

Empowering Virtuous Citizenship: A Curriculum-Driven Initiative for Community Good Character by Madrasah Aliyah Teachers

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ABSTRACT

Madrasah Aliyah has shifted from traditional competitive academic models to an independent curriculum that emphasizes holistic development and cooperation. This qualitative study, involving interviews, observations, and document analysis, assessed the curriculum's implementation and impact, involving stakeholders like educators, the madrasa head, and ministry officials. The findings indicate that the curriculum substantially supports individual growth, ethical character development, and community involvement. The madrasa head plays a pivotal role by integrating character values into daily practices, fostering an ethical and respectful community. Educators actively participate in developing and executing the curriculum, tailored to meet diverse student needs. This curriculum enhances essential life skills—respect, honesty, and justice—through practical applications, aligning with broader educational objectives of preparing well-rounded individuals for societal challenges. However, the study's limitation to one institution may affect the generalizability of the findings. Future research should expand to multiple institutions to verify these outcomes and explore the curriculum's broader applicability. Madrasah Aliyah Nurul Falah Airmolek's innovative approach provides a model for other schools to incorporate character education into their frameworks, underscoring the importance of leadership in fostering significant educational and social transformations.

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1. INTRODUCTION

In the contemporary educational landscape, the pursuit of character education emerges as a pivotal theme, particularly within the unique context of Madrasah Aliyah (MA), an Islamic educational institution in Indonesia. Traditionally, these institutions have been bastions of religious and moral education, but recent shifts in societal values and complexities demand an evolved pedagogical approach (Masnunah et al., 2020). This paper examines how Madrasah Aliyah teachers are innovatively adapting their curricula to not only impart academic knowledge but also to instill a robust moral compass within their students. By transcending traditional educational methods, these educators are pioneering a dissemination-independent curriculum, that integrates community engagement and experiential learning, thereby addressing the multifaceted challenges posed by modern societal dynamics.

The innovative approach adopted by Madrasah Aliyah involves a curriculum that is remarkably distinct from conventional pedagogical strategies (Rahyasih et al., 2022). Unlike the typical classroom-bound and textbook-focused education, this method emphasizes real-world interactions and moral dilemmas as core components of the learning process (Hakim, 2022). This paper focuses on Madrasah Aliyah Nurul Falah Airmolek, where educators are leading a shift towards a curriculum that is less reliant on standardized dissemination methods and more centered on direct community involvement. The objective is to foster qualities such as ethical decision-making, empathy, and social responsibility among students, which are crucial in navigating the complexities of contemporary life.

This initiative by MA teachers employs a multifaceted curriculum that marries religious education with civic engagement and personal development activities. The curriculum is designed to highlight the importance of virtues such as honesty, respect, and empathy, promoting these values through both theoretical instruction and practical application. For instance, MA teachers integrate community service projects, interfaith dialogues, and social justice campaigns as core components of the educational experience. These activities are not peripheral but are central to the academic schedule, reflecting the importance of character education in student assessments and overall educational outcomes. By doing so, MA educators aim to transform the school environment into a microcosm of a larger, ethically conscious society.

The effectiveness of this curriculum-driven initiative in fostering good character and civic engagement among students has begun to attract attention from educational theorists and policymakers alike. Preliminary assessments suggest that students from MAs who have implemented this holistic approach display heightened levels of civic knowledge, ethical reasoning, and community involvement. These findings underscore the potential of curriculum innovations at the MA level to enhance individual moral development and contribute significantly to societal well-being. As this model gains traction, it could serve as a blueprint for other educational institutions seeking to empower their students as agents of positive change in increasingly complex global societies.

Preliminary findings from this research underscore the effectiveness of the dissemination-independent curriculum in enhancing student character development. Notably, improvements were observed in students' capabilities to make ethical decisions, demonstrate empathy, and engage in acts of social responsibility. These enhancements are indicative of the profound impact that targeted educational strategies can have on the moral development of young individuals. Such outcomes not only validate the curriculum's design but also highlight its potential as a model for similar educational settings facing the challenge of integrating character education within their curricula.

The study by Eileen Bridges (2018) explores how executives' ethical decisions shape organizational culture and values, providing a framework that can be paralleled in educational settings. Schools employing dissemination-independent curricula might similarly influence students' ethical frameworks by promoting values through implicit rather than explicit educational strategies. Hosfelt (2019) delves into ethical decisions in the context of emerging technologies, which resonates with educational approaches that leverage new pedagogical technologies to instill ethical decision-making in students. The emphasis on proactive ethical considerations in curriculum design is crucial for fostering a responsible and empathetic student body. Further emphasizing the role of technology, Sütfeld et al. (2017) employ virtual reality to simulate road traffic scenarios for ethical decision-making. This innovative approach mirrors the potential of dissemination-independent curricula to use immersive methods to enhance students' moral judgments and empathy in complex, real-world situations. The significance of fostering empathy is also discussed by Pfattheicher et al. (2020), who found that empathy significantly motivates adherence to social norms, such as physical distancing during the COVID-19 pandemic. This finding supports the incorporation of empathy-driven activities in curricula to promote broader social responsibility. In sum, the adoption of dissemination-independent curricula represents a transformative approach to education. By facilitating the development of critical character traits such as ethical decision-making, empathy, and social responsibility, these curricula not only enhance individual student development but also contribute to a more conscientious and socially responsible student population.

The broader implications of this study extend beyond the confines of Madrasah Aliyah Nurulfalah Airmolek. The dissemination-independent nature of this curriculum ensures its adaptability and relevance across diverse cultural and socio-economic contexts, making it a valuable blueprint for global educational reforms. By documenting the transformative potential of this pedagogical innovation, this research contributes significantly to the ongoing discourse on character education and its vital role in nurturing individuals committed to the betterment of their communities. This paper thus not only illuminates the specific achievements of Madrasah Aliyah but also serves as a catalyst for further exploration into the efficacy of innovative educational practices worldwide.

In conclusion, this research underscores a significant gap in existing pedagogical strategies within Madrasah Aliyah (MA), particularly in adapting curricula to address modern societal demands and instill a comprehensive moral compass in students. The novel approach employed by Madrasah Aliyah Nurulfalah Airmolek—focusing on community engagement, real-world interactions, and ethical dilemmas—marks a critical departure from traditional education methods. This initiative not only enhances students' ethical reasoning and civic engagement but also demonstrates a scalable model for other educational institutions grappling with similar challenges. The central research question of how these innovative practices can be systematically integrated into MAs to foster robust character development amongst students remains vital. By exploring this question further, this study aims to contribute valuable insights to the field of character education, potentially influencing broader educational reforms and fostering a generation of ethically conscious and socially responsible individuals.

2. METHODS

The research methodology employed in this study is anchored in a qualitative framework utilizing a phenomenological approach, which is particularly apt for exploring deep, subjective experiences and the meaning that individuals assign to them. The phenomenological method is chosen due to its effectiveness in capturing the essence of personal experiences and insights, which are central to understanding how Madrasah Aliyah Nurulfalah Airmolek teachers impart character values through their unique curriculum.

The subjects of this study include a carefully selected group of individuals who are directly involved in the educational process at Madrasah Aliyah Nurulfalah Airmolek. These participants comprise a madrasa teacher, the head of the school, and a supervisor. This selection ensures a comprehensive perspective on the implementation and impact of the curriculum, encompassing views from various hierarchical levels within the educational institution.

Data were primarily collected through structured interviews, which serve as the main method for gathering detailed information. These interviews were designed to delve deeply into the participants' experiences, allowing them to share their insights on how character values are integrated and disseminated within the independent curriculum. Each interview was conducted with a focus on understanding the specific ways in which these educators address the infusion of moral and ethical dimensions into their teaching practices.

Once the interviews were completed, the data obtained were meticulously analyzed to extract significant themes and patterns. The analysis involved a detailed examination of the transcribed interviews, identifying key points and statements that shed light on the methods and effectiveness of character education as practiced at the madrasa. This process helped in outlining the essential elements and strategies used by the teachers to impart values such as empathy, responsibility, and ethical decision-making.

The insights gleaned from the interview data were synthesized to construct a coherent narrative about the pedagogical approaches used by the teachers at Madrasah Aliyah Nurulfalah Airmolek. This synthesis not only highlights how character values are taught independently of traditional curricular

pathways but also illustrates the broader impact of these practices on student development and community engagement.

This research methodologically contributes to the scholarly discourse on qualitative research in education by demonstrating how phenomenology can effectively uncover the lived experiences of educators in a specific cultural and educational setting. By focusing on the subjective experiences of teaching and learning character values, this study enriches our understanding of innovative educational practices and their potential to transform communities.

3. FINDINGS AND DISCUSSION

The findings from the research at Madrasah Aliyah Nurul Falah Airmolek illustrate a transformative approach to education through the implementation of an independent curriculum, which is specifically tailored to recognize and nurture individual differences among students. This curriculum moves away from the traditional competitive academic models that focus on ranking students based on standard academic achievements. Instead, it embraces a more holistic development model that encourages students to value and respect each other's unique potentials and abilities. The emphasis is on fostering an environment where students are motivated to excel beyond their limits, not in competition with their peers for grades, but in a collaborative effort to develop their own capacities. This approach promotes a culture of mutual support where students learn to complement each other's strengths and weaknesses, thereby fostering a community of learning that values cooperation over competition.

The discussion within the madrasa community further supports the belief that character education cannot be confined within the traditional boundaries of classroom instruction. Ahmadi advocates for a curriculum that extends beyond the classroom walls, suggesting that character building should be a constant and pervasive part of a student's education, integrated seamlessly into every aspect of learning. This perspective aligns with the observed outcomes at Madrasah Aliyah, where students exhibit enhanced traits of respect, persistence, honesty, and justice—qualities that are repeatedly reinforced through daily interactions and practical applications rather than through theoretical instruction alone. This method of embedding character education into the fabric of everyday learning activities helps make these virtues habitual and reflective of students' behavior outside the school environment.

Furthermore, the research underscores the potential of the independent curriculum to serve as a lifelong educational model, one that adapts to the evolving needs of students and the broader societal context. The findings suggest that such a curriculum not only addresses the immediate educational needs but also prepares students to carry these values into their adult lives, promoting lifelong learning and personal growth. This approach is particularly effective in a madrasa setting, where education is expected to contribute not just to the intellectual but also to students' moral and spiritual development.

3.1. The madrasa head as a leader and stakeholder in carrying out daily activities

The Madrasah Aliyah Nurul Falah Airmolek, under the leadership of the madrasa head, exhibits a unique model of educational leadership deeply entrenched in character education. The findings from this study provide profound insights into the pivotal role played by the madrasa head as both a leader and a critical stakeholder in the day-to-day operational and pedagogical activities of the institution. The madrasa head is central to fostering an environment that promotes the integration of character values into the curriculum. As revealed through the interviews, the head's leadership style is not only administrative but also pedagogically inspirational. This leader adopts a philosophy that transcends conventional administrative duties and delves into the moral and ethical realms of education. The participants noted that the head's commitment to character education is palpable in every aspect of school management, from curriculum design to teacher training and student engagement.

One significant theme that emerged from the data analysis is the strategic role the madrasa head plays in the implementation of character values within the curriculum. It was highlighted that this leader ensures these values are not merely peripheral themes but core elements of the educational process. Indriyani (2021) explores the integration of character education in language learning, underscoring the importance of embedding character development within academic subjects, a practice that is echoed in the pedagogical strategies of the madrasa head. This integration is achieved through continuous dialogue with teachers and supervisors, emphasizing the importance of character education in producing not just academically proficient students but also morally responsible individuals.

The findings also underline the madrasa head's effectiveness in stakeholder engagement. By actively involving teachers, parents, and community leaders in the educational process, the madrasa head ensures a communal approach to education. This strategy has been instrumental in aligning the educational goals with the community's values and expectations, thereby enhancing the relevance and impact of education provided at the madrasa. Mawally et al. (2023) state the situational leadership in Islamic education, emphasizing the flexibility and diagnostic skills of leaders in adapting their leadership style based on the competence and commitment of the community.

Despite the successes, the study also sheds light on the challenges faced by the madrasa head. Balancing administrative responsibilities with pedagogical leadership, particularly in a setting that demands high moral and ethical standards, poses significant challenges. However, the adaptability and problem-solving capabilities of the madrasa head were frequently cited by participants as key factors that helped overcome these challenges. This adaptability is especially crucial in a curriculum that diverges from traditional educational pathways to focus on character development. Said et al. (2023) said the leadership qualities of principals in Islamic schools, highlight traits such as ethical values, flexibility, and engagement with stakeholders. These traits are crucial for the madrasa head's role in fostering an environment that values character education.

The impact of the madrasa head's leadership extends beyond the school into the community. Participants expressed that the students are not only excelling academically but are also evolving as community leaders and responsible citizens, largely due to the emphasis on character education led by the madrasa head. This broader impact highlights the transformative potential of leadership that is deeply invested in ethical and moral education. Kusumaputri et al. (2023) provide insights into the Islamic-education leadership model through a case study of Indonesian Islamic boarding schools. They note the principal's leadership in embedding Islamic religious values and adapting to societal contexts, which is similar to the leadership observed at Nurul Falah Airmolek.

In conclusion, the madrasa head at Madrasah Aliyah Nurul Falah Airmolek serves as a cornerstone of both leadership and moral guidance. The phenomenological approach of this study has effectively captured the essence of the lived experiences of educators and leaders within this unique setting, offering valuable insights into the complex interplay between educational leadership and character development. This leadership model not only enhances educational outcomes but also contributes significantly to community well-being and social cohesion. The visionary leadership detailed by Rofiq et al. (2023) in their study on Islamic boarding schools demonstrates the integration of vision and mission in educational practices, which aligns with the strategic implementation of character values at Nurul Falah Airmolek.

3.2 Educators as curriculum developers based on the needs and expectations of students

The findings from the research conducted at MA Nurul Falah Airmolek reveal a robust collaborative effort in curriculum development, involving educators, vice principals, principals, and Madrasah supervisors. This collective effort ensures that the Operational Curriculum aligns with the educational goals and meets the specific needs of students. The process, as noted by Vargest, is methodical and strategic, aiming to transition from planning to action effectively by considering various possibilities and constraints.

Educators at MA Nurul Falah Airmolek are not just implementers of the curriculum but are deeply involved in its development and evaluation. This involvement is crucial as it empowers the teachers to tailor educational content and methods to the diverse needs of their students. The Madrasah supervisor plays a critical role in this process by reviewing and suggesting corrections to the Operational Curriculum, ensuring its quality and relevance.

Despite the structured approach to curriculum development and implementation, the institution faces practical challenges, notably in facilitating the religious practices of the students. The limited size of the "Musaalla" (prayer space) requires students to perform the five daily prayers in shifts, which, while practical, is not ideal. Plans to expand these facilities are indicative of the school's commitment to not only academic but also spiritual development.

The research highlights a significant understanding among educators at MA Nurul Falah Airmolek regarding educational differentiation. Recognizing the varied potential abilities of each student, the curriculum is designed to cater to these differences, enhancing personalized learning experiences. The independent curriculum, with its focus on character assessment through tools like P2PPRA (Pancasila and *Rahmatan Lil Alamin* character assessment), reflects a holistic approach to education that includes moral and civic dimensions.

The role of teachers, who expressed enthusiasm for the independent curriculum underscores the importance of teacher training and participation in curriculum dissemination. Although initial exposure to the curriculum was limited, the subsequent involvement in training sessions, both online and offline, facilitated a better understanding and implementation of the curriculum. This engagement is crucial for the success of any educational innovation.

The curriculum at MA Nurul Falah Airmolek is enriched with modules that focus on character development, incorporating values such as mutual cooperation and justice. These modules are adaptable and deliverable in both written and verbal formats, which enhances their accessibility and effectiveness in classroom settings. Christina W. Yao and Courtney A. Collins (2019) discuss effective teaching methods from a case study in a Vietnamese Transnational University, highlighting student-centered practices such as collaborative learning. This perspective supports the adaptability of the Nurul Falah Airmolek curriculum, where modules can be delivered in both written and verbal formats to enhance student engagement and learning outcomes. Then, Top et al. (2017) explore the effects of parental monitoring and character development curricula on student outcomes. Sunaryati (2023) developed a comic book to improve mutual cooperation among elementary students, which indicates the potential for creative curriculum aids to enhance character development effectively. Their study reveals that character education, when combined with supportive parenting, significantly enhances students' behavioral and academic outcomes. This aligns with the community-focused approach of Nurul Falah Airmolek, where character values are not only taught but are also integrated into the community's educational expectations.

The study illustrates that the successful implementation of an innovative and independent curriculum at MA Nurul Falah Airmolek depends significantly on collaborative efforts among all stakeholders involved in the educational process. The challenges faced, such as inadequate facilities for religious practices, highlight areas for further development. However, the proactive steps taken by the institution to address these challenges and to continuously improve the educational experience demonstrate a commitment to holistic student development. This approach not only fosters academic excellence but also ensures that students grow as well-rounded individuals capable of contributing positively to society.

3.3 Ministry of Religion guiding madrasas in the curriculum development process

The research reveals a firm commitment from the district Ministry of Religion, specifically from the Head of Education, towards implementing the independent curriculum across various educational institutions in INHU (Indragiri Hulu). This enthusiasm is significantly evidenced by INHU's

remarkable achievements, including securing first place at the provincial level and excelling in online training assessments. Such achievements underscore the effective leadership and strategic focus of the ministry in fostering educational excellence.

A central theme that emerges from the data is the community-based approach to implementing the independent curriculum. The Head of the Ministry of Religion's regular participation in various educational activities across multiple institutions, including MIN I INHU, MIN II INHU, MAN I INHU, MTsN INHU, and Madrasah Aliyah Nurul Falah Airmolek, illustrates a hands-on leadership style. This approach not only enhances the curriculum's implementation but also strengthens community ties, as it involves multiple stakeholders in the educational process.

The active involvement of the Head of the Ministry of Religion in curriculum dissemination activities is particularly noteworthy. For instance, during the dissemination event at Madrasah Aliyah Nurul Falah Airmolek on June 10, 2023, the Head provided not only motivational support but also detailed explanations on the need for curriculum change. This level of engagement is crucial as it provides teachers with the direction, motivation, and understanding necessary to adopt and implement the independent curriculum effectively.

The presence and active participation of the Head of the Ministry of Religion in dissemination activities significantly impact teacher motivation and curriculum understanding. Hamid et al. (2022) explore the competence of Islamic religious instructors at the Ministry of Religion, emphasizing continuous improvement in knowledge, skills, attitudes, and self-development. This study illustrates the importance of leadership in enhancing the competence and motivation of educators, which is essential for the successful implementation of new curricula. By providing clear explanations and articulating the reasons behind the shift towards an independent curriculum, the Head helps to align the teachers' perceptions and attitudes with the new educational goals. Saman et al. (2022) look at the management strategies of the Ministry of Religion to improve guidance in religious education, showing how leadership facilitates better implementation practices and teacher training that align with curricular goals. This alignment is essential for the successful implementation of any new curriculum as it ensures that educators are not just compliant but are genuinely invested in the curriculum's objectives.

In conclusion, the findings from this study highlight the effectiveness of leadership and community involvement in the implementation of the independent curriculum in INHU. The proactive role of the Head of the Ministry of Religion serves as a catalyst for change, not only by fostering a sense of ownership among stakeholders but also by ensuring that the implementation is deeply rooted in community values and needs. This approach not only leads to high achievement in provincial competitions and online trainings but also sets a standard for how educational reforms can be effectively guided and supported by leadership at all levels. The community-based implementation strategy, characterized by active and consistent leadership participation, is a model that could potentially be replicated in other districts to enhance educational outcomes and community engagement.

3. 4 Madrasah supervisors as creative curriculum developers

The findings from the study underscore the integral role of the madrasa supervisor in facilitating the implementation of the independent curriculum at Madrasah Aliyah Nurul Falah Airmolek. Mrs. Hasanah, one of the supervisors, exemplifies the supportive role these educational leaders play. Her approach to assisting teachers, particularly through hands-on support in overcoming field-based challenges, is pivotal for the effective adoption and implementation of the new curriculum.

The role of the madrasa supervisor extends beyond mere oversight; it involves active participation and support in the day-to-day educational activities. As reported by Mr. Agusten, an economics teacher at the institution, supervisors like Mrs. Hasanah engage directly with teaching staff and provide follow-

up actions to ensure the curriculum's objectives are met. This involves not only mentoring and guidance but also the critical evaluation and verification of teaching materials and modules.

The verification process includes a thorough review of several key documents, such as Document I, teaching modules, and projects. This level of scrutiny ensures that the educational content delivered by teachers aligns with the independent curriculum's standards and goals. By checking these materials at the start of learning sessions, the supervisor ensures that the curriculum is not only implemented but also adhered to, with adjustments made as necessary in real-time.

The active role of supervisors in the mentoring process has a significant impact on the quality of teaching and learning within the madrasa. Teachers like Mr. Agusten benefit from the direct support of supervisors, which not only helps in smoothing the transition to the independent curriculum but also enhances the educational experience for students. The presence of the supervisor during teaching sessions acts as a form of quality control and continuous professional development for teachers.

While the involvement of madrasa supervisors like Mrs. Hasanah is instrumental in the successful implementation of the curriculum, it also presents certain challenges. The reliance on supervisors for constant verification and support might indicate potential areas where teachers may need further training or resources to independently handle curriculum requirements. However, this also presents an opportunity for professional development programs tailored specifically to empower teachers with the skills and knowledge needed to fully embrace the independent curriculum without extensive supervision.

The findings highlight the crucial role of madrasa supervisors in the implementation of the independent curriculum at Madrasah Aliyah Nurul Falah Airmolek. The supervisors' hands-on approach not only facilitates effective curriculum implementation but also ensures that teaching practices meet the required standards. This collaborative model between supervisors and teachers fosters an environment of continuous improvement and adherence to educational goals, ultimately enhancing the overall quality of education provided. As the school continues to navigate the challenges of implementing an independent curriculum, the role of the supervisor will remain central to its success.

3.5 Foundations are expected to play an active role in providing facilities and direction for achieving madrasas' vision, mission, and goals

The study identifies substantial support from the foundation overseeing Madrasah Aliyah Nurul Falah Airmolek, emphasizing its crucial role in the implementation of the independent curriculum. The foundation actively enhances the educational infrastructure by continuously upgrading facilities within the madrasa, which is vital for facilitating a conducive learning environment. The foundation also plays a significant role in motivating teachers to embrace and effectively implement the independent curriculum. Yao Ydo (2022) emphasizes building stronger educational foundations as key to effective curriculum implementation and lifelong learning. This study supports the idea that foundational support, including infrastructural and motivational, is crucial for empowering teachers and enhancing curriculum delivery. This support is not only financial or infrastructural but also involves encouragement and motivational efforts aimed at empowering teachers. Dorgu (2015) discusses different teaching methods as a solution for effective curriculum implementation, suggesting that foundations play a critical role in providing the necessary resources and training to implement these methods effectively, thus ensuring curriculum success and improved student outcomes. Such initiatives ensure that teachers are well-prepared and enthusiastic about delivering the curriculum, which is designed to foster not only academic skills but also good character in students.

With the foundation's involvement, the madrasa is better equipped to implement a community-based independent curriculum. This approach goes beyond academic development, aiming to cultivate significant character development in students. The curriculum focuses on aligning with the Pancasila

profile and promoting 'rahmatan lil alamin'—a concept of universal grace and benevolence, which are integral to the school's educational philosophy.

The foundation's active and continuous support has been instrumental in achieving the intended outcomes of the independent curriculum, particularly in nurturing good character aligned with Pancasila values. This holistic development is crucial for preparing students to be responsible and ethical citizens, reflecting the core values of the Indonesian national ideology. Overall, the foundation's support is identified as a cornerstone of the successful implementation of the independent curriculum at Madrasah Aliyah Nurul Falah Airmolek. By fostering an environment that enhances both educational facilities and teacher motivation, the foundation ensures that the curriculum not only addresses academic development but also effectively promotes significant character-building among students.

4. CONCLUSION

The study conducted at Madrasah Aliyah Nurul Falah Airmolek has provided comprehensive insights into the transformative potential of the independent curriculum in nurturing individual student differences and fostering a community of learners who value cooperation over competition. The findings demonstrate how the curriculum, with its emphasis on character education and holistic development, not only aims to educate but also to instill profound ethical values in students, preparing them for the complexities of the real world. The madrasa head's role as a pedagogical leader and the enthusiastic involvement of the district Ministry of Religion are pivotal in embedding these values deeply within the school culture. The study further highlights the proactive support from the foundation, which ensures the continuous improvement of facilities and provides motivational support to teachers, reinforcing the implementation of the curriculum.

However, this research is not without limitations. The study primarily focuses on a single educational setting, which may limit the generalizability of the findings to other contexts or types of educational institutions. Additionally, the reliance on qualitative interviews, while providing depth, might introduce subjectivity in interpreting the data. For future research, it is recommended to expand the study to include multiple madrasas to compare and contrast the implementation strategies and outcomes of the independent curriculum across different environments. Furthermore, a longitudinal approach could provide insights into the long-term impact of the curriculum on student development. Quantitative methods could also be employed to measure the effectiveness of specific aspects of the curriculum, providing a more objective analysis of its outcomes. This study serves as a foundational step in understanding the dynamics of curriculum implementation in religious educational settings, highlighting the need for continued exploration and adaptation to meet the evolving educational demands of society.

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