



Implementation of Integral Character Education Based on School Curriculum Integration

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ABSTRAK

Implementasi pendidikan karakter pada satuan pendidikan diorientasikan untuk mengembangkan kultur edukatif berbasis nilai-nilai karakter utama secara integral. Namun, beberapa lulusan belum nampak menjadi pribadi yang integral. Fenomena ini, diperlukan integrasi muatan pendidikan karakter dalam kurikulum. Tujuan penelitian ini untuk menganalisis penguatan pendidikan karakter integral siswa dan implementasi pendidikan karakter integral dalam pelaksanaan integrasi kurikulum sekolah dan madrasah. Pendekatan yang digunakan adalah penelitian kualitatif dengan jenis studi kasus di Sekolah Dasar Islam. Metode pengumpulan data yang digunakan dalam penelitian menggunakan wawancara, observasi, dan dokumentasi. Metode analisis data koleksi data, kondensasi, penyajian data, dan kesimpulan. Hasil penelitian menemukan penguatan pendidikan karakter integral melalui pendekatan pembiasaan, yaitu (1) berdo'a sebelum pembelajaran dimulai; (2) menyanyikan lagu Indonesia raya pada setiap hari setelah membaca do'a secara bersama-sama; (3) membaca asma al-husna setelah kegiatan berdo'a dan menyanyikan lagu Indonesia raya; (4) memberikan ice breaking sebelum pembelajaran dimulai dan memotivasi belajar setiap hari sebelum memulai pembelajaran; (5) kegiatan literasi dilaksanakan 15 menit sebelum pembelajaran; (6) shalat Dhuha dan shalat Dhuhur berjama'ah; (7) hafalan al-Qur'an pada surah di juz 30 yang dilakukan setiap hari; (8) sedekah subuh, dan (9) membaca surah al-Kahfi setiap hari Jumat bagi siswa kelas tinggi.

ABSTRACT

The implementation of character education in educational units is oriented towards developing an educational culture based on main character values in an integral manner. However, some graduates do not yet appear to be integral individuals. This phenomenon requires integration of character education content in the curriculum. The aim of this research is to analyze the strengthening of students' integral character education and the implementation of integral character education in the implementation of integrated school and madrasa curriculum. The approach used is qualitative research with a case study type in Islamic Elementary Schools. The data collection methods used in the research used interviews, observation and documentation. Data analysis method consist of data collection, condensation, data presentation, and conclusions. The research results found that integral character education was strengthened through a habituation approach, namely (1) praying before learning begins; (2) singing the Indonesian Raya song every day after reading prayers together; (3) reading Asma al-Husna after praying and singing the song *Indonesia Raya*; (4) provide ice breaking before learning begins and motivate learning every day before starting learning; (5) literacy activities are carried out 15 minutes before learning; (6) *Dhuha* prayer and *Dhuhur* prayer in congregation; (7) memorization of the Qur'an in surah in juz 30 which is done every day; (8) morning alms, and (9) reading surah al-Kahf every Friday for high school students.

1. INTRODUCTION

Character education is an important issue in the national education system in accordance with the mandate of Presidential Regulation (Perpres) number 87 of 2017 concerning Strengthening Character Education (PPK) and in line with the government's efforts to implement Pancasila character values through educational channels. PPK with main character values, namely religious, nationalist, independent, mutual

cooperation, and integrity as the pillars and main spirit of humans in building the nation (Hulawa, 2018; Umar et al., 2019). The existence of PPK is relevant to the school education movement to strengthen the character of students through harmonization or unity between ethics and spirituality, taste (aesthetics), thought (literacy and numeracy), and sports (kinesthetics) in accordance with the Pancasila philosophy of life and support for involvement. public and collaboration between schools, families, and communities (Khotimah 2019; Lestari & Mustika 2021; Sulastri et al., 2022).

The PPK above is understood as a form of follow-up to one of Nawacita's points through the *Mental Revolution* Movement to strengthen national character (Rosyidin et al., 2021; Khoeriyah, 2020). The PPK movement can be said to be a movement that incorporates values in an integrated manner into all learning activities in schools by involving educators so that it can produce students who have 21st century skills in accordance with government expectations (Daga, 2021; Achmadi et al., 2020; Novitasari et al., 2019). In line with PPK's aim to build and equip students to become Indonesia's golden generation in 2045 based on Pancasila values and good character education to face very rapid dynamic changes in the future, developing national education makes character education the main factor in organizing education for students through formal, non-formal, and informal channels by involving the public and paying attention to cultural diversity in Indonesia, improving and strengthening the potential and competence of teachers, students, communities, and families (Khotimah 2019; Kurniawati et al., 2022).

Based on the goals and orientation of PPK above, there is a need for integral character education, where character values do not operate individually and separately, but all character values can form an integral person. This integral character education is in line with the function and objectives of national education to shape the character and develop the capabilities and civilization of a dignified nation in order to make the life of the nation intelligent and develop the potential of students to become human beings who believe and fear God, have noble, healthy, moral character. knowledgeable, capable, independent, creative, democratic and responsible (Mulia, 2020; Novitasari et al. 2019). The importance of integral character education which is designed in a planned and integrated manner is in line with the nature of humans as homo faber who have integrity for the development of their values and life (Aulia et al., 2023; Kanji et al., 2020). This is in accordance with the essence of character education which is a conscious and planned effort that has the aim of realizing learning, educating and actively developing the potential of students so that they have self-control, intelligence, personality and skills needed in everyday life (Mahendra, 2019; Rahmadani et al., 2021). Integral character education is expected to be useful in forming individuals with integral character

Integration of character education is education to educate students to become the next generation of the nation with Pancasila character and integral individuals (Alaby, 2020; Arif, 2023). Integral character formation can be started from elementary school age, it will provide a foundation for character that will become the most important part of life after growing up. Remembering that elementary school age is likened to a clean white sheet of paper or an empty container and children will accommodate or receive various information in the course of their life. The educational experiences they go through will shape their character according to their habits in life (Kurniawati et al. 2022; Merlinawati et al., 2022; Narimo 2020).

Understanding the importance of integral character today requires that character education be directed at developing an educational tradition that is oriented towards the formation of students' integral personal character. Integral character education, which is the theoretical basis for research, is an effort to implement the integration of integral character education in the implementation of the school curriculum. The curriculum was developed using the concept of combining school and madrasa curricula. The concept of integration of integral education is expected to combine spiritual, moral and intellectual values. The definition of integral education is an educational concept that integrates character education into the curriculum and activities, so that teaching and learning activities in character education emphasize the transformation of general knowledge and religious knowledge to shape character. integral to students (Nuhamara, 2018; Wahono, 2018). The definition of curriculum integration is an effort to develop the curriculum by combining the curriculum and the learning process integrated into each subject matter. An integrated curriculum views that learning must be integrated as a whole. Integrated curriculum development is carried out by combining general and religious curricula where learning is carried out side by side (Husaini & Anisaturrahmi, 2019; Ilham et al., 2021; Khozin et al., 2021).

Several previous studies that are relevant to this research found that the implementation of class-based PPK in the 2013 curriculum learning has shown to be effective in realizing a vision of excellence, achievement, intelligent skills, faith, piety, noble morals, gender insight, and national character. However, it was still found that the role of students' parents was lacking, some teachers still did not fully understand the 2013 curriculum, and some students lacked closeness to their parents (Novitasari et al., 2019; Kurniawati et al., 2022). In line with other research, PPK integrates subjects by including character education values in learning tools such as syllabi and lesson plans, as well as providing training to teachers

with the aim of strengthening teacher character and competency, providing training with problem solving questions so that teachers participate actively in planning learning and sustainability, helping develop teacher skills and knowledge, solving problems in learning situations, being responsible and caring about the surrounding environment (Sulastri et al., 2022; Handayani et al., 2020; Widodo, 2019). Another research finding, the implementation of school culture-based PPK through integrating character values in the 5S program (Smile, Salim, Sapa, Polite, Polite) is effective in fostering student attitudes that tend to respect teachers and their peers as well as innovating community-based PPK strategies in educational units. Basic education packaged with communication and IT-based learning contributes to forming the integral character of participants who have the ability to think, exercise and exercise proportionally (Lestari R. & Mustika D., 2021; Sumaryati, 2021; Khotimah, 2019).

Based on the research findings above, it appears that there has been no study of integral character education based on the implementation of curriculum integration. The advantage of this research is strengthening integral character education through curriculum integration, so that it has an impact on graduates who have integral personal character. The aim of this research is to analyze schools' efforts to strengthen integral character education based on the integration of school and madrasah-based curricula and to describe the implementation of integral character education. The results of this research are expected to contribute to the treasures of integration of integral character education and become a model for the implementation of integral character education.

2. METHOD

This research uses qualitative research with a case study type of research. Qualitative research using the case study method was used to describe the phenomenon of implementing integral character education by combining the school and madrasa curriculum at the Hawari Creative Islamic Elementary School in Sidoarjo in a systematic, in-depth, detailed, accurate and natural way according to the conditions at the research object (Lase, 2019). Researchers in this case "plunge" into the research object to obtain information about what occurs naturally by recording, writing in notes, analyzing the data obtained, and concluding. Case studies are used to investigate phenomena in natural, real-life contexts (Yin, 2014). Based on the considerations of the case study, the object of this research was carried out at the Hawari Creative Islamic Elementary School, Sidoarjo Regency, with the subjects in this research being the principal, deputy principal for curriculum who also served as the class teacher, and 8 (eight) teachers. Considerations are used as research subjects, because they are the people responsible and implementing the PPK program through the implementation of integrated school and madrasah-based curricula. Determining subjects in this research uses non-probability sampling techniques, where researchers only select certain subjects who are believed to have accurate, adequate and sufficient information related to the research problem.

The data collection methods used in the research used interviews, observation and documentation. The interview method was used to interview research subjects and informants about PPK through strengthening and implementing the integration of integral character education in integrating the school and madrasa curriculum. The interview guide grid was adapted to this research question, namely how to strengthen integral character education in the implementation of curriculum integration, and how to implement it. These two research questions are then detailed in more detail in the indicators. Indicators of strengthening integral character education, namely (1) habituation to integral character; (2) character strengthening; (3) implementation of integral character strengthening, and (4) implementation time. Indicators for research questions regarding the implementation of integral character strengthening, namely (1) implementation of school and madrasa based curriculum integration; (2) implementation of integral character education, and (3) the basis and objectives of implementing integral character education.

Research data collection using the observation method was used to observe the process of strengthening integral character and implementing the integration of integral character education in shaping student character in learning in the classroom and outside the classroom. Documentation methods for obtaining research data include curriculum documents, RPS, and photos of PPK implementation activities. Furthermore, the data analysis method used in this research uses the interactive analysis method of the Miles and Huberman model, namely data collection, condensation, data presentation, and conclusions (Miles et al., 2014). Data collection is the process of collecting observations and measurements carried out systematically. Data condensation is the process of selecting, simplifying, or transforming data from all parts of the research process. Presentation of data is in the form of narrative descriptions. Drawing conclusions is taking the essence that can answer the problem formulation in the research.

3. RESULT AND DISCUSSION

Result

Based on the results of interviews, observations and documentation to describe the strengthening of integral character education and the implementation of PPK through the integration of school and madrasa-based curricula at Hawari Creative Islamic Elementary School, it shows that strengthening integral character education is carried out through the habituation of students with noble morals. The habit of having noble morals is carried out every day from first grade to sixth grade. The purpose of this habituation is so that students get used to having noble morals at school and outside school and have strong and good religious character. Strengthening integral character education can be described in [Table 1](#).

Table 1. Strengthening Integral Character Education

Habituation Activities	Strengthening Student Character	Implementation	Time
Pray	Religious, disciplined, responsible	The group prayer activity was led directly by each class teacher and followed by the students. The sequence of prayer activities begins with reading Surah Al-Fatihah and its meaning, then continues with the pre-study prayer and its meaning, and closes with the shahada and its meaning.	Routinely before each lesson starts
Singing <i>Indonesia Raya</i>	National spirit, love of the country, respect for achievements, responsibility	The song <i>Indonesia Raya</i> was sung standing simultaneously and led directly by each class teacher	Routinely every day after reading prayers together
Reading <i>Asma Al-Husna</i>	Religious, disciplined, responsible	Read and memorize <i>Asmaul Husna</i> from first grade	Routinely after the activity, pray and sing the song <i>Indonesia Raya</i>
Ice breaking and motivate learning	Creative, tolerant, hard working, friendly and communicative	Provide ice breaking in the form of enthusiastic applause, class chants and songs to students. Teachers provide motivation about the importance of studying, not being lazy in studying, being disciplined in everything, being on time when entering class, and other encouraging motivation.	Routine before learning begins every day from first to sixth grade
Literacy activities	Curiosity, likes to read, friendly and communicative	The class teacher gives students the freedom to read any books brought from home or kept in their respective classes apart from academic books	Routinely carried out 15 minutes before learning
<i>Dhuha</i> prayer in congregation	Religious, disciplined, responsible	The congregational <i>Dhuha</i> prayer activity is included in the lesson schedule and is carried out by all classes and accompanied by their respective class teachers.	Class 1, Monday and Tuesday at 07.35 and 09.55. Class 2, Thursday and Friday at 07.35 and 08.45. Grades 3 and 4, Wednesdays at 08.45 and 10.30. Class 5, Saturday at 09.20. Class 6, Thursday at 09.20

Habituation Activities	Strengthening Student Character	Implementation	Time
<i>Dhuhur</i> prayer in congregation	Religious, disciplined, responsible	The teacher appoints students to be the leaders of the <i>Dhuhur</i> prayer in congregation in turns	Routinely every day simultaneously
Memorize surah juz 30	Religious, disciplined, responsible, hard working	Religion teachers make memorization target sheets for each class. Memorizing begins with surah an-Nas and the last surah is an-Naba'	Directly monitored by religious teachers regularly every day
Morning alms	Religious, cares about social issues	This is done by providing a place to store money and sharing it with all students. Every time students put money in, they are encouraged to read a prayer and state their wishes.	Students fill the morning alms money bin with money without a minimum nominal amount every day.
Reading surah al-Kahf	Religious, disciplined, responsible	Students read surah al-Kahf followed by the last 3 surahs in juz 30 (surah an-Nass, al-Falaq, and al-Ikhlâs) and accompanied by their respective class teachers. At the end of the activity the teacher gave an explanation about its virtues and benefits.	Held every Friday for high class students, namely grades 4, 5 and 6.

Strengthening the integral character education above is carried out through the habit of having noble morals at Hawari Creative Islamic Elementary School, namely (1) getting used to praying; (2) singing the song *Indonesia Raya*; (3) reading Asma al-Husna; (4) provide ice breaking and motivate learning; (5) literacy activities; (6) *Dhuha* prayer in congregation; (7) *Dhuhur* prayer in congregation; (8) memorize surah juz 30; (9) morning alms, and (10) reading surah al-Kahf. The tenth habit is explained as follows:

First, get into the habit of praying together before starting learning. This is in accordance with the results of interviews that learning at Hawari Creative Islamic Elementary School starts at 07.00 WIB and begins with the habit of praying before each lesson begins. The group prayer activity was led directly by each class teacher and followed by the students. The sequence of prayer activities begins with reading surah al-Fatihah and its meaning, then continues with the pre-study prayer and its meaning, and closes with the shahada and its meaning. The habit of praying before learning begins aims to get students used to starting and ending all activities with prayer. Strengthening character through the habit of praying has shown to be effective in forming students with religious, disciplined and responsible character.

Second, get students used to singing the Indonesian Raya song. Based on observations, the habit of singing the Indonesian Raya song is done every day after reading prayers together. The song *Indonesia Raya* was sung standing simultaneously and led directly by each class teacher. The aim of this habit is to foster a spirit of nationalism and love for the country. The song *Indonesia Raya* is the national anthem, so it is customary to sing it from first to sixth grade. In this case, teachers teach students an attitude of love for their homeland and country, and can appreciate the services of heroes who died to defend Indonesia's independence. Strengthening students' character through getting used to singing the *Indonesia Raya* song appears to be effective in cultivating the character of national spirit, love of the homeland, respect for achievements and responsibility.

Third, get into the habit of reading Asmaul Husna after praying and singing the song *Indonesia Raya*. Asmaul Husna is understood by PPK program implementers as the good names of Allah SWT. of which there are 99 listed in the Koran. Strengthening students' character to get used to reading and memorizing Asmaul Husna from first grade, with the aim that students will continue to remember it until sixth grade and continue to the next level. Another class teacher said that the aim of providing the habit of reading Asmaul Husna is so that students know the good names of Allah and appreciate their meaning. Strengthening students' character through getting used to reading the Asmaul Husna has shown to be effective in cultivating religious, disciplined and responsible character.

Fourth, teachers' habituation in strengthening integral character education is demonstrated by providing ice breakers or warm-ups in the form of enthusiastic applause, class chants and songs to students before learning begins. The aim of this habit is that students are more enthusiastic when studying and are not sleepy in the morning. Observation results also show that teachers provide motivation to students before starting learning, such as motivation about the importance of studying, not being lazy in studying,

being disciplined in everything, being on time when entering class, and other encouraging motivation. This activity is carried out every day from first to sixth grade so that good advice is always embedded and becomes a guide in carrying out their duties as students in everyday life both at home and in the community. Strengthening students' character through getting teachers used to providing ice breaking and learning motivation shows that it is effective in cultivating creative, tolerant, hard working, friendly and communicative character.

Fifth, getting used to taking part in literacy activities is carried out 15 minutes before the lesson is carried out. In this case, the class teacher gives students the freedom to read any books brought from home or kept in their respective classes apart from academic books. The class teacher said that literacy activities aim to familiarize students with reading and searching for information from an early age, so that the level of willingness to read increases and this habituation is carried out every day so that students' general knowledge increases. Literacy activities carried out every day will make students love reading and have a high level of curiosity. Strengthening students' character through getting used to being active in literacy activities has shown to be effective in forming characters who are curious, like to read, friendly and communicative.

Sixth, strengthening religious, disciplined and responsible character through *Dhuha* prayer activities in congregation for all classes and accompanied by their respective class teachers as seen in [Figure 1](#).



Figure 1. Preparation for Congregational *Dhuha* Prayers

The Imam of the congregational *Dhuha* prayer activity as follows [Figure 1](#), are the students themselves. The class teacher said that teachers teach responsibility from an early age, so that students who are given the responsibility of being a priest will try to do it seriously. Based on the results of observations, congregational *Dhuha* prayer activities are included in the lesson schedule so that students know their obligations at school and parents can more easily monitor their children. Class 1 *Dhuha* prayers are held Monday and Tuesday at 07.35 and 09.55. Class 2 *Dhuha* prayers are held on Thursday and Friday at 07.35 and 08.45. Class 3 and 4 *Dhuha* prayers are held on Wednesday at 08.45 and 10.30. Class 5 *Dhuha* prayers are held on Saturday at 09.20. Class 6 *Dhuha* prayers are held on Thursday at 09.20.

Seventh, the habit of *Dhuhur* prayers in congregation is carried out simultaneously every day. The aim of strengthening character through the practice of *Dhuhur* prayers in congregation is so that students get used to praying at the beginning of time and have religious character, discipline and responsibility in carrying out their obligations as devout Muslims. The Imam of the *Dhuhur* prayer is one of the students appointed by the teacher in turn. Eighth, the habit of memorizing surahs in the 30th chapter is carried out from first to sixth grade students. The target of this memorization activity is that when students graduate, they will be able to memorize juz 30 and interpret its meaning well. Memorizing begins with surah an-Naas and the last surah is an-Naba' as [Figure 2](#).

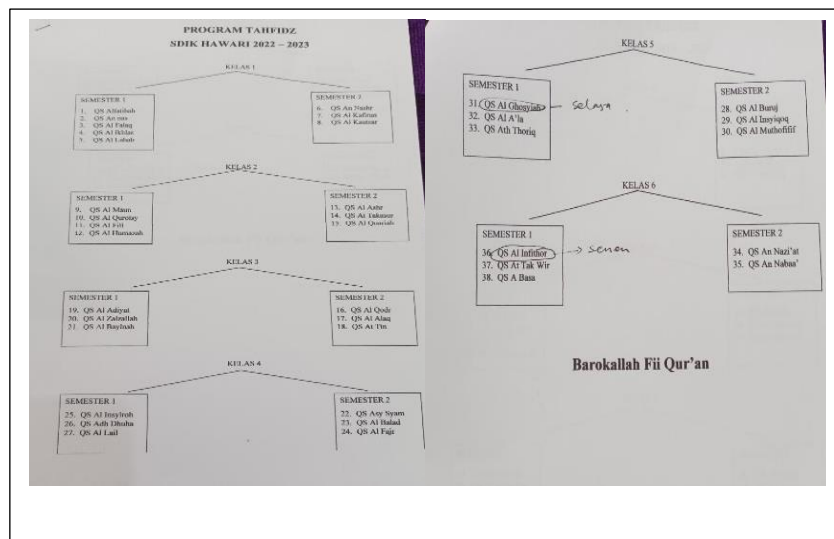


Figure 2. Memorization Target Sheet for Grades 1 to 6

Memorizing activities and memorizing targets as Figure 2 above, monitored directly by the religion teacher every day, so the religion teacher will see how far the students have progressed in memorizing the prescribed surah. Religion teachers also make memorization target sheets for each class. The aim is to be more organized and students to focus more on their respective memorization targets. The school will give rewards or prizes to students who memorize it faster than other students so that they are more enthusiastic in learning and motivate other students to diligently memorize and understand the meaning of the surah in juz 30.

Ninth, strengthening students' character by getting students used to doing morning alms. The morning alms is done by providing a place for the school to store money and distributing it to all students. The student's task is to fill the space with money without a minimum nominal amount every day and every time they put in money they are encouraged to recite a prayer and state their wishes. The teacher provides motivation to continue giving alms after the morning prayer because it has excellent virtues and benefits. After the dawn alms place was full, they were gathered back to school. Tenth, strengthening students' character by getting students used to reading Surah al-Kahf. Based on the results of observations, students' habituation in reading Surah al-Kahf is carried out every Friday for high class students, namely classes 4, 5 and 6 accompanied by their respective class teachers. In this case, the teacher provides an explanation of the virtues and benefits of reading this surah, for example by memorizing surah al-Kahf verses 1-10, Allah will protect him from the slander of the Dajjal, get a reward, and be illuminated by the light between himself and the Kaaba. The implementation of students' habituation to reading Surah al-Kahf is read until finished and then continued with the last 3 surahs in juz 30, namely surah an-Nas, al-Falaq, and al-Ikhlash.

Hawari Creative Islamic Elementary School is a school located in Tarik District, Sidoarjo Regency, which from 2010 until now in 2023 has consistently implemented integral character education through the implementation of school and madrasa based curriculum integration. As a result of research data mining, it was found that the implementation of integral character education through the integration of school and madrasa based curricula was carried out by providing additional religious subjects alongside general subjects. This is in line with the results of interviews that religious subjects at madrasas are aqidah, fiqh, Al-Qur'an and hadith, reading and writing Al-Quran, and Arabic are integrated into the curriculum of the Hawari Sidoarjo Creative Islamic Elementary School. Meanwhile, the purely religious subject is Islamic Religious Education (PAI). Curriculum integration is carried out in all classes. Learning is carried out side by side with general subjects such as science, mathematics, thematics and other general subjects. The aim is that there are no differences and can be implemented simultaneously, so that students are comfortable when learning. Teachers are also involved in curriculum integration, namely there are eight teachers consisting of six class teachers and two religion teachers.

The implementation of the above integral character education is carried out in all classes. Curriculum integration can be seen from efforts to integrate religious subjects in the madrasah curriculum into the school curriculum. This can be seen from the distribution of learning schedules. Monday is learning

to read and write the Qur'an (BTQ) for class 2, fiqh for class 3, and aqidah for classes 3 and 5. Tuesday is BTQ learning for classes 3 and 4, Al-Quran Hadith (qurdis) for class 5 and 6, and fiqh for class 6. Wednesday learning Arabic for class 1, Qurdis for class 3, aqidah for class 6. Thursday learning BTQ and qurdis for class 1, aqidah and Arabic for class 2, qurdis and fiqh for class 4, and class 5 Arabic. Friday aqidah and fiqh for grade 1, qurdis grade 2, and Arabic for grades 4 and 6. Saturday fiqh for grades 2 and 5, Arabic for grade 3, BTQ grades 5 and 6.

The religious subjects mentioned above are divided into class hours from start to finish, so that they do not interfere with other general subjects. The implementation of integral character education is carried out by maximizing learning based on the integration of school and madrasa curricula. This aims to provide provisions for students when they graduate to have a better religious character, so it is implemented starting from the earliest class, namely class 1. The consideration is that from class 1 students are familiar with religious subjects other than PAI, can understand about aqidah, learn languages Arabic, can read and write verses of the Koran, can recite the Koran well, and other good characters can also be formed from an early age. If only high classes receive curriculum integration-based learning, they will have difficulty understanding because it has never been taught since the early classes.

The implementation of integral character education through the integration of school and madrasa based curricula is also carried out through a semester assessment system. The research subject said that the final semester assessment sheet was included in the report card but on a different sheet. Hawari Creative Islamic Elementary School not only applies an integrated curriculum in implementing integral character education, but the assessments carried out are also separated between general learning and religious learning. This is intended so that parents know the extent of their child's knowledge in studying religion at school. The assessment sheets were deliberately separated based on the consideration that there were no central regulations governing making one draft between general subjects and religious subjects. Another consideration is that the assessment sheets are separated to make it easier for teachers to carry out routine monitoring of students' progress in memorization and level of understanding when learning and exams take place.

Furthermore, the assessment sheets for religious subjects were combined with local content, namely English and ICT. The assessment sheet that has been received by parents must be signed as proof that they are aware of the development of their child's knowledge at school and the grades obtained from the learning outcomes for one semester. Once signed, the report card and curriculum integration assessment sheet above are collected at school to be used as official student documents and important archives. So religious subjects such as aqidah, fiqh, Al-Qur'an and hadith, reading and writing the Koran, and Arabic are not only taught in theory and practice in class, but there are exams and assessments. Students who get poor grades will be guided more intensively by teachers to understand more deeply the religious material that has been taught, so that they are not left behind by other students with better grades. Teachers and parents work together in educating students so that the process of receiving and understanding lessons will be better.

Based on the results of the observations, interviews and documentation above, it can be understood that Hawari Islamic Creative Elementary School is implementing integral character education through the implementation of school and madrasah-based curriculum integration by integrating religious subjects with general subjects at school side by side and not separately. Implementation of PPK by implementing curriculum integration based on learning schedules and school assessment sheets. The integration of school and madrasa based curricula aims to ensure that students have good religious character. Students' religious character that is formed from an early age will be well ingrained until later in life. The hope of implementing integral character education is that students can control their own behavior both at home, school and when they are in society. This is in accordance with the belief of implementing the integral character education program, that if a student's religious character is good, then other characters will also be good. This is the reason why Hawari Creative Islamic Elementary School implements PPK through the integration of school and madrasah-based curricula.

Discussion

The research findings show that strengthening integral character in the implementation of school and madrasa-based curriculum integration at Hawari Sidoarjo Creative Islamic Elementary School using a habituation approach has been proven to form religious character, discipline, responsibility, national spirit, love for the country, respect for achievement, creativity, tolerance, work hard, curious, likes to read, cares about social issues, friendly and communicative with students. This is in line with the priority of building student character carried out by the government, where there are five character values as priorities, namely religious character, nationalism, independence, mutual cooperation and integrity (Alfath, 2020; Permata & Mustadi, 2020).

The habituation approach in forming the integral character mentioned above is carried out through nine habits, namely (1) getting used to praying before learning begins; (2) singing the *Indonesia Raya* song every day after reading prayers together; (3) reading Asma al-Husna after praying and singing the song *Indonesia Raya*; (4) provide ice breaking before learning begins and motivate learning every day before starting learning; (5) literacy activities are carried out 15 minutes before learning; (6) get used to the *Dhuha* prayer and the *Dhuhur* prayer in congregation; (7) memorize the Qur'an in surah in juz 30 every day; (8) morning alms every day, and (9) reading surah al-Kahf every Friday for high school students. The school culture-based habituation approach is in accordance with the reference to Presidential Regulation number 87 of 2017 concerning PPK.

The implementation of integral character education based on the integration of the school curriculum above is in line with the aim of integrating character education, namely education to educate students to become the next generation of the nation with Pancasila character and integral individuals (Alaby, 2020; Arif, 2023). The formation of integral character education carried out in this research object is a concern and consideration in familiarizing with the main character values starting from elementary school age. This will provide a character foundation that will become the most important part of their life after growing up. Remembering that elementary school age is likened to a clean white sheet of paper or an empty container and children will accommodate or receive various information in the course of their life. The educational experiences they go through will shape their character according to their habits in life (Kurniawati et al. 2022; Merlinawati et al., 2022; Narimo 2020).

The integration of religious subjects at madrasas into the school curriculum at Hawari Creative Islamic Elementary School aims to ensure that students have the ability to master diverse and complex material and skills (multiple knowledge) and are not fragmented so that the learning process takes place more meaningfully. This goal is in line with research results which show that the main goal of the curriculum integration model in elementary schools and madrasahs is to create knowledge that can provide prosperity, create an ideal human being (ulul albab), always think and recite remembrance so as to be able to integrate Islamic values. There is (Novitasari et al., 2019; Kurniawati et al., 2022; Husaini, 2019).

The results of this research show that there is conformity with previous research which would strengthen and update previous research, that the implementation of PPK is based on class, school culture and community. PPK integrates subjects by including character education values in learning tools such as syllabi and lesson plans, as well as providing training to teachers with the aim of strengthening teacher character and competence, providing training with problem solving questions so that teachers participate actively in planning learning and sustainably, helping develop teacher skills and knowledge, solve problems in learning situations, be responsible and care about the surrounding environment (Sulastri et al., 2022; Handayani et al., 2020; Widodo, 2019).

The results of this research also strengthen other research that the implementation of PPK is based on school and community culture. PPK is integrated into the 5S (Smile, Salim, Sapa, Polite, Polite) program which is effective in fostering student attitudes that tend to respect teachers and their peers as well as innovating community-based PPK strategies in basic education units which are packaged with communication and IT-based learning which contributes to character building. Integral participants who have proportional thinking, heart and sports abilities (Lestari R. & Mustika D., 2021; Sumaryati, 2021; Khotimah, 2019).

The advantage of this research compared to previous research is the discovery of strengthening students' integral character education through the integration of school and madrasah-based curricula. Based on the research findings above, strengthening integral character education through curriculum integration has implications for graduates who have integral personal character. This is in line with the priority of forming main characters in the PPK program and preparing the golden generation of 2045. The implications of research results in the field of education, specifically character education, can strengthen the basic concept of integral character education and strengthen character education with the paradigm of integration of religious knowledge and general knowledge, that there is no dichotomy in science.

The practical implications of the results of this research can be used by school principals, teachers and educational staff in the school environment to habituate students in shaping students' character into integral individuals. The practical implications of this research can also enrich the integration model of integral character education in elementary schools or madrasahs. The apparent limitation of this research is that the research subjects are limited to only eight people, namely the principal, class teachers and teachers in charge of the curriculum area, so if the research subjects were carried out on all teachers and education staff it could enrich the results of this research. Recommendations for further research include the role of parents in strengthening integral character education, and the integration of integral character education in indoor and outdoor based learning.

4. CONCLUSION

Strengthening integral character education through the implementation of school and madrasa based curriculum integration at Hawari Creative Islamic Elementary School using a habituation approach, namely praying before learning, singing the song *Indonesia Raya*, reading Asma Al-Husna, ice breaking and learning motivation carried out by teachers, activities literacy, congregational *Dhuha* prayers, congregational *Dhuhur* prayers, morning alms, reading surah al-Kahf, memorizing surahs in juz 30 which are carried out from first to sixth grade. The habit of strengthening students' character has shown to be effective in forming religious character, discipline, responsibility, national spirit, love of the country, respect for achievement, creativity, tolerance, hard work, curiosity, love of reading, care about social issues, friendly and communicative. Meanwhile, the implementation of integral character education through the implementation of school and madrasah-based curriculum integration from 2010 to 2023 with reference to Presidential Regulation number 87 of 2017 is carried out by integrating religious subjects in madrasas into the school curriculum side by side and in an integrated manner.

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