

Implementation of the Islamic Education Curriculum in the Formation of Student Character in Madrasah Ibtidaiyah

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ABSTRACT

Student character building is one of the main goals of national education, especially in the context of Islamic education, which emphasizes not only cognitive aspects but also the formation of values and morals. However, modern challenges such as moral degradation, the influence of digital media, and weak social environmental control require educational institutions, especially madrasas, to implement the curriculum holistically and contextually. This study aims to examine the implementation of the Islamic Education curriculum in shaping student character at MIS Al-Washliyah Sidua Dua North Labuhanbatu. This study uses a qualitative approach with a phenomenological research type. The research location was chosen because MIS Al-Washliyah is known to be consistent in instilling Islamic-based character values. Data sources consist of primary data (teachers, madrasah principals, students) and secondary data (curriculum documents, lesson plans, and records of religious activities). Data collection techniques include observation, interviews, and documentation studies. Data analysis was carried out using the Miles and Huberman model, while data validity was tested by triangulation and member checking. The results show that the Islamic Education curriculum at MIS Al-Washliyah is effectively integrated into students' daily learning and activities. The instilling of values such as discipline, responsibility, and honesty is achieved through religious practices, teacher role models, and Islamic school culture. The implications of this research indicate that successful character formation depends heavily on the implementation of a structured curriculum, supported by supervision, evaluation, and the involvement of all parties. These findings contribute to the development of an Islamic values-based character curriculum in madrasah.

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Introduction

Education is a fundamental instrument in shaping the personality and character of future generations, especially amidst the currents of globalization, which have led to shifts in local moral and cultural values. In the context of Indonesia, a predominantly Muslim country, Islamic education plays a strategic role in shaping the morals, behavior, and religious attitudes of students from an early age. The Islamic education curriculum focuses not only on cognitive knowledge but also emphasizes character development and spiritual values, which serve as the

foundation for morality in everyday life (Aziz, Hairullah, & Aruan, 2025). Madrasah is one of the important Islamic educational institutions in responding to the needs of society (Aziz et al., 2019). Madrasah Ibtidaiyah as part of Islamic basic education has a big responsibility in instilling Islamic values in students through a curriculum that is implemented comprehensively and contextually.

The Islamic education curriculum in madrasahs is expected to be able to instill values such as honesty, responsibility, tolerance, discipline, and social concern through a learning approach that touches on the affective and psychomotor aspects of students (Aziz, Napitupulu, & Windari, 2025). Therefore, curriculum implementation is not only about implementing learning documents, but also reflecting Islamic values in daily practices in the school environment. In recent years, various studies have been conducted on the effectiveness of Islamic education curriculum in forming students' character. Most studies highlight the importance of integrating character education into Islamic teachings and teachers' strategies for internalizing these values. As educators, teachers must always strive to provide the best for their students through appropriate learning methods. The more creative teachers are in using various appropriate learning methods and resources (Mursal Aziz et.al., 2024b).

Research has shown that Islamic religious education at MTs Hidayatul Mubtadiin fosters student character development (Setyaningsih, 2024). Meanwhile, other research has examined curriculum management at the Darussalam Gontor Modern Islamic Boarding School and its relevance to student character formation (Sista & Sodikin, 2022). Other research has explored how Islamic religious education can be a solution for strengthening character education in the era of globalization (Alam, 2020). Other research has examined the role of Islamic religious education in shaping student character in the digital age (Kulsum & Muhid, 2022).

Other studies underscore the importance of evaluating character-based Islamic Religious Education (PAI) curricula to suit students' social needs in the digital era (Ahmadi, 2024). Furthermore, the role of Islamic Religious Education (ISE) learning in increasing students' motivation to worship (Prihatin et al., 2023). The role of Islamic Religious Education (PAI) teachers in shaping students' character in elementary schools (Munawir Zazali, 2023). The position and contribution of Islamic education in Indonesia's national education system (Sakir, 2016). The use of innovative learning media in shaping students' character (Abdurrahmansyah, Abdurrahmansyah, Mustopa, 2024).

Although various studies have been conducted on the implementation of Islamic education curriculum and character building, there remains a gap in studies that examine in-depth implementation practices at the level of Private Elementary Madrasahs (MIS) under the auspices of Islamic organizations in North Labuhanbatu. Most existing studies focus on the context of public madrasahs or Islamic-based schools in urban areas with relatively adequate facilities and resources. This has led to a lack of understanding of how the Islamic education curriculum is implemented in private schools under the auspices of Islamic organizations, particularly in areas such as North Labuhanbatu, which face unique challenges in terms of resources, students' socioeconomic backgrounds, and educator competencies. In this context, MIS Al-Washliyah Sidua Dua is one private Islamic educational institution committed to character education, yet it has not received much scientific attention.

This study aims to fill this gap by contributing to the study of the implementation of the Islamic education curriculum in private elementary schools under the auspices of Islamic organizations in North Labuhanbatu. This study will reveal how the curriculum implementation strategies are implemented by teachers and school administrators in shaping student character, how Islamic values are integrated into the learning process, and what challenges and supporting

factors are involved in its implementation. The uniqueness of this research lies in its under-researched locus, its descriptive-qualitative approach to understanding the implementation phenomenon as a whole, and its emphasis on the interaction between the curriculum, teachers, and the school environment in character formation.

The results of this study are expected to enrich the literature on Islamic-based character education, as well as provide recommendations for relevant learning policies and practices for private madrasas in areas with limited resources. In addition, this research is also expected to serve as a reference for the development of a contextual curriculum that is able to address local challenges, while remaining in line with universal Islamic values and the direction of national education development.

Method

This research uses a qualitative approach with a phenomenological method. This approach was chosen because it allows researchers to understand and explore in depth the experiences, meanings, and implementation of the Islamic education curriculum as perceived and implemented by teachers and students in the character-building process. A phenomenological approach is well-suited to uncovering complex social phenomena, particularly in educational practices involving the interaction of religious values, norms, and behaviors within the school environment.

The research location was Al-Washliyah Sidua Dua Private Elementary School (MIS) in South Kualuh District, North Labuhanbatu Regency, North Sumatra Province. This location was chosen based on the consideration that MIS Al-Washliyah Sidua Dua is one of the Islamic educational institutions that consistently integrates Islamic values in its curriculum, and has a vision and mission that explicitly emphasizes the development of student character. In addition, this madrasa actively develops religious activities as an integral part of the educational program, so it is relevant to be used as an object of study for the implementation of a character-based curriculum.

The data sources in this study consist of primary data and secondary data. Primary data was obtained directly from the madrasah principal, Islamic Religious Education teachers, homeroom teachers, and students through in-depth interviews and observations. Secondary data was obtained from official madrasah documents such as the curriculum, syllabus, Lesson Implementation Plan (RPP), student activity report books, and other supporting documents such as evaluation results and school work programs.

The data collection techniques used include: (1) participant observation, namely direct observation of learning activities and religious activities of students in the madrasa environment; (2) semi-structured interviews, to explore the views and experiences of informants regarding the implementation of the Islamic education curriculum; and (3) documentation studies, namely reviewing documents that support the information obtained from observations and interviews.

Data analysis was conducted using the Miles and Huberman interactive model, which includes three stages: data reduction, data presentation, and conclusion drawing/verification. Data reduction was carried out to filter relevant data, then the data was presented in a coherent narrative form, and finally conclusions were drawn inductively. To ensure the validity of the data, the researcher used source and technique triangulation techniques, as well as member cross-checking. Triangulation was carried out by comparing interview data with observations and documents. Meanwhile, member checking was carried out by requesting confirmation from

informants regarding the data and interpretations that had been formulated by the researcher to obtain the correct validity of the meaning.

Result

This study aims to describe the implementation of the Islamic education curriculum in the formation of student character at MIS Al-Washliyah Sidua Dua Labuhanbatu Utara. Data was obtained through observation, interviews with the head of the madrasa, Islamic Religious Education teachers, homeroom teachers, and students, as well as documentation studies. The results of the analysis show that the implementation of the Islamic education curriculum in this madrasa has been carried out systematically and has made a significant contribution to the formation of student character, although there are several obstacles.

Planning and Implementation of Islamic Education Curriculum

Based on documentation data and interviews with the head of the madrasah, the Islamic education curriculum at MIS Al-Washliyah is designed with reference to the National Curriculum enriched with Islamic values and local wisdom. The principal of the madrasah stated, "Our curriculum focuses on integrating Islamic values into every subject, especially Islamic Religious Education, so that students' character can be formed not only cognitively but also affectively and psychomotorically."

The implementation of Islamic Religious Education learning is carried out through various methods, including lectures, discussions, demonstrations, and direct practice of worship such as congregational prayer and Al-Quran memorization activities. An Islamic Religious Education teacher said, "We don't just teach religious theory, but also emphasize the practice of these values in students' daily lives, such as discipline, honesty, and responsibility."

Observations also show that religious activities in madrasahs, such as regular religious studies and religious competitions, strengthen the internalization of students' character. Students are given the opportunity to implement the values they learn directly in the school environment. One of the homeroom teachers stated, "Through these activities, the students' characters became more focused, they began to show politeness, mutual respect, and a high enthusiasm for learning." In the process of implementing the Islamic Education curriculum at MIS Al-Washliyah Sidua Dua, supervision and evaluation play a crucial role in ensuring that learning objectives, particularly in the formation of student character, can be optimally achieved. Based on the results of interviews, observations, and documentation, several important findings were found regarding the supervision and evaluation system implemented at this madrasah.

The planning of the Islamic Education curriculum at MIS Al-Washliyah Sidua Dua is carried out through systematic stages and involves all components of the madrasah. The planning is based on the national curriculum, enriched with local content and reinforced Islamic values in line with the madrasah's vision. In this planning, the madrasah principal, along with the curriculum team and subject teachers, establishes learning objectives that encompass not only the cognitive aspects but also the affective and psychomotor aspects of students.

Documentation results show that in the Lesson Implementation Plan (RPP), the core competencies of subjects included in Islamic Religious Education (Fiqh, Al-Qur'an Hadith, Aqidah Akhlak, and Islamic Cultural History) are structured with indicators that emphasize character values such as responsibility, honesty, tolerance, and courtesy. Teachers also develop learning tools that integrate religious material with the context of students' daily lives. This demonstrates

that curriculum planning is not merely administrative, but serves as the primary guideline in designing a meaningful learning process.

Supervision and Evaluation of Islamic Education Curriculum

Supervision of curriculum implementation is carried out periodically by the head of the madrasa and the deputy head of the curriculum sector. One form of oversight is classroom supervision, which is conducted at least twice a semester. The principal stated: " We supervise teachers to ensure that the curriculum, particularly in Islamic Religious Education, is implemented according to plan and consistently instills character values. " This supervision includes administrative aspects, such as the completeness of learning tools (RPP, teaching journals), as well as substantive aspects, such as the delivery of material related to Islamic character values (trustworthiness, sincerity, tolerance, responsibility).

Supervision and evaluation are crucial aspects in ensuring the continuity and effectiveness of the Islamic Education curriculum. At MIS Al-Washliyah Sidua Dua, North Labuhanbatu, regular supervision is conducted by the principal and the deputy principal for curriculum to ensure that the learning process aligns with the established vision and mission of Islamic character education. This supervision includes classroom supervision, monitoring daily religious activities, and checking teacher teaching materials.

In an interview with the madrasah principal, he stated: "We conduct regular monitoring to ensure teachers integrate Islamic values into their lessons. Teaching alone is not enough; character building must be fostered through example and instilling habits." This supervision is constructive and aimed at providing feedback to teachers, not just administrative assessments.

The results of the observations showed that teachers accepted supervision openly and used it as evaluation material to improve the quality of learning. Class supervision is carried out at least twice a semester, and is supported by evaluation instruments that assess aspects of pedagogical competence, mastery of material, and strategies for strengthening student character.

Meanwhile, curriculum evaluation is carried out in the form of monthly and semester evaluation meetings. This evaluation covers student success in cognitive and affective aspects. In the evaluation results documents reviewed by researchers, it was found that affective indicators such as honesty, discipline, and cooperation were assessed through teacher observations, homeroom teacher reports, and student diaries. These values even become one of the components in the student learning outcome report submitted to parents.

The school involves homeroom teachers and parents in the character evaluation process through regular reports and monthly meetings. The homeroom teacher explained: " We communicate students' character development to parents, both in writing and verbally. This is important so that character development is not only the responsibility of the school, but also the family. "This collaboration allows for comprehensive and ongoing evaluation across the students' two primary environments: school and home.

Character development evaluation is not only conducted through cognitive assessments or written test results, but also through affective assessments that observe students' attitudes and behaviors during learning activities and outside the classroom. An Islamic Religious Education teacher stated: "We assess students' character based on their honesty during exams, their discipline in coming to school, their concern for their friends, and their participation in religious activities such as Dhuha prayer, tadarus, and Friday almsgiving. "In addition, student character

evaluation is also carried out through extracurricular activities and observations of daily behavior recorded in a liaison book between teachers and parents.

Overall, the supervision and evaluation of the Islamic Education curriculum at MIS Al-Washliyah Sidua Dua went well and focused on achieving the goals of students' Islamic character. This practice shows that character building cannot be separated from a planned monitoring system and comprehensive evaluation. This reflects that madrasas have made character education a top priority in implementing the curriculum.

Strengthening Character Through Islamic Education Curriculum

The results of interviews with students showed that they felt that the Islamic Education curriculum was very helpful in character formation. One student said, "Religious studies have made me more patient and honest, and I am also more disciplined in doing assignments and carrying out religious duties." This emphasizes the important role of the Islamic education curriculum as a medium for holistic character formation.

Strengthening student character at MIS Al-Washliyah Sidua Dua Labuhanbatu Utara is carried out in an integrated manner through the implementation of the Islamic Education curriculum, both in intracurricular learning and extracurricular activities. Based on the results of the researcher's observations, students actively participate in various religious activities such as morning tadarus before class, congregational dhuha prayer, and the habit of reading prayers before and after teaching and learning activities. Character values such as discipline, responsibility, and honesty appear to be ingrained naturally in the students' daily lives. One teacher said in an interview, "Children are accustomed to good manners since entering the madrasa, such as greeting, queuing, and maintaining cleanliness. We instill that morals are more important than just test scores." This shows that character education is not only part of the teaching material, but has become a school culture that is continuously practiced.

Madrasah documentation in the form of Lesson Implementation Plans (RPPs) and syllabi demonstrate the integration of character values into the core competencies of Islamic Religious Education. For example, the RPPs include learning indicators targeting students to "demonstrate honest behavior in daily life" and "practice discipline as a form of exemplary behavior from the Prophet Muhammad (peace be upon him)". Furthermore, teachers also incorporate inspirational stories from Islamic figures with noble character into their learning activities. This was echoed by the homeroom teacher interviewed by the researchers: "When teaching Islamic jurisprudence (fiqh) or Islamic faith and morals, we always relate the lesson to the Prophet Muhammad's behavior. It's easier for the children to imitate because they're given real-life examples." Thus, a learning approach that prioritizes role models and direct practice has proven effective in strengthening students' character.

Character strengthening is also seen in extracurricular activities such as Qur'an memorization exercises and religious competitions. In the documentation of school activities, there are routine reports of weekly religious activities which include student participation, attitudes during activities, and notes on character development. A student in an interview said, "I learned to be patient and honest, especially when taking part in the tahfiz competition. We are also taught not to be arrogant when we win, and to remain humble." This statement shows that the process of character formation occurs not only in the classroom, but also through direct, educational experiences. Overall, these findings demonstrate that the Islamic Education curriculum at MIS Al-Washliyah has become a strong foundation in shaping students' overall character, both through lesson content and a supportive school culture and environment.

Although the implementation of the Islamic education curriculum has been positive, there are several obstacles faced. An Islamic Religious Education teacher said, "One of the main obstacles is the limited infrastructure to support religious learning, such as textbooks that are in line with the curriculum and teaching aids." In addition, limited time for religious studies is a challenge in itself to optimally understand character material. The homeroom teacher added, "Some students still have difficulty applying character values outside the school environment, especially at home or in the community, where diverse influences are present." This demonstrates the need for families and communities to play a role in supporting the ongoing process of character formation.

Discussion

Integration of Islamic Values in the Curriculum as a Foundation for Character

The Islamic Education curriculum at MIS Al-Washliyah Sidua Dua is designed to integrate Islamic values into every aspect of learning. This includes the preparation of a Learning Implementation Plan (RPP) that emphasizes character building through materials such as Islamic faith, morals, jurisprudence, and Islamic cultural history. School documentation shows that learning indicators do not only focus on cognitive aspects, but also on developing students' attitudes and behavior in accordance with Islamic teachings. As stated by Nur Ainiyah, PAI plays a role as the main pillar in character education, with the aim of forming students' personalities which are reflected in their daily behavior and thought patterns.

Integration of Islamic values in the education curriculum is a fundamental strategy in forming the character of students with noble morals (Aziz, Ashshiddiqi, & Ulfa, 2025). Values such as honesty, responsibility, discipline, cooperation, and respect for others are not only taught theoretically, but are internalized through various contextual learning activities. At MIS Al-Washliyah Sidua Dua Labuhanbatu Utara, this integration is realized in learning planning that inserts Islamic values into all subjects, especially in Islamic Religious Education (PAI), but also extends to general subjects such as Indonesian, Social Studies, and Mathematics. This is in line with the concept of Islamic education that emphasizes the unity of knowledge (*'ilm*) and amal (real practice).

These values are taught through various methods, such as habituation, role modeling, and reflection (Andriani et al., 2019). Teachers not only convey theory, but also become role models in attitudes and behavior (Sukmawati, 2022). Teachers play a crucial role in the learning process (Aziz, Ashshiddiqi, & Ulfa, 2025). Therefore, teachers at MIS Al-Washliyah recognize that the successful integration of Islamic values depends heavily on their consistency in demonstrating Islamic morals. Habits such as the Dhuha prayer, greeting, and morning Quran recitation are not merely routine activities, but part of a curriculum-based character-building strategy.

Islamic Education Curriculum in Daily Activities

The Merdeka Belajar curriculum emphasizes the development of life skills, providing students with more opportunities to be trained and exposed to real-life contexts that are relevant to their everyday experiences (Hopid et al., 2024).

Strengthening character in this madrasa is also done through the habituation of Islamic values in daily activities (Aziz, Napitupulu, & Pasaribu, 2025). Observations show that students routinely perform Quranic recitation before lessons, perform Dhuha prayers in congregation, and recite prayers before and after teaching and learning activities. These activities aim to instill

values such as discipline, responsibility, and honesty (Aziz, Napitupulu, & Parapat, 2025). Through an effective Islamic education curriculum, students' character can be formed by instilling strong moral and spiritual values (Aziz, Hairullah, & Aruan, 2025).

The Islamic Education Curriculum is the main foundation in forming the personality of students who are not only intellectually intelligent, but also spiritually and morally strong (Aziz, Napitupulu, & Pasaribu, 2025). In practice, this curriculum is not only focused on delivering Islamic teachings such as *aqidah*, *fiqh*, morals, and Islamic history, but also on how these values can be internalized in everyday life. Islamic education is oriented towards the formation of a complete human being (*insan kamil*) who is able to live life by making Islamic values the main guideline. Thus, this curriculum is not only theoretical, but also applicable and contextual in accordance with current developments.

The implementation of the Islamic Education curriculum in daily life is very dependent on how the teaching and instilling of Islamic values is carried out consistently and comprehensively (Hafizatul et al., 2024). One concrete manifestation of this is seen in the practice of daily worship, such as congregational prayer at school, reading the Quran before lessons, and practicing daily prayers in various activities. These practices are carried out routinely with the hope of instilling discipline and spiritual awareness in students from an early age (Aziz, Napitupulu, & Windari, 2025). According to a journal from Pahlawan University, this kind of activity creates a religious atmosphere in the school environment that encourages students to apply these values in their family and community life (Hadi, 2024).

Through worship activities, the Islamic Education curriculum is also implemented through the integration of Islamic values into general subjects. For example, in mathematics lessons, teachers can instill the value of honesty by training students not to cheat during exams. In science lessons, teachers can explain natural order as a sign of God's greatness. This approach educates students to understand that Islam is not just a subject, but a system of life that is integrated with all aspects of life. This is reinforced by an article in Kompasiana which explains that the implementation of Islamic Religious Education in the context of the Independent Curriculum needs to be adapted to the needs and realities of students so that they are able to face the challenges of the times in an Islamic manner.

Extracurricular activities are also an effective means of implementing the Islamic curriculum in an applicable manner (Inda Yuliana Ngabito et al., 2025). Activities such as religious study groups, youth religious studies, *da'wah* training, and social activities such as community service can be a medium for strengthening Islamic social values such as mutual assistance, empathy, and concern for others. This activity shapes the character of students who care about the environment and are sensitive to social issues in ways that are in accordance with Islamic teachings.

However, in its implementation, the Islamic Education curriculum faces several challenges. These include a lack of teacher understanding and training in Islamic contextual learning methods, inadequate infrastructure, and differences in student backgrounds that influence their responses to learning. Another challenge is the influence of globalization and technological advances, which introduce foreign values that often conflict with Islamic teachings. Therefore, innovative and contextual learning strategies are needed. One effective strategy is through regular teacher training to enable them to design engaging and relevant learning. According to the journal J-Innovative, this training is crucial for teachers to become role models in implementing Islamic values in schools and society (Sudur, Suaidi, Minnah El Widdah, 2024).

The Islamic curriculum must also be flexible and adaptive to current developments. This means that, although the values are derived from the Qur'an and Sunnah, which are immutable, the methods of delivery must be continually updated to suit the character and needs of today's students. A collaborative approach is also crucial, with parents, the community, and religious institutions actively involved in the educational process. This collaboration helps create a conducive learning environment and supports the practice of Islamic values outside the school environment. A study by the journal *Siducat* explained that environmental support plays a significant role in strengthening the effectiveness of the Islamic curriculum, as children will more easily internalize values if they see their consistent application across various environments (Siratjudin & Citra, 2024).

The success of the Islamic Education curriculum in everyday life is determined by the synergy between teaching materials, learning methods, teacher role models, parental involvement, and a supportive social environment. A curriculum that not only teaches Islam but also encourages students to live out Islamic teachings in their daily lives will produce a generation that is not only academically intelligent but also possesses moral integrity and social responsibility. Thus, the Islamic Education curriculum plays a strategic role in shaping students' character and behavior in accordance with Islamic teachings. Consistent and innovative implementation will ensure that Islamic values become not merely discourse but also a lived practice that shapes a civilized, tolerant, and morally upright society.

Curriculum Evaluation and Supervision in Student Character Formation

Evaluation of student character development is conducted continuously through daily observations, attitude assessments, and student progress reports. Teachers and homeroom teachers collaborate to monitor student character development, involving parents through regular communication. Research by Rahma and Hindun confirms that the effectiveness of the Islamic Religious Education curriculum in shaping student character depends heavily on the integration of Islamic values, teacher competence, and support from the school and family environment (Sukmara et al., 2025).

The evaluation method aligns with the guidelines set out in the IB Curriculum and is integrated into the learning administration. Diagnostic assessment serves as a means of observing students at the beginning of the learning process, enabling teachers to gauge their understanding and attitudes before, during, and after instruction through the use of trigger questions or specific tasks. This approach allows teachers to identify and assess students' comprehension, attitudes, and achievement of the material by the end of the learning period (Naufal, Muhammad Shidqi, Sukari & Zuhri, 2024).

Evaluation and supervision of the curriculum for character formation is an important part of the educational process which aims to assess the effectiveness of curriculum implementation in fostering moral, ethical and personality values in students (Mulyanto et al., 2023). In the context of character education, the curriculum not only serves as an academic guideline, but also as an instrument for shaping behavior that reflects universal values such as responsibility, honesty, caring, religiousness, and discipline. Therefore, evaluation and supervision of curriculum implementation must be designed to measure the extent to which learning has contributed to strengthening the character of students as a whole.

Curriculum evaluation in character building encompasses the cognitive, affective, and psychomotor aspects of students. Evaluation not only looks at academic results through test scores, but also takes into account changes in students' attitudes, habits, and behavior at school

and in their social environment (Mursal Aziz et.al., 2024a). Character evaluation requires a qualitative approach, such as direct observation, behavior journals, teacher interviews, and reports from parents. With this approach, teachers and education administrators can obtain a more comprehensive picture of the extent to which the curriculum has impacted character formation.

Supervision of curriculum implementation is important so that its implementation is not only limited to formal documents, but is truly realized in the learning process (Mulyanto et al., 2023). Supervision is carried out by the principal, education supervisor, and related parties to ensure that learning materials and school activities support character building. The function of supervision here is as quality control of curriculum implementation and providing feedback to teachers in implementing approaches that are in accordance with the objectives of character education. In practice, supervision is carried out through class supervision, monitoring extracurricular activities, and evaluating teacher work programs.

A curriculum that aims to shape character requires a balance between careful planning, consistent implementation, and ongoing evaluation and supervision (Aziz, Ashshiddiqi, & Ariyanto, 2025). Many schools have integrated character values into the curriculum through various approaches, such as the strengthening of character education (PPK) initiated by the Ministry of Education and Culture. However, the biggest challenge is ensuring that this integration is not merely symbolic or ceremonial, but truly becomes part of the school's teaching and learning culture. Therefore, evaluation and monitoring must also be directed at assessing the effectiveness of the school environment as a place for character formation, including interactions between students, a culture of discipline, and activities that encourage empathy and cooperation.

One of the challenges in character evaluation is the difficulty of measuring moral aspects objectively and quantitatively. Character is an internal dimension that develops gradually, influenced by many factors, including family background, media, and social environment (Aziz, Napitupulu, & Siregar, 2025). Therefore, the evaluation approach must be holistic and continuous, involving all parties, including teachers, parents, and the students themselves. In this case, a formative evaluation model is more appropriate than a summative one because it focuses more on the process of character development than just the end result. Teachers need to record changes in students' attitudes over time and provide constructive feedback.

On the other hand, supervision also serves as a reflective tool for educational institutions to review their implemented curriculum policies. If evaluation results reveal that character development is not working as expected, schools may need to revise their curriculum, teaching methods, or teacher training. Supervision can be a tool for cultural transformation in educational institutions if it is carried out wisely, dialogically, and non-judgmentally.

Evaluation and supervision also need to take into account the diversity of student backgrounds. The character-building process cannot be carried out uniformly because each student has different values, habits, and challenges. In this context, the curriculum must be adaptive and responsive to student needs, and the supervision process must be able to detect gaps or mismatches between curriculum objectives and realities on the ground. For example, in an environment with a tendency towards verbal or physical violence among students, supervision must be able to identify the causes and evaluate whether the learning materials and methods used adequately support character education or actually undermine it.

Thus, curriculum evaluation and oversight are not merely administrative obligations, but integral parts of the educational process itself. They serve as tools to ensure that education

extends beyond the cognitive aspect to the affective and moral dimensions. A good curriculum is one that produces a generation that is not only intelligent in thinking but also noble in behavior. To achieve this, evaluation and supervision must be carried out professionally, systematically, and collaboratively so that character formation can take place effectively and sustainably in each educational unit.

Challenges in Implementing the Character Strengthening Curriculum

Although various efforts have been made, there are challenges in implementing character strengthening through the Islamic Religious Education curriculum. Some teachers expressed difficulty in objectively assessing students' affective aspects. Furthermore, influences from outside the school environment, such as social media and social circles, can influence student behavior (Sukmara et al., 2025).

The implementation of the Character Strengthening Curriculum (PPK) is a strategic step in an effort to shape a generation that is not only intellectually superior, but also moral and has integrity. However, in practice, the implementation of this curriculum is not free from various complex challenges, both from the internal aspects of educational institutions and external factors involving the family environment, society, and broader social dynamics.

Teachers certainly face challenges when using differentiated learning. One of the main problems is that it is time-consuming, requiring teachers to prepare a variety of activities for their students (Aziz et al., 2024).

One of the main challenges is the readiness and competence of educators to integrate character values into the learning process. Many teachers still struggle to translate values such as integrity, religiosity, nationalism, independence, and mutual cooperation into contextual and engaging learning activities. This is due to the lack of intensive training or workshops that equip teachers with the right pedagogical approach to character strengthening.

The next challenge comes from a school culture that doesn't fully support a climate of character education. Although the written curriculum includes character-strengthening goals, in practice, schools still emphasize academic achievement as the primary indicator of student success. As a result, activities that should be part of character building, such as religious activities, group work, and social programs, are often seen as supplementary, rather than core, aspects of education. Without a strong commitment from the principal and the entire academic community, PPK implementation will struggle to become ingrained in daily school life.

The family and community environment are also determining factors in the success of PPK, which often presents challenges in itself. Not all families share the same understanding and commitment to children's character education. In many cases, the values instilled in schools contradict practices at home or in the surrounding environment. For example, a child who is taught the importance of honesty at school but sees his or her parents engage in minor cheating in everyday life will experience a confusing value conflict. This phenomenon demonstrates that character education requires strong and consistent support from all environments that influence a child's development.

The development of technology and digital media is also a serious challenge in the implementation of PPK. On the one hand, technology provides wide access to information, but on the other hand, children and teenagers are increasingly vulnerable to negative content that spreads rapidly through social media and the internet.

Time constraints in learning activities also pose a challenge. A dense curriculum with academic targets makes it difficult for teachers to explicitly incorporate character education. Furthermore, evaluation in today's education system is still predominantly cognitively oriented. Character values are not easy to measure quantitatively, so many teachers feel less motivated to pay more attention to this aspect. To address this, a thematic and interdisciplinary approach needs to be developed, where character values are not taught separately, but become an integral part of every subject and school activity.

In addition, the lack of valid and reliable indicators or evaluation instruments to measure the success of character education is a significant technical obstacle. Character evaluations that are only formal, such as attitude assessments in report cards, often do not reflect the actual conditions because they can be influenced by the teacher's subjective perceptions. Therefore, evaluation must be more authentic and sustainable, such as through behavioral portfolios, observations, and student involvement in social and religious activities.

Equally important, the challenge of implementing PPK also lies in the lack of synergy among education stakeholders. Collaboration between schools, parents, education offices, and community organizations has not been optimal. Effective character education requires collective support from all parties, including policies, psychosocial support, and facilitation of character-building activities. Without this synergy, schools will be left to fend for themselves in fostering student character, a shared responsibility.

Thus, although the Character Strengthening Curriculum has a noble goal, namely to form a generation of the nation that is moral and has integrity, the challenges in its implementation are very complex and multidimensional. Systematic and sustained efforts are needed to strengthen teacher capacity, build a values-oriented school culture, engage families and communities, and formulate an appropriate evaluation system. If all these elements can be consolidated, PPK will not be merely a slogan but will truly shape students into whole, responsible individuals, ready to be part of the solution in national and state life.

Conclusion

Based on the results of the research and discussion that have been carried out, it can be concluded that the implementation of the Islamic Education curriculum at MIS Al-Washliyah Sidua Dua Labuhanbatu Utara plays a significant role in the formation of student character. This curriculum not only contains religious material in cognitive form, but is also designed to instill Islamic character values such as honesty, discipline, responsibility, and mutual respect. These values are instilled through intracurricular and extracurricular learning, which focuses on role models, habituation, and the development of an Islamic school culture. Character building is also carried out through routine activities such as the Dhuha prayer, morning Quran recitation, reciting prayers, and active involvement in school religious activities, all of which contribute to shaping positive attitudes and behaviors in students. Furthermore, teacher support as role models and curriculum implementers is a key aspect in the success of this character development. Evaluation and supervision are carried out continuously by the madrasah, although there are still challenges in assessing students' affective abilities and the influence of the environment outside the school. Thus, the Islamic Education curriculum which is implemented holistically and contextually has been proven to be a strategic instrument in forming students' character. This research reinforces the importance of developing a curriculum that is not only oriented towards knowledge, but also the formation of values and attitudes as the foundation of student behavior in everyday life. These results can be used as a reference in developing character education curricula in other madrasahs.

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