

The Implementation of a Five-Foundation-Based Curriculum for Building Student Character

Rahmat Solihin¹, Habib Natsir Nawawi²

^{1,2}Institut Asy-Syukriyyah, Indonesia

e-mail: solihin.erahmat@gmail.com, kangnatsirnewawi2810@gmail.com

Abstract: This study aims to analyze the planning, implementation, and evaluation of a five-foundation-based curriculum in shaping students' character at Madrasah Ibtidaiyah Plus Asy-Syukriyyah. Using a qualitative field study approach, data were collected through observations, interviews with teachers and school administrators, and documentation of learning activities and flagship programs. The analysis was conducted descriptively through data reduction, presentation, and conclusion drawing. The findings reveal that curriculum planning was collaboratively developed through teaching modules emphasizing the integration of character values. Implementation was manifested in daily spiritual routines such as *dhuha prayer*, *dhikr Al-Ma'tsurat*, and the recitation of *Asmaul Husna*, as well as flagship programs such as Islamic Personal Development Program, Islamic Exhibition Event, Night of Faith and Piety Development, *Shaum Sunnah*, *Tahajud call*, and *Maghrib Mengaji*. Program evaluation was conducted regularly through coordination between the teachers and *Dewan Lembaga Pendidikan Islam* (LPI) or Islamic Educational Institution Council to ensure alignment with objectives. The study's novelty lies in its focus on the five-foundation-based curriculum, a model rarely examined in prior research, that integrates academic, spiritual, and moral dimensions within a cohesive character education framework. The findings contribute to understanding how a value-based curriculum can effectively cultivate holistic student character in Islamic elementary education.

Keywords: Character, curriculum implementation, elementary school, five-foundation



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/). Allows readers to read, download, copy, distribute, print, search, or link to the full text of its articles and allows readers to use them for any other legal purpose.

Copyright (c) 2025 Rahmat Solihin, Habib Natsir Nawawi

DOI: <http://10.30736/atl.v9i2.2596>

Received 03 September 2025, Accepted 06 November 2025, Published 02 December 2025

A. Introduction

The curriculum is a crucial component of education. It is a set of arrangements and plans for objectives, content, learning materials, and the methods used to guide learning activities to achieve educational goals (Kusumawardani et al., 2024; Munir and Kholid, 2022; Wahyuni, 2015). Managing the curriculum is a pressing issue in education (Siregar and Wahyuni, 2022). The curriculum device is like a driving force that regulates how learning activities should be carried out, so that discussions about the curriculum will always be an important part of the development of educational science.

In school learning, the curriculum serves as a crucial guide for teachers to organize and direct all student activities toward achieving educational goals (Sari, 2022). Beyond its function as an instructional framework, the curriculum also plays a strategic role in

shaping students' character and moral values. In Islamic schools, character education, particularly *akhlakul karimah* (good morals), is an integral component that must be embedded in every aspect of learning (Sabila, 2020). Madrasah Ibtidaiyah Plus Asy-Syukriyyah, as an integrated Islamic institution, has placed moral education at the heart of its vision and mission. However, initial observations revealed several challenges related to students' character development. Some students still showed disrespectful attitudes toward teachers, engaged in dishonest behavior, or lacked discipline in worship and in daily interactions. These findings indicate that the moral formation process has not yet been fully internalized in students' daily behavior. Therefore, the school recognized the need for a systematic solution through curriculum reform.

As a response, Madrasah Ibtidaiyah Plus Asy-Syukriyyah developed the ASSTA Curriculum, an integrated model based on five core foundations: *Al-Qur'an* (The Quran), *Sunnah*, Science, Technology, and *Akhlakul Karimah* (good morals). This curriculum aims to create a balanced learning experience that integrates religious, scientific, and moral dimensions. The design of the ASSTA Curriculum represents an innovative step toward character-based education that not only focuses on academic competence but also on the holistic development of spiritual, social, and emotional intelligence.

Character education at the elementary school level plays a crucial role in shaping students' moral foundation and personal integrity from an early age (Amelia and Ramadan, 2021; Rohmatun and Ardiansa, 2024; Solihin, 2021). This stage is considered the most formative period in a child's development, where values, attitudes, and habits begin to take root and influence lifelong behavior (Scholz-Kuhn et al., 2025). In the face of rapid technological advancement and shifting social norms, schools are increasingly challenged to not only develop students' cognitive abilities but also to nurture moral reasoning, empathy, discipline, and spiritual awareness. Various studies have shown that early character formation significantly reduces behavioral problems, fosters social responsibility, and strengthens students' emotional resilience (Amalia, 2024; Mohamad et al., 2021; Saifullah Ammar, 2024). Therefore, integrating character education into the elementary curriculum is not merely an addition to academic learning but a fundamental necessity for developing holistic, value-driven individuals who are capable of contributing positively to society.

Several previous studies have examined the implementation of the developed curriculum at the elementary level, such as research entitled "Implementasi Model Kurikulum Humanistik di Madrasah Ibtidaiyah Nahdlatul Wathan Karangbata Kota Mataram" (Amalia, 2024), "Implementasi Kurikulum Cambridge Pada Pelaksanaan Pembelajaran Di Madrasah Ibtidaiyah Ma'arif Ketegan Bilingual Islamic School" (Nisa, 2024), "Implementasi Kurikulum Full Day School Dalam Membentuk Karakter Siswa di MI Plus Al-Azhar Kabupaten Blitar" (Rohmatun and Ardiansa, 2024), and "Implementasi Kurikulum Merdeka Jenjang SD Kabupaten Luwu Timur" (Zahir et al., 2022). These four publications examine the implementation of the developed curriculum. Although these studies have provided valuable insights into how different curriculum models are implemented in elementary education, most focus primarily on pedagogical and structural

aspects of implementation rather than on how these curricula systematically shape students' moral and religious character. The character dimension, particularly the integration of spiritual, moral, intellectual, social, and emotional values, remains underexplored in these works. Furthermore, previous studies tend to examine curriculum models imported or adapted from broader frameworks (such as humanistic, Cambridge, or *Merdeka* curricula), which often lack a clear foundation rooted in Islamic values and local educational philosophy.

The novelty of this research lies in its focus on The Five Foundation-Based Curriculum, a model that holistically integrates five core pillars — spiritual, moral, intellectual, social, and emotional — into both the design and implementation of learning. This approach fills a gap in previous studies by examining how curriculum planning, implementation, and evaluation can explicitly support the formation of students' character in a comprehensive, contextually grounded manner.

Despite the growing number of studies on Islamic character education and integrated curricula, research focusing specifically on the implementation process of the ASSTA Curriculum in shaping students' character at the madrasah ibtidaiyah (elementary school) level remains limited. Most previous studies emphasize curriculum content or outcomes rather than the concrete stages of planning, implementation, and evaluation. Therefore, this study seeks to fill that gap by analyzing how the ASSTA Curriculum is designed, applied, and assessed at Madrasah Ibtidaiyah Plus Asy-Syukriyyah, and how its implementation contributes to students' moral and character formation. In addition, the researcher formulated the research objective to analyze how planning, implementation, and evaluation of the five-foundation-based curriculum (ASSTA Curriculum) shape the character of madrasah ibtidaiyah students.

B. Method

This research used a descriptive qualitative approach and was conducted at Madrasah Ibtidaiyah Plus Asy-Syukriyyah in Tangerang, Indonesia. It was the only Islamic elementary school (Madrasah Ibtidaiyah) implementing the ASSTA curriculum, along with other school levels within the Asy-Syukriyyah Islamic Education Institute. The researchers determined that the population consisted of all school components actively involved in implementing the ASSTA Curriculum. This population included teachers, homeroom teachers, students, and the management responsible for developing and implementing the curriculum. Because this research was qualitative, the sample was selected intentionally using a purposive sampling technique. It means that the researchers selected subjects based on specific considerations, namely those with knowledge, experience, and direct involvement in implementing the curriculum. The participants consisted of three teachers, two homeroom teachers, and five students selected purposively based on their involvement in curriculum implementation.

This study explores how the Curriculum is implemented in shaping students' character at MI Plus Asy-Syukriyyah. Data were collected through observation, interviews, and documentation (Creswell, 2018). Observations focused on classroom

learning and character-building activities, and then the interview was conducted with a previously determined source, while documentation included lesson plans, activity schedules, and student work.

The instruments used in this study were observation sheets, interview guides, and documentation checklists. Observation sheets were designed to capture indicators of learning strategies, student participation, and value integration. Interview guides contained semi-structured questions exploring planning, implementation, and evaluation of the ASSTA Curriculum. Meanwhile, documentation checklists were used to verify supporting evidence. Data validity was ensured through triangulation across time, methods, and sources.

Data analysis followed Miles and Huberman's interactive model, including data collection, reduction, display, and conclusion drawing. During data reduction, the researcher applied open coding to categorize emerging patterns, for example, "teacher collaboration" (C1), "student engagement" (I1), and "religious habituation" (P1). These codes were then grouped into broader themes such as integrative curriculum planning, character-oriented classroom culture, and continuous evaluation practice. The conclusions were drawn inductively to interpret how the ASSTA Curriculum fosters holistic character development in students.

C. Results and Discussion

Results

Based on research findings from interviews with teachers and curriculum departments, most teachers have integrated character values into teaching and learning activities, both directly through teaching materials and indirectly through exemplary attitudes and behaviors. They emphasized the importance of character traits such as honesty, responsibility, and courtesy in every interaction with students. Observations also indicated that the learning process focused not only on cognitive aspects but also on shaping students' personalities. Routine activities such as greeting and praying before and after lessons were evident. Interactions between students and teachers reflected a culture that upholds moral values.

Overall, data from documentation, interviews, and observations reinforce the assumption that the current curriculum implementation has provided sufficient space for character formation. The results of this study serve as the basis for the discussion (Goyal, 2022). For details on the results of this study, the researchers divided it into three parts: planning, the implementation, and the evaluation of the ASSTA Curriculum in shaping the character of Madrasah Ibtidaiyah Plus Asy-Syukriyyah students.

Planning the implementation of the ASSTA Curriculum in shaping the character of elementary school students

Planning is a crucial factor in determining the direction of implementation, particularly in education. Thorough planning can be crucial because it ensures a well-organized, high-quality, and effective process. In this case, Madrasah Ibtidaiyah Plus Asy-Syukriyyah seems to be an educational institution that prioritizes planning

The researchers sought information about this planning from trusted informants through interviews to obtain accurate data. According to an informant, all teachers and the school board at Madrasah Ibtidaiyah Plus Asy-Syukriyyah jointly formulated teaching modules for implementing the ASSTA curriculum. The school board directly supervised it to ensure that each teacher understood and implemented them in accordance with the ASSTA curriculum criteria. From the second informant, the researchers found that planning began at the start of the semester and lasted for 5 days. This informant said, “There's a full five-day training for teachers, as well as training per unit. So, in more detail, within the unit, teachers are given teaching module files and then discuss what the system would look like. The goals are the same, and the content is the same.”

Based on teacher interviews, the implementation planning for the Five Foundations-Based Curriculum (ASSTA Curriculum) was carried out systematically through several stages. First, all teachers received five full days of intensive training. This activity aimed to ensure each teacher understood the philosophy, objectives, and technical aspects of the curriculum's implementation. Further training was also conducted at the school unit level, focusing on deepening technical skills for developing and using teaching materials.

During the planning process at the beginning of the semester, teachers were provided with teaching module files that served as the primary guidelines. These modules contained not only learning materials but also project plans for students to work on as part of the character-based learning experience. Teachers then held internal discussions to adapt the implementation system to their respective units' needs. Although the module content remained the same, several adjustments were made, including adding variations or minor embellishments to the presentation to make it more engaging and relevant to students' context.

In addition to the modules, other learning tools, such as lesson plans, were also designed to manage time allocation and develop measurable learning steps. Thus, curriculum planning focused not only on content but also on implementation strategies that ensure integration between student mastery and character development.

The implementation of the ASSTA curriculum in shaping the character of elementary school students

Madrasah Ibtidaiyah Plus Asy-Syukriyyah demonstrates the integration of academic, spiritual, and character-building aspects. Observations showed that activities ran from morning to evening, maintaining a consistent routine. Students were encouraged to arrive on time and, before class began, perform the Dhuha prayer in congregation. Following these activities were the remembrance of Allah (*Dhikr al-Ma'tsurat*) and the recitation of the Beautiful Names of Allah (*Asmaul Husana*). On Fridays, this activity was replaced by the recitation of Surah Al-Kahf. Photographs and videos of the activities demonstrated the solemn atmosphere and the students' full involvement in the routine. An interview with Informant 1 revealed that this practice was not simply a routine ritual but also included explanations of its meaning so that students understand the reasons for the worship, such as the Dhuha prayer being associated with blessings of sustenance through their parents.

After the spiritual practice activities, students entered the classroom. The learning system implemented was student-centered. Teachers no longer dominated the classroom with lectures; instead, they acted as facilitators and discussion leaders. The researchers' observations showed students actively working in groups, presenting discussion results, and asking critical questions. This data was obtained during observation, which occurred during the spiritual practice schedule. Documentation in the form of classroom photographs shows students presenting their project results to their peers while the teacher reinforced on the whiteboard. It aligns with Informant 2's statement that the classical model was avoided to prevent monotony in the learning environment and to allow students to take greater responsibility for their learning process.

In addition to classroom learning, the ASSTA curriculum was supported by flagship programs grounded in Islamic character. The Islamic Personal Development program, for example, was held every Thursday afternoon as a small halaqah (religious gathering) led directly by a supervising teacher, with a maximum of 12 students. Documentation in the form of a school activity schedule shows that the program was a structured routine. It focused on cultivating the habit of daily worship, Quran recitation, and Islamic discussions relevant to students' lives. In addition, a Night of Faith and Piety Development program was held every semester to strengthen spiritual bonds through qiyamul lail (the night of prayer), Islamic studies, and community activities.

Another flagship program was the annual Islamic Exhibition. Based on activity documentation and interviews, this program provided a creative outlet for students to showcase Islamic works, including art, written works, and religious project presentations. Photographic documentation shows students enthusiastically displaying their work to teachers and parents. It demonstrates that the curriculum focuses not only on cognitive aspects but also encourages students to express themselves boldly, be creative, and build self-confidence.

The practice of voluntary worship was also an integral part of the curriculum. Students were accustomed to observing voluntary fasting on Mondays and Thursdays once a month. According to an interview with Informant 1, this voluntary fasting practice involved students and encouraged parental involvement. Many parents who were initially unaccustomed to fasting on Mondays and Thursdays eventually joined their children, creating synergy between the school and the family. Documentation in the form of text messages from homeroom teachers in a communication group includes reports from parents about students' voluntary fasting activities. In addition, a weekly *Tahajjud* call program was reported through class communication media to strengthen students' spiritual character within the family environment.

Overall, based on the triangulation of observation data, interviews, and documentation, it can be concluded that the implementation of the ASSTA Curriculum was integrative. Daily spiritual activities, student-centered learning, and excellent programs grounded in Islamic values complemented one another in shaping students' personalities. Consistent documentation of activities supports this finding, indicating that curriculum implementation was not merely a formality but has become ingrained in the

school culture. Thus, the ASSTA Curriculum was not only oriented towards academic achievement but also played a significant role in fostering students' noble character and Islamic character at Madrasah Ibtidaiyah Plus Asy-Syukriyyah.

The evaluation of the implementation of the ASSTA curriculum in shaping the character of elementary school students

The evaluation of the ASSTA Curriculum implementation at Madrasah Ibtidaiyah Plus Asy-Syukriyyah was conducted intensively, involving various parties, including the school board, homeroom teachers, and management. According to an interview with Informant 1, who are the homeroom teacher, the evaluation served as a form of oversight and resolution of issues that arose during curriculum implementation. The mechanism employed was routine coordination between homeroom teachers and management. Whenever issues arose, they were immediately discussed in a forum to find a quick, appropriate solution. It ensured that issues did not linger and thus disrupt the ongoing learning process or student development.

Observations and documentation supported this statement, as evidenced by the regular meeting minutes and homeroom teachers' schedules. These forums addressed not only academic issues but also student behavior and character development, in line with the spirit of the ASSTA Curriculum, which emphasizes a balance between knowledge and character development. Therefore, evaluation played a crucial role in reflection and in strengthening curriculum implementation.

Informant 1 further explained that formal evaluations were conducted quarterly. It means that there were four progress evaluations per year: in the third, sixth, ninth, and twelfth months. This periodic evaluation served as an official forum for reviewing achievements, identifying obstacles, and formulating improvement strategies. Documentation in the form of quarterly evaluation reports demonstrated the results of the assessment of curriculum target achievement, including recommendations for follow-up actions for teachers and schools.

In addition to formal evaluations, the school conducted incidental evaluations whenever new problems were identified. Interviews revealed that this mechanism enabled issues to be addressed immediately, without waiting for quarterly meetings. It allowed the school to respond quickly to the needs and challenges faced by students and teachers. This evaluation pattern demonstrated the presence of an adaptive, solution-oriented monitoring system.

Based on observation data, interviews, and documentation, it can be concluded that the evaluation of the ASSTA Curriculum implementation at Madrasah Ibtidaiyah Plus Asy-Syukriyyah was conducted in a multi-layered manner, including regular homeroom teacher meetings, quarterly evaluations, and incidental evaluations. This intensive evaluation pattern helped ensure that curriculum implementation was aligned with its initial objectives while minimizing obstacles that arose. Evaluation also provided a space for constructive dialogue among teachers, management, and the school board to continuously improve the quality of curriculum implementation.

With this systematic and responsive evaluation mechanism, the implementation of the ASSTA Curriculum was monitored not only from an administrative perspective but also from a substantive perspective, focusing on its impact on student development. It confirms that the evaluation served as a curriculum quality control instrument, enabling issues to be addressed promptly and thus optimally achieving the desired educational goals.

In general, the implementation of the ASSTA Curriculum at Madrasah Ibtidaiyah Plus Asy-Syukriyyah demonstrates a comprehensive approach that integrates spiritual, academic, and moral dimensions in a structured manner. The process comprises three main stages: planning, implementation, and evaluation. Each contributes to the systematic formation of students' character. The findings show that collaborative planning, value-based learning activities, and continuous evaluation work synergistically to internalize religious and moral values in students' daily behavior. It can be seen from the following table.

Table 1. The Implementation of ASSTA Curriculum for Character Formation

Stage	Key Activities	Main Actors	Emerging Themes/Findings	Character Formation Focus
Planning	Collaborative development of teaching modules integrating moral and spiritual values; discussions among teachers across subjects	Teachers, Curriculum Team	Integrative curriculum planning, teachers align learning content with <i>akhlakul karimah</i> values and project-based learning	Awareness of moral values through contextualized lessons
Implementation	Daily spiritual routines (Dhuha prayer, Al-Ma'tsurat, Asmaul Husna); student-centered learning; spiritual and social programs, <i>Shaum Sunnah, Tahajud Call, Maghrib Mengaji</i>)	Teachers, Students	Character-oriented classroom culture, active learning combined with moral habituation; students internalize discipline, honesty, and respect	Internalization of religious and moral behaviors
Evaluation	Periodic reflection meetings (every 2 weeks with class teachers; every 3 months, formal review); identifying challenges and adjusting strategies	Islamic Educational Institution Council, Homeroom Teachers, Curriculum Coordinator	Continuous evaluation practice, ongoing dialogue to ensure spiritual and behavioral consistency	Sustainability of moral behavior through reflection and feedback

Source: Data findings with interview, observation, and documentation.

Discussion

Planning the implementation of the ASSTA Curriculum in shaping the character of elementary school students

Based on observations and interviews conducted at the research school, the implementation of the ASSTA curriculum in shaping student character demonstrates a structured and collaborative approach. One crucial aspect of this curriculum's implementation is the learning planning process carried out by teachers through the development of teaching modules.

The teaching modules were not designed individually; instead, they were developed through discussions between two teachers from different subjects. This process allows for a richer exchange of ideas, experiences, and learning strategies. This cross-subject collaboration reflects the spirit of synergy in education, where teachers act not only as instructors but also as learning designers oriented toward building student character.

In the context of educational, planning is the systematic preparation of activities to achieve specific goals (Faizah and Khairiyah, 2019; Suherman et al., 2024). Meanwhile, educational planning is a process that prepares alternative decisions for future activities aimed at achieving goals with optimal effort. So collaboration in curriculum planning is one of the keys to exemplary implementation (Subasman et al., 2024; Yeh et al., 2021). Therefore, teacher-developed teaching modules are part of educational planning aimed at creating a learning environment conducive to student character development.

The principles of educational planning are also reflected in this process. One of these is the principle of comprehensiveness, which views education as a unified whole, encompassing cognitive, affective, and psychomotor aspects according to Bloom's theory (Bloom, 1956). Furthermore, the principles of flexibility and objectivity are evident in discussions between teachers, where they mutually adapt their learning approaches to student needs and the dynamic conditions of the classroom.

Collaboration in the preparation of teaching modules is also in line with the collaborative theory put forward by Gray (Guba and Stufflebeam, 1981), which states that collaboration is a collaborative thinking process for addressing the differences and limitations of each party's perspectives. In practice, teachers involved in module discussions complement one another and enrich the learning content with diverse perspectives, resulting in modules that are more contextual and relevant to students' lives.

Furthermore, this collaborative approach also supports student-centered learning. Teachers not only deliver material but also design activities that encourage students to internalize noble moral values such as honesty, responsibility, and respect. It demonstrates that the ASSTA Curriculum focuses not only on academic achievement but also on the development of noble character.

Thus, the planning and collaboration process in developing teaching modules is a crucial foundation for implementing the ASSTA curriculum. Thorough and collaborative planning enables meaningful learning oriented toward the holistic development of students' character. These findings reinforce the fact that education designed with a

systematic, collaborative approach has significant potential to develop a generation that is not only intellectually intelligent but also imbued with noble character (Sari and Mugiyono, 2024; Sofianti, 2020; Suja'i, 2023).

The implementation of the ASSTA curriculum in shaping the character of elementary school students

Based on observations and interviews conducted at the research school, the ASSTA Curriculum was implemented holistically to shape student character through the integration of daily spiritual activities, classroom learning approaches, and flagship character-building programs. This approach focuses not only on academic achievement but also on the development of students' personalities and moral values.

The implementation of daily spiritual activities

The findings indicate that the spiritual habituation activities implemented at MI Plus Asy-Syukriyyah, such as the routine performance of the Dhuha prayer, recitation of *Al-Ma'tsurat*, and chanting of *Asmaul Husna*, play a crucial role in fostering students' religious and moral character. This phenomenon aligns with Bandura's Social Learning Theory (Anggraenie et al., 2022; Rumjaun and Narod, 2025), which posits that individuals learn behaviors, attitudes, and emotional reactions through observation and imitation of models within their social environment. In this case, teachers and peers serve as significant role models, and their consistent engagement in spiritual practices provides students with a source of observational learning. Repeated exposure to such practices enables students to internalize values such as patience, perseverance, and tawakkul (trust in God) through modelling and reinforcement. Moreover, the positive reinforcement provided by teachers, such as verbal praise and moral reflection, enhances students' intrinsic motivation to sustain these behaviors independently. Therefore, the spiritual habituation program within the ASSTA Curriculum reflects the core principles of Bandura's theory, in which moral and spiritual learning emerges from the dynamic interaction among personal, behavioral, and environmental factors.

The implementation of learning in the classroom: Student-centered and deep learning

In the classroom, teachers implemented student-centered learning methods, with students actively participating in the knowledge-construction process. The teacher acted as a facilitator, providing apperception at the beginning and reinforcement at the end of the lesson. It aligns with the constructivist approach, which holds that learning is more effective when students actively engage and construct knowledge through social interaction.

Furthermore, a deep learning approach was used to encourage students to understand the material in depth and context. Deep learning encourages students to think critically, make connections between concepts, and internalize the values that emerge during the learning process. In the context of the ASSTA Curriculum, these values refer to integrity, honesty, and responsibility.

Character strengthening flagship programs

There was a series of flagship programs that supported the implementation of the ASSTA Curriculum. These programs were designed to reinforce students' spiritual and

moral character through continuous practice and habituation. They served as the operational embodiment of the curriculum's value-based objectives, ensuring that character formation occurs not only cognitively but also affectively and behaviorally.

First, the Islamic Personal Development program, held every Thursday, focuses on cultivating Islamic personality traits such as discipline, sincerity, and social responsibility. The findings indicated that consistent weekly activities could internalize values through repetition and modeling. According to Lickona (1991), effective character education must involve moral action and habituation so that moral understanding transforms into consistent behavior (Lickona, 1991; Wantu, 2020). The Islamic Personal Development Program exemplifies this process by combining reflection, discussion, and role modeling in a structured setting.

Second, the Islamic Camping Event, held once a year, serves as experiential learning that builds teamwork, empathy, and appreciation for Islamic values through collective experience. Field observations showed that students engaged enthusiastically in group worship, competitions, and creative Islamic performances. Empirically, this aligns with Dewey's principle of learning by doing, which holds that moral and social learning are best achieved through meaningful participation in communal activities rather than didactic instruction (Dewey, 1986).

Third, the Night for Building Faith and Taqwa program, implemented each semester, serves as an intensive spiritual reinforcement activity. Students participated in *qiyam al-layl*, reflection sessions, and teacher-guided discussions. This finding supports Thomas Lickona's and Narvaez's view that spiritual reflection and moral reasoning are core processes in character consolidation (Lickona, 1996; Rahman, 2018). Moreover, the program strengthens students' moral resilience by providing immersive experiences that connect faith with ethical behavior.

Fourth, the Sunnah Fasting program, practiced during the first week of each month, fosters self-control, patience, and sincerity. Interviews with teachers revealed that this program significantly influenced students' emotional maturity and empathy toward others. This practice is consistent with Bandura's (1986) social learning theory, which posits that behavior is learned through observation and reinforcement within a supportive environment. Fasting becomes a form of self-regulation training that enhances both emotional intelligence and spiritual awareness.

Fifth, the *Tahajud* Call and *Maghrib* Quran programs encourage students to engage in regular worship and Qur'an recitation both individually and collectively. Through observations, the researchers found out that these programs could improve not only students' religiosity, but also their time discipline and sense of spiritual responsibility. The findings align with McAuliffe' (McAuliffe, 2023) ethics of care theory, emphasizing that sustained relational and spiritual practices nurture empathy and moral sensibility.

Collectively, these programs illustrate that the ASSTA Curriculum is not limited to formal instruction but extends into habit formation and experiential learning, providing students with structured opportunities to practice moral and spiritual values daily. Theoretically, this approach supports holistic education principles that integrate

cognitive, affective, and psychomotor dimensions. Empirically, it demonstrates how curriculum-based character education can be institutionalized through well-designed, sustained, and community-oriented school programs, ensuring that values are internalized as lived experiences rather than abstract ideals.

The synergy of the curriculum implementation in character building

The combination of spiritual activities, interactive learning methods, and ongoing flagship programs demonstrates that the ASSTA curriculum has been implemented holistically and with a results-oriented approach. This implementation demonstrates that schools are not merely places for the transfer of knowledge, but also spaces for character development rooted in Islamic values.

With consistent implementation based on students' real-life experiences, character education is no longer merely a subject matter but becomes part of students' lifestyles within the school environment (Amelia and Ramadan, 2021; Fajri and Rivauzi, 2022; Hidayati et al., 2020; Mida and Maunah, 2023; Solihin, 2021). Systematically designed and routine activities serve as a crucial pillar in the development of holistic morals and character.

The evaluation of the implementation of the ASSTA curriculum in shaping the character of elementary school students

As the final stage, evaluation is also crucial in the curriculum implementation cycle, as it helps determine the extent to which the designed program is achieving its stated objectives. Based on interviews and observations conducted at the research school, the evaluation of the ASSTA curriculum implementation was conducted periodically. In addition, it involved various parties, including the teachers, homeroom teachers, and Islamic Educational Institution Council.

Periodic and direct evaluation by teachers

Teachers conducted formative, periodic evaluations that function as ongoing monitoring and immediate feedback mechanisms. Field data show that teachers performed quarterly evaluations to remind students about the ASSTA activities and to provide corrective feedback during the learning process. One evaluation conducted was the quarterly evaluation, which occurred every 3 months. In this evaluation, teachers directly reminded students to implement the ASSTA Curriculum, including spiritual activities, moral development, and participation in flagship programs. This evaluation was formative because it was conducted during the learning process and aimed to provide feedback and improvements to program implementation.

According to Consalvo and Idrus, evaluation is a process to determine the extent to which educational objectives have been achieved (Consalvo, 1969; L, 2019). Evaluation not only measures final results but also helps improve the implementation of educational programs. In this context, quarterly teacher evaluations serve as a tool for monitoring and strengthening the implementation of the ASSTA curriculum. Periodic checks are recommended in curriculum implementation literature to maintain fidelity and enable iterative adjustment.

Internal evaluation between homeroom teachers and the Islamic Educational Institution council

Intensive internal evaluations between the homeroom teachers and Islamic Educational Institution council enable rapid identification and resolution of operational obstacles. Observations and interview data indicate biweekly coordination meetings that review program logistics, challenges, and follow-up actions, demonstrating an institutionalized feedback loop at the school level. This arrangement facilitates timely decision-making (e.g., reallocating human resources for the Islamic Exhibition Event, addressing attendance issues during the Night of Faith and Piety Development program) and reflects a systematic approach to monitoring.

In addition to teacher evaluations, internal evaluations were conducted biweekly between the homeroom teachers and the Islamic Educational Institution Council. These evaluations were intensive and aimed to monitor the overall implementation of the ASSTA curriculum system. These evaluations discussed whether the program was running well, experiencing obstacles, or even failing. The evaluation results then served as the basis for decision-making and follow-up.

This kind of evaluation aligns with the evaluation theory outlined Kiettikunwong and Narot (2024), which states that evaluation is a systematic and continuous process for collecting, describing, and interpreting information to serve as a basis for decision-making in the preparation of subsequent policies or programs. The evaluation between the homeroom teachers and the Islamic Educational Institution Council reflects the principle of continuous and comprehensive evaluation.

Evaluation focus: Whether or not the program was implemented

The primary evaluative emphasis is on implementation fidelity (whether activities actually occur) and observable process indicators rather than on long-term outcome measures. Empirical evidence indicates that evaluators prioritized assessing student engagement in spiritual routines, the use of designated pedagogical methods, and participation rates in flagship events. At the same time, outcomes, such as measurable changes in moral behaviour over time, were less systematically tracked. This focus aligns with the 'process and product' orientation noted in evaluation frameworks, but it also reveals a gap in holistic assessment: the lack of outcome measures.

The primary focus of the evaluation was to assess whether the ASSTA Curriculum program was effectively implemented. This assessment encompassed various aspects, such as student engagement in spiritual activities, the application of appropriate learning methods, and participation in flagship programs. The evaluation also considered supporting and inhibiting factors in program implementation.

Evaluation of educational programs should encompass four aspects: context, input, process, and outcomes (Kusumawardani et al., 2024; Sudijono, 2016). In this study, the evaluation focused on the process and product aspects, namely how the curriculum was implemented and its impact on student character development.

Implications of evaluation for program improvement

Evaluation results are used for iterative program improvement, but the current cycle could be strengthened with clearer indicators and aggregated evidence. Informants reported that evaluation findings inform adjustments (e.g., modifying activity schedules or increasing teacher supervision), indicating a reflective culture that uses evidence to enhance practice. However, documentation tends to be descriptive and case-based rather than standardized or aggregated across cohorts, limiting the ability to detect trends and make evidence-based policy decisions.

The results of regular and systematic evaluations serve as the basis for improving the implementation of the ASSTA Curriculum. If a program was found to be underperforming, adjustments to the strategy, approach, or learning methods were made. Evaluations also served as a means of reflection for teachers and schools to continuously improve the quality of character education promoted by the ASSTA Curriculum.

Thus, evaluations are not only a measure of success but also a crucial instrument in maintaining the sustainability and effectiveness of curriculum implementation. Collaborative and ongoing evaluations demonstrate the school's commitment to developing students (Can et al., 2017; Kartal and Çınar, 2024), who are not only academically intelligent but also possess noble character. Practically, this means maintaining the existing periodic and biweekly reviews while adding (a) standardized process indicators (attendance, participation rates, fidelity checklists), (b) short-term outcome measures (pre/post self-report, teacher rating scales on targeted behaviors), and (c) longer-term follow-ups (cohort tracking of character indicators).

D. Conclusion

Based on the research findings, the implementation of the ASSTA Curriculum at Madrasah Ibtidaiyah Plus Asy-Syukriyyah was carefully designed through collaborative module development among teachers, ensuring the integration of moral and spiritual values across all subjects. The planning process emphasized a values-based approach, positioning character formation as the central goal of education. The curriculum was implemented comprehensively through daily spiritual habituation, student-centered learning, and flagship programs that fostered students' religious, social, and moral development. Regular evaluations by teachers and the Islamic Educational Institution Council ensured that the program remained consistent, effective, and responsive to students' developmental needs.

In practice, this study suggests that the ASSTA model, grounded in systematic planning, spiritual habituation, and reflective evaluation, can serve as a replicable framework for other madrasas seeking to strengthen character education through an integrated curriculum. Theoretically, this research contributes to curriculum innovation by demonstrating how integrating the five foundations (The Qur'an, *Sunnah*, Science, Technology, and *Akhlakul Karimah*) can serve as a model for holistic character formation in Islamic education. Future studies are recommended to explore the long-term impact of the ASSTA Curriculum on students' behavioural outcomes and to examine its scalability

across diverse educational contexts, thereby enriching the body of knowledge on character-based curriculum design.

References

- Amalia, I. D. (2024). Implementasi Model Kurikulum Humanistik di Madrasah Ibtidaiyah Nahdlatul Wathan Karangbata Kota Mataram. *Jurnal Ilmiah Profesi Pendidikan*, 9(3), 2056–2064. <https://doi.org/10.29303/jipp.v9i3.2654>
- Amelia, M., & Ramadan, Z. H. (2021). Implementasi Pendidikan Karakter Melalui Budaya Sekolah di Sekolah Dasar. *Jurnal Basicedu*, 5(6), 5548–5555. <https://doi.org/https://doi.org/10.31004/basicedu.v5i6.1701>
- Anggraenie, B. T., Hanafiah, D., & Sa'diah, Y. N. (2022). Pengaruh Pendidikan Agama Islam Dalam Membentuk Karakter Religius Siswa Di Era Revolusi Industri 4.0. *Proceedings*, 1(1), 42–49. Retrieved from <https://journal.um-surabaya.ac.id/Pro/article/view/14909>
- Bandura, A. (1986). Social Foundations of Thought and Action. In *The Health Psychology Reader* (pp. 94–106). 1 Oliver's Yard, 55 City Road, London EC1Y 1SP United Kingdom: SAGE Publications Ltd. <https://doi.org/10.4135/9781446221129.n6>
- Bloom, B. S. (1956). Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook I: Cognitive Domain. In *David McKay Company*. New York. https://doi.org/10.1300/J104v03n01_03
- Can, B., Erokten, S., & Bahtiyar, A. (2017). An Investigation of Pre-Service Science Teachers' Technological Pedagogical Content Knowledge. *European Journal of Educational Research*, volume-6-2(volume6-issue1.html), 51–57. <https://doi.org/10.12973/eu-jer.6.1.51>
- Consalvo, R. W. (1969). Evaluation and Behavioral Objectives. *The American Biology Teacher*, 31(4), 230–232. <https://doi.org/10.2307/4442504>
- Creswell, J. W. (2018). *Research Desain Pendekatan Metode Kualitatif, Kuantitatif dan Campuran* (4th ed.). Yogyakarta: Pustaka Pelajar.
- Dewey, J. (1986). Experience and Education. *The Educational Forum*, 50(3), 241–252. <https://doi.org/10.1080/00131728609335764>
- Faizah, S. N., & Khairiyah, U. (2019). *Perencanaan Pembelajaran*. Lamongan: CV. Pustaka Djati.
- Fajri, N., & Rivauzi, A. (2022). Penguatan Karakter Peserta Didik melalui Pendidikan Karakter berbasis Kelas. *Jurnal Eduscience (JES)*, 9(1), 134–142.
- Goyal, D. (2022). A Framework for Class Activities to Cultivate Responsible Leadership in Software Engineering Students. *Proceedings - 15th International Conference on Cooperative and Human Aspects of Software Engineering, CHASE 2022*, pp. 96–101. <https://doi.org/10.1145/3528579.3529167>
- Guba, E. G., & Stufflebeam, D. L. (1981). *Evaluation Models*. Boston: Kluwer-Nijhoff.
- Hidayati, N., Hakim, N., & Sulton, M. Z. (2020). Pendidikan Karakter melalui Pembiasaan Rutin untuk Menanamkan Nilai - Nilai Pendidikan Islam Pada Siswa

- SD/MI. *Journal of Islamic Elementary Education*, 2(2), 47–61. <https://doi.org/https://doi.org/10.51675/jp.v2i2.104>
- Kartal, B., & Çınar, C. (2024). Preservice Mathematics Teachers' TPACK Development when They are Teaching Polygons with Geogebra. *International Journal of Mathematical Education in Science and Technology*, 55(5), 1171–1203. <https://doi.org/10.1080/0020739X.2022.2052197>
- Kiettikunwong, N., & Narot, P. (2024). Overview of Evaluations. In *Determining Outcomes and Impacts of Human Resource Development Programs* (pp. 23–34). Singapore: Springer Nature Singapore. https://doi.org/10.1007/978-981-97-0395-1_3
- Kusumawardani, S. S., Wulandari, Dewi, Syamsul Arifin, Edy Cahyono, S. P. W., Hertono, Gatot F., Alim Setiawan Slamet, W. W., Santoso, Bagus Jati, Ating Yuniarti, A. J., Soetanto, H., Utama, I. M. S., Syam, N. M., Putra, P. H., Rahmawati, A., Fajri, F., Anggraini, D., Zuliansyah, A., Yulianto, Y., & Briant Sudwi Julyan. (2024). *Panduan Penyusunan Kurikulum Pendidikan Tinggi Mendukung Merdeka Belajar-Kampus Merdeka Menuju Indonesia Emas*. 1–159.
- L, I. (2019). Evaluasi dalam Proses Pembelajaran. *Adaara: Jurnal Manajemen Pendidikan Islam*, 9(2), 920–935. <https://doi.org/10.35673/ajmpi.v9i2.427>
- Lickona, T. (1991). *Educating for Character*. 1–395.
- Lickona, T. (1996). Eleven Principles of Effective Character Education. *Journal of Moral Education*, 25(1), 93–100. <https://doi.org/10.1080/0305724960250110>
- McAuliffe, D. (2023). An Ethic of Care: Contributions to Social Work Practice. In *Social Work Theory and Ethics* (2nd ed., pp. 1–18). Singapore: Springer Nature Singapore. https://doi.org/10.1007/978-981-16-3059-0_18-2
- Mida, K. K., & Maunah, B. (2023). Strategi Pembentukan Karakter Religius melalui Program Taman Pendidikan Al-Qur'an di MI Tholabuddin Gandusari Blitar. *AHDĀF: Jurnal Pendidikan Agama Islam*, 1(2), 97–110. <https://doi.org/10.47766/ahdaf.v2i1.1476>
- Mohamad, N., Dahari, D., & Utama, M. M. A. (2021). Konsep dan Strategi Menciptakan Pendidikan Karakter di Madrasah. *Jurnal Asy-Syukriyyah*, 22(1), 60–73. <https://doi.org/10.36769/asy.v22i1.129>
- Munir, & Kholid. (2022). Signifikansi Desain Kurikulum KKNI. *RJIEM ROOBA*, 2(1), 23–31.
- Nisa, K. (2024). Implementasi Kurikulum Cambridge pada Pelaksanaan Pembelajaran di Madrasah Ibtidaiyah Ma'arif Ketegan Bilingual Islamic School. *SAP (Susunan Artikel Pendidikan)*, 9(1), 94. <https://doi.org/10.30998/sap.v9i1.22054>
- Rahman, A. A. (2018). Teori Perkembangan Moral dan Model Pendidikan Moral. *Psymphatic: Jurnal Ilmiah Psikologi*, 3(1), 37–44. <https://doi.org/10.15575/psy.v3i1.2175>
- Rohmatun, N., & Ardiansa, M. (2024). Implementasi Kurikulum Full Day School dalam Membentuk Karakter Siswa di MI Plus Al-Azhar Kabupaten Blitar. *DAYAH: Journal of Islamic Education*, 7(1), 57–74. <https://doi.org/10.22373/jie.v7i1.19115>

- Rumjaun, A., & Narod, F. (2025). Social Learning Theory—Albert Bandura. In *Ministry of Science, Research and Technology* (pp. 65–82). https://doi.org/10.1007/978-3-031-81351-1_5
- Sabila, N. A. (2020). Integrasi Aqidah dan Akhlak (Telaah atas Pemikiran Al-Ghazali). *NALAR: Jurnal Peradaban Dan Pemikiran Islam*, 3(2), 74–83. <https://doi.org/10.23971/njppi.v3i2.1211>
- Saifullah Ammar, M. H. (2024). Metode Pembiasaan dan Keteladanan untuk Mendidik Karakter Siswa di SMP IT Mutiara Ilmu Sokaraja. *Jurnal Review Pendidikan Dan Pengajaran*, 7(3), 1861–1864. <https://doi.org/https://doi.org/10.31004/jrpp.v7i3.30259>
- Sari, E. C. (2022). Kurikulum di Indonesia: Tinjauan Perkembangan Kurikulum Pendidikan. *Inculco Journal of Christian Education*, 2(2), 93–109. <https://doi.org/10.59404/ijce.v2i2.54>
- Sari, P. M. A., & Mugiyono, M. (2024). Pengaruh Pembelajaran Pendidikan Agama Islam Terhadap Perilaku Siswa. *Juwara: Jurnal Wawasan Dan Aksara*, 4(2), 500–509. <https://doi.org/10.58740/juwara.v4i2.242>
- Scholz-Kuhn, R., Makarova, E., Bardi, A., Litzellachner, L. F., Benish-Weisman, M., & Döring, A. K. (2025). Children’s personal values and their behavior in the classroom in the early elementary school years: mapping longitudinal trajectories. *European Journal of Psychology of Education*, 40(3), 75. <https://doi.org/10.1007/s10212-025-00966-2>
- Siregar, I. S., & Wahyuni, S. (2022). Analisis Manajemen Kurikulum di Perguruan Tinggi (Studi Kasus Pada Prodi MPI STAIN Mandailing Natal). *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, 19(1), 72–84. [https://doi.org/10.25299/al-hikmah:jaip.2022.vol19\(1\).9193](https://doi.org/10.25299/al-hikmah:jaip.2022.vol19(1).9193)
- Sofianti, N. A. (2020). Peran Bimbingan Belajar Pendidikan Agama Islam dalam Pembentukan Karakter Peserta Didik Kelas II di SDIT Assalam Pasirandu Curug Tangerang. *JM2PI: Jurnal Mediakarya Mahasiswa Pendidikan Islam*, 01, 69–82. <https://doi.org/https://doi.org/10.33853/jm2pi.v1i1.71>
- Solihin, R. (2021). *Akidah Akhlak dalam Perspektif Pembelajaran di Madrasah Ibtidaiyah*. Indramayu: Penerbit Adab.
- Subasman, I., Widiyanti, D., & Aliyyah, R. R. (2024). Dinamika Kolaborasi Dalam Pendidikan Karakter: Wawasan Dari Sekolah Dasar Tentang Keterlibatan Orang Tua Dan Guru. *Journal on Education*, 6(2), 14983–14993. <https://doi.org/https://doi.org/10.31004/joe.v6i2.5320>
- Sudijono, A. (2016). *Pengantar Evaluasi Pendidikan*. Jakarta: Raja Grafindo Persada.
- Suherman, U., Esya, E. M., & Cipta, E. S. (2024). Konsep Perencanaan Dalam Manajemen Pendidikan. *Journal of Teacher Training and Educational Research*, 1(3), 109–116. <https://doi.org/10.71280/jotter.v1i3.251>
- Suja’i, C. A. M. (2023). Implementasi Kurikulum Merdeka Dalam Membangun Karakter Siswa Pada Mata Pelajaran Pendidikan Agama Islam di Smp Nurul Qomar. *HASBUNA: Jurnal Pendidikan Islam*, 2(1), 147–170. <https://doi.org/10.70143/hasbuna.v2i1.143>

- Wahyuni, F. (2015). Kurikulum dari Masa Ke Masa. *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 10(2), 231–242. <https://doi.org/10.1023/A:1013199923212>
- Wantu, H. M. (2020). Pendidikan Karakter Untuk Membentuk Moralitas Anak Bangsa. *Irfani*, 16(1), 1–8. <https://doi.org/10.30603/ir.v16i1.1310>
- Yeh, Y. F., Chan, K. K. H., & Hsu, Y. S. (2021). Toward a Framework that Connects Individual TPACK and Collective TPACK: A Systematic Review of TPACK Studies Investigating Teacher Collaborative Discourse in the Learning by Design Process. *Computers and Education*, 171(May), 104238. <https://doi.org/10.1016/j.compedu.2021.104238>
- Zahir, A., Nasser, R., Supriadi, S., & Jusrianto, J. (2022). Implementasi Kurikulum Merdeka Jenjang SD Kabupaten Luwu Timur. *Jurnal IPMAS*, 2(2), 55–62. <https://doi.org/10.54065/ipmas.2.2.2022.228>