaluation, carried out through tests (pre- and post-tests) and a persuasive approach to absorb the aspirations. Secondly, the internalisation of the relevance of the curriculum to the PPK elements (religious, independent, integrity, nationalistic, and *gotong-royong*) through two ways; 1) a comparison system between the two elements of character education and the PPK elements; 2) an analysis system, including; adjustments to reality, history of success, achievements that have been achieved, and future potential.

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