

# THE RECONSTRUCTION OF THE MADRASAH CURRICULUM BASED ON SPIRITUAL CHARACTER AT MAN BOJONEGORO

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**Abstract:** Character education is not only related to behavior but also to the knowledge and skills of students. Character education is a special requirement to achieve academic results. However, the failure of formal education to integrate character education into the curriculum raises problems, such as immoral problems. In response to the failure of integration, MAN 1 and MAN 2 Bojonegoro reconstructed by incorporating elements of spirituality-based character into their curriculum. This research is a multi-case study using qualitative methods with a descriptive-analytical approach. The results of the study revealed; First, the process of integrating elements of spirituality as character education into the MAN 1 and MAN 2 Bojonegoro curriculum, through three stages; 1) Planning. Includes determining the basis of spiritual values, academic culture, and teaching materials; 2) Implementation. Includes extracurricular and extracurricular activities. But in MAN 2 Bojonegoro, spiritual characters are not internalized into intracurricular activities; 3) Evaluation. Includes tests and persuasion to students. Second, the internalization of reinforcement character education into the curriculum includes two things; 1) a Comparative system, which juxtaposes teaching materials with elements of reinforcement character education; and 2) an Analysis system, which is to see the needs and vision of madrasah in the future. The implication of this research is the emergence of awareness throughout formal institutions to carry out a total reconstruction of their curriculum. That is to integrate spiritual character as character education into the base, goals, and strategies of education, to teaching materials.

**Keywords:** spirituality, curriculum, character education, madrasah

## Introduction

Character, which is reflected in good attitude and behavior, can balance human vices to stay on the path of excuse. However, integrating character values into the school curriculum is faced with two problems at once, namely; The clash of academic systems and the mentality of figures. The academic system reflects the characteristics of educational institutions that cannot be integrated with character education. The mentality of the teacher figure has a negative effect because it does not set an example.<sup>1</sup>

This problem is caused by several things as well as the problem of curriculum integration. First, the globalization effect. Indonesia ratified the institution of the General Agreement on Trade in Services and AFTA, which means that the faucets of Indonesian Muslim relations with the outside world are free and wide open.<sup>2</sup> This globalization brings two different things, one side contains privileges, but on the other hand brings disaster. Gelbert further in Sanusi says: “*While globalization provides benefits, making work easier, the freedom of access to knowledge and social interaction often forms clusters of immoral thinking and deviant behavior.*”<sup>3</sup> The Indonesian generation is in the vortex of globalization that must be faced wisely, they are required to think critically, filter the flow of development, and be able to sort out what is good, and what is bad.<sup>4</sup>

Second, opotitive pragmatism. The term pragmatism is more accurately interpreted by the tendency to look at all objects from the perspective of usefulness. A mindset in which social relationships are seen for personal gain results from growing self-fanaticism. Micro and macro social relations, do not prioritize the attitude of mutual assistance, mutual help, or help. The activities of the younger generation, are polished by technological barriers that cannot be controlled and filtered. As a result, a moral crisis occurs in all social relations.<sup>5</sup>

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<sup>1</sup> 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>.

<sup>2</sup> 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.

<sup>3</sup> 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>.

<sup>4</sup> 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.

<sup>5</sup> 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>,

Realizing this phenomenon, a special antithesis is needed to counteract the current globalization and programmatic attitudes, namely through character education. Character education is the top priority for education in Indonesia.<sup>6</sup> Science and skills that are not sustained by good character, give birth to immoral people.<sup>7</sup> However, in some madrasahs and schools, the integration of character education into the curriculum has difficulties.

Seeing this reality, the government issued a policy called Reinforcement of Character Education (*Penguatan Pendidikan Karakter/PPK*) as a priority agenda for formal education institutions in Indonesia after the release of the Regulation of the Minister of Education and Culture (Permendikbud) Number 20 of 2018 concerning Reinforcement of Character Education in Formal Education Units.

Reinforcement of character education is not only focused on religiosity but has four indicators; religion, independence, integrity, and nationalism.<sup>8</sup> The character reinforcement model that is intensified is a combination of science, skills, and morals. It is called character reinforcement because it sees two problems that never get done. First, there are many immoral actions of students when character education is practiced in the curriculum. Immoral acts such as measuring teachers, immorality, and other acts that harm oneself and society. Second, the issue of radicalism began to spread to schools.<sup>9</sup> Preventive efforts were made to prevent the metamorphosis of character problems promoted by the National Movement of Mental Revolution.<sup>10</sup>

Such conditions are increasingly tapering in the era of rapidly growing globalization. The current moral crisis is a clear example of character education from an early age to create virtuous people able to compete in the rapid flow

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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>.

<sup>6</sup> 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>.

<sup>7</sup> Surawan Surawan et al., "Implementation of Character Education at Madrasahs and Integrated Islamic Schools in Central Kalimantan," *Ta'dib* 25, no. 1 (2022): 19, <https://doi.org/10.31958/jt.v25i1.5333>.

<sup>8</sup> 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>.

<sup>9</sup> 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>.

<sup>10</sup> 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.

of globalization.<sup>11</sup> The mere debriefing of subjects is still considered lacking because the cultivation of character requires refraction and the right method according to the circumstances of the students and the madrasah itself where students are motivated to become an intelligent and virtuous generation in the future.<sup>12</sup>

To create optimization of the development of student potential harmoniously through a balance of thinking, namely individuals who have academic excellence as a result of learning and lifelong learners then cultivate the heart, namely individuals who have deep spirituality, faith, and piety. Next, cultivate taste and charity: individuals who have moral integrity, artistic and cultural sense.<sup>13</sup> Last is Sports, that is, individuals who are healthy and able to actively participate as citizens.

Formal education institutions under the auspices of the Ministry of Religious Affairs responded positively to the policy by continuing to improve in implementing the PPK program through various activities. Curricular and extra-curricular activities are played synergistically in carrying out the process of reinforcement character education to achieve the goal of developing students with noble character.<sup>14</sup> On the other hand, character development is also one of the efforts to prevent moral degradation that has recently hit this nation. The growing digitalization requires the nation's generation to always be ready to face global challenges.

Carrying the significance of character education, efforts to fight moral degradation and scientific dysfunction, the implementation of PPK can be implemented with a pattern based on the curriculum structure that has been formulated in madrasahs, namely: classroom-based character education, madrasah culture-based character education and social-based character education.<sup>15</sup> The PPK movement aims to carry out education that prioritizes

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<sup>11</sup> 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>.

<sup>12</sup> 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>.

<sup>13</sup> 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>.

<sup>14</sup> 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.

<sup>15</sup> 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>.

cultural and moral aspects to realize a revolution in the nation's character which is the responsibility of all parties because education is a shared responsibility of both madrasas, families, and communities in particular.<sup>16</sup>

There are several problems in implementing the first PPK, which is to build synergy and responsibility for children's character education between schools, parents, and the community, in this case, the equality of perceptions and goals in character cultivation is very important, not only schools but parents are also responsible for helping to shape children's character following the goals echoed by the government, namely developing children's potential to become human beings of faith and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.<sup>17</sup>

As for the second, competitiveness is a necessity, considering that the era of globalization demands dynamism in various ways. Madrasah must also continue to improve so that it has equal competitiveness with other schools in general.<sup>18</sup> This can be exemplified by the integration of science learning with Islamic values, where it is very important to shape the character of students.<sup>19</sup> Integration can be done by developing learning models, teaching materials, and teaching media that integrate science values with Islamic values.

Realizing such reliance, it is not only integration that is needed, but a construction. Integration combs only two juxtaposed variables, but construction overhauls all aspects from roots to the determination of teaching materials, entirely based on the value of character education. Why is that? Because the problem of character crisis in Indonesia requires an overhaul of all aspects of the curriculum. This is based on the heterogenic character of Indonesian society, a social pattern whose ease of influence is very large. Dora argues, “*A heterogenic type of society is more likely to be morally corrupt if it is not able to make massive constructions or changes. The paradigm shift must reach the lowest level of foundation*”.<sup>20</sup>

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<sup>16</sup> B Badrun, F Sugiarto, and ..., “Principal’s Leadership Strategy in Strengthening Character Education,” ... *Islami: Jurnal ...* 4, no. 5 (2022): 967–74, <https://doi.org/10.30868/ei.v11i01.2290>.

<sup>17</sup> 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>.

<sup>18</sup> 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/eu-jer.11.3.1699>.

<sup>19</sup> 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>.

<sup>20</sup> 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 :*

Construction is a rearrangement starting from values, and vision-mission to determining teaching materials. The rearrangement is based on character education. MAN 1 and MAN 2 Bojonegoro, are formal educational institutions that construct character education into the curriculum. Construction is carried out on aspects of the value base, vision, and goals, as well as the curriculum. In addition to being claimed to be the most successful madrasah in changing the curriculum scheme, MAN 1 and MAN 2 Bojonegoro carry the value base of spirituality as a value base. Spirituality has five basic elements; think religiously, behave tolerantly, be open to everyone, appreciate and like. The five principles of spirituality have similarities with the Piedmonts' theory of spirituality developed by Costa and McCrae (1992) calm religious personality *five-factor model* (FFM) are *neuroticism, extraversion, openness, agreeableness, and conscientiousness*.

Researchers have conducted research, field, and literature studies on curriculum construction, but so far no comprehensive research has been found. Wafi al-Hajjaj (2020) in his dissertation examines the management strategy of integrating the pesantren curriculum into formal educational institutions, his findings, integration is carried out in three steps; planning, implementation, and evaluation. Integration is only done on the content aspect of the subject matter, not on 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 material, so it is not applicable.

The character element is interpreted by the basics of marketing economics; Smiles, greetings, greetings, and politeness, of course, this meaning limits the study of the meaning of character education. All previous research examined integration, only not yet comprehensive what the author calls construction. So, this study has high significance.

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.<sup>21</sup> The approach used is a phenomenological-institutional approach (phenomenological of institutional) with specialization in the multi-cases concept and comparative areas, where social symptoms are the target.<sup>22</sup> The phenomenon of character education construction based on spirituality in MAN 1 Bojonegoro and MAN 2 Bojonegoro. Primary data were

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*Jurnal Pengabdian Pada Masyarakat* 6, no. 3 (2022): 772, <https://doi.org/10.32832/abdidos.v6i3.1329>.

<sup>21</sup> Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Bandung: Syakir Media Press, 2021).

<sup>22</sup> Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021).

taken from policymakers, teachers, and five students. In addition to interviews, data was also extracted through observation and documentation studies. The data results are then analyzed using reduction, narrative, display, and conclusion-drawing analysis.

### **The Construction Character Education Curriculum**

Character-based education management, of course, is not just theoretical. It also requires an implementation study as part of the implementation in management. The pattern of character-based education management relies on a process to provide support to students to form their character correctly and grant the demands of overall educational goals. From that, the form of education management implementation focuses on five management components, namely inputs, processes, outputs, outcomes, and objectives.<sup>23</sup>

By referring to these five components, character-based education management can only be achieved by; 1) carrying out input efficiency stages so that it 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.<sup>24</sup>

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

Third, the results of the process of implementing character-based education management include 1) creating a character-based climate, habits, and rules, 2) creating a character-oriented educational culture, 3) creating a character-based learning system, and 4) shaping students to have noble characters. Fourth, the results of the implementation process of character-based education management are 1) the formation of the character or personal character of noble students, 2) the determination of the character of quality

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<sup>23</sup> 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.

<sup>24</sup> 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.

institutions, 3) the formation of regional or environmental characters both internally and externally that are respected and, 4) the formation of the character of a dignified nation internationally.<sup>25</sup>

### **Spirituality Idea: Construction of Character Education into the Madrasah Curriculum**

Referring to how significant the curriculum is, each educational institution (madrasah, read.) seeks to develop the curriculum following the times. Similarly, one of them is Madrasah Aliah Negeri (hereinafter, MAN) 1 Bojonegoro and MAN 2 Bojonegoro which focus curriculum development on reinforcement character without neglecting other scientific aspects. The integration between reinforcement character education with other scientific aspects is called a construction that combines spirituality with social sciences.<sup>26</sup>

To develop the madrasah curriculum headmaster deputy on 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, implementing, and evaluating. The special team consists of the principal in charge, of the government and industry market share. The government and industrial market share are partners who explain the conditions of graduates and, their needs and establish cooperation. Curriculum development is decisive, at least for the next 5 years.<sup>27</sup> In terms of achievement and quality, MAN 1 Bojonegoro can compete positively with other educational institutions that are progressing. According to the vice principal's confession.<sup>28</sup>

The principal and staff of MAN 1 Bojonegoro prefer to refer to it as an effort to construct religious character education rather than integration because construction is deeper than just integration. The reason is, that curriculum changes are not only in aspects of character, morals, 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. Construction aims to create the effectiveness and efficiency of student learning while conducting post-graduation tracer studies.

Curriculum construction creates important changes, including three aspects of values; 1) the motivation of students to study increases manifold

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<sup>25</sup> Lulut Solehudin, 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.

<sup>26</sup> "M. Saifuddin Yulianto, Kepala Sekolah MAN 1 Bojonegoro, Wawancara (Bojonegoro, 12 Juli 2023)," n.d.

<sup>27</sup> "Zainuri Hasan, Wakak Kurikulum, Wawancara (Bojonegoro, 28 Juli 2023)," n.d.

<sup>28</sup> "Khairussalim, Kepala Sekolah MAN 2 Bojonegoro, Wawancara (Bojonegoro, 10 Agustus 2023)," n.d.



due to the breadth of morals and religious knowledge possessed; 2) students do not get bored participating in teaching and learning activities because of learning innovations that are enjoyable and easy to understand; 3) The behavior of students undergoes significant changes, especially behavior to the family, environment and community. These aspects are practiced by MAN 1 Bojonegoro in the form of the construction of religious character values in the form of coaching, habituation, and example. The effects of the changes that occur 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

Clearly from the results of the research, the process of constructing character education spirituality into the madrasah 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 such aspects into a solid unity facilitates the learning of students. The curriculum construction design was carried out because it started from several problems of students. Among them are immoral problems that befall several schools, including Islamic educational institutions.

Immoral conflicts, where many students fall into animal behavior, against teachers, against parents, immoral acts, and against the law. In addition to the scientific problems of madrasah which began to lag behind other educational institutions due to maintaining apathy for the reason of existence. Departing from this problem, the head of the MAN 1 Bojonegoro madrasah took the initiative to include character education spirituality into the madrasah curriculum by referring to the PPK policy.<sup>29</sup>

The head of the madrasah and several staff of the MAN 1 Bojonegoro madrasah gathered to absorb aspirations with the theme "the relevance of the curriculum with Japanese character and brain", the meeting produced an important formulation that an internal event with the theme "curriculum review" would be scheduled and appointed several special staff as the curriculum formulation team. The first time started from the initiative and academic anxiety felt by the head of the madrasah and his deputy on curriculum.<sup>30</sup>

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 based on religiosity, morals, and scientific skills. 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 performing prayers, fasting, and zakat. The pillars of Islam need to be applied since childhood and familiarized from school, to be maintained in the family environment.

Then, 3) create a feeling of God's presence through reinforcement of the aspect of *ikhsan*. The *ikhsan* aspect teaches humans to do good, be trustworthy, be honest, and have a high work ethic. 4) Know religious

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<sup>29</sup> "Zainuri Hasan, Wakak Kurikulum, Wawancara (Bojonegoro, 28 Juli 2023)."

<sup>30</sup> "Suhaji, Staff, Wawancara (Bojonegoro, 18 Juli 2023)

teachings. 5) aspects of behavior to humans. Students are taught about independence, a sense of responsibility, integrity, commitment, and defending the weak.<sup>31</sup>

The "curriculum review" activity produces three things; *First*, vision and achievement indicators. Vision includes three things; Academic, superior, and valuable people of character education. Academic people mean students have integrated religious and general knowledge. Academic people describe humans who are intelligent, clever, and armed with knowledge. Superior symbolizes students who are precise, 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 behavior that is wise, honest, integrity, moral, and humanizing. The vision was prepared with the editorship of "guided academic personnel of superior quality, competitive, Islamic". With this vision, MAN 1 Bojonegoro carries a special goal to make students excel with great charisma.

There are five indicators of a strategy for achieving the vision to succeed; 1) Capturing the quality of human resources (teachers) who have quality through competency measurement. The first thing to do is to recruit teachers by the new curriculum and, on the other hand, provide competency training to teachers so as not to be left behind. 2) prepare adequate learning strategies and learning media such as laboratories, and mushalla. 3) Involving 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) Instilling a culture of achievement by using the principle of achievement motivation at various levels. 5) integrate the values of monotheism in every madrasah activity.<sup>32</sup>

*Second*, extracurricular activities. In addition to learning, skill and theory development is a priority in MAN 1 Bojonegoro which is implemented into extracurricular activities. As a result of the curriculum review agenda, extracurricular activities are polished in the form of developing students' academic potential, consisting of three main elements of development: physical exercise, spiritual exercise, and culture. Physical exercise is a healthy, strong, and tough physical activity, practiced in several forms such as basketball, martial arts, volleyball, and football. Spiritual exercise is implemented in spiritual development activities, such as *tahfiz al-Quran*, art al-Quran, and Islamic Study Group. Meanwhile, what is by culture, in essence, is to accustom students to perform compulsory worship and sunnah as well as

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<sup>31</sup> "Nadhif, Siswa, Wawancara (Bojonegoro, 18 Juli 2023)

<sup>32</sup> "Agus Tinayanti, Guru, Wawancara (Bojonegoro, 18 Juli 2023),

academic culture, such as literacy, *dhuba* prayer, foreign languages, speech, and calligraphy.<sup>33</sup>

*Third*, teaching materials. The teaching material can be said to be the most significant element in the madrasa. Not without reason, because the teaching material is the final estuary of the curriculum taught in madrasas. Teaching materials distinguish it from other educational institutions, as a superior product that symbolizes the characteristics of MAN 1 Bojonegoro. Because the teaching material is very important, its formulation requires in-depth study. Requires a special team to design teaching materials. The head of the MAN 1 Bojonegoro madrasah formed a curriculum drafting team.<sup>34</sup>

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 through foundational and physical that has a character education value base. Construction begins with justifying the foundation reserve through the concept of servitude and recognition of oneness to God. Furthermore, the foundation was built integrative physically in the form of existential and modern scientific buildings. Also, decorated with spiritual instrumentals that are religious, beautiful, and charismatic.

### **Implementation of Character Education Curriculum Construction Planning**

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

As the function of the madrasah 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 internalized into the form of madrasah culture, extracurricular activities, and teaching materials. That means religious education is realized in the aspect of reinforcement character while knowledge skills are realized from developing the potential and talents of students. Thus, such construction can be described below:

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<sup>33</sup> “Thea Haryati, Guru, Wawancara (Bojonegoro, 1 Agustus 2023)

<sup>34</sup> “Bambang Sugono, Guru, Wawancara (Bojonegoro, 19 Juli 2023)

## 1. Academic culture

Theoretically, academic culture is defined as a description of the values that describe the habits, routines, and intensive activities carried out by the madrasah community, starting from the madrasah head, teachers, education staff, and students. Academic culture is a product of thoughts, deeds, and works that are built on characteristic values based on achieving the vision and mission of the madrasah. It takes a long time to embed madrasah culture into the curriculum and habits. So, the reinforcement and nurturing of academic culture is carried out in 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 series 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 all the academic community. Every educational institution certainly has a dominant characteristic, aiming to accelerate the vision of the madrasah.<sup>35</sup>

In addition to reading the Qur'an, students are accustomed to mandatory *sunnah* prayers while in a madrasah in the congregation. Such as the *sunnah dhuha* prayer and the *dhubr* prayer along with the *sunnah ramatib*. After the congregational prayer, the appointed teacher gives a short but evocative afternoon culture. This activity is mandatory for all students, teachers, and staff without exception. Not infrequently, students are appointed as prayer *imams*, *muaẓẓins*, and prayer readers. This is to develop the students' religious abilities, as a provision in the social environment later."<sup>36</sup>

The habituation of religious worship into an academic culture reinforces the foundation of faith and piety of students. Like seeing in the dark, they can guess and be resilient against 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. Emotional maturity through faith in God is the basis that must be possessed by a servant (human, read.) to develop both intellectually and scientifically.

## 2. Extracurricular activities

By definition, extracurricular activities are additional activities that are carried out systematically outside of compulsory lesson hours to add insight, skills, and knowledge to form a comprehensive character. Extracurricular activities become an arena for developing the potential and talents of students

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<sup>35</sup> "Nurhayati, Wawancara, Waka Kurikulum (Bojonegoro, 18 Juli 2023),

<sup>36</sup> "M. Saifuddin Yulianto, Kepala Sekolah MAN 1 Bojonegoro, Wawancara (Bojonegoro, 12 Juli 2023)."

who are utilized by students outside of 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 internalization 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 conducted twice a week. ISG is a superior activity that is most in demand by students at every level. The content of the activities is Islamic studies to strengthen Islamic religious knowledge.<sup>37</sup>

ISG activities are indeed devoted to reinforcing the character of students because it is not only Islamic studies, but also religious practices such as respecting other people's religions, maintaining the feelings of religious people with different views, and other religious patterns. Although there are many other extracurricular activities, such as literacy, foreign language speech, and *tahfiẓ al-Quran*, GSI is mandatory for all levels. Every student participates in GSI activities, but for the development of other potentials, students can choose (must choose) to be included in the Olympics.<sup>38</sup>

In addition to ISG, MAN 1 Bojonegoro has many extracurricular activities. Such as *tahfiẓ al-Quran*, foreign language speech, youth scientific work, graphic design, sports, and robotics. For now, the ones that have been able to excel are national-level scientific work, national-level *pencak silat* (martial art), national-level Arabic and English speeches, and the latest robot Olympics. Thus, MAN 1 Bojonegoro focuses on developing potential in two aspects; technology and foreign languages which are then polished by character reinforcement 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 determining the vision-mission, goals, strategies, alumni profile, and value base, and finally the birth of teaching materials. However, teaching materials only focus on teaching and learning activities in the classroom, while those outside the classroom are extracurricular activities.<sup>39</sup>

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<sup>37</sup> "Suhaji, Staff, Wawancara (Bojonegoro, 18 Juli 2023)."

<sup>38</sup> "Suhaji, Staff, Wawancara (Bojonegoro, 18 Juli 2023)."

<sup>39</sup> "Suhaji, Staff, Wawancara (Bojonegoro, 18 Juli 2023)."

In addition to being based on values, goals, and strategies, the preparation of teaching materials is also based on the level of market relevance and PPK policies by the government. PPK consists of five values; 1) religion; 2) nationalism; 3) integrity; 4) independence; and 5) cooperation. The religious aspect is manifested through the reinforcement of faith, tolerant thinking, and love for the environment. The nationalist aspect is evidenced by love for the country and respect for diversity. The integrity aspect is evidenced by honesty, being a role model, and being polite. The independent aspect is manifested by work ethic, discipline, and creativity. The “*gotong-royong*” aspect is evidenced by a sense of cooperation, solidarity, and mutual help.<sup>40</sup>

The followings are the standards for character education potential and spirituality development lessons listed 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	
10.	Physic	
11.	Science and Technology	

The way to construct character spirituality into the curriculum is by integrating Islamic values into the field of teaching materials by completing and even adding materials that follow the Ministry of Religion's curriculum. So, the teaching material from the Ministry of Religion as the basic material is again deepened to the depth of spiritual values and describes the character attitudes of PPK.

<sup>40</sup> “Suhaji, Staff, Wawancara (Bojonegoro, 18 Juli 2023).”

### 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 forms, namely filling in 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.<sup>41</sup>

In addition to the quiz text, MAN 1 Bojonegoro also explores evaluation data through direct questions to students. The questions are delivered 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. Past test, is the main measuring tool to see the development of students' knowledge, skills, and character. The results of the past test are brought to the evaluation forum table to always make corrections to update the curriculum.<sup>42</sup>

With the explanation above, 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 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

<sup>41</sup> “Agus Tinayanti, Guru, Wawancara (Bojonegoro, 18 Juli 2023).”

<sup>42</sup> “Azka, Soswaa, Wawancara (Bojonegoro, 28 Agustus 2023),” n.d.



		<ul style="list-style-type: none"> <li>h. ready to distinguish the country</li> <li>i. respect fellow nations</li> </ul>
3.	Skills	<ul style="list-style-type: none"> <li>a. what potentials are favored</li> <li>b. what are the favourite materials</li> <li>c. what has been developed</li> <li>d. what has been achieved</li> <li>e. what are the favorites outside of school</li> <li>f. what activities are participated in and what are the results</li> </ul>
4.	Talents and Achievements	<ul style="list-style-type: none"> <li>a. what achievements have been won</li> <li>b. which Olympiads you want to participate in</li> <li>c. the extent to which it can develop</li> <li>d. what facilities are needed</li> <li>e. what skills are favoured</li> <li>f. what support is provided by the madrasah</li> </ul>

From the results of interviews, observations, and documentation on evaluation, it can be described that evaluation is carried out using tests. However, according to the Islamic Studies teacher, there is such a thing as cultural evaluation, where the teacher conducts persuasion to his students incidentally. Persuasion can be done during learning, extracurricular activities, or during recess. Teachers are indeed given the authority to communicate and measure student success culturally because sometimes structural evaluations do not represent the talents and potential of students. Therefore, every result of the teacher's assessment in a persuasive manner will be discussed at the evaluation 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 related to observable behavior but also to the individual himself. So in addition to visible behavior, there are also elements of motivation, interest, attitude and so on that underlie the behavioral statements. That is why PPK is present as a recommendation from the Ministry of Education and Culture to guard 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 between these three centers of education will certainly have positive implications for the internalization of character values. The implementation of character education must have control and evaluation to

ensure the effectiveness of the methods, the consistency of the people involved, and the positive implications on students' characters.<sup>43</sup>

Competitiveness is a necessity, given that the era of globalization demands dynamism in various ways. Madrasahs must also continue to improve to have competitiveness equal to other schools in general. As an example of its practice, the al-Munawar Islamic educational institution undertook a comprehensive transformation in facing the challenges of educational competition. The effort starts with planning, implementation, and evaluation that is precise, directed, and transparent.<sup>44</sup>

To improve competitiveness, it can also be done through integrative learning. This can be modeled 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 science values with Islamic values. That is, fostering religious character does not always have to be through religious education lessons alone. When the internalization 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 internalized through scientific integration.

From some of these explanations, a logical assumption can be drawn that the superior character that has been embedded in students will slowly increase the potential and competence of these students. If this effort continues to be guarded and optimized, it will in turn have implications for 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 program implementation that has been carried out. Of course, the positive impact is expected to be the development of madrasah and can make the remaining students become students with character.

Students can face global challenges but still adhere to the values that have been instilled in the madrasah. The achievement of academic and non-academic achievements will also lead students to become a superior generation and not inferior to graduates from other schools. The madrasah's vision and mission, which are aligned with the results obtained, can also foster a

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<sup>43</sup> 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.

<sup>44</sup> 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.

generation that has national competitiveness in terms of achievement, the world of work, and when returning to society.<sup>45</sup>

The process of integration of construction into PPK goes through two stages; first, the integration stage compares character education that has been passed through the construction process, with the five PPK indicators (independence, integrity, nationalism, religion, cooperation). After comparison, the lack of elements or representations will be added according to the conditions that occur at MAN 2 Bojonegoro.<sup>46</sup>

The second is the process of analysis, which is to see the suitability of the conditions of reality faced during this time. This means that the history that has occurred at 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 produce improvements, as valuable lessons to find the relevance of accuracy to the application of the curriculum.

### **Analysis of the Relevance of Character Education Spirituality Construction**

Curriculum development at MAN 1 Bojonegoro since 2018 was reviewed which resulted in the construction of character education spirituality into the new curriculum. The construction is patterned on three models. First, the value construction of value construction, makes spirituality the main basis for compiling the curriculum. Spirituality has four indicators, namely faith, worship rituals, tolerance, and morality as the fruit of spirituality.<sup>47</sup>

Second is implemented construction, where three aspects of the curriculum are changed, namely output, academic culture, and teaching materials formulated using management processes such as planning, implementation, and evaluation. Third is character construction. Where the pattern of character education internalized in MAN 1 and MAN 2 Bojonegoro is relevant to the PPK policy which carries five standards, namely religion, independence, integrity, nationalism, and cooperation. Such construction can be described below:

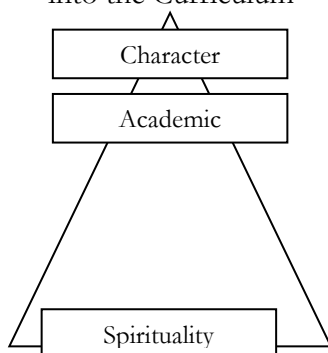
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<sup>45</sup> “Agus Tinayanti, Guru, Wawancara (Bojonegoro, 18 Juli 2023).”

<sup>46</sup> “Zainuri Hasan, Wakak Kurikulum, Wawancara (Bojonegoro, 28 Juli 2023).”

<sup>47</sup> 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>.

**Figure 1:** Building Construction of Character Education Spiritualism into the Curriculum



At MAN 2 Bojonegoro, the construction stage 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, carrying out curriculum reviews raised the above discussion along with the analysis of resources owned. (2) publishing an Islamic study book spearheaded 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.<sup>48</sup>

Furthermore, b) the implementation of the construction of spirituality into the curriculum by the head of the madrasah, the head of the curriculum, and the madrasah staff which resulted in three curriculum constructions; extracurricular activities, spiritualist culture, and teaching materials. All three are oriented towards the PPK policy. C) evaluation consists of pre and post-tests using google forms, simulations, and teacher persuasion to students culturally. Thus, the process of constructing character education into the PPK policy-based curriculum has been carried out effectively by MAN 1 Bojonegoro through scientific studies that are relevant to management theory, namely planning, organizing, implementing, and evaluating.<sup>49</sup>

<sup>48</sup> 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.

<sup>49</sup> Solehhdin, 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.”

Madrasah is an educational institution characterized 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 this output can continue to a higher level and be ready to enter the community.<sup>50</sup> This is a challenge for *Madrasah Aliyah* to foster and empower the existing components so that the madrasah can develop well and produce quality graduates.

The target of PPK implementation is all students of Madrasah Aliyah Negeri 1 Bojonegoro.<sup>51</sup> The madrasah's commitment to instilling character education with adjustments from the vision and mission of the madrasah. This madrasah has a goal to make characters who are Smart, Moral, Nationalism, Skilled, Innovative, and Based on Faith. Smart with reinforcement in extracurricular programs that are tucked in subjects, then *akhlak al-karimah* which is instilled in the school environment by getting students used to using polite language respecting each other, appreciating and tolerating anyone, nationalism is instilling a sense of love for the country to all students, skilled and innovative which can be seen through existing extra-curricular activities and the last is faith that is built from several activities such as congregational prayer, prayer together and so on.

The implementation of the PPK implementation program, both extra-curricular and extra-curricular, can run smoothly, but there 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 the establishment of a Digital library. The results of the application of PPK can be summarized as follows; Non-Academic Behavior, 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 Behavior, among others, follows the KBM well.

The internalization 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 comparative system includes the similarity of values, the similarity of teaching materials with PPK elements, the broadness of the meaning of PPK elements, and the creation of culture. Then, the analysis system includes suitability to the needs of the institution, the history of previous policies, achievements that have been successfully carried out, and future potential to advance.

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<sup>50</sup> O Fajarianto, E R Harimurti, and ..., "Character Education Learning Model for Elementary School," ... : *Journal of Education* 7, no. 4 (2023): 203–13.

<sup>51</sup> Wawancara dengan guru MAN 1 Bu Ira

## Conclusion

Based on data exposure, research findings, and discussion, two important things can be concluded; first, the reconstruction of the spirituality of character education into the madrasa curriculum at MAN 1 Bojonegoro after 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 the construction of the spirituality of character education into the curriculum, in the intra-curricular and extracurricular aspects. 3) evaluation, conducted through tests (pre and post-tests) and a persuasion approach to absorb aspirations. Secondly, the internalization of curriculum relevance to the PPK elements (religious, independent, integrity, nationalist, and *gotong-royong*) through two ways; 1) a comparison system between the two elements of character education and 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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