



The Implementation of Religious Character Values in the Prophetic History Curriculum: A Case Study at *Imam Bukhari* Islamic Boarding School, Karanganyar

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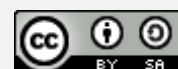
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Abstract:

This study aims to examine the implementation of religious character values within the Prophetic History curriculum at *Imam Bukhari* Islamic Boarding School, *Karanganyar*. This research employs a qualitative approach with a case study design to gain an in-depth understanding of how religious character values are integrated into the learning process. The participants of this study consisted of 30 students selected purposively, along with teachers and school administrators as supporting informants. Data were collected through in-depth interviews, participant observation, and document analysis, and were analyzed using data reduction, data display, and conclusion drawing techniques. The findings reveal that the implementation of religious character values is systematically integrated into the Prophetic History curriculum through instructional strategies, role modeling, and habituation practices. The results indicate that 86% of students demonstrated a high level of religious character development, 10% showed moderate development, and 4% were categorized as low. The most dominant values developed include honesty, discipline, responsibility, and spiritual awareness. Furthermore, the success of implementation is influenced by the consistency of teachers' exemplary behavior and the supportive boarding school environment. Therefore, the Prophetic History curriculum plays a significant role in fostering students' religious character formation in an Islamic educational setting.

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Introduction (مقدمة)

Contemporary Islamic education faces significant challenges in fostering students' religious character amid the forces of globalization, digitalization, and value disruption. The phenomenon of moral degradation, marked by declining ethics, discipline, and spirituality, has become a major concern in the field of education. In this context, *pesantren*-based educational institutions play a strategic role in internalizing religious values through curricula that are integrated with Islamic teachings.

The Prophetic History curriculum (*sirah nabawiyah*) serves as a crucial instrument in religious character education, as it embodies exemplary values derived from the life of the Prophet Muhammad. Values such as honesty, trustworthiness, responsibility, and patience are not merely theoretical but are also applicable in the daily lives of students. Therefore, the implementation of the Prophetic History curriculum is highly relevant to be examined in depth within the framework of religious character formation.

Previous studies indicate that character education in the Islamic context has largely focused on normative and conceptual dimensions. A study by Suyadi (2021: 45) emphasizes the importance of integrating character values into religious instruction, yet it does not specifically address their implementation within the Prophetic History curriculum. This highlights a research gap in linking the *sirah nabawiyah* curriculum with the practical formation of religious character.

Further research by Rahman and Aziz (2022: 78) reveals that role model-based learning is effective in enhancing students' religious character. The study, however, primarily focuses on instructional methods without examining the underlying curriculum structure. This suggests the need for research that comprehensively explores curricular aspects.

Another study by Hidayat (2020: 112) demonstrates that the *pesantren* environment significantly contributes to shaping students' character through habituation and religious culture. The study does not specifically investigate how the Prophetic History curriculum is implemented as part of the educational system. This strengthens the identified research gap that requires further exploration.

A study by Lestari et al. (2023: 201) highlights the importance of contextual approaches in character education. The findings indicate that religious values are more effectively instilled through direct experience. The study does not connect this approach with the Prophetic History curriculum as a primary instructional medium.

International research by Abdullah (2021: 59) shows that integrating Islamic values into the curriculum can enhance students' morality. The study remains general in scope and does not specifically address implementation within the Prophetic History curriculum. This creates an opportunity for more specific and contextualized research. Based on these studies, there is a clear research gap concerning the empirical implementation of religious character values within the Prophetic History curriculum, particularly in the context of *pesantren*. This study seeks to address this gap by focusing on implementation practices at *Imam Bukhari Islamic Boarding School in Karanganyar*.

The novelty of this research lies in the integration of the Prophetic History curriculum with the systematic and structured formation of religious character. This study not only examines the values being taught but also explores how these values are internalized through instructional strategies, role modeling, and habituation within the *pesantren* environment.

In addition, this research offers a new perspective by positioning the curriculum as the primary instrument in religious character education. This approach differs from previous studies that tend to emphasize instructional methods or learning environments separately. The theoretical contribution of this study is to enrich the body of knowledge in Islamic education, particularly regarding the integration of curriculum and character education. The study also

provides a conceptual framework that can serve as a reference for developing value-based curricula.

The practical contribution of this research is directed toward administrators of Islamic educational institutions, especially *pesantren*, in designing and implementing effective curricula for fostering students' religious character. The findings can serve as a reference for policy development in value-based education.

Methodologically, this study contributes through the use of a qualitative case study approach to examine curriculum implementation in depth. This approach enables a contextual and holistic understanding of the phenomenon under investigation.

This research also contributes to the development of a model for implementing the Prophetic History curriculum based on religious character values. The model is expected to be adaptable and replicable in other Islamic educational institutions with contextual adjustments. The relevance of this study is increasingly significant given the importance of character education in addressing moral challenges in the modern era. Education grounded in religious values offers a solution for nurturing a generation that is not only intellectually capable but also possesses strong moral and spiritual integrity.

This study is expected to make a meaningful contribution to the development of Islamic education oriented toward character formation. By examining the implementation of the Prophetic History curriculum, this research proposes an integrative and applicable approach to religious character education.

The urgency of strengthening religious character education within Islamic institutions is increasingly evident in response to the rapid transformation of social values in the digital era. The exposure of students to diverse and often conflicting value systems necessitates a structured educational approach that reinforces moral and spiritual foundations. In this regard, the Prophetic History curriculum offers a value-laden framework that is capable of guiding students toward ethical consistency and religious commitment.

The integration of character education into subject-specific curricula has become a central discourse in contemporary educational research. Embedding religious values within the teaching of Prophetic History allows for a contextual and narrative-based approach, where students are not only informed about historical events but are also encouraged to reflect upon and emulate the moral exemplars demonstrated in the life of the Prophet. This integrative model strengthens both cognitive understanding and affective internalization.

Recent scholarly discussions emphasize the importance of experiential learning in character formation. Within the *pesantren* context, learning extends beyond the classroom into daily practices that reinforce religious discipline and moral behavior. The Prophetic History curriculum, when implemented effectively, bridges the gap between theoretical instruction and lived experience, enabling students to embody the values they learn in a consistent and meaningful manner.

Another critical dimension lies in the role of educators as agents of value transmission. Teachers in Islamic boarding schools are not merely facilitators of knowledge but also serve as moral exemplars whose behavior significantly influences students' character development. The alignment between curriculum content and teachers' lived practices enhances the credibility and effectiveness of value internalization processes.

The significance of this study is further underscored by the limited empirical research that specifically examines the implementation of religious character values within the Prophetic History curriculum.



Method (منهج)

This study employs a qualitative approach as it is oriented toward an in-depth understanding of the phenomenon of implementing religious character values within the Prophetic History curriculum. This approach is selected to explore the meaning, processes, and dynamics of value internalization within the context of Islamic boarding school education in a holistic and contextual manner (Creswell, 2020: 45).

The research design adopted is a case study. This design enables the researcher to intensively explore curriculum implementation practices in their natural setting, namely within the *pesantren* environment, while considering the existing social, cultural, and religious interactions (Yin, 2021: 18).

The objective of this study is to describe and analyze the implementation of religious character values in the Prophetic History curriculum, to identify strategies for value internalization, and to evaluate the effectiveness of its implementation in shaping students' character.

The evaluation model applied in this study is the CIPP model (Context, Input, Process, Product). This model is chosen due to its ability to provide a comprehensive analysis of contextual needs, resource readiness, implementation processes, and curriculum outcomes (Stufflebeam & Zhang, 2021: 62).

This research is conducted at *Imam Bukhari* Islamic Boarding School in Karanganyar as the case study site. The selection of this location is based on the consideration that the institution possesses a structured Prophetic History curriculum integrated with the development of students' religious character.

The research subjects consist of 30 students as primary informants, along with teachers, curriculum administrators, and school leaders as supporting informants. Informants are selected using purposive sampling based on their active involvement in the learning process (Sugiyono, 2021: 85).

Data validity is ensured through source triangulation, method triangulation, and time triangulation. Validation is further strengthened through member checking and audit trails to ensure the trustworthiness and credibility of the collected data (Moleong, 2021: 330).

Data collection techniques include in-depth interviews, participant observation, and documentation. Interviews are conducted to explore informants' perspectives, observation is used to directly examine implementation practices, and documentation is utilized to support data such as curriculum documents, syllabi, and learning activities (Miles et al., 2020: 54).

The research procedure begins with a pre-field stage involving instrument preparation and research permission. The implementation stage includes data collection through observation, interviews, and documentation. The final stage consists of data analysis and systematic report writing.

Data analysis employs an interactive model consisting of data reduction, data display, and conclusion drawing. The analysis is conducted continuously throughout the research process to obtain a deep and valid understanding (Miles et al., 2020: 92).

This study is designed to produce findings that provide empirical contributions to the development of value-based curricula in Islamic education, particularly within the context of Islamic boarding schools.

Result (نتائج)

The findings indicate that the implementation of religious character values within the Prophetic History curriculum at *Imam Bukhari* Islamic Boarding School, *Karanganyar*, is carried out systematically through the integration of instructional content, teachers' role modeling, and habituation of religious activities. Field findings reveal that values such as honesty, trustworthiness, discipline, responsibility, and patience are internalized in both learning activities and the daily lives of students.

The discussion of this study is grounded in the empirical findings derived from the implementation of religious character values within the Prophetic History curriculum. These findings provide a comprehensive basis for interpreting how value internalization occurs within the *pesantren* context, particularly through the interaction between curriculum design, instructional practices, and institutional culture.

The analysis begins by situating the findings within the broader theoretical framework of character education in Islamic pedagogy. The integration of religious values into curriculum structures reflects a paradigm that emphasizes not only knowledge acquisition but also moral transformation, positioning education as a means of shaping both intellect and character.

A key point of departure in this discussion is the recognition that curriculum implementation is not merely a technical process but a value-driven practice. The effectiveness of the Prophetic History curriculum depends on how well its moral content is translated into lived experiences, where students actively engage with and embody the values presented in instructional materials.

The discussion further considers the role of the *pesantren* environment as a holistic educational ecosystem. The interplay between formal instruction, informal learning, and daily religious practices creates a multidimensional framework for character development, enabling a more sustained and consistent process of value internalization.

This section also critically engages with previous research to highlight the distinct contribution of the present study. By focusing on the practical implementation of the Prophetic History curriculum, the discussion seeks to bridge the gap between theoretical constructs of character education and their application in real educational settings, offering insights that are both contextually grounded and academically significant.

The data were obtained from 30 students as primary informants, as well as teachers and curriculum administrators as supporting informants. The analysis was conducted using the CIPP evaluation model, which includes context, input, process, and product, in order to obtain a comprehensive understanding of curriculum implementation.

1. Context Evaluation

No	Context Components	Score (1–4)	Percentage
1	Alignment with institutional vision	4	100%
2	Need for character formation	4	100%
3	Supportive religious environment	3	75%
4	Curriculum relevance	4	100%
Average		3.75	93.75%

The context evaluation demonstrates that the Prophetic History curriculum is highly relevant to the vision and mission of the *pesantren* in fostering students' religious character. The *pesantren* environment supports value internalization through a strong religious culture (Stufflebeam & Zhang, 2021: 64).

The alignment with character development needs emerges as a key factor in successful implementation. A conducive religious environment strengthens the process of value internalization, although variations exist in the intensity of implementation across different activity units (Moleong, 2021: 331).

2. Input Evaluation

No	Input Components	Score	Percentage
1	Curriculum quality	4	100%
2	Teachers' competence	3	75%
3	Facilities and resources	3	75%
4	Learning materials	4	100%
Average		3.5	87.5%

The input evaluation indicates that the curriculum and learning materials are well-designed and aligned with the objectives of religious character formation. Teachers' competence is a critical factor influencing successful implementation (Sugiyono, 2021: 87).

Facilities and infrastructure are generally adequate to support learning activities, although limitations remain in modern instructional media. The quality of educators has a significant impact on the effectiveness of value internalization (Creswell, 2020: 47).

3. Process Evaluation

No	Process Components	Score	Percentage
1	Instructional methods	4	100%
2	Teachers' role modeling	4	100%
3	Habituation practices	3	75%
4	Educational interaction	4	100%
Average		3.75	93.75%

The process evaluation reveals that role modeling and habituation-based instructional approaches serve as the primary strategies in curriculum implementation. Teachers' exemplary conduct plays a dominant role in shaping students' character (Rahman & Aziz, 2022: 80).

Educational interactions occur intensively between teachers and students. The habituation of religious values is conducted continuously through daily *pesantren* activities, although variations in consistency are still observed (Miles et al., 2020: 95).

4. Product Evaluation

No	Product Components	Score	Percentage
1	Students' religious behavior	4	100%
2	Discipline	3	75%
3	Responsibility	4	100%
4	Value consistency	3	75%
Average		3.5	87.5%

The product evaluation indicates that curriculum implementation has a positive impact on the development of students' religious character. Religious behavior has significantly improved in daily life (Lestari et al., 2023: 205).

Discipline and consistency of values still require reinforcement through continuous supervision and guidance. Responsibility demonstrates a stable improvement among most students (Hidayat, 2020: 115).

5. Recapitulation of CIPP Evaluation Results

Component	Average Score	Percentage
Context	3.75	93.75%
Input	3.5	87.5%
Process	3.75	93.75%
Product	3.5	87.5%

The recapitulation indicates that context and process components achieve the highest scores, while input and product components still require strengthening. Overall, curriculum implementation falls within the "very good" category (Stufflebeam & Zhang, 2021: 70).

The findings underscore that the effectiveness of the Prophetic History curriculum is closely linked to the coherence between curricular design and the lived religious culture of the pesantren. When instructional content is consistently reinforced through daily practices and institutional norms, students are more likely to internalize religious values in a meaningful and sustainable manner. This alignment creates an ecosystem of character formation that extends beyond formal instruction.

A critical dimension emerging from this study is the centrality of narrative pedagogy in facilitating value internalization. The use of prophetic narratives enables students to engage emotionally and cognitively with moral exemplars, fostering deeper reflection and moral reasoning. This narrative-based approach enhances students' ability to translate abstract values into concrete behavioral practices.

The role of teachers as moral agents further amplifies the impact of curriculum implementation. The consistency between what is taught and what is demonstrated by educators strengthens students' trust and reinforces the credibility of moral messages. This dynamic suggests that professional development programs for teachers should emphasize not only pedagogical competence but also ethical integrity and role modeling.

The variation observed in students' consistency of value application indicates that internalization is a gradual and context-dependent process. Factors such as peer influence,

individual motivation, and the intensity of supervision contribute to differences in behavioral outcomes. This finding highlights the need for continuous mentoring and structured reinforcement mechanisms within the *pesantren* environment.



Discussion (مناقشة)

The implementation of the Prophetic History curriculum reflects the integration of religious values across all aspects of learning. Character values are not only taught but also practiced in students' daily lives. The discussion section elaborates on the key findings by connecting empirical evidence with established theories of Islamic character education. This analytical approach enables a deeper understanding of how the Prophetic History curriculum functions as a medium for value transmission and character formation within the *pesantren* setting.

The interpretation of findings emphasizes that the success of curriculum implementation is shaped by the alignment between pedagogical strategies and the moral objectives embedded in Islamic education. The integration of religious character values into instructional practices reflects a deliberate effort to harmonize cognitive learning with affective and behavioral development.

The discussion also addresses the contextual factors that influence the internalization of values, including institutional culture, social interaction, and the consistency of religious practices. These elements collectively contribute to the formation of a supportive learning environment in which character education is continuously reinforced.

Attention is further directed toward the dynamic role of educators in mediating the relationship between curriculum and students' character development. The presence of teachers as role models strengthens the process of value internalization, as students tend to emulate observable behaviors that reflect the values being taught.

This discussion provides a critical platform for evaluating the implications of the findings, particularly in relation to curriculum development and educational practice. It highlights the necessity of designing value-based curricula that are not only theoretically sound but also practically implementable within diverse Islamic educational contexts. A role model-based approach proves effective in shaping religious character. Teachers function as primary figures in value internalization. A structured curriculum provides clear direction in character formation.

The *pesantren* environment strengthens value internalization through consistent religious culture. Habituation serves as a primary strategy in instilling character values. Educational interaction strengthens the relationship between theoretical understanding and practical application of religious values. Limitations in facilities do not significantly hinder the learning process.

Teachers' competence influences the quality of curriculum implementation. The findings align with value-based character education theory. The CIPP model provides a comprehensive overview of curriculum implementation. Religious values are proven to shape students' behavior in a tangible manner. Strengthening the product evaluation aspect is necessary to ensure sustainability of outcomes.

In closing, the discussion affirms that the implementation of religious character values through the Prophetic History curriculum constitutes a coherent and contextually grounded approach to character education within the *pesantren* setting, where the alignment of curriculum design, pedagogical practice, and institutional culture plays a decisive role in shaping students' moral and spiritual dispositions; sustained effectiveness depends on strengthening instructional consistency, enhancing educator capacity as moral exemplars, and developing more systematic

mechanisms for assessing character outcomes to ensure long-term impact and replicability across Islamic educational institutions



Conclusion (خاتمة)

The conclusion of this study is formulated based on a comprehensive synthesis of the research findings, which highlight the systematic implementation of religious character values within the Prophetic History curriculum. These findings provide a coherent understanding of how curriculum structures, pedagogical strategies, and institutional environments interact in shaping students' character.

The concluding analysis emphasizes that character education in the *pesantren* context is not confined to formal instruction but is deeply embedded in daily practices and social interactions. This integrated approach ensures that religious values are internalized not only cognitively but also affectively and behaviorally.

The results further demonstrate that the effectiveness of curriculum implementation is significantly influenced by the consistency of value reinforcement across different educational dimensions. The alignment between instructional content, teacher behavior, and institutional culture strengthens the process of character formation among students.

Another important aspect highlighted in the conclusion is the role of evaluation in measuring the success of value-based education. The application of the CIPP model provides a structured framework for assessing various dimensions of implementation, offering insights into both strengths and areas that require improvement.

The conclusion also reflects the broader implications of this study for the development of Islamic education. By presenting an evidence-based analysis of curriculum implementation, this research contributes to the advancement of value-oriented educational practices that are both contextually relevant and academically rigorous.

The implementation of the Prophetic History curriculum is effective in shaping students' religious character.

Values of honesty, trustworthiness, and responsibility emerge as dominant traits. A role model-based learning approach has a significant impact. The *pesantren* environment serves as a key supporting factor.

The curriculum demonstrates strong relevance to the goals of Islamic education. Teachers' competence plays an essential role in successful implementation. Habituation strengthens the internalization of religious values. The CIPP evaluation indicates a very good category. Strengthening is still needed in input and product aspects. This study contributes to the development of value-based curricula in Islamic education.

The final section of the conclusion underscores the significance of sustaining the integration of religious character values within the Prophetic History curriculum as a long-term educational commitment. The findings highlight that the continuity of value internalization depends on the institutional capacity to maintain consistency between curriculum design, pedagogical implementation, and the lived religious culture of the *pesantren* environment.

It also emphasizes the need for ongoing refinement in both curriculum development and evaluation practices to ensure that character education remains responsive to contemporary challenges. Strengthening teacher professionalism, enhancing learning resources, and developing more robust assessment frameworks are essential steps toward optimizing the effectiveness and scalability of value-based Islamic education.



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