



Integrating JSIT and Merdeka Curriculum: Case Study of Islamic Character Building at SDIT Robbani Malang

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Abstract

Islamic character represents the values taught in the Qur'an and Sunnah of the Prophet Muhammad SAW, which include good morals, behavior, and ethics. However, with the passage of time and technological advances, there has been a negative impact in the form of moral degradation, which can be seen from the shift in values and behavior among students. This has given rise to attitudes that are contrary to the Islamic character that we want to embody, causing students to tend towards individualism, egoism, and hedonism. This problem has become a challenge that needs to be overcome in order to restore Islamic character in the current generation. In this context, Integrated Islamic Schools, with the aim of providing character education that is relevant and adaptive to the changing times, are suitable as a forum to address this problem. Integrated Islamic Schools that adopt the JSIT curriculum as a reference in the learning process contain a form of integration from the Merdeka Curriculum. Therefore, this study aims to analyze the integration of the JSIT curriculum in the perspective of the Merdeka Curriculum, particularly in the strategy of instilling Islamic character at SDIT Robbani Malang. This study describes the integration of the JSIT curriculum in the perspective of the Merdeka Curriculum, the strategies applied in shaping Islamic character, and the Islamic character that develops in students. This study uses a qualitative approach with a case study type to explore in depth the implementation of the curriculum and pedagogical practices in a real context. SDIT Robbani was purposively selected because it actively implements the JSIT Curriculum and carries out structured Islamic character education. Data collection was conducted through observation, interviews, and documentation. The results show that the integration of the JSIT curriculum with the Merdeka curriculum converges on the vision of character education and TERPADU learning. As a manifestation of the results of this integration in instilling Islamic character, SDIT Robbani implements strategies in the form of habituation, cooperation with parents, and role modeling. Therefore, the Islamic character that emerges as a result of the implementation of these strategies is honesty, responsibility, and politeness.

Keywords:

Merdeka Curriculum; JSIT; Character Education; Curriculum Integration

A. INTRODUCTION

The curriculum plays a central role in the implementation of education to achieve educational goals. In general, the curriculum can be understood as a plan that serves as a reference in the implementation of the learning process. The curriculum includes the planning and organization of educational objectives, content, teaching materials, and learning methods. Today,

the curriculum has undergone many changes in order to respond to educational needs. These changes are part of the government's efforts to produce superior human resources who are able to compete at the global level (Dendodi et al., 2024, pp. 2748–2750).

The curriculum is not only required as an academic tool that serves to produce intellectually intelligent young people, but also as an instrument for shaping the character and spirituality of the younger generation (Rukhayati & Muflihini, 2019, pp. 39–40). This is in line with Law No. 20 of 2003 concerning the National Education System, Article 3, which reads: “National Education serves to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, aiming to develop the potential of students to become people who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens.”

However, the implementation of national education goals still faces various challenges. Nowadays, many students are intellectually intelligent, but still lack moral and spiritual values. What is meant here is that many students are irresponsible, dishonest, no longer have good manners, and have lost their creativity and critical thinking skills (Fahdini et al., 2021, pp. 9392–9393). The Indonesian government has attempted to address this issue through the launch of the Merdeka Curriculum, a curriculum that emphasizes freedom of learning, differentiation, and strengthening the Pancasila student profile. However, this curriculum is still general in nature and does not fully address the specific needs of Islamic educational institutions, especially in terms of instilling a deep Islamic character. This is where the important issues that must be seriously considered lie.

One educational institution that offers solutions to the character crisis is the Integrated Islamic School Network (JSIT). JSIT implements an internal curriculum, namely the JSIT Curriculum, as a response to the crisis of character degradation. The JSIT Curriculum emphasizes character building based on the values of monotheism, morals, worship, and human relationships with their surroundings. The need for integration arises from the fact that many Islamic schools are trying to implement the Merdeka Curriculum while maintaining their Islamic identity. However, to date, there have not been many studies that specifically examine the integration of the JSIT Curriculum in the perspective of the Merdeka Curriculum. In fact, this effort is important to bridge the gap between national policy direction and the Islamic mission of Integrated Islamic institutions.

This integration not only combines two curriculum models, but also provides clear direction in developing learning that is not only oriented towards students' cognitive abilities, but also their spiritual and social development. Thus, this research is expected to make a real contribution to shaping a generation that is moral, responsible, and reflects Islamic values in their daily lives (Rasyid et al., 2024, pp. 1279–1280). As Allah SWT says in Surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: “Indeed, in the Messenger of Allah there is a good example for you, (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah often.”

According to Quraish Shihab's interpretation, this verse covers the obligation or recommendation to emulate the Prophet Muhammad. This is because Allah SWT has prepared the Prophet Muhammad to be an example for all mankind. The Prophet Muhammad once said, “*Addabani Rabbi, fa ahsana ta'dibi*,” which means “*My Lord educated me, so the results of my education were truly good*” (Shihab, 2005, pp. 242–246). This hadith means that the Prophet Muhammad is the main reference because all aspects of his life reflect noble moral, ethical, and spiritual values.

Based on the above verse, it can be understood that the Prophet Muhammad set a good example for humanity by strengthening moral and ethical education, so it is necessary to instill an understanding of character education from an early age. This aims to instill awareness and a sense of responsibility in contributing to the progress of the nation. Character education is an important provision for students in living in society. Preparing the next generation is important because they are the foundation of the future who must be equipped with strong character to face various

challenges of the times and maintain the noble values of the nation (Yunita & Mujib, 2021, pp. 86–88).

SDIT Robbani is one of the educational institutions that are members of the Integrated Islamic School Network. Of course, this school has implemented the JSIT curriculum well. Therefore, the researcher wants to know the form of JSIT curriculum integration that has been implemented so that it can be useful as a solution to student character problems today. Once again, this is where this study discusses the form of JSIT curriculum integration in the perspective of the independent curriculum to find solutions to Islamic values issues among students. In the context of SDIT Robbani Malang, this study aims to portray how the JSIT Curriculum is aligned with the Merdeka Curriculum in supporting Islamic character building. Although discourse on curriculum integration is widely discussed, specific examinations of how both curricula interact within JSIT-based schools are still limited. Through this case focus, the study offers a subtle contribution by describing emerging patterns of integration that may enrich ongoing discussions on curriculum development and character education in Islamic schools.

B. METHODS

This study employed a qualitative case study design to examine how the JSIT Curriculum is integrated within the Merdeka Curriculum framework and how this integration informs Islamic character-building strategies at SDIT Robbani Malang. The case study approach enabled an in-depth exploration of curriculum implementation and pedagogical practices in their real-life setting. SDIT Robbani was selected purposively because it actively applies the JSIT Curriculum and implements structured Islamic character education. Participants consisting of the principal, vice principal, homeroom teachers, and parents were chosen through purposive sampling based on their knowledge of curriculum implementation and daily involvement with students. Data were collected through non-participant classroom and school observations, semi-structured interviews, and analysis of curriculum documents, communication books, lesson plans, and character assessment records, allowing for rich and triangulated insights.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, involving data reduction, data display, and conclusion drawing. Field notes, interview transcripts, and documents were coded and organized into thematic categories related to curriculum integration and character-building strategies. Patterns were then interpreted and verified using triangulation of sources and techniques, member checking, and extended field engagement to ensure the credibility and dependability of the findings. This methodological procedure provided a comprehensive yet systematic understanding of how curriculum integration contributes to the formation of Islamic character traits at SDIT Robbani Malang.

C. RESULT & DISCUSSION

Integration of JSIT Curriculum in the Perspective of Merdeka Curriculum

The JSIT program revolves around integration. According to the fifth edition of the Integrated Islamic School Characteristics Quality Standards book, an Integrated Islamic School (SIT) is defined as a school that is structured by incorporating Islamic teachings and values into the curriculum structure with efficient teaching methods and the best possible cooperative engagement between educators, parents, and the community to develop students' character and competencies. The JSIT program integrates the following points:

1. Vision of Character Education

The Merdeka Curriculum emphasizes the importance of the noble values of Pancasila. The Pancasila student profile is used as a standard for instilling character values contained in learning outcomes. The Pancasila student profile has seven aspects, namely faith, piety, noble character, independence, mutual cooperation, critical thinking, and creativity (Nuril Lubaba & Alfiansyah, 2022). Because these values are in line with the objectives of the JSIT Curriculum, which is to produce a generation that can become *imamul muttaqin*, the JSIT Curriculum integrates several Islamic values into the Pancasila student profile by the Merdeka Curriculum as stated in the JSIT Curriculum mission and becomes the graduation standard for integrated Islamic schools, namely:

- A. Believe in God Almighty, be devoted to Him, and have noble character

The JSIT curriculum aims to produce graduates who will become leaders with the character of imamul muttaqin as stated in the following verse from the Quran:

إِمَامًا لِلْمُتَّقِينَ وَاجْعَلْنَا أَعْيُنَ قُرَّةٍ وَذُرِّيَّتَنَا أَرْوَاجًا مِنْ لَنَا هَبْ رَبَّنَا يَقُولُونَ وَالَّذِينَ

Meaning: "And those who say, 'Our Lord, grant us comfort from our spouses and offspring, and make us leaders for the righteous.'" (QS. Al-Furqan:74). Shaping a character that is faithful, pious, and has noble morals is the first step in forming the foundation of students. This needs to be honed diligently, both in terms of the cognitive, affective, and psychomotor aspects of students.

- B. Culturally inclusive and nationalistic

Being culturally inclusive is a form of implementing tolerance towards others regardless of differences. To be able to socialize, a good Muslim must be able to create harmony in their environment. Being culturally inclusive can strengthen nationalism in a person because it is enshrined in the national motto, "Bhineka Tunggal Ika," which means "Unity in Diversity." The JSIT curriculum agrees with this value because Islam also emphasizes that differences do not make one type superior to another except based on piety. This is stated in the words of Allah:

عِنْدَ أَكْرَمِكُمْ إِنَّ َّ لَتَعَارَفُوا وَقَبَائِلَ شُعُوبًا وَجَعَلْنَكُمْ وَأُنْثَى ذَكَرٍ مِّنْ خَلَقْنَكُمْ إِنَّا النَّاسُ يَٰٓأَيُّهَا خَيْرٌ عَلَيْنِمْ اللَّهُ ۖ إِنَّ أَتَقَرُّكُمْ اللَّهُ

Meaning: "O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is Knowing and Acquainted." (QS. Al-Hujurat:13).

According to Ibn Kathir's interpretation, the word "شُعُوبًا" means a collection of many tribes. In short, Allah created humans with differences in gender and even nationality so that they could get to know one another (Wati, 2022). Then, in the al-Misbah interpretation, the next sentence emphasizes that humans who are special in the eyes of Allah are those who have good morals towards their fellow humans.

- C. Ukhuwwah and caring

The dimension of Pancasila's profile on mutual cooperation is enriched by Islam through the concept of ukhuwwah in three spheres, namely ukhuwwah islamiyah (fellow Muslims), ukhuwwah wathaniyah (fellow countrymen), and ukhuwwah insaniyah (fellow human beings) (Faesal, 2022). These four spheres of ukhuwwah share similarities in essence but differ in their implementation. By maintaining the bonds of ukhuwwah, this integration strengthens the value of mutual cooperation because it has both religious and social value.

- D. Mature personality

Islamic personality is a combination of a person's mindset and behavior based on the values taught by Islam (Hartanti, 2023). Maslow explains that a person's personality maturity is characterized by their ability to fully actualize themselves with their talents. In the JSIT curriculum, mature personality is divided into several elements, including self-awareness, gender awareness, and also nature and basic consequences based on gender. When students have a good understanding and recognition of themselves, they can actualize their talents and also support their mindset and attitude to be in accordance with the four obligatory characteristics of the Prophet, namely shidiq, amanah, tabligh, and fathonah.

- E. Intelligent, critical thinking, and digitally savvy

The Pancasila Student Profile encourages critical thinking, and Islam even requires its followers to think and seek knowledge. The integration of Islam adds to the ethics of knowledge and digital media etiquette so that intelligence is not separated from Islamic values. The JSIT curriculum divides the following points into several elements,

such as broad religious insight, academic and non-academic achievements, foreign language proficiency, and competence in scientific work with logical thinking and wise use of digital technology.

F. Creative and skilled

In the Merdeka curriculum, creativity is described as the ability to produce or create something new and original (Suriyati & Lubis, 2023). Islam strongly emphasizes the importance of competence in doing everything. As stated in the following hadith of the Prophet:

السَّاعَةُ فَانْتَظِرْ غَيْرَ أَهْلِهِ إِلَى الْأَمْرِ أُسْنِدَ إِذَا قَالَ اللَّهُ رَسُولَ يَا إِصَاعَتَهَا كَيْفَ قَالَ السَّاعَةُ فَانْتَظِرْ الْأَمَانَةَ ضَيَّعَتْ إِذَا

Meaning: "If the mandate has been neglected, just wait for destruction to happen." A friend asked, "What does it mean to neglect the mandate?" The Prophet replied, "If matters are entrusted to those who are not competent, then wait for destruction to happen." (Narrated by Bukhari in Sahih Bukhari: 6015).

Merdeka Curriculum	JSIT Curriculum	Elements	Integration of Islamic Values
Faithful, pious, and noble	Faithful, pious, and noble	The pillars of faith, the pillars of Islam, and ihsan in worship. Ihsan in deeds, morals towards Allah and His Messenger, morals towards oneself, morals towards parents and relatives, morals towards society and the environment.	Aqidah, worship, and good character as the foundation of a Muslim's character oriented towards the example of the Prophet Muhammad SAW.
Global diversity	Culturally inclusive, nationalistic	Religious tolerance, accepting individual differences, responsibility in society, identity as global citizens, respecting local wisdom, developing a positive culture, love for the homeland, and defending the country.	Tolerance, cooperation, and love for the homeland
Independent	Mature personality	Knowing oneself, recognizing one's potential, independence, emotional awareness, integrity (shidiq), competence (amanah), communicative and cooperative (tabligh), visionary (fathonah)	Purification of the soul, truthfulness, trustworthiness, communication, wisdom.
Mutual cooperation	Berukhuwwah and caring	Ukhuwwah Islamiyah, Ukhuwwah wathoniyah, and Ukhuwwah basyariyah.	Ukhuwwah and cooperation in righteousness and piety
Critical Thinking	Smart, critical thinking, and digitally savvy	Broad religious knowledge, academic and non-academic achievements, foreign	Contemplation, reflection, and encouraging what is good and

		language proficiency, scientific writing, logical analysis and reasoning, reflection and understanding, digital technology competence and wisdom.	discouraging what is evil to develop an ethical and fair analytical mindset.
Creative	Creative and skilled	Generating ideas or concepts, innovative work, being flexible, entrepreneurship, organizational management, everyday skills.	Competence in working for the common good

2. Contextual and integrated learning

Contextual teaching and learning (CTL) in the Merdeka Curriculum is a learning approach that links subject matter to the realities of students' lives, whether in their family, school, community, or future workplace. Contextual learning has been implemented by JSIT and is at the core of its founding purpose, namely TERPADU, which stands for Telaah (Analysis), Eksplorasi (Exploration), Rumuskan (Formulation), Presentasikan (Presentation), Aplikasikan (Application), Duniawi (Worldly), and Ukhrowi (Spiritual). The principal of SDIT Robbani explained the meaning of TERPADU in its implementation as follows:

"So, there are three characteristics of JSIT's INTEGRATED approach. First is curriculum integration. In general, it integrates the national curriculum with JSIT's unique curriculum, which still covers three main aspects, namely cognitive, affective, and psychomotor. Second is integration in the sense of combining intellectual, spiritual, and physical education. Third, integration means participation in the sense of building participation and collaboration. So, integrating responsibilities is not only the school's responsibility; we invite all elements by embracing all parties to improve the quality of education."

It can be concluded that the integration of the JSIT curriculum supports contextual learning processes by emphasizing collaboration and participation.

Strategies applied in instilling Islamic character based on the results of integrating the JSIT Curriculum into the Merdeka Curriculum perspective

Based on research conducted at SDIT Robbani regarding strategies for instilling Islamic character in SDIT Robbani students, it was found that the strategies used to instill Islamic character in SDIT Robbani students are multidimensional and involve various approaches. Some of the strategies that are considered effective include the following:

1. Habit Formation

This strategy emphasizes the formation of habits and routines that embody Islamic values in order to shape individuals who are faithful, pious, and noble in character. Habit formation is carried out through practices such as regular daily prayers, sunnah fasting, reading al-ma'tsurat, and other religious activities that can help students internalize Islamic values through consistent repetition. In Islamic education, the habit formation method is a proven effective means of instilling positive habits from an early age (Gantini & Fauziati, 2021, p. 151). Research at SDIT Robbani proves that these habits have a significant contribution in continuously improving children's religious dimension. This is in line with the statement made by Ustadzah Ernawati as the Vice Principal of Student Affairs at SDIT Robbani:

"Then, at home, there is a habit of practicing tahajud prayers and fasting on Mondays and Thursdays. Of course, they are not immediately required to fast on Mondays and Thursdays; it is still in the habit-forming stage. For example, 4th graders do it once a

month, 5th graders twice a month, and 6th graders three times a month. So we encourage it, but in practice, many children are already consistent with the habit of fasting and tahajud, reaching up to 50% of the children. This habit is only for the upper grades, but sometimes the lower grades get jealous, asking, "Why only the upper grades do it?" So we allow it and record it in their report cards as a form of appreciation."

2. Cooperation with Parents

Research at SDIT Robbani also shows that collaboration between the school and parents plays a crucial role in successfully instilling Islamic values in children. Programs such as home visits, parenting activities, and two-way communication books are concrete examples of continuous Islamic character education, where parents collaborate with teachers in assisting children with their studies at home. This is in line with the values that the JSIT Curriculum seeks to integrate, namely contextual learning and TERPADU:

At the global level, the findings of a review by Maria Stewart et al. entitled *"A systematic literature review of home-school partnership for learners with English as an Additional Language (EAL): a way forward for the UK and Ireland"* confirm that an effective home-school partnership model requires two-way communication and active involvement of teachers (Stewart et al., 2024, pp. 311–312). This strategy has been implemented by SDIT Robbani in the form of home visits, where teachers can understand the family background while building emotional closeness with students and parents. This practice not only increases parental involvement in education, but also has an important impact on character building through personal communication and the synergy of values built between home and school. This is in line with the words of Mrs. Ina Kurniawati, Fariz's parent:

"Yes, I have experienced home visits. Each homeroom teacher takes turns visiting the homes of students' guardians without prior notice, so that the guardians have no time to prepare. This program is used to get to know each student's background better, such as their parenting style and whether there are differences in the child's behavior at school and at home. If any problems are found, solutions will be sought. Likewise, if there are majority problems among students, they will be made into a major theme to be discussed in parenting activities."

3. Role Modeling

Role modeling is one of the most effective strategies in shaping the Islamic character of students, as exemplified by the Prophet Muhammad SAW. Role modeling at SDIT Robbani is embodied through the behavior of teachers and employees who consistently demonstrate Islamic values. This strategy has proven to have a significant influence on students. This is because children of this age tend to imitate the behavior of the adults around them, especially their teachers. Thus, teacher role modeling is not only a teaching method, but also a real means of creating a religious atmosphere and improving the Islamic character of students with mature personalities.

Mulyasa, in his work entitled *"Manajemen Pendidikan Karakter"* emphasizes that teachers' role models have a significant influence on the growth and development of students' personalities (Mulyasa, 2022, p. 169). Teachers are required to have strong personality competencies. Every aspect of a teacher's appearance, whether in dress, speech, or attitude, is an important factor that can encourage students to emulate the positive values exemplified. The importance of role models is evidenced by the words of El, a teacher and parent:

"In my opinion, there are not enough role models. So children see that there are not enough suitable role models. Sometimes children say, "The teacher can do that, so why can't we?" Of course, teachers have tried their best, but there are always one or two things that are overlooked."

Islamic Character Development in Students After Implementing Islamic Character Building Strategies in the JSIT Curriculum at SDIT Robbani

Islamic character building at SDIT Robbani is carried out through strategies that internalize Islamic values into learning activities and students' daily activities. The cultivation of Islamic character in elementary school students is crucial because the age range of 7-12 years is a

critical phase of child development in various aspects, especially morality (Setiana & Eliasa, 2024). Aswatun Hasanah describes that the ability to understand moral norms in elementary school children is more complex because they do not only think in terms of right and wrong or good and bad. However, the thinking stage of elementary school children has entered the realm of understanding justice and social obligations in interacting with others. In Indonesia, a person's moral development is greatly influenced by religious and cultural norms that have been taught in schools and families, making religious values an integral part of the process of shaping children's morals (Hasanah, 2020).

Based on observations, interviews, and documentation conducted at SDIT Robbani, it was found that the Islamic character building strategy implemented played a significant role in shaping Islamic character, which was reflected not only in cognitive aspects but also in affective and psychomotor aspects in SDIT Robbani students. The Islamic Personal Development Program (BPI) is a solution for instilling and shaping Islamic character in SDIT students. The Islamic character traits evident in SDIT Robbani students are described as follows:

1. Honesty

Honesty is behavior that is displayed as it is in front of others, without any additions or subtractions, and in accordance with rules and values. Naim states that honesty is an important value that everyone must have (Nulhakim, 2019). This attitude of honesty is also the result of the habit-forming strategy implemented by SDIT Robbani. SDIT Robbani students demonstrate honesty in their behavior. This is exemplified by Faris, a 6th grade student, as mentioned by his parents

"I train my child to be honest. If Faris is not fasting, he must say that he is not fasting, because we, as parents, also receive updates from the homeroom teacher about the children's honesty when asked whether they are fasting or not on that day. And, thank God, Faris never lies when asked by his homeroom teacher."

This behavior of honesty is a basic form in shaping a person's character in all aspects of the environment. Honesty will lead a person to goodness, and lies will lead a person to evil. Therefore, honesty is an important key for a person to behave well. If a person is accustomed to being honest, it will be difficult for them to tell lies.

2. Responsibility

Responsibility is mentioned as one of the characters that must be developed in a person. The meaning of responsibility itself is a person's attitude in carrying out their duties and obligations, whether related to themselves, society, the community, the nation, or religion (Maolia et al., 2020). One form of responsibility regarding religion is discipline in worship. This discipline in worship arises from the habit-forming strategy implemented by SDIT Robbani. The habit-forming strategy is a strategy that is appropriate for shaping Islamic character in an individual to have faith, piety, and noble character. This can be seen from the students' habits in performing worship, both prayer and fasting, as the students are accustomed to performing the dhuha prayer, the zuhr prayer in congregation, and reading the Qur'an in the morning before classes begin. This reflects the internalization of the value of *ubudiyah* (servitude to Allah) which has become part of the students' habits and will carry over into their daily lives. This habit is evident in the prayer activities of Faris, a sixth-grade student who consistently performs the five daily prayers, as confirmed by Ms. Ina, Faris's guardian, who emphasizes the importance of performing prayers on time.

"Alhamdulillah, Faris has completed his prayers. Sometimes he prays at the mosque, sometimes he prays with me. For the Dhuha, Zuhr, and Asr prayers, he prays at school. Sometimes it's difficult for him to wake up for the Fajr prayer, but I still wake him up, sometimes even carrying him so that he wakes up."

This habit and discipline are also reinforced by a communication book that must be filled out every day with the parents' signatures as proof of the completion of daily prayers, both *sunnah* and obligatory, which serves as a bridge of communication and cooperation between teachers and parents. For example, Mrs. Ina, Faris's parent from grade 6, mentioned that the communication book has become a tool for

"What I like most about SDIT is the communication book, because we parents know what our children are doing at school and what we need to pay attention to and do as parents after school to follow up on the notes in the communication book."

3. Politeness

Politeness is described by two words, namely polite and courteous. According to the Big Indonesian Dictionary (KBBI), polite is defined as good behavior, manners, and speech, as well as being kind to others and older people, while courteous is defined as refined manners and being helpful. Therefore, manners can be described as friendly behavior or attitude towards others. Manners are closely related to a person's character, so that if a person has good manners, they will develop an attitude of respect and appreciation towards others (Iwan, 2020). This attitude of politeness is instilled in SDIT Robbani students through the example set by teachers. This can be seen from the observations carried out by the researcher, that Ms. Nurul, as the 5th grade homeroom teacher, speaks softly to her students. This attitude of politeness is also evident in the students who bow their heads and say excuse me when their teacher is sitting below them.

The Islamic character traits seen in SDIT Robbani students show that the strategies instilled in students through habit formation, parental cooperation, and role modeling have succeeded in fostering Islamic character traits in students, including politeness, responsibility, and honesty. Islamic character is important to cultivate in the current era to shape individuals who are not only intellectually capable but also have good morals and ethics. As Al-Ghazali stated, education does not only provide knowledge but also shapes individuals with noble character (Syifa & Ridwan, 2024).

D. CONCLUSION

The integration of the JSIT Curriculum with the Merdeka Curriculum has a strong alignment between Islamic values and the principles of the Pancasila Student Profile. JSIT successfully embeds Islamic teachings into every aspect of learning such as faith, morality, independence, cooperation, critical thinking, and creativity. Without forget maintaining the national goals of education. This integration not only strengthens students' character and religious identity but also nurtures their intellectual, emotional, and social competence. In essence, the JSIT Curriculum connects national and Islamic educational visions, creating a holistic learning framework that produces faithful, ethical, intelligent, and socially responsible learners.

The strategy of instilling Islamic character based on the results of integrating the JSIT Curriculum in the perspective of the Merdeka Curriculum at SDIT Robbani shows that character building is carried out comprehensively through a habit-based approach, role modeling, and collaboration with parents. The habit of worship and routine religious activities are the main foundations in shaping the religious personality of students. The role models of teachers and educators play an important role as real examples of Islamic behavior in the school environment. Meanwhile, cooperation between schools and parents strengthens the continuity of character education at home. These three strategies form an effective synergy in instilling Islamic values, so that students are not only intellectually intelligent, but also have noble character, social responsibility, and strong spiritual closeness.

The Islamic character traits that emerge after the implementation of the strategy in students are politeness, responsibility, and honesty. Honesty is evident in students who are consistent between what they do and what they say, such as in their acknowledgment of fasting and praying. Responsibility is seen in students' discipline in worship, as they perform the five daily obligatory prayers and add sunnah prayers, while in terms of independence, students are responsible for cleaning the dining area after use. Politeness is seen in how students bow their heads when their teacher is present.

E. SUGGESTION

The author's suggestion to future researchers is the need for further research on the Islamic Personal Development Program as a flagship program of the JSIT Curriculum that

focuses on strengthening and instilling Islamic character in students at SDIT Robbani Malang. Further research will reveal more about one of the programs that integrates Islamic values with a person's life experiences.

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